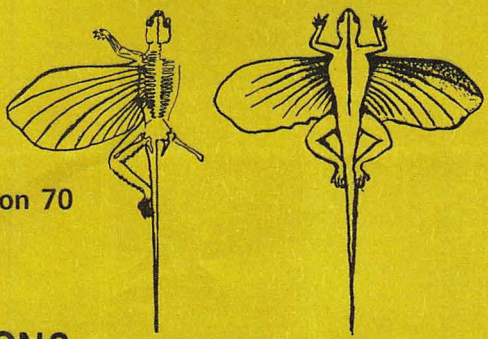
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January 1971, 50¢




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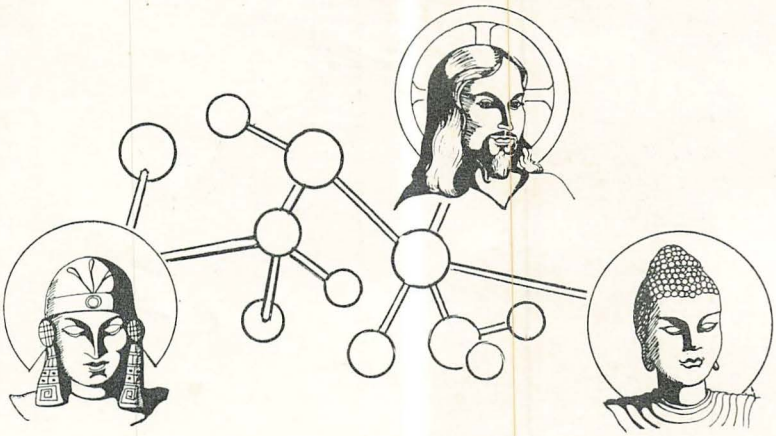
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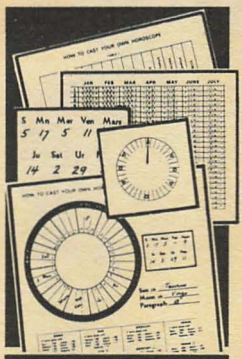
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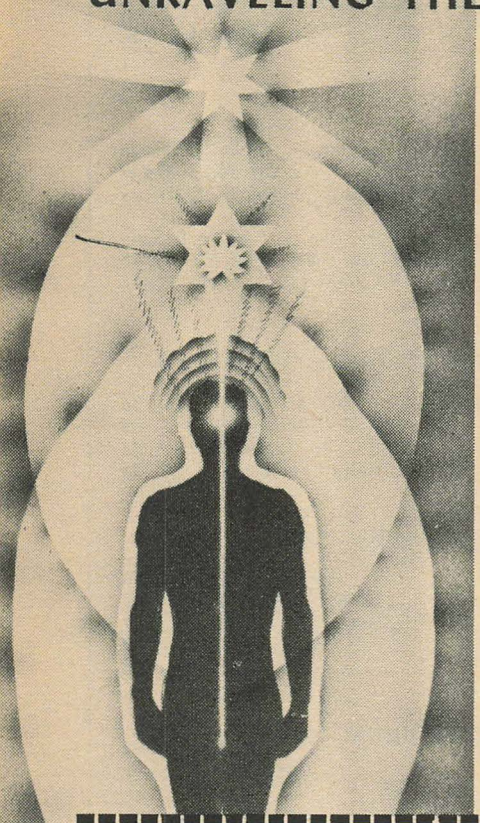
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# I See by the Papers

## QUOTE OF THE MONTH

*In the soaring sixties, we'd get it on with acid, trip the lysergic light fantastic, groove, turn on, tune in, drop out, blow our minds and occasionally crash, whimpering, "Oh, wow!" Often we didn't know where we'd been or where we were going the next time. We'd sit like zombies watching the movies in our minds, never quite able to control the content, volume or focus.*

—David M. Rorvik
*Look* Magazine
October 6, 1970

## "ELECTRONIC YOGA"

ALL THIS now may be different in the simplistic seventies, David Rorvik reports in *Look*, after a survey of electronic gadgetry. He asks why, if LSD was so great, did so few Yogis or Zen adepts use it? Maybe there is something loony about all those drugs after all. Maybe machines can do it better!

The answer may be BFT, Bio-Feedback Training, he says. It sometimes is called "electronic Yoga." With BFT training an adept shouldn't have to spend years in an Himalayan monastery developing mind control over his bodily functions — he probably can learn it quickly.



Curtis Fuller

Among the practical things that BFT trainees might learn are how to overcome anxieties and psychosomatic ailments, improve memory, help alleviate heart disease — perhaps it will even give them the transcendental experiences they seek through drugs and meditation.

Dr. Joseph Kamiya, formerly of the University of Chicago, now a research specialist at the Langley Porter Neuropsychiatric Institute in San Francisco and a lecturer in the School of Medicine of the University of California, is a pioneer in the field.

Starting with EEG machines which trace the four primary brain-wave patterns, Dr. Kamiya began his experiments in Chicago where subjects soon learned to know by their own internal feelings when they were producing alpha brain waves.

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The researchers rang a bell each time the first subject guessed right and within four days he was able to guess without error 400 consecutive times that he was in an alpha brain wave state. At present Dr. Kamiya is able to train subjects to suppress or sustain alpha brain waves in four to five hours.

The importance of this is that humans are able to achieve and control states of consciousness and by sustaining alpha brain waves the subjects "typically observe that they begin to associate with the sound of the tone a feeling of serenity, detachment, drifting — but at the same time a feeling of alertness so that the state is unlike drowsiness. Some find it highly pleasurable and even begin to talk of getting an 'alpha high.' "

∞

## MIND CONTROL

THE CONCEPT of "mind control" was beginning to frighten laymen in the fifties. In the sixties it took quite a different turn with the soaring popularity of psychedelic drugs. Now it appears a parallel situation may exist with electronic feedback training devices. As with the psychedelics there are serious dangers from misuse of these devices by amateurs and idiots. The misuse of psychede-

lics and the accompanying hysterical campaigns against them undoubtedly have deprived medicine of useful research tools which might have had tremendous benefits for society. The same promises certainly exist with Bio-Feedback Training.

Rorvik interviewed Dr. Barbara Brown, Chief of Experiential Physiology at the Veterans' Administration Hospital in Sepulveda, Calif. Besides alpha waves, Dr. Brown is working on beta and theta waves. Theta waves, she says, are associated with the brain's activities in problem solving, classifying data, storing and retrieving it. Proper training of theta waves might improve memory and general mind efficiency.

From all this, the researchers believe, will come techniques by which people can improve their athletic abilities, learn to control their appetites, control heart rates and blood pressure (and so improve cardiac health), control skin temperature improve learning capabilities and increase creative ability.

BFT machines are available now and more will be available in 1971.

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one indication of the tremendous increase in interest and research being done on controlling states of consciousness. Another indication of this trend is the work of the Association for Humanistic Psychology which held its eighth annual meeting August 31 and September 1, 1970 in Miami Beach, Fla.

The 1969 conference of this Association was ably reported in the May 1970 issue of FATE by Felix Morrow under the title "The Third Force." The Association now has organized a special section to deal with what it calls "Transpersonal Psychology" and some members already are terming this "The Fourth Force."

The transpersonal psychologists also are concerned with bio-feedback research and Elmer and Alyce Green of the Menninger Foundation in Topeka, Kans., who played a key role in the Association's 1970 meeting, have done important work in this area.

Almost at the opposite end of the bio-feedback training research that the Greens have been doing is their work with a noted Hindu adept, Swami Rama of the Himalayas. Under close observation in the Greens' Menninger Clinic laboratory Swami Rama was able deliberately to create a temperature difference

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of eight degrees between one part of his palm and another — simply by controlling the blood supply to the separate spots.

He also was able to stop his heartbeat for as long as 15 minutes — with Western heart specialists in attendance. In actual fact his heart did not stop completely but went into fibrillation which usually is considered a state preceding or following heart failure and a most serious medical problem under almost all circumstances. While fibrillating, of course, the Swami's heart was not pumping blood. This stoppage should have resulted in severe and permanent brain damage if not death but the Swami was looking in good shape in Miami many months later.

In speaking to the transpersonal groups Swami Rama discussed the Indian idea of chakras and nerve control in relation to psychosomatic health and transpersonal awareness.

It all seems to end up, however, in that machines *may* be able to teach the same kind of marvelous control of consciousness that the yogi spends many years learning — and teach it faster and more economically. Of course there is no shortcut to salvation but there may be shortcuts to some of the stations along the way.

## A SPECIAL NOTE ON RELIGION

IN A SENSE a large part of the concern of those interested in transpersonal psychology is with religion. And there is a strong attempt to bring some of the values of the Buddhist-Hindu-Yoga systems into Western life.

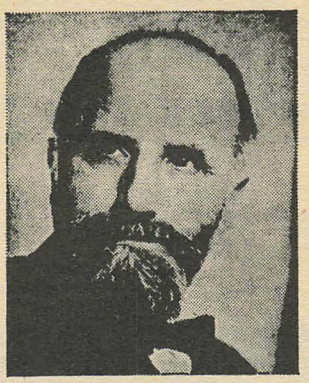
This is true both in the practical and materialistic gains to be achieved by mind-training and in the religious insights brought about by transcendental meditation.

If so, however, this is a new religion, concerned more with man than with God — concerned with human values and the survival of the species and the delights of human *experience*. This movement retains the values of the humanists, while at the same time it is deeply reverent about religious experience.

There is no single viewpoint among the humanistic psychologists. Such men as Ira Progoff say that "in the past periods of history what we are really dealing with has been called religion.

"But in the future religion will be part of life studies — the development of person. Hopefully we will eliminate those kinds of beliefs that divide people and enlarge our doctrines in terms of each person's own unique nature."

Stanley Krippner of Maimonides Medical Center expressed

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the hope that this kind of religion could be found in the churches of the future but said he is not optimistic.

In 30 years, Elmer Green predicted, orthodox religion as we know it will be dead. People will be saying, "Why should I have religion when I have my own contact?"

In a final evaluation of the sessions the commentators seemed to agree that if religion evolves as they hope it will it must develop its own rituals and ceremonials.

Ira Progoff concluded that "the churches of the future may be the places where ritual experiences will take place. They will be the places where people can go for their inner lives."

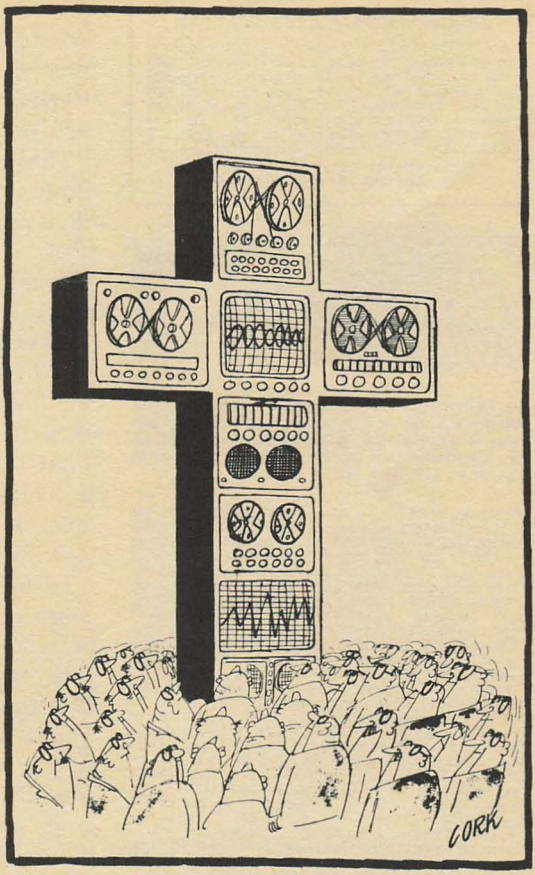
Ritual experience, ceremonials, symbolisms, meditation — these basic human needs must accompany all religious experience!

∞

## EXCITING NEW RESEARCH

WHAT IS GOING on here is extremely important. Physical scientists, psychologists, religionists, are approaching the mind problem in many different ways.

A husband-wife team, Robert L. Masters and Jean Houston, directors of the Foundation for Mind Research in Manhattan,




have been experimenting with nonchemical approaches to religious and mystical experience. Their work was reported recently in a *New York Times* article by Edward B. Fiske.

Among the methods they use are the following:

- A kind of sensory deprivation in which a blindfolded person stands in a kind of swing or pendulum and experiences "dream-like fantasies."
- Guided meditation in which the subjects are given such self-hypnotic imagery or ideas as concentric circles or pictures of their bodies growing smaller and smaller. This leads through such experiences as symbolic death and rebirth.
- "Sensory Overload" in which

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a person is immersed in strong sounds and colored lights computer-directed to create specific psychological and emotional experiences.

Through the use of such techniques, subjects are reported to have profound religious and mystical visions and experiences.

In addition to the mystical aspects Masters says that tremendous untapped creative resources can be released within individuals who have undergone such experiences. "They can write, paint and perform other activities either faster or at a higher level of quality than before," he told Fiske.

As for religion the researchers consider it ironical that such experiences are taking place outside traditional churches. Miss Houston says: "Imagine what would happen in a sacramental setting where there were sacred symbols, high expectations of religious experience and strong authoritative figures such as clergymen."

At the same time she warns that not every visionary experience is "revealed truth."

∞

## DRUG THEORY OF THE BIBLE

JOHN M. Allegro, whom we previously have mentioned on these pages, soon may be the center of another controversy

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when Doubleday publishes his book, *The Sacred Mushroom and the Cross,* which already has gone through four editions in England.

The book basically says that formal Christianity really was a cover-up for a secret cult based on hallucinations derived from taking potions made from the hallucinogenic mushroom *Amanita muscaria,* the "fly agaric."

*Amanita muscaria* also has been mentioned on these pages before. A dangerous, sometimes poisonous mushroom, it has been used by the ancient Egyptians, the Siberian shamans and apparently by many other peoples in history.

Allegro is a man with excellent scholarly credentials. He is a student of Hebrew, Greek and Arabic. He took an honors degree in Oriental studies and later a master's degree at the University of Manchester. Then he did advance study at Oxford when at the age of 30 he was honored by being asked to help translate the Dead Sea Scrolls in Palestine.

Out of these studies have come Allegro's present theories.

He traces the drug cult back to ancient Sumer and says that in all history since then the god names and the mushroom references recur in the most startling places. *Amanita muscaria* can make one "see" God but im-

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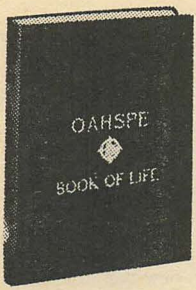
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properly given, it can kill, he says.

Allegro concludes that all the basic religions of the Middle East and the Western world derive from elaborate and secret fertility cults associated with *Amanita muscaria*. He claims Judaism tried to cleanse itself of the drug cult in the Sixth Century B. C. but succeeded only in driving it underground.

Some of the Essene and Zealot writings, he recently told David M. Nichol of the *Chicago Daily News* Foreign Service, "are simply efforts to hand down the incantations, the variety of names and ritual worship of the sacred mushroom." The ultimate dupes, he says, were the Christians who accepted the New Testament stories as history.

It should be stated that Allegro's theories, for all his scholarship, have enraged Christian clergymen and are dismissed by some other experts. Fifteen Orientalist authorities signed a letter to *The London Times*, stating that Allegro's book "is not based on any philological or other evidence which we can regard as scholarly." They call it "an essay in fantasy."

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## TURNING ON — OR OFF

GIVE PLANTS love, they say, and they will flourish. But

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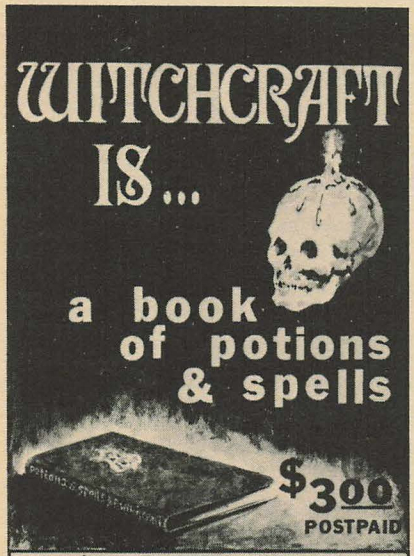
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what will happen if you give them rock music?

A series of experiments conducted by Mrs. Dorothy Retallack of Denver suggests that three hours of rock a day will "shrivel young squash plants, flatten philodendron and crumple corn in less than a month." So Olga Curtis reports in *Empire Magazine* of the *Denver Post.* Although she reports that rock music stunts plant growth and warps roots she also says soft soothing music seems to help.

Mrs. Retallack is a musician, a doctor's wife and a grandmother who has been conducting experiments in her school laboratory at Temple Bell College. She is mother to eight children (three of them her own) and she has 15 grandchildren.

Mrs. Retallack decided to get a college degree in biology and was given permission to conduct her laboratory experiments as part of her study courses. The experiments were begun under the direction of Prof. Francis F. Broman who arranged for controlled environment chambers in which light, temperature and air are regulated automatically. The chambers are on wheels and a loudspeaker is placed at one side of each. All the plants are potted in the same soil and exposed to the same light, temperature and watering schedule.




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Mrs. Retallack's experiments were first challenged on the ground that her sound levels might differ. She then undertook to put all the sound on tape to be played at the same volume. Still the plants leaned away from the raucous rock music.

Then it was objected that the plants' leaning was caused by human handling. Mrs. Retallack turned the plants around so that they were leaning toward the rock music. In a few days they all were leaning away from it again.

When it was suggested that Mrs. Retallack's own emotions might be influencing the plants the job of watering and caring for them was turned over to James A. Karakawa, a stockroom clerk, who didn't know what the experiment was all about. The plants continued to respond in the same way.

Mrs. Retallack found that "acid rock" which is rock music only more so — louder, faster and less harmonious — had an even more deadly effect on the plants than did ordinary rock.

So far the experiments indicate that a raucous cacophony harms the growth of plants while soothing music aids it; in fact they grow faster to soothing music than they do in silence.

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## GHOST OF STEVENSON HOUSE

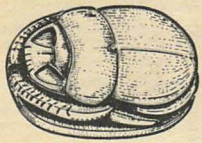
THE HOUSE where Robert Louis Stevenson lived in Monterey, Calif., now is a state historical monument and Curator Barbara Burdick is not the only person who believes it is haunted. The house is open to the public but nobody lives in it and all manner of strange, unexplained things go on there when the museum is closed.

For example, Miss Burdick discovered a dewy yellow rose on a chair one morning. She never knew where it came from. Roses in the garden behind the house were blooming but they all are pink. Sometimes Stevenson's bed and other upstairs beds are mussed as if they had been slept in when no known person was in the building during the night. Books are moved, doors open and close, and the sound of Stevenson's trunk being dragged across the floor is heard.

Miss Burdick has seen "a woman in black" walk into an upstairs room.

Gordon McKinsey, the gardener, was working near the first-floor windows after visiting hours one evening and heard a woman singing in a clear voice. He thought perhaps someone had been locked inside and searched but found no one.

Stevenson's books in the house are found in disarray from time

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to time and Mrs. Anne Isler, the former curator, took this to mean that the ghost is Stevenson himself. Whoever it may be, the witnesses at Stevenson House all agree it is a friendly spook.

∞

### "COME AND HELP ME"

STRANGE EVENTS also are claimed for a 60-year-old house in Tacoma, Wash. Mrs. Francine Pacinda, a widow, bought the house a year ago and lives in it with her 21-year-old widowed daughter, Mrs. Linda Maldonado, a younger daughter Pamela, 14, and an 18-month-old grandson, Nicholas. Only two weeks after they moved into the house in October, 1969, Pamela heard a sound like scurrying mice. But since workmen just had completed blowing insulation into the attic Mrs. Pacinda concluded it was Pamela's imagination.

One night, with friends present, Mrs. Pacinda's bedroom door slammed violently three or four times. She hurried down the hall but no one was there.

Returning home another night, Mrs. Pacinda and Mrs. Maldonado noticed a light burning in the latter's bedroom. They thought they had left it on. But by the time they entered the house the light was out.

Another time Mrs. Pacinda

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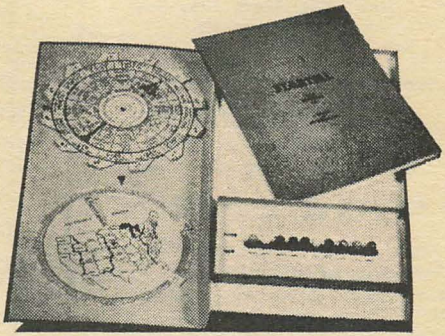
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was away visiting but Linda distinctly heard her voice calling from the kitchen, "Come out and help me." No one was there. Fifteen minutes later the call came again and again the room was empty when Linda ran in.

Besides all this a chandelier swings, the sound of running feet is heard, the creak of a twisting doorknob breaks the silence.

But no one is ever there.

∞

## CHILI ON THE WALL

THIS SORT of poltergeist-like phenomena is reported in the newspapers all the time. The May 24 issue of the *Detroit Free Press* describes an old farmhouse in Fraser, Mich., where doors open and close mysteriously, dishes are smashed, lights go on and off.

The house now is owned by a Fraser real estate man who agreed to discuss the reports only if the name of the tenant and the address were left out. So Charlotte Slater, *News* staff writer, invented a character she named "Larry Cash" around whom she could hang the true facts about the house.

It's an old one-story home, freshly painted, newly remodeled.

"Larry" described the following incidents to Miss Slater:

"We had chili for supper and

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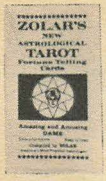
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there was a pot of it on the back burner of the stove, nowhere near the edge. I know the stove was off because I checked it before I went to bed.

"In the middle of the night I heard a crash and came out to find the pot of chili on the floor. It had hit the wall first. There was chili everywhere and no way it could have fallen off the back burner or 'exploded.'"

Thumps and bangings from the walls were so bad one night they drove Larry from his bed and eventually out of the house.

Persons who have called the house insist someone has picked up the phone, waited silently then hung up — when Larry knew no one was home.

Previous tenants report having seen "misty shapes." James Thacker, a former occupant, was in bed when he saw a human form appear in the doorway. He jumped out of bed and it vanished.

"Of course we saw the mist and things—white shapes that lingered for as long as a half hour and gray ones that came and went like a flash," Thacker said. "But nothing really bad ever happened."

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## THEIR OWN THING

ONE OF THE problems of psychical research, in my

## SOUL TRAVELING

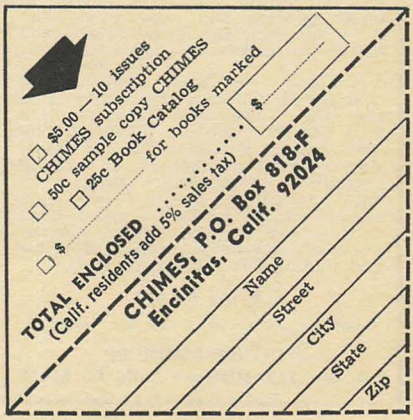


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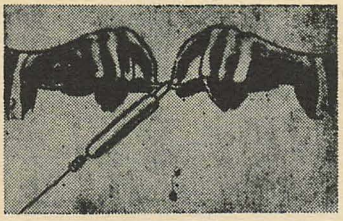


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opinion, is that the researchers by their very natures tend to be independent-minded and suspicious of their colleagues. As a result, they are apt to be non-cooperators proceeding along their own lines of research with comparatively little reference to what others have done or are doing. Papers published or speeches read often meet with blank silence or just plain disbelief from other members of the guild.

In other words, competent men are doing their own thing!

A typical example is a Baltimore psychiatrist, George Sjolund, who became interested in ESP after a patient described her dream of an automobile accident in which she was involved *one month later*. The patient gave Dr. Sjolund comprehensive details of the accident: the date, the location, the name of the driver of the other car and the New Jersey address of other occupants of the other car.

The patient stated after the accident had occurred that she had been afraid to leave the house on the date on which she anticipated it and had done so only because her mother insisted.

And so Dr. Sjolund began to investigate ESP, on his own time and at this own expense.

His basic testing method is to place his subject alone in a

soundproof room which contains a loudspeaker. The subject, seated comfortably, tries to guess which of five colors has been lighted up on a machine in a room across the hall. The answers are recorded electronically and the colors are determined by random numbers on a computer tape.

Dr. Sjolund's results are only slightly positive at this time but after three years of experimentation he states, "All the evidence indicates that ESP does exist."

His determination to work alone, so typical of many other ESP researchers, has at least two explanations in our observation:

The first is deep suspicion concerning the experiments of other researchers.

We have mentioned previously that this mistrust seems more pronounced among parapsychologists than among other scientists.

Second is the fact that the claims of ESP are so revolutionary that no man really believes the findings of the others — he's got to find out for himself.

— *Curtis Fuller.*






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# Archaeologists Link GEORGIA INDIANS to CRETE

**Was America colonized by ancient Mediterranean peoples? Once sneered at, the idea now commands scholars' serious attention.**

**By William D. Conner**

PROF. CYRUS H. Gordon, the archaeologist famous for deciphering both Minoan Linear A and Eteocretan inscriptions from Crete and also for establishing the common background of the ancient Greek and Hebrew civilizations, now believes that a carved stone recently found in Georgia is the latest link in a growing chain of evidence for Old World contact with pre-Columbian America.

This is the Metcalf stone, a five-pound hunk of red sandstone inscribed with mysterious symbols. It was found on a rock pile on the Ft. Benning Reservation near Columbus, Ga.

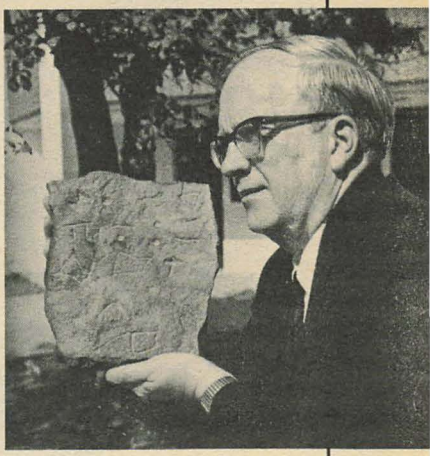
Professor Gordon, chairman of the Department of Mediterranean Studies at Brandeis University, whose specialty is the Near East, went to Columbus to examine the stone and the site where it was found. Then he announced his conviction that the inscriptions are genuine and said he believes it provides further evidence that the ancient civilizations of Central and South America had contact with people from many parts of the world including China, Japan, Africa and the Mediterranean area. The Metcalf Stone, he claims, "has a second millennium B.C. look."

"There are, of course, plenty of fake antiquities," he says, "just as there is no dearth of counterfeit currency. There is no merit in being duped by fakes; but neither is there any in blind skepticism."

The Metcalf Stone nearly missed being added to the growing assortment of artifacts that tend to prove America had pre-Columbian contact with the Old World. The man who found the stone, amateur archaeologist Manfred Metcalf for whom the stone is named, was building an outdoor fireplace for his back-

## TWO MEN OF SCIENCE STUDY AMATEUR ARCHAEOLOGIST'S MOMENTOUS FIND

Joseph Mahan, Ph.D., of the Columbus Museum of Arts and Crafts, holds the Metcalf Stone which he and world-famous archaeologist Dr. Cyrus Gordon agree is part of growing evidence that ancient Mediterranean people sailed to America many centuries before Columbus reached the New World.





Manfred Metcalf, shown at the site of old gristmill on Ft. Benning Reservation where he found the stone, was collecting rocks from various locations to construct an outdoor fireplace for his patio. When he noticed the glyphs Metcalf, an avid amateur archaeologist, took the stone to the Columbus Museum of Arts and Crafts.



Prof. Cyrus H. Gordon, noted scholar of Mediterranean civilizations, holds diagram comparing Aztec (left) and ancient Cretan (right) symbols. The latter come from the Phaistos Disc and the comparison was made by Svein-Magnus Grodys of Oslo. Professor Gordon believes symbols on Metcalf Stone originated in the ancient Mediterranean civilizations of the second millenium B.C.



In close-up of Metcalf Stone pie-shaped "ta" sign, as deciphered by Professor Gordon, appears in upper left corner. Dr. Gordon believes signs on this piece of red Georgia sandstone are evidence ancient Mediterranean peoples sailed to America long before Columbus.

yard patio and had collected a pile of rocks from various locations to use in its construction. The stone with the symbols on it was one of those slated to become part of the grill.

Then Metcalf spotted the glyphs. With the help of a local geologist Metcalf traced the stone back to the spot where he had picked it up — a rubble pile at the site of an old gristmill on the Ft. Benning Reservation. The geologist said the red sandstone belonged to a formation that outcrops in the Columbus and Ft. Benning area.

In September 1966 Metcalf took the stone to the Columbus Museum of Arts and Crafts where it now is kept in a vault. An official of the Columbus Museum, Joseph B. Mahan, Jr., Ph.D., was the first person to suspect that the stone's inscriptions might be related to ancient Mediterranean culture. The stone confirmed his growing conviction that an Indian tribe native to Georgia, the Yuchis, can trace their origins back to ancient Mediterranean peoples.

"We've examined the scratches on the rock under a microscope and in my opinion they were not made in recent times," Mahan reports. "We wanted to find out if the rock was a hoax. I'm convinced it is not."

Mahan, who has been arguing

with the archaeologists of the southeastern United States about his theory that the Georgia Indians or their ancestors had Old World contacts, asked Professor Gordon to examine the stone.

After studying a cast replica of the stone sent to him by Mahan Gordon was so impressed that in August 1968 he traveled to Georgia to inspect the original. Then he joined Mahan in believing it is not a fake and wrote a scholarly paper concerning it which was published in *Manuscripts* in the summer of 1969.

The Yuchis have a tradition that their ancestors came in boats from the east following a great natural catastrophe like a volcanic eruption. They came to a new homeland — probably northern South America — and stayed a long time before something else forced them to move again. The Yuchis "are probably descendants of ancient Minoan people," Mahan theorizes.

One old Yuchi chief told Mahan his tribe arrived in the southeastern United States about 1000 years before the explorer DeSoto. Driven out of Georgia by white settlers in 1836, the Yuchis resettled in Oklahoma where they maintain their ancient religion and traditional ways. About 1700 Yuchis live in Oklahoma today; many of them still speak their native tongue.

"We see certain artistic designs in the Yuchi pottery and architecture — particularly the mounds — that are identical to religious symbols and art forms from the Bronze Age, prior to 1500 B.C., in the eastern Mediterranean area," Mahan says in his recently completed doctoral dissertation at the University of North Carolina. Entitled *Identification of the Tsoyaha Waeno, Builders of Temple Mounds*

| SIGNS ON METCALF STONE | SIMILAR LINEAR A&B SIGNS | |
|---|---|---|
| | | "1" |
| | | "100" |
| | | "1000" |
| | | "1/60" |
| | | da |
| | | rá |
| | | tá |
| | | double axe |
| | | "ingot" |

Scholars classify Aegean symbols by language of which two best known are Minoan (northwest Semitic) Linear A and Mycenaean (Greek) Linear B. This table clearly shows affinities of signs on Metcalf Stone with Linear A and B.

(University Microfilm Service, University of Michigan), it includes a detailed discussion of the Yuchi religion.

Mahan says, "Most striking of these (similarities of design on Mississippian temple mound-builder pottery and Minoan pottery) is the famous spiral and the various sun circles associated with hands and eyes. There are also many pottery shapes which are related including 'stirrup vessels' and human foot and human head or face effigies.

"Enough was retained in the art forms and religious philosophy of the Yuchis to show a cultural descent from Mediterranean religions. Characteristics of the Yuchi culture show they would have had to break off the parent stem about the time writing on stone was in vogue."

Professor Gordon states in *Manuscripts* that "Mahan had concluded from their customs and religion that the Yuchis had come from the Mediterranean during the Bronze Age — more or less around the middle of the second millennium B.C. when the Minoans ruled the seas."

"On the 15th day of their sacred harvest month the Yuchis make a pilgrimage to their cultic center for an eight-day festival during which they live in 'booths' with open spaces in the roofs. For the pilgrimage festival the booths are covered with branches and foliage," he says.

They celebrate the eight-day holiday by walking around in a circle in the sacred area, in the center of which a fire is kept burning. A couple of men each carry a large, foliage-crested branch as they accompany the community in their circling walk. During other parts of the celebration larger numbers of men shake such branches.

Agriculture ceremonies are slow to die in a culture, Gordon points out. And the Hebrews perpetuated many of those they inherited from their Canaanite predecessors.

"The Yuchi pilgrimage . . . resembles the biblical feast of the Booths (i.e., Tabernacles or Succoth) too closely to be accidental," he declares. At the same time he makes it clear he is not proposing any connection between the Yuchis and the legendary "Ten Lost Tribes" of Israel.

"The implication is rather that the Yuchi and biblical feast of Booths are both rooted in the ancient Mediterranean and constitute reflexes of the same international synthesis that was already old by 1500 B.C. — long before we can speak of historical Hebrews, let alone historic Yuchis.

"*Leviticus 23* prescribes an eight-day harvest pilgrimage to

the cultic center, starting on the 15th day of the sacred month. During this period the public is to dwell in booths. To this day observant Jews spend the holiday in booths open to the sky but covered for the occasion with foliage and fruits and vegetables."

At the climax of the festival the Jews take the circular walks or "circumambulations" and plants lashed together into a staff are used for ceremonial shaking.

"All of these details closely approximate the Yuchi festival," Gordon continues. "While the Yuchi fire no longer has any counterpart in the Jewish celebration of Tabernacles, it figures in *Leviticus 23:37.*"

The Metcalf Stone bears such symbols as two vertical lines with dots beneath them which Gordon and Mahan believe may be numbers, the lines representing 10's and the dots, units. Three of the other characters resemble the Greek letters delta, pi and theta and there is a "double axe," a bow tie-shaped mark which in the Minoan language had both a phonetic and a symbolic value. A dot with seven rays, looking like a crude drawing of the sun, possibly represents a very large number, they suggest.

Gordon says it is apparent that "the affinities of the script are with Aegean syllabary, whose two best known forms are Minoan Linear A and Mycenaean Linear B.

"The single vertical lines remind us of the vertical lines standing each for the number '1' in Aegean syllabary, while the little circles stand for '100,' " he says.

Although the spoked circle at the beginning of the third line might be a pictograph of the sun, Gordon says, more likely it is a large number like "1000" or "10,000."

The final sign on line one, the "da" sign in Minoan, is more revealing. This is the sign which looks like the letter "T" laid over on its left side.

"Its function is of interest; for the 'da' and 'ta' signs in Linear B may follow counted items in certain lists," he says, although the meaning of such lines in Linear B has not yet been determined. Other signs on the stone bear partial resemblances to some Linear A and B signs.

"Aegean writing was used for different languages. Minoan is northwest Semitic, while Mycenaean is Greek. Like the Latin alphabet the Aegean script may have been used to inscribe various languages."

After making a preliminary study of key words in Yuchi,

Gordon says he could not detect any relationship to "any of the languages I know." He concedes that he cannot make a linguistic identification of the stone but is proposing only that there is a connection with Aegean script.

The numerals used in the Metcalf Stone may mean that the text is an inventory, he suggests. The last sign on the final line resembles the "hide-shaped" ingot of Minoan script and accordingly the final line on the stone consists of the double axe, a Linear B fraction standing for 1/60th of the whole, and an ingot. A provisional translation of this last line could be something like "a double axe weighing one mina and made of copper." A mina is a 60th of a Babylonian talent.

Professor Gordon says there is an "emerging New World pattern into which the Metcalf Stone fits." He cites the comparison of Minoan Linear A and Mayan writing as pointed out by Pierre Honoré in his book *In Quest of the White God* and also a set of striking similarities between the Phaistos Disc from Crete and Aztec glyphs, which he says were matched by a Norwegian, Svein-Magnus Grodys of Oslo.

"We therefore have American inscriptional contacts with the Aegean of the Bronze Age, near the south, west and north shore of the Gulf of Mexico," he states. "This can hardly be accidental; ancient Aegean writing near three different sectors of the Gulf reflects Bronze Age transatlantic communication between the Mediterranean and the New World around the middle of the second millennium B.C."

An apparent time lag between the early Old World inscriptions and the later New World inscriptions presents a problem but Gordon says this may be explained by conservatism in transmission.

As Mahan puts its, "There's no chance of an accidental duplication by a primitive people of these ancient symbols. What this means is that somebody in this area, many hundreds of years later than this writing was in use in Europe, retained this writing system and carved this on a Georgia rock."

Thus the evidence of pre-Columbian contact between the Old World and the New accumulates. Gordon relates that Mexican archaeologists, working in a carefully supervised excavation, found a Roman ceramic head which dates from about 200 A.D. Moreover, small pre-Columbian ceramic heads found in Central America offer astounding evidence that before 300 A.D. there are no American Indian type heads among the sculptures.

Tens of thousands of sculp-

tured ceramic figurines from Central America, cited by Wuthenau, date before 300 A.D. and lack American Indian types, ". . . have the faces of Far Easterners, both Chinese and Japanese, of African Negroes and of various Mediterranean types, especially Semites — the Phoenicians," according to Gordon.

"The facts pouring in from every side bring us to the same general conclusion that ancient American civilization was stimulated by transoceanic contacts from the east and west; among them contacts with the Mediterranean were especially creative.

"No one who beholds the monumental relics of ancient America between Peru and Mexico should be satisfied with the explanation that such great technological achievements grew out of barbarism. Out of nothing comes nothing," Gordon declares. "The glories of Middle America appear rather to be the products of vigorously stimulated societies and the mounting evidence suggests the Mediterranean as an important source of influence on the New World, starting with the Bronze and Iron Ages.

"The Aegean analogues to Mayan writing, to the Aztec glyphs and to the Metcalf Stone inspire the hope that the deciphered scripts of the Mediterranean may provide keys for unlocking the forgotten systems of writing in the New World," he says.

An important piece of this pre-Columbian puzzle is a Yale University map which most scholars consider authentic. Copied from a still earlier map in a monastery in Europe in 1424, many years before Columbus sailed to America, it shows the location of a Vinland in the New World.

Professor Gordon says modern underwater archaeology is proving that ancient navigators, who must have supplied the information recorded on the early maps, crossed the Atlantic. The shorelines charted by the ancient map makers, which long since have receded beneath the waves, now have been traced by underwater sounding, thus proving the accuracy of the pre-Columbian maps.

This is precisely what Arlington H. Mallery said years ago and what Prof. Charles Hapgood has been saying for years about the Piri Re'is Map of 1513 (FATE, January, 1966). And Prof. Armundo Cortesao at the University of Coimbra in Portugal maintains that ancient navigators in pre-Christian times attained a competency on the high seas that Europeans did not duplicate until the last quarter of the 15th Century.

Another piece of the same puzzle mentioned by Gordon is a large collection of coins found off the coast of Venezuela. Some of them are dated around 350 A.D. and others are from the 8th Century A. D. He says Dr. Mendel Peterson of the Smithsonian Institution is studying them.

Still more pieces of this puzzle of ancient America may lie in the area where the Metcalf Stone was found. It appears to be only a fragment of a much larger inscribed stone and Gordon hopes, "There may be more where this one came from."

However, Professor Gordon already is convinced that "Pre-Columbian America was not isolated from the rest of the world but for thousands of years had been in contact with the Eastern Hemisphere."

### PARAPSYCHOLOGY FOUNDATION PRESIDENT DIES

EILEEN J. GARRETT, founder and president of Parapsychology Foundation, New York City, died Tuesday, September 15, 1970, in Nice, France, at the age of 77. A native of Ireland, she was one of the most active and highly publicized mediums of the 20th Century. Her psychic sensitivity was apparent in early youth and she developed her capacities under the direction of James Hewat McKenzie at the British College of Psychic Science in the 1920's. While news reporters often called her a "spiritualist" she left the spiritualist road when she left McKenzie, for in her own approach to the meaning of psi phenomena, she leaned toward objective inquiry.

Mrs. Garrett came to the United States in 1931 at the invitation of the American Society of Psychical Research, after many years of participation in scientifically controlled experiments in Europe. This method of research continued in this country and Mrs. Garrett worked at various times at Duke University under the guidance of William McDougall and J. B. Rhine.

Mrs. Garrett has written a number of books on parapsychological subjects — mediumship, telepathy, prophecy and healing — and four novels using the pseudonym Jean Lyttle. In 1943 she published her memoirs, *Adventures in the Supernormal,* in which she denied that she was either a miracle woman or a charlatan; she preferred to be known as a scientist. She later amplified this stand in a somewhat more sophisticated book, *Many Voices,* published in 1968. Although subtitled "The Autobiography of a Medium" the later volume contains less information about her personal experiences and more about her efforts to understand her mediumistic abilities. One of her greatest contributions to parapsychology may lie in this constant probing of the actual nature of her mediumship.

The founding of New York's Parapsychology Foundation in 1952 was the culmination of her lifelong ambition to set up a means for impartial scientific inquiry into the mysteries of psi and to make the results of such organized research available to the public. In this monumental achievement Eileen J. Garrett's aims live on.

# The Specter of MUD POND

By Francis J. Sibolski

Natives know the tragedy of Mud Pond is sometimes reenacted but why was I, a stranger, chosen to witness it?

ONCE MANY YEARS ago I spent a vacation in Skowhegan, Me., having taken my mother, Pauline Pariseau Sibolski, there to visit her one remaining brother, Frank Pariseau. Thus for a few weeks I fished the local brooks and ponds.

This rural area around Skowhegan was settled in the middle 1600's and in its small way first flourished as a lumber center and later as a textile center. Its many cotton mills caused an influx of mostly French-Canadian workers and weavers who at first lived rather segregated lives but eventually mixed with the original Yankee-English settlers. At the time of my visit in 1931 many old brick and white clapboard colonial houses still stood, some well maintained, some restored, others hopelessly decayed along with their attached barns and sheds — built that way to facilitate movement during the bitter-cold, snowy winters.

I tramped the area fishing successfully for trout, pickerel and even landlocked salmon during the bright sunny days of that July. At early twilight I would return to my uncle's sprawling grey house on the hill above town to wash up in time to eat a hearty supper with Uncle Frank, his wife and my mother. Afterwards we would sit on the airy veranda until slapping mosquitoes became too much of an effort. Then, in those days before TV, we would have coffee or beer together in the kitchen, talk awhile asd usually go to bed quite early.

The occurrence I wish to write about happened on the third or fourth to the last day of my stay. The weather had been warm and dry. On this particular morning I drove my car toward Lakeville which is about two miles north of Skowhegan to a spot my uncle had been telling me about. Down a stretch of railroad track there

was a small pond lined with marshy growths of chokecherry and sumac bushes. I parked and locked my car off the highway near the railroad bridge, remembering my uncle's talk of black bass and pickerel he had taken from this hidden pond in his youth. I was expecting great things as I walked along carrying my pole, bait and bucket. The trek along the track was through lonely marshland but the day was bright and I whistled as I walked along. During this period of prohibition some swingy, screwy songs were all the rage and I was whistling one of them. I believe it was named *Drink To Me Only With Thine Eyes For Tomorrow You May Be Blind* — a dire reflection on the dubious quality of the current bathtub gin. Bluejays and red-winged blackbirds were flashing in the sun, their screams and calls, along with the croaking of frogs, punctuated by the drone of an occasional swamp mosquito.

Rounding a bend I came upon an opening in the brush where a gravel road crossed the track on its way to a rambling barn-red Maine-style house with its attached woodshed and barn. I was surprised. My uncle had not mentioned that a family lived out this way. Evidently the gravel road wandered from the house, crossed the tracks and the marshlands to the main road not far from where I had parked my car. Had I known of it I would have used it. Two traditional lilac clumps grew in front of the house on each side of the pebbled walk. They were luxuriantly green because of the nourishing wetness of the swamp but long out of their late May blooming.

As I approached the old-fashioned dwelling the air around me seemed suddenly to change from hot to cool to frighteningly cold. I stopped and looked up at the sky wondering about this change in the weather. But above me the sun still shone in the morning sky. Yet here I stood almost freezing in air that had been as warm as toast a moment before. Something was wrong!

I stood still in the cold air facing the verandahed house. Bluebells and pink snapdragons grew near the long porch showing that someone cared for beauty. A red-painted glider hung from four even sections of chain on the porch, awaiting evening and someone's sit-and-rock session. It all looked normal enough but I had an odd taste in my mouth along with the feeling of something electric in the air. I think it reminded me of an area where large amounts of dynamite recently have been exploded and fragments fill the air and acridly touch the tongue.

This was one of the moments in my life when I just knew something unusual was about to happen.

I heard a piercing scream from the house. A high-pitched female scream rose to a crescendo and subsided into broken sobbing. Then the scream was repeated. The hair rose on the nape of my neck. My stomach, so comfortable with its bacon-and-egg breakfast a short time ago, convulsed in surprise and fear. The purple-stained glass front door opened to outline a young woman wearing a long-sleeved, tight-collared pink blouse and a long black skirt. She advanced onto the porch holding the small bundle of a baby in her arms. She was alternately crying and screaming the most horrible lament, throwing back her head with its high pompadour and baying like a wolf. I could see the tears streaming down her flushed cheeks. She could not have been 20 feet from me but she was oblivious to my presence. The baby in her arms appeared pallid and lifeless — quite dead!

"Oh, my God! Help me! Help me! Tommy's dead! Dead! Dead! Please, somebody, please help me!" she wailed, ignoring me completely. Hers was a cry of desperation for obviously she saw only tracks and brush.

I stood numb; the bucket and fishing gear fell from my helpless hands as the woman carried her dead baby past me, then began to run down the gravel road. I could smell the lavender sachet in her clothing mingled with a scent of old-fashioned yellow laundry soap that I remembered from the kitchen of my childhood. The sound of her crying continued. Even after she had rounded the bend and was out of sight I could hear her screaming her protests against death — a state I now knew was her domain.

Just as suddenly as the coldness and the charged air had descended upon me it faded away. The warmth of July came back and now no house stood before me; no graveled road crossed the railroad track. Where the house had stood was only sumac and chokecherry; no single sign of habitation remained.

My heart pounded. I sat down feeling very weary and stared at the spot where the red house had stood just a minute before. My ears still rang from the sound of the poor girl's screams and yet I knew that nowhere in the state of Maine could she or her dead baby, Tommy, be found — above ground.

But why was I allowed to witness this spectacle? Was this a

scene from the past, a past that must not be as dead as some persons think? And why the re-enactment? Would it have occurred just the same if no one at all had been around? I sat on the steel rail for a long while slowly smoking cigarettes. But I came to no conclusion except that I thought this scene must actually have happened once long ago.

I finally walked to the spot where the old house had appeared. In the tangle of undergrowth I found two huge lilac tangles, partly alive, partly dead, and a few feet beyond them I could see the remains of an old cellar hole. A house had stood there once — and did again at certain times.

I returned to my uncle's place with all ideas of fishing dispelled. When I told the folks about the "happening," about the mother and the dead baby, they looked at me strangely.

Only Uncle Frank nodded his head and said, "Yep! Yep! You saw it, boy. That was Tom Bardwell's place way back in the 1880's when I was a tad. And I guess I know that's sure enough what did happen. Miz Bardwell found the baby dead in its crib one July morning after her husband had gone to work on the railroad and she ran herself to death trying to get help. Tom didn't find out 'til the end of the day. After that Tom was never good for anything, just boozing I guess, trying to forget his young wife and son, both dead. He stayed at the house even after the railroad fired him. They had given him permission to build when he first married and they didn't have the heart to kick Tom out even when he couldn't hold up his end for them afterwards. Anyhow, a few winters later Tom burned with the house. He was too far gone to care one way or another or maybe he cared too much!"

My uncle and aunt talked about what I had seen for the rest of the week. My uncle went so far as to say that the thing was a local legend; talk about it was heavy but actual witnesses to the reappearances quite rare. He said it appears to some, like myself, and is lied about by others. As for me, I saw it.



## RARE NUTRITION

JAPANESE AUTHORITIES have issued patent No. 8697/68 to M. Takahashi to protect his right to produce a beverage containing the conchiolin protein which is derived from the skin of pears. — *Emily J. Morgan.*

# 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.***

## DID ESP SAVE A LIFE?

By Ona Lacy Hunter

IN THE FALL of 1942 I was living and teaching school in Joplin, Mo., about 30 miles from Anderson, where my mother, Ella Bradley, lived alone. One day a strong feeling came over me that Mother was ill and needed me.

I tried all day to fight off my apprehension but it only grew stronger. I'd try to tell myself it was just my imagination. Deep inside, though, I knew something was wrong.

That evening I went reluctantly to the evening adult class I taught at the school but finally the vision of my mother in bed helpless and alone became so compelling that I dismissed my students. With no way of getting to my mother's home except by automobile, I called up my son-in-law, Bob Anderson, and asked him to take me in his car.

My request astonished him. "Haven't you noticed the dark clouds? There's a storm coming for sure," he said. "You know how bad that road can be when there's a washing rain. I doubt we could even get there tonight."

"But we've got to," I pleaded. "I know Mother is sick and needs me terribly."

He argued with me for a minute or two more until finally my agitation must have impressed him and he agreed to go. He picked me up at the school and we started just as the rumbling thunder began.



Ona Lacy Hunter

We were more than halfway to Mother's when the storm hit. I think I never have seen such a bad storm. Blinding flashes of lightning were followed by crashing thunder and the rain came down in torrents. Bob hardly could keep the car on the road as torrents of water swept against its sides and the wind raged.

The farther we went the worse the storm grew. The road wound through a valley hugging the bluffs on one side. Water was coming down from these bluffs with enough force to wash away everything in its path. Rocks and saplings soon blocked our way.

At intervals Bob would stop the car and get out to clear the road ahead the best he could. Thus we crept along, expecting to be swept into a ditch at any moment.

We reached my mother's at last. She was indeed seriously ill. She had lain in bed all day in great pain and no one had known. Bob rushed out at once to bring her doctor. After it was all over Dr. Bush explained that Mother had been having heart trouble and probably would have died before morning if she had not gotten medical assistance when she did.

Some unseen power surely saved my mother's life. — *Springfield, Mo.*

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## HOW DREAMS HAVE HELPED ME

By Marge Parisher

UNTIL I began reading FATE it never occurred to me that I might have had clairvoyant dreams throughout my life but now I remember many.

The first I recall came when I was 14 years old. I was attending the Hannah More Academy at Reistertown, Md. While I was home for the Christmas holidays my mother had given me a beautiful gold wristwatch with my initials engraved on the back. But shortly after the holidays I lost it. I was very upset because I had been so proud of it. I was the first girl in my class to have such a watch. Furthermore, I knew Mother would be terribly hurt because she had sold some of her own jewelry to get the money to buy it for me.

One night in March, 1921, shortly before I would be leaving for the Easter vacation I dreamed I pulled some books from a certain shelf in the school library and found my watch behind them!

The next morning before breakfast call I went to the library. Feeling a bit foolish I removed the books from the shelf I had seen in my dream — and the watch was there.

Since that time my dreams have "found" many misplaced articles for me and they often

show me how to do a difficult piece of work. — *Flagstaff, Ariz.*

## A PLOT REVEALED

By Lila Duncan

MY HUSBAND Gavin and I vacationed in Alberta and British Columbia during October, 1969. Leaving Vancouver to return to the states we drove south toward Portland, Ore., to visit my sister and her husband, Thayerl and Harry Cockreham in Lake Oswego, and my mother, Minnie Greene in Woodburn.

Arriving at my sister's home we learned Mother had been hospitalized due to an acute attack of asthma. But Thayerl told me Mother was recuperating rapidly and would be able to leave the hospital within a few days.

The morning of the day we were to go to the hospital to bring Mother home my sister and I were talking about my ambition to write. I have had several small stories published but in the spring of 1969 I began to formulate a plot for a larger work. At the time of our vacation the whole plot was well-formed in my mind.

I never had mentioned the theme of my completely fictional work to anyone, not even my husband, until that morning. Possibly to get approval or advice from my sister before I started actually writing I related the whole plot to her.

Soon it was time to go to the hospital for Mother. When we were on the way to her home, she suddenly exclaimed, " I was so angry at a nurse this morning for waking me. I was dreaming that you, Lila, were telling me the most fascinating story. The nurse woke me up before you had finished it."

Then she went on to relate most of the same story I had told my sister that morning. Thayerl and I looked at each other astonished — and then we began to laugh. And we told Mother then how strange it seemed that she could know exactly the plot I had in mind.

How did I communicate my story to Mother asleep in a hospital miles away? — *Bell, Calif.*

## THE CURSE ON THE GOBLETS

By Laverne Bertucci

AT AN AUCTION in the summer of 1966 I acquired some pretty amber-colored goblets. A woman who had been bidding against me approached me and offered to buy them. She offered to pay as much as $5.00 more than I had paid for them. I declined, however, for I had been looking for goblets of this kind of glass for a long time and I also knew they were valuable.

The woman seemed to be

seething with anger. She stamped her foot and pointed a finger at me, screaming, "You never will use those glasses. Never!" Abruptly she turned and left.

I never had seen this woman before in our small town (Taylorville, Ill.) and I haven't seen her since. No one at the auction knew her either.

When I arrived home I put the box of glasses in the corner of the kitchen and promptly dismissed the incident from my mind. I didn't remember even to tell the rest of the family about it.

Several days later as I was doing the dishes after lunch I decided to unpack and wash the goblets. They were perfect in every way and I admired them as I carefully carried them, a few at a time, to the counter and began to wash them.

The first goblet I washed and placed in the drainer seemed to fly back into the sink of its own accord where it broke into shards. I was stunned as I picked up the pieces and started on the next one. Every time I washed a glass and placed it in the drainer, it flew back over the rim and into the the sink and smashed!

I was so shaken that I decided to let the rest of them wait until evening. That night, my husband Sonny and my son Tom — having scoffed at my story — took a turn at washing a glass and stood open-mouthed as it came flying back into the sink.

By this time I had only two goblets left. These I have kept in my attic without attempting to wash them. It seems the only way. — *Taylorville, Ill.*

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## GETTING TO THE DOCK ON TIME

By Gussie Young

AFTER TOURING the British Isles in the late summer of 1960 my husband Jack and I arrived in Folkestone in Kent in midafternoon, earlier than we had anticipated. Our schedule had been tight but now we should be able to relax. We had tickets and reservations on the motorship ferry leaving Dover, a few miles up the coast from Folkestone, at noon the next day, September 22, for Boulogne, France. Hotel reservations on the Continent and tickets on the ship leaving for New York in two weeks — all were in hand.

"This looks like a nice place," Jack said, stopping in front of an attractive house with a "tourist" sign. "Let's stop here."

I heard myself saying unreasonably, "No, I want to go on to Dover."

We argued until at last Jack gave in. I could give him no reason. I simply wanted to get to Dover. He drove on and we

found attractive rooms in Monsoon Lodge in Dover.

My sleep that night was a series of nightmares. I dreamed I was packing, then racing to get to a ship. I would awaken, then turn over to fall into another dream of packing, racing — hopelessly, endlessly fearful of missing the ship.

Much earlier than usual I got up, dressed and packed. Then I hurried Jack through breakfast. Our lodgings weren't far from the ferry dock so we drove there and were stopped by the guard at the gate. "Where are you going?" he asked.

Jack replied, "To the British Automobile Club to return maps and the emergency gas key. We'll be back later to get the noon ferry."

The guard said, "There is no noon ferry! Your ferry is in port and loaded now. If you hurry you'll be the last car on."

Thanks to my unexplainable anxiety and nightmares we made the ferry — fortunately, for all passage had been booked solid for weeks. Keeping to our schedule depended on boarding that ferry. — *Desert Hot Springs, Calif.*

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## THE ETHER WAVES

By Jessie Hindman

ON THE MORNING of January 24, 1947 the air over the Colorado Rockies was crisp and clear but not cold. I was thinking what a beautiful day it was as I hung out my washing. We lived on a ranch 6,547 feet above sea level near Hyden, Colo.



Jessie Hindman

Suddenly the strong sweet odor of ether filled my nostrils. Puzzled, I wondered what I could have spilled. I could think of nothing that smelled like ether except nail polish and I hadn't done my nails in weeks.

Yet something had to be creating such an odor in that clean mountain air. I rushed into the house. I found no source for it but the odor persisted — no stronger nor milder — just all around me.

I returned to the clotheslines, noticing a light breeze lifting the sheets while the heavy smell of ether continued to hover over me. Then, when all the clothes had been hung I realized the odor had vanished.

I felt relieved but I couldn't get this odd occurrence out of my mind. I wanted to tell someone about it but my husband was gone. We had no telephone so I couldn't call anyone.

Then I thought of my sister Thelma McCaulley in Riverton, Wyo. She was 37 years old but still a "baby sister" to me. I had meant to write her for several days and now I would do it! I'd tell her about the ether smell. Just as I sat down to write our dog Hunter began to bark and my husband rode into the yard. When I went to the door I felt a tug of apprehension. He always called a greeting and then rode on to the barn to put his horse away before coming into the house.

This time though he dismounted slowly, to hand me a telegram. It was from Thelma's husband and it read: "Thelma died on the operating table at 10 o'clock this morning." — *Kelso, Wash.*

## GRATITUDE IN A RICE BAG

By Julia L. Chu

IN SHANGHAI back in 1935 when my father was a boy, my grandfather had a friend, Son Soh-Chow, whom he spent much time and money helping. The friend died eventually but sometime later my Aunt May started to fall into strange trances. Huge beads of sweat would pour from her face as she spoke in Son Soh-Chow's voice.

The family gathered around May during these trances and heard Son make numerous predictions. All of them came true. But the family worried about May, for the trances seemed to distress her.

One day my grandfather had an overwhelming compulsion to buy a certain bag of rice. He took it home and the family began using it. The next time May went into trance Son Soh-Chow's voice spoke to my grandfather, "I have tried so hard to make you buy that bag of rice. Now I have succeeded. Look in the bag and you will find a large amount of money. I am truly grateful for what you have done to help me and this is a token of my appreciation since I could not pay you back while on your plane."

Sure enough, under the next scoop of rice was a sack of money.

Although he appreciated the strange gift my grandfather asked his friend to leave them because May was getting frail and weak from the strain of the trances. The spirit left and they heard from him no more. His debt had been paid. — *La Jolla, Calif.*

# REINCARNATION and the BIBLE

By J. Gordon Melton

**Often overlooked as interest in reincarnation heightens are its rich foundations in Western as well as Eastern thought.**

YOU AND I and all people tend to think in the categories which our culture provides for us. As Westerners we tend to follow thought patterns fostered in us by the rather worldly spirit of the Enlightment of the 18th Century. And because our attention is directed to the many accomplishments of science and other materialist endeavors we tend to forget that like the East we too have a long healthy tradition of nonmaterial concerns and achievements. We have a tradition of interest in psychic phenomena, mysticism, religion and meditation second to none.

Because recent Western interest in reincarnation dates from the influx of Hindu and Buddhist teachings during the late 19th Century those of us who are interested in exploring reincarnation as a viable option of thought in the 20th Century often fail to realize that there also is a Western tradition of reincarnationist thought. This Western tradition is almost as old as the Eastern and grew and flourished for many centuries almost completely isolated from it. However, it is true that reincarnationist thinking did not receive the same degree of acceptance in the West that it did in the East. And after nearly a millennium (1000 years) of activity it died out almost completely.

Everyone interested in reincarnation today will want to consider the light that this his-

tory can shed on their study.

* * *

Belief in reincarnation arose almost simultaneously in the Mediterranean Basin and in India. The *Upanishads,* the earliest writings from India containing a clear-cut doctrine of transmigration, were composed shortly before 600 B.C.

In the Mediterranean area at this same time the Orphic cults also were teaching reincarnation as part of their religious beliefs. Orphism* had grown up as a religious reaction to the bacchic cults and their extreme sensuality. A part of this Orphic milieu was Pherekydes, a mystic and teacher of reincarnation and the instructor of Pythagoras who gave us the earliest Western texts on reincarnation. Pythagoras (born in 582 B.C.) was a contemporary of the Buddha and in his mature years became the great teacher and instructor of Western thought. While Buddhism was spreading from India Pythagorean wisdom was being disseminated throughout Greece and adjacent lands. From the Orphic cult and Pythagoras some of the Greek mystery religions seem to have picked up the idea of reincarnation. But the fragments suggestive of reincarnation prior to 400 B.C. are just that — fragments. There are isolated sentences mentioning a belief in reincarnation but very little to suggest the context of this belief, to tell us for example whether karma is implied.

In the Fourth Century, however, Plato gave majesty to our Western tradition. In a very famous passage in the *Phaedrus* Plato relates a reincarnation myth which follows somewhat the Orphic tradition: A preexistent soul "falls" from the realm of the gods into earthly existence where it migrates from one body to another for 10,000 years before it returns (upward) to a place of judgment. The *Phaedrus* represents Plato's final word on reincarnation which he had mentioned earlier in the dialogues, in *Timaeus*, *Phaedo* and the *Republic.*

Plato's passages on reincarnation are especially important at two points. First, there is the complete absence of karma. Rather, a judgment day is imposed; all souls return to the upper region after 10,000 years. Second, Plato injects into Western tradition the transmigration of souls into animal bodies. Although this idea was stated in the context of a mythical passage it was to become a major item for debate among students of his teachings. Just as Plato's

*Orphism, one of the early Greek religions, grew up around the poetic fragments of a mythical Seventh Century singer named Orpheus.

ABOUT THE AUTHOR

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The Reverend Melton brings nine years' experience in research in American church history to his present task which he took up in the spring of 1969. Having traveled widely, he also has obtained invaluable firsthand experience through meetings with various denominational leaders.



teaching was the thing that placed reincarnation on the philosophic agenda of the ancient world, so his statement relative to animals probably contributed to its downfall.

Plato's students and contemporaries were quick to offer conflicting opinions. Aristotle in *On the Soul* challenged his teacher, terming as absurd this "Pythagorean myth" Plato had passed on to future generations. And, while Aristotle seems to retain the idea of preexistence, he set off the debate on reincarnation which continued for over 800 years.

The discussions continued on a subdued level during the next centuries as Greece's power waned and Rome conquered the Mediterranean. Nevertheless, ideas usually associated with, although not necessarily part of, reincarnation continually pop up in the literature of the period. Learning by remembrance, preexistence of the soul and immortality were common elements in the intellectual milieu. Often they were part of a metaphysical system hostile to reincarnation but still they provided an atmosphere in which the idea of reincarnation continually emerged and the debate was kept alive.

Typical of those Romans who believed in reincarnation is Virgil, the famous Roman poet and author of the *Aeneid*. In Book VI he wrote these immortal lines:

These souls having whirled a thousand years away,
Are in a vast throng summoned all by God
To Lethe's stream, that, memory lost, they may

Heaven's vault revisit, and a wish beget
Into the body to return once more.

Typical of those who opposed the idea of reincarnation was Lucretius. This poet-philosopher attacked reincarnation in his masterpiece *The Nature of Things:*

Immortal, were it wont to change its bodies
How topsy-turvy would earth's creatures act? . . .
But should some say that always souls of men
Go into human bodies, I will ask:
How can a wise become a dullard soul?
And why is never a child's a prudent soul?

The debate continued until the First Century A.D. Those persons who accepted reincarnation were the minority but enough of them spoke up to keep the issue before the philosophers and scholars and to offer transmigration as a belief. Then the One Christians call Lord Jesus of Nazareth was born and a new religion began to hold the attention of the world of the West.

* * *

In 1957 Leslie Weatherhead, pastor of City Temple Church in London, in his now-famous sermon, "The Case for Reincarnation," began the contemporary reexamination of the biblical tradition of reincarnation. Weatherhead came up with several examples and pretty meager they are. A decade of examination of "The Case" by biblical scholars has led to one conclusion — a biblical base for reincarnation must be found apart from specific acknowledgements to be found in the *Bible* itself.

The passages Weatherhead quoted are ambiguous and appear to support reincarnation only when they are taken out of context. The Pauline passage, "Whatsoever a man sows, that shall he reap," would seem to refer to karma if it appeared in the *Upanishads* but in the context of Paul's thinking it is merely the strong assertion of man's responsibility for his actions. Of possible significance is the oft-quoted passage in the Gospel of John where Jesus is asked about the blind man, "Who did sin, this man, or his parents?" Here again, out of context the disciples may seem to be speaking of reincarnation. But the biblical student knows the question refers to the *Old Testament* belief in the inheritance of sin and its consequences from one's fathers, literally. No question of reincarnation was involved. And even if reincarnation were implied

Jesus answers the question negatively thus denying whatever concept the disciples had.

The *Bible* offers no comfort or support for reincarnation! In fact, its total affirmation is contrary to ideas that are essential to reincarnation. In place of an essential immortality of the soul the Bible affirms the mortality of the soul which is given "life everlasting" only as a gift of God. Instead of preexistence the *Bible* talks of creation. Instead of transmigration it speaks of the resurrection of the body. Instead of talking of man as a soul encased in a body it talks of a whole man — body and soul.

Christianity was anything but a controlling influence on First Century Thought. Such men as Appollonius of Tyana, a firm believer in reincarnation, influenced their contemporaries as much as did the *Bible.* In the latter part ot the Second Century a revival of Platonism, usually associated with Ammonius Saccas of Alexandria, Egypt, took place; and at the same time Plato's metaphysics became a popular tool of the church in its attempt to spread Christianity among the cultured classes of the Roman Empire.

The intellectual and religious atmosphere of the early Christian era must have been among the most exciting in history; it offered an amazing range of ideas. Reincarnation once again titillated the great minds of the Western world. Mani, founder of Manicheanism, was a reincarnationist, as were some of the Gnostics, the believers in the secret wisdom of gnosis.*

And at the same time reincarnation was experiencing a revival, two other movements were coming into their own. These two movements, Christianity and the Neoplatonism of Plotinus were to challenge the thinking of the exponents of reincarnation and eventually to engulf them.

In Plotinus Western mysticism found its great teacher. Plotinus pictured the soul as an emanation of the One which travels to the world of matter so that in the experience of evil it could better enjoy the good. Thus Plotinus, a soul experienced in good and evil, directs man to return to his primal union with God, not to an endless migration to future earthbound lives.

Christianity, continuing its flirtation with Platonism begun in the Second Century, found Plato a worthy means of expressing its own ideas but did not accept Plato uncritically, rather accepted parts and rejected others. And because of Christianity's

*The immediate knowledge of spiritual truth held by the ancient Gnostics to be attainable through faith alone.

basic biblical orientation one idea rejected was reincarnation.

Beginning with Irenaeus in the Second Century spokesmen for the church rejected all ideas of reincarnation and transmigration. Irenaeus termed such ideas absurd, stating that souls do not remember previous existences. Even more important, Irenaeus attacked the concept of natural immortality in the light of biblical ideas. His *Contra Heretics* quickly became authoritative for the church.

But Irenaeus was followed in the next generation by Origin (185 to 254), the first systematic theologian. A devout Platonist, Origin in his early work *First Principles* built an elaborate scheme of Christian theology which seemed to incorporate transmigration of the soul as part of the cosmic myth. However, later Origin rejected his early belief. In his last work, a *Commentary on Matthew,* Origin explicitly rejected transmigration as "foreign to the church of God and not handed down by the apostles, nor anywhere set forth in the Scriptures." Specifically, he rejected the notion that John the Baptist was a reincarnation of Elijah, saying that John had the spirit and power of Elijah but not his soul.

Origin was followed by three centuries of Christian theologians who reject transmigration. Augustine, a former Manichean who once had believed in reincarnation, called the idea impious and false.

Ambrose of Milan, under whose preaching Augustine was converted, labeled it the ridiculous foray of poets.

Jerome said many critical things of Origin because of his *First Principles.* He labeled transmigration abhorrent, impious and bordering on blasphemy.

Gregory of Nyassa, a student of Origin often accused of being a reincarnationist, called transmigration a fable and rejected preexistence. He vehemently stated that the sympathetic discussion of reincarnation is "really fitting for the chatter of frogs or jackdaws, or the stupidity of fishes, or the insensibility of trees."

It is not to be wondered then that this almost complete theological and philosophical consensus against reincarnation and its corollary preexistence after four centuries resulted in a pronouncement by an official body of the church.

In his book *Edgar Cayce on Reincarnation* Noel Langley has woven a fascinating, if not completely false, tale of the Sixth Century councils. He pictures them as a massive plot against

reincarnation and Origin. No apologies can whitewash the corrupt ecclesiastical politics which plagued the church since Constantine's day but even Theodosia could not have carried off the plot Langley describes. For example, Langley fantasizes that Theodosia had all the *Bibles* changed to cut out every reference to reincarnation. Yet, had he taken the trouble to consult any good introductory book on the *Bible* Langley would have found that complete *New Testament* texts of the Third Century exist and show no censoring, tampering or changing.

The Sixth Century councils were not a giant plot against reincarnation but an attempt to put to rest a tradition that had, for centuries, been debated by philosophers and theologians and judged to be less than the best option. Reincarnation was not buried by imperial edict; it just lost out in the debates of the scholars.

Thus buried as it was, belief in reincarnation virtually ceased to exist in the Western world until it was reintroduced in the 19th Century from the East. (There were, of course, isolated spokesmen for reincarnation like the Kabalists of the Middle Ages but they had little or no influence on Western thought in their own time.)

Because of the current interest in reincarnation it is time that serious thinkers examine it in the light of the vast knowledge gained since the belief was lost to the Western world. It must be looked at, especially by Christians, with the full knowledge that the total witness of Jesus, the *Bible* and Christian spokesmen of the past will give no support. However, the cause is not lost on this account — merely hindered. While scripture and early church writings have a certain normative value for the Christian faith, as well as high standing for their general philosophical and religious value, they are only a few of the many expressions of the church's life and thought.

The way in which the Christian church has responded to evolution shows that a new truth from outside its tradition can win acceptance if backed up with sufficient valid evidence. It is up to the reincarnationists to bring such evidence to a skeptical world!

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## BEAUTY IS AS BEAUTY DOES

DAVE KUNDE, a Zwingle, Iowa, farmer, overcome by carbon monoxide fumes in his barn, surely would have died had not his Jersey cow "Beauty" opened a barn door and then revived him by licking his face.



When Nikolaus Rungius died in 1629 he was buried without embalming or any means of preservation; yet only civilized man has molested his body.

# The Saints Preserved Him

**By Jingo Viitala Vachon**

"IF MY PREACHING the word of the gospel is not true my body will decay after death but if my words are true my body will not decay."

Pastor Nikolaus Rungius spoke these words over 300 years ago in his church in the wildly beautiful area of northwestern Finland.

And he must have been preaching the true "word of the gospel" because today his body lies miraculously preserved in a glass-covered coffin beneath a trapdoor in the floor of the ancient church where he preached this gospel until his death in 1629. The amazing fact is that although his body never was embalmed nor treated with preservative in any way it remains soft and flexible instead of being dried and brittle as are most mummies.

**Numerous coffins decay and the Finnish pastor's vestments turn to dust but the Lord has fulfilled the promise of his indomitable servitor.**

Even during his lifetime the power of Pastor Rungius' prayers was considered miraculous. Countless stories of this Lutheran clergyman's saintliness and concern for his flock in the Parish of Kemi have persisted down through the years.

One of these stories concerns a drought that prevailed for a long period at the time of the Thirty Years' War. The whole area was in deep trouble. Pastor Rungius urged all the people of his congregation to come to the church and there join together with him in a prayer for help.

When they had assembled he stretched his hand heavenward and said, "As true as this hand is now whole, my body will be preserved undecayed after my death up to Judgment Day and as our Lord Himself is gracious to us He will let rain water the earth before sunset if your prayers are unselfish and united with mine."

Their prayers were answered and it did rain before sunset.

Other stories tell of his love for the oppressed peasants and poor fishermen who were charged exorbitant taxes by the Swedes who ruled Finland at that time. He was instrumental in easing the tax burden but mainly he is remembered for his ability to keep faith in God and goodness alive in his flock throughout those terrible trying times.

When he died in 1629 he was



In this church Pastor Rungius ministered to the Parish of Kemi. Unchanged since his time except for new pews and pulpit it has become a shrine housing the miracle of his preservation.

buried in the sanctuary of the church according to the contemporary custom of that era. It also was customary at that time and in succeeding times to move the bones of previous bodies to make room for new burials. And so it was that a caretaker, digging into the debris under the sanctuary with the intent of moving the bones into a smaller area, came across the totally rotted coffin of Pastor Rungius and was amazed to find the body intact, wholly preserved amid the surrounding earth and rotted wood of the coffin.

Being a callous man who only meant to do his job he tried to break the body into pieces but was unsuccessful. Finally he grabbed it by the ankles and, swinging it around, dashed it against the wall with such force that an arm broke off at the elbow. Seeing this he suddenly was stricken with remorse. Indeed, his conscience bothered him to the extent that he constructed a fine new coffin and, placing the broken arm in its proper place across the breast, he reinterred the body under the church floor.

Since then numerous caskets have rotted away and had to be replaced. But the body, the color of a purplish bruise, shows no deterioration; even the toenails and fingernails remain intact.

One story relates that several drunken rowdies once entered the church, took the body out of the coffin and danced around the sanctuary with it. Legend says each of these men later went insane. Still another anecdote tells of two men who entered the church and punctured the Pastor's eyeballs. Legend says these men later went blind.

Russians have burned the church twice. German students — probably medical students — under the pretext of wishing to view the body, cut a sizable piece of flesh from one of the arms, presumably for microscopic examination. This was done when the caretaker was busy with other duties and sent his little girl to guide the visitors. They gave her money to go and buy some sweets, which she did. The next time the body was viewed the desecration was discovered.

The picturesque stone church where the body lies is about seven kilometers (about 4.35 miles) from Kemi toward Rovaniemi on the road that follows the left bank of the Kemi River. Nestled in a little grove of trees and preserved as a shrine, it is a picture of peace and tranquility at the same time that it looks neglected and abandoned. Tall weeds have taken over the little cemetery. Brush and small trees



Bernhardt Rundman of Ishpeming, Mich., pictured with his wife, is a direct descendant of Martinus Rungius, Nikolaus' brother, thus an 11th-generation nephew of enshrined pastor. In Rundman family were 16 clergymen.

grow among the crosses and headstones which lean every-which-way like weary soldiers after a long march. Blackbirds have made the church their home and their calls add a note of cheer.

At the front entrance you press a little white doorbell and the caretaker comes, lets you in and guides you through the church while he relates the story of Rungius and the history of his church.

Originally Catholic, the church was built in 1519-1521 and is typical of medieval Finnish church architecture. Before taking over this building the vast Parish of Kemi, which extends to the northernmost regions of Lapland, had a wooden church at Valmari Point. It burned. The church once contained picturesque murals. The decorations on the ceiling describe the story of the Passion and are comparatively well-preserved but it has been difficult to restore the original paintings on the walls which have been covered with layers of chalk. The figures of the saints on the walls, the christening font and holy-water font are carved

out of wood and date back to the Middle Ages. The bier and stocks now situated in the church armory and the "Black Bench" (a wooden bench, painted black, upon which women knelt for hours as a penance) in the church frequently were used in the past. The pews and pulpit are new, made as recently as 1957.

The caretaker lifts the trapdoor and you look down on the amazingly well-preserved body of this saintly man of God. The color of his body seems a fitting protest for the indignities and brutal treatment it has received. Some persons will tell you it is purplish because it never was embalmed and the blood was left in the veins.

Scientists from all over the world have examined this body but find no explanation for its preservation. Worms, bugs and bacteria have not touched it. Indeed, it is ironic that the least animal forms have left this man's body in peace; civilized man alone has molested his remains!

The natives do not understand the big fuss. There is no mystery, they say. It is simply the Lord's work, proving what Pastor Rungius preached was truly the word of God.

* * *

A strange coincidence came to light when I traveled to Ishpeming, Mich., to interview Bernhardt Rundman who is a direct descendent of Pastor Martinus Matthias Rungius, the brother of the saintly Nikolaus. Their father, Matthias Nikolai, also was a clergyman. In fact, copies of official church documents and the family genealogy, dating back to 1500, show at least 16 "Men of God" on the Rundman branch of the family tree.

Suddenly I spotted my own family name, appearing in the 1800's! I thought any relationship was impossible because my people came from Vaasan Laani in west central Finland, whereas the Rungius family of course were from the Kemi region, way up north. However, further study of the documents revealed that a female descendent on the Rungius side indeed did marry a Pastor Niilo Viitala who came from an area some miles from my ancestral home.



THE LONG LIFE OF INFAMY

IT IS AN IRONY of fate that the infamy of a destroyer may live as long as the memory of the one he destroys — for example, John Wilkes Booth and Abraham Lincoln. — *Earl W. Hammond.*

# *To Whom it May Concern . . .*

# I. O. U. $10



By Eleanor M. McDonald

In my most desperate moment, suddenly I learned that somehow, somewhere, someone was counting as carefully as I.

WHEN MY daughter Alice hung the last of the delicately-tinted eggshells on the gilded branch that Good Friday nine years ago I thought, "It's the last one, the very last." There was not another egg in the refrigerator.

Two of my girls chattered happily with their friend Kathy as they worked on the egg tree but all I could think of was the last nickel in the pocket of my red coat, the nickel I had fingered nervously on my way out of church after the services earlier in the day. I felt guilty but it was all the money I had in the world. How could I give it away?

"Can we go to the movies with Kathy tomorrow, Mommie?"

Sue, eight years old, made the appeal while three pair of eyes studied my face. Norma, only two, still looked at the egg tree but the others looked at me.

"Sorry, kids," I had to say, "the answer has to be no. I'm fresh out of money."

Alice, the nine-year-old, sighed deeply. "I wish we weren't broke so much." But in a moment or so the girls went back to work on the egg tree.

Morosely I wondered if I were doing the right thing by continuing my education when it meant that my daughters had to do without. Recently divorced, I had been faced with a new way of life and many difficult decisions. Friends who knew I

wanted to be a teacher not only had encouraged me but had come forward with loans. With my university scholarship we had barely enough to get by and I budgeted down to the last cent — but sometimes there were unexpected expenses. This time it had been eyeglasses.

The egg tree was finished and the girls clapped their hands.

"Isn't it pretty, Mommie?" Alice asked. "Wouldn't it be great to have a garden full of egg trees?"

"While you're about it why not wish for one money tree in your garden of egg trees?" I laughed.

Alice threw her arms around me. "If money grew on trees I'd go right out and pick a 10-dollar bill for you!"

"Then you could go to the movies with me," Kathy put in.

Now the girls were downcast again. Seeking for something to take their minds off what they couldn't have, I said, "Here's an idea. Why not have a dress-up party on the porch this afternoon? Invite your girl friends to come over with their fancy duds and we'll use the package of Kool-Aid left from last summer."

In a frenzy of activity Alice went to clean off the porch and Sue started making the Kool-Aid. Kathy left for home to make out the guest list and telephone the invitations.

From the porch came the sound of a heavy object being dragged toward the steps — the sawhorse the girls had used the day before as part of a stage. There were a few thumps as the piece went down the steps, then I heard it scraping slowly along the driveway toward the garage. Suddenly the scraping sound stopped. After a short silence the side door slammed and Alice came pounding up the steps shouting, "Mommie! Mommie! Come quick!"

Sue and I ran to where Alice stood with her hands cupped together in front of her. She gasped, "Look what I found under the bush beside the driveway!"

She held out a 10-dollar bill. Torn and dirty, it had been there long enough to be rained on — but it was unmistakably a 10-dollar bill.

My mouth dropped open in astonishment. Standing next to me Sue was just as amazed.

"Gosh," she breathed. "Gosh, it's just like someone *heard* us, isn't it?" She started to cry. Putting my arm around her I realized I was scared. But I also was aware of another feeling. I experienced a certainty that what I was doing was right, that in some peculiar way we were being taken care of. Somewhere, somehow, someone was counting

as carefully as I was.

In the nine years since that Good Friday, the day of the last nickel, the day of the egg tree, things haven't always been easy but I did get my education and a career has opened for me. Throughout these years a vision has sustained me, the vivid recollection of the little tableau in my kitchen, the shaking hands of a child holding just enough money to keep us going and another awe-struck childish voice saying wonderingly, "It's just like someone heard us.

And I know that the hoarded nickel somehow is held in subtle balance against the debt accrued that day, one I gratefully acknowledge: "To Whom It May Concern: I.O.U. $10.05."

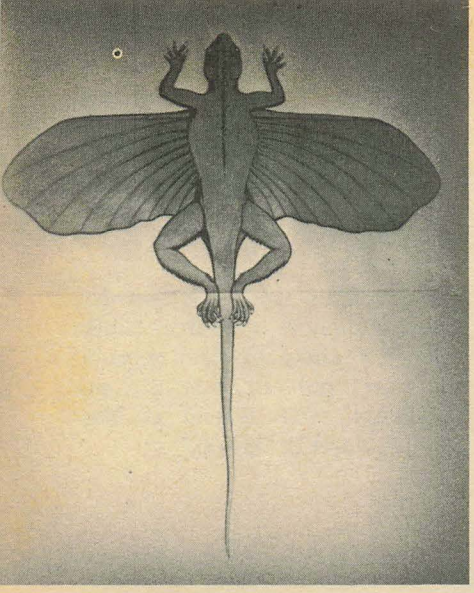


UNSULLIED

*By June Buchs*

TWO WHITE ANGELS were the only survivors among the statuary after a $100,000 fire ravaged an Elyria, Ohio, garden center. Fire had blackened everything except the two molded concrete angels. Other items of the same material, standing only inches away, turned black, cracked or broke into pieces. Everyone calls the occurence a "miracle." Also, although 200 residents were evacuated from their homes when it was suspected poisonous gases were coming from the fire, no one was affected. And no one was injured in the fire.

(Photo courtesy *Elyria, Ohio, Chronicle-Telegram)*



As finally reconstructed the tiny dragon resembles certain modern flying lizards. (See illustration, page 73.)

# *America's "THIRD CLASS DRAGON"*

**Will a tiny fossil found by three high school students in New Jersey revise our thinking on the evolution of reptiles?**

**By Ivan Sanderson**

IN THE FALL of 1960 three high school students who search for fossils as a hobby discovered some bones extruding from a lump of rock in an old quarry in Bergen County, New Jersey, just across the Hudson River from New York City. They recognized the stratum as being of the Triassic Age, some 180 to 225 million years old. Only the upper or latest levels of Triassic strata contain fossils of the early dinosaurian-type reptiles.

Alfred Siefker, Joseph Geiler and Michael Bandrowski are intelligent young men and despite the fact that only small portions of this fossil were visible they immediately felt they had found something unique and they took it to the American Museum of Natural History in New York for identification.

Dr. Edwin H. Colbert, then head of the Department of Paleontology there and a man who probably knows more about fossil vertebrates than anybody, confirmed the boys' belief. Colbert stated that if the thing were what he thought, its discovery well could necessitate a revision of our thinking on the history of reptiles.

Everyone concerned agreed that since a great part of the skeleton might lie within the

## ABOUT THE AUTHOR

IVAN SANDERSON, science editor of Argosy Magazine, is an internationally-known zoologist whose studies of animal life have taken him all over the world. He has written numerous books and articles on popular natural history and his scholarly reports regularly appear in scientific journals.

Born in Edinburgh, Scotland, in 1911 he attended Eton College and Cambridge University where he received degrees with honors in geology, zoology and botany. He has led scientific collection expeditions into little-known parts of the world to study animal life and to bring back unusual specimens and new facts about them.

rock it should be got out by the most advanced techniques available in the museum's laboratories. This work was undertaken by Gilbert Stucker who spent many months using a jet-abrasive device under high-power magnification to bring the other bones to light. The bones of this fossil are so delicate that this never could have been accomplished by the old methods, which employed chisels.

The thing is displayed in actual size in Figure 1. Figure 3 is a technical drawing by Michael Insinna which precisely outlines the bones and identifies them. Figure 2 shows the skeleton straightened out with as many missing bones as possible drawn in by reversal on either side, while missing bones, the conformation and disposition of which seems highly probable, also are sketched in. We know nothing of the hind legs but from studying the upper leg bones it has been inferred that the hind legs were twice as long.

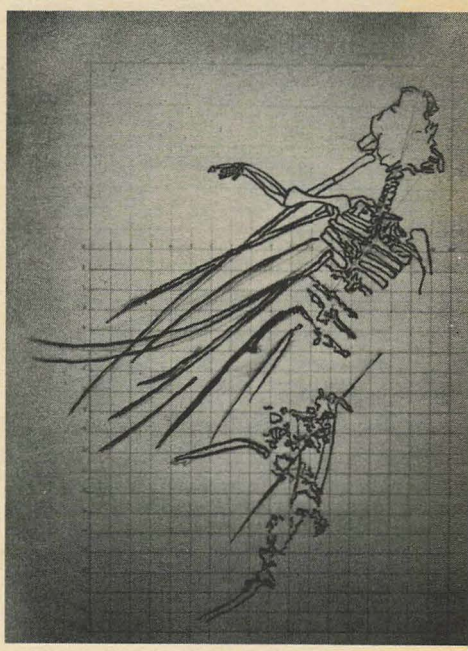


Fig. 1: Bones of fossil (actual size as discovered) are so delicate it took months to separate them from rock.

When the artist came to draw his conception of what this thing looked like fleshed out we were lucky to have a guide — the living flying lizard or *Draco*.

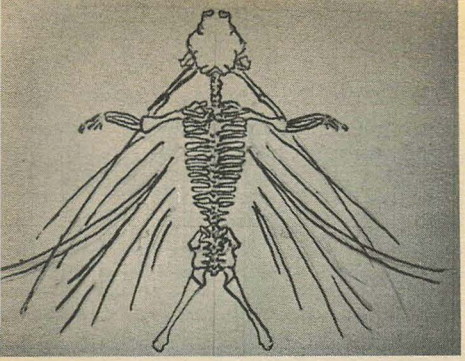


Fig. 2: Skeleton has been straightened and as many missing bones as possible drawn in by "mirroring" the other sile.

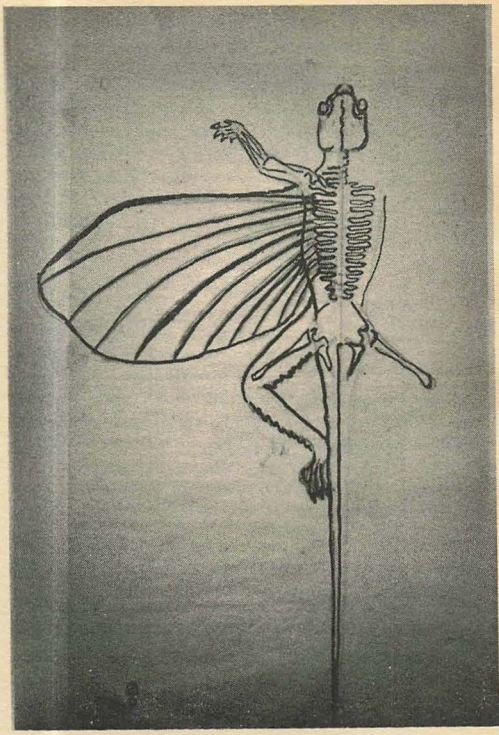


Fig. 3: Technical drawing hypothesizes location of missing bones and probable conformation and disposition of flesh.

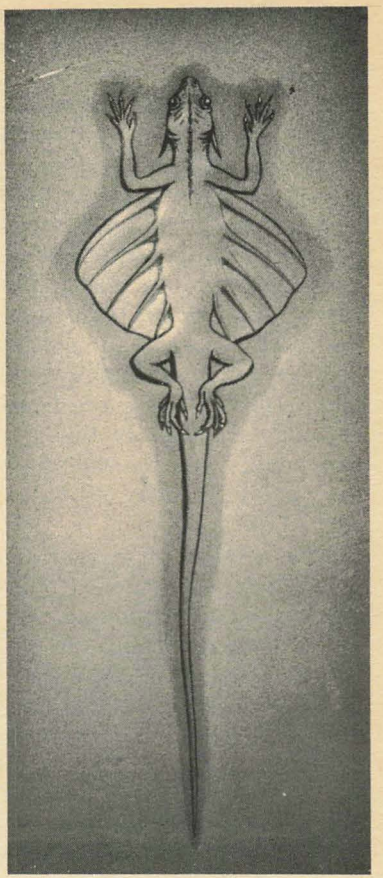
Without going into technical details I must ask you just to take my word for the following matters: The class of backboned animals called reptiles are of ancient origin, probably some 300 millions of years, although the earliest known fossils that definitely can be called reptiles, as distinct from their amphibian ancestors, are somewhat younger geologically speaking. Reptiles may be divided into 16 major *orders* if one counts both extinct and living forms. Of these, only four have living representatives — the *Rynchocephalia* represented only by the little tuatara of New Zealand, the *Chelonia* or tortoises and turtles, the *Crocodilia* and the *Squamata* or snakes and lizards. Bearing in mind that there never was an *order* of reptiles entitled *Dinosauria,* we simply say that all such creatures popularly called by this name are extinct insofar as we know along with all the other 12 remaining *orders.*

The little tuatara is a remnant of one of the earliest developed reptile forms and the chelonians also go back to long before the evolution of the first "dinosaurs." The crocodilians too have a venerable ancestry but

the snakes and lizards always have been considered to be much later developments. Only comparatively recently have paleontologists come into possession of the remains of *true* lizards from really early times. And now comes this thing from New Jersey!

It has been named *Icarosaurus* after the legendary Cretan chap who made a pair of wax wings which melted when he flew too close to the sun and dumped him into the Icarian Sea, after which he was washed ashore on the island of Icaria. One of the disquieting things about this fossil is that instead of being a primitive sort of generalized reptile showing only primitive lacertilian tendencies, it is a most highly evolved and almost ridiculously specialized creature and thus obviously the end product of a long line of developments. It was in fact a glider of a most special type.

Before proceeding to the more esoteric aspects of the case I should clear the historical air by mentioning that while this specimen is unique it does not stand absolutely alone. The famous collector Edward Drinker Cope found some bones also in a Triassic formation at a place called Gwynned in Pennsylvania in 1866. Unfortunately the specimens have been lost but from their description they seem to be similar, although larger than the New Jersey find. Another true lizard or lacertilian turned up a few years before the discovery of this *Icarosaurus,* again in a Tri-



Today's tiny "Dracos" are enchanting flying lizards found in Malaysia and parts of Indian and Ceylon.

assic formation, in southern England. This was named *Kuehneosaurus.*

It is somewhat startling to realize that the so-called dinosaurs and millions of other types of reptiles, great and small, have become extinct but ordinary lizards which apparently got going even earlier still persist today. It seems even more marvelous to me that a lizard should have become so advanced as to develop gliding flight. And there I probably would have let things rest had it not been for the name of the gliding lizards of the Orient — *Draco.*

I am a sort of semantic buff with a compulsive desire to learn the origin and meaning of words. Thus, contemplating the scientific name *Draco* I flew (glided?) to my collection of dictionaries and ran head-on into an extraordinary enigma. I can't quite believe it but it's there in print in more than one language. That some of the statements made in these standard tomes should have been lying therein, unquestioned, all these years is beyond my comprehension.

It transpires that the word *Draco* originally was Greek but allegedly derived from the Sanskrit *darc* meaning "to see" — because of its fiery eyes. We find the Greek word *drakon* from the root *drak* or *derk,* as in *derkomai,* meaning "to see." Next the Romans put it down as *Draco* and then two things appear to have happened. The first is highly significant, the second almost incomprehensible.

It appears that when the Romans set out to conquer a warlike people called Dacians who inhabited the lowlands east to Bessarabia in what is now Hungary they found them fighting the Parthians — from an ancient country southeast of the Caspian Sea. The Parthians, wild mounted nomads from the far eastern plains, carried banners depicting Great Orms (large worms) with gaping jaws. Their heads were silver and their bodies were silk bags which ballooned when air entered their open mouths as the horsemen galloped about. The Romans immediately identified these beasts as their *dracones* and when Trajan conquered the Dacians and romanized them — hence the present-day Romanians — he bestowed this dragon emblem upon their legions. Thus it reached western Europe as a standard, giving rise to the *dragons* of the French and the dragoons of the British armies. It also became the royal war standard of the British kings.

These dragons were both wingless and legless; they were neither the *drakon* of the Greeks nor the traditional dragons of the

Chinese but they exactly fit the Great Orms of the far north. The same creature popped up again later in the form of the *draki* of the Norsemen, often used as figureheads on the prows of their warships by that name. The Norsemen seem to have combined their Longnecks — sea serpents — with the Great Orm of the land.

But this has nothing to do with the little winged lizards of the eastern Mediterranean — which brings us to the second almost incomprehensible outcome of the Romans' adopting the Greek concept.

The word *Draco* in a Latin-English dictionary is masculine and means "A species of serpent or snake; a dragon (those of the tame sort, especially the Epidaurian, were kept as pets by luxurious Romans)."

Now what on earth is all this?

Certain larger dictionaries, such as the Oxford Dictionary, further state: "Mythical monster, like crocodile or snake with wings and claws, and often breathing fire."

Since when were there aerial crocodiles or snakes with wings and claws?

Mythical they may have been but what then did these "luxurious" (one assumes they mean "luxury-loving") Romans keep as pets?

A further mix-up here is that there were two Epidauruses in late Roman times. One was on the Dalmatian coast and the other on the Arcian Gulf between the Peloponnese and the main body of the Hellenic peninsula on the Aegean side. The word means literally "the place upon a place that is the color of gold" (both were in areas of yellowish-colored rocks).

While there are some small lizards and snakes in both areas there are not and surely never were flying examples of either in either place.

However, the Greek Epidaurus was the headquarters of one Aesculapius, the "father" of medicine, and his symbol has come down to us as a staff around which are twined two snakes. And what is much more significan but rather grossly overlooked is that these entwined snakes have a number of pairs of little fingerlike appendages evenly distributed down their bodies.

What, then, were these?

Next we recall that the so-called Icarus myth comes from this same part of the world. The general impression is that the fellow made a pair of large lightweight wings and flapped off into the sky like a bird. That the wings were made of wax obviously is nonsense even in a myth so we can assume that

whatever they were made of was "waxed." This is a reasonable assumption if we would go along with the Greek geographer and historian Strabo and certain early Vedic Indian chroniclers and regard this as an account of a Cretan who developed a glider. For there are all kinds of hints about gliders in ancient literature.

Everybody always has assumed that gliders must start from a high point like flying squirrels launching themselves from trees. Now someone has suggested that the larger pterodactyls with their enormous wingspread would not have had to launch themselves from anything. All they needed to do was head into any wind and spread their enormous wings or if there were even the slightest updraft from a sun-heated surface they could give a little jump and go soaring off. For a man to become airborne in this manner would require positively enormous wings of very lightweight material, the best of which would be fabric preserved from rain and shine with wax!

This brings us back to our fossil *Icarosaurus* and the little living *Dracos* of today. These "flying" lizards are the most enchanting little creatures to be found in Malaysia and in a limited area in southern India and Ceylon. I spent many delightful hours watching them in the deep gorges of the northern mountains of Sumatra on my first trip to the tropics. These little narrow valleys were choked with widely spaced giant forest trees between which grew a sort of fairy garden of palm trees and beautiful flowering shrubs. The sun drenched these paradises every day all day, until the great black thunderclouds gathered over the mountains each evening just before the rains came. These gorges also were full of the most gorgeous butterflies, so imagine my surprise and delight the first time I saw what I imagined to be a butterfly arc across a gorge as if propelled from a gun. It was bright green with iridescent blue and black bands on its wings. These wings fluttered in an odd manner, quite unlike a butterfly. I was very young then and not prepared for what I encountered in the East Indies and I stalked this creature, only to put to flight dozens more, all with an extraordinary variety of color patterns. They landed on tree trunks and instantly made themselves invisible by closing their wings. Eventually, of course, I got near enough to observe one closely.

The little lizard closed its "wings" so tightly I really could not see them and then it ran up the tree trunk very fast, but in

fits and starts, using its four limbs, which are just about equal in length, like an ordinary terrestrial lizard. These lovely little animals have three appendages under their chins. Those on either side are long spines and the one in the middle supports with flexible bone a bright-colored membrane. They constantly bob their heads after they have reversed themselves and are facing downwards. Then, at the slightest sign of danger or if they spot insect food at a distance, they launch themselves into the air — in a most curious way.

Instead of jumping off and then opening their "wings" — thin membranes supported by extended ribs — they open them first and then rush down the trunk with their heads held upwards so that the membrane under their chins, this submandibular gular flange which of course runs fore and aft, acts as a vane in the manner of the upright fin on the tail of an airplane. Aided by gravity and gathering speed they then just let go of the tree trunk. Their legs continue to run for a brief period after they are airborne.

Now, going back to *Icarosaurus* and quoting from Dr. Colbert's paper, we note this fossil had legs twice as long as the *Dracos:* "The hind limb evidently being considerably longer than the forelimb, as indicated by the fact that the femur is about twice the length of the humerus." This means the animal was proportioned more like a bird, a perching bird at that. These also are the proportions of the terrestrial *running* dinosaurian reptiles and of certain lizards living today, notably some iguanids of Central America known as basilisks which, so help me, gets us involved in still another complication.

These living basilisk lizards are primarily terrestrial but they do climb trees, for the most part by hopping like birds, and they do leap off trees from really alarming heights when disturbed. Then they go hightailing it (literally) along the ground, gathering so much speed that they actually can run over the surface of quite wide expanses of water.

So it might be suggested that the little *Icarosaurus* was more like a basilisk lizard than like the *Dracos* which run on tree trunks by using all four legs. We can speculate that a high-speed terrestrial lizard like basilicus might have developed two flaps of skin along the sides of its body which certainly would have been handy for dashes across open stretches of water. And the more rigid these skin flaps became the

bigger lift they would give the hysterical dasher. So what is more obvious than that a joint of the ribs should gradually grow outward, instead of inward to curve under the belly, to support these flaps? It then becomes reasonable to say *Icarosaurus* might have been a super-dasher-about in swamps rather than a tree climber and that *Draco* is a case of parallel evolution, of using the same anatomical device (the ribs) for quite a different purpose.

Reptiles originally took to the air in two ways. The pterodactyls planed and probably also flap flew. The *Icarosaurus* and the *Dracos* took to gliding and in so doing the former "used up" their forelimbs but the latter did not.

And this brings us to what I call "Third Class Dragons."

As of now I designate the standard scaly creatures of the Far East with their tentacles and four reptilian-type legs as First Class Dragons; the legless, slimy Great Orms I regard as Second Class Dragons; and these winged things which appear to be headquartered in the Near East I now consider to be of Third Class status.

Incidentally, it is interesting that all dragons are Old World things. There is not one myth, legend, bit of folklore or tradition of such in the New World. (Depictions on Chimú and other South American Pacific Coast pottery of ancient people "hooking" monstrous things, often called dragons by archaeologists, are all clearly fish)

These Third Class Dragons are small compared to the others but they are the traditional dragons of our western cultures because they had wings as well as limbs. Later artists sometimes added wings to Second Class Dragons — such as those with which Saints George, Patrick, Michael and the Germanic heroes coped — but no contemporary representations of them ever had wings or limbs; they were, in fact, Great Orms. The little Third Class Dragons, on the other hand, always had wings as well as clawed limbs and some had little crowns on their heads! These were called basilisks and were said to live in wells and to produce the direst of fates for anyone who looked upon them.

But we still must consider the seemingly ridiculous statement in the dictionaries, that "luxurious Romans kept the tamer kind (of winged dragon) from Epidaurus as pets."

They don't have any large lizards there. Crocodiles don't have wings. And basilisks and other Third Class Dragons always were said to have *two* pairs of clawed

appendages. Nothing known fits except the living *Dracos* of the Orient and our newly-discovered *Icarosaurus*. But who ever suggested there were gliding lizards in the eastern Mediterranean area? So what have we left?

I have been unable to come up with a logical answer to all this or even with a suggestion, unless perhaps those marvelous seamen who carried on trade between Egypt, Mesopotamia and the Orient brought some gliding lizards or *Dracos* — along with the apes and peacocks — as curiosities for the "luxurious" Romans in the Mediterranean. But this is farfetched, so I suppose we just must sweep this irksome matter back under the rug of obfuscation and obscurity.



## THE DREAM OF A MORTAL WOUND

*By Laurance E. Webber*

THE STORY OF an amazingly detailed precognitive dream experienced by a settler in Colonial America has been handed down through generations of taciturn New Englanders.

The settler, Henry Houghton, moved his family from Newfane, Vt., to New Hampshire when the town of Franconia was established in the 1760's. Shortly after the move he dreamed he was working with an adz and accidentally cut his leg near the knee. In the dream he saw that he would die from the injury at a certain time and that he would be buried in an unfamiliar place. The dream made such an impression on him that he told his wife the next morning he was sure the dream would come true.

A few days after the vivid dream he came home and told his wife he had happened on the place where he was to be buried, a site he had seen only in his dream.

Soon after this, while at work on a dam on the Upper Iron Works in Franconia, he actually did cut his leg with an adz. When he went home he said to his wife, "I am a dead man." And he repeated the day and hour of his death.

His premonitory dream came true. A doctor stood at Houghton's bedside with his watch in his hand and noted the man died at the exact minute he dreamed he would. He was buried "in the old Willow cemetery near Spooner Farm," which is said to be the site he described to his wife.





Nancy Lawhead's friendly homey looks belie her mysterious power to cast spells that chill wrongdoers' blood.

# *Modern Indian Medicine Woman* RESCUES *a* MARRIAGE

**By Rosemary Clark**

AT JOE DIMAGGIO'S restaurant on San Francisco's Fisherman's Wharf I was having dinner the evening of July 9, 1964, with George Young, a sports writer for a west coast newspaper. A friend of his approached our table and George introduced him as Perle Elliott. With Mr. Elliott was Abb Clark, a hunting crony he had met years ago in Oklahoma.

They just had returned from the Sierra Nevadas where both men had shot deer but Elliott was the more excited for he had bagged an eight-point buck and Abb's was only a six-point.

Our guests seated themselves and George and Mr. Elliott became so absorbed in their conversation Mr. Clark and I had to fend for ourselves. He was shy but I succeeded in drawing him out a little. I learned he was of Indian blood and being in the "city" disquieted him. He wanted to leave for his native Oklahoma hills. Well, the long and short of it is that before the evening ended I knew I had met the man for me.

I gave no thought to the differences in our backgrounds. To the consternation of my family and friends Abb and I were married in Tijuana, Mexico, on March 30, 1965, and I left the great city by the bay for the wilds of Oklahoma.

As honeymooners will, Abb and I had our private little jokes. Abb's favorite was to say he'd have "a spell cast on me" when I playfully refused to do something he asked. In all seriousness he had explained to me previously that the Indians have not given up their old practices. Reeling with laughter over such nonsense

I accused him of teasing me. But in a few short months I learned he wasn't teasing. I have seen with my own eyes persons "under a spell" and some other mighty strange happenings. But I remained a "doubtful Dorothy" until my own experience with a remarkable women — Nancy Lawhead of Tahlequah, Okla.

One afternoon in May, 1965, I donned my work gloves and armed with a rake and Abb's recent gift to me — a leather-covered initialed transistor radio — I started to clean up the yard. Abb's call, "Hey, woman, I'm starved," reminded me it was time for dinner. I left my rake on the porch, for my work would continue the following day.

Abb used to say he'd have "a spell cast on me" if I playfully refused to do as he asked, for the Indians haven't given up their old practices.

The next morning I set to the task. Abb ran an auto repair business in the garage right on our property and he was already settled there for the day. As I pulled on my gloves my mind reached next for my little radio. Where could it be? No doubt Abb had it. I marched back to the garage to "steal" it back. When I didn't hear the radio playing I figured Abb wanted to tease me a little. He answered my questions with all innocence. He simply didn't have the radio.

I turned to leave the garage, flinging over my shoulder, "I thought you gave that to me!" This brought Abb from under the car. He knew I wasn't given to tears and also how much his gift had meant to me. When he realized I was crying he became very serious and the search for the radio began. It simply couldn't be found. No one could have stolen it, we thought, but it was gone.

At last Abb said, "Well, I have an important job to get out today. Tonight we'll visit someone who'll help us find your radio."

"Who? Do you think someone may have stolen it?" A number of persons had been in and out of the garage but none in the house.

"No, but we're going to Tahlequah to see Mrs. Lawhead," he replied. "She'll know."

I nearly choked. All along I had thought his "Mrs. Lawhead" was a myth when he told me stories about her "powers."

"I know you don't believe it's possible but at least give me the courtesy of coming with me."

After an early dinner we left for Tahlequah, some 40 miles northeast of our home. On the way Abb stopped for a can of smoking tobacco, explaining that in order to "work on something," Mrs. Lawhead would "spell" the tobacco, thus endowing it with "power." She would have me roll and smoke a few cigarettes a day and blow the smoke in the direction of my "reason" — or where I believed the guilty person or persons were located. I was mystified and full of questions. Had this been happening in the city I would have had hysterics. But this was my husband, a modern intelligent man! What could I do but go along, as if I were accepting his outdated tribal custom?





Author Rosemary Clark no longer doubts efficacy of Indian spells. Behind Abb, below, is trophy of hunting trip in Sierra Nevadas mentioned at start of story.

Reaching our destination we were greeted by the clamor of amplified guitar music emanating from a get-together of teenagers in the yard. Soon a large woman appeared in the doorway: 200 pounds of Mrs. Lawhead, her coal-black hair drawn into a knot, her eyes the sharpest, keenest black I've ever seen.

"Well, well, come in," she said. "These kids today, if it ain't loud it ain't good."

To my relief it was quieter inside. I felt nervous.

"I heard you got yourself married, Abb," Mrs. Lawhead went on. Looking at me she said, "I think you met your match, too."

Her small talk helped to relieve the tension and we talked about inconsequential matters for so long I began to wonder if this was all we came for.

Just then Mrs. Lawhead said to Abb, "But you came on busi-

ness. What can I do for you?"

Abb told her about the missing radio. When he finished a heavy quiet fell over the room. For what seemed ages Mrs. Lawhead looked at the floor. Finally she spoke.

"There were two young men. They had come for a car part. One is dark and the other very fair. They seem to be arguing. One wants to take the radio. The fair one is trying to talk him out of it. Yes, the dark one has it. This one, he is somehow related to the other. Abb, you know these kids well. It's gone now, the radio. But the dark one knows where it is."

As abruptly as she had begun she was finished. "Do you want me to go after it?" she asked.

"No, I know who it was. I'll be damned! That could account for a couple other missing things." Abb seemed to have no doubts about her account.

He looked at me. "You know who it is, too, honey. We'll have your little radio back in the morning."

Indeed I did know the boys Mrs. Lawhead had talked about — dark Dick Jones who helped Abb in the garage and fair Jerry Monson — doubly hard to confront as both were distant relatives of Abb.

After a little more talk we left Mrs. Lawhead. On the way home Abb told me more about Nancy Lawhead and her inexplicable powers. Nevertheless, I had yet to have a personal experience which would really convince me. But I held my tongue.

The next morning we went to see Dick Jones. Abb lost no time. He didn't even say "good morning." Just "I'll give you one hour to bring back my wife's radio."

"I, uh, I don't have it. Jerry's got it."

"Wherever it is, if you don't want the whole family to know about this you damned well better have it back in one hour!"

Later, after my radio was safely returned, I learned the lad was literally scared to death but not of the law. He had figured a much worse fate lay in store for him, for if we obtained our information from Mrs. Lawhead Abb easily could have arranged some terrible punishment for him.

* * *

THE NEXT THREE months of our married life probably were no worse than many other couples experience. But our backgrounds and habits were so entirely different I think our road was a bit rockier. We seemed to quarrel more and more about trivial things to the point where I became a jangle of nerves. It seemed I couldn't do a single thing to Abb's liking.

What we quarreled about most

was money. Abb and I had agreed on using a joint account; we had no financial strain; and we had a lovely home. But suddenly he seemed to think I had gone berserk in the money department.

One day when I returned from shopping and deposited the groceries on the kitchen table Abb berated me at the top of his lungs — for about the umpteenth time. This was the proverbial straw. Instead of replying in kind as I usually did I became icily silent.

I had made up my mind that afternoon as I drove home that if we had the usual scene over the purchase of our weekly needs I was going to put a stop to the proceedings. I determined to test Mrs. Lawhead's "work" and if that failed I would depart beautiful northeastern Oklahoma once and for all.

I broke my stony silence the next morning only to call out to Abb that I had a few things to do in town. Without waiting for the usual who, where, why, how long — as if I were a disobedient child and he the parent — I simply got in the car and left . . . and turned into the hills toward Tahlequah.

I found Mrs. Lawhead on her porch, quilting. We talked of many subjects — Abb had told me this was her way of relaxing her guests, in order to "read" them — but finally I could wait no longer. I blurted out my tale of woe — feeling foolish about baring personal problems before a stranger.

Mrs. Lawhead sat listening quietly as I went on and on. Finally she said she felt Abb had no excuse for his behavior, his miserliness and quarrelsomeness. She asked, "What do you want me to do? Do you believe that together we can remedy the situation?"

I told her that was why I had come. I had brought the can of tobacco and she took it from me and went into the house. In a minute or so I smelled tobacco burning and heard Mrs. Lawhead murmuring (in Indian, I knew).

When she returned she gave me the tin of tobacco and told me to roll a few cigarettes each day and smoke them, blowing the smoke toward the garage. She cautioned me that if I lost my temper the procedure would be useless.

"Remain yourself," she said, "and act as you always do. In a few days you will notice a remarkable difference in Abb's attitude. He's stubborn as a mule and he's used to having his own way all the time. But don't worry, you'll be all right."

All the way home I dreaded

the scene that surely would ensue. But I determined I would not lie. I would simply "omit" my visit to Mrs. Lawhead when I told him I had been driving around to think things over. When I reached our driveway I was glad to see several cars lined up. Safety in numbers, I thought wryly. They'd keep Abb busy for a while anyway. In the house I set about my usual tasks.

Making sure Abb wasn't on his way toward the house I managed to roll a cigarette. Believe me, it's not as easy as it looks but I did it. Every now and then, as Mrs. Lawhead had directed, I blew smoke in the direction of the garage. Never having smoked anything but filtered cigarettes I found the tobacco heady, almost medicinal. I feared Abb would detect it in the house and on my breath and this would give me away.

But by some miracle it did not. When he finished for the day and came in the third degree I expected was not forthcoming. Our "pre-fighting days" atmosphere was back — probably temporarily, I thought.

I was not surprised the next day when some little thing happened and he began shouting at me. This time though, as abruptly as he had begun, he stopped — right in the middle of a sentence. He looked at me questioningly, then appeared to be studying the pattern of the rug before he turned and left the room.

In the days following Abb often started to complain or argue about something, then he'd stop short. He would behave as if he had heard someone calling him or suddenly remembered something he had to do.

The situation had its humor but I felt a little frightened as well as duly respectful of Mrs. Lawhead's powers.

I had been instructed to use the entire tin of tobacco and on the sixth day it was finished. That day too brought a crucial test, for I had decided to tell Abb I wanted a checking account entirely in my own name for the management of the household.

Having rehearsed carefully what I intended to say I began over our morning coffee what I believed would be the true and original battle of the sexes. I simply stated my case, then sat back and waited for Abb to explode.

To my utter astonishment Abb agreed, adding, "You know I never tell you how to spend money for the house. I may be hard to get along with but I'm not stingy. You use the checkbook as you have to. Hell, that's what I work for — to give you things."

I almost fell off my chair. Was his memory so short? Or had he

changed? After the initial shock I felt a wonderful relief. The sore of our daily existence had been healed.

That very afternoon I tested my beloved mate again. I went to the garage and told him I was going over to Muldrow, a little town near us, to an antique store to purchase a quite expensive purple Carnival punch bowl. I had asked for it three times and always he had said, "You've got enough stuff now." I thought, this will be going too far. But he said, "Well, go ahead. You know I don't care what you buy."

I lost no time in doing just that. The punch bowl is not only a valuable treasure to me it is also a symbol of the turning point in our marriage.

As the months passed I learned that many persons around here have called on Nancy Lawhead's "services" to find missing people and things, even to locate buried treasure. In this part of the country only a handful of skeptics doubt her fate-changing abilities.

## DOUBLE-RING MYSTERY

BILL FISET, a columnist for the *Oakland (Calif.) Tribune* reported some strange goings-on in the home of Oakland residents Carl and Marlyce Jeske. They were married about six years ago in a double-ring ceremony. Early in May, 1970, when Carl came home from his work as a watchmaker for an Oakland jewelry firm, Marlyce had the martinis ready. As they sat talking she suddenly noticed her wedding band was missing. When Carl looked at his hand he found his wedding band gone too, although he hadn't been able to slip it over an arthritic joint for years.

Feeling "naked" without their rings Mrs. Jeske fumbled around in an old jeweler's tool box (which Carl almost had forgotten about) looking for a couple of rings they might wear. There she found the missing wedding rings. Carl had to soap his finger to get his back on.

Sunday night, May 3, when the Jeskes went to bed they set the alarm as usual. However, they had to awaken on their own, for in the morning the alarm clock had disappeared from the nightstand. Late in the afternoon Mrs. Jeske found it in a storage compartment in her kitchen stove.

She told the columnist, "As of now we believe in poltergeists."

# YOUR PATH around the ZODIAC

By WINIFRED TENNES



A NATIVE of Illinois, Winifred Tennes studied astrology for some years with Katherine de Jersey, assisting her in preparing personalized horoscopes. In recent years Mrs. Tennes has been teaching, writing, lecturing and giving personal consultations. Since 1969, at the invitation of Maine Township High School which maintains an extensive adult education program, she has been teaching astrology in its East and South branches in Park Ridge, Ill.

Recognized as a foremost authority in the field today Mrs. Tennes is a member of Friends of Astrology in Chicago and the American Federation of Astrologers.

## ARIES

Or Aries Ascendant — March 21-April 19 — Cardinal Fire Sign — Ruler: MARS

FINANCIAL AFFAIRS will need special attention during January. But whatever your problems are they can be worked out to your satisfaction. The handling of other people's money, insurance, an inheritance or paying off creditors may be involved. If you are dealing with a parent, a boss or someone else in authority, favorable action could be taken from January 17 to 23.

Some of you who have been held back because of a lack of funds should start to make enough to satisfy your needs. The planet Saturn turns direct January 18 in that sector of your horoscope governing your money and matters pertaining to your income now should stabilize. Ariens inclined to be impulsive and overoptimistic may suffer some financial or property loss in the first five days of January. You will probably be feeling very optimistic and generous with your partner's money from January 25 to 28 so the tendency will be to go the limit and enjoy yourself.

The planet Mercury turns direct January 9 giving you the "go ahead" sign for plans pertaining to your profession. Now is the time to expand your horizons by traveling, furthering your education, attending lectures or joining a religious group. You will be greatly inspired by contacts formed in some new group activity.

1st week





2nd week





3rd week





4th week



Any decisions or changes that you want to make concerning partnerships (marriage or business) should be made before January 19. On that date Uranus turns retrograde and tends to slow down activity in that part of your life.

## TAURUS

Or Taurus Ascendant — April 20-May 20 — Fixed Earth Sign — Ruler: VENUS




1st week




2nd week



3rd week




4th week

JANUARY SHOULD find you extremely pleased with your partnership relationships whether they involve a mate or a business associate. If you do not have either one you may find satisfaction lies in serving the public and thereby gaining personal recognition. January 1 to 9 is a favorable period for making plans with partners as they will be in an optimistic frame of mind. While the general tone is one of peace and harmony some arguments with an older person are possible early in the month (January 6 and 7). Your own stbbornness does not make it easy for the other person to help you. You are probably taking yourself too seriously right now. You should be able to see a brighter side and find a solution to your problems after January 18 when Saturn turns direct in the personal sector of your horoscope. The last six days of January should find you more optimistic and willing to cooperate with other people.

Taurus people who are entertaining, involved in sports or before the public in some other way, may find that activities slow down after January 3 when Pluto turns retrograde.

January 5 to 9 is a favorable period for those who are musically or artistically inclised as they should be feeling more creative. Prospects for travel are better after January 9 when Mercury turns direct in your ninth solar house.

## GEMINI

Or Gemini Ascendant — May 21-June 21 — Mutable Air Sign — Ruler: MERCURY



1st week




2nd week



3rd week

YOUR HEALTH and work are the important areas of your life to be considered during January. A word of warning: guard against an accidental fall January 1. You are vulnerable that day. Guard your pets as well. January 5 to 9 are favorable days for dealing with co-workers. If you are an employer seeking help this period should bring the right person to your door. Health should be good unless you overindulge — as you may well do right now. An excess of energy toward the end of this month may result in overwork and a strain on your nervous system.

Those of you who have had many changing circumstances in connection with your children will find that everything will slow down after January 19. At this time the planet Uranus turns retrograde in your fifth solar house. Others will be affected in their love life. Someone you thought was magnetic may lose his or her appeal. You may not be aware but the changes are taking place.

The planet Mercury turns direct January 9 in the sector of your horoscope governing your partner's money, insurance and legacies. Events in this area should now pick up and you can make some favorable progress.

4th week



## CANCER

Or Cancer Ascendant June 23-July 22 Cardinal Water Sian Ruler: MOON

SPECULATION, your love life and association with your children are all favored this month. Jupiter and Venus conjoin January 5 to make it a happy period. Take advantage of the good opportunities. At the same time you should avoid arguments and disagreements with your friends, particularly your elders. Secretiveness may well be the reason for a misunderstanding which leads to an unfortunate separation. It would be better to face the facts than crawl back into your shell and suffer in silence.

There is great opportunity to meet and enjoy the company of many persons. Play the field! January 6, 17 and 22 should be days of happiness and satisfaction. Cancer people born between July 13 to 22 should reap monetary rewards from successful investments.

Your star shines bright if you are in the entertainment field. You may be doing things on a grand scale but be assured your efforts will not go unrewarded.

Whatever problems you have been experiencing with your partners — marriage or business — can be worked out to your satisfaction after January 9. If delays due to unforeseen circumstances have troubled you new events now will start the ball rolling to solve your problems.

1st week



2nd week



3rd week



4th week



## LEO

Or Leo Ascendant July 23-August 22 Fixed Fire Sign Ruler: SUN

ENTERTAIN IN your home this January, for this is the area in which you find your opportunities, peace and happiness. You as a Leo who are almost always generous should take care that you are not imposed on while you are in such an optimistic mood. While January 5 to 9 are favorable days for entertaining, the end of the month finds you even more hospitable. From January 26 to 31 there will be a tendency to spend more money than usual on or in your home — decorating or entertaining.

1st week



2nd week



### KEY TO THE SYMBOLS:

SUN: personal affairs. DOLLAR SIGN: finances. LETTERS: communications of all kinds, documents. HOUSE: domestic affairs. HEARTS: love affairs. CHILDREN (self-explanatory). CADUCEUS (medical insignia): health. DOUBLE RINGS: marriage and business partnerships. SKULL AND CROSSBONES: death. SUITCASE: travel. SUNDIAL: age and responsibilities. HORSESHOE: general good luck. HANDCLASP: friends. DAGGER: arguments.



3rd week

Early in the month there may be some conflict between your domestic and professional affairs. A need to be on the job takes you away from the pleasant home atmosphere. It's better to stay on the job. Circumstances there should start to show improvement after January 18 when Saturn turns direct in your 10th solar house.





4th week

Mercury turns direct January 9 indicating that some progress can now be made with co-workers. A solution can be reached where employers and employees have been stalemated over wages or fringe benefits. Increases will be difficult to attain around January 3 or 4 as Pluto in the second solar house turns retrograde at that time. January 13, 14 and 29 would be most favorable times for negotiating.

## VIRGO

**Or Virgo Ascendant August 23-September 22 Mutable Earth Sign Ruler: MERCURY**



1st week

COMMUNICATIONS, signing of important documents and short trips are favored in January, for both Jupiter and Venus are in the third solar house of your horoscope. January 5 to 9 are particularly good days for artists, musicians, lawyers and members of the clergy. January 1 is the day you must be careful while traveling as you could be involved in an accident. A poor decision on January 4 could result in the loss of a loved one or a child. You could unintentionally turn him or her against you by being too critical.



2nd week





3rd week

If you are a Virgo who believes your love life has been in a slump, take heart. Coming events should make your life more active after January 9 when Mercury turns direct. January 14 to 17 is a favorable period for making a decision pertaining to a romance or some investment.





4th week

January 21 favors making some changes in your financial affairs, particularly if the changes relate to your home. Circumstances in the home need to be examined to be sure you are operating on a sound basis. You may be idealizing your situation and living in a dream world. The end of January finds you more gullible than ever so try to be practical.

Those who are seeking a higher education will find the going a bit easier after January 18 as some of the existing restrictions will be lifted.

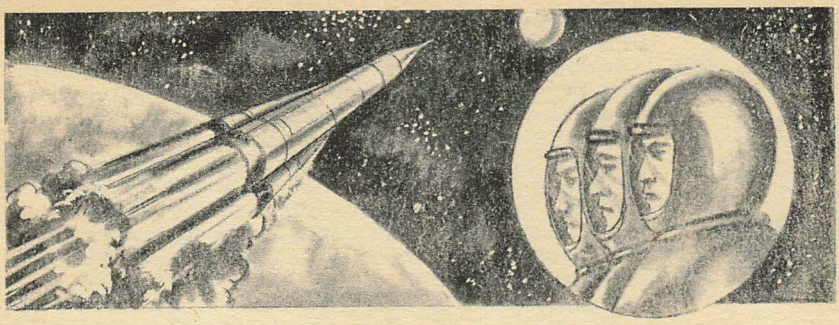
## LIBRA

**Or Libra Ascendant September 23-October 23 Cardinal Air Sign Ruler: VENUS**



1st week

LIBRANS HAVE a wonderful opportunity in January to increase their earning power. You should be able to accumulate additional funds easily. It would be a good time to put away some cash for that rainy day. However, the tendency will probably be to spend your money on a few short trips. You also may be inclined to impress a partner



The sun's relationship to Mars (sextile or tine) is favorable in January which indicates great energy, courage and daring. Those persons born under this aspect are enterprising, enthusiastic and blunt and this suggests these individuals will use both their physical and mental capacities to advantage during this period of the year.

with an expensive present. January 5 to 9 and the 26th may find you more than generous and it is probable that you will want to purchase some beautiful things for yourself. Men and women alike will seek to present a fashionable image.

2nd week



The first four days of January may find some Librans arguing over money or property due them through an inheritance. You are more apt to get the cooperation you need after January 18. At this time Saturn turns direct. Circumstances that have caused delays now should clear up so that you can start to make other personal plans.

3rd week



It is entirely possible that you may meet someone quite unexpectedly between January 21 and 23 with whom you will have a very good time. It should be a romantic, happy and idealistic association. Make yourself available!

4th week



You may be called on to make a decision regarding home affairs — your own or a parent's — at the end of the month. January 29 is a better day for doing so than the 27th.

## SCORPIO

Or Scorpio Ascendant October 24-November 23 Fixed Water Sign Ruler: PLUTO

SCORPIO PEOPLE should take advantage of all personal opportunities the first half of January — before Jupiter moves into the sign of Sagittarius. You will have one more chance to reap the benefits of this planet between June and September, 1971, but this is more applicable to those born in the last decanate of the sign: November 13 to 22. January 17 to 23 marks a good period for communicating.

1st week





2nd week

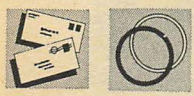
favorably with friends, relatives and co-workers. Short trips will be enjoyable and profitable.

Scorpio people who are in the communication field — radio, TV or publishing — or the transportation business should find that plans will materialize more readily after January 9 when Mercury turns direct.



3rd week

Some of you have been experiencing a restrictive feeling because of your marriage partner or a business associate. Look for things to improve after January 18 when the planet Saturn turns direct in your seventh solar house. While circumstances still may be difficult you will notice some improvement.



4th week

The major changes in your life are happening behind-the-scenes. Try to avoid making any decisions at the end of the month because you will be acting under unfavorable conditions.

The tendency will be to go to excess in everything you do between January 26 and 31. Moderation should be your goal. If you need surgery avoid scheduling it between January 20 and 22.

## SAGITTARIUS

**Or Sagittarius Ascendant November 23-December 21 Mutable Fire Sign Ruler: JUPITER**



1st week

SAGITTARIANS, keep your feet on the ground and your head out of the clouds. Neptune in the first sector of your horoscope tends to make situations seem unreal. You may become obsessed with certain unrealistic ideas about yourself.



2nd week

Greater opportunities will be coming beginning January 15 when the planet Jupiter moves into your sign. You will gain more confidence in yourself and your ability to succeed in your present endeavors. Those seeking new horizons or new relationships should find the period from January 26 to 31 a favorable one. However, each opportunity should be carefully examined to be sure it is not a bubble-headed scheme. You could be duped.



3rd week

January 5 to 9 is a good time to enjoy your secret love. If you are interested in hospital or institutional work you should find this same period both happy and rewarding.



4th week

Your own health should be watched carefully. Guard against accidental falls or cuts.

On January 9 the planet Mercury turns direct giving the green light to any Sagittarians who have experienced delays and limitations in their financial affairs.

## CAPRICORN

**Or Capricorn Ascendant December 22-January 19 Cardinal Earth Sign Ruler: SATURN**

CHAOTIC SITUATIONS, ups and downs and the unexpected will plague Capricorns during January in their work wheth-

er they are self-employed or working for a large corporation. Politicians and government employees are experiencing many changes not entirely to their liking. There may be frustration and a struggle within themselves if duty to work keeps them from making personal plans. On January 9 the planet Mercury turns direct in your first solar house so that you should now be able to start and complete whatever schemes you have had to put aside temporarily. At the end of January don't be surprised if a friend or co-worker wants you to become involved in a money-making venture. Say "no."

January 5 to 9 are favorable days for getting away from routine work to spend time with your friends, children or a loved one. Should you need help of any kind you can depend on your friends to give assistance any time before January 15.

A behind-the-scene condition is activitated from January 26 to 31. For some it is idealistic and inspirational but others may find themselves embroiled in very tricky situations.

If you have been having difficulties with your children or a loved one you may find that circumstances start to improve after January 18.

1st week 

2nd week 

3rd week 

4th week 

## AQUARIUS

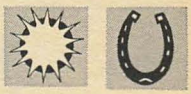
**Or Aquarius Ascendant January 20-February 18 Fixed Air Sign Ruler: URANUS**

EXERCISE CAUTION on January 1 and guard against an accident in your home. An argument with a parent or other relative could bring a discordant note into an otherwise happy New Year's Day. Being secretive or stubborn will not help matters.

Many Aquarians will start the New Year with a promotion or a raise in salary. January 5 to 9 is a good time for seeking favors from persons in authority as they will be in a happy generous mood. Musicians, interior decorators or anyone involved in an artistic pursuit will find January a profitable month, particularly the first two weeks of the brand-new year.

From January 15 to 31 your social life becomes extremely active. Your friends will find you hospitable, your popularity increases and you attain some of your hopes and wishes. The problem will be to keep your feet on the ground and not get carried away by flattery. You may get quite emotional over a friendship or a money matter at the end of the month.

Some problems you have had to cope with in your home should start to ease after January 18. The planet Saturn turns direct on that date. You should be relieved of some of your present responsibilities so that you feel freer to concentrate on personal objectives.

1st week 

2nd week 

3rd week 

4th week 

# PISCES

**Or Pisces Ascendant February 19-March 20 Mutable Water Sign Ruler: NEPTUNE**



1st week





2nd week



3rd week





4th week

AMBITION COMBINED with creativeness should bring you honors in January. Musicians, artists, performers, promoters and religious leaders may find January 5 to 9 an inspiring period. Experience gained through education or travel now will pay dividends either monetarily or in recognition. You have great faith in your work and should share it with others. When you are in an optimistic mood it is more essential than ever that you investigate professional opportunities coming your way toward the end of the month. Possibly you will be deceived or taken in by someone offering a dead-end scheme.

The planet Mercury turns direct January 9 in the sector of your horoscope ruling friends, hopes and wishes. After this date you can go ahead with plans that heretofore have had to be postponed. One little warning: it is possible that from January 1 to 4 a friend may create an undermining situation involving your mate or a business partner. Some unmarried Pisces persons may have difficulty communicating with the public. It is difficult for you to get your ideas across.

On January 27 watch your nerves. A poor decision concerning your partner's money could result in an unexpected chaotic condition. Your judgment will be better January 29.













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## FULL CIRCLE

*By Ardelle Kitchen*

WHEN THE first aluminum telephone booth was erected in Frederick, Md., the manager of the local telephone office felt it would be a novel public relations idea to stop the first car that passed when it was ready for service and offer the driver of the car a free telephone call. Of course the manager asked the name of the person to whom he was offering the call and she smilingly replied, "I am Mrs. Walter Myers."

After she had made the phone call she explained her amusement. "I am the granddaughter of Alexander Graham Bell," she told the manager.

# Fingers of Fate

**By Harold Helfer**

The boy-girl situation at Charles City, Iowa, High School is just perfect. There are 408 boys and 408 girls attending the school.

●

Richard Haldin of Sioux Rapids, Iowa, went on a rabbit hunt and got shot himself — by a pig. When he saw a rabbit in his farmyard, he got his rifle and started after it. He stopped to open a gate and leaned his rifle against the fence. As he did so a pig came rumbling along and brushed against the rifle. It discharged and sent a bullet through Haldin's shoulder.

●

Clarence McKay, Greenville, Tenn., went fishing and hooked a wallet containing $350. Though somewhat water-damaged the bills were in good enough condition to be exchanged for new ones at a bank. It was all perfectly legitimate, for the wallet belonged to Mr. McKay in the first place. It was one he'd lost while fishing a year ago.

●

Police chief Bob Adams of Hutchinson, Kans., has ordered a new number for Police Car No. 13. In one year it was involved in three accidents.

●

Jack Arrowsmith made a sentimental journey to the Plymouth, England, candy shop where he spent his pocket money as a child. There he found his mother and brother who he thought had died in a World War II air raid.

●

In the Frankfort, Ky., library Spencer Merwin III picked a book at random from the shelves and began thumbing through it. An inscription on the inside revealed that his father had donated the book to the library 32 years before.

●

While driving into a Great Falls, Mont., service station, Larry Goans lost the left front wheel of his car. Sometime later, after trading in the car for another he returned to the service station—and this time the right front wheel fell off the new vehicle.

Psychic research demands its own discipline and criteria. How "objective" are your attitudes toward this "science"?

By Anita Kohsen Gregory

# NITTY-GRITTY OF PARAPSYCHOLOGY

A FEATURE OF modern science which we particularly treasure is its objectivity. When we say that a finding is objective we mean it has some independent and lasting truth, just as an object has an independent existence. It is true irrespective of the person who reports on it.

"Objective" in its simplest and most obvious form means that if we have measured properly then anyone can check up on us and if he does his job properly he will get the same results.

Some of science is objective in this straightforward sense. Much of it is not. Very often we do not compare a fixed object with another standard object but we compare what we are investigating with an imaginary structure — a model. For example, if we say that the heart is like a pump we mean that we can compare some aspects of the functioning of a heart to the functioning of a pump. We can construct a model, an ideal pump, and see whether the heart behaves in accordance with this hypothesis. If it does we conclude that we have proved our hypothesis and the heart is like a pump. What we ought never to do (although we do it) is to jump to the absolute statement "the heart is a pump."

This important human activity of model-making forms the basis of all our quest for knowledge. As children we imitate; we take others as our models; we build up a picture of the outside world always starting with what is familiar and using that as a hypothetical model for what is unfamiliar. Our first inclination always is to assume that a new

situation will resemble in important features one that already is familiar; our familiar situation is the model for the new unfamiliar situation.

Now we can devise models that are quite new and far more complex than what we experience in everyday situations and we can guess or hypothesize that these complex mathematical models mirror reality. Again, we try to gain objective knowledge by making a comparison between what is observed, ultimately by a human observer, and an ideal model structure which may be highly complex and sophisticated.

Such ideal models may be statistical. We may theorize that if our hypothesis is true then a certain number of instances under observation will follow. And if the numerical state of affairs we have forecast is in fact found we come to the conclusion that we have obtained objective corroboration for our hypothesis. However, we must be very careful for there never can be any absolute proof of any hypothesis. Someone else always can propound a rival hypothesis which also may fit the case and this dispute cannot be settled by reference to statistics alone.

How does all this apply to parapsychology?

In psychical research the word "objective" frequently is used to describe negative judgments. When a researcher believes that he has debunked a belief or a particular set of phenomena he is apt to describe his judgment as "objective."

This is a travesty for we entirely beg the question if we assert that disbelief is *necessarily* more nearly objective than belief. If we use the word "objective" to mean a negative judgment we decide in advance that the phenomena of parapsychology never can occur and that all who accept them must be wrong. Objectivity must apply indifferently to belief and nonbelief alike. We can be biased against as well as in favor of the phenomena of parapsychology.

Some researchers consider

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ANITA KOHSEN GREGORY lives in London continuing an illustrious career. Trained as a psychologist, she married C.C.L.Gregory, a physicist. Together they wrote "Physical and Psychical Research," published in 1954, proposing a unified science and condemning the rigidity of the scientific belief-system.

The founded a private nonprofit Institution for the Study of Mental Images in Hampshire, England, and published the magazine "Cosmos." The discontinuance of these following the tragic accidental death of Mr. Gregory in 1964 was an immeasurable loss to parapsychology. Mrs. Gregory pursues her work on the complex problems of psychical research.

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they have obtained objective disproof of a phenomenon if they have simulated it by ordinary means. For example, some investigators showed that they could produce the supposedly telepathic communication between two Welsh boys observed by Dr. S. G. Soal by means of signals made with a concealed supersonic whistle. However, it is quite a long step between showing how a phenomenon *might* have been produced and proving that it *was* produced in this manner. Furthermore, it is very important for investigators claiming thus to dispose of psychical phenomena to demonstrate that their model-fraud situation could have occurred in all the circumstances under which the phenomena were reported.

In the case of the physical medium Rudi Schneider, two investigators claimed they had found an "entirely natural explanation" for the medium's bodily levitation because they convinced a drawing-room party that they had performed similar marvels. However, in this case it was shown conclusively that the control conditions under which the two researchers gave their performance were significantly different from those under which Rudi's phenomena occurred. Their simulation in fact did not provide any explanation for what was witnessed and the professors published a retraction.

One very important meaning of the word objective is "dispassionate." By this we mean that a man is not influenced in his report by the emotions he harbors about the subject. Obviously we cannot exorcise our emotions but we can and must allow for our own biases. This applies to all observations on all subjects.

In parapsychology it is particularly difficult to find a satisfactory definition of what constitutes an objective assessment. In the first place, it is even difficult to define the phenomena.

Let us suppose that I believe I am in telepathic rapport with N. How can I establish that this is really so? N and I will have to record our subjective experiences and the time when they occur. And if what was in the first place merely a "hunch" or "intuition" — and not necessarily the worse for that — is true we now should have *two records of similar events.* We still are faced with the problem of convincing others that ordinary sensory communication between N and me cannot account for the similarities in our records.

And if we establish to everyone's satisfaction that N and I were not in ordinary communication at the time, we still will have to interpret the objective

similarity between the content of his mind and mine in terms of some theory or hypothesis: and here the only objectivity can be a similarity of our findings with some model that we invent. Thus, ultimately, our interpretation of objective similarity remains subjective.

This is quite inevitable. That which is objective is certain but devoid of meaning and that which is subjective is supremely meaningful but lacks even the possibility of universal certainty. Knowledge is a compound of what is certain and what is meaningful. Therefore, there always must be an element of subjective uncertainty in all our "knowledge."

When the early pioneers in psychical research tackled the problem of how to make a science out of the motley collection of odd happenings and experiences that fit so badly into the scientific and common-sense context of the 19th Century, they first studied the subject of apparitions, both of the living and of the dead. They found that an unexpectedly large number of persons had visions of friends and relatives who at the time of the vision were in danger or on the point of dying or just had died. Data had to be collected on a truly massive scale to establish whether the visions had any relationship with the special event in the life or death of the person "seen."

Obviously, if I had occasional hallucinations concerning my distant relatives this could mean merely that I was mentally deranged. But if it were found that the persons who were the targets of my "hallucinations" were in fact in danger or just had died at the moment of my vision and moreover that I was not generally subject to hallucinations, this would be deemed to constitute objective evidence that mine were what have come to be called veridical hallucinations.

In other words, there was objective corroboration for the claim that there was something *true* or *real* in my wholly subjective experiences.

There is nothing so very difficult about the idea of a "veridical" vision. All sense perception is "veridical." When I see a chair and there is in fact a chair there I have a veridical image. When I have a vision or a dream showing me my friend drowning in a distant land at 2:00 P.M. and it turns out that at just that time in that place he was drowning, then this may be called a veridical hallucination.

This, then, is one kind of "real phenomenon" and because of its supposed "veridical" nature we grant it some objectivity. Of

course, if researchers are to take it seriously some kind of objective record must be made preferably by the experiencer of the vision *at the time*. It is too easy to imagine the dream after the facts are known.

This applies particularly to premonitions. A premonition, to rank as objectively corroborated, must be definite and detailed and recorded at the time. Of course, there may be thousands of quite valid psychical experiences which never can "count" as evidence. In theory, it is quite possible for someone to have a terrible premonition of some disaster that later befalls some group of persons of whom he never at any time hears. Obviously this cannot rank as objective evidence.

The phenomena we have referred to are mental phenomena which means they well can be purely subjective although there can be objective evidence for them.

The so-called physical phenomena are claimed to be objective in the same sense that any ordinary event is objective. These physical phenomena are much easier to define and *ought* to be easier to establish than the mental phenomena. Nevertheless parapsychologists, most of whom accept the mental phenomena as real, are divided on the question of whether the physical phenomena ever really occur.

What are these so-called physical phenomena? Perhaps the best known is the floating about of an ordinary everyday object, such as a table, without normal physical cause. This is called "telekinesis." Another is the strange phenomenon of "materialization" — the appearance of strange figures from nowhere, figures that can be felt and touched, that can move objects and that vanish into thin air.

The evidence for these astonishing occurrences is really very good. Scientists and researchers of highest standing and repute have vouched for the reality of such experiences. And what is more, they have obtained the ultimate in objective evidence for these events: instrumental recordings such as photographs and various recorded readings on apparatus constructed in respectable laboratories.

In the case of the medium Rudi Schneider, perhaps the most thoroughly and scientifically investigated physical medium of all time, hundreds of witnesses testified to their conviction that the phenomena were genuine. (They could, of course, be objective and faked!) Not only ordinary spectators but celebrated scientists from many different

countries participated in seances, arranged test and control conditions and introduced their own apparatuses into the seance room. The overwhelming majority of these agreed that the phenomena had been objective and genuine.

An interesting development of these investigations was that the researchers found evidence for an invisible substance or form of matter that, even in the absence of actual phenomena, left objective instrumental records. As so often happens in science, this was discovered by accident.

Dr. Eugene Osty, like many parapsychologists since his day, was anxious to get rid of the personal aspect of psychical investigation.

The standard method of obtaining objective evidence of seance phenomena was (and is) to know every person present so that the character of the participants precludes cheating. It is obvious that this method, though by no means perfect, has something to recommend it. For better or for worse we all must rely to some extent on the trustworthiness of known witnesses in all spheres of life. For if we want to say that no amount of testimony could possibly convince us, then the researchers are wasting their time. And if it is taken for granted that it is always more probable that they are lying or incompetent than that the phenomena are genuine, then we can save ourselves the trouble of investigating further.

However, there are weighty objections to relying too much on the named-and-reliable-witness method for assessment of objectivity, the main one being that a good scientific experiment in principle should be independent of personal factors. This may be a counsel of perfection but all scientifically-minded researchers at least try to approximate this idea. And Dr. Osty hit on the quite superb idea of adding an instrumental guard to the physical control of the medium.

If you wish to be sure a medium is not moving test objects in a dark seance room by ordinary means you can immobilize him by holding him. If you can rely on the integrity of the controller and his assistant controller (whose duty it is to check up on the main controller) then at the end of the seance you can say, "Whoever or whatever moved the test objects, it was not the ordinary body of the medium." But of course some sitter other than the medium may have brought about the supposedly psychical effects by normal means!

Mr. Harry Price had devised a system of control in which not

only the controller, the assistant controller and all the sitters were subjected to an electrical control system — a panel of electric lights that lit up as soon as anyone "broke control." However, unless everyone is fully controlled and the system is continually checked by outsiders who in turn are fully trusted, the matter still remains in doubt.

Now, Dr. Osty had the brilliant notion of guarding not the medium, although he remained under manual control, but the test objects the medium was supposed to move by paranormal means. For this purpose he used an infrared burglar alarm system.

When Osty decided to use this device it was new — had just been used for the first time to guard the British crown jewels on exhibition in Burlington House, London. A network of infrared beams surrounded the jewels in such a way that the alarm would be given the instant any solid object approached within a certain radius of the jewels.

Osty protected the test objects to be moved paranormally by Rudi Schneider in the same manner. As soon as a hand or any solid object approached them an alarm bell would ring and several cameras would take flashlight photographs of the intruding implement.

This is a great improvement over trusting all those persons present. If anyone got near enough to the test objects their presence and the manner of their attempt to shift them would be immediately, objectively and instrumentally recorded.

What actually happened was unexpected and scientifically important. The medium went into trance; his trance personality "Olga" announced that "she" was about to move a handkerchief which lay on the little table with the test objects. The burglar alarm system went off, bells rang and the camera flashed.

However, the photographs showed there was no visible agency present to account for the interruption. The first thought was that the alarm system was somehow at fault but the experiment was repeated again and again with the same result. Moreover, this interruption of the infrared network coincided with the announcement by the trance personality "Olga" that "she" was about to perform some parapsychological act. Although "she" did not in fact succeed in shifting anything "she" did manage to obscure the infrared beam network! This experiment provides objective evidence of the same kind found in ordinary science.

After Osty's innovation scien-

tific interest in the physical phenomena shifted to endeavoring to show that in Rudi's presence there occurred measurable, recordable interference with an infrared network that could not be accounted for by ordinary physical agency.

Of course, one can go on arguing that the experiments were faulty or the experimenters were in league to hoax the public. I see no way in which to refute this as a systematic allegation, any more than I can prove a paranoiac patient wrong who is determined to believe himself persecuted. However, this interpretation of the evidence in the case of Rudi Schneider seems to me unlikely and implausible from the detailed evidence.

Therefore, this is objective evidence for physical phenomena. Why isn't it universally accepted? In my view the principal reason is that there have been fewer physical mediums. Many psychical researchers believe this is so because we now have better means of detecting fraud; others believe the unfair treatment of mediums has driven the whole subject of physical phenomena "underground." Some even suggest physical conditions on the surface of the earth somehow have changed to make the phenomena increasingly difficult to produce. This question must be left open. There well may be something in all three speculations.

Ordinary biological phenomena can be demonstrated over and over. If anyone doubts their reality he can repeat the demonstration in his own laboratory. But in psychical research we are dealing with individuals: a Mrs. Piper or a Mr. Schneider seems capable of producing certain paranormal phenomena. And the same phenomena apparently is not producible in the presence of any Tom, Dick or Harry. Special circumstances combine to make something happen but since we do not know what these circumstances are we cannot reproduce the phenomena at will.

Modern parapsychology hoped the so-called statistical phenomena would overcome this difficulty and in principle this was a brilliant idea based on the perfectly good hypothesis that we all have some extrasensory perception more or less "repressed" by unconscious factors. It was thought this latent faculty could be assessed by comparing subjects' "guesses" of unknown target cards with what they could be expected to guess if chance alone was operating. Unfortunately only a few subjects scored "significantly," that is,

higher than chance allows. ESP has not been shown to be a universal faculty by card-guessing experiments since they have led us back to "star subjects" exactly like the mediums. We have returned to individual historical named sequences that are not reproducible at will.

The attempt at objectivity in conducting statistical experiments consists of assessing whether the person guessing symbols on cards is really "guessing more than he should." This is done by comparing the series of guesses with the series of actual target symbols on the one hand and on the other comparing it with the number of guesses that could be expected by chance in a similar series. This is supposed to cut out entirely the subjective element of assessment.

But when you try to assess whether I have correctly guessed some object you are looking at, this is a much more tricky business and involves subjective judgment. If you are trying to "send" telepathically an image of a pair of scissors and I draw a bow not unlike a squiggly pair of scissors, is this a partial hit or a complete miss?

There may be an intrinsic difficulty in trying to devise experiments that are strictly objective: there is some reason for believing that the strictly statistical experiments are so boring to subjects that they will fail to do well in them, whereas in the more exciting and interesting qualitative tests they may score significantly. The resolution of this difficulty will require ingenuity and scientific imagination.

So far I have dealt entirely with phenomena concerned with *similarity*. Are two pictures similar? Are two thoughts similiar? Is a target series similar to a theoretical chance series? However, psychical research also traditionally has concerned itself with a set of problems that are far more difficult to fit into a scientific context, namely problems of *identity*. Science is possible precisely because of the indifferent interchangeability between different organisms, pieces of matter, physical circumstances.

But what if we are trying to determine whether A, speaking "through" a medium, is identical with X?

So far no one has offered a conclusive answer to this question, even in principle. What would we accept as satisfactory evidence?

Strictly speaking all we ever could get is a similarity between the characteristics of the deceased A and the manifesting X. Telepathy and clairvoyance, far

from simplifying this problem, have made it much more difficult. For even if we are convinced that the similarity between A and "communicator X" is remarkable and that there is no ordinary way the medium could have obtained the information about A there still is the possibility that the medium somehow "read the mind of the sitter" or of some other surviving person and thus obtained the information "paranormally."

Admittedly this interpretation is rendered extremely implausible in cases where a medium contacts an ostensible communicator who lived perhaps centuries ago and who refers to ancient documents or tombstones which are found only because of the medium's instructions. However, some researchers will assert that the medium "precognized" (prophesied) the document that was discovered as a result of the medium's own instructions or had clairvoyant vision of the missing document.

Ultimately we still are dependent on subjective criteria: What does the situation "feel like" to persons who knew the deceased A? What is the common-sense view of the evidence? Admittedly this is unsatisfactory but at present there is no way of overcoming this difficulty.

It is important to remember that *in principle all good scientific hypotheses are capable of being disproved*; otherwise they are of no use. If an hypothesis is such that whatever experiments I conduct their interpretation is entirely certain and the conclusions are foregone then such an hypothesis is a waste of everyone's time. The pursuit of knowledge imposes certain limitations: We learn only at the risk of being mistaken. And if we are unwilling to risk making mistakes then we pay the penalty of forever arguing in a circle.

So for the moment we are not able to do without subjective judgment in parapschology any more than in history or in the application of the law. To make a sensitive and true subjective judgment here demands a different type of objectivity from that demanded by objective science although there is some relationship. A scientifically objective judgment must be free from wishful thinking and can be checked to see whether others, presumably animated by different motives, get the same results. But in the case of a subjective judgment in parapsychology, we must rely on the substance of the person, the purity of his motives, his standards of integrity and self-discipline without the "other-way-

round" measurement.

I think we must accept this as a limitation on the subject for the moment, remembering that each subject needs its own disciplines and criteria and that it would be quite wrong to expect the same evidence and procedures to hold good for every valid and vital human endeavor.

## THE GALLOPING COLONEL

*By Rajendra Pathak*

IN 1944 MY father was posted to the large garrison stationed in the small town of Landsdowne in Northern India. From him I learned the strange story of the colonel who first had commanded the garrison. He had been a good polo player and died during a match when his neck was broken in a fall.

A few months after his death the soldiers on guard duty reported having seen the colonel during the night. They were so convinced of his reality that they saluted him. Over a period of time most of the soldiers standing night guard had seen him.

It was always the same. Just after midnight the clattering of hooves would sound and the colonel and his horse would be seen galloping around the polo field. (The guard post commanded a full view of the field.) After a few rounds of the field he would gallop toward the guardhouse end of the field which overlooked a steep hillside. Here the colonel would continue at breakneck pace over the crest and down the hill. The soldiers always said the sound of the horse sliding down hill was heard clearly.

The officers didn't pay much attention to the troops' stories until the death of a soldier brought things to a head. His mates said he had challenged the colonel during his tour of night duty. The strange thing was that he died suddenly in the morning after coughing up blood. He was known to be healthy and the doctors could find no explanation for his strange death.

The officer ordered to investigate the matter decided to take the bull by the horns. Hiding himself in the guardhouse with the regular guard, he waited. Around midnight came the usual clattering hooves, the circuits of the polo field and then the sound of the horse approaching.

The officer leaped out, drew his pistol and challenged the intruder to halt. The soldiers who witnessed what followed said the colonel (or his spirit) wheeled his horse and charged the officer. Even bullets didn't stop his onrush. The man on the ground was struck down by the charging horse. The colonel wheeled again and continued pell-mell down the hillside. Every soldier gave the same account.

The soldiers ran to the aid of the officer and found him uninjured but his face was contorted and he seemed in shock. A few hours later, without having spoken a word, he began to cough up blood and soon died.

This time no inquiry was held. After that no soldier in the garrison ever failed to salute — instead of challenging — the galloping colonel.

## THE TRAGEDY THAT DIDN'T HAPPEN

ELSTON BROOKS, a former police reporter and longtime amusements editor for the *Fort Worth (Tex.) Star-Telegram,* was one of five persons who witnessed an accident that didn't happen.

Driving toward Dallas at 11:30 A.M. Sunday, October 5, 1969, he glanced into the rear-view mirror and saw a white Chevrolet fishtailing behind, careening over three lanes. Motorists on each side were trying to keep out of its way. The Chevrolet's speed must have been 60 or 70 miles an hour and a blown-out tire was clearly visible as the vehicle rocked crazily on the rim.

Then the car skidded sideways, the door popped open and the driver hurtled out to land on his back on the pavement. Brooks saw the skidding car make a 180-degree turn and pass over its driver as he lay on the pavement. Horrified by the sight of a man dying Brooks told his family not to look back.

Up ahead he saw a Highway Patrol car and another car stopped on the shoulder. He pulled over and got out to talk to the officer.

"Is it about the accident?" the officer asked. The other car had flagged him down and its shaken driver told him what he too had seen. The police officer jumped into his car and blared back down the highway. The Brooks family drove on to their destination — the State Fair in Dallas. But their day was ruined.

That night back in Fort Worth he telephoned his paper, the *Star Telegram,* to get details on the accident but they had no information. As the night went on Brooks began to feel he had crossed into the "twilight zone." No hospital, no ambulance, no funeral home had made a pickup and no accident had been discovered on the turnpike, according to police.

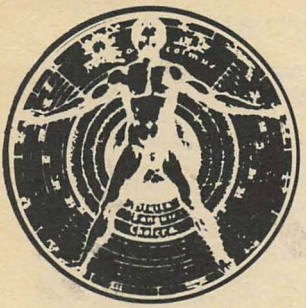
Monday morning, October 6, he went straight to the top to unravel the mystery. The police stated there had been no accident but said four other persons had reported seeing the white Chevrolet. Finally Brooks reached Patrolman David Fisher, the officer he had talked with on the turnpike.

Fisher explained that he had gone back down the turnpike looking for the wreck as other reports of the accident came over his radio.

He said, "The only thing I saw was a man and a white Chevrolet pulled over to the side of the highway fixing a flat. Ordinarily we stop and help but of course I had to keep going, looking for the accident. But there wasn't any accident. When I came back the other way, the man had fixed his flat and driven away."

Brooks concludes, "This is a horror story with a happy ending, a twilight zone story that couldn't have happened. The man I saw 'die' is out there someplace . . . perhaps shopping for seat belts."

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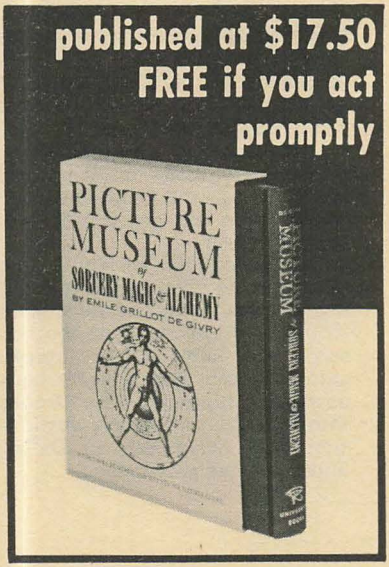
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## VOICE IN THE WIND

By Joan Zajec

WHEN I WAS a little girl my father William Jury often told me he would attend his own funeral. He joked about death and the idea of facing it did not frighten him.

When he insisted he would be with me at his own funeral he'd say, "I'll sit beside you. I'll pick a rose and whisper in your ear."

All this seemed romantic and wonderful to a little girl but when Father did die after lung surgery on April 16, 1959 I was 21 years old. The stories he had told me had slipped to the back of my mind.

On April 18, the day of Father's funeral, I was sitting in the Eggan and Lance funeral chapel in Santa Rosa, Calif., when the memories flooded back. I remembered Father saying, "When you stand beside my coffin don't think I'm in it."

But now, listening to the service, I felt cold and alone. As the minister asked us to bow our heads in prayer I heard the wind rustling through the open door of the chapel. I did not lower my head with the others. I looked at the coffin surrounded by floral arrangements. I watched the wind move the flowers gently and then I heard a snap. A long-stemmed white rose broke loose in a spray just to the right of the coffin. It tumbled down, bounced against the coffin and dropped to the floor.

That same gentle breeze brushed against my cheek. In its hum I could



Joan Zajec

hear my father's voice. As if I were a little girl again, I heard him say, "Hey, get going. We're going to the park today." I strained to hear more but his voice slipped away. Staring at the white rose on the floor beneath the coffin I knew my father had kept his promise. — *San Jose, Calif.*

## THE BLUE HERON

By Opal Lintz

MY MOTHER Lucille Lintz and I shared many interests but our closest sharing may have been our

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love of nature's beauties. When I was a child we'd go on evening walks up the country road bordering our farm near Big Springs, Nebr. If she were too busy to go with me she always asked me to report on what I had seen.

When she died in 1947 I felt our communication was over and no longer did I revel in the beauty of nature. It had been so important — the sharing.

In the spring of 1948 I went to live near some friends in a cottage in a wooded area near Morristown, N. J. One evening I found myself aching for a walk. I had gone some distance up a dirt road which turned off the highway when a feeling of "Oh, what's the use!" overwhelmed me and I turned back.

Reaching the highway I caught my breath sharply. In a clearing perched on a rock was a magnificent blue bird standing erect and still. Although I never had seen one before I knew this was a blue heron.

"I must tell Mother," I thought and started running back down the dirt road. Before long I came upon a car parked beside the road and it looked just like our old sedan. Through the car window I saw my mother looking at me and smiling. She hadn't changed and I wasn't disturbed in the least by the sight of her.

Though speaking no words I began telling her of my discovery of the strange blue heron. How long I stayed I don't know but finally I realized darkness was coming. Suddenly the car was gone and when I returned to the highway so was the blue heron.

After this experience I returned to my evening walks. I no longer felt Mother wasn't sharing the new beauties I found. The communication lines between us were still unbroken. —*Phoenix, Ariz.*

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## A GRAVE MISTAKE

By Lee Dal Cero

IT WAS MONDAY, the day after Mother's Day, 1964, when my friend Betty Gouryeb came over for our daily morning coffee together.

She said that on Saturday she had called Broderick's Florists in Bergenfield, N.J., to order flowers by wire for her mother's grave.

Betty's mother, Anna Mikula, was buried in St. Joseph's Cemetery in Hazleton, Pa., and because Betty had a bad cold she decided to forego her yearly drive from Dumont, N.J., where we both lived at the time, to Pennsylvania to visit her mother's grave. She was able to exact a promise from the local florist to have the flowers delivered directly to the grave by the Hazleton florist, Smith's Flowers. Betty promised to pay extra for this service.

Then last night, Mother's Day, Betty had had a frightening dream. Her mother appeared to her crying in anguish that Betty had forgotten her this Mother's Day. Betty assured her she had not and had wired flowers. Her mother wailed that no flowers had come and Betty didn't care about her anymore. She had no sign of Betty's devotion. Her mother vanished wailing these words.

The next morning Betty called the florist and learned that her instructions had been carried out to the letter — the flowers had been delivered to the grave.

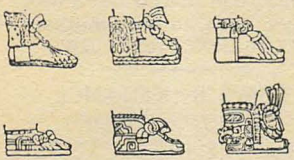
We sat over our coffee trying to understand the dream. On impulse I offered Betty the use of my telephone to call the cemetery direct to check on the delivery. She reached the caretaker who told her he remembered the florist because he had asked the location of Anna Mikula's grave.

Betty then asked him if he would be kind enough to check the grave and be sure the flowers were there, then call us back at my number

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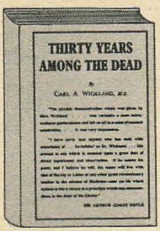
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collect. When Betty explained her vivid dream of the night before, he consented.

We sat and waited for his call. When the phone rang in a few minutes Betty answered it. As I watched, I saw Betty begin to tremble and turn pale. When she hung up the phone she turned to me and said, "The florist had placed the flowers on the grave *next* to my mother's by mistake." — *Lindenhurst, N.Y.*

## TOM'S INHERITANCE

By Dorothy Greene
as told to Jennie Downing

MY MOTHER-in-law, Molly Greene died in April, 1969, leaving three sons and two daughters. My husband Tom was her favorite, for he was always on hand to help if she needed him.

The night after her funeral I thought I was losing my mind when she appeared to me and insisted I waken my husband. This had to be a dream and I knew Tom wouldn't believe me, so I refused. Suddenly it felt as if something hit me in the stomach and the pain was so great I had to awaken him.

As I expected I had trouble convincing Tom that his mother had spoken to me. He said, "What does she want?"

When I replied that I didn't know, she spoke again, "Tell Tom to get dressed quickly and go to my home." Apparently Tom could neither see nor hear her and Mom had to speak to him through me.

She had lived on the second floor of a two-flat she owned in Chicago and I could understand Tom's reluctance to make such a trip at two o'clock in the morning. But his mother shook me by the shoulder and said, "Hurry! The others will be there first." I thought she must mean her other children.

On my insistence Tom dressed and together we started for Chicago. On

the way, Tom said, "I can't get into the house. My sister Inez has the key. This is silly!"

Suddenly Mom was beside us in the car saying, "I'll show you how to get in. There's a key under a rug on the back porch."

When I relayed this Tom blurted, "Foolishness! She never kept a key there." Even so, he followed his mother's directions and found the key. Upstairs Tom said, "What now?"

On his mother's instructions we went into the bedroom, opened the top drawer of the bureau and found a large envelope bearing Tom's name. Now she said, "Tell Tom to take it and get out of here quickly. You can open it at home."

The envelope contained many different denominations of currency and a note Mom had written before her death. She knew we were planning an extensive vacation trip in our old car and her note said the car was unsafe. The money was for a new car.

Tom said, "Nonsense! I'll have our car checked over and it'll be all right. The money goes in the bank."

His mother didn't appear until about two weeks before we planned to leave. Now she pestered us about getting a new car until finally on May 12 we went out to look for one.

We seemed to be led to a dealer we never had thought of visiting. And Mom was with us again.

I liked a green car the salesman showed us but she said, "No, no, no! Not that one."

The salesman said, "I have only one more to show you."

It was blue and I didn't like it. But Mom said, "Yes, this is it. You must take this one."

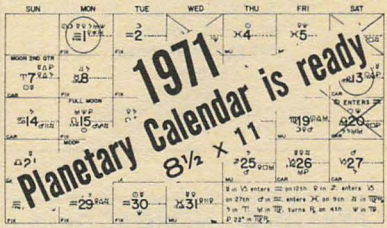
It was more expensive than the o her but we had enough money for it and it seemed she really had picked it out. By this time I knew better than to resist.

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A week later we started on our trip to the west coast and Mom made her presence known all along the way. On our trip home in the first week in August we stopped in Estes Park, Colo. This was the last time she spoke to us. She said, "I know you have had a good trip and now you will get home safely. I must leave you and get my rest." — *Broadview, Ill.*

## SPIRIT'S COMPLAINT

By Teri Brown

MY MOTHER Emelia Zimmerschied was hospitalized in 1963. She had a stroke and lay helpless in Rancho Los Amigos Hospital in Los Angeles County until April 1966 when she died.

Shortly after her death we moved to Huntington Beach, Calif., into an old house. On the very first night our three children came out of their bedrooms one by one carrying their pillows and blankets and bedded down in the living room. This happened on successive nights until our once-happy family life deteriorated into a series of battles as each night we tried to get the children to go to bed.

I knew nothing whatever about spirits but as the days passed I began to feel someone was in the house watching us. At times the hair rose on the back of my neck and I felt chilling air around me. Our friends stopped dropping in because they didn't feel comfortable in the house.

By mid-July I was certain that someone intended to do us harm. But who? No one dead or alive would have reason to plague us in such a peculiar way.

By the end of July we were at our wits' ends. One day when my husband Bill and I were discussing our strange circumstances, it suddenly occurred to me that if it were a spirit haunting us, it had its nerve to

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invade our privacy! It had to go!

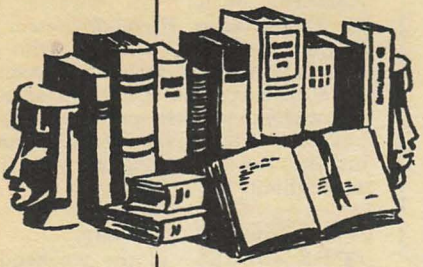
Suddenly I felt a soft warm spirit move through the room. My hate melted under this radiation of warmth and love and somehow I knew that a kindly spirit had come to our aid, trying to show us the power of love.

Somewhat calmer, I said to my husband, "I should recognize the spirit living here with us. It is a female and I have been around her before. The feeling that comes from her is familiar."

The feeling of love once more came through the room amd I had reached such a point of sensitivity that I saw and heard our visitor. It was my mother! She poured out her story tearfully and sadly. We didn't want her, she said. We never talked to her. We sat down to eat and offered her no food. She had no bed and we had not moved her clothing with us.

Now weeping myself I explained to her that she had been ill a very long time and had not known us for more than two years. I told her about her death in April and reminded her of her deceased loved ones whom she had missed for so many years. Now, as if understanding, Mother kissed me good-bye and left. She appeared a few times in the next few weeks to tell us everything was all right now.

And our home — as if by magic — returned to normal. For the first time we were able to enjoy our house, ourselves and the company of our friends. — *Huntington Beach, Calif.*



# New Books



By David Techter

## INVOLVEMENT AT MILLBROOK

IF THE relative dearth of activity in my new location, after the hubbub of psychic activity in Chicago, had caused me any doubts about growing enthusiasm in the psychic field, they were dispelled quickly by my attending a "Psychic Involvement Weekend" at Millbrook, N.Y. on August 21-23, 1970. This weekend was sponsored by the newly-created Northeast Region of the Spiritual Frontiers Fellowship, a nationwide organization of churchmen interested in restoring psychic elements to the Christian churches. (SFF frequently has been mentioned favorably in FATE by both Curtis Fuller and me. It issues an excellent quarterly journal of its own, *Spiritual Frontiers*.) The program was put together and announced only three weeks before its advent so I was unable to give FATE readers advance notice of it.

Nevertheless, the intended limit of 150 was surpassed by at least an extra 100 eager applicants. Accordingly the program was enlarged and Bennett Junior College was alerted to accommodate the crowd. (The college, incidentally, provided comfortable rooms and excellent food in addition to the aesthetic grace of its lovely campus.) The already overburdened committee was further taxed by the failure to appear of three of the planned speakers. But Betty Taylor and her committee, through heroic efforts, not only insured that there was a program but that it was challenging and varied. They are to be commended.

Registration included three group-sittings with sensitives. The participating sensitives, largely from the environs of New York City, had to conduct six sittings with about 10 persons each within two days' time. Considering this terrible pressure all performed nobly. British-born medium Katie King particularly was outstanding.

Concurrent with the sittings were small group workshops on conference topics, including "amatuer psychic circles" where conference participants tested their own psychic talents. I led two of these and our results often were impressive.

Public lecture subjects varied from meditation to dowsing to the drug scene. I was particularly impressed

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by John Shelley, President of the American Society of Dowsers, and by Dr. Charles Hoyt, Professor of English at Bennett College, who delivered a delightfully witty discourse on witchcraft. The emphasis at both lectures and workshops was on do-it-yourself. The level of enthusiasm among the participants was high throughout.

## MORE TO COME?

THE SUCCESS of the weekend at Millbrook almost insures more such meetings. Indeed a projected nationwide retreat is now planned for August, 1971. (Interested readers who are not members of Spiritual Frontiers Fellowship may write to the headquarters at 800 Custer St., Evanston, Ill. 60202, for details.) Probably such meetings could be held every three months or so. Besides the interest and entertainment provided for all, the Northeast Region wound up with a respectable treasury increase as a result of the August weekend. The Millbrook program also benefited SFF nationally as it was open to members only and as a result 40 persons joined in order to attend.

Organizations currently trying to boost their membership (the American Society for Psychical Research, for example) might explore this means of doing so. Clearly there is a wide and growing audience for such programs. Also, there are viewpoints on the psychic field other than those held by SFF and A.R.E. (Association for Research and Enlightenment, at Virginia Beach, Va.) and if their advocates — of the scientific, the occult and the spiritualistic approaches — allow those organizations to capture the leadership by default they will have only themselves to blame.

## SERIOS REVISITED

FROM ALL reports, the remarkable psychic photographer Ted

Serios is still experiencing one of his "dry" periods, during which his talent seems to leave him. It is therefore somewhat surprising to see a further article on Ted in the *Journal* of the American Society for Psychic Research. Some of the mystery vanishes when one notices the date of Eisenbud's experiments being reported here, namely three years ago. The two sessions discussed are ones in which Ted tried, successfully, to produce images on a videotape as well as on a camera film. The videotape film reveals clearly what the Polaroid shots only suggest, the gradual buildup of the paranormal image and its subsequent fading away. Eisenbud's article is illustrated by a filmstrip record of the videotape images in which this process can be seen clearly. It also is obvious that any accessory lens system concealed in Ted's gismo (as hypothesized by some skeptical photographers) would be apparent as Ted moves the gismo up to the video camera and back again. (For the uninitiated, the "gismo" is a hollow cardboard cylinder which Ted customarily holds up to the camera lens when trying for an image.)

It is puzzling that the images produced on the videofilm are still rather than moving pictures. Since nearly all Ted's work has been with still cameras perhaps his mind has been conditioned to produce only still images. A similar anomaly occurred in a very early attempt by Ted, in Chicago, to produce images on colored motion picture film. In that case, the paranormal images were all in black and white. This despite the fact that during still earlier experiments when Ted was working with Stanley Mitchell and George Johannes (see "The Psychic Photography of Ted Serios," by Pauline Oehler, in the December, 1962, issue of FATE) he produced successful color images.


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The long delay between the experiments and the publication of the report causes one to wonder how much more information remains buried in Eisenbud's archives. More recent experiments than these long since have been reported so it is not simply that there is a backlog of manuscripts awaiting *Journal* space.

Latest rumors are that the good doctor from Denver has a new subject who can produce paranormal photographs and who lacks the difficult personality traits of Serios. How many years will we have to wait for a report on this? It should be obvious that if Ted is genuine (as I believe him to be) the ability to produce paranormal photographs must be latent within humanity and there *must* be others who can do it successfully. The credibility of Ted's success would be greatly enhanced by the discovery of other subjects and one can only hope that this will be reported soon.

## DREAMS AGAIN

THE SAME issue of the ASPR *Journal* (July, 1970) contains another report from the Dream Laboratory at Maimonides Hospital in Brooklyn. This brief article summarizes the results of the first night's experiments with each of the 74 subjects used so far. Of these 74 first-night experiments, 52 are considered "hits" and 22 "misses." The point of attention in this analysis is the interaction between agent and dreamer, particularly as to whether males or females performed better in these two roles. They find the best results occurred when both agent and dreamer were male. Second-best results were obtained with a female agent and a male receiver.

Author Stanley Krippner speculates that the role of dreamer may be less passive than they thought and that the more aggressive males actively seek the image being sent.

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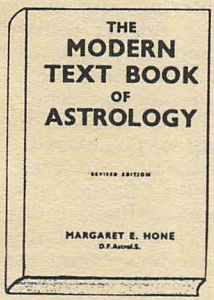
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This is in accord with Mrs. Rhine's conclusion about the percipient in spontaneous cases. But further research is needed to confirm any such conclusion.

The Maimonides research also is the subject of the latest Parapsychological Monograph (No. 12) from Parapsychology Foundation (29 W. 57th St., New York, N.Y.) entitled *Dream Studies and Telepathy: An Experimental Approach*, by Montague Ullman and Stanley Krippner (119 pages, illustrated, $3.00). I picked this up wondering what more could possibly be said since the dream research has been covered extensively in a variety of journals as well as in the form of mimeographed reports which are widely circulated amongst parapsychologists. I was prepared for yet another rehash of familiar material. Happily, however, the monograph avoids extended description of the already published experiments and concentrates on the very earliest research conducted by Ullman before the establishment of the Dream Laboratory. If at times Ullman seems to be grasping at straws for evidence of telepathy it also becomes clear that before monitoring with electronic equipment the subject could remember only a minute portion of his dreams. This is demonstrated by the marked increase in successful instances of ESP when the first monitoring equipment was employed.

The psychodynamics involved in the work done with Ullman's psychiatric clients are exceedingly interesting — extended transcripts of dream records are given for several cases. The failures as well as the successes are discussed and the monograph concludes with a theoretical discussion of the nature of the paranormal dialogue.

The report as a whole provides background information useful in understanding the better-known pub-

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lished reports of the dream studies and Parapsychology Foundation is to be commended for making this available.

## ADDRESS CORRECTION

SEVERAL MONTHS ago I reported on a publication entitled *The Modern Utopian* which deals with the so-called intensive communities. I copied an address given in the final issue of *Psychedelic Review*. Thereafter readers complained that the publication was unknown at that address and I now have word that *Modern Utopian* is being published by Alternatives Foundation, P.O. Drawer A, Diamond Heights Station, San Francisco, Calif., 94131. I apologize for any inconvenience caused FATE readers.

## OTHER REVIEWS

ALONG THE FOURTH DIMENSION: Man's Sense of Time and History, by Joost A. Meerloo, John Day Company, New York, N.Y., 1970, 278 pages, $8.75.

Dr. Meerloo is a well-known psychiatrist who has written several books dealing with communication, brainwashing and psychiatric practice. *Along the Fourth Dimension* is a long essay on the psychological and philosophical (as opposed to physical) aspects of time. Here he discusses different scientific, philosophical and cultural orientations toward time and also the influence of the time sense on human behavior. The primary orientation is psychoanalytic and most of the supporting evidence for the views he expresses come from case history material.

The sense of time as described by rhythms in plants, animals and man; "(1) *the biological clock*, the rhythm of the world time arousing parallel rhythms in plants, animals and man; (2) *the evaluation of time span*, whereby the length of segments of time is estimated partly biologically

and partly by interaction of external and internal rhythms; (3) *the historical sense of time,* through which events are memorized and filed away according to their sequence; (4) *the sense of continuity,* through which meaning and relatedness are imparted to the past, the now and the future." Clinical time is each individual's unique and personal way of traveling through the four dimensions of the space-time world.

Our minds continually move forward and backward along our own life spans. We retain distorted memories of traumatic events of the past and anticipate traumatic events of the future. Thus the present is determined in part by the past and our anticipation of the future. Such disorders as schizophrenia and Korsakoff's syndrome may be regarded as distortions of the time sense. In the former there is a breakdown in continuity; in the latter, new events no longer are recorded.

The neurotic also has a time problem since many of his difficulties are anchored in the traumatic events of the past and many of his symptoms are defenses against anticipated future events.

This scholarly book (which contains an adequate index and bibliography) touches on a wide range of topics including philosophy, history, myth, psychiatry and parapsychology. (For example, this statement appears: "Mediums . . . are seemingly able to cut through the time dimension, thereby being witness to their own and other people's continuity.") However, the discussion appears primarily to concern the problems of the psychoanalytically-oriented psychotherapist. — *C. J. Parshall.*

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BASIC IDEAS OF OCCULT WISDOM by Anna Kennedy Winner, Quest Books, Theosophical Publishing House, Wheaton, Ill., 1970, 114 pages, $1.95 (paperbound).


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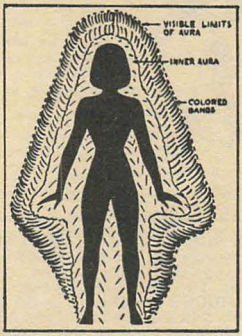



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BEAUMONT, Box 915, Albany, Ga. 31702

For centuries the search for occult or *hidden* wisdom has been conducted along a thousand different pathways, each having attracted its own disciples and believers. This title, *Basic Ideas of Occult Wisdom,* suggests a compendium of these pathways. With quick empiricism, however, Mrs. Winner rejects all mechanical or methodological approaches — including astrology, crystal-gazing, Ouija boards, spiritualism, clairvoyance, psychic experiences, visions, witchcraft, etc. All of these she describes as delusional and useless.

Instead her search is limited to the two pathways involving the comparative study of world religions and the coinciding ideas appearing in the inspired writings of advanced or "ascended" souls. Mrs. Winner then moves immediately to establish Mme. Helen Petrovna Blavatsky as the prime, albeit reluctant, channel for the bulk of inner wisdom available to occultists today.

She claims that most secret or occult groups existing today have copied or adapted original ideas from HPB — apparently choosing to ignore Blavatsky's own confessions that she herself copied most of her material from others' earlier writings. Therefore, by page 23, this book loses value as a general occult reference work and must be evaluated as a purely promotional effort for Theosophy.

To cite only three examples: The concept of reincarnation is universal outside traditional Christianity. There are many variations and interpretations of this concept but this author recommends the version calling for individual souls "budding off" from a group soul — a version presented in *Isis Revealed,* written by guess who?

Versions of the Good/Evil-Justice concept are contained in most religious philosophies. The winning ver-

sion, according to Mrs. Winner, is pure Blavatskian.

The chapter on the subtle worlds refers only fleetingly to the Ascended Masters but the chapter on Big Brother-Hood moves quickly into the Occult Hierarchy and HPB's Mahatmas take over.

By this time you either are swayed to Theosophy a la Blavatsky or you lay aside the book. — *Tom C. Lyle.*

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THE STRANGE WORLD OF ANIMALS AND PETS by Vincent and Margaret Gaddis, Cowles Book Company, Inc., New York, N.Y., 1970, 243 pages, $5.95.

Anyone who ever has owned (or been owned by) a pet has his own stories to tell of animals' devotion, bravery and supersensitivity, a foreknowledge often attributed to their biological clocks. Their time sense, skeptics say, is visceral. If a dog always is fed at night and his master is due home just before feeding time, Rover always is waiting at the door. But what of the cat who woke her mistress each day at the same hour and adjusted to changes from standard to daylight saving time? In selecting stories for this collection the Gaddises carefully eschewed run-of-the-mill Sunday supplement coincidences.

The prevailing theme of the book is animals' and birds' kinship with man. The authors' thesis is that love develops a subconscious bond between minds which recognizes no division between the human, animal and vegetable realms. A brief section outlining Cleve Backster's experiments that indicate plants have feelings and react to kindness and cruelty closes with these words:

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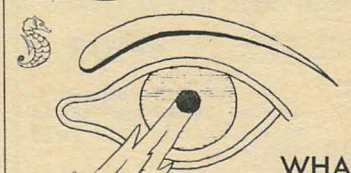
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affinity" the Gaddises have included much more than tales of pets' wizardy, devotion and bravery. While the chapters on pets who earn their keep and one titled, "The Warriors and the Sleuths" are fascinating, in these pages one finds ganders, cows, monkeys, a "homing turtle," horses and ponies, an affectionate albino bat named "White Lady" and many other species. But all the tales — concerning precognition, telepathic communication, even genius — tie the "strange world of animals and pets" to the world of man.

Animal stories bring a large lump to my throat but Ivan Sanderson, Science Editor for *Argosy*, no doubt can be more objective. He pays high tribute to *The Strange World of Animals and Pets:*

"This is the first book on this perhaps esoteric subject which falls so squarely between pragmatic scientific investigation and the world of 'feeling' that all of us live in, however much materialists may try to deny the fact. Having lived with both wild and domesticated animals from earliest age and having worked with them professionally both as a scientist and in the arts, I know that the facts given us in this book . . . *are* facts; and they cannot be denied. Quite apart from this, this volume is in my opinion historic and also a piece of the most fascinating reading that has come my way in many a year. This, moreover, is not just because I have been an animal man all my life. In fact, just about everybody should derive a very great deal of real pleasure from it."—*B.L.W.*

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**TEST YOUR ESP, edited by Martin Ebon (Contributors: Robert Brier, Henie Brier, Eleanore Gohdes and Joyce Jones; supplement by Andrea Fodor Litkei), The World Publishing Company, New York, N.Y., 1970, 143 pages, $4.95.**

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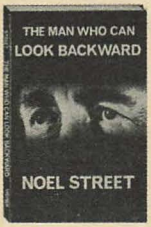
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who is curious about extrasensory perception and how to test for it but not for one who wants to make a detailed study. The contributors have made matters simple and entertaining and yet quite informative. As members or former members of the Institute for Parapsychology at Durham, N. C., they knew what they were about and the result fulfills its purpose.

A good introduction gives background, then simple tests with ordinary playing cards are outlined. The Institute's address is given for readers interested in obtaining for $1.00 the regular ESP deck. Tests using photographs also are suggested and especially simple and — let us hope — attractive ESP tests are described for children. Group tests for use at parties also are included. To judge results the book shows numbers of correct guesses for given totals corresponding to odds against chance of 20 to one and 100 to one.

The book relates appealing cases of apparent ESP in animals and suggests ways of testing pets. The reader is coached on how to investigate a haunted house (assuming he can find one). Going beyond ESP a dice-throwing exercise is included as a test for psychokinesis or "mind over matter."

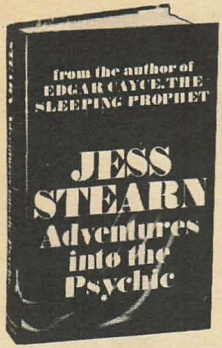
Andrea Fodor Litkei, the daughter of the late Dr. Nandor Fodor, contributed the supplement appended as an "Afterword" and it is quite extensive considering the brevity of the book. She writes on testing for ESP by attempting to reproduce unseen drawings.

The only criticism I have for this useful little volume (aside from a high price for its size) concerns technical looseness of statement in a few places — arising no doubt from the effort to simplify. For example, on page 58 the incautious statement appears that *any* score above chance expectation is probably indicative of ESP. — *Harold Steinour.*

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THE GOLDEN DAWN — ITS INNER TEACHINGS by R. G. Torrens, Neville Spearman, Ltd., London, England, 1970, 208 pages, $5.00.

The original *Golden Dawn* by Israel Regardie is "an account of the teachings, rites and ceremonies" of this Order of ceremonial magicians. It is the basis for the bulk of specific knowledge on the subject today. But some of the information contained in the original is a trifle obscure.

Thus when I first saw Torrens' book I thought, "Ah, now I'll have a few questions answered!" But I soon realized, as author Torrens himself writes on page 194, that "In fact . . . this book is based on the elementary teachings of that Order." This is a pity for much remains to be written about *The Golden Dawn* without rehashing what is apparent within the original work itself.

While this book certainly does not obviate the need for a full-blown study of Regardie's work, it does clear up some surface matters by setting down, for example, tables of Tarot, astrological and other correspondences. And the author clearly has researched many sources to prove his respective points.

This is dandy so far as it goes but in relation to the sum total of both this work and the work it claims to interpret, it simply doesn't go far enough. Torrens devotes most of his space to delineating what amounts to Volumes I and IV in the original, passing up with small exception the rituals — their poetry and meaning — that comprise the middle two books. To this extent both the title and the dust jacket blurbs are deceptive.

Further, Torrens has made enough superficial errors to cause me to question the validity of other portions of his book. One example from "The Tarot" chapter is Torrens' note: "Unfortunately the most perfect and correct rendering (of the

design) has never been published complete as a pack." This deck, of which he says, "the full designs are in the hands of a private collector" (and *then* says it is illustrated in Aleister Crowley's *Book of Thoth*) has been available — at $25.00 — for about a year.

In the bibliography the author does his readers a disservice by failing to cross-reference the citations to the particular chapters to which they refer. He also offers faulty and incomplete data which could prevent a serious student from locating an easily obtainable book. Here are two glaring examples: "Eden Gray, *Tarot Revealed*, U.S.A." But where published and when? Is it currently in print? He could have included, it seems, "Bell Publishing Company, New York, 1960" — but he didn't. Another is "Israel Regardie, *The Golden Dawn* (4 vols.), 1948, U.S.A."

*The Golden Dawn* was published in four volumes, the first in 1937, the last in 1940 and the other two in the intervening years. The set, currently complete in two volumes, now has been reprinted but the current publishing data are completely lacking.

Incredible as it seems, this citation is the only bibliographical reference to the work on which Torrens claims to base his treatise.

Rather than give more examples, I'll let these two stand as an indication of the lack of care which the author exercised in the preparation of his book. — *Henry Cole.*

---

**THE GOLDEN DAWN, An Account of the Teachings, Rites and Ceremonies of the Order of the Golden Dawn, by Israel Regardie, Llewellyn Publications, St. Paul, Minn., second edition, 1970, 1200 pages (two volumes in slipcase), illus., $25.00.**

The Hermetic Order of the Golden Dawn and its papers have had a fascinating history. Founded in the late 1880's as an order devoted to the

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practice of ceremonial magic, it numbered among its members many famous persons. W. B. Yeats was one and Aleister Crowley — who cribbed a good many of the Golden Dawn teachings for inclusion in his periodical *Equinox* — was another. Dion Fortune used writings of the Order as the basis for her Society of the Inner Light.

Dr. Regardie, as a member, found that the hierarchy of the organization expurgated many of the papers and rituals and even withheld some from the members. "Poachers were despoiling the preserve," he once wrote, of what was "really public common land." Rather than see them entirely lost or bowdlerized beyond recognition he had Aries Press publish as many of the papers as he could salvage. The result was the original printing of *The Golden Dawn*, four volumes published in the years 1937 to 1940. The Order itself, racked by dissension (and competition), took the publishing of their formerly secret papers as a mortal blow.

Meantime, shipment of only the first orders for Volume II had been completed when the publisher had to discard the remaining stock and also what was left of Volume I after a fire in the book warehouse. The first volumes were not reprinted although the scheduled runs of Volumes III and IV followed. The extreme rarity of the complete set was due to the unavailability of the first two volumes. Prices in excess of $200 in the rare book market were not unknown.

Llewellyn Publications now has published all of the original *Golden Dawn* with a new introduction by Dr. Regardie in two volumes at a bargain price: $25. The work comprises the full and complete ceremonies. rituals and teachings of the Order and thus is the most complete grimoire compiled from original sources since Barrett's *The Magus* was



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published early in the last century.

Volume I contains basic teachings, lessons and exercises, six complete rituals (for initiation into grades of the Order) and some ceremonies for special occasions. Volume II presents advanced teaching papers, consecration rituals and the divinitory section. The latter (which originally comprised the whole of Volume IV) includes among many other items charts that cross-reference the Tarot to astrology and to the Qabala with exact details for usage — and instructions on "playing" Rosicrucian (Enochian) chess!

This breakdown of the contents is extremely superficial, for each of the many sections deserves far more comprehensive review, so complete and thorough is this monumental work. Drawings and diagrams alone number well over 100.

Even the reader who isn't caught up in the mystique of ceremonial magic will read the rites and ceremonies as engaging prose-poetry — a bit archaic, perhaps, by today's standards but nevertheless of haunting lyric beauty.

Anyone seriously interested in the occult will find *The Golden Dawn* a treasure as well as a necessary addition to his library. — *Henry Cole.*

## ALSO NOTABLE

**WITNESS TO WITCHCRAFT by Charles Lefebure, Ace Publishing Corp., New York, N.Y., 1970, 156 pages, 75 cents (paperback).**

This collection of true stories of witchcraft, "harrowing, nightmarish examples," is somewhat sensational and draws heavily on tales of "evil powers," Dark Forces and Black Magic. Its main thesis: "Witchcraft is a cult of evil that is sweeping the world. . . ."

**MAN VISIBLE AND INVISIBLE by C. W. Leadbeater, Theosophical Publishing House, Wheaton, Ill., 1969, 126 pages, $3.25 (paperback).**

A new abridgment of Leadbeater's classic originally published in 1902, is one of the Theosophical Classics Series' "Quest Books" and has been published in response to increasing interest in parapsychology.

# Report FROM THE Readers

### DELAYED REPORTS

I want to commend you for your continuing coverage of UFOs, despite the adverse verdict of the Condon Committee.

I have a disinterested witness to my most recent UFO sighting, my landlady's husband, Rusty. About 8:30 on a warm night in the late spring of 1967 (I have personal reasons for delaying my report) I had finished reading the evening paper and decided to sit on the front porch for a while. I had no sooner settled myself in the rocker, hoisted my feet onto the porch rail when I saw the UFO.

It was the first I had seen in several years. Because of my wide reading on the subject I recognized the type immediately. It was the common garden-variety UFO seen in many parts of the world by many viewers — two luminous balls flying tandem and gently rocking.

When I first spotted the objects they were low on the southwestern horizon of the city (Philadelphia, Pa.). Our three-story apartment house is on a wide east-to-west avenue in the northern section and I was facing directly south when I saw the two objects. At first glance they looked like two round lights flying close together. They were leisurely heading in a northeasterly direction.

From my vantage point the objects were about the size of two oranges held at arm's length. What impressed


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me most about them was their slow flight. I thought immediately of weather balloons. But the transit of these objects across the night sky was too straight, too steady to compare to objects wafted by the winds. They were flying so slowly I had ample time to study them.

Meanwhile, my landlady's husband came dashing out the front door intent on some errand.

"Hi, Rusty!" I said. "Look at the flying saucers."

He paused briefly on the porch, glanced up at the sky, saw the two objects and said laconically. "Yeah! How about that!" Then he hurried on his way. I was puzzled by his lack of interest and enthusiasm.

However, the two lights remained above me in the sky and I continued to study them. Because of their uniform roundness I could not assess their true altitude but I would guess they were above 10,000 feet.

I stepped down to the street to have a better look. I heard no sound emanating from them, no drone of motors. I estimate the objects were 40 to 60 feet in diameter. No pedestrians were on the street at the time.

The next day I looked at all the papers and listened to a few newscasts on the radio but not one single comment appeared relating to the strange celestial visitors. Later, when I confronted Rusty about the sighting, he would admit only that he had seen two lights in the sky. — *Stephen J. Brickner, Philadelphia, Pa.*

* * *

One evening in January, 1970, I left my home in Evansville, Ind., and headed west in my car. I noticed an unusual light in the western sky, otherwise unlit by one single star. It glowed a bright yellow orange with areas of greater intensity. The general shape of the object was unlike any I have observed before, this one

being shaped very much like a corn-bread stick.

After observing it briefly I stopped the car and got out near the Fifth Avenue bridge where a wide-open space allowed better observation. The light was moving but not swiftly. I lined it up with a utility pole to be sure it was not stationary. Then as I stood there with the light in full view, it suddenly disappeared.

The sky was clear and cloudless. The night was cold and there was no traffic. Thus sound could have been heard, had there been any. The light was traveling due south about 45 degrees above the horizon and it must have been some miles west of Evansville.

Its instant disappearance occurred at 7:14 P.M. — *Mariechen Al-An', Evansville, Ind.*

## THE MYSTERIOUS SAVIOR

The passengers in a bus running from Izmir to Istanbul, Turkey, may owe their lives to an encounter with a mysterious stranger one night in January, 1970.

On an open road between Yalova and Izmit, the passengers saw an old man standing in the middle of the road signaling as if he wanted to board the bus. The driver passed him but then on the insistence of the passengers stopped the bus to pick up the old man. When he did not appear at the bus some of the passengers got out to look for him. After 10 minutes of fruitless search — the old man had disappeared — they returned to the bus saying "Let's go" to the driver who had not left his seat. When he made no motion to start, one passenger looked at him more closely. The driver was dead.

If death had struck while he was driving at full speed the bus surely would have been wrecked.—*Feridun Tepekoy, President, Scientific Researches on Spiritual Evolution, P.O. Box 38, Istanbul, Turkey.*

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### ARE DEATH LIGHTS RARE?

In the May, 1970, FATE I read Josephine White's "Death Lights" which is written as if they were uncommon. Yet her story recalled an early experience of mine.

More than a half-century ago when I was in grade school in the tiny country town of Orleans, Mich., Father called Mother and me to the bedroom window one night to look at something strange on the roof next door. Within that frame dwelling in a town still lacking electricity, a woman lay slowly dying. No moon or star lighted the sky that cloudy night. Yet a luminous glow perhaps a foot in diameter was visible on the sloping roof. As we watched, it moved closer to the roof's edge where it hovered. Within a day or so we learned of our neighbor's death.

I believe "death lights" are not isolated but recurrent phenomena and fall in patterns. Is there a psychoscientist in the House? — *William J. Beaumont, Albany, Ga.*

### BUNCOMBE? NOT SO!

Like the king in the play "The King and I" I am "filled with puzzlement!"

In the June, 1970, issue of FATE a startling letter titled "Just Plain Buncombe" was published. In this letter Dolores Geithman calls astrology a pseudoscience forbidden by the Scriptures. My "puzzlement" is trying to figure out how Miss Geithman got to all the books of the Bible she referred to and missed *Genesis 1:14-16:*

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

"And let them be for lights in the firmament of the heaven to give light upon the hearth: and it was so.

"And God made two great lights; the greater light to rule the day, and

the lesser light to rule the night; he made the stars also." — *H. C. Whitaker, Omaha, Nebr.*

### DOUBLE ERROR, DIE!

In "Report from the Readers" (June, 1970, FATE) Allan Becer reported that Boris Karloff did not die while making the film, "Die, Monster, Die." This is correct. But then Mr. Becer states that Mr. Karloff died after making "The Incredible Invasion." This is incorrect!

Mr. Karloff died after making "Snake People" costarring Tongolele (Miss Yolanda Montez, Latin-America's first exotic dancer). It was made in Mexico and was one of four pictures made simultaneously. It is still to be released by Columbia Distributors. — *David C. Reed, Sherman Oaks, Calif.*

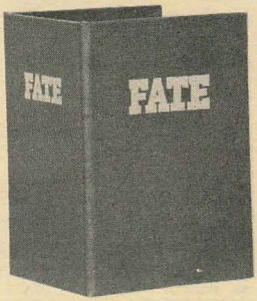
### AMPLIFICATION ON HOUDINI

I have read David Techter's comments in the July, 1970, FATE on Milbourne Christopher's *Houdini: The Untold Story.* I have not yet read the book but I can give you some facts concerning Houdini and Margery Crandon. It was Houdini who tried to trick her with the ruler, a very contemptible thing to do. I learned this from Dr. Hereward Carrington, a lifelong friend of mine. His reputation and integrity are above suspicion so I believe him. Hereward believed Margery to be a genuine medium but he said he was unable to express his personal beliefs in psychic phenomena until he could prove it as a researcher and this he hoped to do through his laboratory instruments. He believed also in the psychic power of Eusapia Palladino but said she did resort to trickery when the power was not there.

I knew Houdini back in World War I days through my brother Bernard Shields who was in vaudeville traveling the Orpheum Circuit on the same itinerary as Houdini. My brother was

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adept in magician's tricks which he had taken up as a hobby and he and Houdini became friends. He sponsored my brother into the Society of Magicians.

Houdini taught him many of his tricks, among them the famous swallowing and threading the needle trick which is done purely by muscular control of the throat muscles and not sleight-of-hand.

I personally remember little about Houdini except that I, a girl of 18, was fascinated by his white celluloid collar and shirtfront which he laughingly said he wore because laundry was such a problem when traveling. All he had to do was wash his with a wet rag. No trick!

One more thing about Houdini. A London medium told me he always kept two hired "physical mediums" in the wings of the theater when he performed some of his more difficult feats. This was to contribute psychic power. The medium claimed this bit of gossip came from Houdini's secretary but as it is just hearsay, I cannot vouch for any truth in it.—*Elizabeth Fourton, Rego Park, N.Y.*

### YOUR BIG CHANCE!

I have some 100 issues of FATE which I am willing to give away to persons who wish to have them. They start with the year 1957 or 1958.—*M. J. Almers, 1160 Comox St., Vancouver 5, B.C., Canada.*

### QUESTIONS OF EVOLUTION

The letter from Bill Williams, Hollywood, Calif., questions some of the doctrines of evolution (FATE, August, 1970).

He suggests that no one species ever has changed into another. A *species* is a group of cross-fertile individuals with common ancestors. If two individual animals are not cross-fertile they belong to different species. Mr. Williams concedes that a species may "evolve within itself."

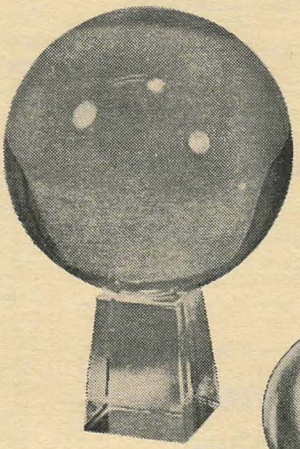
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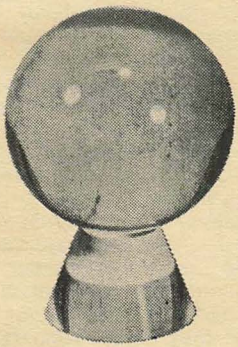
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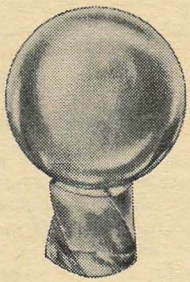
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Thus if a group evolves far enough within itself so that it would no longer be cross-fertile with its original ancestors it has become by definition a new species.

Mr. Williams also asks how a species survives long enough to develop a biological function necessary for survival. The answer to this is simple: the need for a function does not arise overnight but slowly — over centuries. The species has plenty of time to develop the function before it becomes an absolute prerequisite for survival. When on the other hand the need for a function arises too quickly for the species to keep up with it the species dies out. Dinosaurs are an example of this; they died because their environment changed faster than they could. — *Ken Nahigian, Sacramento, Calif.*

FOLLOW-UP ON CHAPARRAL TEA

Sometime ago I read your account of the marvelous cures obtained from drinking chaparral tea. As my daughter's close friend in Orlando, Fla., had developed an inoperable malignancy in the gallbladder I sent her the articles from FATE. The "tea" was secured from a health store and after she had taken it for two or three months she did show improvement but then began to fail. Her family wrote to the University of Utah Medical Center which was making a study of the "the green medicine," to learn whether she was taking the proper amount.

A nice reply came from a professor there saying that out of the 80 cases they had experimented on, only four had shown improvement the first two and one half months. Thereafter, the cancers actually seemed to be stimulated and grew at an accelerated pace. He also wrote that if any advances are made in this study they will be made public.

The substance contained in the

*(Continued on page 159)*

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### REPORT FROM THE READERS

*(Continued from page 148)*

leaves of the creosote bush, the letter states, is nordihydroguaiuretic acid or NDGA. — *Claudia Stewart, Chattanooga, Tenn.*

### THE NEW ESSENES

Your readers may be interested in an organization formed in the summer of 1970 called The Essenes, designed for men who wish to lead a spiritual monastic life dedicated to the search for God without the restrictions of religious dogma or creed. It is governed by a moral code and rules essential for a successful monastic life. Any FATE reader interested in joining may write me. — *Richard Wagner, 552 E. Wyoming Ave., Philadelphia, Pa.*

### WHO IS FREE OF PREJUDICE?

When William J. Carney of Jackson Heights, N.Y., writes criticizing Henry Tugender for claims of prejudice against the Jews (FATE




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CURTIS G. FULLER, Publisher

August, 1970) he fails to realize that anyone in this country is entitled to feel that prejudice exists and to say so, as Mr. Tugender did.

We do not all interpret what we read in the same way. But no one can doubt that prejudice exists in Mr. Carney's reference to witchcraft as an "aberration." If I referred to Mr. Carney's religion as an "aberration" he probably would become more vehement than Mr. Tugender.

Witchcraft has survived centuries of misunderstanding and abuse and will continue to do so. How any FATE reader can be so unenlightened as to think of it as anything but a religion is beyond me, especially after so many persons have written intelligent articles explaining the basics of the Craft.—*Phyllis Thompson, North Haven, Conn.*

## RAUDIVE'S SPIRIT VOICES

As a student of experimental psychology at Florida Atlantic University and a student of parapsychology on my own I was most interested in the article in the July, 1970, FATE regarding investigations conducted by Dr. Konstantin Raudive and Prof. Alexander Schneider involving tape recordings of spirit voices.

I believe I see a flaw in their work, however: the lack of positive identification of the voices on the tapes. I have a suggestion.

A while back a man invented the "voiceprint" machine. It takes audio stimulus and translates it into spectrograph form. It has been found that this machine provides a method of identification as accurate as fingerprinting.

If Dr. Raudive and Professor Schneider attempted to compare tapes of persons who "came through" with recordings made before their demise the voiceprint machine should afford positive identification. — *Craig S. Reid, Fort Lauderdale, Fla.*

There is an alternative explanation for the phenomena described in "Spirit Voices Tape-Recorded" by Rolf Schaffranke.

There exist among us many psychically developed persons who are capable of duplicating the entire gamut of psychic phenomena and to whom "throwing" the audible spirit voice is no great chore. It is a learned psychic ability and the voice can be recorded on tape.

If I had had my tape recorder running at the precise moment I heard a distantly-thrown spirit voice the tape would record both the spirit voice and the welcoming barks of two poodles present with me at the time whose enthusiastic response and tail-wagging indicated that the "voice-thrower" they heard was someone they knew.

When living persons produce psychic phenomena of the type described by Rolf Schaffranke how does one, distinguish between this and authentic voices from the dead? — *Margaret White, San Francisco, Calif.*

* * *

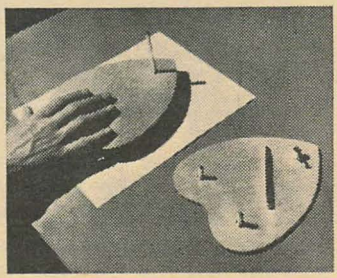
I spent several months in Sweden during 1964. The weekly magazines at that time were reporting the strange voices appearing on Dr. Konstantin Raudive's tapes.

I remember that I was especially surprised to learn that the voice of Hitler had been heard telling of his happiness "over there." From our point of view it would seem it should take longer for him to sum up his experiences and to digest his mistakes. — *Saimi Lorenzen, Glendale, Calif.*



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∞ Broadway boasts some of the world's most spectacular ghosts — including the specter of an atheist who returned with an eerie message from the other side.

∞ Engineer John Schuessler says that a close study of flying saucer maneuvers could produce some far-reaching discoveries that well might alter the future of the human race.

∞ Did Atlantis exist? What was it like? And where was it? A reexamination of Homer's classic "Odyssey" may offer some modern answers to this ancient riddle.



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