

TRUE STORIES OF THE STRANGE AND UNKNOWN

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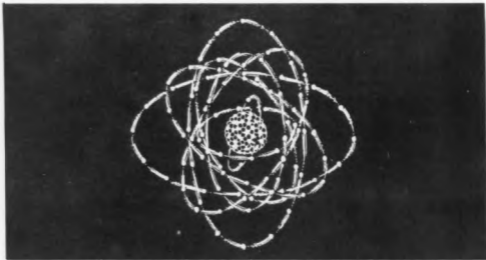


THE MAD GASSER OF MATTOON

During the early morning hours of August 31, 1944, a Mattoon, Ill., resident woke up feeling ill. He tottered out of bed, retching. He roused his wife to ask her if she had left the gas on. When she tried to get up, she discovered she was paralyzed.

This was the first of a series of events which shook the peaceful midwestern city out of its complacency. Within two weeks its citizens were beside themselves with fear and forming armed patrols to cope with what the police seemed unable to handle.

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QUOTE OF THE MONTH

The high costs of manned space programs, the great risks that we understand from the Apollo 13 flight—which narrowly avoided disaster—and from the recent deaths of the three Soviet cosmonauts—raise the question of whether manned space flight is necessary. Man's ability to fly for long periods in the absence of gravity is indeed in serious doubt.

—Thomas Gold, Director
Cornell University Center for
Radiophysics and Space
Research

WHEN FATE began publishing 23 years ago the concept of space travel was in the editors' minds and its problems and results were speculated on in many of the magazine's early articles. As editor of *Flying Magazine* I had been fairly close to rocket developments, especially in the years immediately following World War II. We knew what was coming but we did not know the timetable. Our own United States program was speeded up immensely when Soviet Russia beat us into space.

We have telescoped an age



Curtis
Fuller

into these 23 years. It is barely 10 years since Yuri Gagarin became the first man in space on Vostok 1 and spent an hour and 48 minutes in a single orbit. In the 10 years since then our own astronauts have walked the moon while the world watched by courtesy of electronic miracles.

Now it appears that for the time being, at least, the day of man in space is coming to an end—after little more than 10 years. What really is going on?

It is a measure of the speed with which things move nowadays that a scientist of Thomas Gold's stature can call our whole manned space program into question. Gold has served on NASA's Lunar and Planetary Missions Board and is widely known for his work on the space program. Now in a recent article

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in *The New York Times* Gold expresses his doubts about continuing manned space flights. Only two more Apollo flights are scheduled and after them—what?

Men are incapable of reaching Mars with our present means of propulsion; a round trip would take one and one-half years. We do not know how to build or to propel a ship large enough to make the flight. But even if we did serious doubts exist that man is capable of living in space for a fraction that long.



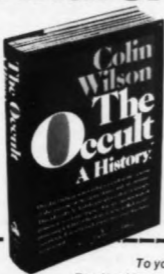
HUMANS FAIL IN SPACE

WHEN THE Russians completed the 18-day flight of Soyuz 9, Gold reports, the cosmonauts had to be lifted out of the ship and neither could stand nor walk. It took them nearly three weeks to recover.

What happens to man in space is now known—at least in part—and the dangers already appear insurmountable under our present technology. Gold summarizes three main problems, all of them created by the absence of gravity.

First, very early in the period of weightlessness there is a "substantial decrease in the volume of blood." No means have been found so far to restore it to normal levels. As a result the

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body becomes dehydrated; extreme sluggishness may result along with a general feeling of ill-being. There is the possibility of damage to internal organs. The balance of sodium and potassium which governs nerve function is disturbed and this threatens the efficient function of brain and muscles.

Second, there is a "deconditioning of the venous system, which transports blood from the legs and lower body back to the heart against the tug of gravity."

And third, the bones of the astronauts gradually become decalcified, apparently because they are not under stress. They grow weaker and much calcium is excreted through the kidneys which "become irritated or develop stones."



THE MISSING LINK

SOLUTIONS TO all these problems, and space propulsion as well, would be in finding a safe way to overcome (or create) a gravity force. So far as we know this accomplishment still exists only in the imaginations of science fiction writers. What a breakthrough it would be! Solving at one stroke both the weight and the weightless problems that plague our spaceships and spacemen!

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But apparently nothing like this is in sight. So where does this leave us? It leaves us, Mr. Gold feels, with the need to completely reexamine our space program and to develop new priorities.

First of all, he believes we should give up manned space flight including the much touted NASA program for orbiting Skylabs carrying crews of men for periods of 28 to 56 days. Instruments can do the necessary research better and safer, he says.

"Much effort has been put into finding ways that the manned stations can be useful. The results have been very disappointing. For each experiment proposed, an automated or remotely controlled device could be built that could achieve the same or better results," he states.

Gold accuses NASA of precipitately abandoning a large proportion of the scientific work planned under the Apollo program. The later flights were to be much better equipped than those to date. Gold believes that NASA is less interested in space research than in maintaining itself. He sees scientific opinion withdrawing support from the giant space agency. He fears that NASA will divert its space effort from serious space research into areas with "public eye appeal."

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system used by the German V-
2's in World War II and de-
veloped by Robert Goddard in
the 20's.

It is now obvious that man
never is going to make it in
space with his present tech-
niques. A giant breakthrough is
necessary. If it exists it is a
secret as well kept as was the
development of the atomic
bomb.

Insofar as we know our science
is simply inadequate. It is as if
we were trying to row an open
skiff across the Atlantic Ocean.
Pure science, it would seem,
must make a fresh start, come
up with fresh answers. We now
find we cannot do it by tech-
nology alone.

THE END OF DREAMS?

THE DREAM of man-in-space dies hard. It all seemed so logical. There are billions of planetary systems out there and theoretically life exists on millions of them. Someday, we assume, we will meet this life in a fateful confrontation. If someday, why not now?

This reasoning overlooks man's fragile life-span. He has lived on earth but hours in its history and his individual life extends but seconds on the cosmic clock. Spaceships which set out toward us at the speed of light from the other side of even our own galaxy will not reach us in a civilization's life-span.

We have walked the face of the moon—but we have to realize the moon is only 240,000 miles away. When we look toward Mars we are compelled to settle for a space probe. And in our search for life in the universe, what may we find on that pock-marked and barren planet?

Humanoids? Animals? Plants? Dr. Harold P. Klein, director of life sciences at NASA's Ames Research Center, is encouraged to believe that life does exist on Mars—a sort of mold, probably, "similar to those scummy things that grow in ice-boxes."

So it ends with the discovery of slime? Of course, there have

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UFO INTEREST SAGS

PERHAPS ALL the attention directed to the moon landings, not to mention such distractions as the Vietnam war and the sagging economy, is responsible for the sharp drop in the number of UFO reports in recent months. Public interest has declined as well, reports the *Wall Street Journal*. The respected financial newspaper recently presented a feature article on the topic. It pointed out that the Amalgamated Flying Saucers Club of America has suffered a 50 percent decline in membership since 1968. The National Investigations Committee on Aerial Phenomena (NICAP) has suffered even more, its membership dropping from 14,000 to 6,000 in the same period. NICAP has dropped from 10 staff members to one in the last four years.

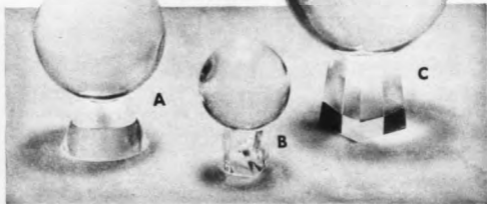
All this is relative, of course—6,000 members is a sizable group of people. NICAP still receives about 500 claimed sightings a year, more than one a day, but even this figure is down sharply from past years. The question is why.

The *Wall Street Journal* seems to feel that the Condon report

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A former radio minister of Black Mountain, N.C., Dave Pelletier, believes a miracle has restored sight to his nine-year-old son's left eye socket from which the eye was lost in a fireworks accident in the summer of 1968. Asheville, N.C., eye specialist Dr. William F. Powell says ESP is a possibility but recommends that tests be made at a recognized eye institute. A reporter and photographer for the Asheville TIMES have said they saw young David (shown here with his parents) locate, identify and describe a variety of objects while his good eye was covered. (UPI Photo)

has discredited UFOs in the eyes of the public. It quotes various "authorities" as to why the public has lost interest. For example, one Ernest R. Hilgard, a Stanford University psychologist, is quoted: "The human desire to believe in something mystical is very strong. The saucer phenomenon simply wore itself out. People just weren't able to keep up their excitement in these things indefinitely." Similar remarks are made by Stanford engineer Ronald Bracewell, Harvard physicist Donald Menzel, Cornell astronomer Carl Sagan

and various unnamed air force spokesmen.



THE TUNE IS FAMILIAR

TO MOST readers of FATE these statements will have a familiar ring. Almost the identical things are said with reference to psychic phenomena, the Loch Ness monster, Fortean phenomena and a host of other facets of the unknown. It seems to be an irresistible impulse on the part of many so-called scientists to attack the witnesses rather than the evidence. Obvi-

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ously anyone rash enough to report a UFO (or an apparition or a chunk of ice falling from the sky) must have some deep-seated need to believe in the mysterious and the supernatural. Otherwise why would they profess to believe in something which science "knows" could not exist? That many of these witnesses were initially just as skeptical as those who attack them is rarely taken into consideration. Indeed many more witnesses would step forth if it were not that skeptics immediately brand them mental cases. One could just as truthfully state, "The human desire to disbelieve in anything mystical is very strong."

Fortunately there are those who still retain an open mind on the subject of UFOs. Foremost of these is J. Allen Hynek, chairman of Northwestern University's astronomy department, who now is acting as an official collection agency for UFO reports. Then there is the American Institute of Aeronautics and Astronautics, which has urged renewed scientific investigation of UFOs. Sociologist Robert Hall of the University of Illinois in Chicago has noted that in 1794 the French Academy of Science went on record as denying that meteorites originated from outside the atmosphere. Times have

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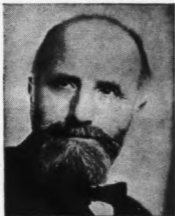
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Robinson's attention was drawn to the sky by the fall of weeds and hay. A neighbor, Mrs. Christine Levee, didn't see the flying bales but was hit on the shoulder by some of the falling vegetation. The bales must have been moving pretty fast. Robinson yelled for binoculars but by the time his son had brought them, he had only 30 seconds to observe the flying objects before they moved out of sight. This case strikes me as an interesting twist on Fortean phenomena. All manner of things from chunks of ice to live frogs have been reported as falling



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Not by a long shot, according to Dr. Olsen. In fact, he finds that it is so simple to produce amino acids in a primitive atmosphere that "life may be vastly more prevalent in the universe than we ever imagined."



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IT SEEMS incredible that a city of 100,000 inhabitants should have lain buried for millennia with no one suspecting its existence. But this seems to be the case in Seistan, Iran's easternmost district bordering on Afghanistan. Scientists from the Italian Institute for Archaeologi-

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cal Study discovered the site recently and dubbed it Shahr-I-Sokhteh, or "The Burned City." Archaeologists are drawn to Seistan because ancient historians record that Alexander the Great passed through the region on the trip back from his foray into India. But the buried city existed long before Alexander and is believed to date back to 4,000 B.C.

Culturally, agriculturally and industrially Shahr-I-Sokhteh was surprisingly advanced. Preliminary excavations have disclosed pottery kilns and factories, weaving centers and workshops for stone, metal, wood and precious stones. The city was surrounded by smaller villages and was located in the delta of the Helmand, Afghanistan's largest river which empties into a desert lake in Seistan. Its strategic location also places it midway between the cultures of ancient Persia and the civilizations of the Indus Valley. How many other cities of comparable size and wealth still may lie beneath desert sands?



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Crete. Greek and American archaeologists who found the cemetery site believe it is about 4,000 years old or what they term "proto-Minoan." Minoan is the term coined by British archaeologist Sir Leonard Woolley for the highly-advanced civilization of ancient Crete. Recently controversy has raged over whether the culture evolved first in Crete and then spread to mainland Greece or the other way around. The necropolis is considered the most important proto-Minoan site yet discovered and may shed some light on the dispute.

Digging at the site is under supervision of the Archaeological Service of Eastern Crete. About 50 of the graves were disturbed by farmers, reports Associated Press, but there are plenty more still intact. Besides the expected skeletons and some 1,800 vases the graves thus far have yielded jewelry, copper daggers, swords, tools and "a lead box containing golden sheets." The most unique find has been two zoomorphic amulets that presumably represent gods in animal form. Perhaps the necropolis can help solve the mystery of the origin of Crete's ancient civilization.



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Philadelphia's Academy of Natural Sciences have unearthed nearly a thousand fossil vertebrates. Most unusual of the finds discovered by Dr. Horace Richards and his assistant Richard White were the remains of an extinct hippopotamus that stood only three feet tall. While the island today is "high and dry" the hippo remains demonstrate that it must have been much more humid millions of years ago. Dr. Richards hypothesizes that Cyprus once must have been almost covered by water.

Still farther east in Lebanon some other Philadelphians have located a "lost" city. Scholars long have speculated on the location of the Phoenician city of Sarepta, called Zarephath in the Old Testament. The city has now been found by Dr. James B. Pritchard, Curator of Biblical Archaeology at the University of Pennsylvania Museum.

"We suspected because of the similarity in sound that the name Sarepta was preserved in the name of Sarafand," remarked Dr. Pritchard, referring to the modern Lebanese city of that name on the Mediterranean shore some 33 miles south of Beirut. And sure enough, that's exactly where the ruins of Sarepta were found.

The clincher in the identification was the discovery of a

scarab-shaped stone incised with the Phoenician letters for S-R-P-T. Other letters on the inch-long artifact probably give the owner's name and address, speculates Dr. Pritchard. All are incised in mirror images so they will read correctly when the stone is used as a seal impressed in clay or wax. It's not often that archaeologists are able to find such exact identification of the site they're digging.



RECENT FINDS

THE GREEK government recently announced the discovery of a huge Mycenaean mural-

decorated tomb in Thebes. The tomb is a room 33 feet long, 19 feet wide and 10 feet high. The burial chamber is at one side of the tomb and may contain treasure, according to archaeologist Theodore Spyropoulos. That door had not been opened when we had word of the find in May.

Last year a large limestone block, nine feet by three feet, was found in the ancient Athenian Agora, the civic center of Athens north of the Acropolis. American archaeologists have identified it as the stone on which the nine archons, the elected leaders of ancient Athens, stood when taking their oath of office.



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END OF A LEGEND?

IN CHICAGO, early in June, it was announced that Mrs. Edna Ballard, the titular leader of the "I Am" spiritual organization and president of the Saint Germain Foundation, had died last February 10 at the age of 84 in her Chicago home. She was succeeded as head of the Saint Germain Foundation by Frederick Landwehr of Chicago.

The followers of "I Am" claimed three million members at the height of the organization's popularity. It grew out of the assertion of Mrs. Ballard's husband Guy, a mining engineer in northern California, that he had experienced a mystical revelation on Mount Shasta.

While climbing the mountain Ballard said he had encountered a personage who revealed himself to be Count Saint Germain, "an ascended master," and who appointed Ballard as his "accredited messenger" to Earth.

Ballard claimed he was given a cup of "liquid light" to drink. This unlocked the secrets of the universe to him and bestowed upon him the gift of immortal life. Despite this gift, Guy Ballard died of heart disease and cirrhosis in 1939 when he was 60.

Shortly after Ballard died, Mrs. Ballard and her son Donald were convicted in Los Angeles on charges of mail fraud totaling

three million dollars. The government charged that Mrs. Ballard had defrauded followers by promising to conquer disease, old age, poverty and misery. This conviction was set aside.

The court's majority opinion stated that "The religious views espoused by the respondents (the Ballards) might seem incredible, if not preposterous, to most people. But if these doctrines are subject to trial before a jury charged with finding their truth or falsity, then the same can be done with the religious beliefs of any sect."

Mrs. Ballard herself had claimed to be a reincarnation of Joan of Arc and her husband to be a reincarnation of George Washington. Donald was reputed to have been Lafayette. The "I Am" teachings urge celibacy and hold that perfection can only be attained by the faithful who avoid meat, fish, onions, garlic, coffee, tea, alcohol, tobacco and the colors red, brown and black.

At one point in the trial Mrs. Ballard testified that her etheric body had engaged in a mountaintop tryst with 12 visitors from Venus, one of whom was 12 feet tall. In the late 1930's the Ballards traveled in a fleet of sleek automobiles, according to the *Chicago Daily News*, and Mrs. Ballard spent \$100 a day on orchid corsages. —Curtis Fuller.

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UNTIL THE late summer of 1944 Mattoon, Ill., had little in its history to distinguish it beyond the fact that in 1861 Gen. U. S. Grant went there to muster the 21st Illinois Infantry into state service. It was a peaceful, typical, small midwestern city (population 15,827 in the 1940 census), depending for its liveli-

DURING THE early morning hours of August 31, 1944, a resident of Mattoon woke up feeling ill. He tottered out of bed, stumbled into the bathroom and retched. Then he roused his wife to ask her if she had left on the gas.

"I don't think so," she said, "but I'll check."

The Mad Gasser of Mattoon

The police called it "mass hysteria" but Charles Fort said, "Vast holes of ignorance are bridged by slender pedantries."

By Jerome Clark and Loren Coleman

hood on the railroads and the prosperous farmland surrounding it.

Then one night the first of a series of events occurred which shook Mattoon out of its complacent anonymity and called it to the attention of the nation. And within two weeks its citizens were being ridiculed for falling victim, so it was said, to mass hysteria — because they insisted something was happening to them which the authorities said could not be happening. In the end Mattoon — and perhaps the truth as well — lost.

When she tried to get up, however, she discovered she was paralyzed.

Elsewhere, not long afterwards, a housewife awoke when she heard her daughter coughing. She got out of bed only to find she could barely walk.

The next evening about 11:00 P.M. Mrs. Bert Kearney, asleep in a bedroom she shared with her three-year-old daughter Dorothy, was roused from slumber at the sudden advent of a peculiar smell.

"I first noticed a sickening-sweet odor in the bedroom,"



she later told a reporter, "but at the time I thought that it might be from flowers outside the window. But the odor grew stronger and I began to feel a paralysis of my legs and lower body. I got frightened and screamed."

Mrs. Kearney's neighbors searched the yard and the rest of the neighborhood without finding any clues to the origin of the mysterious gas. Police investigation proved similarly unproductive. But at 12:30 A.M., as he

arrived home from work Mr. Kearney caught a glimpse of someone who matched later descriptions of the "mad gasser of Mattoon," as newspapers came to call him. The stranger, in Kearney's words, was "tall, dressed in dark clothing and wearing a tight-fitting cap" and was standing at the window. When he saw Kearney approaching he fled. Kearney pursued him but could not catch him.

The next day Mrs. Kearney complained of having burned lips and a parched mouth and throat.

It was the Kearney report that brought the *Mattoon Journal-Gazette* into the picture. The *Journal-Gazette* handled the events in a sensational manner (its initial story refers to Mrs. Kearney as the "first victim," strongly implying that there would be more "victims") and was severely criticized. A year later a writer for the *Journal of Abnormal and Social Psychology* blamed the paper for in effect "manufacturing" the scare and frightening citizens to the extent that they took leave of their senses and for the next 14 days imagined a "mad gasser" was prowling the streets. This particular approach to the Mattoon affair has become standard but as we shall see it does not quite explain everything.

By September 5 police had received four more reports of "gas attacks." Each time the complainants said they first had sniffed a "sickly sweet odor," then had become nauseated and partially paralyzed for from 30 to 90 minutes. During the afternoon of the fifth, according to a news account, police "checked what they thought might be a hideout for the anaesthetic prowler but found nothing to bear out the

theory." That same evening a woman named Mrs. Beulah Cordes handed over to police the first concrete physical traces of the gasser's existence.

Mrs. Cordes and her husband Carl, returning home, had entered their house through the back door about 10:30 that night. Mrs. Cordes proceeded to the front door and while unlocking it noticed a white cloth on the porch. Curious, she picked it up and saw that it had been soaked in some kind of liquid.

"When I inhaled the fumes from the cloth," she related subsequently, "I had a sensation similar to coming in contact with a strong electric current. The feeling raced down my body to my feet and then seemed to settle in my knees. It was a feeling of paralysis."

She suddenly vomited. Several minutes later her lips and face swelled and burned, her mouth began to bleed and she lost her ability to speak. Two hours later her symptoms were gone.

Police found a skeleton key and an empty lipstick tube on the porch where Mrs. Cordes had found the cloth. This led them to believe a prowler had been trying to break into the house and had run away when he heard the couple approaching.

As public alarm mounted, spurred on in part by the *Journal-*

Gazette's lurid accounts of the "fiendish prowler" (who in fact neither robbed nor permanently injured anyone), Police Chief E. C. Cole ordered his 10-man force on 24-hour duty and Thomas V. Wright, City Commissioner of Public Health, appealed to the State Department of Public Safety to dispatch investigators to the city. Mrs. Cordes' cloth was passed on to chemists at the University of Illinois for analysis.

The same night of the Cordes report another Mattoon housewife heard someone at her bedroom window but before she could act gas seeped into the room and she was partially paralyzed for several minutes.

"This is one of the strangest cases I have encountered in many years of police work," Richard T. Piper, a crime specialist with the State Department of Public Safety, told reporters. His mystification is easy to understand. The weird attacks, which were increasing, seemed senseless and random. The only "pattern," and a pretty dubious one, lay in the fact that most of the victims were women. But in 1944 this was not necessarily significant because a large percentage of the city's male population were in uniform and fighting overseas. The lack of any obvious "motive," of course, was a major factor in the final

dismissal of the attacks as hysterical imaginings.

On Wednesday night, September sixth, the gasser struck three times. At 10:00 Mrs. Ardell Spangler smelled a sickly sweet odor, felt a peculiar dryness in her throat and lips and suffered from nausea. Mrs. Laura Junken reported a similar experience shortly after midnight and Fred Goble told of one at 1:00 A.M. Robert Daniels, a neighbor of Goble, saw a "tall man" fleeing from the house.

The *Decatur Herald* for September 8 summarized the events of the preceding several days:

"Twelve persons in the last week have been visited by the nocturnal prowler who shoots an unidentified chemical into bed-chambers through open windows. Cases have been reported in all sections of Mattoon.

"Victims report that the first symptom is an electric shock which passes completely through the body. Later nausea develops, followed by partial paralysis. They also suffer burned mouths and throats and their faces become swollen.

"Mattoon police advanced the theory yesterday that the marauder was a young person experimenting with a chemistry set

"Mayor E. E. Richardson said he planned to call a meeting of the city council to authorize a reward for the capture of the prowler if he is not found soon."

Other victims, whose stories were not released until Friday, included Mrs. Cordie Taylor and Glenda Hendershott, an 11-year-old girl who was discovered unconscious in her bedroom.

Thursday night was relatively calm in Mattoon, making it the first community-wide breathing spell since the beginning of the month. Police took calls from three persons who said they had seen a strange man in their neighborhoods but these reports may have been due to over-anxiety.

One story, related by Mrs. Mae Williams, possibly was more than that, however. Mrs. Williams notified police that at midnight a tall, dark man answering the gasser's description had attempted to force her door but her screams drove him away.

The *Journal-Gazette*, while taking note of the seeming de-escalation of attacks, still managed to strike a note of alarm. "Mattoon's 'Mad Anesthetist' apparently took a respite from his maniacal forays Thursday night," John Miller wrote in the Friday issue, "and while many terror-stricken

people were somewhat relieved they were inclined to hold their breath and wonder when and where he might strike again."

And the citizenry were taking no chances. If the police could not catch the elusive prowler they would do it themselves, they decided — and they took to the streets with rifles and shotguns looking for suspects.

For their part the police, recipients of considerable public abuse for their failure to stop the attacks, succeeded only in collaring one poor suspect whom they were forced to release after he passed a lie-detector test. Meanwhile anti-police, anti-city hall feeling grew by leaps and bounds as the helplessness of officialdom became increasingly clear. Businessmen announced that on Saturday afternoon, the ninth, they would lead a mass protest rally to put additional pressure on the already harried Mattoon force (who, it must be said in all fairness, were doing the best they could). To local officials the gasser now was more than a menace to public safety, he rapidly was becoming a political liability as well.

Saturday night the gasser resumed his attacks, hitting first at the residence of Mrs. Violet Driskell. Mrs. Driskell and her daughter Romona, 11, awoke late in the evening to the sounds

of someone trying to remove the storm sash from their bedroom window. They dashed outside on to the porch to call for help but fumes overcame Romona and she vomited. At the same moment her mother saw a man sprinting away.

Shortly afterwards, at 1:45 A.M., the prowler sprayed gas through a partly-open window into the bedroom where Mrs. Russell Bailey, Katherine Tuzzo, Mrs. Genevieve Haskell and her seven-year-old son lay sleeping.

Across town Miss Frances Smith, principal of the Columbian Grade School, and her sister Maxine sniffed the mysterious gas and fell ill. As the *Journal-Gazette* put it:

"The first infiltration of gas caught them in their beds. Gasping and choking they awoke and soon felt partial paralysis grip their legs and arms. Later, while awake, the other attacks came and they saw a thin blue smoke-like vapor spreading throughout the room.

"Just before the gas with its flower-like odor came pouring into the room they heard a strange 'buzzing' sound outside the house and expressed the belief that the sound was made by the 'madman's spraying apparatus' in operation."

By now the town was beside itself with fear. At the last mo-

ment state authorities had succeeded in talking organizers of the protest out of having their meeting, arguing that it would serve no purpose other than to increase the hysteria. They promised to bring in a large force of state police. Two FBI agents from Springfield already had slipped quietly into Mattoon. Their chief interest, according to rumor, was in trying to identify the type of gas the prowler was using. Presumably, once this identification was made it could be traced to its source. Mrs. Cordes' cloth had been of no help for the State Crime Bureau's analysis had revealed nothing. In the meantime authorities worked with only limited success to keep the citizen vigilante bands off the streets.

While solid evidence was lacking, there was no shortage of theories; most of them, taking cognizance of the apparent senselessness of the whole affair, centered on the possibility that the gasser was a lunatic. State's Attorney W. K. Kidwell even checked with Illinois mental hospitals for information on individuals recently released. Police Commissioner Wright suggested the anaesthetist might be an "eccentric inventor" who had devised a new weapon which he was testing on the local populace. The wildest story of all,

origins of which unfortunately are obscure, had it that the culprit was really an "ape-man" — a most interesting idea in view of the tradition of "man-ape" reports in central and southern Illinois.*

Saturday night dozens of armed farmers from the surrounding area joined citizens and police in patrolling Mattoon; nevertheless, at least six alleged attacks took place. One of them was reported by the Smith sisters who had been victimized just the night before. Another couple, Mr. and Mrs. Stewart B. Scott, returned late in the evening to their farm home on the southern edge of Mattoon to find it filled with the by-now-familiar sickly sweet gas.

The next morning Commissioner Wright issued a statement urging residents to get a grip on themselves:

"There is no doubt but (sic) that a gas maniac exists and has made a number of attacks," he said. "But many of the reported attacks are nothing more than hysteria.

"Fear of the gas man is entirely out of proportion to the menace of the relatively harmless gas he is spraying. The whole town is sick with hysteria and last night it spread out into the country."

*See Loren Coleman's "Mystery Animals in Illinois," *FATE* March 1971.

Wright's remarks were aimed obliquely at discouraging further reports, the only way city officials could see out of a situation that was at once dangerous to the public and embarrassing to them politically. The police commissioner's directive ordering those persons making reports to submit to examination at Mattoon Memorial Hospital was even more to the point. Since analysis of the Cordes cloth already had shown that the "gas" left no traces its victims risked looking like fools. The city fathers had shifted the burden of responsibility from themselves to those whose safety they had failed to protect! Now the victims, in a dilemma worthy of Kafka, had to answer for their own victimization.

Most of the gasser's activities took place on the northwest side of town, one of the city's better residential districts, and that night he struck there again, spraying gas into the kitchen of the Kenneth Fitzpatrick residence. Mrs. Fitzpatrick nearly collapsed and when her husband came to her rescue he too was all but overcome.

A short time later three sisters, two of them young girls aged 12 and eight, smelled a sickly sweet gas in their living room. The oldest, Mrs. Richard Daniels, was affected seriously enough

for a physician to order her to bed.

That night climaxed Mattoon's mad gasser scare and after this events moved rapidly to denouement. Newspaper accounts were couched in increasingly skeptical tones and the police now openly suggested to those who reported being attacked that they were imagining things. To those persons who had not smelled the gas, had not seen the gasser nor chased him through their neighborhood, the possibility that he existed seemed increasingly remote. After all, how could anyone so completely escape detection when all the resources of the city and the state were mobilized against him? Besides, none of it made any sense!

On the evening of the 11th police received numerous calls but dismissed them all as false alarms after only the most perfunctory investigations. This, despite the one case in which a physician who appeared on the scene shortly after an attack conceded there was a "peculiar odor" in the room.

But officialdom was not impressed. Anxious to wrap everything up as quickly as possible, Police Chief Cole called a press conference the next day to announce that he and his men had cracked the case:

"It was a mistake from begin-

ning to end," he asserted.

"Local police, in cooperation with state officers, have checked and rechecked all reported cases and we find absolutely no evidence to support stories that have been told. Hysteria must be blamed for such seemingly accurate accounts of supposed victims.

"However, we have found that large quantities of carbon tetrachloride are used in war work done at the Atlas Imperial Diesel Engine Company plant and that it is an odor which can be carried to all parts of the city as the wind shifts. It also leaves stains on cloth such as those found on a rag at a Mattoon home," Cole said.

A spokesman for the plant was quick to reply. W. J. Webster, works manager, said, "We use tetrachloride at the Atlas plant only in fire extinguishers. Trichlorethylene gas is used in our work and it is odorless and produces no ill effects in the air."

The *Decatur Review* also objected to the police claims: "There was no explanation of why several screens had been cut prior to reported gassing by several persons . . . Many persons wondered why the odor from the Atlas Diesel plant hadn't caused illness among the townspeople before . . ."

Nor did the police account for

the sightings of the man believed to be the gasser, who was seen fleeing from houses shortly after attacks, sometimes by persons who did not know an attack had taken place. One such witness, who chased the stranger several blocks, still sticks to his story today. So do the gas victims we were able to interview in preparing this article. And there is still the concrete testimony of Mrs. Cordes' cloth.

The last recorded attack was made on September 13 when a "woman dressed in man's clothing" sprayed gas into Mrs. Bertha Bench's bedroom. The next morning she and her son Orville, 20, found imprints of highheeled shoes on the ground under the the bedroom window.

And so, as the saying goes, the mad gasser of Mattoon passed into history.

* * *

THE WHOLE TRUTH about this case probably never will be known.

First and most obvious, the genuine hysteria involved helped to create a confusion of its own and it is possible some of the reports, especially those made in the last few days, may have described occurrences real only in the minds of the persons reporting.

Second, most of the principals either are dead or impossible to

locate and in most cases their memories of the event may have dimmed over the years.

At best we can only guess at what really happened — and point to parallel phenomena of which the Mattoon citizens could not have been aware.

For example, earlier that same year, on February 1, 1944, three persons living in a house in Coatesville, Pa., died after inhaling a mysterious "sweet-smelling gas," the origin of which remains unknown. Neighbors fell ill and had to seek medical attention.

Seventeen years later, in December 1961, at a Baptist church in Houston, Tex., a "sickening sweet gas" disrupted a Christmas program, sending 100 persons reeling outside into the fresh air. The victims complained of nausea, headaches, vomiting and sweating, and eight of them, mostly children, ended up in the hospital for oxygen treatment. Firemen could find no cause. Perhaps someone suggested "mass hysteria."

Nor was the mad gasser of Mattoon the first of his kind. Victorian England knew a peculiar character dubbed "Springheel Jack" who appeared in November 1837 and disappeared without a trace four months later after permanently establishing himself in the folklore of the

period. Described as tall, thin and dark, he knocked his victims unconscious with bursts of "blue fire" which he shot from a strange gun and in common with his Mattoon counterpart he did not steal — or permanently harm his victims. Like the mad gasser he escaped a dragnet so extensive that some observers wondered if he might be a supernatural being.*

Charles Fort wrote often of odd gas attacks and noted, with a characteristic chuckle, how often

*See J. Vyner's "The Mystery of Springheel Jack," *FATE* October 1961.

authorities have turned to "mass hysteria" when no other explanation is available or when the incidents are so weird, as they were at Mattoon, that they don't make "sense."

Fort concluded, "In hosts of minds, today, are impressions that the word 'eerie' means nothing except convenience to makers of crossword puzzles. There are gulfs of the unaccountable but they are bridged by terminology . . . Probably vast holes of ignorance always will be bridged by very slender pedantries."



A DESTRUCTIVE "DUST VEIL"

A WHITE BALL of smoke blew through the home of Mrs. Willine Hamilton of McClain, Miss., in April 1971, rattling pots and pans, blowing out a wall and damaging the roof—then spinning off with several articles of clothing. Mrs. Hamilton thought it was a twister — but the sun was shining.

A Weather Bureau representa-

tive said he first thought the white ball was a sonic boom but changed his mind because booms don't blow things away.

Lamar Woodward of the Weather Service said his office couldn't identify the white ball positively as a "dust devil" but he went on, "I have seen dust devils that were pretty destructive."



MOVE IN TIME SAVES NINE

THE NINE members of the James Ayres family decided to move from their new tent to their trailer and car when the wind at Honeyman State Park on the southern Oregon coast started blowing hard about 1:00 A.M. March 26, 1971. The killer windstorm with gusts up to 70 miles an hour lashed the Oregon

and Washington coasts knocking out power and causing thousands of dollars in damage.

Half an hour after the Ayres family evacuated their tent, an 85-foot Douglas fir, with a trunk measuring three and one half feet in diameter, toppled—crushing the tent where the entire family had been sleeping.



A HOUSE CALLED

"Poor Hope"

"Ye devour widows' houses and for a pretense make long prayers;
therefore ye shall receive the greater damnation."

By Lee R. Gandee

FOR 165 years the best-known landmark near Gaston, S.C., was a bleak house in which, before the Civil War, the owners of "Poor Hope" plantation lived. It belonged to Abraham Geiger, great-grandson of Hans Jakob Geiger who came to this country as a political exile from Switzerland where he had been a cantonal governor. Abraham's grandfather Herman had been a principal trader with the Cherokees; his father John had been a

noted lawyer and wealthy indigo planter. Abraham inherited thousands of acres, a store in Granby, a grain mill, a lumber mill, many slaves and considerable money. By marrying Dorothy Kinsler Geiger, the young widow of his elderly, childless cousin Jacob he added to his own fortune not only all of Jacob Geiger's extensive property but also the Johannes Kinsler estate. All this made him the richest planter west of the Congaree

River in South Carolina.

Abraham Geiger also was a man of distinction. He became a major in the War of 1812 despite a crippled arm and served with merit. He was elected to the state legislature where he proved to be an astute lawmaker.

As a planter he practiced scientific agriculture, bred his slaves as carefully as he did his other livestock, built the first cotton gin and compress in Lexington County and advocated silkworm culture as a means of profitably using the labor of slave children too young to work in the fields. Soon after the War of 1812 ended he established an academy which, within 10 years, was reputed to be one of the finest in the south. And although he himself drank only water he established a large vineyard and was the first commercial winegrower in the state.

Everything he touched seemed to prosper, no doubt due to his shrewdness, labor and frugality. People chuckled over the ironic name he had given his great plantation, certain that it mocked the pretensions of less well-to-do neighbors who named their places "Hope," "New Hope," "Rising Hope" in imitation of the low-country gentry.

Abraham Geiger was a rigid Calvinist and an austere Puritan and those who expected to find a

fine mansion and silk-dressed ladies at Poor Hope were surprised to see the severely plain, red-painted farmhouse and to find Abraham's daughters clad in homespun of their own weaving. When his sons were not at their books, Abraham put them to work in the fields beside the slaves.

The stern Helvetic church died in South Carolina in Abraham's boyhood and like most of the Carolina Swiss he became a Lutheran. In actual fact he never swerved from Calvinism but nevertheless became the principal founder of the Lutheran Theological Seminary in Lexington where the clergy could not praise enough this Lutheran who was more Calvinist than Calvin, this rich benefactor who dressed like a poor farmer and forbade his children the idleness and vanities which ruined so many of their generation and class.

Puritans are always at least as concerned with the morality of others as with their own and Abraham Geiger greatly disapproved of a woman named Zilphia, the widow of John Edins who although past 60 dressed and behaved in a hoydenish manner and claimed to be married to a man less than half her age named David Winchell (many pronounced it Wench-all) who, when he was sober enough,

ran the gaming table in Zilphia's establishment and was said to be the go-between who arranged contacts for male patrons with the venturesome females who worked in one capacity or another for Zilphia.

Zilphia had no license to sell liquor but everyone knew she sold it — at a lower price than Geiger charged in his store. So besides the immorality at Zilphia's place, it represented competition and to make matters worse Zilphia was reputed to be a witch. Her success in marrying a man of property like John Edins when he was old and tottering on the brink of the grave and her hold on young Winchell both suggested witchcraft, for even in her youth Zilphia had not been a comely jade.

Abraham Geiger, with his influence and connections, had no difficulty in having Zilphia prosecuted and found guilty of selling liquor without a license. In 1819 she was fined \$100. She had no cash and was not allowed time nor opportunity to raise the money. To pay the fine 1000 acres of land inherited from her first husband was confiscated to be sold at public auction. It worked out that Geiger was the only man present at the "auction" and he bid it in at two cents an acre. To make up the rest Zilphia's fine horse was seized and sold for

\$80. That same land now is worth millions — Columbia Airport is on a portion of it.

Old people used to say the outraged woman put a curse on Abraham Geiger and on all that belonged to him. Telling me about it, old lady Martha Shumpert mumbled, "At two cents an acre that was some of the costliest land anybody ever bought in Lexington County."

"Yeah," her husband Quincy nodded, "The Bible said, 'Ye devour widows' houses and for a pretense make long prayers: therefore ye shall receive the greater damnation.' It also says, 'The curse causeless shall not come,' but it appears to me old Zilphia had all the cause she needed, no matter what kind of a thing she was — two cents an acre!"

I agreed and Martha Shumpert continued, "It took a good while for things to start on the downgrade at Poor Hope but once they started everything went in a hurry. My grandmother used to say that place will know no rest as long as one stone of the house stands on another."

Abraham Geiger's pride and boast were his five children. He educated the eldest, John, as a doctor; the second, Alexander, as a lawyer; the third son, Henry Jacob, as a planter and businessman, intending him to man-

age all his interests when he himself grew too old. Of the two daughters the younger Elizabeth, who was very pretty and vivacious, fell in love with John McKinney Weston, a youth of whom Abraham greatly disapproved because he was not Swiss, not Calvinist and not wealthy. In 1834, after an appalling scene with her father, this daughter eloped with her lover to Alabama and Abraham disowned her. This may have been a blessing for she, her husband and their many children alone apparently escaped the misfortunes which now overtook the family at Poor Hope.

Abraham's next great sorrow came three years later in 1837 when John, now a brilliant doctor in Charleston, died within a few weeks of his coming marriage while caring for patients during an outbreak of yellow fever.

Next, Alexander the lawyer, much to his father's chagrin, followed Elizabeth to Alabama and there, still unmarried, took sick and died just at the beginning of his career.

As soon as young Henry Jacob was old enough he married Charlotte Heath Kaigler and set up a home as far from Poor Hope as he could and still stay on the Geiger lands. Very apparently he had no intention of being the

mirror image of his father that Abraham wished him to be.

Only poor Caroline, the plain older daughter, remained at Poor Hope where she moped heartbroken and disconsolate. She had fallen madly in love



with a dashing young German, Charles Neuffer, who, assuring her that he loved her as a brother, in 1835 married Caroline's pretty cousin Sarah Geiger. To pass away her spinsterhood Caroline turned to raising silkworms and making silk thread, refusing any and all suitors who appeared perhaps suspecting they were attracted only by the extent of her dowry.

With two sons dead and the other in rebellion, one daughter

estranged and in voluntary exile and the other an eccentric recluse, in 1841 Abraham seemingly lost the will to live, fell sick and in a short time died.

A short time later the youngest son and his wife both died, leaving only three small daughters, Harriet Dorothy, Caroline Juriah and Isabelle Charlotte. Harriet Dorothy died soon after her mother at the age of 13; Caroline Juriah had a childless marriage; only Isabelle Charlotte, who was reared by the Kaiglers and considered a Kaigler, escaped the blight of the Poor Hope curse to enjoy happy marriage and motherhood.

Caroline, now alone with her mother at Poor Hope and so quickly bereaved of so many of her loved ones, took a fever which for a time affected her mind. During this time she attempted to kill herself but succeeded only in gashing her throat horribly.

The disfigurement so embarrassed her when she regained her reason that all the rest of her life she wore an unusual high collar which covered her entire neck and cupped her chin. She might not have recovered at all but at this time her cousin died and Charles Neuffer besought her to get well and marry him. She adored his two sons and daughter, regarding them as fantasy

children of her own, so taking a new lease on life she married Charles and together with her mother left Poor Hope to reside in Columbia, where Charles long had been sheriff of Richland County. Although she was past 40, Caroline bore Charles a son and daughter and although their son, Abraham Geiger Neuffer, died in infancy and her mother soon afterward, for a time Caroline knew happiness. Her stepchildren loved her; the slaves were so numerous they were a burden. There was no lack of any good thing.

But this was only a respite to make her old age seem more wretched. The Civil War began in 1861. At its outbreak Caroline's stepdaughter Sallie married James Kenneth and went west. Her oldest stepson Herman Frederick was killed during the first month of fighting. To stay near his other son, Charles became a sutler and followed the army. Caroline was left alone in Columbia with her own daughter Ann Dorothy who in her 13th year took diphtheria and died. Within the next six months her other stepson Charles, Jr., disappeared at Gettysburg and was presumed dead. Her husband Charles took sick and died of a cold he nursed into pneumonia.

Then Sherman marched into Columbia and burned the city.

Caroline's home and all her belongings went up in flames. Her slaves were emancipated and she was left in poverty. The war also left her sister's family in Alabama impoverished. Nevertheless they offered to take her in but she refused, scraped to build a two-room shack on the site of her former home and, helped by faithful former slaves, lived on there to die at last almost penniless, refusing even to set foot on the ravaged lands of Poor Hope.

Whether or not she had detested the plantation in life she returned to it soon after her death, the neighbors said. For they began to glimpse a furtive female figure under the old silk-mulberries and those who had known Caroline declared it certainly was she; they recognized the high collar. Even when the house stood vacant as it often did people saw light there at night. Many claimed that on nearing the crest of the slope below the house they had heard someone winding water at the well and investigation showed the bucket and chain to be still dripping — this although no one possibly could have hidden after the sound was heard. Caroline had been forever winding water for the silkworm trays, they recalled. At night people caught glimpses of her in the yard

where she seemed to be searching for something with an old punched-tin lantern.

Other phenomena also involved water. Mr. Nathaniel Spires, who was 18 when his father rented Poor Hope for one year in 1926, says that before dark he and his brothers were sent to the spring to bring in four pails of water each evening. It was kept on a table in the kitchen. Frequently, although the table was level and substantial, it would shake and the pails would tumble off. Their father declared that if they would stand the pails against the wall they couldn't fall and one evening after three pails had fallen he placed the unspilled one there to prove it. To the boys' amusement as their father strode out of the room the fourth pail fell, sloshing its contents in his direction. Also, though the well had caved in and there was no windlass at it they sometimes heard the sound of creaking windlass and rattling well-chain in the yard.

They were annoyed by rattlesnakes in the house, by noise of something striking the wall, by window sashes which fell shut no matter how well propped open and by many other phenomena. But lights in the yard was all they ever saw. Mr. Spires says that a succession of families tried to live there, some staying

only a week, but that the house stood empty two-thirds of the time. He said almost boastfully that he had on occasion spent the night alone in the house during the time his family lived there but added that very few others ever had and he was kept uneasy by strange noises.

Sometime after Caroline's death a family named Martin bought the house and a portion of the plantation and it came to be called the "Old Martin Place." About 1928 they either sold or rented it for years to the Costelle Goodwin family who lived there longer than any of the other tenants. But finally they too had to leave and for about 20 years thereafter it was occupied by a succession of tenants none of whom stayed long. They cut down the old silk-mulberry trees, let the outbuildings and the detached kitchen rot away and when the porch decayed they tore it off and used it for firewood.

I first visited the house about 11 years ago when I was doing genealogical research on the Geiger family. I found ex-soldier Luke Langley who had married Eula Mack, a local girl, living there. They said the house itself only had odd noises in it which might be due to owls in the loft but that about once a month they saw a light in the yard. It always

came to rest under a large oak several rods northeast of the house and hovered there until some other light or movement in the house or the approach of an automobile down the driveway caused it to disappear. Since it reacted to human activity they assumed it must be due to some conscious entity and were afraid of it. Nevertheless, by day they dug at the spot where it appeared but said they found nothing. They seemed decent people. Eula had a few flowers growing in the yard and her husband had built a crude stoop over the front door in place of the porch.

I was out of state for several years after that so I do not know if anyone lived in the house after the Langleys. I rather think not. When I went back in 1969 the stoop had collapsed and not one window had glass in it. The interior was scrawled with names, dates and obscenities. Brush had grown up in the forsaken flowerbeds.

That year Lexington County purchased the dormitory of the old Lutheran Seminary to serve as a County Museum and I was hired to assist in the restoration. It had been used as a residence for over a century and had been modernized. To restore it we required antique materials and I thought of Poor Hope which had the same construction and also

an historic association because of Geiger's role in establishing the seminary. It was donated for salvage by David Wallace of Columbia, S.C., the present owner, and I undertook to demolish it.

I have salvaged several old houses so I did not dread the labor but I am somewhat psychic and I felt uneasy as I recalled all that I had heard about the place. Still, I reasoned, if the curse was to last only as long as the house should stand the entity there might be glad to have it torn down. On the first morning, before I began work I told any unseen listener why I was tearing down the house and what was to be done with the materials. I blessed any spirit that might be there and wished it peace. Then I ripped out the first board with far less trepidation than I had expected to feel.

Aside from the noise I made I heard nothing and I saw nothing. I only felt something and I tried to blame my expectations for that feeling. However, as the day wore on the silence became disturbing for I had to listen consciously to catch the buzz of insects and the hum of traffic on distant roads. I felt a psychic drain and I sometimes found myself speaking aloud. I very seldom talk to myself.

After school 14-year-old Stanley Little, who lived in a trailer

beyond the wide field, heard the sounds of my activities and rode up on his motorbike. He said he frequently had visited the house with other boys and never had seen anything unusual. But he said he would not enter it alone and urged me to be careful. I went through the rooms with him and he told me the dark stains spattered on the floor upstairs were blood from a boy he knew who had cut his hand while breaking out the windows with his fist.

On one wall was an inscription, "Caroline was here," to which someone in much better handwriting had added sardonically, "and she still is." When I explained to Stanley what the comment referred to he laughed nervously.

"I don't know if it's her, or who or what but something is here," he murmured. "Can't you feel it?"

"Yes," I admitted, "I've felt it all day. It would almost be better to see or hear it."

"People do see and hear things here sometimes — anybody in Gaston will tell you that," he said.

Gaston is a very small village so when Stanley told his friends I was working at the old house and they told their parents, people began stopping by to have a last look at the old landmark.

The very next day as I was tearing out wiring a man drove up and asked if he could go through the building. "You couldn't hire me to do what you are doing," he said jovially. "I guess you know what happened to the poor guy who put in that wiring?"

"No," I grunted, "but from what I have heard about the house I'd not be surprised to hear he got killed."

"Craziest thing you ever heard of! Roberts, of Dentsville, had it wired and was up connecting it at the pole — hardly a cloud in the sky — when a bolt of lightning ran in. He was dead when he hit the ground."

"Have mercy!"

"You'd sure better be careful here," he admonished. "I'd expect a beam to let go and fall on me or the damn wire to electrocute me even if its not connected. Here by yourself you could be dead all day and nobody would know it."

After he left I hardly had the courage to resume work but later in the day other visitors came and one of them said that when the electrician was killed a storm was brewing, that his assistant had begged him to postpone connecting the wiring until there was less danger.

"I don't believe in such stuff as witches and curses," this man

declared. "You take every one of those who died or got killed here and if you'll only look at it in the light of common sense, you'll see that it could have happened naturally."

He made me feel a little better although I wondered how many others had died or been killed and what those who did not look at it in the light of common sense thought had caused their deaths.

The next day a niece of Mrs. Costelle Goodwin drove up with two friends. When she explained that her aunt had lived in the house for several years I eagerly asked her if all the things I had heard about the place were true.

"Huh," she replied, "if that's all you've been told you ain't even heard the beginning! My aunt was never the scary kind but the house got to be too much for her. She never had a minute's peace. Rattlesnakes denned in the old rock chimney and in the walls and buzzed so at night she couldn't sleep for them. They were underfoot every time she stepped out in the yard. One night she got up to see about some dough she had set to rise and went into the kitchen with a lamp and found a six-foot rattler on the kitchen table with its head in a crock of milk, drinking. And she'd been laying the milk she kept missing onto one of the kids' slipping up at night unbeknownst

to her and drinking it. If it hadn't been anything worse than the rattlesnakes* it would have been more'n a body could put up with."

I had found a quantity of snakeskins and skeletons, and mummified rats in the walls, so her story sounded truthful. "What was it that was *worse*?" I asked.

"Mercy me, the noise and the doors! I heard that myself and saw the door one night. I was 12 or 13 and had come to spend the night with my cousins. We was right here in this room with the radio on when that awful noise started upstairs. That was while the old winding stairs went up from the inside—they came down right outside the door where you are standing. We got real still, turned off the radio and listened and we heard something heavy hit the floor up there. The noise got lots louder and come out into the hall. My aunt said, 'Lord Jesus! It's going to come down tonight for sure!' Her and two of the others grabbed the sofa and shut the door and shoved the sofa against it and sat down on it and braced their feet on the floor. The noise

*Rattlesnakes generally do not live in houses in close proximity to humans, nor are they commonly known to seek milk as a portion of their diet. However I only have repeated what the lady told me and there are exceptions to every rule. They would, of course, crawl into old partitions to hunt rats.

started down the stairs, a horrible cold noise like wind in a winter storm, and when it got to the door it stopped a minute. The door had one of them old iron latches that lifts and I saw it raise. Then something pushed the door open into the room, sofa and all. They jumped off the sofa and ran over here to the corner, where I was, and the noise came in, louder than ever, and crossed the room to the end wall by the window there — and died away. I was scared clean out of my senses, I mean to tell you!

"My aunt tried to calm me down and said it wouldn't bother any more that night, that it never hurt anybody. But I tore loose from her and lit out for home. She phoned Mama to come and meet me but when she met me I was more than halfway back to Gaston. Right after that was when they tore out the old winding staircase and built the one that goes up from outside, off the back porch. After that, when the thing came down, it was at least not in the house with them. But then it got so they couldn't keep the porch door locked and when it began coming in off the porch they gave up trying to live here. It got so there a while they heard it nearly every night but I haven't heard of anybody's hearing it for several years now. I hope you don't hear it for it's one

awful blood-curdling racket like nothing else on this earth."

"Them last people who tried to live here heard it," one of the other women commented. "Leslie May told me that was why Eula and Luke up and left so sudden."

How much of this is true I cannot say but someone had gone to the labor of removing the original staircase and substituting a makeshift stair which came down outside the house. It had involved relocating the upstairs hall and patching in a section of flooring as well. I could think of no other reason than the one Mrs. Goodwin's niece gave, for it seemed a senseless alteration.

I doubted her account even less after several other persons told me the Goodwins had changed the stair for the reason she gave and I came to admire her for having told what I think was neither more nor less than the truth. Of all the narrators she was the only one who said only that a noise came down. The others claimed variously that with the noise came a man dragging heavy chains, a man carrying his head, a woman carrying her head, a woman carrying a dead baby and a thing with scales and horns. Under the circumstances, to see nothing except a door open and push a sofa

into the room requires heroic discipline of the imagination.

After the Goodwins a bootlegger operated a still in the upstairs rooms, using the reputation of the place to account for lights seen there at night. Sometime while he occupied the place a man was shot on the back porch, stumbled up the stairs and fell, expiring in a pool of blood at the head of the staircase. To me it seems ironic that murder, such a good reason for a haunting, completely unaffected this house. It certainly could not have accounted for the noise heard during the Goodwins' occupancy. Visitors would tell me the details of the murder but not one of them associated it with the haunting.

No one offered any explanation for the haunting other than that Abraham Geiger's treasure was supposed to be hidden somewhere at Poor Hope. Those who named the light so often seen in the yard "Caroline's Lantern" speculated that her spirit kept searching for it.

I neither saw nor heard anything uncanny at Poor Hope until the last day. My experience involved a phenomenon for which I know no name. One can call a thing one sees an apparition but what does one call a thing he smells?

That day I planned to begin

work in the room which formerly had contained the winding staircase but when I entered I found it so foul with the stench of carrion that I gagged. It had had no such odor the previous day and the weather was too cool for a carcass to putrefy overnight. I knew nothing dead was in or under the house so I supposed the sickening odor came from outside, perhaps from a dead cow or horse in the woods. I went outside to trace the smell to its source but I found the wind blowing across the open field pure and sweet with the fragrance of damp leaves and earth. Greatly puzzled I reentered and tried to determine where the smell was strongest. I found it worst in the corner to the left of the fireplace but it so sickened me that I shut the doors and began tearing up flooring in the other main room. I wondered how the stench could be so overpowering in the adjoining room yet not apparent at all where I now worked. Then I got so busy I forgot about it and did not even notice a man who had come up and was leaning through the window until he spoke to me, giving his name as Woodrow Boone.

"God, you startled me!" I laughed.

"You've sure got a job," he commented. "Have you taken up the floor in the other room yet?"

"No, I was going to work in there today but the smell was too much for me," I replied.

"Old Guignard? You mean *you* smelled him?" he asked. Apparently fascinated he opened the door and went into the room. I followed and was astonished to find the air in the room as fresh as the air outside. The man stared at the corner to the left of the hearth and his facial expression was one of revulsion.

"I can almost see old Arthur Guignard yet on the floor there," he shuddered, "that is, all that the buzzards had left of him."

"Buzzards?" I exclaimed. "I never heard about this. What happened?"

"Oh? Well, he was batching or laying out here — left his wife or maybe Alice left him — anyhow, he stayed drunk about all the time and made this his headquarters. He brought an old pallet here and would lie drunk three or four days at a time. Then he'd show up at the store, buy a few cans of stuff and go on about how sick he'd been. Then one time he failed to show up for 10 days or so and people began to miss him and say he really must be on a humdinger this time. Then they noticed buzzards lighting in the old dead cedar out there and on the roof and somebody came to investigate. They found the doors and windows

open and old Guignard dead on his pallet over there in the corner with his face pecked clean away and the rest of him half eaten and buzzards in the room as thick as flies fighting over the remains. They gathered him up in an airtight bag and the coroner had him identified by his teeth. That's all I know about what happened. We reckoned he just died. Nobody had anything against him and he sure didn't have anything worth stealing."

"Was that just lately?" I demanded.

"No, that was a right good while ago," he mused. (Later Nathaniel Spires told me that death occurred in 1924 or '25.)

"Well, what I smelled this morning couldn't have been that then," I said.

"You ain't the first that has smelled old Guignard since then," he replied. "I could name you three or four who swear they've stepped into this room and found the smell so bad it made them sick enough to throw their guts up."

"It was frightful," I admitted. "I couldn't work in here on account of it but I didn't smell it at all anywhere else in the house."

"Nobody ever did," he said. Then he too went on to tell me about the electrician's death, the details of the murder — he thought the dead man's name

had been Sharpe but forgot the name of the murderer — and much else I already had been told. He added details of frights and experiences of some of the many treasure hunters who had dug at Poor Hope over the years.

Salvaging the lumber, carefully saving each board for reuse in the museum was slow, tedious work but at last I had the building stripped to the frame. By careful removal of studs I weakened it until I felt it could be pulled with a tractor and cable. I drove the pins out of the rafters so the roof would fall flat and had only a few boards left to remove from the upstairs floor when at three o'clock on the afternoon before Thanksgiving, 1969, I felt a strong psychic influence and heard a woman's voice from nowhere and everywhere say urgently, "Get out; it's going to fall." Almost in a panic I scrambled down my ladder and away from the place. When by four o'clock it still showed no indication of giving way I dashed in and gathered up my tools. But I was so certain of the warning I had heard that I sat until my wife came for me at five, still expecting to see it collapse.

On Friday morning when I returned it lay flat on the ground. Stanley of the trailer said he first missed it Thanksgiving morning,

so it fell during that night.

At the museum bases were built for the two restored chimneys with stone from Poor Hope; the restored kitchen was floored with Poor Hope flooring and the kitchen breezeway was framed from its timbers and ceiled with its hand-planed ceiling boards.

After the museum had been restored and the old lumber was bright with fresh paint I was working in the kitchen cataloguing the antiques that had been donated when I was startled by a blow on the wall as if someone on the breezeway had hit the kitchen with a two-by-four. When I looked out no one was there. Since much of the breezeway material had come from Poor Hope I found myself wondering if we brought something besides wood and stone.

Of course, I do not know what it was. I do not know what it was that plagued Poor Hope; all I know is these things did occur.

What I *believe* is that spirits are conscious and that where men live and where they die they leave something of themselves which can be given a degree of life by the vital force and emotions of the living. I feel sure many unhappy people left psychic fragments of themselves at Poor Hope and that the fear and expectations of the living gave these thought forms and eidolons vitality enough to manifest the various phenomena. Had I seen an apparition of Caroline I should not have been surprised; I take it for granted it was her voice that told me the building was going to fall and it was not the voice but the danger that frightened me.

What puzzles me is that I should have been nauseated by the smell of a rotting corpse. That could not have been due to any subconscious expectation.

Who else has smelled something out of the past?

AUTHOR LEE R. GANDEE was educated at Marshall University, Huntington, W. Va., and took his master's degree at Mexico City College in 1949, thereafter doing graduate work at Converse College in Spartanburg, S.C. Between 1950 and 1968 he taught in private schools, then at Lenoir Rhyne College in Hickory, N.C. Since retiring from teaching Mr. Gandee has devoted his time to free-lance, writing and genealogical research. (He is Associate Editor of *Georgia Genealogical Magazine*.) His special interests are American Indian archaeology, witchcraft and hex signs. He lives in Lexington, S.C., with his wife and three children.

"A House Called 'Poor Hope'" will be included in his forthcoming book *Strange Experience: The Autobiography of a Hexenmeister*, which will be published in the winter of 1971-1972 by Prentice-Hall, Inc.

The Mystery of

MOON MADNESS

Lovers, poets and folklorists know about moon madness.

But what does modern science know?

By Vivian Buchan

IS THERE such an affliction as moon madness? "No," say the majority of scientists, psychiatrists and doctors. "Yes!" declare millions pointing to legends, folktales and real-life happenings as proof. And although America's astronauts have walked on the moon without contracting the affliction I doubt that even such derring-do will shake superstitious persons from their belief that the silver planet has strange and mysterious powers.

Worship of the moon is as old as civilization itself. Ancient Egyptians called the moon "mother of the world" for according to their legends the sun once had impregnated the moon giving her procreative powers which she then bestowed upon the earth and its creatures. Because the moon also controlled the tides of the sea she was thought to be the source of moisture that nourished everything, from the sap of trees to the blood of animals. Strangely enough,

this belief receives support today from doctors who have observed the flow of blood during surgery is more profuse when the moon is full.

For centuries men have respected the variable and suspected baleful influences of the moon. Even today some persons believe that if they sleep with moonlight on their faces they'll wake up horribly disfigured or insane. In Greenland women believe they'll become pregnant if they sleep in the moonlight and English countryfolk fear an eclipse of the moon will make their cattle sterile. Everywhere, farmers "plant by the moon."

It is not only simple folk who have held these ideas, however. Francis Bacon, the 16th-Century English scholar, wrote, "The brain of man waxeth moister and fuller upon the Full of the Moon." Poet John Milton wrote in *Paradise Lost* about "demonic frenzy, moping melancholy and moonstruck madness." And the 18th-Century lawyer Sir William



VIVIAN BUCHAN, married and the mother of two, is a free-lance writer whose poems and articles frequently appear in poetry magazines, educational journals and newspapers. She also has been an antique dealer, a licensed real estate saleswoman and a teacher of expository writing and public speaking at state universities in Illinois and Iowa.

A graduate of Coe College, Cedar Rapids, Iowa (B.A.), and the University of Illinois (M.A.), she is a member of Pi Lambda Theta and Delta Kappa Gamma, honorary sororities for outstanding women in education. She also is president of the Iowa City branch of the National League of American Pen Women.

Blackstone defined a lunatic as "one who hath lucid intervals, sometimes enjoying his senses and sometimes not—and that frequently depends on the changes of the Moon."

The word lunatic itself is derived from the words *luna* meaning "moon" and *tic* meaning "struck," reflecting the ancient belief that mental disturbance is due to the moon. Moreover, this belief is far from dead. As recently as 1963 a judge in Birmingham, England, found baker Alan Dennis Witcomb guilty of committing murder while temporarily insane. His sister testified that Witcomb had often told her, "The moon does strange things to me."

And in 1953 Charles Hyde of St. Columb Minor in Cornwall, England, was brought into court on a charge of breaking and entering.

His attorney based his defense on the similar weird behavior of another Mr. Hyde, alter ego of Dr. Jekyll, under the influence of the moon. His wife testified that her husband was a steady provider and a good father, except that when the moon was full he wandered off and did queer things. Apparently convinced that Hyde was a victim of moon madness the judge acquitted him. After the impressionable Mr. Hyde had two subsequent "attacks," however, and was arrested for more serious crimes the court found him guilty and sentenced him to an 18-month jail sentence. There is no record of how the moon affected him in prison.

In general, scientific studies have failed to indicate a positive correlation between the moon and madness but even some em-

inent doctors aren't quite sure. For instance, at an international medical meeting held in London in 1963 Dr. E. A. Jannino of Lynn, Mass., presented a paper in which he theorized that Jack the Ripper, maniacal killer of at least seven London prostitutes in 1888, and the Boston Strangler both may have been victims of moon madness. He based his premise on studies made by an American psychiatrist, Dr. Leonard Ravitz, who had measured the electrical waves emanating from the human body and found that they varied with the phases of the moon. Voltage readings registered significant changes when the moon was either new or full, leading Dr. Jannino to pose the possibility that criminals are affected by the moon.

Dr. Ravitz later qualified his conclusion by saying that voltage changes in humans may be more coincidental than verifiable. Still, he continued his studies with animals and found recognizable and measurable changes in their moods. These seemed connected in some mysterious way with the glands that release hormones into the system, especially the pituitary and thyroid glands. The pituitary gland seems to respond to light, which may explain, for instance, why hens produce more eggs when artificial light is pro-

vided at night. In the same fashion, could the brilliant light of a full moon effect the activity of the human pituitary gland and lead to irrational behavior?

One variety of abnormal behavior long has been known to be associated with the full moon. Pyromaniacs are definitely more active on nights when the moon is full, for more fires are set by arsonists at that time than at any other. Fire investigation bureaus are more alert on such nights, for the exotic light seems to excite fire-setters to create more light of their own.

Responses to a questionnaire mailed out by Chapman Pincher of the *London Daily Express* showed almost unanimously that "normal" persons honestly believe that the phases of the moon affect them or their relatives. While some reported a tendency towards violence when the moon was full, Pincher found that others reported the same when the moon was waxing or waning, which led him to believe that their behavior was either coincidental or they excused it by blaming the moon.

A typical report comes from Newton Weller of Des Moines, Iowa, who claims that his 13-year-old son Scott always has been extremely affected by the full moon. Even if it's raining or the moon is obscured by clouds

Scott becomes extremely upset, uncontrollable and at times so strangely psychic he almost frightens his parents. When he begins to change personality they check a calendar and sure enough it's the time of the full moon.

Two New York psychiatrists, Dr. Stephen Bauer and Dr. Edward Hornish, made studies to determine if emotionally-disturbed persons sought more consultations and advice during the full moon, but their patients at least showed no such tendency. When Dr. Curt Richter, however, conducted a study on patients at Johns Hopkins Hospital in Baltimore he found these patients indeed did experience mood swings and changes in mental activity in accordance with moon changes. He was reluctant, however, to go on record as saying the moods and the moon were positively related.

A much firmer correlation exists in the case of various animal species other than man. For instance, most fishermen report the greatest catches of herring are made when the moon is full. Adult eels on the other hand remain unimpressed by the full moon but spring into action when the moon is waning, striking out on their 3000-mile migratory run to their spawning grounds in the Sargasso Sea. And what about

the two annual appearances of the palolos, strange tropical worms who live in coral rocks? These occur with such regularity on the first days in October and November when the moon enters its last quarter that natives of Fiji and Samoa include those dates on their calendars. Even if the moon is invisible the palolos still emerge seemingly in response to the electromagnetic pull of the moon.

The best-studied if still incredible relationship between an organism and the moon was that discovered by Dr. Frank Brown of Northwestern University, Evanston, Ill. Brown transported large numbers of oysters from Long Island Sound to his Evanston laboratory and installed them in a saltwater tank to study their feeding habits. For about two weeks the oysters continued to open their shells to eat at the precise times when the high tides were occurring back in the Sound. Then they abruptly began delaying their feeding until four hours later. The new feeding periods coincided with the moment the moon reached its zenith over Evanston and the corresponding zenith on the opposite side of the earth. Their feeding habits thus were directly controlled by the pull of the moon rather than by the tides as always had been believed.

The same proved true of the behavior of grunions, silverside fish of the California coast. The grunions send their eggs to the surface of the water at the full moon whether it's visible or not. Once these curious spawning habits were thought to be tide-controlled, but grunions removed to aquariums continue to respond to the cycling moon in the absence of tides.

Another equally baffling recent discovery has revealed that trees experience a 28-day electrical cycle that corresponds with the 28-day lunar cycle and simulates in many ways a woman's menstrual cycle. Is it possible the moon releases some electromagnetic force from its polarized light that generates a corresponding electrical current in fluids, molecules or brain cells?

We've known for years that humans and animals respond to barometric pressures, the presence of positive or negative ions in the air, electricity released by lightning and changes in tem-

perature. We become lethargic, depressed, elated or unhinged according to our susceptibility to the forces of nature. Is it unreasonable therefore to assume that a force that can trigger responses in fish, worms, trees and tides from a distance of 238,857 miles can affect humans as well? Even though the subject remains controversial, practical farmers continue to plant in harmony with the phases of the moon, women who want luxuriant hair cut it only when the moon is waxing, and mothers who want healthy and lucky babies see that they're born at propitious times of the moon.

Someday when scientists discover more unexplainable effects of the moon on earth's creatures and plants, the superstitious will say, "We've known that all along, so what's new?" Let scientists who doubt that moonlight produces a lunacy unlike any other consult the lovers, the folklorists and the poets who know all about moon madness.



ANTI-SMOKING COMMERCIAL "TOO SCARY"

By W. Ritchie Benedict

THE CANADIAN federal health department had to withdraw its anti-smoking commercial featuring a vampire, due to objections from parents who termed it "too scary."

As reported to the House of

Commons broadcasting committee the commercial depicts a Dracula-like creature closing in on a woman who is smoking furiously. When he bites her neck, vampire-style, he gets a mouthful of smoke and collapses.

True Mystic Experiences

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

THE FELINE ATTACK

By Martha Ann Luther

I HAD A dream in November 1968 that contained a forewarning of a painful experience — not for me, but for a friend.

I dreamed there was a hole in the bedroom wall in my home in Duarte, Calif., and a snarling black cat leaped through the hole and sank its teeth into my left wrist. It hung on viciously and would not let go. I had to take a meat cleaver and chop off the cat's head to loosen its grip. But when I did this, the head became a balloon and simply popped. I awoke with my heart pounding and could not get back to sleep.

I worked for the Burroughs Corporation in Pasadena at that time and the day after my dream my girl friend Elenor did not come to work. When she didn't show up the second day I called her home in Covina to find out what was wrong.

She said that two days before

when she was getting ready for work she heard her cat out in the yard fighting. She ran out and succeeded in stopping the fight, but then her cat jumped toward her and sank its teeth into her wrist. Only when she almost choked the cat did he let go. He had bit clear into the tendons and she would be unable to resume working for a long time, for she could barely move her fingers.

This incident happened only a few hours after my strange dream. When I saw the scars on



Martha Ann Luther

her wrist I saw they were in the exact spot on her left wrist where my nightmare cat had sunk its teeth into me. — *Glendale, Calif.*

MY WIFE AND THE ANGELS

By Charles S. Hayes

THE TROUBLE started before daybreak on February 12, 1971, at a time when I was alone because my wife was in the hospital. The firing nozzle on the furnace in our home became fouled so that the oil began to vaporize. I was sound asleep and I'm not very sensitive to odors anyway but a guardian angel was looking after me. The ringing of the telephone woke me.

"This is the nurse at Saint Luke's Hospital. Is everything all right at your house?"

"Yes," I said groggily, "but I'm very sleepy."

"You must come at once," the nurse said. "Your wife wants to see you. A car is on the way to pick you up."

I don't remember dressing or much of the short trip to the hospital — only that it was a cold morning. I found Lelia highly excited. She had had a bad dream in which she saw me dead. She had insisted on seeing me to be sure I was unharmed.

After a short visit I went home to get breakfast and when I entered the house I detected the

odor of oil vapor. I called the oil company to send a repair man who soon arrived and found the trouble. By then my voice was hoarse and my head was spinning. It dawned on me that but for the trip to Saint Luke's in the cold morning air, the oil fumes would have asphyxiated me. A guardian angel saw the only way to get me out of the house and my wife Lelia always did work hand in glove with the angels. — *Middleboro, Mass.*

THE WELCOMING CHOIR

By Nora Wyman Goss

As told to Dorothy L. Wyman

I HAVE HEARD paranormal music on two separate occasions, once in a tragic automobile accident and again many years later in a dentist's office.

The first time was early in the evening of October 23, 1961. My boy friend Del Thompson and I and another young couple were returning from a hunting excursion. Del's brother Bob was driving and my girl friend Barbara was sitting with him in the front seat. As we rounded a sharp curve near the Westside community in Lake County, Oregon, the blinding lights of an oncoming car pierced the early darkness. Brakes and tires screeched but the two cars came together in a violent crash. Before a merciful blackness enveloped me I

saw the body of a woman flying from the other car.

Immediately I found myself swimming in a small azure lake. The water was cool and refreshing and the beautiful scenery defied description. Flowers bloomed profusely along the shore and songbirds flitted among the evergreen trees in a nearby forest.

As I gazed in wonder at my new surroundings I began to hear music. It was scarcely audible at first but soon gained in volume. I floated lazily, enraptured by the heavenly choir. Suddenly, like Gabriel's clarion call, trumpets joined the chorus. I wanted nothing more than to remain forever in this paradise — but I felt like an intruder. I had to leave. Reluctantly I swam to shore and pulled myself out of the water. At that moment I regained consciousness.

I heaved with all my might to push the heavy weight from my chest. It was Del's limp form. Somehow the crumpled metal of the car door gave way when I pushed and I crawled out onto the blood-spattered highway. As if in a bad dream I heard men barking orders and sirens screaming. Someone slipped a coat around my shoulders and guided me to a waiting vehicle.

Only later did I learn the severity of the injuries we all sustained. Both Del and Bob had

severe concussions, Barbara's right leg was broken and she too suffered a concussion. My nose was broken, my skull was fractured, my hip was badly wrenched and my whole body was severely bruised.

In the weeks it took me to recover fully from these injuries I had lots of time to think about the mysterious heavenly choir and my brief swim in a paradisiacal lake.

* * *

I married Thomas Goss a few years later and in 1969 we moved to Sutter, Calif. My teeth needed care so I lost no time in finding a reputable dentist, Dr. Arnold Markwell, who practiced in nearby Yuba City. After a thorough examination he found such extensive work to do that he recommended I have a general anaesthetic. I agreed and arranged an early appointment.

I had had anaesthetics on other occasions so I felt no anxiety that June day in the dentist's chair. I settled myself comfortably and quickly dropped off to sleep.

Without any recollection of leaving the dentist's chair I suddenly realized I was watching the doctor working over me. My real self seemed to be hovering somewhere above him, near the ceiling. I felt no pain or fear and I wondered why Dr. Markwell

seemed so agitated. It almost amused me to see him working so anxiously over that other part of myself which seemed to be lying pale and almost lifeless in the chair below.

Then I heard the strains of familiar music, the choir I had heard once before. Beautiful singing filled the room and as if a great conductor had signaled, a magnificent fanfare of trumpets joined in.

Again I felt complete serenity and I tried to cling to the music and the peaceful atmosphere. But somewhere from the dark recesses of my mind came the command, "Go back!" Unwillingly I drifted downward.

"Young lady, you certainly gave us a scare! Never again will I give you gas," said the doctor. "For a moment we thought we'd lost you."

With a sigh of relief the nurse helped me to a more comfortable position. Abruptly I realized the surgery was over. My body felt heavy and tired and I wished I could return to that other world where there was no discomfort and where a celestial choir waits to welcome us. — *Lakeview, Ore.*

I WITCHED A WITCH

By Dulcie Brown

IN THE SUMMER of 1956 I moved from Los Angeles to Fresno with my husband Charles

and eight-year-old grandson Larry Wieler. We leased a 14-room house with the intention of opening a rooming house for single men. On the first floor there were two apartments separated by a lobby and a staircase leading to the second floor. We lived in one of the apartments and made the rooms upstairs into single sleeping rooms.

On both sides of us were houses similar to ours, large houses built by wealthy people in the early part of the century. One neighboring house was occupied by a Mrs. Grant whom I often saw watering the shrubbery that grew rampant on her property. We soon struck up a speaking acquaintance.

By the first of August we had been in our house only a few weeks. One day when I answered the doorbell I found a short heavyset woman standing at my door. She was about 30 years old, dark-complexioned and dressed in a shabby peasant dress. She held a basket containing half a dozen persimmons.

"Would you buy a persimmon?" she asked. As she spoke I saw that her teeth were yellowed and ragged.

"No, we don't like persimmons," I said.

"Only 10 cents each," she persisted.

"Well, I don't want the persim-

mons but I'll give you a quarter."

I gave her the money and she left. But in a few days she was back.

This time I said, "I won't be buying any persimmons and I can't give you any more money."

A week or so passed before she came back again. This time when I opened the door she pushed past me and walked into my apartment. She set her basket down and began moving around the room, touching things as if searching for something.

I was annoyed. I said, "I am very busy. If you'll excuse me I have work to do." Holding open the door I indicated I wanted her to leave through it.

She moved slowly across the room, picked up her basket and showed me an evil toothy grin as she sidled out the door.

After this I saw the woman often passing along the street and alley back of our house and in the meantime I spoke to Mrs. Grant about her.

"Ah, poor Mary," Mrs. Grant sighed. "She's been around the neighborhood a long time."

But that's all Mrs. Grant did know—not where the woman lived nor who she was other than that her name was Mary. I felt that Mary must be retarded so when she came a few weeks

later asking to use my bathroom I hesitatingly let her in. When she came out of the bathroom she again began to rummage around my apartment. I said, "I don't want you in here touching my things. I won't be giving you money so there is no use for you to come back here again."

Yet only a few days later I found Mary coming down the stairs. None of the men were home and why she had been upstairs I couldn't understand.

"I told you not to come back here," I said, "and especially not to go upstairs. If you come here again I shall call the police and have you arrested for vagrancy."

It was almost autumn now and I began to have trouble with my roomers. Whereas before they had been an amiable bunch of men they now began to argue about unimportant things. One of them turned up the thermostat in the refrigerator they all used so high that everything in it froze. Another always turned off the night-light out of sheer cussedness, it seemed. One night one of the men awoke to find his blanket on fire and when he tossed it into the hall the fire burned a hole in the floor before we could quench the flames. Every day it seemed something went wrong in that restless house where once we had serenity and goodwill.

One day my grandson and a playmate were in the backyard chattering away as boys do and I heard the word "witch." Listening more closely, I heard the neighbor boy tell Larry, "Mary's a witch. She goes in houses and gets things like pieces of hair, fingernails and such things. And she makes a spell out of them and witches you with it. I saw her doing it in our house."

This was something I hadn't thought of. To me witchcraft always has seemed an abominable practice but I knew it takes two to make it effective — the witch and the bewitched. Forewarned is forearmed, I thought.

A few days later while I was standing at the kitchen sink something told me to look out the window. I saw Mary coming through the backyard from the alley. She came up to my back porch and put something down. But I was ready for her.

I dashed out and saw it was a persimmon hollowed out and

filled with some obnoxious mess from which hairs and small twigs protruded. Her back was to me now as I seized the foul persimmon. I raised my arm as high as I could and flung the horrid mess right at her retreating form. Feeling the impact Mary turned and began to spit out a torrent of obscene abuse. I stood silent, facing her, and made the sign of the cross. She turned and ran to the alley and disappeared.

The next time I saw Mrs. Grant she asked, "Did you hear what happened to poor Mary?"

"If you mean I hit her with her own garbage, yes," I replied.

"Not that — but she's crippled. No use of her left leg at all."

Some weeks later I saw Mary hobbling along on a crutch but she never came near me again. Soon conditions in my house improved. The men began acting normally again — after I witched a witch with her own spell. — *Fresno, Calif.*



PARAGON AMONG BIRD DOGS

IN A PRIZE-winning letter published in *Capper's Weekly* a woman from Red Oak, Iowa, told the story of a bird dog which disappeared during a hunting trip. Its owners finally found her motionless on point near a brook. The ground in front of her was bare and they knew no quail could be near.

Finally the hunters saw on the other side of the brook an old-timer asleep against a tree with a gun propped nearby. They figured he had some quail in his hunting coat which had brought the dog to point. However, when they awakened him, he said he hadn't any birds — but he had been dreaming of a quail dinner!

MY esp DIARY

Sometimes my gift is helpful
but more often distressing.
What good does it do to pre-
view unpreventable tragedies?

By Lillian M. Corbett

I STARED IN disbelief at my beautiful crystal fruit bowl split cleanly in half, as if cut by a knife! It was August 1, 1938, and I had come home for lunch to my house on Westfield Street in Rochester, N.Y. The bowl that had been intact when I had left that morning now lay in two in the center of the kitchen table.

I blamed a defect in the glass and hoped I might glue the halves together. But when I tried to lift the glass, it shattered into fragments in my hand. Sorrowfully I swept up the remains of what had been a recent wedding gift from my great-aunt Mary Wallman.

I was shocked to read in the next morning's paper that Aunt Mary had died. At her funeral in West Henrietta, N.Y., I was further startled to learn that her death had occurred about noon on the day her gift had shattered.

Even at that I might not have realized the psychic element in the strange coincidence had I not already had an unexplained experience a few years before my marriage. It was mid-January 1930 when I was awakened one night by a constant tapping at the window of my first-floor bedroom. The wind was battering my parents' old frame house in West Henrietta and snow was swirling high over the front porch railing.

Normally I would have pulled the covers over my head and wished the tapping noise would go away. But this night I became suddenly alert as the word "fire" flashed into my mind. I jumped from bed and ran to the front door.

Looking like a snowman our neighbor Minnie Tyler stood pointing to the icy wire that carried electricity from the street pole to our house. A ball of white

fire crept slowly up the wire, only inches from the house. From her upstairs window across the street she had seen the glow and had braved the ice storm to bring us the warning. Fortunately I had responded in time to prevent any danger but I could not explain why "fire" had entered my mind.

In October 1938, a few months after Aunt Mary's death, I had a third strange message in the form of a hunch that my father Jack Fedigan needed me. We had no phone at the time and lived about 10 miles from my parents.

"Why do you want to go way out there again?" my husband Tom grumbled when I asked to make the trip. "We were just there last night." I insisted, however, and we went.

We were met at the front steps by my grim-faced father with the news that my mother Emma Fedigan had suffered a stroke that afternoon and was still unconscious.

We moved into my parents' home then so I could keep house for Dad and nurse Mother. Many times during that period I had psychic impressions but nothing in the way of a bad omen, not even a forewarning of my mother's death in April 1940.

In August 1940 my husband and I bought a home in Brighton,

N.Y., and for a while my father lived with us and rented out his own home. In April 1941, much to my displeasure, Dad married a widow, Jennie Connelly, a girlhood friend of Mother's, and moved back into his house.

I intensely resented my stepmother. I told myself that to accept her would be disloyal to my own mother, so recently dead. In reality, I was jealous that she had taken Dad from us.

I was close to becoming ill with bitterness when Mother appeared to me in a dream in September 1941. As if I were a small child again Mother stood looking down at me, shaking a finger in reproach.

"I'm ashamed of you," she said angrily. "Your father needs someone to look after him and I couldn't have picked a better woman. Now you stop your nonsense and behave yourself."

Next morning I awakened at peace with myself. My relationship with my stepmother improved vastly and in time I learned to love her as I had my own mother.

In the winter of 1941 I was operating a small beauty shop. One December Saturday as I related to my customers my nightmare of the previous night, I shook at the horror and reality of it. To this day it remains vivid: I was meandering through a

peaceful meadow in late evening. Stars sparkled in the skies and the full moon was brilliant. People around me were singing and jesting merrily.

Suddenly a horrible black cloud passed over the moon and stars fell from the sky exploding as they fell. People screamed in terror and rushed for escape but there was none. Everything was being blasted with terrifying explosions. I threw myself to the flaming earth and a death-like darkness settled around me. No life was left on the black, scorched meadow.

I had awakened drenched with perspiration and trembling. Only one of my listeners guessed the meaning of my dream with any accuracy. My next-door neighbor Myrtle Smith said that to her it suggested bombing.

The following day, December 7, 1941, the Japanese attacked Pearl Harbor, bringing the United States into World War II. For weeks after that I was bewildered by my odd preview.

Nearly ten years passed before my next tragic forecast. A spring storm was brewing when I went to bed on April 15, 1951. I slept fitfully, half-asleep, half-awake. A flash of lightning illuminated the bedroom and in the momentary brightness I saw a woman

in black kneeling at a grave. A clap of thunder rattled the windows. I heard the telephone ring and nudged my husband awake.

"Tom, honey," I said trembling, "it's your mother."

"My mother? Why would she call in the middle of the night?"

Tom was downstairs talking in the phone before I could explain. When he returned to the room, I knew what he would tell me. His brother Jim had called from New Bedford, Mass., 500 miles away to tell us that their mother Jane Ann Corbett had just died from a coronary attack.

I still don't know if I had a vision or a dream or why I had associated the woman in black with my mother-in-law.

In December 28, 1960, I dreamed that my cousin's husband Irving Yost came to say good-bye and advise us of his passing. The next morning my stepmother called to pass on the sad news I already knew. Irving had died a few minutes before her call.

There have been no more such messages since this last one. If I have lost the gift, or whatever one wishes to call it, I'm not sorry. A few times it was helpful but for the most part my experiences left me upset and worried. I have no answers, only questions.



I Was "SAVED" by the SAINTS

"I felt free, without bodily weight . . . and through it all,
I experienced wave upon wave of ecstasy."

An Essay by Nat Meserve



I WAS 18 years old when I had the experience known as the Baptism of the Holy Spirit. It happened in 1929 in a storefront church in Los Angeles in a district made up of poorly-constructed houses which had begun to deteriorate before the stucco hardened. The worshipers in the storefront church were like their district, shabby and prematurely run-down. But I remember their friendly welcome.

These genuinely sweet people — who often greeted one another with a kiss — helped me through to the Baptism, shouting expressions of praise, repeating Jesus' name over and over. They laid on hands, occasionally a little roughly but meaning no harm.

"Help him, Jesus!" they cried. "Help him, help him, help him." And they screamed into my ear, "Give Him your tongue, give Him your tongue!" Night after night, hour after hour, this went

on. And suddenly it happened.

I was on the floor thrashing about like a gaffed fish, quite out of my head. Then I felt a violent trembling in my solar plexus and involuntarily I spoke in tongues. I walked about the mission, my eyes tightly closed, but I didn't bump into anyone or anything. I leaped and danced. I felt free, without bodily weight, untouched by the outside world. Vision after vision flowered in my mind. And through it all, I experienced wave upon wave upon wave of ecstasy.

Did this experience destroy my sanity? Not at all; it restored it.

During the two years preceding the Holy Ghost Baptism I had been subjected to a sequence of traumatic crises which were tearing me apart. Outwardly I was more or less intact but inwardly I seethed. Suffering was trapped in me. I had no one to talk to, no one to help me.

With the Baptism I gained an identity: I was born again, a Spirit-filled child of God. I had a focus, a point of reference, a sense of purpose. Kindly gentle people were glad to see me when I came to the mission. We talked of our visions and revelations and prayed one another through the onslaughts of Satan. In short, I was saved.

This sure sense of salvation

ABOUT THE AUTHOR

NAT MESERVE was born May 1, 1911, in Dover, N.H. A widower with one child, he holds a B.A. degree from San Francisco State College. After serving four years in the army and holding a variety of jobs he obtained a Bachelor of Divinity degree from Pacific School of Religion, Berkeley, Calif., and served for five years as a Congregational minister. More recently he worked for 10 years as a social worker with the San Francisco Welfare Department.

Now retired, Mr. Meserve lives in North Bend, Ore. He lists his hobbies as "prowling in the woods and reminiscing with old codgers."

lasted about four years, then left me almost as suddenly as it came. Why? It was becoming harder and harder to go into ecstasy. In moments of self-honesty I realized I was helping it along, faking it. This made me a fraud in my own eyes.

I became critical of the "saints," the Pentecostal faith-

fuls, and a little appalled at what I saw. Much of the time the saints were slack-faced and vacant-eyed. Many of them now seemed not warm people at all but harsh and unlovely, hateful and contemptuous of those who disagreed with them.

The excesses of glossolalia bothered me — not the incoherence, for I sensed early that incoherence more clearly expresses the nature of man's soul than any pattern, no matter how fine. But an awful lot of the time the speaking in tongues now seemed raucous, ugly and unclean and the interpretation meaningless, invariably without real content. Each of the saints had his own individual style, both in speaking in tongues and in interpreting. The Spirit spoke in a gracious voice through those who were themselves gracious and vindictively through those who were vindictive.

I saw that many of the children of the saints went bad, wildly bad. Was there something then in the Pentecostal experience that could not be transmitted from father to son? This was not a problem in Pentecostal theology: each individual must have his own confrontation with God. But there seemed something amiss when the sons of the sons of God turned out so devilishly bad. Then, at the other ex-

treme, the children of some Pentecostals frequently fell into patterns of drab flaccid piety with about as much sparkle as a dishrag. Brainwashed? The term wasn't known in those days but nonetheless the process may have been operative.

The personality changes in the saints themselves gave me my greatest disillusionment. The conversion pattern runs something like this: You get saved and receive the Baptism and for a while you are tremulously happy. You go around on the verge of tears marveling at the wonder and goodness of God. You smile a lot and you're full of tenderness. Then in a year or so (sometimes only months) your eyes harden, the corners of your mouth droop. What I call the "evangelical strut" takes over: the chest sticks out in one direction and the rear end in the opposite. Legs seem to lose their resilience and you tend to stomp. As a sort of religious know-it-all you don't like your authority questioned. The Bride of Christ, so ardent, so anxious to please her Beloved, all too quickly becomes a hard-bitten old hag in dingy wedding garments.

I had stumbled into the world of books and music—but the lives of the saints have no place for these. You read the Bible and you sing, "When the saints go

marching in . . ." I discovered ecstasies other than religious ones: seeing a hummingbird hovering, looking upon the face of a beloved and of hearing and touching. But according to the saints all of this is sin. Can't one have the beauty of the world and of Christ as well? Flatly, no. So I got "unconverted."

I have not stopped loving the Pentecostal experience and feeling grateful for it. It brought me through an intolerable situation. But more than that, it taught me to give myself over to joy without fear, that ecstasy is as natural to man as breathing. Many years later in a context of liberal Protestantism at its best I again felt the Presence and it has not left me. The gift of speaking in tongues returned and I use it for private worship, especially for intercession when I sense in my fellowman a hurt or a need, when I feel constrained to pray for him and find normal speech inadequate. It depends on knowledge and no man really knows another man or his needs. So one must pray "in the spirit."

Today there is a revival of Pentecostalism. I live near Golden Gate Park in San Francisco where the young people gather with their guitars and tambourines. They are a hairy crew in bizarre clothing. They do not look like the somberly dressed

saints of my youth. But the Pentecostal beat has not changed. The new saints don't howl and roll as much as the old ones but the look is the same and so is the cultivated brainlessness. Patterns of self-deception have not changed and the drive to be right is as strong as ever. The Bible remains a cudgel to use against the enemy.

I find myself beaming on these young saints who by some civilized standards are not really very nice. What is happening to them is essentially the same thing that happened to me 40 years ago: they are saved. Saved from drugs and sexual promiscuity and the meaninglessness that sears a man's soul, then kills him.

The past decade has been hell for the kids. Society has revealed itself as shabby, insensitive, oppressive and cruel. The established churches have lost their moral authority. When government isn't downright dangerous it's pathetic. Young people, without a heritage, suffer and rebel, turning to drugs or sex for excitement even when these are obviously violent and destructive. How could it be otherwise? But the end is apathy and death. Welfare authorities usually label the apathy: "schizophrenia:

chronic, undifferentiated."

For 10 years I worked in the San Francisco Welfare Department. The young people come in droves, sick and burning out, living in a nightmare world, on a bad trip that has no end. Who can help them? The psychiatrists try — but there is little evidence of cure. So apathy and death-in-life become a life-style.

For a while the wisdom of the Orient seemed to offer a way out. But the Oriental bag doesn't fit the Occidental nose. A few years ago the Hare Krishna people on the street corners were interesting to watch. The slow Indian chanting has dignity and depth. But as time has gone by the graceful hypnotic swaying has speeded up. Despite the shaved heads and yellow britches the Hare Krishna displays have taken on a river-bottom revival-meeting flavor. "Meditation" offers another way — but Americans don't meditate on the Over-soul. They holler at God.

The Pentecostal rhythm which is as American as the Mississippi has prevailed. So long as we have people in America who have a hurt that society cannot heal we will go on hearing the Pentecostal beat. Thank God it is there. It saves some — if not for always, at least for a time.

ON THE NIGHT of January 17, 1957, I went to bed feeling a bit let down. It was my birthday and I had been expecting at least the big cake which had been ordered for the gala occasion. But something happened at the bakery and the cake wasn't delivered.

It must have been about 2:00 A.M. when I awoke to find a man sitting in a chair beside my bed.

how to build an alerting device. Those were the words he used, "an alerting device." Because I knew nothing about electronics he repeated some of the instructions several times. I scribbled down some of them but for the most part I remembered what he had said anyway. After what seemed to be an hour or so he said, "You have got it. Just remember to do exactly as I

My Birthday Gift from

BEN FRANKLIN

Did one of the greatest American inventors return one night to give the world his latest invention?

By Truman W. Powell

Too drowsy to appreciate what was happening, I wasn't surprised at all — not even when I noticed his startling resemblance to Benjamin Franklin. There seemed to be a bright light in the room and when he saw I was awake and staring at him he said, "I know your disappointment in not getting anything for your birthday. You have paper and pencil there on the desk. Get it and take down what I'm going to tell you. I am going to give you a birthday present you will never forget."

He proceeded to instruct me on

have told you and your alerting device will be a great help to all mankind."

At this time I was boarding in Atlanta in the home of Mrs. Lucile Ross and I called her on the phone as soon as my visit with Mr. Franklin ended. She told me I'd been dreaming and suggested I go back to sleep. But I couldn't forget what had happened and I knew I had to do something about it. All of us have had nightmares and dreams — but this was something else entirely.

In the past when problems in my work as an inventor arose I

ABOUT THE AUTHOR

TRUMAN W. (JOE) POWELL was born in Henry County, Tenn., on January 17, 1904. He quit school at 10 and was orphaned at 14. At 15 he took to riding freight trains around the country and several years later ended up in Yokohama, Japan, where he witnessed the September 1923 earthquake and tidal wave.

In the years since then he has held an amazing variety of occupations, in-

cluding moonshiner, liquor runner, boxer, lumberjack, jockey, trouble shooter and payroll man for a marble company, inventor, songwriter, publisher and rock group manager.

Now retired and living in Florida he still keeps busy working on new inventions, building houses and pursuing his hobby of playing chess. He is married and the father of two children.

always turned to my good friend George C. Griffin, Dean of Students at Georgia Institute of Technology, who would direct me to someone who could help me. Now, after I'd told him this whole weird story I was thankful that he didn't usher me right out the door. Instead he picked up the phone, asked for the head of the research department and made an appointment for me with Dr. Boyd. When I repeated everything to Dr. Boyd and showed him the notes I'd scrawled the night before, he called in two more staff members who specialized in electronics and together they discussed the situation.

Dr. Boyd's opinion—which the electronics specialists backed—was that the circuitry constituted a major break-through in communications. What surprised them most about the idea, he

indicated, was its simplicity. It was like the paper clip—once a man has seen it, he can't understand why someone didn't think of it earlier! The men at Tech strongly urged me to get a prototype made and tested and to submit an application for United States Letters Patent. None of them seemed to doubt that the device would work and in fact one of the professors volunteered to make a model from the description we had on hand that first day. When finished the model worked on the first try without any modification of any kind.

But now came the hard part. What does a man do with something like this? When I saw that the device would work I set about getting the patent application filed through a firm I long had known in Washington. Normally it takes a couple of

years to get a patent issued. Today it is even longer. But it took mine only five months to be issued after the filing date of May 13, 1957. Not all of the claims made in the application were allowed, however, and I filed a request for rehearing. The resulting battle with patent examiners ended finally when I was granted every one of the original claims. Mine proved to be one of the strongest electronic patents issued up to that time.

* * *

NOW LET ME explain how this alerting device works.

First you must understand how a radio station operates. All radio broadcasting is the modulation of a signal which is called the "carrier" or "carrier frequency." When the broadcasting station is "on the air" this signal exists whether or not the station is modulating it — that is, sending out music or voice. I know you have heard an announcer say from time to time, "One moment, please," and several seconds elapse before a program comes on the air. During the momentary silence the carrier frequency is still available; the station just isn't modulating it.

Suppose now that installed in the radio is a device that is on all the time — even when the radio is off. (This device is made so that when a certain combination

of carrier-breaks and time-constants is transmitted it will activate a switch to turn on the radio and raise the volume to a high level. It is a "signal monitoring device" whereby the radio station can turn on the set in the home by transmitting a predetermined inaudible signal. The alerting signal can be made complex enough in its structure of time-constants, carrier-breaks and/or tuned frequencies to render accidental triggering of the mechanism most unlikely. Also, without highly sophisticated gear and training, no one can figure out what the signal is, so there is little need to worry about the system being sabotaged.

And of course you understand if the system will work through a broadcast signal, it also will work with signals transmitted over wires — such as telephone, telegraph or other signal circuits in machinery.

Let's suppose that we had one of these alerting devices (we call it "DAD" for Disaster Alerting Device) built into at least one battery-operated radio in every home in the United States. And now let us suppose that it became necessary to warn everyone of impending disaster. Let's say it's 3:00 A.M. on the east coast — most of the nation is asleep and most of the radios are off. With the DAD system in-

stalled it would take only about five strategically located radio stations to activate a transmission signal that would turn on every radio in the nation, tune it to the distress frequency, raise the volume of the set to a loud level and then deliver whatever emergency message was needed. Conceivably these five radio stations wouldn't even have to be on the air when the emergency arose — they could be set into action by a central civil defense system.

This could be the fastest way to transmit a single message to almost every American citizen. The message would be heard everywhere there is a radio or a television set — even in automobiles and boats, on beaches, in homes, in public buildings with radio-transmitted music systems — everywhere and all at the same moment.

In essence this is the proposal I have presented to numerous government officials, even to large corporations that deal in governmental contracts for various radio and electrical components. I also have shown it to representatives of the armed

forces for possible use in personnel communication and in other areas.

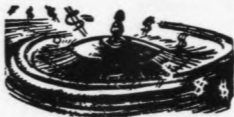
Old Ben Franklin certainly did have an idea — one whose many benefits will include the early warning of national or local disasters and aid in the immediate call-up of military units regardless of where the off-duty personnel may be located.

But the thing Ben didn't reckon on is the politics of the situation. The right people know about this device. Maybe even some of the wrong people know about it by now! But here I am holding the patent and a couple of subsequent patents which modify and improve on the original, and if anyone is working on it at this time he hasn't told me about it!

Still I hold onto the dream and there is some contentment in knowing that Benjamin Franklin, from the dimension where he now dwells, chose me to introduce the idea to the world. Who knows? Maybe sometime, somewhere, someone will grab hold of the ball and run with it. I just hope I am around to bask a little in the glory.

THE LONG AND SHORT OF IT

A BOOK PUBLISHED recently in Peru reveals that a tribe of jungle pygmies averaging 39 inches tall lives along the banks of the Curanja River in the border area between Peru, Brazil and Bolivia. Among the tribe's neighbors are the Hurayos, blue-eyed "giants" who stand more than six feet tall.



Wheel of Fortune

By Paul Steiner

The operators of a ski slope near Beckley, W. Va., decided to close up because of lack of snow in recent seasons. A day or so after they announced their closing an inch and a half of snow fell.

Being an avid newspaper reader cost a 60-year-old resident of Malmö, Sweden, his life. He had kept hundreds of back issues stacked near his bed and when they fell over on him one night he suffocated.

When West Germany's air force was losing pilot after pilot in crashes of the American-designed, German-built "Starfighter" fighter-bomber, West Germany's Defense Minister Von Hassel said he had such faith in the plane that he would allow his own son Joachim to become a Starfighter pilot. In a recent routine flight Lt. Joachim Von Has-

sel became the 55th pilot to lose his life in the 117th Starfighter crash since 1961.

A 21-year-old Italian girl was saved from drowning by her maxi-coat. Aboard a ferry crossing the English Channel she slipped on a wet deck and fell overboard. Air trapped under her maxi kept her from sinking. Her predicament was not noticed on the ferry but she was spotted and picked up by a Dutch coast-guard.

In Paris Christiane Paglino made the mistake of "borrowing" from the rents she collected as concierge. To cover up the deficit she arranged with her friend, Liliane Demartelaere, to enter the Paglino rooms while she and her husband were at the movies and to disrupt them sufficiently to make it look like robbery.

Unfortunately for Christiane, Mr. Paglino is an ambitious policeman. He reported the thievery to his superiors and was assigned to take on the case himself. He solved it and in the end had to arrest his own wife and her best friend.

Freddy Plimpton who lives in New York with her husband, author-athlete George ("Paper Lion") Plimpton, has a twin sister who lives in Africa. The girls, nonidentical twins, always have tried to be different from each other but both recently had their appendixes removed the same week.

After months of searching Naples (Italy) police captured Giuseppe di Rosa, alias "The Eel." He lived up to his nickname, however, and slipped through their fingers again.

When Conrad Hall, the cinematographer, was up for an Academy Award for "Butch Cassidy and the Sundance Kid" he didn't take any chances. He wore three good luck charms constantly from the day he was nominated and he won.

Talent agent Wes Stern walked into a producer's office with his hopeful client and walked out with the starring role himself in

the United Artists picture, "The First Time."

Ruth Pearce of Oldham, England, superstitious all her life, predicted bad luck when a mirror which had hung on the living room wall for 20 years fell and shattered. Two days later she won \$200 at bingo and three days after that her husband won \$120 in a football pool.

In Charleston, W. Va., Councilman Y. H. Quick spearheaded the city's campaign against speeders.

The Australian government, about to test new missiles, decided to move a tribe of Stone Age aborigines onto a reservation to insure their safety. An archaeologist associated with the American Museum of Natural History reports that probably the aborigines would have been quite safe in the bush — but one tribesman was killed when a stray missile hit the reservation.

In London a truck careened out of control and hit a baby carriage. A horror-stricken mother watched as the carriage with two-year-old Juli Whymark inside smashed against a wall. The baby escaped without a scratch but Mrs. Whymark had to be treated for shock.

Can normal and paranormal activities of human mind be related in a logical (if speculative) hypothesis independent of magical thinking?

Toward a Unified

PARASCIENCE

By Arlan K. Andrews

IS THERE an underlying principle relating all activities of the human mind — sentience, intelligence, the unconscious, memory — with more subtle paranormal phenomena — extrasensory perception, clairvoyance, precognition? Surely we may speculate that a universal matrix exists in which all these processes and others yet unknown are various expressions of some multifaceted truth.

Recently advances in science and engineering indicate that few if any barriers to expansion of knowledge exist. With this conviction I offer an hypothetical explanation of all paranormal phenomena based on three assumptions:

(1) An assemblage of interconnecting electromagnetic fields* of sufficient complexity establishes a spatiotemporal identity

*The vulnerability of this speculation lies in the fact that there is no electrical evidence to indicate that these systems exist. Nevertheless, it is an interesting, thoughtful hypothesis for a purely physical concept. — *The Editors.*

(STI) independent of the originating mechanism.

(2) Channels of communication exist whereby the newly-created independent entity is affected by the parent organism and vice versa.

(3) Termination of the generating field structure does not necessarily terminate the generated entity.

This concept provides that the electromagnetic fields in the brain would establish a separate entity, the STI, which thereafter is independent of the destiny of the organic brain. Thus we may postulate that the STI constitutes an individual's inner self, variously called the id, the unconscious or the soul. It is generally accepted that the conscious and unconscious minds communicate through memory, sensory transference and dreams. However, at death the STI may continue to exist as the "soul" — thus we have life after death. Whether this new existence would be in-

dividual or a fusion with all other STI's is a speculation on a speculation but ghost stories which have come down through the ages argue in favor of the individual—in some cases, anyway.

In the course of human evolution the size and complexity of our forbears' brains increased until at last Neanderthal man evolved. The STI would account for the apparent infusion of a concept of the hereafter in the Neanderthal culture to which their burial techniques bear mute witness. In any event, we can envision the creation of "soul" in man without intervention by a supernatural power.

Applied to the study of ESP, the STI concept resolves the disparity in observations and present theories. Reincarnation, for example, might be explained as the domination of a previously generated STI over an insufficiently developed one in the growing fetus. Contact with the dead and telepathy could be merely consequences of the methods of communication among the STI's. If STI's operate within different limitations of time and space from those which limit human beings, clairvoyance and precognition would result. A great variety of psychic phenomena could be attributed to the properties of the STI and

its environment.

Many questions arise at this point. If the STI concept is valid what are the inevitable consequences? Do children have STI? Or are there qualifications of experience which constitute a threshold the brain's electromagnetic fields must cross before the

ABOUT THE AUTHOR

ARLAN K. ANDREWS spent his childhood in Little Rock, Ark., and in 1958 at the age of 18 went into a work-study program at White Sands Missile Range in New Mexico, earning a B.S. degree in mechanical engineering in 1964 from New Mexico State University.

While working toward M.S. and Sc.D. degrees he worked for Bell Telephone Laboratories at White Sands.

Long interested in science fiction and occultism he describes himself as a "devout agnostic for 10 years, but now trying to assimilate all data and experiences into a livable philosophy."

His knowledge of science and physics has been brought to bear in the formulation of the hypothesis presented here.

STI is born? Does the STI selectively edit incoming information or does it accept all inputs mechanically? What information does it accept—and why? Does the manner of death affect the destiny of the STI? Does a correlation exist between IQ and individual survival of death? Does the personality impressed on the STI mature further after its generating entity is gone? All of these questions seem insurmount-

able now but perhaps scientific research eventually will find the answers.

If any of these speculations are to be considered seriously a physical basis for the existence of the STI must be granted. The three initial assumptions may be rendered more palatable if certain physical principles are accepted:

The circuit designer does not necessarily understand the function of the overall system of which his design is a minute component. Yet a systems engineer may be able to comprehend the complexity of a process containing thousands of such circuits. Thus, *the whole is usually greater than the linear summation of its component parts.*

A relatively few neutrons may produce an eternal nuclear reaction by the proper excitation of certain nuclei: *A process may continue without the presence of the causative agents.*

The study of random processes and of the reliability of system components indicates that actions or destinies of specified units can be predicted within statistical limits, provided the samples studied are sufficiently large and sufficiently random: *Sufficiently complex systems acquire behavioral patterns not present in simpler systems, solely because of their complexity.*

For persons with enough imagination it is not difficult to envision why complexity alone might create an independent spatio-temporal identity.

Where would it exist in our physical world?

I suggest the STI is impressed into a magnetic field. Whether such a field is local, global, solar, galactic or universal is a matter for further speculation and investigation. In fact, the proof of the STI theory depends on experimentation — experiments with life and with death.

Are there detectable magnetic fields around living persons which cease at death? Are there inexplicable internal magnetic fields within each human body?

Of the millions who die yearly, surely some can be humanely observed in the process with X-rays, infrared cameras, magnetometers, cinespectrographs and the other instruments which have taught us so much about the properties of Venus and Mars. Such an experiment with death could yield new theories on life.

My purpose in presenting this hypothesis is to provide a motivation for speculation. The normal and paranormal activities of the human mind can be related in a logical (if speculative) hypothesis independent of magical think-

ing, without contradicting proven scientific concepts and without dismissing thousands of years of observation. Such a consistent speculation may unify existing knowledge and point

the way to meaningful experimentation.

Perhaps the secrets of life everlasting will be discovered not in the church but in the physics laboratory.



ANOTHER MIRACULOUS CURE?

THE VATICAN has been petitioned by the Lourdes Medical Bureau to declare a miracle in the case of the cancer cure of a six-year-old Glasgow girl. Frances Burns was given only weeks to live when she was taken to bathe in the waters at Lourdes, France, three years ago. The tumors in her body began disappearing almost as soon as she returned home, reports the Associated Press, and now all

traces of the disease have disappeared. Stuart Mann, the Glasgow surgeon who treated Frances, has declared that the child's recovery "cannot be explained in the light of present medical knowledge." Pope Paul VI will be asked to proclaim the cure miraculous. Of many thousands of cures reported at Lourdes, fewer than 60 have been accepted by the Church as miracles.



ROCKHOUND, SPARE THAT TREE!

A FOREST of petrified gingko trees that has survived since the day of the dinosaur is threatened with "extinction" by vandals, reports the *Los Angeles Times*. First discovered in 1931 the fossils in Gingko Petrified Forest State Park near the town of Vantage, Wash., represent virtually the only known petrified logs of the once-abundant gingko trees. Sometimes known as the maidenhair tree (an allusion to the feathery fan-shaped leaves), the gingko long has been considered sacred in the Orient.

"The tree grows nowhere today in the wild," explains park

ranger Harold Benfield. "If gingkos hadn't been venerated by ancient monks in Chinese and Japanese temples nursing surviving specimens in pots centuries ago, the tree would have been extinct long before the birth of Christ."

In an effort to preserve the trees, park officials have put cages around the exposed logs along the trails. It is larceny to remove even a small sliver of the petrified wood but Benfield must be on constant alert. "People would haul off every last piece of this fossil forest if we'd let them," he complained.

The combination of a 10-year-old boy and the renowned British trance sensitive was to make psychic history.

Through the Medium, Mrs. Leonard,

Bobbie Newlove Gives the Clue

By Susy Smith

THE CLUES FOR ONE of the most curious puzzles ever solved were given allegedly by the spirit of a 10-year-old boy through a medium. The story of Bobbie Newlove, if it be believed, is one of the most evidential cases in the annals of psychic research.

It all began with a letter written by Herbert Hatch of Nelson, Lancashire, England to the Rev. Charles Drayton Thomas in September 1932. Thomas recently had published a book entitled *Life Beyond Death With Evidence* in which he presented impressive material received through the noted British medium, Mrs. Gladys Osborne Leonard, and in which he stated his conviction that he had received communications from his deceased father, John Drayton Thomas.

Hatch wrote him as follows: "For 10 years my stepdaughter has lived with me and my wife

and her little boy has been the life and center of our lives. He was particularly intelligent and extraordinarily loving and lovable. A few weeks ago he died suddenly of diphtheria, aged 10. The loss is so dreadful that we feel we must ask you if you can in any way obtain comfort similar to that recounted in your book."

Although Drayton Thomas was a kindly man, generous with his time, he hesitated to try to reach Bobbie Newlove. He was afraid the lad was too young to be a successful communicator and that the results would disappoint Mr. Hatch. Nevertheless, he took Hatch's letter with him to his next sitting with Mrs. Leonard. Once the medium was in trance, Thomas placed the letter in her hands and her control Fedra almost immediately began describing the boy and conveying messages from him.

During late 1932 and the follow-

ing year there were 11 sittings in all with Bobbie Newlove. Most of the time he talked about the ordinary things a 10-year-old would consider important, his toys, his games and most especially his home and his mother. Particularly evidential was his mention of a treasured possession, a salt-shaker in the form of a dog that he had won as a prize and had called his "bow-wow."

The sitting of December 2, 1932, produced material that struck the Hatches as particularly convincing:

Feda seemed to have difficulty describing what Bobbie was showing her. She said, "Will you ask if there is a photograph of Bobbie in a rather peculiar position? I see him full-faced, or very nearly full-faced, but with something in front of him, as if there is a board in front of him. It is as if he had been photographed sitting at the back of something, like at the back of a board or tray or something.

"Will you ask if he had been given something new that he was fond of using or wearing on his head, something round; if it was a cap it had no peak to it. He used to put it on his head and I think he liked it."

The Hatches recognized both these descriptions as applying to the last photograph taken of Bobbie. The boy had been dress-



Trance medium Gladys Osborne Leonard achieved fame when she convinced Sir Oliver Lodge of survival after death.

ed in a costume meant to represent the jack of hearts. Like a sandwich man he wore boards back and front to represent cards. On his head was a round ring with a heart on the front of it. Bobbie had been particularly fond of this crown and had played with it constantly.

In the same sitting Bobbie had complained of an injury to the side of his nose shortly before his passing. Mr. Hatch confirmed that Bobbie was studying boxing and that the usually-careful in-

structor had inadvertently given the boy a blow on the nose that brought tears to his eyes.

This was typical of the communications received through Mrs. Leonard. Each sitting produced such information. Since Drayton Thomas knew none of the details of Bobbie's life the transcripts of the sessions were mailed to Mr. Hatch. Nearly every detail was confirmed as accurate. The fame of the case, however, relies on the one instance of material that the Hatches could not verify at first.

As early as the second sitting Feda began referring to Bobbie's throat and the diphtheria which had proved fatal. But there was something more to it than that, she insisted: "He (Bobbie) feels certain there was something . . . nine weeks before, that wouldn't have seemed important yet it was very significant . . . 'Pipes.' What Bobbie says is just this — 'pipes.'"

The Hatches knew nothing about any pipes. The elder Thomas communicated through Mrs. Leonard that Bobbie felt that the pipes might be contributory to his passing. At the fifth sitting Feda quoted Bobbie as saying that the pipes were "where he infected his system." But Bobbie seemed to have difficulty in explaining exactly where the pipes were. A school

friend had taken him there, Bobbie indicated. Over the next several sittings various clues to the locality were given: "A place where cattle were," "straw in big bundles," "a barn with one side open," and the words "the Delf." The Hatches began to search the area trying to locate the spot Bobbie was describing. When Feda communicated the words "stock" and "Bentley" the search finally was successful.

Above Bentley Street in the direction of the ancient stocks one came to an area known as Marsden Heights. There Bobbie's stepfather found pipes which came out of the hillside and dripped into pools of water. Mr. Hatch learned that Bobbie had been taken there by his school friend Jack a couple of times about nine weeks before he died. Although the water coming from the pipes was pure, the pools very likely were contaminated by surface water and well might have caused the tonsillitis Bobbie suffered immediately before the attack of diphtheria.

This evidence convinced not only the Hatches but the Reverend Thomas that it was indeed Bobbie Newlove communicating. Neither Thomas nor the medium knew anything of Bobbie's life, so the information could not have come telepathically from either of them. The Hatches

knew the other information but learned about the pipes only after Bobbie's communications. They doubted that his friend Jack would have connected the polluted water and Bobbie's later death. There seemed to be only one mind that knew of such a possible connection — Bobbie's.

Thomas published his report in the *Proceedings of the Society for Psychical Research* (Vol. 43, Part 143). Not all psychic researchers agreed with Thomas's conclusions. Baron Alfred de Winterstein felt, "The author seems to undervalue the possibilities of mind reading." If Bobbie's young friend Jack did not make the connection himself, conceivably he had mentioned the pipe incident to some adult who had. S. G. Soal was even more negative: "Such pipes as Mr. Thomas describes are exceedingly common in hilly districts and I feel confident had Mr. Thomas applied Fedas's vague descriptions to the case of another boy who had died of diphtheria in another district his enthusiasm would have led him inevitably to the discovery of suspect pipes and possibly contaminated water into which such pipes usually drip. . . ."

In reply to these criticisms Mr. Hatch pointed out that the correct proper names such as "Bentley" scarcely could be explained by chance coincidence. The description of Bobbie's last photograph he likewise felt was too precise to be a chance hit. He replied to Baron Winterstein as follows: "Telepathy can only be an explanation if by that vague term one here means the power of the medium to read the subconscious thoughts of people (1) whom she did not know, (2) of whose locality in Britain she had no idea, (3) who did not know when the sittings were in progress, (4) were actually over 200 miles distant. I suggest that this hypothesis is too farfetched."

And this is precisely where the case stands today. The psychic researcher must choose between two seemingly implausible explanations. Either the evidential material in the Newlove sittings was all the result of extraordinary ESP on the part of Mrs. Leonard or the mind of young Bobbie survived the death of his body and somehow communicated through the channel of a living mind the facts that convinced his loved ones that there is no death.



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AN UNCANNY CAMARADERIE

By Emily C. Parsons

I NEVER HAVE believed in ghosts or whatever one chooses to call the filmy apparitions some persons claim to see. If there were something that survived bodily death I assumed it had better things to do than linger on our plane of existence! My views altered considerably on the afternoon of August 27, 1969.

I was visiting my aunt, Maud Emerson, in a Boston hospital. She was a terminal cancer patient and the nurse had told me she was sleeping. I approached her bed cautiously and sat quietly waiting for her to awaken. Streams of sunlight filtered through the window behind her bed. Suddenly in that stream of sunlight appeared the transparent but completely recognizable figures of my mother and my Uncle Bert—both dead for more than a decade.

They seemed unaware of my presence as they hovered in shimmering radiance near my aunt's head. When my aunt stirred the "visitors" disappeared. Drowsily Aunt Maud greeted me and then told me a dream she had had in which she and my mother and their brother Bert were racing through the woods beside the Mystic River in Chelsea, Mass., where they had grown up.

I didn't tell her my own experience of seeing Mother and Uncle Bert in the sunlight but I did tell my aunt's sister, Marion Hueter, when she arrived from Virginia.

"I knew that she and my mother were very close," I told my visiting aunt, "but where does Uncle Bert fit in?"

"Oh, the three of them were thick as thieves growing up," she said. "Even in later years, before your time, they had an uncanny camaraderie among them." She laughed. "I remember when we were kids they used to run out to the river and leave me crying behind because I couldn't keep up!"



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Aunt Maud died on May 1, 1968, and a few days before that I dreamed she and I stood before an open door looking into a room where my mother, uncle and grandmother waited around a spot of light on the floor. They pointed to it and beckoned to Maud. Music filled the air and a feeling of peace and tranquility enfolded us. My aunt seemed to be singing in a hoarse crackling voice which suddenly changed to a buoyant lilting quality. In the dream she then disappeared from my side.

When she died I knew her entrance to that other world was as heralded, expected and lovingly welcomed as her entrance to this one had been. — *Randolph, Mass.*

UP THOSE STAIRS

By Barbara J. Loeffler

ALTHOUGH MY mother Irene Whaley and I never were very close she almost worshiped my son, Donny, her first grandchild. She lived only nine months after his birth and in that time she came to see him nearly every day.

Two months after my mother's death on November 13, 1969, my husband Ray and I moved into my parents' home so that Father wouldn't be alone. One afternoon in January 1960, as Donny neared his first birthday, he was napping in Mother's bedroom and I was downstairs alone doing the washing.

Suddenly I clearly heard my mother's voice saying, "Barbara Jean! Get up those stairs!"

I knew I had to move. Scarcely realizing that Mother was dead and could not have said anything, I flew upstairs to Donny's crib.

He was sitting up and choking painfully. With his few teeth he had chewed the nipple of his bottle and it was stuck in his throat. He was blue. I put my finger into his small throat and he coughed up the nipple. His color returned immediately.

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I picked him up and held him close. It came to me slowly that my mother's command had saved my child's life. This could not be passed off as imagination. Now I live with the comforting thought that my mother is watching over my child. — St. Paul, Minn.

HOME SICK

By Gladys F. Ryan

ON THE 15th of February 1971 I lay on my pull-down bed in my small apartment in Los Angeles so ill that when I took my temperature I hadn't the strength to shake down the thermometer. My legs felt as if they didn't belong to me and my breath came in short gasps. I had gone home sick from the office yesterday — or the day before, I couldn't be sure. My automatic watch had stopped because I had been lying still for so long and I didn't even know what time it was.

Suddenly I heard my mother's voice outside the door. "It's disgraceful! My daughter's in there sick and you don't care, any of you!"

I could see through the door as if it were glass. A group of people stood there, silent and immovable as stone. "This place is dirty," my mother continued. "Never been what I call swept. No wonder germs are everywhere."

Then my mother stood beside me, armed with a broom and duster. I heard a siren. "What a racket!" my mother said, poking the fire. But I didn't have a fireplace and it was California and Mother had died two years ago at her home in England. Yet she was here in my apartment, substantial and strangely young.

"You'll feel better when you've had a wash," she said — as she always used to say. She propped me up and washed my face with a flannel cloth. Curiously I began to feel alert.

"You've left the gas oven on and

forgotten to light it. There's a nasty smell of gas in here." Mother opened the window and waved her duster around, just as she had done on wash days in London to whisk the steam out of the kitchen.

"I'm taking you home."

"Can I sleep in your bed?" I felt my lips moving but I couldn't hear my voice.

"Of course, where else?"

Mother put a large quilt around my shoulders and fastened it with safety pins.

"It's a long way back. Of course you shouldn't have married and you wouldn't be here all alone — but spilt milk . . ." She shook her head.

I tried to answer but my throat was dry and I couldn't get the words out. She put on her old tweed coat I knew from years ago. "It's warm and too good to throw away," she always had said. "I'll wear out before the coat does."

"You won't leave me again, will you?" I struggled to say.

"I've never left you. You just didn't see me — and you've been forgetting your prayers and lots of things."

Then Mother had me in her arms and we seemed to fly through the door, down the stairs and away. It seemed I heard Mrs. Parker, the manager of the building, muttering something about gas. . . .

Soon I found myself in Mother's featherbed. No one could remain sick in Mother's home for long. There was a hot water bottle at my feet and a large coal fire glowing in the grate. I counted the squares and cherubs on the ceiling as I had as a child.

Mother was beside me but the light surrounding her was so brilliant I could hardly see.

"You're better now," she said. "You'll be all right. Don't forget I'm not far away."

"Mother," I called but the light

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grew dim and I awoke amongst the shadows of my room.

Someone was banging loudly on my door. I was weak but the fever had left me and I staggered towards the door.

"There's a smell of gas through the building," the manager complained.

"I've been sick. I don't know whether..."

She checked the gas jets but they were off and the window was wide open.

"Can I do anything for you?" she asked.

"No, thank you, I've been taken good care of." — Los Angeles, Calif.

PAUL'S PROMISE

By Amy Roisland

AS I LOOK back over 53 intervening years to 1918 it doesn't seem strange even now that Paul Snyder and I met aboard the ship that was taking us to France. A kind Providence had so arranged it, we thought.

Paul was a "shavetail" assigned to telephone maintenance and I was a member of the Women's Auxiliary of the Y.M.C.A. heading overseas without pay to make gallons of coffee and cocoa and to fry doughnuts for enlisted men.

We traveled with a convoy of zig-zagging ships constantly on watch for torpedo trails. It was inevitable that we began to talk of the possibility of survival on another plane of existence. Both of us were skeptical and neither of us was superstitious. Death was natural, we told each other, to be faced by young and old alike. Why worry? The first to enter that invisible world would let the other know.

My "kitchen" for enlisted men was in the barn of a French farmer near Vignery and we were plagued by

millions of flies who seemed to love my cocoa and doughnuts.

After reaching our respective assignments Paul and I corresponded. His letters were delightful, full of humor, pathos, concern for his men — and concern for me. Shortly he was promoted and we planned to meet in Paris.

Then abruptly Paul's letters ceased. And one day I learned I was to be transferred.

"Please," I begged my superior, a former minister, "see if you can get me a short leave first." I told him about Paul's silence and my concern for him. He was able to get leave for me and I left for Tours where Paul was stationed.

It wasn't easy but finally I found Paul's unit and was directed to an office of sorts. A young soldier-clerk looked at me searchingly.

"Snyder?" He pretended to look through some papers, ruffling them noisily. Then he said, musingly, "Snyder? First Lieut. Paul Snyder?"

"Yes, that's the one!"

"Lady, I'm sorry to tell you this but he was buried yesterday . . . Spanish influenza . . . pneumonia."

I'm not the fainting kind but I don't remember my departure. Hazily I recall many persons trying to help me and after what seemed a long time I was back at my own canteen.

That night, unable to sleep, I lay staring into the shadows of my dimly-lighted room. Suddenly Paul appeared and I cried out.

Smiling, he said, "Don't be frightened, Amy. I'm right here!"

He never appeared again. But many, many times I've felt that he is near . . . very near. — *Upland, Calif.*

THEY ALWAYS SAY GOOD-BYE

By Ralph W. McCarthy

I MARRIED into a family that is overflowing with tales about the supernatural, ESP and visits from

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dear departed relatives. One such story holds that whenever one of the family dies each of the others gets a good-bye message. I always found the stories amusing but never took them seriously until I found myself involved in the very thing I had laughed at.

On September 6, 1967, my wife Valerie and I were in our car on the coastal highway above Santa Barbara on our way home to Los Angeles. We had spent two days at the bedside of my father-in-law, Charles Miller, who had undergone surgery to remove a brain tumor. He was now resting in the intensive care unit at Letterman General Hospital in San Francisco.

Just as a disc jockey gave the time as 5:30 P.M. I began to feel uneasy, as if someone were staring at me. I began to shake and I could smell and taste the intensive care ward we had just left.

I glanced over at Valerie whose eyes were filling with tears. She began to scream, "Do you smell it? Do you? It's the hospital!" I had to pull off the road so that we could regain control of ourselves.

When we reached home we learned that at 5:30 P.M. her father had died.

Three days later the family gathered for the funeral services in Hastings, Fla., and each brought along a similar story of what they were doing at the time of his death. They all began the same way: "When Charles said good-bye to me . . ." So I guess it's true. They always say good-bye. — *La Miranda, Calif.*





New Books

ONE DOWN, THREE NEW
IT WAS with a touch of sadness that I read of the recent demise of *Exploring the Unknown*, one of the few magazines that seemed to compete directly with FATE. It actually is a wonder it survived as long as it did. I almost never saw it on newsstands and for many years it contained a paucity of advertising. It was kept going largely by the efforts of editor Robert A. W. Lowndes. But apparently even the boom in the psychic field was unable to help it overcome the overall depression in the economy.

EXTU, as it was popularly called, from the beginning lacked the budget to attract many of the first-rank writers in the psychic field. It did run frequent contributions by two authors of more than routine interest, however. In its earlier years it boasted a column by the Rev. Stephen Hoeller of California, "Occultism Through the Eyes of Religion," which made consistently fascinating reading. After a while Hoeller dropped out and his place soon was taken by the gifted Jeryl L. Keane, who stayed with it until the end. Mrs. Keane had a background in English Spiritualism which added a fresh viewpoint to her regular articles on spiritual philosophy. And then the long editorials by Lowndes

By
David
Techter



himself always bore the stamp of earnest sincerity although I didn't always agree with his theology or metaphysics. But now the magazine is defunct and I can't but feel the psychic field is poorer for its loss.

COMIC BOOKS YET

BUT WHILE one has gone, three new efforts compete for attention and the buyer's spare change. The most ostentatious bears the legend, "PROPHECY! REINCAR-NATION! HAUNTING! BLACK MAGIC!" If this suggests to you a sensationalized approach to the psychic field you're quite correct. The magazine is entitled *Spirit World* and is allegedly a quarterly. The issue on hand is dated "Fall 1971" and sells at the newsstand for 50 cents (no subscriptions). A psychic comic book represents an expected development in the psychic field. For several months there have been a number of competing comics dealing with oc-

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cult and psychic subjects but the material has been predominantly fiction, although occasionally one of them would present a factual story. (The Chafin Will Case was featured in one I read.) So it seems only a logical extension to present authentic material in comic form. The perpetrators of *Spirit World* are Jack Kirby and Carmine Infantino, otherwise noted for Superman and Batman comics.

The material in this Fall 1971 issue, however, strikes me as rather inept fiction. The authors have done a certain amount of homework; the story on the Nostradamus prophecies is reasonably authentic and most of the other tales are modeled on actual occurrences even if grossly sensationalized. But each story is introduced by or actually involves one "Dr. E. Leopold Maas." If not purely fictitious, "parapsychologist" Maas certainly has kept his name obscure in psychic circles; besides, no researcher with any integrity would permit his name to be associated with the garish illustrations and psychedelic photo montages. (There is even a center fold pastel poster for removal and wall decoration!) One seasoned observer of the psychic field quickly glanced through *Spirit World* and remarked, "It won't last." I tend to agree. The road of sensationalism seems invariably a dead end. But what if Kirby and Infantino had chosen to play it straight with authentic material factually presented? My guess is that *someone* could make a pile of money.

COVERING THE COVENS

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Digest (Hero Press, 153 West 80th St., New York, N.Y. 10024, \$1.00). This magazine-format digest consists of photo-offset reprints of newspaper and magazine articles about witchcraft and related topics, padded with illustrations and a few advertisements. Of particular interest to me are the reviews and listings of a number of volumes on witchcraft I have not encountered elsewhere, published under the heading "CRAFT, OCCULT, NEO-PAGAN PUBLICATIONS."

The number at hand is designated "No. 1" but no indication is given of the intended frequency of publication. Presumably Dr. Martello will produce further numbers when material (and finances) becomes available. Dr. Martello helpfully supplies an answer to the persistent question: "How does one go about joining a coven?" (I wish I had a dollar for each time I have been asked this.) His reply is: "Witchcraft covens are highly selective. Each candidate must qualify. I presently have over 5,000 names of people wanting to join. Many are called, few are chosen. It is not available just for the asking." Friend-witch is not very precise as to how one qualifies to join, except to tell us members must be "compatible, knowledgeable, in complete harmony." If you think this describes you and wish to apply, Dr. Martello will send you a "Coven-Craft Application Form" — provided you enclose a stamped self-addressed envelope with your request, mailed to his address above. I suspect Dr. Martello will be taken aback by how many compatible, knowledgeable and harmonious readers FATE has!

NEW AGE NEWS

THE THIRD publication recently to come to my attention apparently is not all that new since the current number is designated "Vol.



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2, No. 7." This is a tabloid newspaper, *ESP Orbit* (Box 3051, Station D, San Jose, Calif., 95116, published monthly, \$4.00 a year, foreign \$6.00). It always has puzzled me that the psychic world never has supported a first-rate newspaper. With all the conferences being scheduled, all the speakers traveling on tour and all the other timely news, surely there is a market for a newspaper covering these events. Regular readers of this column will recall the numerous times I have announced future meetings I felt would be of interest to FATE readers. But I don't have space to list all such meetings even if I received the material far enough in advance to get the news into print before the meeting dates. A newspaper for this purpose obviously would be desirable.

ESP Orbit comes closest of any of the attempts I've seen to meeting this need. The page devoted to news is done in a professional and dignified manner. I'm sure there's more going on in the field than is being published but then a paper cannot print more news than it garners. It also carries a two-column "speakers' calendar" giving scheduled talks by dates with addresses and phone numbers. Nearly all the meetings listed were in California, a natural reflection of its place of publication. There is no charge for the listings incidentally.

The remainder of the newspaper's eight pages was devoted to columnists. The only names familiar to me were Col. Arthur J. Burks and prophet Ernesto Montgomery. Topics included handwriting analysis, astrology, numerology and metaphysics. The material varied in interest but was uniformly well-edited. Throughout there was a commendable absence of the sensational and the lunatic fringe. This promising publication deserves a wider circulation than it now enjoys. Increased readership should bring broadened

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coverage of meetings outside California and additional news. This strikes me as a project on which psychic organizations throughout the country might cooperate.

OTHER REVIEWS

KING OF THE WITCHES: THE WORLD OF ALEX SANDERS by June Johns, Coward-McCann, New York, N.Y., 1970, 155 pages, \$5.00.

I think witches are sweet. They smile at the Good, frown at the Bad and go around naked a lot. Of course they do have this thing about fertility but golly gee, without fertility this world would be a lonely old place I bet.

Alex Sanders is a fundamental witch. And a fundamental witch is just like a fundamental anybody else—not much given to vast compassion and tolerance for any other path. But this book implies something I have long suspected: all Truth is the same. There are certain universal laws. And these are just as inevitable and irrevocable if you are standing there in a saffron robe, a full-length chinchilla or in the altogether.

But I urge you if you are a witch and feel compelled to bare your soul (you'll pardon the pun), do get June Johns to do your ghostwriting. For if confession of sins is good for said soul, then Alex Sanders stands among us pure as the driven snow. Along life's way that boy left no deviation undeviated. By page 92 he had done everything involved with sex except have a baby. Then for an encore on page 93 he did that. But the amazing Miss Johns handles it as softly as dewdrops trembling on rosemary. Be it known, if June Johns decides to write a book on a lion's-eye view in the arena, I'll be on the lion's side. She's terrific.

This time she tells the tale of a 46-

year-old Englishman who looks a little bit like Charlton Heston, is married to a gorgeous young blond who adores him, and is occupied being a witch. He black-witched for a while when he was a swinging single but that wasn't really very nice and usually leads to a no-good end, so now he does just the white things and none of the black things. He sincerely told Miss Johns his story so she sincerely could write it as a kind of public service for people like me so we could know about all the things we've gone through life being happy without.

Witchcraft — Wicca — is a religion, unique only in the fact no witch ever can stay home from church because she doesn't have anything to wear. And it's lovely to know that as exotic as witches sound, they argue among themselves and are just as mixed up, confused, broke and seeking as the rest of us Christians, Buddhists, Mohammedans, Jews and whichever three among ye have gathered together. It is true that the right coven seldom knows what the left coven is doing. But you know what they have? A secret hug! Any group that has a secret hug can't be all bad.

Actually the only basic difference between witches and the rest of us eschatologists — aside from their wondrous phallic hang-up — is that their crystal ball is pear-shaped. They also insist on doing all things the hard way, like by the light of the silvery moon, on yon stark moor while poor bare feet frost over.

Being a minority group witches naturally are mad at the Establishment. But maybe if they keep on loving each other some of it will spill over into forgiveness and they could develop little bumper signs like "Witch is beautiful."

The only thing that truly concerns me is the possible effect this book could have on the time-honored



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custom of using grandma as a free baby-sitter. Remember the traumatic effects that little Hood girl suffered when her mama sent her through the woods with all those goodies for her grandmother? Well, wait until you read what happened to little Alex when he was just seven and his mother sent him over to dear old Granny's for tea.

It's enough to make you stay home from bridge club.—*Lu Murphy Whitaker.*

BREAKTHROUGH, An Amazing Experiment in Electronic Communication With the Dead, by Konstantin Raudive, Taplinger Publishing Company, New York, N.Y., 1971, 422 pages, \$10.00.

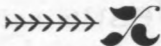
Here at last is the translation from the German of Dr. Konstantin Raudive's 1968 book on the "voice" phenomenon, first reported to American readers by Rolf Schaffranke in *FATE* (July 1970).

FATE readers will recall that in Raudive's experiments disembodied "voices" are tape-recorded in an unknown manner on factory-fresh tape with auxiliary electronic equipment. The voices, speaking swiftly in eerie mechanical cadence, identify themselves by name and they address persons in the recording room in response to questions, thus eliminating the possibility that the voices are fragments of radio broadcasts. Raudive's experiments with the phenomenon seem to show that mysterious beings claiming to be "dead" can communicate with us by electromagnetic means.

The book can be divided roughly into three parts: a section by Peter Bander, one of the directors of Colin Smythe, Raudive's British publishing house, who confesses his early doubts about the voices; a section by Raudive; and the third and concluding part consisting of comments and suggestions by important

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European scientists and theologians.

Raudive recounts his first contacts with the phenomenon and with Friedrich Jürgenson of Sweden, the man who accidentally discovered it. He also gives a short introduction to the voices and to his methods of recording them. Then, in the main part of the book, he presents many of the 72,000 voices he had collected at the time of writing and analyzes their meaning and significance.

The choice of the term "voices" for the phenomenon is unfortunate, for it lends itself to implications of fakery. George Orwell's "tapespeak" or "soulspeak" comes to mind as more concise and descriptive terms — coinages the entities themselves like to employ.

The book follows the scholarly approach of the German text: the conversations of the entities are given in the original — mostly Latvian and German — with references to Raudive's tape library. This makes for a lot of bothersome skipping back and forth for an American reader seeking the English translations. Some of the Latvian tapespeech has the quality of being twice removed from the original, indicating that the translator of the Latvian-born Raudive's work relied on the already-translated German versions.

While Raudive shows healthy scientific skepticism in some cases he is strangely uncritical of other "voices." For example, when entities declare they are Kennedy, Churchill, Lenin, Stalin, Trotsky, Mussolini and Hitler, Raudive accepts their authenticity without qualification. It is altogether possible that these claims are made by puckish spirits opposed either to Raudive himself or to communicating with him.

I also question the exclamation points used to punctuate tapespeak, since they are associated with the expression of a sudden emotion. In many cases they appear to have

been affixed arbitrarily — as the stylistic preference of the experimenter.

The last chapter of *Breakthrough* is the most valuable in that it presents the criticisms and comments of independent thinkers and researchers. Having critically tested the phenomenon and Raudive's methodology, they accept it as scientific fact but differ in interpreting it. Dr. Hans Bender, the psychologist, believes that Raudive's unconscious produces the multilingual voices. The Swiss parapsychologist Dr. Theo Locher on the other hand suggests that the messages may be "pieced together" from Raudive's memory by "elementals" — mischievous, telepathically-gifted entities of an ethically base order and low intelligence. Electronics experts' contributions in this section include useful diagrams of improved means of recording tapespeak.

The diagrammed electronic devices are primitive — somewhat like the first X-ray machines — but the experiment now must be duplicated with these devices to create the impetus for institutional research.

Dr. Raudive's "amazing experiment" has confronted science with an exciting challenge but unless the United States Scientific Establishment, with its vast funding and technical facilities, can be persuaded to take up this challenge, the Jürgenson-Raudive breakthrough into another dimension may remain only another puncture. — *Arsene Eglis.*

HARMONIC 33 by Bruce Cathie, A.H. and A. W. Reed, Wellington, N.Z., 1968, 207 pages.

Harmonic 33 has proved to be a controversial book. Since it was published in 1968 it has aroused interest among UFO researchers and skepticism among mathematicians.

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that alien spaceship crews are busily rebuilding an ancient "grid system" which once existed worldwide. From this grid, buried deep under the ground, the UFOs draw their power while operating in the earth's atmosphere. Cathie believes the original grid was used by earlier civilizations and for extraterrestrial visitors but was destroyed by some natural or man-made catastrophe.

Cathie, a New Zealand airlines pilot, draws upon numerous UFO sightings, historical and modern, in making a case for his grid theory. He relates his own sightings and some of these are quite interesting, apart from any significance they might hold in relation to his theory.

As I am not a mathematician I cannot make knowledgeable comment on the various equations Cathie uses in explaining his ideas. However, I am told by persons I consider reliable that Cathie is far off the mark with some of his calculations.

Much of the author's research revolves around a photograph taken by the American research ship *Eltanin* at a depth of 2250 fathoms (13,500 feet) 1000 miles west of Cape Horn. The photo shows a curiously symmetrical "antenna-like" object which Cathie regards as an integral part of the supposed grid system. This photo has received attention from other directions. Various organizations (including the National Science Foundation) have identified it as a deep-sea life-form rather than an artificial object.

In my personal view, the ideas and events brought forth in *Harmonic 33* merit additional study, no matter how many errors Cathie may have made in his initial presentation. — *Lucius Farish*.

**PHILOSOPHER KING, THE HUMANIST
POPE BENEDICT XIV** by Renée Haynes,
Weidenfeld & Nicolson, London, England,
1970, 246 pages, \$7.50.



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We often credit 1882 as the year which launched the scientific study of parapsychology, for in that year the Society for Psychical Research was founded. Nevertheless, for hundreds of years before that many philosophers, academicians and scientists had been seriously studying and classifying psychical occurrences. One such personality was Prospero Lambertini (1675-1758). First as cardinal and then as Pope Benedict XIV, Lambertini had a deep interest in paranormal processes.

Lambertini's interest had two sides, empirical and academic. For more than 20 years he held the position of *Promotor Fidei* (devil's advocate), holding the responsibility for arguing against candidates for canonization. That Lambertini was a skilled predecessor to the psychical researchers of the 19th and 20th Centuries is quite apparent in his artful arguments and attempts to find normal explanations and sources of error in the evidence of alleged miracles. His writings on normal explanations for spontaneous healings and visions well could be studied today by novice parapsychologists. Probably his work with such cases led him to write *De Canonizatione*, his greatest work and one which figures prominently in Renée Haynes' excellent biography. *De Canonizatione* outlines the various types of miracles, paranormal occurrences and virtues which must be evaluated before a candidate can be canonized. The book includes all the criteria to be used in making such decisions and in addition outlines Lambertini's own views on miracles and paranormal phenomena.

One must be impressed by Lambertini's incredible insight into psychic phenomena. He pointed out that while true prophecy was a gift of God, it could not be turned on and off by the percipient at will. He also noted that the ability to prophesy is

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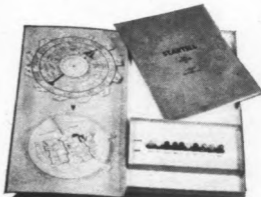
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not correlated with moral goodness, age or sex. (Today parapsychologists provide experimental evidence supporting these views.) Lambertini also wrote that prophecy more often than not occurs during sleep (a fact brought out today by parapsychologists such as Louisa Rhine), and that such messages might be polluted by the thoughts and ideas of the percipient (a problem well known to us today). Lambertini also was aware that apparitions and veridical hallucinations could be subjective though catalyzed by a paranormal process such as telepathy, and that such impressions could be presented in symbolic form.

This is all a remarkably acute portrait of many of the facts of psychic science put forward more than 100 years before the birth of parapsychology. Lambertini's able biographer is a well-known Catholic writer as well as a council member of the Society for Psychical Research and editor of their journal.

Of course Miss Haynes' book includes much more about Lambertini than his interest in the supermundane. Several chapters are devoted to his papal writings, life and philosophy, all equally engrossing. Miss Haynes presents a portrait of Lambertini as a fascinating and scholarly pope and humanitarian in a correspondingly fascinating and scholarly book.—D. Scott Rogo.

ALSO NOTABLE

HYPNOTISM by Walter B. Gibson, Grosset & Dunlap, New York, N.Y., 1970, 124 pages, \$3.95.

Hypnotism is a practical science and its fundamentals are not difficult to grasp. This book, however, has a broader scope than mere instruction. It seeks to acquaint the reader with the whole range of hypnotic phenomena from ancient to modern times.

THE REVELATION OF BAHÁ'U'LLÁH AND THE Báb by Ruhí Muhsen Afnan, Philosophical Library, New York, N.Y., 1970, 222 pages, \$7.50.

Designated "Book I: Descartes' Theory of Knowledge" this volume seems to promise others will follow, although this is not made completely clear. In an exposition of the manner in which Bah'u'llah and the Bab confronted modern thinkers, it discusses Descartes' thoughts on religion, the reality of the external world, and the reality and destiny of man.

THE PHOENIX ORACLE by Dr. Richard Ireland, Tower Publications, Inc., New York, N.Y., 166 pages, 95 cents (paperback).

Dr. Richard Ireland, author, lecturer, diagnostician and modern prophet, is blurred as the "new Edgar Cayce." The autobiographical material is sketchy but the majority of the book is devoted to his predictions and "explanations" of such psychic talents as mediumship, clairvoyance, psychokinesis, etc.

COOKING WITH ASTROLOGY by Sydney Omarr and Mike Roy, World Publishing Company, New York, N. Y., 1970. 200 pages, \$5.95.

Sydney Omarr, perhaps the most renowned astrologer in the world today, collaborating with Mike Roy, who has been cooking and talking about food for years on television and radio, has provided you with a formula for superb cooking. Omarr holds that by consulting the stars you can be assured of the pleasantest companionship and Mike Roy supplies menus and recipes to make your evening a culinary success. They combine their expertise in a "horoscope of hospitality" to guide you in successful entertaining.

ASTROLOGY AND THE MARRIED WOMAN, compiled by the editor of *Everywoman's Daily Horoscope*, Popular Library, New York, N. Y., 1971, 254 pages, 95 cents (paperback).

Have you thought of using your marriage horoscope for guidance in little things: such as choosing a name for your baby, planning your social calendar and choosing the right cosmetics — as well as the important things: managing money, keeping your husband at home and knowing what to do when disaster strikes? Under such chapter headings as "The Real You," "Your Role as a Mother," "The Care and Understanding of In-Laws" and "Your Home" and many more the editors who compiled this book have touched all the bases — and who is better equipped to do it?

ESP DEVELOPMENT by Eugene M. White, 1618 Franklin Ave., Fort Wayne, Ind. 46808, \$5.00.

Seven principles and seven exercises set out in this small book are intended to help you awaken your own extrasensory powers. The pamphlet is nicely produced and while the principles are easy to understand the exercises require deep

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THE LAST DAYS by Robert W. X. Smith. 302 Vidas Ave., Salt Lake City, Utah, 84115, 1970, 120 pages, \$2.25 (paperback).

In its third printing of the 11th edition, *The Last Days* compiles a gaggle of scriptural and secular prophecies relating to "present world chaos," the "second advent," and as a special bonus Ezra Taft Benson's solution to world problems.

THE SHADOW OF THE UNKNOWN by Coral E. Lorenzen. New American Library, New York, N. Y., 1970, 206 pages, 75 cents (paperback).

Well-known UFO researcher Coral E. Lorenzen in this book attempts to assemble a jigsaw puzzle of prophetic dreams, UFO sightings, disquieting encounters with their unhuman passengers, ice falls, bizarre electronic signals broadcast by no human media, new evidence on the Loch Ness Monster — all for the purpose of convincing the most hardened skeptic that the supernatural exists.

VOICES FROM THE EDGE OF ETERNITY compiled by John Myers, Pyramid Books, New York, N. Y., 1971, 256 pages, 95 cents (paperback).

The testimony contained in this book comes from thousands of men and women (almost 100 famous persons among them) who, standing on the edge of eternity, have clearly seen beyond the grave. "But far more important than a mere collection of scientific evidence," John Myers writes in his preface, "to many . . . this book will constitute the dawn of what the prophets of old called 'hope' . . . a goal to ease the mad desperation of purposeless life."

SPIRITUAL HEALING by John Pendragon and George Pasteur, Award Books, New York, N. Y., 1970, 185 pages, 75 cents (paperback).

In documented case histories this book tells the story of one of the world's great healers, George Pasteur. The late John Pendragon's contribution is an exposition of the method and power of a man of immense faith who has cured the "incurable."

CAST YOUR OWN SPELL by Sybil Leek, Bee-Line Books, Inc., New York, N. Y., 1970, 156 pages, 95 cents (paperback).

So you want to be a witch? Sybil Leek, world-famous witch, says that takes a lifetime — but you can learn to cast spells, mix your own love philtres, even become a *femme fatale* . . . In *Cast Your Own Spell* the best-kept occult secrets are revealed in Miss Leek's witty prose.

Report FROM THE Readers

WHO HAS BEEN HEALED?

I would like to hear from FATE readers who can recommend a United States-based "miracle" or "faith" healer whom I might interview for a forthcoming book to be titled *The Healers* and published by Doubleday & Co.

I also would like to hear from readers who have been cured by faith healing and who would like to have their testimonies included in my new book. — *David St. Clair, 5466 Santa Monica Blvd., Box 46, Los Angeles, Calif. 90029.*

David St. Clair is the author of Drum and Candle (reviewed by David Techter in the August 1971 issue of FATE) and Psychic State: California which is soon to be released. — The Editors.

REGRETTABLE TIMING

I'm sure I'm only one of many who regret that Joseph Dunninger saw fit to bring up for reconsideration after the death of Arthur Ford a suspiciously melodramatic old story impugning the integrity of that highly regarded man! ("The Houdini - Ford Controversy," November 1971 FATE).

Dunninger's own alternative speculations and mention of the bad reputation of the tabloid *New York Evening Graphic* do not offset the fact

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that he appears to let the story stand as still possibly authentic.

Would any sane man in Ford's position make such personally damning disclosures to a woman he knew to be a reporter for a sensation-seeking tabloid? And for what purpose? — *Harold Steinour, Oceanside, Calif.*

* * *

If Joseph Dunninger had valid adverse criticism to bring against the late Rev. Arthur Ford considering the Ford-Houdini material of January 1929, such criticism should have been made public at that time — not now, 42 years later, when Ford is dead, unable to defend himself (assuming he would bother to). — *Mariechen Al-An, Evansville, Ind.*

We have done Joseph Dunninger a disservice in publishing his thoughtful article after Ford's death. He wrote the article several years ago and he was perfectly willing that we publish it during Ford's lifetime. We are responsible for getting it into print after his death. However, we feel that it is important that Dunninger's presentation appear for the public record. — The Editors.

WHY?

As Eugene Burr is no longer with us (he died March 21, 1971) I hope Mrs. L. H. Woodard whose letter "The Atlantic Flyway" appeared in your October 1971 issue will let me repeat the unanswered questions which prompted my husband to place in the category of phenomena the two ornithological incidents he described in his article, "Birds Fall on the Empire State" (April 1971 FATE).

Several experts besides Dr. Lee Crandall of the Bronx Zoo who might be supposed to have among their many disciplines some knowledge of the migratory habits of birds could not give a concrete explanation of

what Mrs. Woodard calls an "accident."

Manhattan Island is indeed along the path of the Atlantic Flyway and while the Empire State is the tallest it is not the only tall building on the Island. The tower lights were out and if memory serves there was no fog.

I think Mrs. Woodard is like many other persons who are ready with the answers before they have understood the questions. The questions are these:

Why were thousands of birds drawn to their death by the Empire State — and only the Empire State? Why not the Chrysler Building or R.C.A., Woolworth or any number of other tall towers — all lighted? Why the Empire State twice in 22 years? Why not every year? Is there some unusual force exerted by the Empire State under special conditions presently unknown?

Incidentally, it would be interesting to have Mrs. Woodard's thoughts on the migratory habits of the barley and corn which also were drawn by the fatal pull of the Empire State and only the Empire State. — *Marian Burr, Studio City, Calif.*

KUDOS AND CORRECTION

Just a line to congratulate you on the fine story of the Maya by Carolyn Hatt in the November 1971 FATE. I was very pleased that our photos were used with the article.

Miss Hatt's research has been so clearly extensive that I hesitate to question her work — but I was a little surprised to see reference to the Maya civilization having reached as high as Tula and Teotihuacan (misspelled on your map!). It is true that the Maya influence extended to Monte Alban although other civilizations were dominant there. But Tula is emphatically Toltec and Teotihuacan had many influences but none, so far as I am aware, from the Maya.

Nonetheless, despite this minor

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quibble, we were delighted to see Miss Hatt's good article. — Peter J. Celliers, Director of Public Relations for North America, Mexican National Tourist Council, New York, N.Y.

THE VOCAL SATAN-WORSHIPERS

Although the so-called "objective critic" is indeed a rare bird (if not in fact mythical) Donald Hanlon's lack of objectivity in his review of Arthur Lyons' fine work, *The Second Coming: Satanism in America* (FATE October 1971), is inexcusably unprofessional and defeats the purpose of literary critique.

If such imperceptive evaluation and hackneyed criticism of the Church of Satan had been expressed by one who claimed no practical knowledge of the occult or principles of magic, the lack of insight might be excused. But Mr. Hanlon purports to be an expert. His charge that the Church of Satan "narrows its aims to the achievement of material gain without mention of any form of spiritual illumination" is as trite as it is erroneous.

It has been mistakenly thought that Satanism is concerned only with material accomplishment, forsaking any study towards a higher, more abstract development. The reason the study of material phenomena is stressed is that if magic is to be recognized as a valid and essential ingredient in everyday life, it must divorce itself from the stigma of esotericism.

The world abounds with occultists whose only protection from their persecutors lies in their unfathomable abstractions. Consciously or otherwise, they have chosen the very weapon men of God wield against the multitudes. The occultist's grave mistake lies in employing his studies towards abstract and spiritual development as a means of identity and survival rather than a means of growth and development. The Satan-

ist, unlike the occultist, realizes that survival and its brother, recognition, always have flourished best on a diet of physical trappings and material accomplishments.

Those who would criticize our neglect of the spirit are invariably those who have neglected deplorably their own understanding of the physical world. One day it will be common knowledge that a proficiency in human relationships and material achievements is a prerequisite for magical aptitude. Spiritual religions always have appealed to the have-nots—because one can be the greatest believer on the block and it won't cost him a cent. Similarly, a preoccupation with the abstract ingredients in magic is witnessed in the can-do-nothings because the implication exists that sorcery is an inverse sort of miracle, attainable through swapping a scapular and prayer book for an athame and a course in Tarot reading.

Any implication that the Church of Satan has "borrowed" from Aleister Crowley is viable only in that we consider some of his poetry worthy of inclusion in our rites. Our admiration for Crowley rests on his literary eloquence.

As for The Process, the suggestion that we have "borrowed" from it is too ludicrous to warrant rebuttal. Anyone who has read the literature of the Process should banish the remotest comparison.

Your reviewer states that one should look within himself rather than gaze heavenward or lower his sight toward the Pit. While disparaging my philosophy, Mr. Hanlon is restating exactly what I have said consistently. Methinks he wants to dance but his feet won't let him!—*Anton Szandor LaVey, Church of Satan, San Francisco, Calif.*

I seriously question Donald Hanlon's competence as a book reviewer.

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He obviously is "pained" by Mr. Lyons' intensive research into his subject and shows all the symptoms of a badly bruised ego when he disparages *The Second Coming: Satanism in America*. Without a doubt the book is one of the best treatises on Satanism to be found on bookshelves today.

The doctrines and philosophies of the Church of Satan are based on the highest forms of logic and reason and these doctrines provide the very real goals of anyone who dares to think for himself without fear of the great chiliastic reprisal.

It is all too apparent that Mr. Hanlon has failed in his attempts to penetrate the Inner Wisdom upon which the Church of Satan is founded. — Wayne Forrest West, Priest of Mendes, Order of the Trapezoid, Church of Satan, Huntington Woods, Mich.

* * *

I am surprised and disappointed to see FATE publish such an arrogant dismissal of Satanism as that contained in Donald Hanlon's review of *The Second Coming*.

That Hanlon has a personal axe to grind is obvious but it seems hardly respectable for him to represent his private condemnation of our Church as a book review. The "letters to the editor" section would be more appropriate for expressions born of individual bias.

You are doing a serious disservice by permitting your magazine to misrepresent the integrity of the Church of Satan. It is not our reputation that ultimately is at stake — but rather yours. — The Rev. Michael A. Aquino, Church of Satan, Louisville, Ky.

* * *

I fear that Donald Hanlon's distortions and misconceptions may discourage some FATE readers from studying Arthur Lyons' excellent and informative treatise on a most diffi-

cult and misunderstood topic.

Your reviewer's first faux pas shows up in his lack of understanding of the connection between the film "Rosemary's Baby" and Satanism in this country. By trying to explain the whole matter as commercially-oriented faddism, he diverts his readers' attention from a profound truth: The movie was based on an outstanding piece of best-selling fiction, thus reflecting the readiness of the masses to begin the process of reexamination and then acceptance of the darker side of human nature. Even more important, with this acceptance automatically goes the implication of a complete overhaul of the Judaeo-Christian ethic which has victimized mankind for the last 2,000 years, squelching psychic and social evaluation and its correlate, self-awareness. Indeed, in view of the significance of man's collective encounter with the self-alienation imposed by Christianity, Satanism may well be his last chance to save himself as a species. So are we talking only of commercial faddism?

Mr. Hanlon's assertion that Crowley's philosophy of attainment through the ego has made no impression on the Church of Satan is in error. This is one of the Church's central doctrines. Dr. LaVey's treatises repeatedly stress the fulfillment of the ego, its unrestricted enhancement and how this relates to matters of material gain and overall personal development.

But I suppose what bothers me most about Mr. Hanlon's review is his failure to report the excellent discriminations made by Mr. Lyons. Chapter VIII, devoted entirely to the Church of Satan, begins by noting three ways the Church of Satan differs from other Satanic endeavors, pointing out its unique status as a sophisticated and updated pro-Establishment Satanic organization, totally out of sympathy with cults of the



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Charles Manson variety. By failing to point this out in his report, your reviewer leaves the reader with the impression that Mr. Lyons lumped the Church of Satan with all other forms of Satanism, when in fact Mr. Lyons went out of his way to avoid leaving such an impression. Furthermore, in the final passages of Chapter VIII Mr. Lyons presents a positive image of Dr. LaVey in terms of his sincerity and dedication, then associates Dr. LaVey's philosophy with some passages from the eminent Rollo May's book, *Man's Search for Himself*. Despite all this, Mr. Hanlon states that Mr. Lyons' book gives rise to a picture of Satanism in America "as hollow as the Christian dogma which it claims to differ from widely."

Mr. Hanlon professes to sanction a philosophy which strikes a balance between "thou shalt" and "thou shalt not," pointing the finger to Satanism as an unbridled "thou shalt" philosophy. Could Mr. Hanlon have missed the passage in *The Second Coming* (page 179) where Mr. Lyons reported that the Church of Satan preaches that indulgence must be tempered with good judgment and that its philosophy demands weighty amounts of personal responsibility?

In conclusion I would like to rewrite Mr. Hanlon's last paragraph in which he hopelessly confused heaven, hell and the process of looking within. I would say, "As growing numbers of people frantically look downward, which is in fact symbolical of looking within, they will discover the true heaven which they once mistakenly thought was upward and outside of themselves." — *Adrian-Claude Frazier, Priest of Satan, Aurora, Colo.*



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