

TRUE STORIES OF THE STRANGE AND UNKNOWN

February 1974 60¢

Mississippi Report: Terror Aboard a UFO	David Techter	36
Death Follows the Black Dog	Phillip M. Perry	43
Uri Geller, Space Age "Magician" Part III	James Crenshaw	49
The Lucky Day We Missed the Boat	Edna White Chandler	60
Mystery in Acambaro Part II	Charles Hapgood	64
Vicar's Dream Finds a Killer	David Edwards	76
Fundamentalist Attack on the Psychic World	J. Gordon Melton	85
The Witch's Revenge	Adelaide Weese	91

FEATURES

I See by the Papers	Curtis Fuller	7
No One Living Knew	Hereward Carrington	48
Shocking Record		59
Spirited Music		63
Parallel Tragedies		75
African Cure for Theft		78
True Mystic Experiences	The Readers	79
Corporation Cursed		90
Misery Midst Money		92
My Proof of Survival	The Readers	95
New Books	David Techter	103
Report from the Readers	The Readers	123

Mississippi Report:

TERROR
ABOARD
A UFO

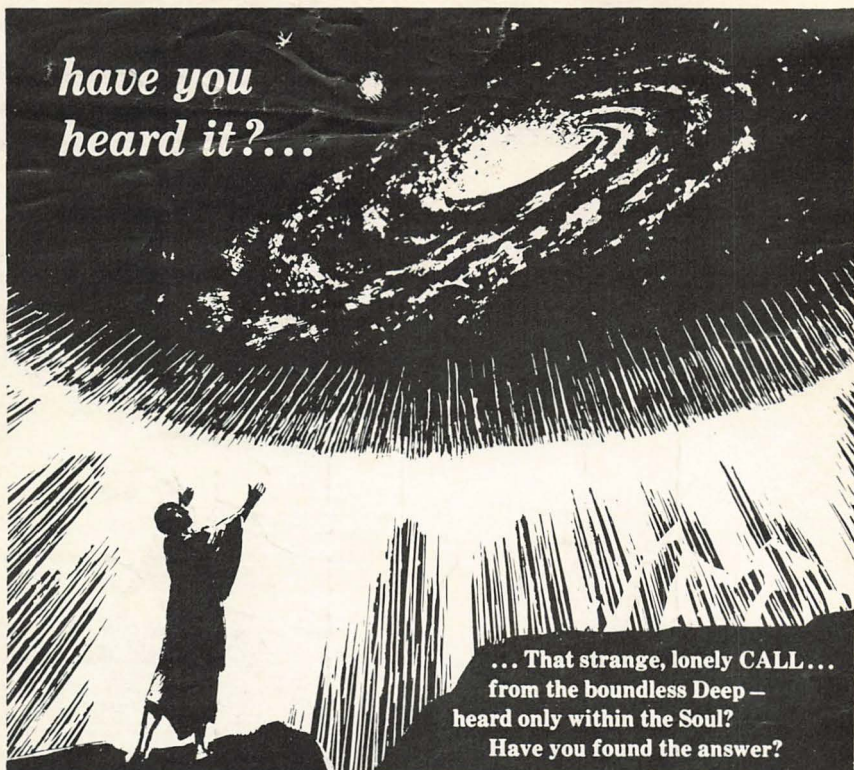
ONE OF the most bizarre but best authenticated UFO "contactee" stories came from the Gulf Coast port of Pascagoula, Miss., in October 1973.

Charles Hickson, 45, and Calvin Parker, 18, were fishing from an old pier on the west bank of the Pascagoula River. About 7:00 P.M. they watched a strange aircraft approach until it hovered just above the river. They say the vehicle was "fish-shaped, about 10 feet square with an eight-foot ceiling."

As the now terror-stricken men watched, three creatures emerged from the UFO and appeared to float toward them. Hickson and Parker describe the aliens as five feet tall with pale silvery-gray, wrinkled skin but no hair; below their two eyes they had pointed noses and slit-like mouths. The creatures' ears also were pointed. Their arms ended in "crab-like claws" with which two of them seized Hickson and the third grabbed hold of Parker and carried them into the strange craft. Both men report they were . . .

(Continued on page 36)

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I See by the Papers



Curtis
Fuller

QUOTE OF THE MONTH

"Early in the summer of 1968 near the Demilitarized Zone in Vietnam there were a series of UFO sightings which set off quite a battle, with an Australian destroyer taking a hit. The best answer the Air Force could find was heavy temperature inversion which apparently caused a return on a radar screen that moved about the same speed as an aircraft. I think it's nothing. I think it's atmospheric."

—U. S. Air Force Chief of Staff
Gen. George S. Brown

DESPITE THE hoaxers, theorists and timid little men parroting establishment maxims, early fall of 1973 seems to have witnessed the headiest UFO flap in years. Both press and police gave it extensive coverage

and if the reports streaming across our desks are correct, a new era in public and official acceptance of this great sky mystery is dawning.

Predictably the Air Force scoffed. Overconfident psychics told where and when the next sightings would take place and hundreds of persons showed up but the UFOs did not. A dozen different natural explanations were offered — any of which might be true in individual cases. But many of the sightings were sound: it is hard to fault them.

Choosing from among hundreds of reports flooding police stations in Central Ohio in mid-October, Ken Chamberlain, Jr., a photographer for the *Columbus Dispatch*, set out to investigate a glow in the sky over southwestern Franklin County about 10:00 P.M. on October 17. He was on Big Run Road south of the Outerbelt when he saw what he believed might be a lone UFO. He stopped his car, set up his tripod and began taking photographs using a Nikon F camera with a 640mm Novoflex telephoto lens. His film speed was not given but his exposures were $\frac{1}{8}$ second at f:5.6.

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Chamberlain's pictures show four objects, one brighter than the others. His sequence of photos shows them changing positions in relationship to one another. Even as he was setting up tripod and camera the objects veered upward rapidly, changed shape and turned gradually away from him. Chamberlain has photographed both military and commercial aircraft on many assignments and he is convinced the objects he saw were not conventional aircraft.

"I was scared," he said later. "I didn't know what it was. I just knew I had to get a picture of it."

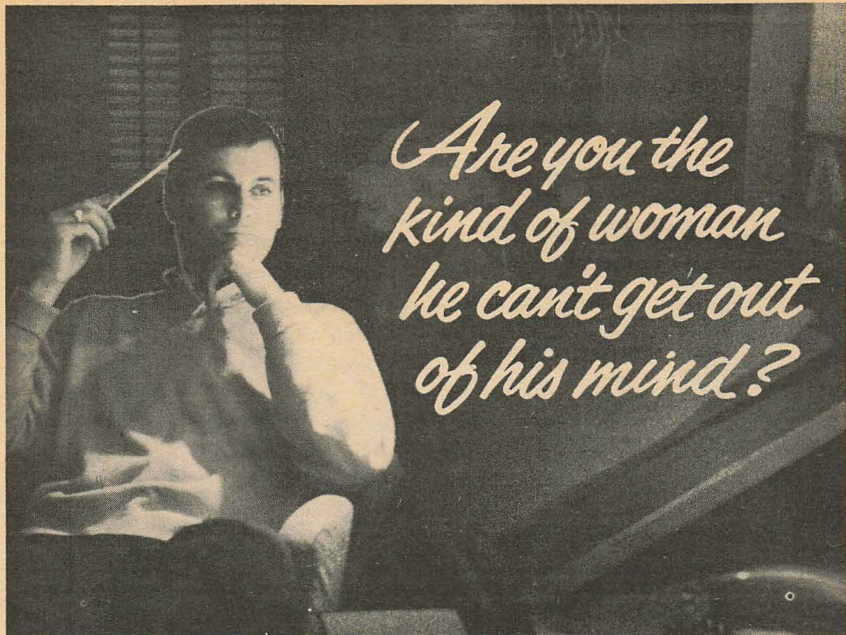
Chamberlain's photos show only lights. The first of three photos shows four crescent shapes in a sort of diamond formation. The second shows the four shapes changed to resemble inverted "V's" now in a linear formation. The third photo shows the "V's" as squiggly lines, looking a little like snakes, but still in linear formation. In each photo the second object from the lead is much brighter than the other three.



MANY EXPLANATIONS

SO HERE'S a typical UFO mystery! How is it explained?

A very common explanation says it's space "junk" burning



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up as it reenters the atmosphere. Dr. Ralph Buice, an astronomer at the Fernbank Science Center in DeKalb County, Ga., points out there are about 3,000 pieces of satellite debris still orbiting the earth from many launchings. "Conceivably a satellite that breaks up could deposit a cloud of ionized gas in the upper atmosphere, perhaps 70 miles above the earth, that would glow and take several hours to dissipate," Buice said. He did not mention Mars or Venus, but some other astronomers did.

Then there are the weather balloons. A radar sweep (generally radar shows nothing) near Pine Bluff, Ark., followed by an alleged visual police verification, showed a leaking weather balloon, with blinking lights attached, that was beginning to fall to earth. Another resident of Pine Bluff determined that a formation of "glowing" objects was actually a flock of geese illuminated by the city lights.

Coinciding with the heaviest sightings in the Southeast, around the middle of October Eglin Air Force Base officials announced high atmospheric rocket tests which they said would release glowing clouds of red, green, blue and yellow gases at two hour intervals, these effects to be visible from Memphis to Miami and from Charleston, S.C.,

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Many explanations must be considered with tongue in cheek. Lamar James of the *Pine Bluff* (Ark.) *Commercial*, whose explanations include the leaking weather balloon and the flock of geese, quotes an unnamed officer speaking for Adams Field who said the strange blinking lights north of Pine Bluff could be explained by navy camera balloons which flashed orange, blue and white lights while taking pictures.

"The balloons are operated by remote control and can be stopped over an area while pictures are being taken," the officer reportedly told James. "It is very interesting if you watch the thing 'cause it's lit up like a Christmas tree and creates a bright beam."

Don't you believe it! This statement brings all the "explanations" into question. For, we assure you, dear readers, neither the Navy nor anyone else has camera balloons which can be operated by remote control and stopped over an area while pictures are taken. It simply can't be done!



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less, like practical jokers everywhere, they raise their opinions of themselves by making others look foolish.

In Xenia, Ohio, three silvery creatures were seen walking along Route 35. Police came and together with 20 other persons, some still clad in nightclothes, spotted a red flashing light on a hillside. The officers gave chase and caught two boys wrapped from head to foot in aluminum foil with makeshift antennae attached to their heads, wearing gas masks and carrying red flashing lights. The third boy got away. Some fun!

Prof. Howard Woody of the University of South Carolina art department made a big balloon out of metallized mylar. Police were called when it landed in an elderly woman's yard near Camden, S.C. Attached to the balloon was Professor Woody's card referring them to his "Atmospheric Sky Sculpture Research Project."

Near Greenwood, Del., traffic backed up for miles as motorists stopped to watch a bright orange disk. It turned out to be a seven-foot hoop dotted with orange lights that was powered by a fire department generator. Five local volunteer firemen were charged with disorderly conduct.

So everyone has his jollies. A mysterious green glowing cyl-

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inder is identified as a motorist's flare. In Mississippi they identify the light as swamp gas. One weather bureau official implies that all reports come from people who are soft in the head. Near Union City, Tenn., two railroad workers find three helium-filled balloons tied together with a tinfoil tail — indicating still another prank.

But there remains a residue of hard core cases, truly mysterious sightings, strong indication that something "out there" is crying for explanation.



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Walter Sullivan in the *New York Times* stated that the signals were received in the form of pulses several times a day, each time lasting several minutes. Prof. Samuel Kaplan of Gorky University was the first to report the signals and rule out any man-made satellite as their origin.

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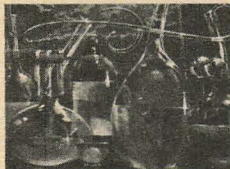
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been discussed in Russia for months. The Russians inquired if they came from American satellites and apparently were told "no." But, of course, this does not rule out the possibility that the space vehicle was a clandestine venture, Sullivan said.

Meanwhile, J. Allen Hynek, the Northwestern University astronomer, called for an official U.S. agency to monitor and investigate UFO reports. He said the proper organization would be the National Aeronautics and Space Administration (NASA) but doubted they would do it unless so directed by Congress.

Hynek fears continued multiplication of sightings "could set the stage for a panic situation."

He told UPI "there's no place for citizens to go and make a report to. The police don't know how to handle it, and in some places they are almost abusive. They'll ask a guy what he's been drinking.

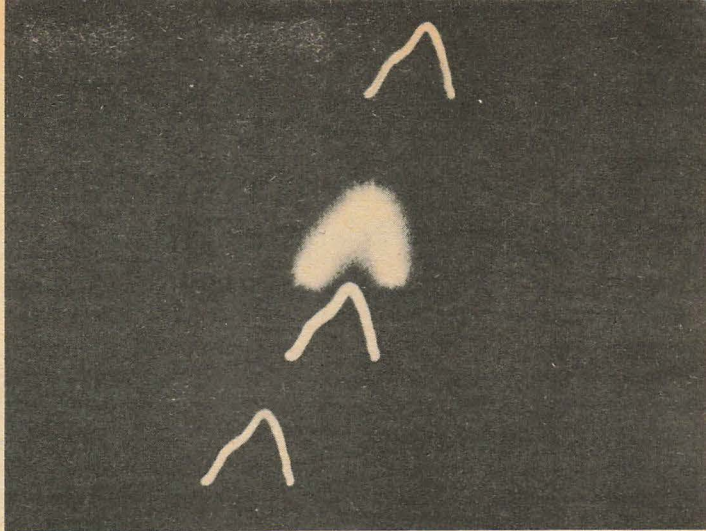
"At least somebody should keep track of what is going on — making a record of the reports and plotting them on a map. I wouldn't mind being sort of a Ralph Nader of UFOs. I wonder how he gets his money."



TOO DETAILED TO BE TRUE?

SINCE THERE are far too many sightings to describe

Photographer Ken Chamberlain, Jr., shot this photo of four UFOs over southwestern Franklin County, Ohio, on October 17, 1973. (UPI Photo)



them all we are selecting a few of the best with an attempt to give them some geographical distribution.

In the Simi Valley of California, Gary J. Chopic, a regional consultant for a large oil company, gave an extraordinarily detailed description of a five-minute view he had of a UFO on Thursday evening, October 4. Chopic was driving home, from his job in Los Angeles, on the Simi Valley Freeway when he saw what he thought was a blimp hovering just above the mountain peaks on the Santa Susana Pass. As he watched the object seemed to drop behind the hills a half mile away to the west.

Chopic saw nothing as he began his descent until he observed what seemed to be a cloud of dust rising from a canyon below

the westbound lanes of the freeway. Curious, Chopic stopped, backed about 50 feet, and got out of his car. There, no more than 80 to 100 feet away, he says, he saw a "grayish, pink vehicle about 50 feet long and 30 feet wide, hovering about 10 feet off the ground, swaying like a boat at anchor."

Chopic found colors difficult to discern in the evening shadows but could make out a large insignia covering the entire side of the "craft."

He told Bob Engen of *The Enterprise Sun & News* that "it looked like a huge V with progressively smaller V's inside the larger figure, with alternating light and dark between the lines." It occurred to him these might not be insignia but a series of vents. No windows or

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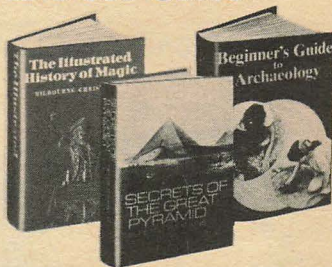
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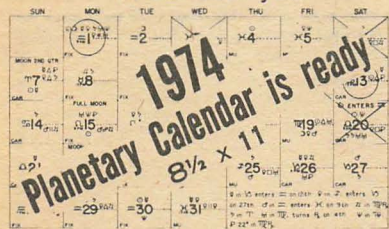
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doors were visible. A hose-like object about eight feet long and a foot in diameter dangled from the bottom but was short of reaching the ground. At the top of the object Chopic says he saw a "clear, glass-like bubble approximately three feet in diameter which swiveled like a ball.

"From inside the bubble I could see a light-colored object moving around, and as I continued to look an individual came from the opposite side of the machine, crawling around the side toward the front—the narrower end of the craft. He looked up toward me and scrambled to the other side of the craft and disappeared. But just about the time he spotted me I heard a clicking sound which lasted two or three seconds, sounding something like an automatic weapon from a distance."

The creature Chopic described looked like a human of normal dimensions, he said, and seemed to be wearing a sort of wet suit, but Chopic suggested he might have been wearing nothing. After the occupant entered the object it began to make a whirring sound and was enveloped with a fog-like substance that Chopic said had a sweet smell. "Then, as though it had all been a dream, the object was gone, the fog and its accompanying scent dissipating almost immediately.

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I looked up and all around, but I saw nothing."

Chopic had a police officer accompany him back to the site but there was no visible evidence.

In retrospect this account seems almost too good to be true.

Chopic professes not to believe in extraterrestrial spaceships and thinks there must be a rational explanation for what he saw.

Although no one confirmed Chopic's sightings, another report, of a "cigar-shaped object" spotted above a range of mountains about five miles east of the site where Chopic saw his UFO, had come in to the Community Safety Agency the night before.



THE OHIO CONCENTRATION

IN OHIO, on successive nights in October, hundreds of UFO reports came in. Sightings began in the Cleveland area on October 1, increased markedly around the middle of the month and culminated with a sighting by Gov. John J. Gilligan on October 15.

On Thursday night, October 11, about 9:00 P.M., a tremendous sonic boom was heard all the way from Maryland to Western Indiana. The shock lasted several seconds and possibly consisted of three separate shocks. Shortly after midnight there was

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a second boom. It was suggested the sounds came from a meteorite, since seismographs did not show an earthquake. The important thing here, however, is that at least three Ohio counties were swamped with UFO reports both before and after the 9:00 P.M. shock wave.

Troy Patrolman Early Thomas and about 100 residents of Troy watched a hovering red, green and white object in the southeastern sky around 8:45 P.M. Two other Troy policemen saw a flashing green object with a red flame about 4:45 A.M. Friday morning. The latter was flying on a north-to-south trajectory and disappeared within 10 seconds. Whether there was any connection between the sonic boom and the rash of sightings remains a question, however, because the previous night, October 10, at least 15 sightings were reported from Southwestern Ohio (without a boom).

Typical is this report by a New Lebanon Township officer who called Montgomery County Sheriff's Deputy Michael Sullivan and described an oblong object covered with lights. "It appeared stationary in the sky at about treetop level for several minutes." When the officer tried to shine his cruiser spotlight on it, the UFO zoomed toward him and then shot straight up into the air

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and disappeared — after the officer prudently turned off his spotlight.

Sullivan said the various sightings lasted from seconds to as long as 12 minutes. He told UPI "they would be behind the trees and come up and fly away . . . as if you startled it or something. No balloon, helicopter or kite can move that fast or has that many lights attached or can go so quickly in a straight-up direction."

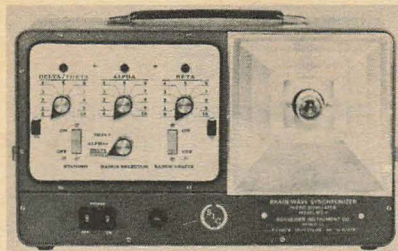
On Sunday night, October 14, 80 UFOs were reported from West Central Ohio and described variously as "grayish discs with red and bluish-green lights," as "oblong" or "blimp-shaped" or "orange-colored objects" or as having "red lights around the rims with a blue flame—or flare coming out the bottom."

Madison County Sheriff's Deputy Robert Hunter and Roger Spencer, a state employe, saw separately what they both described as a huge oval amber light with a bright white band about the middle. Spencer, who works in the Bureau of Criminal Identification, estimated the object he saw hovering near the Bureau offices at an altitude of only 500 feet was 600 feet long. It dipped, then climbed rapidly and disappeared toward the west. Scott Luzzak told Franklin County sheriff's deputies that he and

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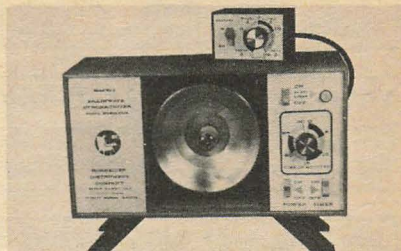
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three other persons observed a
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telescope. It remained stationary
for a while, flashing a light atop
a circular body, then it suddenly
disappeared.

**THE GOVERNOR'S SIGHTING**

GOVERNOR Gilligan and his
wife were driving home from
their summer home in Michigan
when they saw a UFO on Route
23 near Ann Arbor. "It was a
vertical beam of light, amber-
colored, and we watched it for
35 minutes. It couldn't have been
a reflection. It would fade out
and get bright. I'm absolutely
serious. I saw this. It was not a
plane, it was not a bird, it didn't
wear a cape, and I really don't
know what it was."

The next night, Tuesday, Oc-
tober 16, Mrs. Shirley Johnson of
Chillicothe said three UFOs
forced her off the road. "The kids
and I were driving home from my
mother's home when three huge
lights, two white and one green-
ish, zoomed down. Two white
lights were on either side of the
car while the green one was in
front. The kids were screaming
to go back to Grandmother's and
I was scared to death. I never
saw anything like it. The lights
suddenly rose in the air and left.
There was no noise."

Two police officers in Green-

field, Ohio, chased separate UFOs for more than five miles according to the UPI.

"The one I chased was about 100 feet in diameter and glowed with a real bright light," said Patrolman Mike Conklin. "It had a red area on top of it, as if it was overheated. There was a dull humming sound that increased in frequency as the object increased its speed."

Police finally received so many calls they stopped trying to keep track of them.



POLICE BEGIN TO LISTEN

THERE WAS a tremendous concentration of sightings all across the country between October 15 and 19, although one interesting sighting was reported in late September.

Sheriff's Deputy P. L. Pilalas of Shelby County, Tenn., was driving with his partner J. O. Davis on U.S. Route 70 just east of Memphis when they saw a craft overhead. Its altitude was 500 to 1000 feet and two bright spotlight beams were focussed forward and two red lights were at the extremities.

"We couldn't see the craft itself, but only its lights," Pilalas told UPI. "I contacted the dispatcher to see if we had any metro helicopters up in the area. His answer was negative; all

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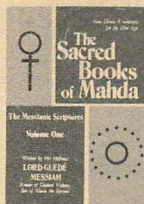


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units were grounded. . . . We let our blue light shine twice and then stopped. The vehicle then flashed its white beams twice and then both the white lights and red lights went out. It just disappeared. It made a whirring-type noise for about 30 seconds to a minute, then it was gone."

On Monday night, October 15, three Tennessee state troopers spotted several objects that gave off a brilliant white glow as they flew. Their patrol dispatcher on Signal Mountain called Fort Oglethorpe police about 9:30 P.M. and told them UFOs were heading their way. Two Fort Oglethorpe officers, Frank Frills and James Holder, and their dispatcher Mrs. Bonnie Perry ran outside their headquarters building just as three objects raced across the sky. The descriptions all matched.

That same night in Louisiana sheriff's deputies chased five orange-red flying objects for 12 miles through the piney woods in Washington Parish. "One of our deputies was scared pretty bad," said Deputy Michael Moore. "He turned on his red lights and they came down at his patrol car. He turned them off and they just vanished like a cloud."

On October 16 sheriff's deputies in Sussex County, Va., watched two objects yo-yoing up and down in the moonlit sky. One

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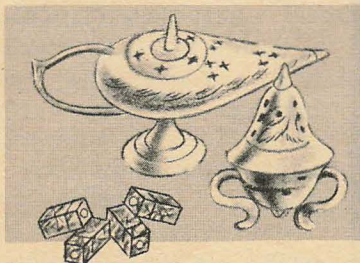
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was cone-shaped and the other oblong. There were blinking blue, red and orange lights.

Constable Charles Delk of Hattiesburg, Miss., was called to a country home about midnight by a frightened woman. He was trying to reassure her when suddenly he saw a flying object "as big as a two-story house." It resembled a toy top. "It was a big old tall thing with yellow lights around it . . . It was probably 250, 300 feet in the air . . . Damnedest thing I seen in all my 45 years," he told New Orleans *Figaro* reporter Bill Elder. He chased the object nearly 30 miles in his patrol car and finally was able to drive directly beneath it. At that point all the electrical apparatus on his patrol car ceased to function.

A group near Gadsden, Ala., including 11 Civil Defense members, a state trooper, a city policeman and two reporters watched a large flying object for nearly two hours early in the evening of October 16. The craft seemed to be about "the size of a house, rectangular in shape, with red, white and blue flashing lights. A weather balloon was said to be in the area at the time but the object did not behave like a weather balloon.

That same evening a Gadsden policeman reported he and his partner fired seven shots at a

UFO which was hovering over the Republic Steel Plant in that city. After three shots had been fired, they said, the craft began revolving and then disappeared.

A sheriff's deputy in Carver County, Minn., early on the morning of October 18, reported a triangular object which appeared to have two rockets on its side which were burning with a white-blue hot flame.

Mound, Minn., patrolman Bradford Roy described what may have been the same object—he said it looked like a flying pancake triangle with a flashing red light underneath and two very bright white lights on its tail.

There were a lot of trigger-happy people shooting at UFOs.

In Athens, Ga., Paul Brown said he watched a UFO land on a highway and two four-foot, white-haired creatures get out. As the creatures reboarded their craft he fired two shots from a pistol at them. He said, "I was shaken." He was shaken!

Ray Lawhorn of Brooks Community near Griffin, Ga., fired several shots at a gold-colored lighted UFO "as big as your head" which drifted toward his house and vanished into the ground, leaving a burned spot. "I was about scared to death," Lawhorn said. "I went back to bed."

—Curtis Fuller.

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Dr. James Harder of the University of California (left) and Prof. J. Allen Hynek of Northwestern University flew to Mississippi to investigate the UFO.

MISSISSIPPI REPORT:

TERROR aboard a ufo

By David Techter

Photos courtesy of United Press International

What has silvery wrinkled skin, pointed ears and crab-claw hands?
We don't know. But reports say they landed down south!

ONE OF the most bizarre but at the same time best authenticated UFO "contactee" stories came from the Gulf Coast port of Pascagoula, Miss., in October 1973. The story first was called to the nation's attention by an Associated Press account on Friday, October 12, and during the days following a flurry of reports continued to come from southernmost Mississippi.

On the evening of Thursday, October 11, Charles Hickson, 45, and Calvin R. Parker, 18, residents of Gautier just west of

Pascagoula, were fishing from an old pier on the west bank of the Pascagoula River that bisects Jackson County. Both men work at Pascagoula's W.B. Walker Shipyard where Hickson is a foreman. Their fishing trip was uneventful until about 7:00 P.M. when both men noticed a strange aircraft emitting a bluish haze about two miles away. They watched the craft approach until it hovered three or four feet above the river. They later described the vehicle as "fish-shaped, about 10 feet square with

an eight-foot ceiling."

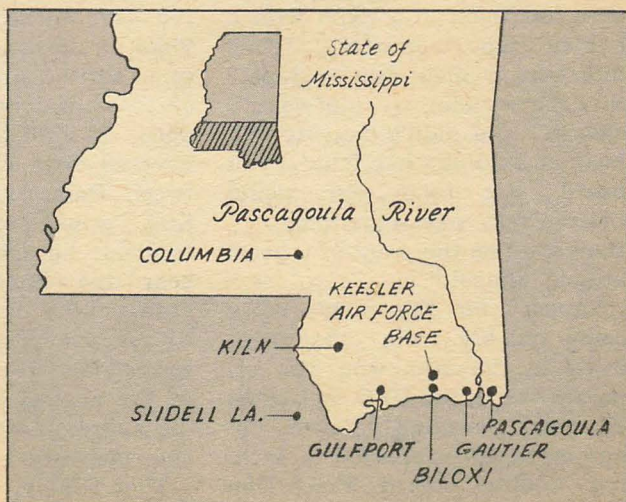
As the now terror-stricken men watched three creatures emerged from the UFO and appeared to float toward Hickson and Parker who describe the aliens as five feet tall with pale silvery-gray, wrinkled skin but no hair; below their two eyes they had pointed noses and slit-like mouths. The creatures' ears also were pointed. Their arms ended in "crab-like claws" with which two of them seized Hickson and the third grabbed hold of Parker and carried them into the strange craft. Both men reported they were immobilized and "scared to death." Parker apparently lost consciousness as they entered the craft and can-

not recall what occurred after that.

Hickson states that he and Parker were inside the craft for 15 to 20 minutes. They were placed on the floor and examined by "what looked like a large eye." The creatures turned them over apparently to complete the inspection and then took them back to the pier. Although the creatures had legs their movements appeared more like floating than walking or swimming. Hickson did not hear the aliens use words; he heard only a buzzing noise. After redepositing the men on the pier the three creatures returned to the strange craft which "left in a flash."

At this point Parker revived

Besides UFOs, southernmost Mississippi is best known for shipbuilding and shrimping.



and the two men, badly shaken, had a drink to settle their nerves. Then they telephoned nearby Keesler Air Force Base to report their experience but were told the air force no longer investigates such cases and it was suggested they contact the sheriff's office. Hickson and Parker made their way to the Jackson County sheriff's office where their story was met with understandable incredulity.

Capt. Glen Ryder, who first questioned the men, said he thought they were "pulling my leg. We did everything we knew to break their stories," he adds, "but both stories fit. If they were lying to me, they should be in Hollywood."

Deputies took statements from the two shipyard workers and then left them in a room with a hidden tape recorder. "They didn't know they were on tape," said Barney Mathis, chief deputy sheriff, "and didn't indicate any hoax or anything like that. If you heard this tape you would believe they saw something . . . they were on the point of a heart attack almost."

Support for the men's story came quickly from other residents in the area who also reported seeing the UFO that same Thursday evening. Three unnamed persons reported to Jackson County Sheriff Fred Dia-

mond that they had seen a UFO from their car when riding near the location where Hickson and Parker were fishing. "These three included a preacher and a former Pascagoula councilman," said Diamond. "It (the UFO) was flying low in the direction where the two men were." The *Birmingham News* (Alabama) of October 16 identified one witness as service station attendant Larry Booth although it is unclear if Booth was one of the three men in the car or was an independent witness.

A later report named still another witness. Judson Kirke of Pine Bluff, Ark., was visiting in Gautier, Miss., in October. Early one evening his sister-in-law and an unnamed teen-aged girl called him outside to see an object in the sky. Kirke described it as "like a large searchlight on some sort of aircraft." The three of them watched the UFO for about 10 minutes as it silently hovered over a marshy area between Pascagoula and Gautier. Kirke would have dismissed the incident, he said, if he had not heard the report of Hickson and Parker "the next day." Thus if Kirke's memory is accurate he spotted the UFO the same night as the alleged kidnaping and in the approximate area where the two men were fishing.

That Friday, October 12, news

Meteorologist James Thornhill of Columbia, Miss., claims UFO caused his radar to jam on October 14.



reports of the two men's story set off a nationwide flurry of interest. After all but ignoring UFOs in 1971 and 1972 the nation's press now gave prominent space to sightings in a number of states but the Pascagoula incident really made the headlines.

A Louisiana police official came forward with a report that perhaps is relevant to the Pascagoula affair. Lt. Robert A. Lonardo of the Orleans Parish Criminal Sheriff's Office reported that on Monday, October 8, he, several deputies and a number of civilians had seen a "huge

light" hovering about 800 to 1,000 feet above the Avery Estates section of Slidell, La., about 70 miles west of Pascagoula. Witnesses observed the brilliant large object for about an hour during which radio transmission was jammed. Unlike the Pascagoula UFO, however, the craft over Slidell reportedly made a "rather high-pitched whirring noise."

On Friday Hickson and Parker were taken to the military hospital at nearby Keesler Air Force Base outside Biloxi. Doctors particularly checked for indications

of radiation damage but the two men appeared to be in good health and to have suffered no physical harm from their experience. Their nerves were badly frayed, however, and both men stayed home from work for several days before they recovered.

On Saturday, October 13, two noted scientists arrived in Pascagoula to interview Hickson and Parker. Dr. James Harder, an engineering professor at the University of California at Berkeley, came at the behest of the Aerial Phenomenon Research Organization (APRO) in Tucson, Ariz. Dr. J. Allen Hynek, chairman of the astronomy department at Northwestern University in Evanston, Ill., and author of the authoritative volume *The UFO Experience*, joined Harder in questioning the two witnesses at the Walker Shipyards. During the four-hour interview Dr. Hynek hypnotized both Hickson and Parker in a effort to completely recover their memories of their Thursday evening encounter. After the session Hynek remarked, "There is no question in my mind that these men have had a very terrifying experience. Under no circumstances should they be ridiculed. Let's protect these men." Harder agreed.

Harder and Hynek talked with the two men again Sunday morning before leaving Mississippi.

According to Associated Press reports, before departing Dr. Hynek told them, "There was definitely something here that was not terrestrial. Where they are coming from and why they were here is a matter of conjecture but the fact that they were here on this planet is beyond a reasonable doubt." United Press reported that Harder said, "These are not imbalanced people. They're not crackpots. There was definitely something here that was not terrestrial, of the earth."

Even as the two scientists were flying home reports of UFOs seen in the area continued to come in from the Gulf Coast of Mississippi. The best authenticated report came from meteorologist James Thornhill of Columbia, Miss., about 115 miles northwest of Pascagoula. On Sunday night, October 14, Thornhill said he picked up "what I thought to be an aircraft" on his radar screen. "It got rather close to the station, about three miles," he continued, "then it became stationary and all of a sudden my radar just completely jammed."

On Monday, October 15, Professor Hynek, back in his office in Evanston, was besieged by newsmen wanting further details of his investigation. Under pressure from incredulous questioners Dr.

Hynek began to back away from the earlier positive statements quoted by the Associated Press. He told the *Chicago Sun-Times* that Hickson and Parker were telling the truth but the interpretation was uncertain. "Terrifying experience of some sort, yes," he stated. "But captured and taken aboard a strange craft from another planet? It's premature to say anything like that."

Meanwhile, in the early hours of Tuesday morning, October 16, John Lane, 18, of Gulfport, Miss., about 40 miles west of Pascagoula, was driving his cab along U.S. 90 about 4:00 A.M. when the vehicle unaccountably stalled and the lights and radio went dead. Lane then spotted a strange craft out over the Gulf of Mexico. The UFO came in, passed about 100 yards over his cab and landed on the highway in front of him. He described the vehicle as about two cars long and shaped like "an oval platform with a dome on top, fluorescent bluish-green in color and bordered by blinking lights."

Terrified, Lane locked his doors and lay down on the front seat. "I couldn't move," he told the *New Orleans States-Item*. "I felt like I was wearing a straight-jacket." Then he heard tapping on his windshield and saw the claw-like hand of a "giant hairless flesh-colored monster."

The creature's head had "two shiny spots and slits below the spots." He also said the monster's skin did not wrinkle when it moved.

The next thing Lane remembers was more tapping, this time by another cabdriver who had stopped to see why Lane's cab was stalled on the highway. Police Chief Craig M. Monroe, Jr., of Gulfport, had his officers check out Lane's cab but they could find no physical evidence to support his story. The cab's electrical system appeared to be operating normally.

"I'm not going to call anybody a liar," said Monroe, "but I'm going to have to have one of those things scratch on my window before I believe it."

Late on that same Tuesday, October 16, a UFO landing was reported by a terrified farm family in adjacent Hancock County. Mrs. Frances Necaise told Associated Press that a UFO "like a house, all lit up" landed in a field near their home along the Kiln-Picayune Road, about 40 miles west of Gulfport. The craft had "three glowing windows and several flashing windows," she said. Her 18-year-old daughter Carmen blamed the UFO for starting a small fire in the soggy field. Fire officials tended to blame trash burned earlier in the day for the fire but newsmen

noted that the field was slushy from rain and considered it unlikely that an earlier fire could have flared again.

On the heels of news reports of the Hancock County landing Leonard Stringfield, former air force researcher and information coordinator for the Air Defense Command before Project Blue Book was abandoned, made a statement. He said the description of the aliens given by Hickson and Parker was strikingly similar to one given in 1955 by a Cincinnati man who also reported seeing UFO occupants. The matching descriptions are more than coincidence, he feels. However, United Press International points out in their release of Stringfield's remarks that a book by Stringfield, published 18 years ago, contains an illustration and description given by the Cincinnati witness and raises the question of whether Hickson and Parker perhaps had seen Stringfield's book and based their description upon it.

The landing in Hancock County was the last report of a UFO in Mississippi that was anything more than an unexplained light in the sky—but the week's events were enough of a nightmare for the local authorities.

Sheriff Fred Diamond expressed chagrin that the air force no longer takes an interest in UFOs.

"I've done everything I can do," he told reporter Frank Sikora of the *Birmingham News*. "If the air force lets this thing go, then I'll let it drop."

Further checking was done, however. According to the *Chicago Sun-Times* of Wednesday, October 31, a lie detector test was given to Charles Hickson. Scott Glasgow, a polygraph specialist, said he apparently "is telling the truth as to what he believes he saw." Parker did not take the test, presumably because he fainted and does not remember anything after that.

Some persons have expressed concern that the rash of sightings might cause a panic. Professor Hynek cautioned, "I'm worried that it could lead to a panic situation and this country is uneasy enough as it is. People could go off half-cocked and imagine the country was being invaded." Hynek called for an international group of university scientists to seriously investigate UFOs.

The attitude of the local residents in Mississippi perhaps is best summed up by John Lane's remarks, made following his encounter with the crab-clawed alien, "I'm still puzzled. I don't believe they're from this planet. I used to think this whole thing was a bunch of foolishness but I don't now."

A FAMOUS feature of the topography of the state of Connecticut is a range of cliffs near Meriden called the "Hanging Hills." Towering over the city, these rugged cliffs are part of a state park and this status — along with their uninviting aspect — has helped to preserve them from desecration. When the fog rolls in and hides the heights no one goes near the area and in fact, few persons visit

DEATH follows the BLACK DOG of the HANGING HILLS



"If a man shall meet the black dog once it shall be for joy;
and if twice it shall be for sorrow; and the third time . . ."

By Phillip M. Perry

the forbidding cliffs in any weather. And then, too, there is the matter of the black dog.

The crux of the tradition concerning the black dog of the Hanging Hills is this solemn admonition which I found in an 1898 issue of the long-defunct *Connecticut Quarterly*: "And if a man shall meet the Black Dog

once it shall be for joy; and if twice it shall be for sorrow; and the third time he shall die."

The story has been handed down from generation to generation for centuries. Even today a body occasionally is found at the foot of the cliffs. "The deceased fell while hiking," the newspapers say — but many Meriden

citizens attribute such a death to the black dog and his dirty work.

The roots of this belief in the black dog are obscured by time but the phenomenon has baffled the residents of central Connecticut for three centuries. According to Mrs. Bernice C. Morehouse, Curator of the Meriden Historical Society, "There have been many reports by many people who claim to have seen him and through the years there have been several bodies found in the area which have certainly been cause to wonder!" Wonder or not, the connection between the stories of eyewitnesses and the discovery of bodies at the bottom of the cliffs is too coincidental.

W. H. C. Pynchon, a scientist writing before the turn of the century, described the beast he saw: "It is a short-haired black dog of moderate size with nothing particularly noticeable in its actual appearance. Yet there are two signs by which it is ever known: Men have seen it bark but have heard no sound; and it leaves no footprints behind it on the dust of summer or the snow of winter.

"Yet there is a third sign. It is told in different words by different people but the result is always the same: a man will see the dog three times and the third time he shall die."

Pynchon not only saw the beast himself but he attested to the deaths of others who saw it. His account was first published in the *Connecticut Quarterly*:

"It was late in the spring of 1890 that I visited West Peak in the Hanging Hills for the first time. I was then a student at Harvard and the work in geology that I had taken up made it desirable for me to visit this locality. At that time I had heard nothing of the legend . . . I hired a horse and wagon suitable for the trip and started out for the Peak in the best of spirits. From Meriden the road runs for about two miles in a generally north-west direction and then turns north into a deep valley lying between West Peak on the west and Notch Mountain on the east.

"At the farther end of this valley there is a seldom used road which turns toward the southwest again and winds up the easy slope at the back of the peak. Guiding myself by the maps which I had brought with me, I reached this road and there got out of the wagon to examine the vesicular lava of which there was a good outcrop at that point. I had been on my knees pounding away . . . to get a good cabinet specimen and had just gotten up to straighten my back when I noticed, trotting up the road, a dog.



The rugged perpendicular heights seem to "hang" over Meriden, Conn.

"I suppose he might have been called black, but it was the same degree of blackness you see in an old black hat that has been soaked in the rain a good many times. His lineage was evidently uncertain. I think that, like the young man mentioned by Tennyson, he was 'too proud to care from whence he came.' But he seemed friendly and when I drove on he insisted on following the wagon. . . .

"I took a great liking to that dog. In the first place he was so quiet. Not once in all that day did I hear him bark, even when a calf beside the road tried to

coax him into a fight. And he was so light of foot! Though the roads were very dry I did not see a puff of dust rise from his feet as he trotted along. . . .

"And this is how I met the black dog the first time—for joy."

Pynchon did not visit the Hanging Hills again for three years. Then he recounts how he happened to see the dog once more.

"In the third year after my first visit, the evening of February 5 found me and my friend Herbert Marshall sitting again before the fire in the hotel where I had stopped before. It was then

that I heard for the first time the story of the black dog. Marshall had been all over the region . . . in his work for the United States Geological Survey and he had climbed West Peak many times and at all seasons of the year.

"We talked until late that night . . . and he told how he himself had twice seen a black dog upon the mountain, but he laughed at the legend, saying that he did not believe in omens. . . ."

In the morning the two men journeyed to West Peak, retracing the road Pyncheon had taken earlier. "We did not reach the Peak until about 11 o'clock," he wrote, "and then we found the woods on the back so choked with snow that it was impossible to make any considerable progress through them, so we determined to try to make the ascent on the southern face. This portion of the mountain is much steeper but it is free from forest and the mass of broken fragments of rock which runs up to the foot of the cliffs affords a fairly good foothold. The cliffs themselves are pierced by many clefts broad enough in many cases to admit a man, while in some cases the clefts have been broadened by erosion into actual gorges.

"The sharp bracing air put life

into us and we went at the ascent with enthusiasm. It was hard work, for many of the fragments were insecure and snow is always uncertain stuff under the best conditions, but in the course of an hour we were at the top of the talus and under the foot of the cliffs. Here we found one of the narrow ravines . . . which gave a chance for further ascent and then the fun began. But at last, by scrambling, crawling and wriggling, we got to the top . . . (where) we found that the wind had risen and was blowing fiercely from the northwest, whirling the snow in great clouds over the plain below us

"So long as we were in the sunlight we went on with some courage, but when we passed into the shadow of those black cliffs, courage seemed to die in our hearts and we struggled on blindly through the drifted snow.

"Marshall was in the lead and I was following as best I could when he suddenly stopped and without a word pointed to the top of the cliff. There, high on the rocks above us, stood a black dog like the one I had seen three years before, except that he looked jet-black against the snow wreath above him. As we looked he raised his head and we saw his breath rise steaming from his jaws but no sound came through the biting air. Once, and

only once, he gazed down on us with gleaming eyes and then he bounded out of sight. I looked at Marshall. His face was white and he steadied himself against a rock, but there was not a tremor in his voice as he said ruefully, 'I did not believe it before. I believe it now; and it is the third time.'"

Shortly thereafter Marshall, numb with cold, slipped on a pile of loose talus stone. The plunge to the valley floor 1,000 feet below killed him.

Pynchon's account ends here and we can only guess at the outcome of his personal association with the black dog. The Meriden town records do not show that a man by the name of Pynchon was killed at the Peak. Possibly he did not return to the Hanging Hills to risk seeing the dog a third time.

* * *

NOW, A century later, we can take a fresh look at the circumstances surrounding the phenomenon of the black dog, a phenomenon that still exists in the minds of the local residents and possibly in reality as well.

I visited the Hanging Hills in early February 1972 and closely examined the area involved in Pynchon's account, especially surrounding West Peak. My survey showed that Pynchon's geography was exceedingly accurate.

The "seldom used road" of which he wrote is still in existence, although today it is overgrown with weeds. Local legend holds that the road was an ancient Indian path.

Some explanation is in order regarding the talus mentioned by Pynchon. It is the same type encountered on other mountains of volcanic origin. Each spring when melting water expands in the cracks of volcanic rock small stones are set loose, few of them more than two feet in length and a foot in width. Through the years these rock fragments pile up to create a steep mound of dangerous stone.

Not only is the talus likely to slip and slide but the sharp edges of the stone are deadly. These talus slopes, the bane of hikers, are particularly dangerous during the winter because the ice and snow make the slope look secure and hard. Actually, once the slope breaks loose a stone slide is inevitable. Almost certainly it was a talus slide that caused the death of Pynchon's friend Marshall.

Many questions haunt any investigator studying the phenomenon of the black dog. How did the story get started? Who was first to see the dog?

No one can offer definitive answers. "It is a legend dating to the last part of the 19th Century

at least and perhaps earlier," says Warren F. Gardner, editor of Meriden's *Morning Record*. The Meriden Historical Society has records of many sightings and deaths attributed to the beast, some dating in the 18th

Century and earlier. But none of the accounts tells more than Pynchon's and none of them gives us the slightest clue as to how the dog came to be at West Peak or who was the first to see him.



NO ONE LIVING KNEW

By Hereward Carrington

AN UNJUSTLY forgotten experiment involving the celebrated Polish clairvoyant Stephen Ossowiecki (1877-1944) appeared in the *Revue Metapsychique* in 1936. In 1925 a certain Monsieur Jonky gave his friend Prosper de Szmurlo a tied and sealed packet for use in an experiment with Ossowiecki whose feats of psychometry had created a sensation at the International Psychical Research Congress in Warsaw in 1923. Owing to various interruptions the planned experiments with Ossowiecki were discontinued and Jonky's packet was put away.

When M. Jonky died some years later, de Szmurlo remembered the proposed target object and found it stored in his desk drawer. In January 1935 — 10 years after Jonky had prepared the packet — de Szmurlo had an opportunity to run tests with the clairvoyant in cooperation with the Warsaw Society for Psychical Research. Particular interest attaches to the packet from M. Jonky as at the time of the experiment no living person knew what the packet contained.

Under test conditions, merely by holding the packet in his hand, Ossowiecki gave a detailed account of it. He gave the texture

and color of the small box inside the wrappings, the number of seals on the string and the nature and color of the stones within the box which he declared were of meteoric origin. He went on to describe M. Jonky (whom he subsequently identified at once among 16 photographs laid before him) and remarked that Jonky must have been enjoying a cup of tea at the time he made up the packet as he included some minute lumps of sugar at the last moment. He concluded by stating that he felt that Jonky had died in a violent accident.

The experimenters then opened the packet and confirmed each of the clairvoyant's statements except for the lumps of the sugar and the nature of Jonky's death. That evening de Szmurlo wrote up his notes of the sitting and subjected the packet to further scrutiny. For the first time he noticed certain sticky spots on the inner paper that examination proved to be sugar. Next he noted the newspapers that had supplied the outer wrapping and in them found an account of a disastrous airplane crash, the apparent source of Ossowiecki's incorrect statement concerning Jonky's death.

Author James Crenshaw (left) vouches for Geller's psychic abilities from his own first-hand observations.

URI GELLER SPACE AGE "MAGICIAN"



Under controlled conditions this Israeli psychic has dematerialized objects and apported banknotes.

By **James Crenshaw**
Photo by Robert R. Mickelson

PART THREE

TELEVISION producer Alan Neuman sat talking to a group of business executives about the unbelievable powers of Uri Geller, the former Israeli paratrooper who seems to be able to bend and break metal objects merely by concentrating on them. Uri, who was present at the meeting, sat quietly listening to the discussion. The businessmen were highly skeptical. No

one appeared to notice that Uri was concentrating. Then something happened that caused them all to come to attention.

Three paper clips on the desk in front of them started to unbend and straighten out—by themselves. No visible force was being applied. The clips seemed to possess life of their own.

Uri, according to Alan Neuman, was sitting on the other

side of the room. How could he cause the clips even to move without touching them, much less to straighten themselves?

Finally one of the skeptical observers remarked, "That's a good trick. What else can he do?"

Then they said they would like to get a magician to see if he could duplicate the "trick" or figure out how it was done.

"I told them that was nonsense — this was not a parlor game," said Neuman.

The above incident happened in New York in the spring of 1973. About that same time, Helen Kruger, writing in New York's *Village Voice*, told of a gathering in the Manhattan apartment of Judy Skutch, president of the Foundation for Para-sensory Investigation, during which Uri Geller demonstrated some of his usual telepathy and psychokinetic phenomena.

Miss Kruger handed him a brass L-bracket she had brought with her. She described the bracket as being a 10th of an inch thick with sides measuring one and one-half and one and one-fourth inches in length.

None of the men present could bend the metal piece with his hands. It would take a vise, one suggested.

Uri tried to bend it by stroking it. He stared and concentrated.

"Come on, baby go!" he commanded, according to Miss Kruger.

Nothing happened, although Uri insisted it would eventually. The bracket was left on a coffee table while he went on with his demonstration of telepathy. A little later he indicated that something had happened to the L-bracket. It had!

"It was scrunched almost flat," reported Miss Kruger.

Uri explained, "Sometimes it starts working when nobody's looking."

Uri did not mend any broken watches or dematerialize objects at that meeting. However, he did a "trick" that was almost as spectacular. Miss Kruger had brought along a heating pad that long since had ceased to function. Uri got it to work, presumably in the same way he "repairs" watches, by holding it in his hands. She reported the pad "still works."

She also was mystified by the way her tape recorder acted up in Uri's presence. She declared, "The tape kept streaming out of the cassette." This never had happened before.

Dr. Andrija Puharich, who has studied Uri Geller both in Israel and the United States, says he has had hundreds of strange experiences with him, incidents perhaps untestable in the labora-

tory but nevertheless impressive. For instance, a weird experience with a tape recorder led to the discovery of Uri's dematerialization powers.

"I started doing deep hypnosis studies on him to find out who he is and what he is," said Puharich. "When I probed to the depths, this dematerialization phenomena occurred.

"The first manifestation began after I had recorded the proceedings. When the session ended the tape vanished out of the recorder!"

I did some probing on my own by asking Puharich a few technical questions about the recorder. It was a portable cassette machine weighing about seven or eight pounds with a transparent enclosure through which the cassette could be viewed. Dr. Puharich gave these further details:

"When Uri came out of hypnosis, I started to play back what he had said during the induced hypnotic state. As we were playing the tape it vanished right out of the inside of the recorder. We didn't see the vanishing procedure. We just saw that it (the cassette) was playing and then it was gone."

"The sound went off?" I inquired.

"Yes, instantly. There was no pause but we didn't see anything

occur," the doctor replied.

Uri thought Puharich was playing a trick on him.

"It took me about two months to convince him that I was not," declared the doctor. "He thought I had some kind of trick machine. It's a whole comic story. It is an incredible tale of detective work.

"He had to be convinced I wasn't tricking him, although I was easily convinced he wasn't tricking me. It would fill a thousand pages of notes to describe the logical procedures by which he became convinced I was not tricking him and I became convinced he was genuine so that we both trusted each other."

Another tape recorder incident is even more startling. The first occurred in Israel. The second, involving the same small recorder, happened in Munich in October 1972. This is how Dr. Puharich described it:

"The recorder simply vanished in my hotel room while I was alone. This was in the Schloss Hotel in Grunewald, a suburb of Munich.

"Uri was living in an apartment in Munich. I had been working with him in his apartment that evening and I got back to my hotel, carrying my tape recorder, about midnight. I checked some passages on the tape and left the machine on a table.

While I was getting ready for bed the recorder disappeared in front of my eyes.

"That didn't bother me too much, because I knew that it was probably associated with Uri but I missed the recorder. It was an expensive item and a major research tool.

"Next day I saw Uri around noon. Of course, we had a laugh because we had been through dozens of these incidents before."

Uri and Puharich went to a restaurant for lunch with several others including a writer, Miss Melanie Toyofuku, who was working on a motion picture script about Uri.

"In the restaurant her scarf disappeared," Puharich continued. "She was certain she hadn't lost it but had no proof of this. It had been on her lap. We searched all over and couldn't find it."

Around dusk they went to the area of Uri's apartment. Yasha Katz, Uri's manager, had parked his Mercedes near the apartment. According to Puharich, all four doors of the car were locked.

"As we walked up to it, there was my recorder on the right-hand side of the front seat. The scarf that had disappeared was neatly folded on the tape recorder."

Another Puharich story also

seemingly defies credulity.

"I was in Tel Aviv doing some hypnotic work with Uri. He was on a bed about nine feet from a table where I had placed my wristwatch. He jumped up from the bed and in an instant my watch, which had been lying on the table nine feet away, was clamped tightly on his wrist."

The startled doctor reacted quickly to be sure that what he had seen was a genuine paranormal manifestation.

"I asked him to dematerialize the watch from his wrist back to the table. This I had under my visual observation. I observed his wrist and one second the watch was there and the next it was gone and back on the table."

The problem for researchers is that Uri cannot always produce such phenomena on demand.

"He cannot always say he will do something and it will happen but it happens within a given framework," said Puharich. "Let's say he puts his mind to doing a thing, such as materialization. It may occur within an hour or a month. But his batting average is high. Sometimes he works quite hard and long to get a result."

In December 1971 on one of his trips to Israel Puharich took along a valuable movie camera but left the case for the camera

behind in Ossining, N.Y., because of excess luggage weight. In Israel, he discovered he needed the case badly, especially to protect the camera while working in the desert.

"I asked Uri if he could bring the case to me," said Puharich. "He told me he would put his mind to it and try to do so. About 14 or 15 hours later it was in Israel. It showed up in his room and he brought it over to my hotel. It was mine. It was marked. There was no question about it.

"You have to stretch your mind far, far, far to imagine how his brain in Israel could locate, focus on and dematerialize an object in my home in Ossining and bring it thousands of miles to Israel, where it was reassembled and brought to me."

Uri, incidentally, never had been to the United States at that time.

Such so-called spontaneous phenomena make interesting telling. With a legal approach, which would include extensive cross-examination of witnesses and a certain amount of detective work, they could have considerable value. Channeling the phenomena into the laboratory is another matter. Even Uri Geller admits that his demonstrations often depend on the persons around him and frequently do not produce the results he wants

when he wants them.

In the spring of 1972 he gave a demonstration for students on the Berkeley campus of the University of California.

"I had a big attendance there," said Uri. "I felt fantastic vibrations there. It was amazing. These were students and they were young and open-minded. There were about five watches sent up to me and I fixed them all. I don't know what was the matter with them but they testified afterward that they were fixed. I can never be sure but most of the time the watches are repaired."

The demonstration at Berkeley was described as a "tremendous success."

In May at Ohio's Kent State University Uri did not do so well. The *Akron Beacon Journal* reported he "failed to deliver on some of his advertised psychic powers like the ability to bend metal through mental concentration alone" and that "more than half the mind reading and metal bending stunts Geller attempted failed."

The same report stated that Uri "could not 'repair' several broken watches, as he had promised."

Among the 1500 students present was Steven Pemberton who was graduated from Kent State in June with a B.A. in English.

He described the Geller performance as "disappointing" but explained, "The atmosphere was not conducive to this type of demonstration. The evening was extremely warm and humid and the air conditioning was not working. In addition to the heat, (the University Center ballroom) was overcrowded and people were constantly leaving and returning throughout."

Nevertheless, he said he thought Uri "was impressive and definitely has a gift." He referred particularly to Uri's telepathic experiments during the evening, some of which were successful or partially successful. Uri was able to "flatten to a certain degree" one ring brought to him by a member of the audience but was unsuccessful with other rings.

Uri himself remarked to the audience, "I'm very bad today. It's the heat. The room is too hot."

Mrs. Daniel Medkeff, of Cuyahoga Falls, Ohio, took issue with the newspaper coverage of the demonstration. In a letter to the editor she wrote: "In reply to the statement that he does not repair watches, I would like to offer the personal testimony of my husband who placed a watch on stage with Geller. My husband had been told the entire works would have to be replaced in this

watch, which had not run in four months. In this case the watch is still working 24 hours later."

Some analysts believe that whether Uri succeeds or fails in his demonstrations is not in itself important. Rather, they feel the fact that he cannot always produce, that he sometimes fails, that he frequently cannot predict what he will do or when is much more significant. If he were an ordinary stage performer his routines would be completely repetitive and, like most magicians, generally successful, they say.

In contrast, Uri Geller does not have the suave and confident stage presence of a professional magician. Instead, says Dr. Puharich, who has observed him carefully in this country and Israel, "He is rather slow and a little awkward in his act and he doesn't always succeed. And he tells his audiences beforehand, 'I never know if I'm going to make it or not but I will try.' He is 180 degrees away from any kind of stage magician you have ever seen."

However, Puharich's approach to a comprehensive study of Uri's potentialities is strictly scientific — that is, the studies will be done under controlled conditions by authorities whose experimental and observational methods can be used as the basis

for valid conclusions.

According to the plan the work will be done through a research committee and a scientific advisory group composed of leading scientists from such institutions as Cambridge University in England, Columbia University, the University of California, McGill University in Toronto and Stanford University in California.

Puharich explained, "During a pilot program, the primary emphasis will be on the collection of data and the carrying out of controlled experiments which will produce scientifically usable data on the alleged paranormal energies of individuals in areas such as healing, telepathy and DBP (direct brain perception) in general.

"The two committees also are vitally concerned with developing a theory of consciousness with predictive power testable by experiment."

It is hoped by studying such phenomena as those of Uri Geller and others capable of producing psychokinetic effects (such as the movement or displacement of objects by mind power) the scientists may be able to devise a theory to explain the phenomena's role in nature. A whole new view of physics and, in fact, the nature of matter could conceivably result.

Puharich also says, "It is hoped that research on DBA (direct brain action) will initiate a revolutionary era in the scientific study and understanding as to the nature of man. Preliminary data and conclusions with respect to DBA indicate that this power can be a useful tool with which to reexamine some of the basic laws of physics."

Capt. Edgar Mitchell's Institute of Noetic Sciences in Palo Alto, Calif., likewise is being programed to explore the whole range of unusual paranormal phenomena, including psychic and psychokinetic manifestations. His *noetic** approach emphasizes the total nature of consciousness.

"We are using the word in a very general sense," said the astronaut, "implying consciousness and intuitiveness. We are applying the word here to mean ways of knowing or the study of consciousness. It also takes in the rational and neurological processes of thinking.

"We have to weld together a methodology involving the hard sciences as well as the behavioral and social sciences in order to look at the subject matter from a holistic point of view.

*The adjective *noetic* is derived from the Greek word *noesis*, having to do with intelligence, or in the Platonic interpretation, "the highest kind of knowledge or knowledge of the eternal forms of 'ideas,'" (Webster.)

"I see this approach as a melding of the objective and subjective technology, bringing in a new method that allows us to be careful, thorough, yet at the same time recognizing the nature of the phenomena we are dealing with. As a result I am intending to push an entirely new methodology in which we work both with the sensitive and the objective observer, so that each one will recognize the problem of the other in producing and interpreting phenomena.

"There is no question in my mind that whatever our observations and our deductions they have to be compatible with the science we already understand. We are not going to successfully destroy everything we know about science. We may shake the foundations of it a bit by going from a materialistic paradigm (model) to a consciousness paradigm, because I tend to think consciousness is primordial. It does not emanate from matter. The reverse of that is true. But because that is going to shake up the fundamental paradigm it doesn't invalidate everything that has already been done. So we have to strike a proper balance."

Experiments with Uri Geller will embrace research in the nature of consciousness, as indicated by one test that included both physical and mental aspects of his

abilities. Uri tells this story about his and Puharich's experimenting with what is called astral projection or out-of-body travel.

"My body was lying on a bed in Ossining, N.Y., but actually I felt I was walking somewhere else in another body. But it felt like my own body. I didn't pinch myself or anything like that to prove it. I was just too amazed at the whole situation — that it was really happening."

What really happened was that, while in the out-of-the-body state, Dr. Puharich directed him to go to Rio de Janeiro.

"Andrija talked to me while I was on the bed in Ossining and I heard it mentally wherever I was. I met people and talked to them and asked for money," Uri said.

I asked how he was able to do this, as he did not know Portuguese. Uri declared that Puharich continued to speak to him telepathically, sending words in Portuguese that he was to repeat. (Puharich visited Brazil some years ago to study the late spiritist healer Jose Arigo.)

"We wanted proof that I was in Brazil. So I was given the words to ask for money. Somebody handed me money. I came back to my body in Ossining and the money appeared in my hand."

"Do you still have it?" I asked.

"Yes, Andrija has it," Uri con-

firmed. He said it was a Brazilian bill, a *cureiro* note.

"It was a short man who gave it to me," Uri continued. "He didn't understand my English. I had to contact Andrija through telepathy somehow to get the right words."

On the same out-of-the-body trip Uri said he was instructed by Puharich to go to a certain jungle location in Brazil.

"I was there in the jungle where Andrija sent me. Then when I came back I was lying there with sand on my shoes from where I had been and with money in my hand. It was really incredible!"

Incredible? Psychologists may try to explain it away or dismiss the experience as fantasy. However, both Uri and Puharich hint at other experiments that may be even more fantastic and incredible, although they would not divulge the nature of the experiments.

Uri's credibility does not depend entirely on anecdotal accounts of his experiences nor upon the accumulation of experimental proofs. For instance, he often feels a strong energy force flowing through him. And if this is true it should show up in his auric field.

Los Angeles industrial consultant Jan Steers, who is also a psychic, confirmed this from his

own clairvoyant observation. After meeting Uri in New York early in 1973 and watching some of his demonstrations Steers said, "Uri Geller has unbelievable powers — tremendous potential!"

As Uri began his demonstration Jan Steers "saw" a powerful energy force build up around his solar plexus and project itself away from his body.

"It was dark blue, very powerful, like a laser beam. It expanded into a solid ray about two inches wide. I am used to seeing auras but nothing like that ever before — not that powerful.

"The beam is so strong that it can be used to carry the weight of anything he wishes to move. It is a most unbelievable thing. He has unlimited potential."

Steers also said the energy force apparently could be used not only to create a condition of weightlessness, counteracting the force of gravity, but also to disassemble the atoms and molecules of physical matter and then reassemble them at another time and place — this is, dematerialization and rematerialization.

He agreed with my wife Brenda, herself a clairvoyant of considerable attainment, that Uri's potential has not yet fully developed. They also agree that he is sincere and unassuming.

"He will go very much further than he has," Steers predicted. "He can release tremendous energy but he is not able as yet to control the ray fully."

I asked whether he thinks an outside intelligence is involved in Uri's phenomena, especially inasmuch as he himself frequently does not know what happens. Steers answered that he believes Uri is a medium—a most unusual and powerful medium—through whom another intelligence is probably working.

Uri himself says, "I have these powers, like being able to bend a key or break an object under controlled conditions. I can do telepathy and all that but I never have seen a spirit. I'm dying to see one because I do believe in such things.

"The thing is, I don't think it is I myself producing the power. It is coming from somewhere. My theory is that there is an intelligent force behind it somewhere."

While he does not call himself either a medium or a psychic, both Brenda and Steers consider Uri to be "a very good spiritual person" who is destined to do much more in the world than perform the feats of prodigious "magic" for which he is now known. These are, in effect, attention-getters which should prepare the way for greater things.

Why else, for example, would the directorship behind Uri's phenomena choose (when the conditions are right) to perform so spectacularly?

I can give you two instances in point:

(1) Uri tells of a Cambridge University professor, Dr. Ted Bastin, who brought along a set of screwdrivers — "very thick" — in a locked bag and joked, "Can you break one?"

Uri said, "I didn't even take it seriously but after five minutes all six of his screwdrivers were broken in half. I didn't touch them. They were all in his bag. That's what I mean. I didn't even want to do it. It just happened. Things happen around me."

Dr. Bastin confirmed the incident. "Every one of the screwdriver blades had been snapped off," he said.

(2) In March of 1973, Uri said, "I met the archbishop of the Greek Orthodox Church. We were dining in the Waldorf Towers in New York and I did a key and fork bending — and that sort of thing for him. While we were sitting at the table he ordered two identical bottles of white wine.

"As the waiter came to my glass, one bottle was emptied. So he opened the other bottle. He was pouring the white wine into

my glass and suddenly as he was pouring the wine it changed to red wine. It turned out to be a sweet red Hungarian wine.

"The waiters went crazy because they had never seen such

a thing. So I ask myself, 'Look at these phenomena that occur around me. Why do they happen sometimes and sometimes not? There must be a reason somewhere!'"

SHOCKING RECORD

A VIRGINIA park ranger is listed in *The Guinness Book of World Records* as "the only man to be struck by lightning four times." The next edition will have to emend that record: on August 7, 1973, Shenandoah National Park Ranger Roy C. Sullivan was struck by lightning for the fifth time — and lived.

In April 1942, his sixth year with the park service, he had his first serious encounter. He was stationed at a brand-new fire tower where lightning rods had not yet been installed when a thunderstorm broke. After lightning had struck the tower seven or eight times Sullivan decided it was time to clear out. But he had gotten only a few feet away when a bolt struck. "It burned a half-inch strip all the way down my right leg and knocked my big toenail off," he explains.

He was struck again by a freak bolt in July 1969 as he drove a park truck along Skyline Drive. The lightning hit two trees on the west side of the road, then jumped to a gum tree on the east side, passing through the open windows of the truck cab. The bolt burned off his eyelashes, eyebrows and all the hair up to his hat brim.

Sullivan's third strike came in July 1970 as he stood near his garden. The bolt hit a power transformer near his trailer home

and jumped to his left shoulder, knocking him several feet. He suffered only minor burns.

Sullivan made the record book after his fourth encounter in April 1972. He was manning a registration station at Loft Mountain camping area during a gentle rain. There had been no thunder before the one sudden clap. "The fire was bouncing around inside the station," he recalls. "When my ears stopped ringing I heard something sizzling. It was my hair on fire."

After that fourth time Sullivan dreamed that he would be struck a fifth time. All during 1973 he dodged every storm he saw. But in August he miscalculated and drove right into the center of one. He had just left his truck when he saw a lightning bolt headed straight for him. It knocked him 10 feet. "The hair on my head was set on fire," he told the *Waynesboro News-Virginian*. "It was the hottest one that hit me."

Sullivan, 61, now thinks he has seen the last of danger from lightning. While recuperating at Waynesboro Community Hospital he had another dream that explained to him the purpose behind his experiences — but he is not telling anything further. "That's between God and me," he says, "and nobody but us will ever know."

By Edna White Chandler

WHENEVER I read or hear about the feats of psychics and seers a memory from my early childhood springs into sharp focus — the memory of a long-anticipated Fourth of July outing spoiled by my mother's precognitive warning. If it had gone unheeded I might not be alive today to tell the story.

I was five years old in 1898 when my father Herbert J. White



Author's British-born father Herbert White made plans for July 4 outing.

The Lucky Day

WE MISSED the BOAT



moved us to Beverly, Mass. — my mother Harriett, my 12-year-old sister Mary, the new baby Madeleine and me.

My British father, masterful in most things, was putty in my pretty mother's hands. She was the Yankee offspring of early English settlers, a marvel as a housewife, a deeply religious member of the Baptist Church and the autocratic queen of the family.

Our large frame house on Quincy Court which fronted a

Author Edna White Chandler was only three years old when this early photo was taken.



Author's deeply religious mother Harriet L. White was autocratic ruler of family which in 1900 included Edna (with cornet), older sister Mary and younger Marion, Irene and Madeleine.

"I only listened to a voice in my heart," explained Mother. "I always know that when my heart speaks I must obey."

long sandy beach had a wide porch and a deep lawn surrounded by a picket fence. From the porch we could see the blue-green waters and white-crested waves of Boston Bay and the outlines of Salem Willows, a famous summer resort on Baker's Island almost due east of Beverly.

There was no television then, no radio, nothing to rival nature's moving pictures and the symphony of sounds of the wind and water, the birds and the

ships in the bay. Our major diversion was watching the pleasure vessels plying to and from Beverly across the channel.

Our maternal grandmother Sarah Colby lived in the town of Salem, widowed and alone. With the Fourth of July almost at hand Dad suggested that Grandma be included in our holiday plans. She was to come to our house the day before and we'd arise early, take the first boat to the Willows and return on the last boat which put out about

6:00 P.M. Grandma arrived on schedule and everyone had a great time helping Mother pack a huge hamper with food and goodies for the following day's picnic.

A brilliant sun the morning of the Fourth promised good weather. We were a happy group as we gathered on the porch while Dad locked the door. We started down the walk, Dad in the lead and Mother close behind him carrying the baby. Grandma came next and Mary and I with the hamper between us brought up the rear.

Dad opened the gate in the picket fence for Mother. In mid-step she paused for a moment, then said, "Herbert, we are not going today."

We couldn't believe our ears. Knowing Mother, no one but poor bewildered Dad dared protest. He tried persuasion, argument, cajoling — then lost his temper and bellowed: "All right, you stay here! I'll take Mother and the children and we'll have a good time without you."

Then my little mother went into action. Absolutely adamant that none of us would step a foot away from that house, she staged a scene I've never forgotten. To all Father's demands for an explanation she said simply, "You'll know the reason before the day is over."

The rest of that day was a nightmare. Dad was bitter and sarcastic by turns and said some cruel things. Mother remained silent, tight-lipped and firm, firmer, firmest in her never-flagging determination that no one would leave the premises. Mary and I sat on the porch and dolefully opened the lunch hamper. Even Grandma cried that day. As the hours passed Dad seemed to get angrier but Mother stood staunchly in the face of his every onslaught, defiantly sure of herself.

At 5:50 P.M., after a day of perfect weather, we watched the last boat — the pleasure steamer *Surf City* — put out from Salem Willows. My father's rage knew no bounds. He turned on my mother with a storm of reproach that frightened us; Grandma begged him to stop.

Then, with alarming suddenness, a strong wind came up. We hurried into the house and looked out to see gusts sweeping away our porch furniture and breaking it into matchwood. The wind was so fierce that Dad had a hard time battenning down the windows and closing the doors. Soon hailstones the size of small eggs were pelting the house and threatening to break the windows.

In a storm that is famous in Massachusetts' weather annals, a gale that has not been sur-

passed, we stood at the window of the living room and watched the boat from Salem Willows turn over and sink in the channel. Every person—man, woman or child—who had taken refuge in the ship's cabin was drowned. Mary's schoolteacher Nellie Cressy was one of those lost and many families, our neighbors and friends, were wiped out.

As suddenly as it had come up the storm abated. It had lasted 20 minutes.

A shamed and sorry sun showed its dimming light on the horizon, highlighting the ghastly scene as bodies were washed up on the beach. My parents worked with other volunteers throughout the night, bringing blankets to cover the bodies and giving first

aid wherever they could.

What happened through the night I do not personally remember, for of course I was put to bed. But the tale of the disaster was told and retold many times during my lifetime. I remember most vividly the scenes earlier in the day—Father berating Mother loudly and harshly. I also remember listening later when Dad asked Mother very humbly to forgive him. He begged her to explain how she had known about the tragedy.

Most deeply engraved in my memory is Mother's answer: "I didn't know what would happen, Herb. I only listened to a voice in my heart that said, 'Don't go. Don't go.' I always know that when my heart speaks I obey."



SPIRITED MUSIC

CULVER CITY, Calif., boasts a counterpart to London's Rosemary Brown and Copenhagen's Karin Harms, reports the *National Enquirer*. Psychic Maxine Bell claims to have composed some 165 compositions, including sonatas, concertos and a symphony, from dictation by deceased composers. The 57-year-old professional psychic first heard the unworldly music in 1938 when visiting her sick mother. At first she thought it must be a radio playing but when she was unable to escape it by going out-

side she feared she was losing her mind. Fortunately the psychologist she visited the next day recognized her clairvoyant powers and Mrs. Bell has been written up in books by Hans Holzer and Jess Stearn.

The music comes to her continuously, she reports, and she simply writes down what she hears. Conductor Joe Leahy, who has orchestrated some of Mrs. Bell's compositions, says that he finds the music "strongly reminiscent of Rubinstein, Wagner and Bach."



Figurine may represent rain god.

Mystery in ACAMBARO

Thermoluminescent dating confirms the great antiquity of the mysterious Julsrud culture, perhaps America's oldest.

By Charles Hapgood

Nature deity with two faces suggests a ceramic copy of wooden original.

PART TWO

ONE MORNING a workman came to Mr. Julsrud in a great state of excitement, saying the bones of a monster had been found in a nearby canyon. Mr. Julsrud, who was 80 at the time, grabbed his hat and we all started for the canyon. About a mile from our goal the road gave out and we went the rest of the way on foot. We reached the edge of a ravine which was more than 100 feet deep and had to



climb down its vertical wall holding onto each other and to Mr. Julsrud. Of course he should not have attempted the descent but nothing would hold him back.

About 10 feet above the bottom of the canyon the man pointed to a place where some strange forms protruded from the canyon wall. We got them down and found they were large, porous, very decayed and looked as if they might have been bones but they were not shaped like any bones we knew, and they were not fossilized.

The ascent of the canyon wall

proved much more dangerous than the descent. Mr. Julsrud had to be pulled from above and pushed from below and now for the first time I noticed the whole wall of the canyon was rotted and shook in a menacing fashion with every movement we made. However, we finally reached the top of the canyon safely.

On examination our unfossilized remains looked a little like the bony flanges on the back of the dinosaur *Stegosaurus*. I took them to New York with me and showed them to my friend Dr. Harold B. Anthony, Assistant Director of the American Museum

Unidentified ceramic figurines include possible long-necked plesiosaur relative.



of Natural History. He looked at them in complete puzzlement. Rotted bones they could be but not of any creature alive in the world today. He ended up by calling them "earthy concretions," meaning simply unexplained. The thought of unfossilized bones of *Stegosaurus* was too much for him.

When a comparison is made between the figurines and the known fossil species of Mesozoic reptiles some rather startling facts appear. To be sure, there are few instances of close similarity between one figurine and one extinct species of Mesozoic dinosaur, but there are many cases of figurines that seem to imply some real knowledge of ancient forms of life.

We know, for example, that birds developed from reptiles in the Mesozoic era and that many dinosaurs had birdlike characteristics. These are not, of course, among the well-known dinosaurs. Yet some of Julsrud's reptile figures have birdlike heads. Even more astonishing, some Julsrud figurines seem to suggest the fat-tailed marsupials which are wholly extinct today except for the fat-tailed marsupial mouse of Australia. Only advanced students of paleontology would be likely to have heard of these fat-tailed species.

Also remarkable is a group of

figurines that suggest the Mesozoic marine reptiles, the plesiosaurs. This group descended from land reptiles that adapted to an aquatic habitat. The plesiosaur ancestors undoubtedly had legs and a relatively short neck. Typical plesiosaurs had flippers and many had extremely long necks. Some of the Julsrud figurines have the long neck and feet; some have the short neck and feet. None shows the long neck with flippers although this is the form known to the reading public.

It would appear that if a faker produced these figurines he must have made a great effort to avoid imitating known fossil species. He must have burrowed deep into the recesses of erudite paleontological literature; he must deliberately have sought out little-known forms. And even with these little-known forms he must have made it a point not to imitate any known species exactly but instead to suggest species that might have existed although we have no record of them!

One notable exception is a very fine jet-black polished figurine about a foot tall. The late Ivan Sanderson considered this figurine a perfect representation of the dinosaur *Brachiosaurus*, the largest known dinosaur to roam both North America and East Africa. (Not all paleontolo-

gists agree with Sanderson, however.)

The Julsrud Collection also contains hundreds of representations of fictitious animals, animals that never could have existed. Here the imagination of the artists was boundless. Some of their productions certainly were inspired by the Indian myths, by the oral literature of the people, but some appear to have been inspired by the forms of dead trees or by hallucinations produced by drugs. Pipes in the collection suggest that their owners may have smoked some drug-containing herb.

* * *

IN THE past few years some new evidence that supports a great antiquity for developed Indian cultures in America has come to light. This is connected with the pyramid of Cuiculco near Mexico City. Ages ago this pyramid was encircled and nearly swamped by a flood of lava from two volcanoes not far off. The controversy that has raged over the age of this pyramid recently was at least partially resolved when the date of the lava flow was fixed by radiocarbon. The flow occurred between 200 and 400 A.D. and archaeologists now have concluded that the pyramid was built at about the same time as the other pyramids near Mexico City. However, Mrs.

Regler and I visited the pyramid on our way to Acambaro and she picked up a ceramic fragment which we examined and discarded. Later when we started our study of the Julsrud Collection we remembered that the piece we had found lying on the ground near the pyramid was very like some of the Julsrud artifacts.

The archaeologist who excavated the pyramid for the Mexican government was Byron S. Cummings and he made a discovery that has been overlooked by every archaeologist subsequently examining the pyramid. Cummings dug down through the sediment that had accumulated over the lava floor (which has been given the name of the Pedrigal) and very correctly estimated the age of the lava flow at about 2,000 years without the benefit of radiocarbon. Then he dug through the lava flow itself and found artifacts under it representing the early classical period; that is, the cultures flourishing about 2,000 years ago.

Cummings went on digging until 18 feet below the lava flow, he came upon the platform that had been built around the pyramid when it was originally constructed. He estimated that the 18 feet of sediment that had accumulated over the platform before the lava flow represented a lapse of



Dinosaur-like figurine (far right) recently has been stolen from the Julsrud home. Other ceramics represent a bird, a llama, monkeys and probably imaginary animals.

about 6,000 years. There were three "culture horizons" in this sediment. That is, from bottom to top there was first a layer indicating a very primitive culture, interrupted by a layer of volcanic ash, then a thick sterile layer indicating no vegetation. Above this was another layer of rich soil containing the artifacts of a much more advanced culture which, however, showed similarities to the earlier primitive culture. This second culture was wiped out in turn by an eruption which deposited another layer of sterile volcanic ash. Finally, just under the lava flow, were the artifacts of the early classical period.

Note that all these three culture horizons had developed over

the basement platform of the pyramid. And the accumulation of sediment could begin only after the pyramid had been abandoned. The evidence therefore indicates, according to Cummings, that the pyramid was *abandoned* at least 8,000 years ago, which would make the structure twice as old as the Great Pyramid of Egypt! Cummings went on to show that the internal evidence of the structure of the pyramid indicates a long period of continuous use, thus pushing its possible date of construction back still further. When we consider the Egyptian-looking artifacts in the Julsrud Collection we must wonder whether some of that culture, including pyramid building, did

Monstrous animal deity with six arms appears about to devour helpless member of ancient civilization.



Acambaro figurines show a variety of racial types and varying artistic styles.



not originate in America.

Cummings' estimate of the age of the sediments under the Pedrigal has been modified by radiocarbon dates. If we accept the four dates from the deepest layers as representing the earliest deposits over the temple platform, we have an average date of about 2000 B.C. as the time of its abandonment. If it was in use for a considerable period of time there is no reason to exclude the possibility that its construction takes us back 5,000 years or more.

* * *

COMPASSION for human frailty demands that we put ourselves in the position of the archaeologists who have denounced the Julsrud Collection as a barefaced fraud even while admitting the honesty of Waldemar Julsrud himself. They have pointed the finger of suspicion at Odilon Tinajero and his sons who, they claim, must have made the figurines. The reasons why no archaeologist so far has accepted the collection as genuine may be summed up as follows:

(1) *Never in the previous history of archaeology have such vast numbers of artifacts been found in a few acres of ground.* This is answered by Julsrud's suggestion that the objects could have been a sacred collection buried to preserve it from the Spanish.

(2) *There is no precedent for the almost perfect preservation of so many delicate objects through burial in the earth.* This objection is countered by the evidence that the objects were carefully buried while still intact.

(3) *The objects conform to no known cultures.* We have answered this objection with evidence that the culture in question antedated by many thousands of years the known cultures of Indian America and that it may have been ancestral to them all.

(4) *The absence of patina or an accumulation of earth salts on most of the objects is inexplicable.* With reference to this we present the consideration that the objects seem to have been buried in a sandy beach on the margin of the former lake. It is known that patina does not form in sand. Moreover, the position of the caches buried at an average depth of about four feet just over a gently sloping surface of volcanic ruff was such that rain-water which usually carries such salts would not accumulate and stand over them.

(5) *The reptiles are proof of forgery.* We have shown that there were four possible sources of inspiration for the reptiles. One is the living reptiles of Middle America, a second is Indian folklore, a third is inspiration from

the forms of dead trees and a fourth is the very possible survival of some forms of great reptiles in Middle America.

In addition to these five general objections one archaeologist, Mr. Charles Di Peso, claimed to have found proof of fraud. In an article in *American Antiquity* for April 1953 he explained how in a three days' examination of the collection and in an excavation on Bull Mountain, he had found proof of fakery. However, his whole case was based on a misunderstanding of Odilon Tinajero's methods of work.

A cluster of small children accompanied Mrs. Regler and me in our excavation on Bull Mountain. They wanted to be in on the dig. They scrambled through the dirt looking for pieces for us and found a good many. Many times Odilon Tinajero would have to stop work for the day when a cache was only half removed from the ground. He did not dare leave the cache open because of the small boys so he refilled the hole. Then, when Mr. Di Peso wanted to see a dig Tinajero, not understanding the mistake he was making, did not take him to a new site but simply reopened a site where he already had worked and where he had done a refill. Di Peso saw this and naturally assumed that Tinajero himself had buried the pieces. It

was an honest mistake but disastrous.

Reasoning that a fake is a crime and therefore must follow the laws of criminology I wrote Erle Stanley Gardner, the lawyer who became America's most famous author of detective fiction, about this collection and asked him to apply the principles of criminology to its analysis. It was years before he and I were able to visit the site together but in the meantime through correspondence we were able to clarify a good many important points.

In the first place, Gardner agreed with me that if a group of fakers had made all the pieces their style would be recognizable throughout the whole collection. Every criminal and every criminal gang have their own methods of operating. Police often can identify a criminal or a gang from the method of the crime. From the photographs I sent him Mr. Gardner said it was obvious that no one individual or group could have made the pieces.

A second consideration is motive. What could have been the motive for faking the objects? Mr. Julsrud did not sell them and therefore had no motive. One peso amounting to 12 cents in American currency would never have repaid Tinajero or his sons

for the labor involved in making them, for some of them are four feet long or four feet high and many are extremely intricate in workmanship. Moreover, Julsrud had a theory that the collection was *Atlantean*. He told everybody about this theory but nothing in the collection suggests Atlantis. As already stated, what is depicted in the collection is a primitive Indian culture.

A third consideration is the competence of Odilon Tinajero. Tinajero left school in the fourth grade and thus could barely read and write. Yet the collection displays profound knowledge of many subjects—Indian social habits, Indian mythology and rare and exotic extinct animals. It also exhibits extraordinary artistic skill of which neither Tinajero nor his sons ever showed any independent evidence.

A fourth consideration is opportunity. All the ceramic objects have been baked in open fires. This means a fantastic consumption of firewood, a rare and expensive commodity in modern Acambaro. Also it would have involved a great deal of smoke observable by the entire community. Yet very thorough investigations made to discover the fakers have been fruitless. Several of these were carried out by the municipal authorities and

one was carried out by a local teacher, Prof. Ramon Rivera, who spent weeks searching for the fakers, making use of the whole gossip network of the city. Every effort to find such fakers drew a blank.

Strangely, one of the important points in this problem of fakery has been ignored by everyone concerned: some of the artifacts are made not of ceramic but of hard stone. These objects, although executed in the same style as many of the ceramic animal figurines, are obviously old, for they have been subjected to the effects of erosion, which cannot be faked without extraordinary expertise.

* * *

IN 1968 Erle Stanley Gardner asked me to meet him in Acambaro for another examination of the collection and I prevailed upon Mrs. Regler to join us there. Mr. Gardner, who previously had investigated other archaeological problems, was greatly impressed by the size and variety of Julsrud's collection and the fine quality of many of the pieces. Although he was careful not to pose as an archaeologist, he obviously considered the theory that the artifacts are fakes asinine. He accompanied us to Bull Mountain and himself pried out of the adobe wall of one of the houses on

the site a piece of ceramic similar in style to the Julsrud pieces. "Some fakers!" I heard him mutter under his breath.

In 1968 a new technique for the first time made it possible to date ceramics by the radiocarbon method* and I was principally interested on this visit to Acambaro in getting specimens for this test. Mr. Gardner contributed enough money for one test and Mr. Arthur Young for another. We finally had three tests made, with most interesting results.

The radiocarbon method of age determination depends on the rate of decay of the very small percentage of radioactive carbon in the air. Only a few carbon atoms in a million are radioactive. In a period of about 5,000 years half of such atoms lose their extra electrons and become normal carbon atoms. Only living things absorb carbon from the air (or from other living things that have absorbed carbon from the air) and these all contain the same percentage of radiocarbon as the air itself. When they die they stop taking in carbon and so gradually the percentage of radiocarbon in them will decline. The measurement of the precise amount of

radiocarbon remaining in an object will then give its age.

Ceramic baked clay may contain some radiocarbon either because the original clay contained vegetable matter or because it absorbed carbon in the process of baking. The open fire method of baking clay, used with the Julsrud figurines, did add organic carbon to them. But we faced a difficult problem: how to deal with the possibility that the original clay, taken from some deposit in the earth, might also have contained carbon from decayed vegetable matter. Such carbon would falsify the result since it would mean we would be dating not the figurine but the clay itself. However, the situation was not as bad as it seemed at first, for clay tends to be deposited in a pure state and most clay deposits are so old as to have lost any radiocarbon they originally may have had. In practice, most vegetable matter contained in the raw clay would have gotten into the clay when it was collected for molding figurines. Thus the vegetable matter would tend to be about the same age as the wood used to bake the clay.

The first samples I submitted to the laboratory of Isotopes, Inc., in New Jersey, were all from one figurine which had been broken. The pieces were about half an inch thick and

*Taylor and Berger, *American Antiquity*, Vol. 33, No. 3, 1968.

showed a dark color due to carbon in their centers. This suggested there had been much decayed vegetable matter mixed with the original clay. The samples for the second and third tests were selected for the absence of such originally included carbon. For the second test I included some fragments of figurines that seemed to represent extinct animals. These approximate dates are the results obtained for the three samples: Sample One, 1640 B.C., Sample Two, 4530 B.C., and Sample Three, 1110 B.C.

Although it would be desirable to have many more tests I consider these samples were properly selected and that the results probably are close to the truth. It is noticeable that the oldest date was found for samples that showed no evidence whatever of the inclusion of carbonaceous matter in the clay.

By 1972 a new and reliable method of dating ceramics had been fully tested in the laboratories of the University of Pennsylvania. Mr. Arthur Young submitted two figurines from the Julsrud Collection to Dr. Froelich Rainey, Director of the Pennsylvania Museum, for dating by this new method. Both figurines, and one of the same type submitted by archaeologist Di Peso, were found to date to

2500 B.C. This brings them, it may be noted, within the range of the occupation of the pyramid of Cuiculco.

In a letter dated September 13, 1972, addressed to Mr. Young, Dr. Rainey wrote:

"When we made the analysis of the first Julsrud figurines in 1969, we were just then perfecting the thermoluminescence method of dating pottery and I was very cautious about reporting these dates because at that time there were all sorts of possible 'bugs' in the thermoluminescence system. As you know, Di Peso's study of the Julsrud Collection and that area convinced him that these were all fakes and in view of the uncertainty of the TL method in 1969, I didn't want to put these particular dates on the line publicly.

"Now, after we have had years of experimentation both here and at the lab at Oxford, we have no doubt at all about the dependability of the thermoluminescence method. We may have errors of up to 5-10 percent in absolute dating but we are no longer concerned about unexpected 'bugs' that might put the whole system in doubt.

"I should also point out that we were so concerned about the extraordinarily ancient date of these figurines that Mark Han in

our lab made an average of 18 runs on each one of the four samples. Hence this is a very substantial bit of research on these particular pieces. Also our lab comments that to give accurate thermoluminescence dates, the pottery would have to be fired above 500 degrees centigrade. The three figurines analyzed might not have been fired to that degree of heat which could explain an error, except that all three figurines give roughly the same age. If they had been fired incompletely, I would expect the TL dates to be extremely variable. All in all, the lab stands on these dates for the Julsrud material, whatever this means in

terms of archaeological dating in Mexico or in terms of fakes versus authentic pieces."

With these tests, then, the case rests. Additional tests undoubtedly will be made and these may eventually establish the time range during which the people who made the figurines existed as a people. This could have been, and probably was, a very long time, for the collection itself testifies to a development from very crude beginnings to a final level of artistic attainment which in some ways was not equaled by any of the later cultures we know from Indian America.



AN ILL-STARRED FISH

BILL SMALLWOOD, cleaning a 15-pound bass he had caught, found a six-pointed San Francisco special policeman's badge. He turned it in to the police department and learned the badge's owner had lost it while fishing.



PARALLEL TRAGEDIES

A SISTER CITY program was initiated between Cootamundra, New South Wales, Australia, and Hemet, Calif., some 15 years ago. Several informal goodwill visits were made by residents of each city to the other through the years. So when Mayor M. P. Richards of Cootamundra died unexpectedly on December 8, 1971, the sad news was sent to

Cootamundra's sister city Hemet. However, Hemet's Mayor Perry W. Dowmen never heard the news. The message reached his office on December 13 after Dowmen had gone home. Dowmen did not feel well and died that same afternoon. Both mayors died of apparent heart attacks and were succeeded by comparatively young aldermen.

HOW THE repeated dream of an English vicar led to the discovery of his murdered son's body a half-century ago was reported by Gwen Morgan in *The Chicago Tribune*. Eric Tombe, 28-year-old son of the Rev. G. C. Tombe, wrote regularly to his

then moved the stone back into place over the hole.

In the fall Tombe, then 60 years old, resigned his vicarage in the village of Little Tew, Oxfordshire, and went with his wife to London to seek his missing son. He first stopped at Scotland

Vicar's Dream

finds a

By David Edwards

England's famed Scotland Yard has

in its files this single case in which

psychic guidance helped to solve a crime.

Killer

father until April 1922, when his letters abruptly ceased. After a tour of duty as a lieutenant in World War I Eric had gone to London to make his fortune by investing his fairly extensive inherited fortune.

Shortly after the letters ceased, the vicar began having a recurrent dream in which he saw a shadowy figure prying aside a heavy circular stone to reveal a deep hole in the ground. Into the hole the figure then threw Eric's body. After filling the hole with rocks the unidentified person

Yard. Officers there checked Eric's London bank and found that his \$5000 account recently had been transferred to Paris and checks had been cashed there. The officers concluded Eric was enjoying a Parisian fling and lost interest in the case.

The distraught parents, however, continued the search, canvassing the shops in the neighborhood where Eric last lived. None of the shopkeepers in that busy section near Piccadilly remembered the young man but finally a barber checked through



his records and found a note: "Ernest Dyer, The Welcomes, introduced by Eric Tombe."

The vicar sought out "The Welcomes" which proved to be an abandoned racing stable outside London. The buildings had burned down the previous summer and owner Ernest Dyer's whereabouts were unknown. A former stable hand recalled see-

ing Eric Tombe at the stable but not since the spring of 1922. No further leads turned up despite the vicar's continued search.

In spring 1923 a rash of bad checks began showing up in towns across northern England, obviously the work of a single confidence man who moved from place to place. Acting on a tip from police officials in nearby

towns, the Scarborough police picked up a suspect as he calmly ate breakfast in a fancy hotel. The well-dressed gentleman, registered under the name "James Fitzsimmons," politely agreed to come to the station for questioning. But first he wanted to fetch some documents from his room that might be useful for their inquiry. Two officers accompanied the suspect up the stairs. When they reached the landing, the man suddenly pulled a gun and shot himself in the temple before the officers could prevent the suicide.

Documents in the dead man's room established that he was in fact the missing Ernest Dyer. But officials overlooked the fact that his suitcase bore the initials "E.T.," those of the vicar's son.

As soon as the Reverend Tombe heard of Dyer's death, he returned to Scotland Yard and asked them to help him search the stable property. He told them of his recurrent dream and per-

sisted until Yard officers reluctantly agreed.

A squad accompanied Tombe to the abandoned stable. In the yard were three flat stones similar to the one seen in the vicar's dream. Police pried away two to reveal empty cesspools. Slowly they shifted the third stone. This hole was full of stones! Could it be the one the vicar dreamed about?

The detectives removed the stones, one by one. At the bottom of the hole they came upon the body of a man. Most of the head had been blown off by a shotgun blast but the tiepin, cuff links and wristwatch were identified as belonging to Eric Tombe. Police hypothesized that Dyer had murdered Eric for his money and that it was he who had transferred the bank account to Paris and had cashed the checks. There is no doubt the murder would have remained undetected except for the vicar's mysterious dream.



AFRICAN CURE FOR THEFT

WHEN A Johannesburg, South Africa, furniture factory was beset by employee pilfering, the manager found an effective means of ending it, reports the *San Francisco Chronicle*. A well-known local witch doctor was brought in to visit the factory. The firm took spe-

cial care that every one of the employees saw the female sorceress on her tour of the plant. The psychological effect worked wonders. The employees became "more serious about their work," declared a factory spokesman, and the pilfering fell off dramatically.

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.

MY MEETING WITH A GHOST

By Zenon Tychonski

IN THE summer of 1943 I arrived late one evening in Gainsborough, a little town in the middle of England. Nearby, a distance of about five miles, was our squadron to which I was returning from a wireless aircraft course. But the last bus to the aerodrome had departed and I was compelled to wait all night.

There was no hotel in the town so I went to the police station to ask for a night's lodging. One of the constables led me to a boarding school, probably a female one but because of the war it was closed. The boarding school was under the guardianship of two women, 70 and 75 years old, who occupied a part of the first floor of the two-story house. These two respectable women were rather out of countenance seeing me and the constable. But when the policeman had gone one of the women told me that above her on the second floor was a free room with a bed ready for

guests. While she was telling me to sleep there her face expressed uneasiness or fear.

When I was withdrawing she surprised me by asking, "Do you like music?"

"Oh, yes," I answered. "Is any wireless in the room?"

"No," she said. "There is no radio in the house. I was thinking of a piano."

"Ah, then you have a piano," I said.

"No, we have no piano nor is there one in the near neighborhood," she replied.



Zenon Tychonski

Astonished by the course of this queer conversation I was preparing to withdraw when the other woman spoke, "Nevertheless you will hear the music."

"But how?"

To this I did not receive any answer. But her enigmatic smile remained in my mind as did the frightened look on the face of the other woman.

Wishing them goodnight I went upstairs and found the room. Outside the moon was bright so I did not switch the light on.

Even as I fell asleep I sensed, as if already in a dream, the rustle of tulle or of a peignoir of the Victorian epoch as it flowed about some figure, only slightly touching the floor. Next I felt that she bowed to me and I heard the whisper and felt the motion of her lips close to my face as she said, "I'll play for you."

In a moment somewhere at a distance, as if from a second or third room, I heard a piano playing a lullaby.

This music did not last all night. I remember that at one moment it broke off. Either that or I slept. But in the early morning the piano sounded again for a short while.

When I awoke it was eight o'clock and I ran downstairs to catch the first bus to the aerodrome. Before leaving I dropped

into the kitchen to see the two respectable women, to wish them good health and good-bye.

Both women were busy but one of them asked, "How did you sleep?"

"Marvelous," I answered. "I never had such a night in all my life."

She looked at me distrustfully. I told her that some good lady played for me a lullaby on a piano. Again fear showed on her face as she assured me that beyond her and her companion there is no one else in the whole house. But, she said, I am not the first person to hear the music in that room by night. — *Warszawa, Poland.*

A GIFT TWICE GIVEN

By Eleanore T. Horning

SILAS AND Sarah Horning, my husband's parents, had a dear friend named May Thibault who often visited our home in Mexico, N.Y. She had a "gift" that fascinated me: she could tell people where to find lost possessions and also she could look into the future.

She often wore a pin and earrings which were small three-petaled flowers in white enamel with a blush of orchid in their centers. Perhaps because she knew I admired them she gave the set to me a few months before her death in 1968. I treasur-

ed them greatly and wore them often.

In the spring of 1971 my husband Dick and I went to visit my aunt Georgia Harrison in Prattsburg, some 90 miles away. During our visit my aunt complimented me on my orchid dress, saying especially that May's pin and earrings were perfect with it.

On the way home that afternoon I took off the earrings and put them in my lap. I meant to put them back on in a few minutes but somehow forgot to. We stopped at Lake Keuka, left the car at the roadside and walked down to watch the sun set. We returned to the car and had almost reached home before I remembered the earrings.

We hurried back to the lake and by the time we got there darkness had fallen. Using a flashlight we searched the whole area. Richard found one earring but the other was nowhere. We finally gave up.

The trip home was very uncomfortable. I knew my husband was as annoyed with me as I was. When we arrived home I went to the bedroom to hang up my coat. To my astonishment my lost earring lay sparkling in the center of the bed! I quickly opened my purse to be sure I had both of them, then ran to tell my husband.

I believe May Thibault sent the earring back to me. I can't explain it; I can only be grateful. — *Mexico, N.Y.*

TWO MATCHING DREAMS

By Martha Winner

A STRANGELY vivid dream I had in my 16th year, when I was in high school here in Philadelphia, has haunted me all my life. It has had more the quality of a memory than a dream.

In the beginning of the dream I am in a small covered wagon, huddled up, peering out of the opening at the back. It is dark but in the starlight I can see that we are traveling through a gloomy gorge, between thickly-wooded almost perpendicular mountains. The wagon wheels are rolling rapidly over stony ground. I hear the beat of the horses' hooves. I see myself in the jolting wagon.

I say "myself" because it is through the individual peering out of the back of the wagon that I experience the dream. Whether or not this dream self resembles my present self I do not know.

Then, vaguely, as though half asleep, I am aware that the wheels are no longer rolling. I see shadowy figures, lantern light. A door creaks open and the next thing I know we are entering an inn. The person with me might be the driver of the wag-

on. He wears a long cloak and a broad-brimmed hat.

We step quietly into the common room of the inn. The only light is the reddish glow of smoldering embers from the great fireplace. All around us on the floor are the huddled forms of people who slumber here in the chilly dark. We peer about picking our way around the sleepers who are dimly discernible in the rose-red dusk.

Some sort of balcony overlooks this room and we reach it by ascending a small flight of stairs.

At this point the dream fades out and I awaken with the feeling of a troubled existence in some old-world place.

Of itself this dream may not seem so strange to you. However, what happened 20 years later certainly is strange. When my oldest daughter Brunhilde was 11 or 12 I started to tell her this dream. I had barely begun to describe the room at the inn when she broke in excitedly to say that she remembered dreaming about a big dim room where she lay on the floor amongst other sleeping people. In this dream of hers she was awakened by the entrance of a man and a woman. She followed them with her eyes as they ascended the stairs to some sort of balcony above.

She told me this before I had mentioned stairs or balcony to her.

Does this mean we saw each other in another time, in another life, in an old-world place? — *Philadelphia, Pa.*

THE ETHERIC DOUBLE

By John F. Kissinger

MY FATHER was a prominent doctor, a general practitioner in New Castle, Pa., for many years before his death in 1940. We were very close, sharing interests and attending many cultural public functions together.

One night in the summer of 1935 Father invited me to accompany him to a lecture at the Scottish Rite Cathedral, the building where the Masonic Lodge holds its meetings. I do not recall the name of the speaker nor the subject of the lecture but as we sat quietly and attentively listening to the able discourse I became aware of a striking sight.

Inches away from the lecturer's form stood another distinct form, identical to the first but more ethereal, composed of a finer "atmosphere" than his solid physical self. As he gestured the ethereal image also gestured; it appeared to be completely synchronized with him, with each casual movement of his

material body. When he opened or closed his mouth, the phantom double's mouth moved in unison.

I had watched this phenomena for at least 10 minutes before gathering enough courage to ask Father whether he could see what I was seeing. He hastily assured me he certainly could.

It seems peculiar that this is the only instance when either Father or I saw this phenomenon of the double. But see it we both did. — *New Castle, Pa.*

SALESMAN'S SIXTH SENSE

By Margi Marsh

IN 1938 I worked as secretary in a place called "Radio Central" in Los Angeles, Calif. Nearly all the radio stations in the city used our services and the many phones on my desk rang constantly with calls from the stations, advertising agencies or one of the many freelance ad salesmen who worked out of our office. I never knew who was calling on what line as all phones were available.

I soon discovered, however, that I always knew when one particular salesman was calling and I would answer "Yes, Chet" instead of my usual greeting. Chet thought I was nuts and tested me by using a different phone each time. Somehow I still knew.

During a particularly discouraging two weeks in August

1938 three of Chet's best accounts canceled out. Commissions were very scarce in those days and the one good prospect Chet was working on still was undecided. One Friday afternoon about 4:15 he stopped at my desk and said, "I give up; I'm beat. I'm taking off, I don't know where and don't much care. I'll see you Monday morning."

About five minutes after Chet left the phone rang. It was the



Margi Marsh

account he'd worked so hard on. They said that if he'd contact them before five they'd close the deal. I explained that Chet had left for the weekend but I'd try to contact him.

I called his landlady but he'd already left. I was frantic because I knew how much this account meant to him and I had no earthly means of reaching him. I sat very still, closed my eyes and

with all my might thought, "Chet, call me!" I felt *something* burst right out through the top of my head. (My head was sore to the touch for the next three days.) Then I relaxed for a moment, opened my eyes and went about my business of closing things up for the weekend.

In a little less than 10 minutes a phone rang and before I could say a word Chet said, "Yeah, honey, what did you want?"

I said, "How did you know I wanted anything?"

"You called me, didn't you?" he replied.

"Well, yes," I shot back. "What did I say?"

He said, "You said, 'Chet, call me.' You fairly screamed it!"

I gave him the message and he got his contract with only minutes to spare. — *Inyokern, Calif.*

A BOLT FROM THE BLUE

By F. A. Williams

SOME YEARS before my husband Jim died, he and his friend Charles, who also lived on our Tennessee farm, were confirmed alcoholics and drank regularly on weekends and any other convenient time. Both would get very drunk and sometimes quarrel, fight, curse or some-

times peacefully pass out.

One Saturday afternoon in July 1958 the two men became staggeringly drunk and began cursing at each other loudly. I begged them not to use such language, especially in front of the children, but they seemed totally unaware of our presence. The sight of these two drunks wasting their lives revolted me and I wished something would happen to stop them.

Right then I glanced up and from out of a clear blue sky a huge round ball, quicksilver and fiery purple, was headed directly toward us. We had no time to get out of the way. The huge fireball touched the ground at our feet and then rolled right up to Jim, paused for a moment, then rolled up to Charles, paused again and slowly melted away.

Needless to say, we all were petrified but the two men were at the point of hysteria. Jim became paralyzed in his side and Charles in his arm. Both felt that God had sent his wrath to bring them to their senses. Although the paralysis was temporary the memory of the incident was lasting. They became permanently sober, thoughtful men. — *Macon, Ga.*



Many Protestant writers attack involvement in psychic phenomena as anti-Christian, claiming paranormal events are the work of Satan.

IN THE LATE 1960's the psychic truly came of age as a major competitor of some forms of Christian faith. No longer could it be dismissed as foolishness and because of this new realization the 1960's also saw the

At the same time, my non-Christian acquaintances in the psychic community consider the literature a 20th-Century form of witch-hunting and ridicule it as an expression of "Christian love."

A MINISTER ANSWERS *Fundamentalist Attack* *on the* PSYCHIC WORLD

By J. Gordon Melton

birth of a new type of literature in which fundamentalist Christians attack the psychic as being "of the Devil."

As a minister of the Gospel I often am called upon to evaluate this "antipsychic" literature. My interest in psychic and spiritual healing, as well as church history, is well known and laymen, having added a new depth to their faith through experiencing psychic reality, are concerned that their fellow Christians should speak so harshly of them.

The literature of which I speak consists of numerous pamphlets and a few books, some claiming to be written by former mediums or psychics now converted to conservative evangelical Protestantism. A few of these booklets are from Reformed or Baptist writers but by far the greatest number represent the Protestant pentecostal perspective. (Pentecostals are those Protestants distinguished by a belief that speaking-in-tongues, or glossolalia, is prima facie evidence of

the baptism of the Holy Spirit.)

Their major argument is that the Bible condemns all psychic activity and they cite a number of both Old and New Testament passages (*Deuteronomy* 18:9-12; *I Samuel* 28; *Acts* 8; *I Timothy* 4:1) to make their point. The material is accompanied by the warning that these devices of Satan shall increase in the latter days and are signs of the end of time.

Satan is a major figure in the literature, especially in the writings of Hal Lindsey, author of several popular books on prophecy, who seems determined to prove Satan's existence. The Church of Satan of Anton LaVey, although a minor force even in occult circles, always is given large coverage and the remaining psychic community is wrongly associated with him and his anti-Christianity.

One is tempted to dismiss this literature as the ravings of people who know little about their topics. Even the converted mediums seem to be the ones who flunked their training courses in basic psychic development. In fact on a theological level the material is all but worthless.

When the Pentecostal says that something is "of the Devil" he really is saying in the strongest possible way that he does not

like it and disagrees with it. But for someone who does not accept this world view, there is no common standard to judge the Devil's taste. I personally feel that cooked carrots are the Devil's favorite food (with boiled okra running a close second). Who is to prove me wrong? Certainly not those Devil-worshipping carrot eaters. Satan's deceit is manifested by his inclusion of vitamin A in carrots so people will think that they are "good" food!

There is no appeal then from personal taste, just as there is no appeal from divine revelation. One can only hope that a new dislike will arise to replace the psychic as the "Devil's" main manifestation.

On a pastoral level, however, the antipsychic literature takes on some importance. Almost weekly I hear from laymen who have been victimized by well-meaning if fanatical acquaintances who challenge them with their devil theology. It's one thing to read a book. It's quite another to have a friend or relative say that something you are doing is satanic and draw a line that places you outside the church.

Such well-meaning but misguided concern is reminiscent of the Inquisition that tortured people out of loving concern for

their souls and killed them quickly lest they turn again to their sin. It is for these victims that I write. Hopefully, by discovering answers which will blunt the major points of the attack on the psychic, they will find a shield from the barrage of their Christian brethren.

* * *

IF ANY central charge can be leveled at the Pentecostal devil-psychic theory, it is shallow Biblicism. As one of my Bible teachers warned me, "A text out of context becomes a pre-text." The antipsychic literature is rife with texts out of context. Typical is the constant repetition of the Deuteronomic prohibitions against certain kinds of psychic activity.

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive



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them out from before thee."
(Deuteronomy 18:9-12.)

Two problems immediately arise in any modern use of this text. First, it contains several Hebrew words which appear nowhere else in Hebrew literature and are untranslatable. They were translated during the rule of England's James I when witchcraft trials were popular and terms useful in those trials were inserted into the text. While we know the prohibitions are against certain forms of divination, we do not know specifically which ones. These prohibitions must, however, be set within the context of "accepted" means of

divination: dreams (*Genesis 41*), the Urim and the Thummim, a Ouija board-like device (*Exodus 28:30*), precognition (*Judges 4:4*), casting lots (*Acts 1:26*) and psychic experience (*I Samuel 9*, particularly verse 9).

In certain contexts, such as the conflict with Canaanite religion (particularly the blood-sacrifice cult of Moloch), practices associated with divination are prohibited. But in a differing context (Israel's own religion and in the early church) divination was an accepted practice (*Numbers 27:21*, *Acts 1:26*).

The second problem with the use of this text concerns its present binding force on the church. While it may be a matter of argument whether or not the text is binding, it seems for anyone who accepts the "whole Bible" the commands surrounding the prohibition are as relevant as the divination prohibition.

Thus anyone who wishes to use this text as literal command today should also be prepared to stone stubbornly delinquent children (*Deuteronomy 21:18*), keep the feast of booths (*Deuteronomy 16:13*) and accept polygamy (*Deuteronomy 21:15*).

As these verses show, this whole section of *Deuteronomy* consists of legalisms which have little or no relevance today and were valid only in the context of

Israel's struggle with the Canaanites.

* * *

A MAJOR complaint of conservative Christians is that liberal Christians see them as being all alike, failing to recognize that significant differences of doctrine and life-style exist among Holiness people and Pentecostals, Billy Graham and the Reverend Ike, Baptists and Plymouth Brethren, Wesleyans and Reformed. Conservatives strongly deny any association with the weird and radical fringe that is part of their movement, such as those fundamentalists who espouse bigoted racial theories or the donning of ascension robes or free sex practices.

Likewise the psychic community resents the naive and ignorant lumping of psychic research and parapsychology with healing, meditative practices with witchcraft, yoga with hypnotism, astrology with the tarot, or Spiritualism with satanism and black magic. Such an approach to the psychic is the lowest form of polemic.

While interest in the psychic often leads to exploration of a number of areas, most people in the field have one or two central concerns. (My own interests are psychic and spiritual healing, prayer and meditation.) While one learns about many things

one's involvement usually is in the specific area that is most rewarding personally.

Pentecostal claims that involvement in the psychic leads to possession are plainly false. Such involvement by people who are emotionally unstable or who have immoral motives can lead to possession-like phenomena, especially when such people dabble with automatic writing, Ouija boards or seance activity. But such phenomena are no more prevalent than those caused by speaking-in-tongues which also affects the deep levels of the psyche. Any kind of psychic activity — glossalalia included — can and does lead to possession phenomena in the unprepared and unstable (see "The Dangers of Psychic Development" by Harmon H. Bro, October-November 1970 FATE.)

Finally, the central problem of the antipsychic material is its orientation toward the negative, toward evil and the devil. Such a book as Hal Lindsey's *Satan Is Alive And Well* and Derek Prince's works on the demonic are psychologically dangerous literature. They are *major causes of the phenomena they seem most to abhor*. A simple psychological principle is at work. As Aldous Huxley explains in *The Devils of Loudon*, "No man can concentrate his atten-

tion upon evil or even upon the idea of evil and remain unaffected. To be more *against* the devil than *for* God is exceedingly dangerous. Every crusader is apt to go mad. He is haunted by the wickedness which he attributes to his enemies; it becomes in some sort a part of him."

Prince, Lindsey and cohorts are pouring their energy into fighting Satan. They are creating an atmosphere in which it is the "in thing" to be freed from a possession. Lonely, bored and highly suggestible people are only too happy to respond with the called-for symptoms. At a mass meeting if you produce a paper bag, someone will be happy to regurgitate a "demon" for you.

Theologically, I sympathize with the Pentecostals. Their leaders and writers certainly recognize the theological attack the psychic represents to them. For years they have been telling their followers that tongues and healing "miracles" represent a direct supernatural activity and are a self-authenticating sign of the presence of the Holy Spirit. Considering tongues an outward sign of the baptism of the Holy Spirit within is crucial to the Pentecostal position. And psychic research applied to "supernatural" activities often results in a denial of their supernatural-

ism. If non-Pentecostals and even non-Christians can do these things, their value as a sign of the baptism is ended.

Pentecostalists denounce non-Christian phenomena as "counterfeit miracles." Discussing healing, one Pentecostal writer says, "We can see that this gift, like all the other gifts of the spirit, can be either from God or from Satan. The counterfeit must be in appearance as good as the real thing, otherwise it would not fulfill its aim." When Jesus was accused of working satanic miracles (see *Mark 3:20-26*) his reply was that a house divided cannot stand, a rejoinder that still is valid.

The idea of "counterfeit miracles" is as much a problem to the Pentecostals as it is to the psychic, moreover. If counterfeit miracles exist, then *no* instance of speaking-in-tongues can be considered a sign of the baptism

of the Holy Spirit until it has been tested. Like all Christian experience the baptism is signified only if the fruits of the spirit follow. Anyone can speak in tongues or be a channel for miraculous healings. Only those persons filled with the Spirit can bring forth love, patience and kindness (*Galatians 5:22*). Pentecostals have no corner on the fruits-of-the-spirit market.

In conclusion, involvement in the psychic clearly is valid for the Christian, provided that involvement is done in a sane self-conscious context. I bid my Christian brethren cease their harsh words and uninformed polemics. Let us unite against our mutual psychic enemy, the perverted phenomena that can wreck a life as surely as can alcohol or narcotics. Allegiance to any particular theological principle should not keep us from the fellowship we all desire.

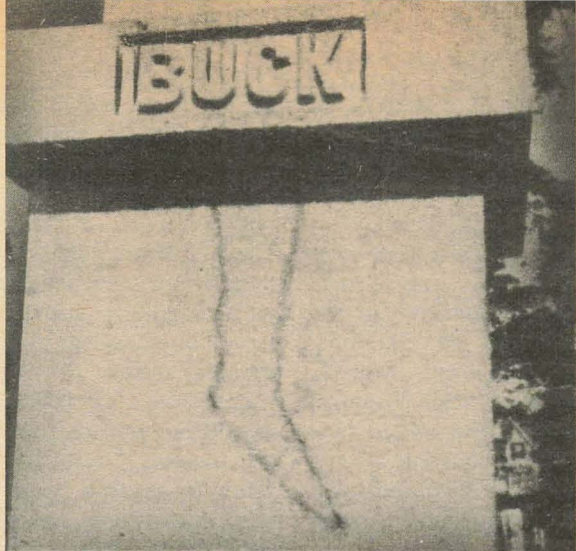


CORPORATION CURSED

WHEN STOCK in Dictaphone Corporation dropped on the New York Stock Exchange in December 1972, Frank Growling Bear let out a triumphant whoop, reports United Press International. The 32-year-old Penobscot-Maliseet Indian from Maine had been fired from the company's headquarters in Bridgeport, Conn. He responded by performing a full native Indian hex ceremony on the door-

step of the plant. "See, I told you the curse would work," Growling Bear bragged when he heard of the stock decline, "and that's just the beginning."

Not content to trust in Indian magic alone, he followed his curse with a federal court suit and a complaint to the National Labor Relations Board to demand reinstatement in his position as an electronic trouble-shooter.



Stone marks Jonathan Buck's grave in Dapplemere Cemetery.

THE WITCH'S REVENGE

As the flames leaped up around the condemned Maria she screamed,
"My ghost will mark your grave forever."

By Adelaide Weese
Photo by Maude Gainley

IN 1762, EARLY in the reign of George III, the English king who managed to lose the American colonies, a young woman named Maria Gratin was arrested and charged as a witch. Although she protested her innocence to the last Jonathan Buck, Chief Magistrate for Hertfordshire, the county just north of London, condemned her to burn at the stake.

Languishing in her prison cell,

Maria appealed to the king for pardon. When the king did not act Maria wrote a pitiful letter to his Queen Charlotte imploring her to influence the king — but her pleas availed nothing.

The morning Maria was led to the stake, until the minute the fagots were lighted and the flames swept up, she cursed the magistrate, saying that after his death her ghost would mark his grave; his body never would rest.

Jonathan Buck died in 1775, 13 years after he had sentenced the unfortunate Maria Gratin, and his body was buried in a cemetery known as Dapplemere. Immediately after a tombstone was erected over his grave the image of a foot appeared on the stone. The people of Hertfordshire, remembering Maria's curse, were awestruck. When all efforts to remove the image failed they began to call it the witch's foot. Even when it was laboriously chiseled off, the mark reappeared the next day.

Finally, Jonathan Buck's wife and family decided his body would have to be moved. When the grave was opened, Buck's body was found lying face down. There was evidence of a deep gash on his head. Now the countryfolk conjectured he had been

buried alive and died by suffocation, injuring his head in his death struggle.

His remains were buried in another part of the graveyard. The old tombstone was destroyed and a new one erected. But the witch's foot reappeared on the new stone and again all efforts to erase it failed. According to the memoirs of Princess Augusta, her father and mother George III and Queen Charlotte visited the tomb to see the mark. It struck fear into their hearts and the princess believed King George regretted he had not spared the young woman.

Today the stone is chipped and worn. Moss partially conceals the witch's foot — but it is still there, an eternal reproach to the magistrate who ignored Maria Gratin's pleas of innocence.



MISERY MIDST MONEY

A BROKEN water pipe disclosed the perilous condition of an elderly recluse in Elizabeth, N.J., last January. Firemen sent to repair the pipe were unable to enter the small house because of the strong odor, reported United Press International. Returning later with gas masks, the firemen discovered the house's only resident, Miss Barbara Arnold, suffering from

gangrene and frostbite. Of her six dogs two were already dead and decaying and the other four were emaciated. Miss Arnold was rushed to the hospital, where she was reported in fair condition. Her attorney took charge of money discovered by the men. A search of the house then revealed between \$12,000 and \$15,000 cash in varied denominations hidden in the house.

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MY CHOICE

By Mary Henderson

FOLLOWING the birth of my second son Wayne Thomas I suffered terribly from two ulcerated teeth. Wayne was born in a little frame house on Rural Route 1, near Hannibal, Mo. Four days later I had become so wracked with pain that I began taking pain-relieving pills. It was during the Depression and we were poor tenant farmers without money for a dentist and also without transportation.

Finally I got to the stage where I no longer knew when or how often I took the medicine. And at one point, although I didn't know this until later, I wandered into the living room and lay down on the couch. Suddenly I felt no pain and found myself walking up a rather rugged pathway. Then I entered the most beautiful meadow I have ever seen. The grass was a different green; the daisies which grew all around were breathtakingly beautiful. Most of all, though, I was conscious of the air. It was so balmy, not too warm, not too cool, and I felt completely exhilarated.

In a moment three men dressed in old-fashioned biblical garb stood in a sort of semicircle around me. Their faces were so gentle.

The one in the center said to me, "Do you like it here?"

I replied, "Oh, yes, it is the most beautiful place I have ever been."

He then asked, "Would you like to stay here with us?"

I said, "I would love it but I can't. You see, I have a new little baby at home. I must go back and take care of him."

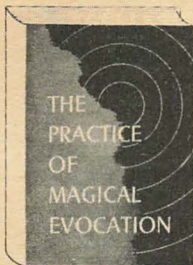
Smiles broke over their faces as if they had anticipated and were pleased with my answer.

As I turned away I suddenly felt that I might have offended them. I looked back and said, "I hope I haven't offended you."

They looked at each other know-



Mary Henderson



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ingly and one said, "We understand but you are still welcome, you know."

The next thing I remember was being walked up and down the length of my living room between my husband and a 13-year-old neighbor girl, whom I now recall only as Edna.

My husband later explained that he had come in and found me apparently not breathing.

I have always felt, despite others' skepticism, that I was on the outskirts of heaven. And I was given a choice. — *Elgin, Ill.*

LIGHT ON MY PATH

By Jean R. Kerns

WHEN MY next-door neighbors Bob and Wilma Bray went on a vacation in September 1967 they asked if I would take care of their dogs while they were away and I was happy to do so. Their mixed-breed bitch and her six puppies were friendly but Molly, the German shepherd, was another matter. Molly was their watchdog and she growled and barked at all who came near their house.

Molly soon accepted me, however, and let me feed and pet her. I would open the garage door in the morning, chain the dogs in the side yard and lock them up in the garage at night.

We lived outside St. Petersburg, Fla., in an unincorporated area without streetlights. About 10 o'clock one moonless night I realized that the dogs were still out. My husband Allen volunteered to escort me to the house and on the way I mentioned that my father, who was no longer living, always had been afraid of dogs.

When we reached the driveway of the Brays' house we could hear the dogs stirring in the blackness but could see nothing. Then I wished I had brought a flashlight. Allen could accompany me no closer than the street because Molly would have set up a commotion.

As we looked toward the darkened garage a glow of light brightened and

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spread across the inside rear wall and Allen watched as I walked safely into the garage and switched on the light. I was able to settle the animals and close and lock the doors. We both felt that Dad, remembering his fear of dogs, had lighted my way.—*Clearwater, Fla.*

THE PEARL ROSARY

By Joanna Coughran

WHEN I was a young child and living in Walsenburg, Colo., my mother Ernie Rosetti always would take me along when she visited my great-grandmother Anna Carter whom I called "Granny." While Mother and Granny chatted and sometimes sewed I would sit quietly on the flowered divan playing with a pearl rosary. When it came time to leave I would cry and have to be coaxed into leaving the beautiful rosary behind until the next visit. Granny would say soothingly, "Someday, my dear, they shall be yours."

Shortly after our last visit in August 1953 Granny became quite ill and was taken to the hospital. She had been hospitalized about two weeks when I had a vivid dream in which Granny appeared at my bedside. In her hand she held the pearl rosary I loved so much. She said to me, "I no longer need these, dear; they belong to you." I awoke and began to cry. Mother came into my room to comfort me but five or 10 minutes later the phone rang. It was the hospital calling to say that Granny had died in her sleep a few minutes before.

I still have the pearl rosary that Granny willed me 20 years ago.—*Sacramento, Calif.*

WORD FROM CALAMITY JANE

By Glenn Clairmonte

WHILE I was writing *Calamity Was the Name for Jane* for Swallow Press I had to trace every event in the life of Martha Jane

Canary, the girl who came to be called "Calamity Jane." Among several conundrums that had to be solved was one having to do with the mention in one of her letters that she had buried the body of "Uncle Cy" at the site of Custer's last stand. In no record of any kind connected with Jane did I find any person named Cy. But I had to unearth the identity of that character to give the "complete and authentic" version of her life as I had contracted to do.

Lunching alone one day I recalled that Jane had believed she contacted Wild Bill's ghost and that through his intercession she had won \$20,000 at poker — although she never before had played poker. If she could reach him, why couldn't I contact her?

"I've got to know who Cy was," I murmured.

Almost immediately I "heard" Calamity Jane's drawl: "Gawd sakes, you know I ain't had but the one brother."

This went through me like an electric shock. Jane referred to her brother Elijah, called Lije. Jane had learned what little she knew about writing from her father and she probably never used a capital letter nor the final "e" to show the pronunciation of a nickname like Lije. I felt sure I had reached Calamity Jane and therefore set about looking for confirmation.

I secured a photostatic copy of the original letter in which Jane described her furious ride to the battlefield in the hope of finding her brother still alive. Recording her search for his corpse she had written "lij" in a way that led others who read the letter to copy it as "Cy." No one before me ever had inquired as to the existence of the man named Cy — and here was the answer to my conundrum: there was no "Cy," only Jane's brother Lije. No wonder that in later years when she was asked about her brother she said sadly,

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"The Injuns got 'im but I never talk about that."

From my research I had learned the way army clerks dealt with men too young to enlist but useful when they followed the regiment for sheer adventure: their names were omitted from the rolls. I realized therefore that underage Lije, burning to serve with Yellow Hair (as Custer was called), would not have been rejected when he introduced himself as Calamity Jane's brother — especially since he was expert in the management of horses. The army had no record that Lije Canary had served with Custer at the dramatic end but his sister's message from the other side convinces me. — Downey, Calif.

GRANDFATHER SMILED

By Joan Hollingsworth

WHEN I WAS a youngster I lived with my parents Ella and Frank McDonald in the Philippines where my father was employed by the United States government. In the fall of 1940, fearing that war with Japan was imminent, my father sent Mother and me to Merrill, Wis., to live with my grandparents.

I was a teen-ager then and I attended school there for the remainder of the term. I grew very fond of my grandfather Joseph Gregson whom I never had met before this visit. He was not able to speak nor apparently to hear due to a stroke but he would sit all day rocking in his chair in front of the old-fashioned bay window. I often told him my thoughts and I believed I saw understanding in his eyes. But Grandmother would say, "Don't waste your time. He can't hear you!"

In the meantime, Mother had gone to Chicago to look for work. By late summer of 1941 she had secured employment and a place for us to stay and she sent for me.

Sometime in early September I awakened on my couch-bed in our

living room in Chicago to see Grandfather gently rocking in a chair in the center of the room. I called to him but he only smiled at me, then faded slowly from sight.

The next morning Mother told me she had learned that Grandfather had died during the early morning hours — just about the time I had seen him.

I often wonder why he appeared to me. Was it to show me a smile I had never seen? — *Laguna Niguel, Calif.*

A FINE ARRANGEMENT

By Marlene J. Porter

I WAS ONLY four years old in the spring of 1937 and didn't understand what a funeral was but I did know everyone was going except me. I was to stay at Grandma's farm near Birch River, Manitoba, with two ladies who were preparing lunch.

When everyone had left I went looking for my grandfather William Bradford. He had been sick all winter and usually lay on the living room couch. But he wasn't there nor in his bedroom. When I saw him leaning against the railing on the veranda I ran outside and stared at him. He didn't look old and pale and shaky anymore. Instead of the familiar pajamas he wore a suit.

"Aren't you sick anymore, Grandpa?" I asked.

"No, sweetie. Fact is, I feel very well!" He smiled. "Want to walk?"

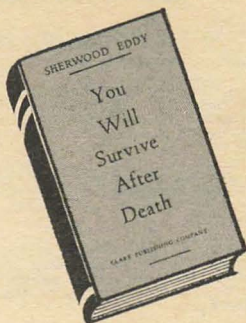
Strolling through the barnyard we talked about the chicks and calves. We both laughed when the white mare nuzzled my hair.

Suddenly Grandpa grew serious. "You like being here on the farm with Grandma, don't you?"

"Oh, yes!" I replied. "I wish we could stay but Aunt Edith says we have to go home soon." (My parents were divorced and I lived with my aunt.)

Grandpa nodded thoughtfully. "Sweetie, I have to go away. Everyone else will leave soon and Grand-

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ma will be alone. Now think carefully. Would you rather go home with Aunt Edith or stay with Grandma?"

"I'd rather stay with Grandma," I answered quickly.

"Your cousins will be gone. There'll be no one to play with," he cautioned.

"There's the kittens and the dog," I said.

"It's all arranged then. If anyone tries to take you away, make a fuss!" He winked — and I giggled. Usually when I made a fuss, Grandpa said, "That's enough!"

We went back to the house and Grandpa said he was going to the funeral and walked down the lane.

When the family returned I tried to tell them about what Grandpa had said but I was told to hush. Grandma heard me, though, and called me aside later. When I had told my story, she smiled.

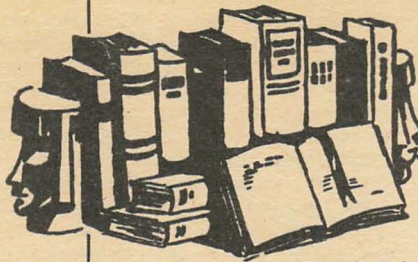
"Don't tell anyone else about this. They wouldn't understand. And don't tell anyone this either—your mother and Aunt Edith don't know it yet — but you will be staying with me!"

A few days later Grandma and I waved good-bye to the last of the relatives and that was the start of our many happy years together. The incident of my talk with Grandpa on the day of the funeral was never discussed until I was about 15 years old and Grandma asked if I remembered it. I did, of course, and I asked if she had believed me.

"Yes," she said, "because you see, early that morning your grandfather appeared at my bedside. He told me I should stay on the farm and keep you with me. There would be strong family opposition to both ideas, he said, but I was not to give in, for this would be best for both of us."

And that is how my grandfather, on the day of his own funeral, arranged our future. Grandmother and I believe it was a fine arrangement. —
Dauphin, Man., Canada.

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NEWS and REVIEWS



ANCIENT ASTRONAUTS, UNITE!

THE MANY fans of Eric von Däniken and similar students of ancient civilizations will be interested to know that an Ancient Astronaut Society (22 S. Washington Ave., Park Ridge, Ill. 60068) recently has been set up to search for evidence that intelligent life and civilization existed on earth prior to recorded history and that extraterrestrial beings have visited the earth.

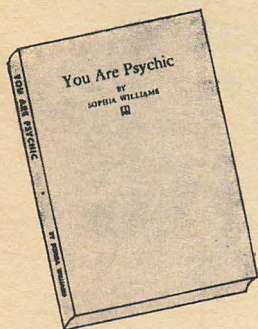
The Society started with a bang by sponsoring an address by von Däniken early in December and has an ambitious schedule of future lectures and meetings. Many persons will be intrigued most by the Society's planned field trips to places which are of special interest in relation to von Däniken's theories. The spring trip to the Nazca markings in Peru already is sold out but details for future trips there and to Easter Island and other areas are being worked out. When I talked with the Society's director, Mike Zaeske, he stressed that they hope to interest professional people who might actively help with scientific research; however, everyone is welcome to join the group or subscribe to their projected journal.

WHAT'S IN A NAME?

ONE LASTING impression I derived from the September 1973 convention of the Parapsychological Association (see last month's column) was the degree to which old assumptions, as reflected in the vocabulary of parapsychology, are being questioned by recent work. Both Rex Stanford's presidential address and the banquet talk by Dr. Charles Tart dealt with the need to re-examine some of our tacit theoretical frameworks.

Dr. Tart's address dealt specifically with altered states of consciousness but its implications are broad. He explained that he now prefers to talk about *discrete* altered states of consciousness since research suggests that the transition from one state of consciousness to another appears to be abrupt rather than gradual. The unconscious seems to reorganize the elements of consciousness into a new stable configuration once a certain threshold is reached. But he also pointed out that there are distinct differences between individuals with regard to

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these threshold levels and to the physiological and psychological correlates of the discrete states. Thus trying to define a given state by a certain percentage of alpha rhythms doesn't work; different individuals may have quite a different consciousness at the same level of alpha rhythms. Dr. Tart consequently stressed the necessity of dealing with individuals rather than with groups in any research involving states of consciousness — which includes quite a lot of work in contemporary parapsychology, such as the interest in out-of-the-body states. He also suggested that the term "subjective" be replaced by "experiential" to avoid the connotation that the individual's experiences were not real simply because they were not shared with others.

PSI MEDIATION?

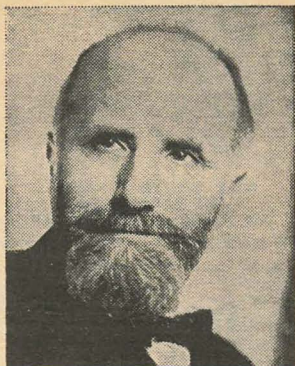
REX STANFORD complained that so many of the terms in parapsychology are arbitrary and not based on conceptual models. Thus parapsychologists distinguish between telepathy and clairvoyance only if the experimental conditions rule out one or the other. If either or both can operate, parapsychologists cannot distinguish between them by any definable characteristics. The same argument had been raised earlier by Richard W. Brooks, who took issue with the conclusion that telepathy and clairvoyance are only different manifestations of the same basic psi talent. He pointed out that in a GESP test, when both clairvoyance and telepathy are possible, subjects score no better than in tests of pure telepathy and pure clairvoyance. He suggested that the two abilities may actually interfere with each other. One subject investigated by Brooks actually complained that the thought waves of a sender interfered with her ability to "see" targets clairvoyantly.

Rex Stanford argues that the dramatic ESP cases that get the most coverage probably are atypical of ESP in general. He feels that most ESP remains on the unconscious level but directs the individual into certain actions which represent what Stanford calls a psi-mediated instrumental response. He reported on a complicated experiment in which subjects performed both conscious and unconscious ESP tasks. Their unconscious (psi-mediated) ESP did not prove significant but correlated with the conscious ESP scoring. Dr. Stanford made a number of suggestions for introducing conceptual models into parapsychology. Many readers will wish to study his presidential address carefully when it appears in the Parapsychological Association Proceedings, now being published by Scarecrow Press under the title of *Research in Parapsychology*.

PK IN BROOKLYN

THE FINAL session of the convention was a symposium on PK subjects during which several parapsychologists who had visited the Soviet Union reported their observations on Nina Kulagina and Alla Vinogradova (see Stanley Krippner's report in the December 1973 FATE). Russell Targ of Stanford Research Institute showed a film depicting PK experiments with Uri Geller and with Ingo Swann. But the surprise of the day was a report by Charles Honorton on a unheralded American subject, Felicia P., who was present at the gathering.

Felicia works as a lab technician at Maimonides Medical Center in Brooklyn and just happened to see the films of Nina Kulagina performing PK which her colleague Stanley Krippner brought back from Russia. Felicia went home determined to match the Russian's abilities. In time, with effort and patience, Felicia



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indeed taught herself to move ob-
jects and deflect compass needles
through mental powers. Not only the
parapsychologists at Maimonides but
several workers at the Institute of
Parapsychology in Durham, N.C.,
have witnessed and affirmed Felicia's
talents.

A film taken in her Brooklyn
apartment shows her moving a small
canister across her kitchen counter.
And buried inconspicuously in the
report of the photographer who took
the footage was one of the most
intriguing comments of the whole
convention. It seems Felicia's friend-
ly small dog was quite aware of the
times she was practicing PK. When
she began concentrating in an at-
tempt to move an object the dog
would begin to whimper and kept
this up as long as she was making
the effort. When an object actually
moved, the pup tried to dig through
the kitchen floor with his claws (to
escape?).

Felicia now has abandoned her PK
career on the grounds that it ex-
hausts her and that she has proven
her point. Her remarkable success
should prove an inspiration for other
ordinary folk who seek to develop
psychic talents, provided they don't
mind the exhaustion and having a
neurotic dog.

OTHER REVIEWS

CONSCIOUSNESS AND REALITY edited
by Charles Muses and Arthur M. Young,
Outerbridge and Lazard, New York, N.Y.,
1973, 472 pages, \$10.00.

In the last few years several
academic or scholarly journals have
been founded to deal with the ex-
panding frontiers of research in
consciousness. A journal that is less
well-known than it deserves to be is
Charles Muses' *Journal for the Study
of Consciousness* which normally ap-
pears twice a year. Instead of the
1973 numbers Muses has issued this

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volume which is an anthology covering a variety of topics in the general field of consciousness and powers of the mind. In a field still lacking competent source materials between hard covers this should be a welcome volume.

But it is uneven in quality, covering too many topics too broadly and briefly. With such a broad range of materials—firewalking, ancient Egyptian trance techniques, dreams, reincarnation and plant awareness—I am surprised to encounter so few of the major names in parapsychology. Other writers' work is not necessarily less valid, of course. But we are told very little, for instance, about Denys Kelsey and Joan Grant who contribute an article on reincarnation. We are told that Joan Grant has written many other books but given no information about the reliability of her clairvoyant perceptions on which those books were based. Only in the copyright acknowledgments do we learn that their article is adapted from their joint volume *Many Lifetimes*.

I'm unhappy at the lack of references and of a bibliography. Where do we go to pursue a given topic? Muses doesn't say. I had the feeling though that Muses is operating on a higher level than I do, that he makes connections and relationships I do not perceive. Thus the mélange of poetry, pictures, fact and philosophy includes many essays too difficult for the general reader and others that seem irrelevant. A heavy emphasis on mathematics alternates between the incomprehensible and the overly explained. I am at a loss to determine the potential audience for this volume which is neither coherent nor scholarly. It explores no one subject in depth nor does it relate the many subjects presented one to the other.

The book contains pieces that have great meaning and several that strike me as possibly works of

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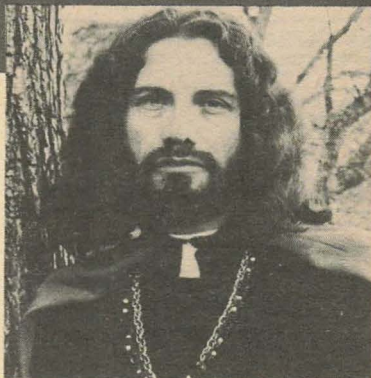
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genius. But this material is not in the mainstream of thought and research on consciousness but represents a series of sidelines and peripheral inquiries without a clearly defined focus. The epilogue, "Man at the Evolutionary Crossroads," is a kind of politico-psycho-social vision of a New Tomorrow, of the transformation of man via ecology, positive thinking and communication. Muses may be a brilliant mathematician but he seems to wander down some strange byways. — *James Collins*.

AN ABC OF WITCHCRAFT by Doreen Valiente, St. Martin's Press, New York, N. Y., 1973, 377 pages, \$10.00.

Among the most reluctant buyers of most current potboilers on witchcraft are the witches themselves. This interesting volume, however, is not only being bought but highly praised by Craft practitioners.

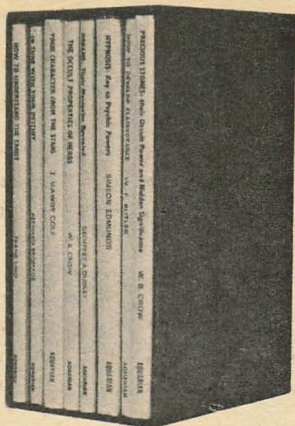
An English Craft member and a competent authority in this field, Doreen Valiente has organized this volume as an encyclopaedia with topics arranged alphabetically. Among the subjects are magical alphabets, amulets, the Book of Shadows, broomsticks, familiars, magic circles, dancing, Druids, evocation, fire magic, herbs, incense, moon worship, the pentagram and stone circles. Illustrations of such things as incubi, succubae and gatherings of witches enhance the text. Much of the information given here can be found in other books but *An ABC of Witchcraft* is comprehensive and reliable in content.

This is not a "how to cast a spell" book. It contains no "magic secrets". Information is on various subjects related to the Craft rather than on how to practice the arts.

One topic not generally taken up in most witchcraft volumes is Eastern links with European witchcraft. Miss Valiente devotes six and a half pages

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to pre-Islamic Middle Eastern pagan practices and their parallels with Western witchcraft as well as describing the strong similarities between the cult of the horned ones among the Berbers of North Africa and the modern Craft.

Other topics in the book, such as the astral plane, astrology, Atlantis, vampires, werewolves and Charles Manson make for good reading but do not pertain primarily to the Craft. I suppose Miss Valiente or her publisher felt the book would sell better if some items of a more general nature were included.

The book is well-researched and many of the subjects are treated quite comprehensively. This is definitely one of the more informative and valid books on witchcraft to appear in recent years. — Donna Cole Schultz.

THE GOLD OF THE GODS by Erich von Daniken, Souvenir Press, Ltd., London, England, 1973; G. P. Putnam's Sons, New York, N. Y., 1973, 210 pages, \$8.95.

Is there a more controversial author around then Erich von Däniken? I doubt it. In the past five years he seems to have taken the planet by storm. His first two books have sold millions of copies in a number of languages and his documentary film has excited audiences in all parts of the world. Critics assail him from all directions: scientists scoff at his theories. But von Däniken continues to travel to far-flung places of mystery and to put his speculations into print. I suspect he also visits his bank rather often!

I fearlessly predict that his latest offering, *The Gold of the Gods*, will be every bit as controversial as his earlier volumes. The title was inspired by the alleged discovery of a vast underground "library" in the interior of Ecuador. Discoverer Juan Moricz is identified only as a "schol-



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ar." According to von Däniken, Moricz took him to the site but would not let him photograph the subterranean complex in its entirety. However, color plates of various gold artifacts from the area are included in the book. Apparently von Däniken's German publisher plans to finance an expedition to the site.

The author regards the Ecuadorian finds as further evidence for the "gods from the skies." More specifically, he considers the space visitors to have been the losers in a cosmic war come to hide out on earth. In one chapter he details his ideas on the heavenly conflict, quoting intriguing passages from various literary works in support.

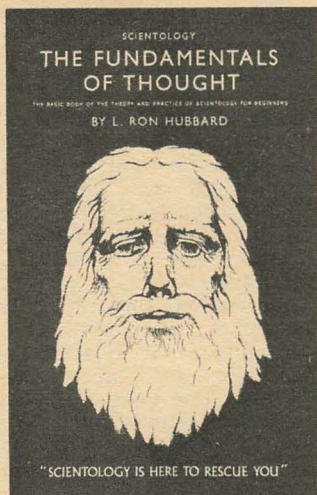
Von Däniken makes a good point when speaking about criticism of his theories. He says: "I never hear precise arguments, but—what must not be, cannot be." Unfortunately that attitude is all too common among "experts."

Personally, I think von Däniken's greatest strength lies in his ability to provoke thought. He dares to climb out of the ruts of conventional thinking and challenge his readers to look at things differently. Consequently NASA engineer Joseph Blumrich, angered at von Däniken's theory of Ezekiel's "wheel," began an intensive study of Ezekiel to refute him and wound up concluding that the "wheel" was actually a spaceship after all. So despite the highly speculative material he includes, I look forward to von Däniken's books and recommend them to anyone capable of thinking for himself. —Lucius Farish.

SUPERNATURE by Lyall Watson. Anchor Press, Garden City, N. Y., 1973, 344 pages, \$7.95.

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welcomed by all FATE readers. Biologist Lyall Watson surveys the world of the supernatural and often finds sound scientific basis for so-called "occult" happenings. As he states in his introduction, "This natural history of the supernatural is designed to extend the traditional five senses into areas where others have been operating under cover. It is an attempt to fit all of nature, the known and the unknown, into the body of Supernature and to show that of all the faculties we possess, none is more important at this time than a wide-eyed sense of wonder."

The book is divided into four large sections: Cosmos, Matter, Mind and Time, each divided into smaller parts and packed with fascinating information. Under Cosmos we find chapters on cosmic law (earth, moon, sun), its relation to man (astrology) and life physics (brain waves, life fields). The section on Matter includes psychokinesis, the aura, psychometry, alchemy, etc., while that on Mind covers many different aspects of parapsychology along with palmistry, graphology, phrenology, dreams, hallucinations and the like. The discussion of Time is especially stimulating as Dr. Watson touches upon new dimensions in time and the relation of supernatural phenomena to these. He states, "I feel sure that many of the apparently supernatural events in our experience are due to misinterpretation (of the time sense) and that at the root of all the problems lies the paradox of time."

Since he covers so much territory in so few pages Watson makes no attempt to go into a deep discussion of any subject. Yet his facts on hundreds of topics are presented so cogently that often the reader would like to know more. He keys his text by numbers to his extensive (and up-to-date) bibliography to facilitate further reading.



Lyall Watson

Watson's common-sense naturalistic approach to the occult is a most welcome change from the mystical writing so common in parapsychology and related fields.—*Nan Cooke Carpenter.*

THE MAGIC ART OF FORESEEING THE FUTURE by Daniel Cohen, Dodd, Mead & Co., New York, N.Y., 1973, 192 pages, \$4.95.

In this heyday of the occult when any book on the subject is avidly seized upon, the jaded public will find escape from the machinations of political intrigue through Mr. Cohen's spicy retelling of ancient tales about necromancy and purveyors of the black arts. Nothing in the book is new but Cohen artfully weaves together a great deal of information on astrology, numerology and other pseudosciences. He deserves a pat on the back for annihilating certain revered idols of the occult as he bends over backwards to question sacrosanct findings.

Nostradamus is so much mish-mash and even Swedenborg comes in for a drubbing. Cohen tells us Mother Shipton's famous predictions actually were written long after her death. Dunne's famous study of dreams and time is shown to be unreliable and

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Dunne himself is portrayed as a muddlehead. Jeane Dixon's accuracy is impugned and Cohen considers the laboratory evidence for clairvoyance and PK unconvincing.

Cohen is a facile writer riding high on the frenzy for books on magic and the reader who wishes to bone up on all manner of fortune-telling from Tarot cards to Cayce and Evangeline Adams will not be disappointed. — *Eleanor Kravig.*

THE PSYCHOLOGY OF CONSCIOUSNESS by Robert E. Ornstein, Viking Press, New York, N.Y., 1973, 228 pages, \$8.95.

In *The Natural Mind* author Andrew Weil pleaded with scientists to synthesize both Western and Eastern psychological concepts without developing a violent bias in favor of either. Now, as though in answer to Weil's plea Robert Ornstein presents this excellent book. In possession of a thorough knowledge of the psychologies of the modern West and the traditional East, Ornstein discusses them both for us so that each becomes clearer and more understandable in the light of the other.

As background Ornstein makes some interesting points about modern research in perception and cognition and about the "split-brain" theory—that the brain's two hemispheres specialize in different kinds of consciousness. Such a split could explain man's many great inner conflicts. Chapters on time and on bio-feedback also provide food for thought.

However, the book's main thrust is the synthesis of Eastern and Western thought and techniques. FATE readers may find his comparison of meditation and esoteric traditions of particular interest. Following up his earlier book, *The Psychology of Meditation*, Ornstein gives useful and practical examples of meditative techniques and exercises from several

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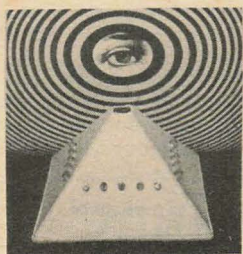
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disciplines — the Sufis, Gurdjieff, yoga, Christianity, Zen and other forms of Buddhism. He discusses psychological research as its sheds light on the effectiveness of these practices.

Readers who take a more religious approach — "meditation is listening to God" or even "meditation is listening to one's inner self" — may be dissatisfied with Ornstein's strictly psychological approach. However, I feel Ornstein does not reject such ideas but rather confines himself to the language of his scientific colleagues in an attempt to convince them of the value of an East/West synthesis in psychology.

Each chapter is introduced by a brief Sufi "teaching story" and accompanying illustration and concludes with suggestions for further reading. An extensive bibliography and index complete this fine volume. — *Diana Robinson.*

TELEPATHY AND CLAIRVOYANCE by W. H. C. Tenhaeff, Charles C. Thomas, Springfield, Ill., 1973, 161 pages, \$12.50.

Dr. Tenhaeff, a distinguished pioneer in Dutch parapsychology, was instrumental in the founding of an institute for parapsychology at the

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HEALING
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University of Utrecht, one of the first university-affiliated research centers in the world. Although he has been active in parapsychology for over 40 years and has written at least 10 books, little of his writing has appeared in English. At long last we have this translation of *Telepathy and Clairvoyance*, certainly not the most important of Tenhaeff's books and nearly a decade old. It is primarily a general introduction to the psychic field. With several other such volumes available—including some from the same publisher—one of Tenhaeff's more technical books might have been a better choice for translation.

Tenhaeff's major contribution to parapsychology has been his research with gifted psychics, or *paragnosts* as he terms them, and this book draws heavily on such case studies. His most important conclusion is that psi impressions often concern themes of psychological importance to the paragnosts.

Another novelty of the book is Tenhaeff's discussion of how psi impressions fit into the laws of memory such as association of related memories. He shows how such memory complexes seem critical during psychometric readings when similar "psychic constellations" are brought forward. He argues that psychometry is really only a form of telepathy whereas other researchers such as Pagenstecher claim that the object itself generates psi impressions and not merely that the object's owner does.

Although Tenhaeff includes much information on Dutch research that is unfamiliar to most Americans, readers with a good background in parapsychology likely will be disappointed by his omissions. Tenhaeff's most important contribution to parapsychology is his study of the personality structure of his paragnosts. None of this fascinating information

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is included although he makes numerous frustrating references to his other untranslated volumes.

Furthermore, Tenhaeff's name usually is linked with his most gifted subject, Gerard Croiset. Very little is said about Croiset in this book nor does the translation explain that "Mr. Alpha" is Tenhaeff's early pseudonym for Croiset. The casual reader will remain unaware that the numerous references to "Mr. Alpha" really describe the noted clairvoyant.

Another shortcoming is Tenhaeff's failure to cite sources for his numerous quotations and case studies.

These criticisms aside, this is an enthusiastic and refreshing book, packed full of provocative opinions, hypotheses and cases. I heartily agree with Dr. Berthold Schwarz's comment in the introduction, "Now that this one has been translated, it is earnestly to be hoped that means may be found to bring his nine other books to the English-speaking world." — D. Scott Rogo.

ALSO NOTABLE

THE 13 PANTACLES OF PROMISE by J. P. de Kersaint, Editions Dangles, 38 Rue de Moscou, Paris, France, 1973, 95 pages, 45 French francs.

Thirteen detachable hand-painted pantacles are preceded by a text that explains how these differ from ordinary talismans.

DREAMS, MESSAGES FROM MY SELF by Ruth Kramer, Celestial Arts, 231 Adrian Rd., Millbrae, Calif. 94030, 1973, 80 pages, \$2.95 (paperback).

Student of transactional and dream analysis presents a guide to dream interpretation illustrated with examples of her own dreams.

CARING FOR THE DYING PATIENT AND HIS FAMILY edited by Austin H. Kutscher and Michael R. Goldberg, Health Sciences Publishing Corp., 451 Greenwich St., New York, N.Y., 1973, 72 pages, \$3.95 (paperback).

CHILDREN AND DYING by Sarah Sheets Cook, Health Sciences Publishing Corp., New York, N.Y., 1973, 37 pages, \$1.95 (paperback).

Two brief monographs seek to aid physicians, clergy and laymen faced with counseling dying patients.

Report

FROM THE

Readers

THE FACES ON THE FLOOR

Your October 1973 issue carries a letter from Thomas LeBlanc complaining that Vincent Gaddis' article about faces appearing on the floor of the Sanchez home in Spain was a hoax "exposed" by *National Enquirer*.

Prof. Hans Bender of Freiburg University in Germany investigated this case and reported on it at the September 1972 meeting of the Parapsychological Association. According to his findings, the case was quite genuine. However, a priest in the small Spanish town where the phenomenon occurred told reporters that it was a hoax. Apparently he was jealous of the publicity it received.

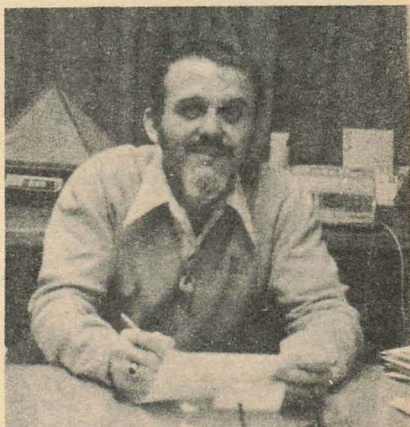
When the floor of the house was taken up and new concrete laid, faces once again began to appear. The photographer named as the hoaxer never had been near the new manifestations.

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a remarkable manifestation of survival.

Firsthand evidence indicates that Vincent Gaddis was right in the first place. — *Alan Vaughan, Articles Editor, Psychic Magazine, San Francisco, Calif.*

A HIPPOPOTACAT?

On page 51 of the October 1973 issue of FATE a picture of an Egyptian sculpture is identified as Thokeris, the hippopotamus goddess. I must say that's the most feline hippo head I've ever seen. Egyptian sculpture is good enough to portray exactly the animal indicated and if that isn't the head of a lion I'll eat my copy of FATE! — *Julia O. King, Columbus, Miss.*

THE SPOOK LIGHT LIVES!

Having just read "The Tri-State Spook Light Explained" (November 1973 FATE) I feel compelled to tell you the light is located approximately 18 miles out of Miami, Okla. — not Miami, Kans. More accurately the spook light is located on or near a road once known as the Devil's Promenade located between Quapaw, Okla., and Seneca, Mo.

The spook light is definitely real and much quaint lore concerning it can be found in Vance Randolph's *Ozark Superstitions* (Columbia University Press, 1947) and in the morgues of local newspapers. The last major local news splash I can remember was in August 1965 but I'm sure more recent articles have been published.

Messrs. Hynek and Powers state that the first time the light was seen was in 1903. However, Randolph's book credits a local man with saying that the light was there 50 years before the Devil's Promenade was built, far earlier than your authors want to accept.

The "fact" that it is light refraction from Miami interests me

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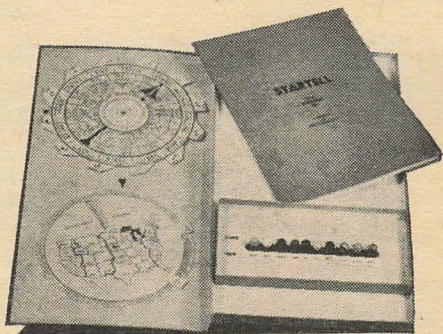
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greatly, for I have always been led to believe it was lights from Route 66, or lights from the Quapaw airport, or swamp gas, or a wet weather fungus afloat, or pranksters—or simply my imagination!

I offer a tip of my Stetson to Dr. Hynek and Mr. Powers for their ability to solve instantly—on one visit—a mystery that many persons have studied for years and still cannot explain.—G. D. Clow, Jenks, Okla.

* * *

As a longtime resident of Joplin, Mo., I was naturally interested in what a scientist of Dr. Allen Hynek's reputation had to say about our local phenomenon, the tri-state spook light.

Dr. Hynek and W. T. Powers may be experts in their own fields but when it comes to reading maps they have a problem. The town referred to as Miami, Kans., is in fact in Oklahoma. I'll admit it's confusing to anyone unfamiliar with the Tri-State District, for Missouri, Kansas and Oklahoma meet just a short distance from the spook light corner.

I first saw the spook light in the summer of 1933 as we were going along a road which runs through scrub oak. I remember the dust and the still air and the sound of insects. The light seemed to hover in the dusty air and "spooky" was the way it made me feel. I have seen the light many times since then.

If FATE readers happen to be in the Joplin area and would like to see the spook light for themselves the best route to take is Highway 43 south from Joplin. At the intersection of Route BB and Highway 43, turn west and go to the end of the road, then north about one and a half miles on the gravel road which runs along the Missouri-Oklahoma state line to a gravel road which intersects the state line. (At this intersection is a small store and a telescope one may

pay a nominal fee to look through.) If you go west on this road a short distance you should see the spook light. — *Joan Davenport, Joplin, Mo.*

WHERE CONFUSION REIGNS


I take exception to Curtis Fuller's comments in "I See by the Papers" (November 1973 FATE) regarding nutrition. My interest in this subject developed well over 20 years ago when "food-faddist" was a dirty word. I take satisfaction in noting the growing number of persons who are discovering good nutrition despite heavy opposition from the AMA and the FDA.

Perhaps my greatest objection to Mr. Fuller's commentary concerns his inclination to use the term "scientific" only in regard to research done by those who hold M. D. or D. D. S. degrees. He has stated that only a handful of scientists are involved in nutritional research. If investigation is confined to medical organizations this may be correct — but a great deal of research is going on outside the domain of the AMA, FDA, etc.

The way things are today it's natural to turn to the medical establishment for data on nutrition. This is an error which will not be corrected until nutritionists have their own status and organization and can serve the public alongside M. D.'s, osteopaths, chiropractors, etc. — *J. F., Rockwell City, Iowa.*

* * *

I disagree with the conclusion that Mr. Rodale's death from a stroke negates the efficacy of health foods and vitamins. I believe the day of one's death is set — no matter what you do or eat. Rodale felt great until the day he died — as do most health food "nuts" who read *Prevention*. I am one of them. I am 55 years old, have energy to burn and am rarely sick. But when my time comes I'm ready to go — even if it's tomorrow.



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existence? — *Mary R. MacArthur,*
Glen Ridge, N. J.
* * *

In the item "Wilderness of Ignorance" Mr. Fuller makes a statement that is not true regarding the late J. I. Rodale, publisher of *Prevention Magazine*. Readers of his magazine are well aware that most of his life he lived with a heart condition. Only proper diet, exercise and knowledge enabled him to reach his 70's. — *George M. LaFontaine, New Britain, Conn.*

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THE BUSY DISCARNATES

Theresa Lindsey asks if discarnates work through more than one living person ("Report from the Readers" September 1973 FATE).

In Chapter 12 of *Psychic Discoveries Behind the Iron Curtain* Ostrander and Schroeder describe the "instant reincarnation" produced in art students by Dr. Raikov. As a scientist, Dr. Raikov might not like to be called a medium but in the work his students produce, he seems to serve as a catalyst which draws the discarnate entity — a great artist of the past — to the student, who (as I recall the account) has been emptied of his conscious self through hypnosis or some similar process.

Dr. Raikov's repetition of this experiment at will with a variety of students is documented proof that discarnates can work through two different persons — or even more. — *Pauline F. Stacy, Meade, Kans.*

THE LAST DENIAL

If Dr. W. D. Chesney worked at Dunk Ford's drugstore and knew Frank James ("Report from the Readers" June 1973 FATE) he must have known my father W. H. Titus who was then president of the Clay County State Bank.

I was born and reared in Excelsior Springs, Mo., and my husband and I attended Excelsior Springs High School with Lawrence Barr, the son of Jesse James' daughter Mary.

One of my earliest memories — from 1905 to 1906 — is of walking past the home of John Samuels, half-brother to Jesse and Frank James, to see the latter who had just been released from the penitentiary at Jefferson City. Since the Samuels lived two doors away from us and were my parents' friends I was in their home many times while Frank James was there.

I've read many magazine and newspaper articles through the years claiming that Jesse James was alive. One old man even showed up in Excelsior Springs claiming to be Mary Barr's father. She said he couldn't be because she had seen her father killed.

Several years ago a story came out in the Long Beach, Calif., *Press-Telegram* about a man in Oklahoma who claimed to be Jesse James. At that time Mrs. Jesse James, Jr., and her daughter were living in Long Beach. Her answer to reporters was that she hoped that would be the last time she would have to deny that Jesse James had been alive all these years.

Since Jesse was a grown man at the time of the Civil War simple arithmetic shows that in 1951 when your correspondent Charles Robison says he died he would have been more than 110 years old. I never heard any of the James family or anyone who knew the family say that Jesse was not killed by Bob Ford.

In the days when paperback books were called "dime novels" and considered unfit for decent people to read, saloons in Excelsior Springs had their windows full of a paperback called *My Father, Jesse James* written by Jesse, Jr., who by the way was a well-known lawyer in

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Kansas City, Mo., for many years. If a copy of his book could be found I'm sure it would clear up many of the legends and myths that have been told over the years and stretched beyond belief in the telling. — *Marian Titus Ellis, Irvine, Calif.*

ON TARGET

Your editorial in "I See by the Papers" (January 1973 FATE) concerning the lack of cause and effect research in parapsychology, and particularly with respect to Dr. Rhine's attitude, is appropriate and thought provoking.

A true science or a useful technology rests upon understanding causes so that effects can be controlled. If effects actually exist, then one who is simply noting them is not really a serious contributor to either science or technology unless he takes the next step and ascertains the cause. Usually the casual observer is in no position to do this but one who wishes to be considered professional must do it. An hypothesis is not an answer; it is only the means for designing experiments to help find an answer. Yet much of psychology and more particularly of parapsychology stops with the hypothesis.

A failure to follow through leads the general public to a conclusion that the investigator really knows no more than they do and possibly is even faking "evidence" to gain a personal reputation rather than to find out something useful.

So what Dr. Rhine is doing has the appearance of science with little of its substance. In fact it is a misapplication of the mathematical probability theory to apply it to nonidentical events. The flipping of a coin in a particular manner presents an event where a 50 percent chance of getting heads or tails exists — only because the cause of this event is known and controlled in the experiment. If a

coin had heads on both sides there would no longer be a 50 percent chance of getting tails.

Thus we cannot properly apply the mathematical analysis of normal distribution to phenomena the causes of which we do not know and control, but nobody is going to point this out because almost everyone in every kind of business goes through this same sort of exercise in futility in the hopes of giving a "snow job" to their competitors, customers or others whom they hope to impress.

One is not getting anywhere until one's predictions get close to 100 percent right. It should be evident that applications of number systems derived from situations in which the causes are known and controlled have no real meaning when applied to unknown circumstances. There is no real use in just investigating the results unless we intend to follow through and seek causes. You are therefore absolutely correct, and you have really hit the nail on the head.

— Edward J. Ramaley, Denver, Colo.

THE GREAT TRAIN MYSTERY

In "Report from the Readers" in your April 1973 issue John S. Mitchell takes exception to a previously related experience by Glenn Clairmonte about a passenger train bound for San Diego going through the desert and Imperial Valley.

I recall the original article by Glenn Clairmonte and it did not surprise me, for passenger trains *did* run this route via the Southern Pacific Railway and the San Diego & Arizona (a subsidiary of Southern Pacific) until after World War II.

The Official Guide for 1932 shows Train No. 12 southbound leaving Los Angeles at 12:15 P.M. daily, passing through Niland (near the Salton Sea) at 6:00 P.M. and connecting with S.D.&A. train No. 51 at El Centro at 7:00 P.M., leaving there at 7:40 P.M. and arriving in San Diego at 4:50

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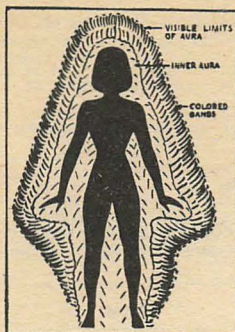


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A.M. If one took a sleeper he could stay in the same car throughout the trip. — *Harold M. Wollam, Santa Maria, Calif.*

WHO GOES THERE?

My father never believed in ghosts until he did some assessment work in a quartz mine near Jamestown, Colo., in 1904. It was a mining law then — and probably still is — that a mine owner could not hold his claim unless he would do or hire done \$100 worth of work every year. That work was called assessment work.

Three men were working shifts in the mine. Cliff Collins had the day shift from 8:00 A.M. to 4:00 P.M., then a man named Martin took the swing shift from 4:00 P.M. to midnight and my father worked the graveyard shift.

In those days the drilling was done by hand. The miner would make a hole with a sharp drill and hammer, then load the hole with powder for blasting. When my father started work one night he heard what sounded like someone drilling and blasting on the level below. As no light came through the tunnel or shaft he decided he must be imagining the sounds. But the next night he got a real scare. He heard the sound of drilling and then someone climbed the ladder to his level and footsteps came to within a few feet of where he was working. The rest of the shift was quiet. This incident was repeated nightly until he finally got used to "having company" and he probably never would have said anything about it if Martin had not stayed on one night after his own shift to talk with my father. While they were talking my father's "companion" climbed the ladder. Father didn't say anything but Martin asked, "Did you hear that?"

"Yes, I hear it every night. This

(Continued on page 144)

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REPORT FROM THE READERS

(Continued from page 132)

fellow sets off a blast that shakes the ground but his blasts don't break any rock. If they did I might let him do the work and I'd get the credit."

"I hear him every night too," Martin said, "but I don't believe in ghosts." — D. W. Beach, Modesto, Calif.

AN ILLUSION SHATTERED

On page 16 of the December 1972 issue of FATE Walter Inman states that optical illusions cannot be photographed; that such illusions require three-dimensional perspective; that "shadows" (somehow) give photography an advantage over eyes; that these are "simple laws of physics" (after telling us that he isn't a scientist).

All libraries have books on optical illusions. I have seen pages and pages of such illusions photographed in two dimensions. Many that are not visible to the naked eye are made visible by the camera. It is generally agreed that we evolved two eyes because three-dimensional perspective *minimizes* illusion. Otherwise our forefathers would not have survived. The "shadows" mentioned by Mr. Inman are the *cause* of much photographic illusion.

I will agree with Mr. Inman on one point, however. "Any amateur photographer" may tell you that optical illusions cannot be photographed — but a professional photographer, ophthalmologist, psychologist or physicist will tell you otherwise! — Clyde E. Wade, Jr., Little Rock, Ark.

MESSAGE RECEIVED

As a ham radio operator I always have wondered if UFOs could be contacted by radio. In July 1968 I attempted to do just that. I arose about 2:30 A.M. one Saturday and proceeded to call "extraterrestrial C. Q." (C.Q. means general call) on the

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10-meter band and a frequency of 28.8 megacycles. I requested contact with any extraterrestrial spacecraft within range of my signal, stating further that if I did not achieve two-way voice contact I would drive to a secluded area out of town and wait for a possible landing.

I was not successful in establishing two-way contact so at approximately 3:00 A.M. I drove to the designated area. I sat for about 20 minutes and nothing happened so I decided to give up. As I reached for the ignition key I glanced up through the windshield and noticed that the sky and the landscape were starting to light up with an eerie pale green light. It eventually became extremely bright and a cigar-shaped object came into view from the northwest. As it passed over and began to fade from view I decided I wasn't as brave as I thought and beat a hasty retreat.

I would like to hear from other hams or citizen band operators who may have had similar experiences. — *James Lee, Martinsville, Ill.*

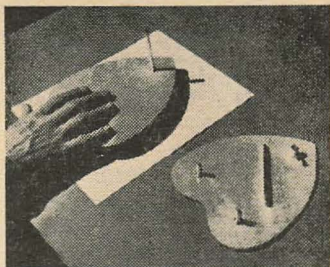
THE MAGIC OF BELIEVING

It seems odd that anyone who believes in "faith healing" and "God's power" and is advised to "open your mind and let God do the healing for you" must rely on an herbal mixture to be healed ("Herb-Cure for Herb and Me" July 1973 FATE).

If one believes in God's healing power, he will be healed. If one believes that an herbal mixture will heal, it will heal without an assist from God. The magic formula is to believe. This is mind over matter.

Does author Albalos really think God would limit the herbal cure to so few when so many are suffering? The statement that "this medicine comes from God to help those who need it" ought to get the message across; these few people aren't among the top 10 in God's rating book. — *Lee Walsh, Fabens, Tex.*

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