

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

June 1974 60¢

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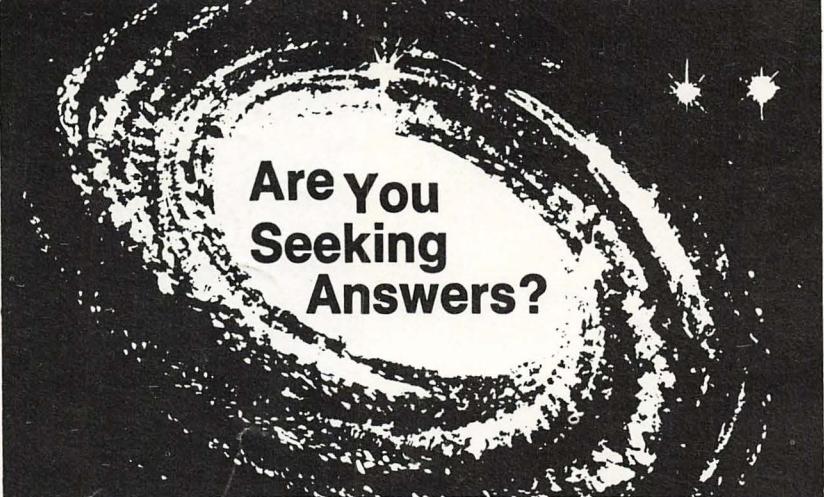
HAVE THE ASTRONAUTS SEEN UFOs?

DURING the last six or seven years we have read numerous reports of alleged sightings by astronauts, some of them rather spectacular. A recurring theme in such articles is that NASA has sworn the astronauts to secrecy concerning their UFO sightings. It is true that the astronauts have been reluctant to comment on the UFO question and to admit they have seen anything unusual in space but in my opinion the reasons for this have little to do with the hinted-at "conspiracy."

From the beginning, when astronauts saw things they couldn't explain, NASA put its technicians to work to find explanations. For example, on the first manned orbital mission John Glenn observed a cluster of yellow-green particles surrounding his spacecraft. He said they looked like "fireflies." These particles eventually were identified as surface material flaking off Glenn's Mercury 6 spacecraft.

However, NASA has not been able to explain everything the astronauts have seen. One of the earliest and most interesting of these enigmas occurred during the Gemini 4 flight in June 1965. James McDivitt, the sole witness, told this story . . .

(Continued on page 79)



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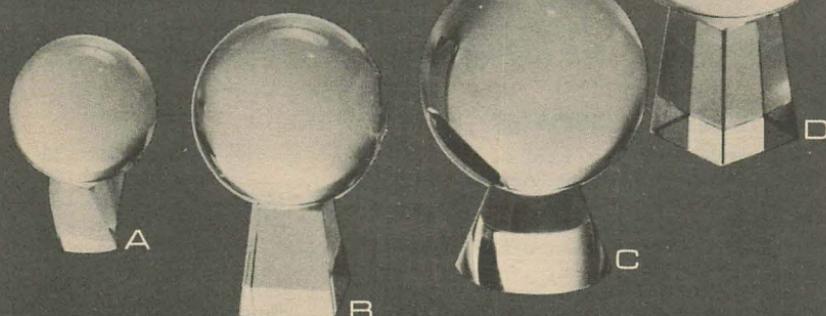
FEATURES . . . NEWS AND NOTES ON UNUSUAL TOPICS

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I See by the Papers



Curtis
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QUOTE OF THE MONTH

Independent researchers often complain that they can't get their theories and discoveries taken seriously by the scientific community because they lack official credentials or institutional affiliations. What they don't realize is that even scientists with the most unassailable credentials, who have secure positions in the most prestigious research or clinical centers, frequently have the same trouble getting their work recognized.

Albert Rosenfeld
Science Editor
Saturday Review/World

IN AN editorial in the January 26, 1974, issue of *Saturday Review/World* Albert Rosenfeld examines physicians' attitudes toward new medical claims from a

viewpoint somewhat similar to ours in looking upon the Scientific Establishment. There is one substantial difference, however. Rosenfeld regards their non-accepting attitudes as justified because "experts can be as wrong as anyone else" and because one of the functions of the Establishment is to protect the public from "unproven claims."

We think he is only partly right. Rosenfeld neglects to ask who is going to protect the public from "proven" claims. A former American Medical Association president once wrote that 60 percent of what the medical profession believed to be true at that time (say 10 years ago) would be obsolete 10 years later.

Who is going to protect the public against that 60 percent of medical knowledge which is growing obsolete while the medical profession is busy resisting the introduction of new knowledge? The fact is that while he excuses it Rosenfeld is painting a dismal picture of resistance to medical innovation—with parallels everywhere in science.



WIRING THE BRAIN

ROSENFELD refers in his discussion to an article in the

"Steven Schmidt is to be congratulated.
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—HANS HOLZER

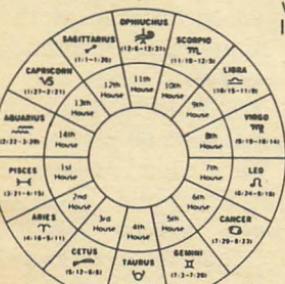
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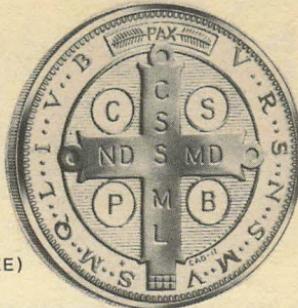
same issue of *Saturday Review/World* entitled "Pacemakers for the Brain" in which David Hendin discusses the work of one of the great neurosurgeons of our time, Dr. Irving S. Cooper of St. Barnabas Hospital for Chronic Diseases in New York City. Dr. Cooper pioneered the development of cryogenic surgery for Parkinson's disease—but today he is pleased that his procedure has been pretty well replaced by administration of the drug L-dopa. He was the first physician to reverse the symptoms of dystonia, a dreadful neuromuscular disease, and he has now developed an electrical device—a kind of brain pacemaker—that "stops the disabling procedures of previously intractable epilepsy, reduces the spasticity of cerebral palsy victims and eases the spastic paralysis that often follows a stroke."

Dr. Cooper has so far implanted his cerebellar stimulator in about 50 patients with varying degrees of success. In the surgical procedure, which does not destroy any part of the brain itself, electrodes are placed over the front and rear of the cerebellum and wires are run under the skin down the neck to the chest where two receivers are implanted. Taped over this spot is a miniature battery-powered transmitter which sends tiny

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currents through the cerebellum.

The operation can have remarkably beneficial effects. Reginald Bickford of the University of California, San Diego, formerly one of Cooper's neurology professors at the Mayo Clinic, calls this "very important work. Not only is it possible to abort epileptic seizures, but unexpectedly this seems to change the tendency even to have seizures. . . ."



RESISTANCE TO ALL CHANGE

DR. COOPER has an international reputation — yet when a mother from the mountains of Pennsylvania carried her suffering daughter to Manhattan seeking relief for the child's dystonia, she went first to one of New York's most famous medical centers. Here the chief of neurology told her nothing could be done for the child. David Hendin writes:

"What about Dr. Cooper?" the woman asked.

"His operation doesn't work," said the doctor."

Nevertheless, the mother took her child to Dr. Cooper and he did operate. Unfortunately the poor woman dreamed that the child would die anyway. She removed the child from his care and took her home. The outcome is unknown, for further records are not available.



Cucumber and Beauty

by ANA MAHER

Every woman, at some time in her life, faces the spectre of an aging skin. Most women never solve the problem, and finally become resigned. A fortunate few find the answer and are rewarded with a complexion that remains fresh and youthful all their lives.

Ten years ago, I had this skin problem. Nothing very serious, but when I took my mirror over to a bright light, I could detect evidence of dryness and tell-tale signs of advancing years. And I didn't like it. I knew that these were danger signals that warned of an aging skin.

I was also very bewildered. I had always taken the best care of my skin. And no matter what I did, my complexion showed no improvement. Finally I became resigned. After all, everybody gets older and most of us show our age.

Then one day I had a visit from an elderly widowed neighbor. This charming lady was about seventy, but she had the most beautiful, moist, youthful skin. I remarked about it and mentioned my own skin problem.

She told me she used a marvelous cream which had been formulated by her late husband, a physician, and that she made it herself. "Try it," she said, and then she left and returned with a jar of this cream.

So I tried using my neighbor's cream.

In only three weeks, I began to see a marked improvement. My skin was fresher, clearer, smoother. After two months, my former dry, dull skin was revitalized. My skin now had a youthful, almost translucent quality. I was thrilled with my neighbor's formula.

For six years, this kind lady kept me supplied with this cream. And I want to tell you that my skin was more vital and younger looking than it had been when I first started to use it, six years before.

Then my neighbor died suddenly — and with her went that wonderful cream and its secret ingredients. I was saddened by the loss of a good friend — and dejected by the loss of a miracle cream. Her family told me that her personal papers revealed no formulas of any kind. I was desperate. But I did have three jars left from the last batch she had made.

So I took the cream to one of the best known analytical cosmetic chemists. The cost of the analysis was enormous, but I got what I wanted. I had the wonder cream formula.

It had a base of pure cucumber juice, two super-moisturizers, three natural lubricants, and a special component to keep the cucumber juice fresh. My chemist told me that the formula consisted of only safe, pure ingredients — no hormones, estrogens or steroids.

I made a batch of cream for myself, following the chemist's instructions. Then my friends and relatives began using it. And in every case, the results were absolutely astounding.

Soon friends began insisting that the cream should be made known and available to all women, since the problem of aging skin is universal.

So my cream was put on the market four years ago, with the financial help of an uncle. It is called Cucumbre Frost.

The same wonderful results experienced by me, my friends and relatives were repeated time and time again by women all over the country. I have in my file hundreds of letters from grateful women telling of the remarkable results obtained with Cucumbre Frost.

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Throughout Dr. Cooper's pioneering career his colleagues have resisted and criticized his innovations only to take them up later. The same is true of Dr. Samuel Rosen, also mentioned in Rosenfeld's editorial. Dr. Rosen recently has written his autobiography in which he describes how he and other ear surgeons performed a complicated and dangerous operation, called the Lempert fenestration, for a certain kind of deafness. To substitute for this risky surgical procedure Dr. Rosen developed an operation called a stapes mobilization which takes only a few minutes, causes virtually no dizziness and allows the patient to be discharged the day after the surgery.

Dr. Rosen could not persuade friends and colleagues even to witness his operations. They found all kinds of excuses to avoid seeing what he was doing and they kept right on performing the dangerous Lempert fenestrations — "until outside recognition finally made (the stapes mobilization) unavoidable."

**GALILEO'S FRUSTRATION**

SUMMING it all up, Rosenfeld is reminded of the scene in Brecht's "Galileo" in which the authorities have gathered at Galileo's home in Florence. He



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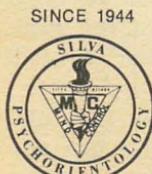
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wants only one thing of them — to look through his telescope and see for themselves the wonders of the skies. But they won't. Instead they quote from Aristotle in Latin and they say such things as, "Why should we go out of our way to look for things that can only strike a discord with this ineffable harmony?"

They go away promising that the greatest living authority will be consulted. That authority is Christopher Clavius, chief astronomer of the Papal College of Rome, who comes to Galileo and does have the courage to look through the telescope and to admit what he sees.

Recalling all this, Rosenfeld wonders if we have made any progress in the past 350 years. He concludes that we have: "For one thing, there is no one today who can force a Sam Rosen or an Irving Cooper to recant."



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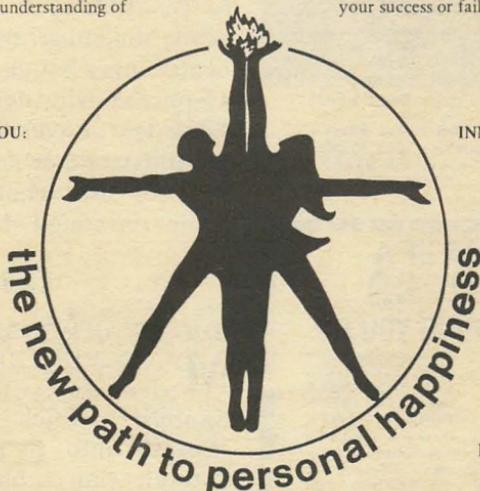
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versity, an Adventist school in southern California. The entire Seventh-Day Adventist population of California, 100,000 persons, will be studied.

Physicians concede that persons who don't drink or smoke might have lower rates of cancer of the lungs, bladder, mouth and esophagus but since Adventists also have lower rates of breast, colon and rectal cancer, lymphoma and leukemia, it occurs to Dr. Roland L. Phillips, who heads the study, that their better health may be due to their dietary habits. Adventists seldom drink tea or coffee, most do not eat meat or hot spices, and they tend to use whole grains and other unrefined food.



GHOSTS, DEMONS, POLTERGEISTS

MANY VIEWERS have been shocked by the film, "The Exorcist," which offers a rare glimpse into a ceremony the Catholic church has hitherto forbidden laymen to observe. There are many reasons for such a ban. One is that suggestible persons will come to believe that they also are possessed. (Already the church is besieged by hysterical types asking that their "demons" be exorcised.) Another is the likelihood that the "possession" is a fantasy of a disturbed mind. And a further rea-

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son is the sheer horror of the demonic possession itself — undoubtedly one of the fascinations for those who see the film.

We have several friends, ministers among them, who believe implicitly in demonic possession. We have serious doubts. What evidence for demons cannot be explained by other equally likely (or unlikely) theories?

We suspect that the whole business of hauntings, of ghosts, of poltergeists, of unseen and unexplained forces is somehow related. Which is not to say that we can explain them either, but at least we can describe what appears to be going on. From the various descriptions we can arrive at correlations that give us some understanding of what to expect.

Having said that, we return to our original thesis that demon possession usually can be explained as a genuinely disturbed mind at work. The unconscious mind is a great actor, a great dissembler, primitive and brutal at times, and capable of many masquerades. Who can tell which demonic possession is genuine and which is not?



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the idea of demon possession? Perhaps not. But we see poltergeist phenomena as allied with a split-off portion of a personality. We see the poltergeist as primitive, hostile, with the mental attitudes of a four-year-old or thereabouts, and only rarely destructive. Poltergeists seldom injure anyone seriously and we know of only one case in which the poltergeist was apparently a murderer. But is it reasonable to believe poltergeists exist? Perhaps it is just more comfortable for us to think of the poltergeist as allied to the psyche of a living human being rather than as a separate entity — a malevolent spirit or demon. At the same time we concede there isn't any more evidence for one belief than for the other.

**RAIN OF STONES**

IS THIS another collective hallucination?

John Cazzola of 611 Bear St., Syracuse, N.Y., and Robert Moore of Oak Ridge Park, Liverpool, N.Y., were fishing in Skaneateles Lake Saturday night, October 27, when "something invisible" rained stones the size of marbles on them. The pelting followed them, continuing all the way back to Syracuse.

They told this story to Paul Hornak of the *Syracuse Post*-

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Standard: They had arrived at a rock quay on the lake about 7:00 P.M. and lit two lanterns to light their fishing. About 10:45 P.M. a stone splashed into the water. At the time Moore thought it was a jumping fish. Then a larger object fell and soon one dropped that "must have weighed 50 pounds. The water splashed into the air at least three or four feet."

The men shouted into the woods and shined a flashlight around but saw nothing. They quit fishing and hastened back to their car. Small pellet-sized stones rained on them all the while they loaded their gear. Moore took a shotgun out of the trunk and fired into the nearby trees.

Then they drove back to West Lake Road. Believing they were far enough away from their stone-throwing tormentors, Moore stopped the car to take off the snowmobile suit he had worn for warmth while fishing. But when he got out of the car the hail of stones began again. They drove to Morrison's Grill in Skaneateles where they each had one beer and learned from the bartender that a UFO had been sighted over that lake a week before. When they left the grill they again were pelted by stones; little pebbles continued to rain on the car as they drove along Highways 20 and 321. At Bennetts Corners Moore got out of the car to see

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if anything was flying above them. Cazzola said they heard a humming noise but could see nothing. Later he reported, "Something shook the car."

The rain of rocks continued until they reached Cazzola's house and there Cazzola collected some of the stones. They were rough in texture, light in weight, small and black like the cinders on a railroad roadbed.

"I don't think they meant to hurt us," said Moore. "If they wanted us, they would have got us."

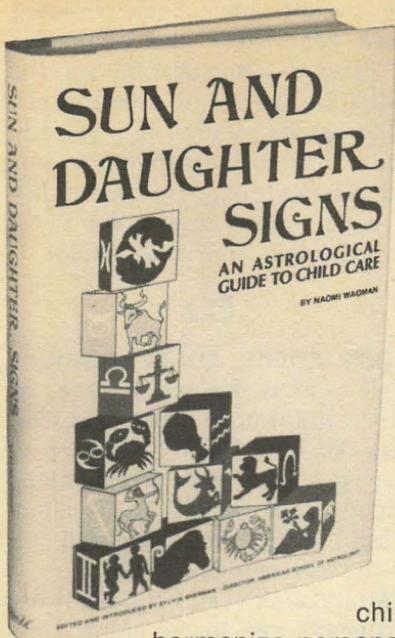


COMMENT

THEIR COMMENTS make it clear that Moore and Cazzola assume the rain of cinders was caused by a UFO.

What nonsense! Assuming that UFOs, interplanetary or otherwise, are piloted by intelligent beings, what possible reason would its crew have for (1) scaring the daylights out of a couple of harmless fishermen, (2) singling them out in the first place, (3) following their automobile for miles and (4) waiting while they soused a beer to continue the attack?

We don't pretend to follow the thought processes of UFO crewmen but to us the whole mad caper sounds like poltergeist activity. Many similar stone throw-



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ing assaults have been reported since practically the beginning of history, although this is the first time we recall a poltergeist following its victims this closely. The whole story fits the four-year-old practical-joker-type mentality of a poltergeist and ought to be investigated from that angle.



OTHER ROCKS, OTHER HIGHWAY
JUST FOR instance: Back on J the night of February 19, 1964, Mr. and Mrs. Robert S. Saxon of Newport, Ore., were driving along Highway 99 north of Tacoma, Wash., when something fell out of the sky onto their car.

Mrs. Saxon said, "It caught my husband's eye just a minute before it hit. He said it looked like a sheet of rocks coming down. He could see it because there was light from an exit sign. When it hit the car it sounded like somebody hit the windshield with a baseball bat or something."

According to the report carried at the time by the *Seattle Post-Intelligencer*, whatever it was shattered the windshield in front of Mrs. Saxon and the laminated glass spewed in small pieces all over her. However, neither she nor her husband was injured.

Only rarely do poltergeists hurt someone.



THE HAUNTED TABLE

IN THE *Dallas Morning News* for November 4, 1973, Michael Fresques tells the story of a "haunted table" that had Dallas psychics buffaloed for a time.

Last summer the antique table was shipped from Great Britain with other antique furniture and artifacts and arrived broken at the Medallion Center Store in Dallas. The store manager, Weldon Maxey, repaired the table and sold it to a Southern Methodist University student for \$29.00 — or \$99.00, according to the *Dallas Times-Herald*.

A few weeks later the student called and demanded that the store take back the table despite its no-return policy. Why? The table was haunted, Maxey told Fresques, "The student said it turned the lights and water on and off in his house and he would wake up in the morning and all religious articles, except those that were blessed, would be turned over."

Maxey accepted the table and now it appears that the spirit of the table has been exorcised — in a ceremony performed by Sadie McCollum, a sensitive, and author Hans Holzer, no less. It seems, according to Sadie McCollum's automatic writing, the haunting entity was "William Vladistok of Prussia" whose evil spirit was imprisoned in the table.

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—*Publishers Weekly*

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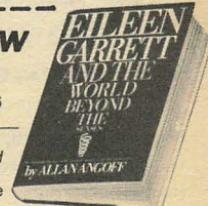
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Last November the shroud was available for public viewing for the first time in 40 years and an unprecedented television program concerning it was introduced by Pope Paul VI, who described the "deep impression" he had received when he first saw the shroud in 1931.

The program was being transmitted, said the Pope, so that all people, believers and nonbelievers alike, can know the fascination of this face." He described the image as "so true, so profound, so human, so divine."

Meanwhile, an international panel of nine scientists has been convened to examine the shroud and explain some of its mysteries. Among the mysteries is the fact that the image is a negative image rather than a positive image. The significance of this was not realized until after the invention of photography — although the shroud was known at least as

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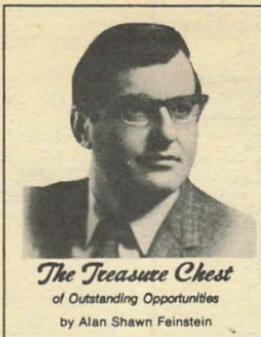
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Alan Shawn Feinstein's column, *The Treasure Chest*, appears in several newspapers. His last book, "Making Your Money Grow," received wide acclaim. He has also written several books on his travels to other lands and is listed in "Who's Who in the East."

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early as 1354. The positive image could only have been seen after the shroud was photographed. Microscopic examinations have revealed no trace of paint or other "solid extraneous matter." It also is claimed that certain details of the image, such as the distension of the rib cage, reflect anatomical knowledge not available in the 14th Century.



THOSE WHO SPEAK IN TONGUES

GLOSSALALIA is a \$5.00 word to describe the practice of "speaking in tongues" — when someone, seemingly in an ecstatic trance, utters sounds which appear to be a foreign language. Speaking in tongues is most prevalent in the Pentecostal religion.

Many Christians who accept the reality of speaking in tongues reject the Pentecostals because of their conservative religious views on other matters, including their rejection of ordinary psychic manifestations. These Christians now have formed a neo-Pentecostal movement, also called the "charismatic renewal movement." Reportedly they have 250,000 adherents in both Catholic and major Protestant churches. They emphasize study of the Bible, emotion in worship and such "gifts of the spirit" as prophecy, prayer, spiritual heal-

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ing and speaking in tongues.

Last January Dr. John P. Kildahl, a clinical psychologist and professor at New York Theological Seminary, addressed a two-day conference on this charismatic renewal movement in Washington, D.C. The conference was cosponsored by the Roman Catholic Archdiocese of Washington, the National Presbyterian Center and the Metropolitan Memorial United Methodist Church. That these three groups would sponsor such a seemingly radical conference shows how far we have come in recent years.

Dr. Kildahl shocked some members of the conference by insisting that speaking in tongues is a "learned behavior." Edward B. Fiske, who covered the conference for the *New York Times*, quoted Dr. Kildahl as rejecting the assertions of the Pentecostals that glossalalia is inherently spiritual. It depends entirely on how it's used, he said.



GLOSSALALIA—GOOD OR BAD?

DR. KILDAHL, an ordained Lutheran clergyman, listed five elements ordinarily present when someone is speaking in tongues. "These are a 'magnetic' relationship with a group leader, a sense of personal distress, an 'intense emotional at-

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mosphere,' a supporting group, and the prior learning of a rationale of its religious significance," Fiske reported in the *Times*.

Kildahl believes that the glossalalia experience frequently leads to a more intense religious faith and that most of those who speak in tongues appear to "evidence a greater love for mankind than before their tongues experience."

On the negative side he noted a "mechanistic" dependency on a leader, arrogance, elitism and "rather histrionic displays of emotion and behavior . . . It is certainly not uniquely the result of God intervening in human speech."

Other members of the conference disagreed.



WHAT, AGAIN?

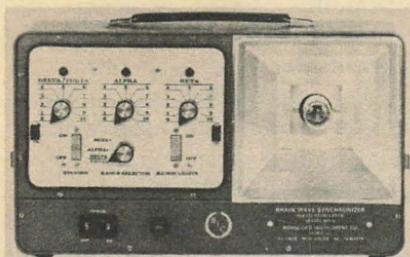
WE FIND it hard to believe but another American expedition is being organized to mount the slopes of Mount Ararat this summer to search for the ice-locked remnants of Noah's Ark.

This expedition has been announced by Dr. Henry Morris, president of the Institute for Creation Research of San Diego, Calif. According to the *New York Times* the institute is supported by the Baptist Church and the

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expedition will be headed by Dr. Morris' son John.

Dr. Morris says that the expedition has the "quasi-official" approval of the Turkish Government. Last summer the Turks granted, then withdrew, a permit for the expedition because the 16,916-foot mountain lies in a sensitive military area near both Iran and the USSR.

If the eight-man expedition finds the 450-foot Ark all the research into the antiquity of man will go for naught because, say the Morrises, it will prove that the earth has existed for no more than 10,000 years and the flood was a universal disaster that inundated the entire globe. The Morrises interpret the words of *Genesis 7:19* literally: "*The waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.*"

However, Dr. Bernard L. Ramm of the American Baptist Seminary of the West in Covina, Calif., raises some sticky questions. Dr. Ramm wonders how Noah could have fed all those animals so long and what became of the floodwaters. "If all the globe was under nearly six miles of water, it would have no place to drain off," he remarked.

The Morrises have an easy answer: it was another miracle.

—Curtis Fuller.

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EXTENSIVE experimentation by investigators around the world has produced a body of evidence that supports the hypothesis that the human body is surrounded by an invisible radiation field, an emanation of energy which is believed to be under the control of the mind. From ancient times advanced thinkers have been aware of this subtle life force and it has been called by various names — prana, mana, etheric matter, odic force, orgone and most recently, bio-plasma. However, its existence could not be proved until this century when Semyon and Valentina

Kirlian devised the apparatus that now bears their name. (See "Russians Photograph Life—and Death" by I. Leonidov, FATE September 1962.) The application of a scientific principle now called the Kirlian Effect enables us to study the radiation field surrounding all living things.

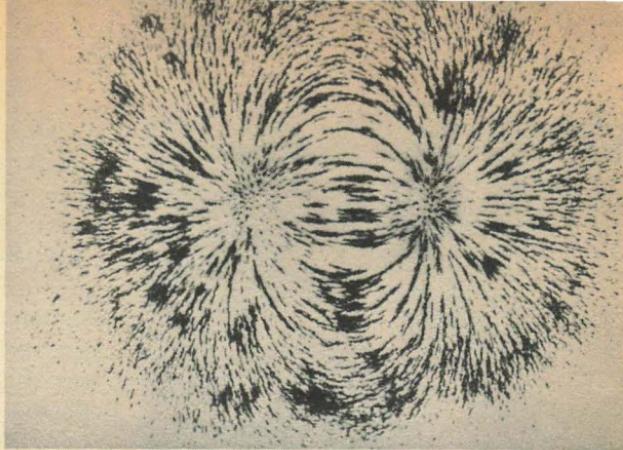
The Kirlian Effect can best be understood if we compare the human body's radiation field with a magnetic field. A magnetic field is invisible — but if we sprinkle iron filings around a magnet they will align themselves with the magnetic field (Fig. 1). By observing the orientation of the iron

Fig. 1: Orientation of iron filings facilitates study of magnetic field.

filings we then can determine the extent of the magnetic field.

It has been discovered that the field around the human body will influence high-voltage, high-frequency electricity in somewhat the same

manner as a magnetic field influences iron filings. Consequently, we surround the part of the body whose field we wish to photo-



tograph and study with a high-voltage, high-frequency field. The body's radiation changes not only the orientation of the electric

the LIFE FIELD

ABOUT HENRY MONTEITH

HENRY MONTEITH was born in 1937 in Columbia, S.C. He attended the University of Pennsylvania and the Milwaukee School of Engineering where he earned his Bachelor of Science degree and was graduated first in his class. After further study at Purdue University he transferred to the University of New Mexico and received his Master of Science degree from there in 1970. A member of the Sigma Pi Sigma honor society of physics students, he is presently completing work on his doctorate.

His professional career has included two years of color television design for Radio Corporation of America and six years with Sandia Laboratories as a computer programmer and computer systems designer.

Mr. Monteith's interest and investigations in the field of psychic phenomena and the occult span the last 20 years. In

February 1971, after translating a Russian article about the Kirlian Effect, he built an elementary Kirlian device, then in November 1971 attended a conference of the American Society for Psychical Research, taking with him the first American-made Kirlian photographs.

Since that time he has made a great effort to convince American scientists that the Kirlian Effect has great potential as a diagnostic tool. His work with Kirlian photography has gained so wide a reputation that he was invited to address the First International Congress of Parapsychology and Psychotronics held in Prague, Czechoslovakia, from June 18 to June 22, 1973.

Mr. Monteith now serves as a consultant to Mankind Research Unlimited, a Washington, D.C., firm which coordinates research in the Kirlian Effect throughout America.



Fig. 2: Red flare shows on photograph of fingertip of person about to have London flu—six hours before symptoms.

field but also its color.

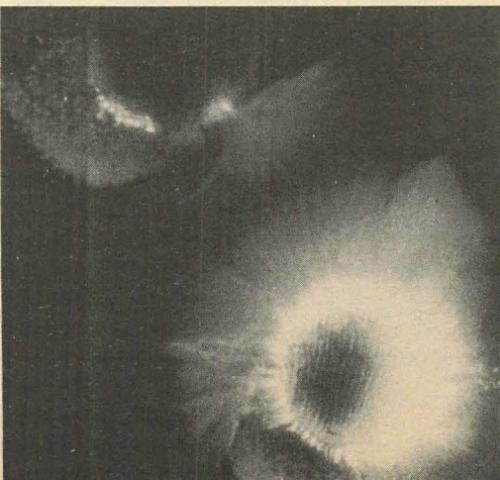
This is illustrated in the photograph of the finger of a person who is about to come down with London flu (Fig. 2). The electricity has arranged itself in a huge red flare and extending from the flare are many contiguous sharp spikes of color. (Thus far, by the way, the best results with a Kirlian device have been obtained

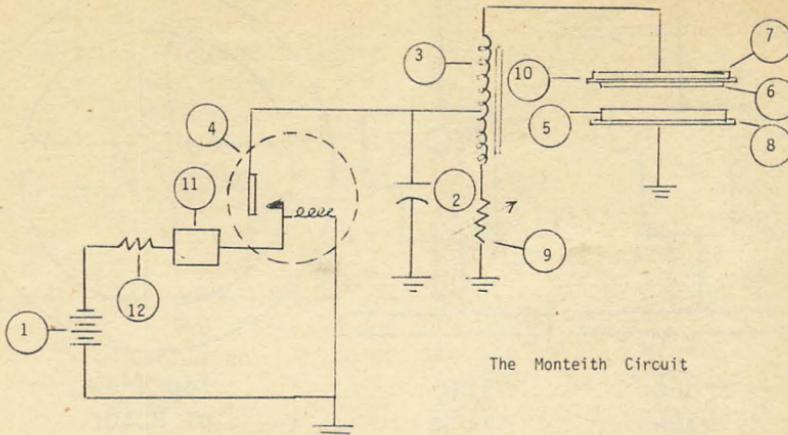
by photographing fingertips.)

It is remarkable that the patterns indicating certain physical effects appear on the Kirlian photographs a long time before they are actually felt in the body. Six hours before any symptoms appeared Messrs. Danniel Kientz and Ricardo Joseph of the Psychotronic* Research Institute in Santa Rosa, Calif., were able to predict that the person whose fingertip was photographed was

*The First International Congress of Parapsychology and Psychotronics held in Prague, Czechoslovakia, from June 18 to June 22, 1973, devised the term "psychotronics" to designate a broad field of research into all parapsychological phenomena and particularly the action of the mind on material things.

Fig. 3: Kirlian photography demonstrates transmission of emotion from one person's radiation field (aura) to another's.





EQUIPMENT REQUIRED FOR BUILDING AN ELEMENTARY KIRLIAN DEVICE

- (1) Six-volt automobile storage battery.
- (2) Auto ignition capacitor used in conjunction with auto ignition coil.
- (3) Auto ignition coil.
- (4) Six-volt vibrator (the type used to power auto radios). Only one set of contacts need be used.
- (5) Surface to hold object being photographed.
- (6) Photographic film (Kodachrome-X and Ektachrome are recommended).
- (7) Metal plate at the high voltage side of the ignition coil. It should be larger than the area of the film.
- (8) Grounded metal plate.
- (9) High wattage wire-wound variable resistor to adjust the voltage output.
- (10) Sheet of glass 1/16-inch thick to serve as a dielectric between the film and the metal plate. Its area should be larger than the sheet of metal. (A dielectric permits the passage of electrons but does not conduct current.)
- (11) Electric timer adjustable from a setting of one-half second to six seconds. The switch contact on the timer should have a minimum current rating of six amps.
- (12) A small resistor whose value depends on the vibrator used. As the vibrator (4) contact closes the battery delivers a relatively heavy current to the auto ignition coil's primary winding. When the voltage drops across the resistor the vibrator electromagnet will let go of the armature. In this way the vibrator produces oscillations.

Note: For light-duty use a six-volt lantern battery may be substituted for the automobile battery. The inner resistance of the lantern battery may be great enough that no separate resistor (12) will be required. If higher output is required two six-volt lantern batteries can be connected in series to provide 12 volts. In this case a 12-volt vibrator would be required.

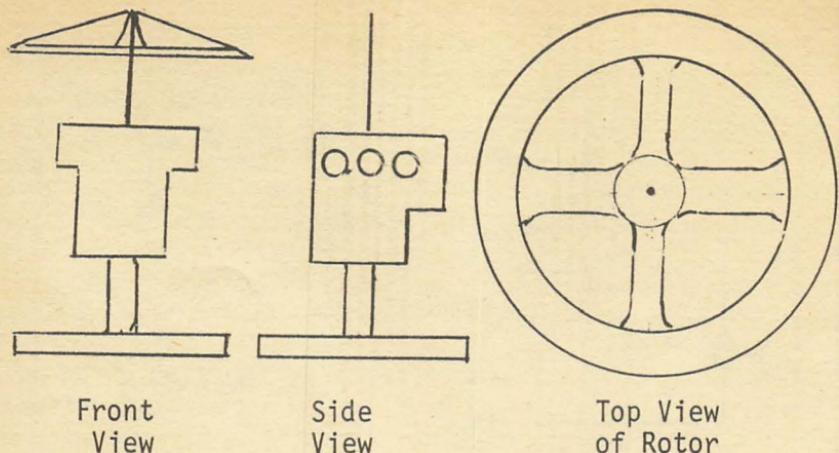


Fig. 4: Bioplasma provides motive force to activate rotor in psychotronic device built by the Czech, Pavita. Motor takes energy from his hand, converts it to rotary motion.

going to come down with the flu. It follows that the study of the Kirlian Effect may evolve one of the most marvelous diagnostic tools ever developed by man, one that would facilitate the practice of truly *preventive* medicine.

The Kirlian device also enables us to test many of the claims made by Hindus concerning the "aura." One such claim has to do with the transmission of emotion from one person's radiation field (aura) to another's. The photograph of two persons' fingertips (Fig. 3) supports this claim. One of the persons was enraged but this was unknown to the other. They were close together before the photograph was made and it shows that the anger (red

smear around the fingertip at upper left) was introduced into the field of the other person.

* * *

To understand Kirlian photography it is necessary to know the nature of the electrical field which the human radiation field can affect. The electrical field has to be created and that is the function of the Kirlian-type apparatus. The alternating current of ordinary electricity, the energy that powers our homes, offices and appliances, oscillates at a rate of 60 cycles a second which means the current in the wire goes forward for half the cycle and back for the other half in the manner of a pendulum moving back and forth. A lot of power is needed to run electrical

appliances; thus many electrons—or current—must flow through the wire. The more current, the more power.

In a Kirlian device the electron must move back and forth in the wire much faster—at 100,000 or more cycles a second—for this reason: Whereas copper wire, a good conductor, provides an easy path for the electron and it does not have to be pushed hard, in Kirlian photography we are trying to make the electron move through material that does not conduct readily; thus the electron must be pushed hard. The force we put behind the electron is the voltage. The voltage must be high enough to force the electron through and out of the object being photographed—the fingertip, for example—to strike and expose the film.

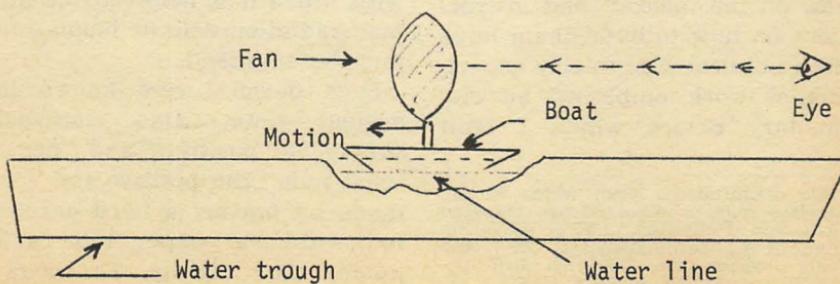
The color on the film is related to the velocity with which the

electron strikes. Consider that when a person is excited more blood moves into his fingers. Because blood is highly conductive it is easier to get an electron through the finger of an angry person. In this case the electron strikes the film with greater velocity and the changes in velocity apparently cause color changes in the resulting Kirlian picture.

On its way from the finger to the film the electron encounters the human radiation field and this affects its path. The changes in the path of the electron show the structure of the radiation pattern on the film.

The pattern on the film is also affected by *frequency*. Everything in nature has its own natural frequency or rate of vibration. When a glass is struck with a spoon it will vibrate at its natural frequency; this is the sound you hear. The reason we

Fig. 5: Czech experimenter Julius Krmessky demonstrated bioplasma's effect by moving boat with force emanating from his eyes. He also moved it with energy around his hand.



must have high frequencies in Kirlian devices is that we want the electrons to vibrate at a frequency which is near the natural frequency of the molecular structures in the finger — in the neighborhood of 3,000 to 200,000 cycles a second. When all the molecules in the finger are vibrating at their natural frequency they affect the motion of the electrons leaving the finger and consequently affect the color and configuration of the pattern that results on the film.

We must keep in mind that today's experimentation is for the purpose of demarcating the radiation field around living things. Only a few electrons are required to expose the film in Kirlian photography but as I have said it takes high voltage and high frequency to force them through living matter. High voltage is not dangerous. It is *current* that kills, not voltage. Current in Kirlian devices is kept as close to zero as possible.

Various Kirlian devices are now on the market* and instructions on how to build them have been published. My early experimental work employed an elementary device which I built

using auto parts. I believe that anyone with a basic knowledge of electricity can build such a device following the diagram I have provided. The circuit (see box) has been named the "Monteith Circuit" by my consultant, Dr. Harry Stockman.

Its total cost depends somewhat on your ingenuity but the maximum should be about \$65. The auto ignition coil with capacitor can be obtained for between \$12 and \$20, the vibrator for \$3, the plates from \$5 to \$10, glass plates or other insulation about \$2 and wire about \$1. The six or 12-volt power supply (battery) will cost from \$15 to \$30 or a battery charger costing about \$20 may be used. About \$10 should cover the wood required to build the supporting structure.

* * *

ONE OF today's most exciting researches, one that could have tremendous consequences for Kirlian photography, concerns "psychotronic amplifiers" with which it is believed the human radiation field or bioplasma may be amplified.

Such devices were known in ancient times. One consisted simply of "positive" and "negative" rods. The positive rod was made by putting a hard carbon rod within a copper tube and joining them tightly. The nega-

*Two organizations from which Kirlian devices may be obtained are Mankind Research Unlimited, 1325½ Wisconsin Ave., N.W., Washington, D.C. 20007, and The Psychotronics Research Institute, 720 Beaver St., Santa Rosa, Calif.

tive rod was made the same way except that it consisted of magnetized iron inserted in a tin tube or lodestone in a zinc or tin tube. These rods, held one in each hand, were supposed to strengthen the biplasma field.

At the First International Congress of Parapsychology and Psychotronics, Mr. Pavita of Czechoslovakia demonstrated remarkable psychotronic motors which tend to support the ancient hypothesis concerning the amplification of biplasma.

Unfortunately, Mr. Pavita did not give us detailed information about the motors he has built but I have tried to sketch what they were like (Fig. 4). The rotor is mounted on a needle which is welded to a metal structure of odd geometrical configuration. The metal structure apparently consists of a combination of metals which serves both as an amplifier of the biplasma and as a means of making it rotate. In turn the rotating biplasma energy sets the rotor in motion. To demonstrate his device Mr. Pavita alternately touched his head with his hand, then placed his hand about a foot away from the motor. He made this motion from his head to the neighborhood of the rotor about once every five seconds. Evidently the motor extracts energy from his hand, amplifies it and converts

it to rotary motion which activates the rotor.

Other demonstrations of biplasma affecting physical matter were given by the Czech experimenter, Julius Krmessky. He set up a small trough of water about three feet long and six inches wide. On the water he placed a little boat which had a fan-like structure mounted on its "deck" (Fig. 5). When he stared at the fan the biplasma energy from his eyes moved the boat downstream—that is, away from him. He also was able to move the boat with the energy concentrated around his hand.

These and other psychotronic experiments suffer one serious handicap: the effects produced are small and seriously masked by surrounding noise, air currents, temperature gradients, gravity effects, etc. In the case of Krmessky's boat, one might say it was being moved by air currents. This makes it obvious that one must go to great pains to isolate the experimentation from mundane influences.

* * *

PSYCHOTRONIC research is in the same state today that physical science was at the turn of the century. At that time experiments were pointing to the atomic structure of matter but there was no theory to explain the results of the experiments.

However, when such scientists as Bohr, Schrödinger, Einstein and Dirac produced the quantum theory and the theory of relativity most of the experimental results were explained and physical science, once on a firm basis, advanced by leaps and bounds.

The next major step in psychotronic research will be the development of a theory that will explain how the mind is related to matter. Among the scientists who attended the Congress, those who are primarily interested in developing a theory to relate the Kirlian Effect to physics are Prof. Fr. Kahuda of Czechoslo-

vakia, June and Duncan Blewett of Canada, Russia's Aleksandr Dubrov and I. Dubrov is studying a concept he calls biogravity which deals with energy relationships between the solid and liquid phase changes in the living cell. The Blewetts are interested in relating the psychic to relativity theory and I am interested in the lattice structure of the space-time continuum.

A viable theory, when we are able to produce it, will help man understand himself and his place in the universe and psychotronics will take its place among the great sciences of mankind.



RESURRECTION IN NIAGARA FALLS

THE BIZARRE "return to life" of 18-year-old Sandra Sootheran jolted two families in July 1973. Mrs. Frances Sootheran of Niagara Falls, N.Y., received a call from police in Daytona Beach, Fla., that her daughter Sandy had been struck and killed by an automobile while she walked along a highway in that Florida resort. The tearful family arranged for the body to be shipped to a Niagara Falls funeral home.

But funeral director Henry Zajac was puzzled when he failed to find a peace sign that the teen-ager had had tattooed on one of her fingertips. His suspicions were confirmed by a number of mourners who viewed the body in the casket and said it wasn't Sandra. A boyfriend of

Sandra remarked that the body resembled her friend Debra Henderson, 14, who had accompanied Miss Sootheran to Florida. Identification was confirmed when Debbie's mother viewed the corpse and screamed her daughter's name.

Daytona Beach police unraveled the mystery when they discovered that Sandra was alive and well in that city. Debbie was carrying Sandra's purse at the time the car struck her and Sandra, frightened that she might be held negligent in her friend's death, had given police a false name and identified Debbie's body as her own. Miss Sootheran was fined \$152 and jailed briefly for giving police false information, then sent north to rejoin her family.

Fingers of Fate

By Harold Helfer

A thief stole the wallet of Abdel Karim Maksound in Cairo, Egypt — then promptly dropped dead.

When their home was destroyed by fire, the John Baker family of Pawlet, Vt., moved into the garage. A few days later the garage burned down. The family was away on the same errand when both fires broke out — talking to a contractor about plans for a new house.

The father of Mrs. Lula Pope of Cokeville, Wyo., was born April 26 at 9:00 A.M. and died 61 years later on the same date at the same hour of the day.

The persistent meowing of their cat awakened Mrs. Arnold Otto and the three members of her family in time to escape from their burning home at Lincoln, Neb. The fire chief said, "They all would have been killed if Mrs. Otto had not heard the cat." The cat died in the fire.

Dell Millar was fishing at Snead's Ferry, N.C., when he

discovered his wallet containing \$38 and his credit cards was missing. Several hours later he got a call from H. G. Dallinger, who had been fishing at Snead's Ferry and had hooked Millar's wallet.

William Hayes of Indianapolis rigged up a gun trap for any burglar who might come into his home. The gun was tied to a wall with a cord and the trigger was rigged with a trip wire. And it claimed a victim too — Mr. Hayes forgot about the booby trap and was killed by a bullet from his own gun.

Before going to bed one night Claude Wakefield of Itasca, Tex., asked to see his will. He read it over and decided everything was in good order. That night he had a stroke and died.

A few months after Mrs. Sharon on Bradshaw of Oakridge, Ore., adopted a baby girl, a small mole appeared on the infant's leg. Mrs. Bradshaw has a mole the same size and shape at the same place on her own leg.

Witch Doctor of the UPPER AMAZON

By learning to control "visions" Peruvian ayahuasquero attains amazing sensory perception, clairvoyance and power to heal.

By F. Bruce Lamb

SOME 70 YEARS ago in a remote jungle clearing in Peru, Manuel Cordova first drank the extract of the "vision vine" thus beginning an indoctrination into obscure Amahuaca Indian knowledge that shaped the course of his life. Today, at the age of 86, he has unusual sensory perception, clairvoyance and intuitive knowledge—capabilities he now retains without the aid of the jungle potion, ayahuasca.

Alfred Metaux in *Handbook of South American Indians* says the neophyte learning the Amahuaca sorcerer's art undergoes months of intense instruction during which he is kept insensate by drinking the extract called *honi* (ayahuasca) which is made from jungle plants. But this only superficially and not quite accurately describes what is involved in the shaman's training. Cordova, a man chosen, carefully prepared

and meticulously guided through the process, gives us what Carlos Castaneda has called "a priceless revelation," for the ingestion of ayahuasca is mind- and personality-altering to the extent that every sensing faculty of the human organism is refined and accentuated. This eventually leads to undreamed-of perception of what goes on—past, present and future—in the complex jungle environment of these Indians.

The youthful Manuel, alone one day in his remote rubber-gathering camp on the upper Juruá River, was captured by Amahuaca Indians. They appeared from nowhere and carried him off, taking him on nine days' forced march to their unknown village in the trackless forest. After months of observation and supervision by a wizened old headman, Manuel's po-



Marato Indian shaman seeks advice of Cordova, left, who is now a famous healer.

sition in this strange world began to take shape. As he mastered their strange tonal language he learned that in tribal council the Indians had decided to capture a young white man, teach him their ways and then get him to trade for the guns

they needed to dominate their hunting territory and to stop the encroachment of enemies.

When the old chief was satisfied that his captive could adjust to the life, his training started. First, Manuel's diet was strictly controlled and he was given



F. BRUCE LAMB has made worldwide studies of tropical forest resources since earning his master's degree from the University in Michigan in 1941 and his Ph.D. in 1954. He has been awarded the Diploma of Honor by the Guatemalan Ministry of Agriculture, having coauthored "Forests of Guatemala" published there and "Mahogany of Tropical America" published by the University of Michigan Press. As well as "Wizard of the Upper Amazon" on which this article is based he has published many articles, both professional and popular.

A native of Colorado now living in New York, he is a member of the Explorers Club of New York, the New York Academy of Science, the Society of American Foresters and the International Society of Tropical Foresters. He currently holds the position of Technical Director, Forest Resources, for Champion International Corporation.

purgative concoctions to drink at intervals over a period of several weeks. These produced various effects: accelerated heartbeat, profuse sweating, nausea, diarrhea, feelings of exhilaration. Then late one afternoon a group of the men gathered in the village clearing. Accompanied by the chief and Manuel they set out along a faint trail to a small secluded clearing in the jungle undergrowth. Here a small palm leaf shelter had been prepared and sticks laid for a fire.

Strange ceremonial preparations began around the fire; soon each member of the group was given a cup of greenish-brown liquid. They drank all together and then began to chant, slowly, melodiously and in unison. Amid fragrant smoke from special leaves on the fire, they waited for their drink to take effect.

MANUEL CORDOVA told me casually about these strange events in 1962 during several months when we worked together on a forest survey along the Peruvian Amazon. That first session in the forest with the *honi* extract and strange songs, he told me, brought only intense nausea and unbelievably chaotic visions of a fantasy world. As the training continued, the old chief seemed to feel an urgent need to impart all the tribal knowledge to Manuel's consciousness. Controlled use of the psychoactive extract was apparently the vehicle for this accelerated transfer of learning.

At one time Cordova said to me, "I read in the newspapers that in your country people are taking a substance called LSD. It seems to have an effect similar to that of the jungle extract.

From the stories, your people seem to take it for thrills. In Peru they do this too, but the practice is dangerous. People who do not understand what they are doing and lack control of the process can ruin their minds. But old Chief Xumu, described in our book,* could move you into another world. His knowledge of jungle plants was so complete that it must have originated in generations of organized observation and careful study of the vegetation.

"There came a time in my training when Xumu, after the purging preparations, took me into the isolated clearing and said, 'You drink alone this time. I will be here to guide you. In the preparations every reaction has been favorable. Drink this and prepare for pleasant and profound visions that will come to you. From the hunting camp we know there is much in the forest you do not see and understand. This we will change. You must have complete knowledge to lead the hunters in their visions to improve their catch. You must dominate it all.'

"We lay back in our hammocks as I awaited the reaction.

*Manuel Cordova and F. Bruce Lamb co-authored the book about Cordova's life titled *Wizard of the Upper Amazon* (Atheneum Publishers, New York, N.Y., 1971). The book appeared in a British edition under the title *The Stolen Chief* (Robert Hale, London, England, 1972).



Cordova and author Lamb worked together in 1962 on a forest survey along the banks of the Amazon River.

Imperceptibly a feeling of euphoria came with a soft pulsating hum in my ear. The sound seemed to float off up into the trees. My eyes tried to follow it. As my glance wandered in the foliage of the treetops I became intensely aware of unimaginable beauty in details of texture in leaves and branches. Every leaf that caught my attention seemed to glow with a greenish golden

light. A birdsong floated down. Exquisite and shimmering, the song was almost visible. Time was suspended. I could separate individual notes and savor each in turn. Time was only now and now was infinite. A breath of cool air drifting in from above created a ecstasy of sensations as it cooled my skin. The sensations seemed mixed with a pleasant aroma.

"The chief spoke in a low tone. 'Visions come.' Instantly he had captured my undivided attention with these two magic words. All barriers that could exist between us melted away; we were as one. The mere glance of an eye or change of facial expression conveyed full intent and meaning. At all levels of understanding we were united through some telepathic code of ancient man before he communicated in formal language.

"With evocative and descriptive chants and in other ways I cannot explain in our inflexible modes of expression, Chief Xumu brought visions into my mind of all the birds and animals that he wanted me to know and understand. All important aspects of their daily lives and special habitats appeared to me in infinite detail at his suggestion.

"For a moment he released me, saying, 'Now just let the visions flow before we go on to

other things.' Vague traceries of light and shade developed, taking on a bluish-green color as the patterns changed. They seemed a living, changing arabesque moving in a strange rhythm over a geometric background, infinite in variety. All my senses were intensely acute, integrated into a single system. Any stimulus to one echoed in the others. As these imageries faded I roused myself and became aware of the darkness in the forest of late afternoon. The old man, somehow aware of it all, spoke again.

"'We have night work to do,' he said. 'Drink another cup and your visions will be even more illuminating. Listen for my instructions and have no fear.'

"A passing firefly lit the scene with a brilliance that seemed to approach the light of day. My sense of hearing picked up sounds of the jungle I had never been aware of before. In my state of heightened sense perception the slightest stimulus was overwhelming in intensity.

"'You will learn to see and hear at night like the owl,' Chief Xumu said — and already it was so. With chants and calls of the various animals the chief evoked in my visions vivid episodes in the lives of the nocturnal forest animals. All became a part of my knowledge.

"When I awoke in the

morning from a strange sleep it seemed I was returning from a distant journey to unknown, unremembered places. And this was only the beginning.

"During a long series of training sessions with only short rest periods between them I became nervous, high-strung and afraid of going insane. The chief noticed and took great pains to reassure me that as long as I followed the diets and his instructions there was nothing to fear.

"I also became aware of subtle changes in my mental process and modes of thought. I noticed acceleration in train of thought and a certain clairvoyance in anticipating events and the reactions of the tribe. By focusing my attention on an individual I could anticipate his actions, plans and purposes. Xumu noticed and was pleased. He told me my power to foresee events and know the future would improve and expand, that I would be able to locate and identify objects of importance at a great distance. All this was necessary, he told me, to protect and control the tribe.

"When some hunter was unlucky and unable to feed his family he would tell the chief. Then the best hunters of the tribe would be called in for a joint vision session in the secluded forest sanctuary. There at night after taking the magic *honi*,

stimulated by Xumu's chants and songs, we would share extraordinary visions of all the forest animals. The most intimate details and secrets of each animal's life would be exposed from the experience of each hunter and perhaps that of his ancestors. There would develop among us an intense feeling of group consciousness at a transpersonal level of understanding. Afterwards you could only wonder about the source and profound effects of our joint reactions. And the unsuccessful hunter would find his luck had changed.

"With guidance from the old man and practice I began to attain control of the vision process, using the chants and their associated chains of thought. We turned then to the plants and their medicinal values. In great detail I was shown each plant and how to use it, alone and in combination with others. Actually I believe I was learning the accumulated wisdom of many generations of ancestral forest-dwellers and tapping even biological memory from some unknown source guided by Xumu.

"Inevitably the old man who had meticulously engineered and controlled my training died, leaving a void for me to fill. My ancestral background did not have its origin among forest-

dwelling primitives, at least not of the western hemisphere. The family ties of my youth had been strong. Several years later when visions of tragedy at home intruded with overwhelming urgency into the clairvoyant channels of my mind, I was impelled to take advantage of the first chance of escape that came, thus putting an end to my life with the Amahuaca."

Manuel Cordova had spent about seven years with the Amahuaca Indians. He escaped by launch down the Rio Purus to Manaus, Brazil, then made his way to his home in Iquitos, Peru, where he found that most of his family had died in an epidemic — as he had foreseen in a vision.

He went up to Rio Tapiche to continue rubber gathering but changes in the rubber market made it impossible for him to make a living for himself and Nieves Ochoa whom he had married in 1915. About 1920 he established a farm on the Rio Ucuyali where he stayed for several years. Next he returned to Iquitos to manage a cockfighting arena. He was thus employed while he practiced the healing arts he had learned from the Indians.

* * *

WORKING together on the forest survey Cordova and

I went by launch from Iquitos up the Rio Nanay to the small village of Santa Maria de Nanay. We had been tied up at the riverbank not more than half an hour when I heard a young woman's voice asking for Manuel Cordova. The pilot said, "He is on board," and gave her a hand up our steep narrow gangplank.

As she came into the cabin I noticed she wore an expression of adoration as she greeted Don Manuel. After they exchanged a few pleasantries, she said, "Don Manuel, you don't remember me."

"I do," he replied, "but I cannot recall the exact occasion of our last meeting. Forgive an old man his loss of memory."

"*Pues, es por nada*, Don Manuel, it is nothing," she said, "but I was on the verge of death when I came to you a few years ago. You made me well when the doctors only took my money. I had given up hope and you made me want to live again."

"Ah, yes, now I remember, but you must admit there is a difference in the way you look now! You came to me only the shadow of a living person, thin and pale as moonlight. Look at you now, plump and healthy. Follow my instructions and you will have a long healthy life."

"Don Manuel, I could never forget and I am grateful to you

for the health you have given me. May God protect and reward you. It is my great pleasure to see you again. When I heard you were here I had to come to see you."

They shook hands and she, wearing a radiant smile, turned to go. In a moment I heard her joking with the pilot as he assisted her down the gangplank.

When she was out of earshot Don Manuel said to me, "You know, there are so many of these river people that I have treated I can't possibly remember them all. It is the testament of people like her who prove the lie of the grafting authorities who forced me into exile in Brazil several years ago. They could not do it now. They said then that I was exploiting the people. In truth I was curing people the doctors of Iquitos could not help and this was resented by some. Many doctors will treat any kind of sickness but they don't make their patients well—*todo cura, nada sana.*"

In the early 1940's Cordova had been denounced by a court clerk on the complaint of a local doctor that he was practicing medicine without a license. Incensed by the denouncement Cordova struck the clerk and had to leave Peru. He was exiled to Manaus, Brazil, for the years 1945 through 1948.

"When I came back from the Indians," he continued, "it was several years before I realized that what I had learned could be applied anywhere. Actually it was with my own family that I first used my knowledge of healing.

"We were living up the Rio Tapiche and my second daughter, then a small child, was sickly. One day my wife asked me, 'Why do you suppose the ants are attracted to the urinal Clara uses at night?'

"It came to me a flash. I remembered old Chief Xumu cautioning his Indians to come to him for treatment when any one of them noticed that ants gathered at the place where he urinated in the bushes away from the village. I remembered the treatment he prepared if this happened.

"In a few days my daughter, taking the extract I made for her, was well. Since then I have alleviated several severe cases of diabetes that professional doctors have failed to help.

"Of still greater interest, a local surgeon went to Lima a few years ago for a medical check-up. After extensive tests in a clinic he returned to Iquitos. Shortly a member of his family came and asked me to see the doctor. I was told his trouble had been diagnosed in Lima as leu-

kemia and that the patient was only waiting to die.

"It's true when I arrived he was the most dispirited person imaginable. After a long discussion, questions and answers, jokes back and forth, I changed his attitude. I do not recognize the sickness leukemia but obviously the doctor's blood was not serving its proper function.

"With the extract for diabetes, a strict diet and mild purges, in a few weeks my patient was well again and soon was back practicing surgery."

In the course of our survey work we once stopped at an Indian's house on the bank of the Rio Tigre and found the owner with a friend preparing to take ayahuasca. The visitor had come down from the headwaters of the Rio Tigre because he had been suffering severe backache. By taking ayahuasca with his friend he expected to find the remedy for his illness.

I asked Manuel, "Can you explain to me how two Indians sitting in a riverbank hut drinking ayahuasca can hope to find the cure for an illness?"

He replied, "You remember I had reservations about how the vine extract was being prepared that night and therefore I did not participate. But assuming that the extract was made properly, with care and reverence, and

that the people taking it knew how to direct and control the visions, then the exact location and nature of the illness would appear to them in their visions. Also, they would see the plants required for the cure. You know, there is no illness the plants of the forest cannot cure. It is a question of knowing how to make the application."

"But how would all this appear to them?"

"A person properly prepared will see in the visions the part of the body affected. He will see this in great detail and the remedy will appear. I do not have to go through this process anymore to discover what afflicts my patients. But many years ago when a difficult case would come to me and I was not sure of the best treatment I would have my wife watch over me at night while I went through the vision ceremony myself. In this way I never failed to find an effective treatment.

"Strangely, though, the next day my wife would describe to me the visions I had seen. Somehow, dozing there with me at night, she copied my visions in her mind."

A few days earlier Doña Nieves had told me the same story. I had not given it credence then but now the question of how this could happen intrigued me.

WHEN CORDOVA returned from exile in Brazil he went to work for a New York firm, the Astoria Manufacturing Company, which was investigating the pharmaceutical properties of the Peruvian Amazon flora hoping to extract useful products. One of Manuel's assignments was to produce a concentrate of the deadly Indian arrow poison, curare. Medical science had learned how to use it as a muscle relaxant.

The best source of the vine *ampihuasca* from which this extract is made is in the forest at the foothills of the Andes near Tarapota. Gathering the vine and preparing the concentrate of curare requires the cooperation of the Lamisto Indians of this region. Access to this wild country is difficult and the Lamistos do not welcome intrusion. But Cordova had friends in Tarapota who helped smooth his way with the Indians.

At Fausa Lamista, a principal Lamisto village, the people were very superstitious, believing in witchcraft. To gain their confidence Don Manuel decided to prepare ayahuasca and invite the important men of the village to drink it with him.

Manuel told me, "They knew the vine and its use but were surprised at the elaborate preparation. When all was ready a

small group went with me to the forest one night and we drank together. With the traditional chants and songs I showed them a procession of wild animals and phantoms they had never imagined. Afterwards in great awe they commented especially on the big spotted black jaguars I had shown them. This was an animal they feared and respected.

"A few weeks later, producing a batch of curare in a forest camp, some of the Indians reported that one of the helpers had stolen a large piece of salt fish, a prized delicacy in this area, and had run off with it into the mountains.

"I said to them in jest, 'He will never enjoy that fish. The jaguar will get him.' They sent a tracker after him and a few days later word came back that indeed the thief had been attacked in a narrow canyon and carried off by a jaguar. There was much rolling of eyes and whispering about this, especially when word was passed around about how I controlled jaguars in the visions. They seemed to think the jaguars of the forest followed my command.

"After this incident not another thing ever was stolen from my curare camps. The Lamistos cooperated with me and I treated them well for it. Others have

tried to work with them since my retirement but with little success, I understand.

"One time the company field office in Manaus, Brazil, requested the bark of a tree, pau d'arco, called tahuari negro in Peru. I was asked to prepare several hundred pounds of the bark for shipment to Manaus.

"I knew where the tree was abundant in the foothills above Yarimaguas. In a few weeks nearly a ton of carefully dried bark was sent to Manaus. Several months later newspapers from Brazil began to arrive in Iquitos announcing the discovery of a great elixir for prevention, treatment and cure of cancer. From names involved I knew this had to have come from the bark I sent. The tree has powerful medicinal properties. I kept my peace and waited. In preparing the bark I had followed orders. Several months later came a request for more bark from the pau d'arco tree. This time I could find no more, but requests continued.

"Later the Brazilian Consul in Iquitos began to cultivate my friendship. Finally it came out that he wanted to learn where the pau d'arco bark came from; I put him off politely. After he gave up, a lawyer from Cali, Colombia, visited me. He said a pharmaceutical laboratory in

Cali had tested the bark I sent to Manaus. Unable to get more bark from Brazil, the lab had sent him to Iquitos to try to run down the source. We conversed in platitudes and eventually he left me alone.

"But what they said may be true. Cancer is a disease I don't recognize. It comes, I believe, from excess use of synthetics and drugs, especially antibiotics. A few years ago the editor of a local paper and longtime friend of mine came to me and said the doctors told him his wife was dying from cancer of the uterus. Since they could do nothing more for her he said he was coming to me as a last resort. I went to see her and she was in bad shape all right. After going over the development of the case carefully I prepared an extract for a warm water douche and another to be drunk, both from pau d'arco bark. I had known and used it long before they heard of it in Brazil. My editor-friend's wife is well now."

In recent years the increasing interest in psychoactive plant substances and their effect on the human mind has led investigators to the Peruvian Amazon region. They come from San Marcos University of Lima and other institutions seeking the secrets of ayahuasca.

Since Cordova is a famous

healer, sooner or later the investigators all come to him. But he scoffs at their hurried and naive attempts to discover how to cure with ayahuasca. Directly it cures nothing, he says, but if one learns under a good master to

use and control the visions, then effective cures can be found. Flash bulbs, cameras and tape recorders will not uncover the secrets of the vision vine, asserts Don Manuel Cordova, the wizard of the upper Amazon.

This article is based on F. Bruce Lamb's forthcoming book, Wizard of the Upper Amazon, which Houghton Mifflin Company will publish in September 1974 in simultaneously distributed cloth- and paperbound editions.



SALUTE TO A BRIDGETENDER

By Jean R. Kerns

CURTIS HANSON loved his family and worked hard to provide the necessities of life for them. Perched on the bridge that led to Tierra Verde at the southern tip of St. Petersburg, Fla., Curtis sat in the tender's house. When he wasn't busy raising and lowering the bridge he read or watched the graceful flight of sea gulls and pelicans over the water.

Curtis, aged 52, had had his share of hard times. His wife died a day after giving birth to their son Jimmy 13 years before. Polio had left Curtis with circulation problems and he moved to Florida with his four youngsters. His older son Mark died in an auto accident on his 21st birthday. His older daughter Jessie was frequently in and out of the hospital and Hanson himself suffered from diabetes and ulcers.

In June 1973 massive heart failure killed Hanson and his fu-

neral was held on Tuesday afternoon, June 5, at two o'clock. The minister read the 23rd Psalm and quoted Tennyson's "Crossing The Bar." It was a warm summer day and the funeral was brightened by baskets of snapdragons, mums and carnations.

The funeral itself was a quiet affair. But the remarkable occurrence during those 45 minutes while mourners paid their last respects to Hanson took place on the bridge to Tierra Verde. The alarm bells jangled and the barrier gates to the traffic lanes went down. With no boat in sight the bridge slowly rose up until the two spans reached their peak. Inexplicably two other bridges in the area also rose apparently in salute to Curtis — the bridge on the old Don-Ce-Sur and the double causeway span carrying traffic on and off the Sunshine Skyway. Surely it was a grand send-off for Curtis Hanson.



ONE PART of the world where prophecy is taken seriously is Southeast Asia, especially Indonesia. Hardly any important step is undertaken by any individual, even the highest-ranking national leader, without first consulting a seer, whom many persons retain just as a Westerner retains his family doctor.

It is no wonder Asians believe in prophecy. Their seers have an outstanding record for accuracy in foretelling the future. For ex-

ample, the landing of men on the moon was foretold more than 40 years ago by Sheikh Maasom, a clairvoyant in Sumatra. He said that men would land on the moon by 1972. They actually landed in July 1969. This was one of six prophecies Sheikh Maasom made in 1930, four of which have been fulfilled. The other two, yet to come to pass, are of the utmost political consequence to Southeast Asia.

Sheikh Maasom was *Mufti* (re-

Politics and Prophecy IN SOUTHEAST ASIA

Indonesian seers have had such success predicting the future that even government leaders rely on their advice.

In September 1965 General Suharto avoided an ambush and almost certain death by following his guru's advice.

By Raja Mohammed Affandi

ligious adviser) to the Sultan of Langkat, a small Muslim kingdom in northeast Sumatra. In 1930 Langkat was an oil-rich country like today's Kuwait. Sheikh Maasom, a simple pious man, had the gift of clairvoyance. His six predictions, when he made them in 1930, seemed impossible of fulfillment. He said:

(1) *The kingdom of Langkat will disappear.*

To the people and the ruler of Langkat the idea of the dissolu-





In 1965 Communist Chinese Premier Chou En-Lai confers with Egypt's Pres. Gamal Nasser and Indonesia's Pres. Ahmed Sukarno, both mentioned in Sheik Maasom's predictions.

tion of their kingdom was incredible. But in 1945 during the Indonesian Revolution, the royal family was massacred by revolutionaries and the kingdom was abolished by the Indonesian government.

(2) *Egypt would become a republic.*

In 1930 Egypt was ruled by a king and its tradition of kingship went back 4,000 years. That Egypt could become a republic was unimaginable—but in 1952, when Col. Gamal Nasser overthrew King Farouk, this prediction was fulfilled.

(3) *World War II would come*

in 1939 and Indonesia would be affected.

When Sheik Maasom spoke these words the world was at peace. Hitler did not break the Treaty of Versailles until 1933. Yet the outbreak of the holocaust had been predicted with uncanny precision.

(4) *Man would land on the moon by 1972.*

Most persons scoffed at this idea in 1930 but events have proved the seer correct.

(These are the four predictions that have been fulfilled. Two others concern the future.)

(5) *By 1982 the lands inhabited*

by the Malays—Indonesia, the Philippine Islands and Malaysia—will be united under one rule, independent of other countries.

This prediction seemed far-fetched in the 1930's when these countries were under colonial rule. However, all three have gained their independence: Indonesia in 1945, the Philippines in 1946 and Malaysia in 1957. In 1963 the concept of Maphilindo (*Ma* from Malaysia, *phil* from the Philippines and *indo* from Indonesia) came into being. A confederation of the three countries was actively discussed but no action was taken until the formation of the Association of South East Asian Nations. ASEAN includes these three countries and Thailand and Singapore as well.

This prediction greatly influences the thinking of political leaders in Southeast Asia, particularly in Indonesia, for if these countries are united under one rule a political entity of 170 million people will be created and a new power will emerge in Asia.

(6) *In 2060 a great catastrophe will be visited on the world.*

It is small consolation that if this occurs (in 186 years) few of us will be around to witness it.

* * *

BETTER KNOWN to Westerners and of great political

importance to Indonesia is the Joyoboyo Prophecy. Joyoboyo was king of a small kingdom on the island of Java in the 14th Century. According to one version of the story he predicted that (1) after his generation a white race would rule Java and other islands for about three centuries. (2) Then a yellow race would drive out the white race and rule for three seasons of growing corn (three years). (3) After that the islands would be free and ruled by a man with *sakti* (supernatural power) for about 20 years. (4) After 20 years the ruler would lose his *sakti* and be overthrown, after which would come "a time of madness" and many persons would be killed. (5) Finally would come the rule of the Just Ruler (called *Ratu Adil* in the Indonesian language) and Indonesia would prosper.

When Joyoboyo made his predictions the Dutch, who first came to Java in 1596, had only one trading station in West Java. No one could imagine then that this was the white race destined to rule Java for three centuries. In 1610 the first Dutch governor-general of the East Indies was appointed and gradually Dutch rule extended over Indonesia. For more than three centuries, from 1610 to 1942 when the Japanese defeated them, the Dutch

monarchy ruled Indonesia.

Indonesian leaders welcomed the Japanese invasion, for although they abhorred the cruelties perpetrated by the yellow race they knew its rule would be brief. True enough, the Japanese ruled for only three years.

In 1945 Indonesia declared its independence. When the Dutch tried to reassert their rule a struggle of four years' duration ensued. Although the poorly equipped Indonesians were defeated time and again by the Dutch army they refused to capitulate, for Joyoboyo had foretold they would win their independence* — as in fact they did.

As predicted, Indonesia then was ruled for 20 years (from 1945 to 1965) by the charismatic leader Ahmed Sukarno. Despite his admitted faults, he held the fledgling 3,000-island republic together. Many observers noted the supernatural power of his hypnotic oratory. For example, in 1952 he faced an army coup d'état and quashed it by haranguing the rebels while facing their guns.

Sukarno's bravery in facing guns had to do with his faith in the seer who said he would die

by the knife, that he need not fear guns. Many attempts on his life were made. He survived bombings and machine-gunning, although his bodyguards were hit. His belief in this prophecy was so strong that he refused the advice of Viennese doctors who recommended surgery to correct his kidney ailment.



Political power of Indonesia's Vice-President Homengko Buwono was foretold by an ancestor in 1645.

At the end of 20 years President Sukarno's oratory lost its effectiveness. He had been ambivalent toward the Communists and in 1965 he was overthrown by the army who feared a Communist takeover. The people rose up and massacred the Communists and an estimated 300,000 persons were killed. This surely was "a time of madness."

*Prof. George McTurnan Kahin of Cornell University observed the Indonesian fight for independence and reports its relation to the Joyoboyo Prophecy in his book *Nationalism and Revolution in Indonesia* (Cornell University Press, Ithaca, N.Y., 1952).

Foreign observers in this period were struck by the Indonesians' lack of horror in the face of such bloodletting. While they felt concern and sympathy for the families of the dead they showed no sentimentality and simply seemed to be accepting the inevitable. The feeling of inevitability was due, of course, to the Indonesians' belief in the Joyoboyo Prophecy. They felt the time of madness and the mass killing were part of their destiny.

In 1965 General Suharto took control of Indonesia. Under his rule Indonesia has enjoyed political stability and economic prosperity. Many Indonesians regard him as the Just Ruler, *Ratu Adil*, of the prophecy. Furthermore, his rise from the status of an unknown army officer to ruler of Indonesia was foretold by his guru when Suharto was only a boy!

A somewhat similar prophecy concerns another Indonesian political figure. Sultan Agung, a king of Mataram in central Java from 1613 to 1645, was revered as a military hero as well as a seer. On his deathbed he said that 40 *windhus* after his death one of his descendants would achieve great power. A *windhu* is roughly eight years and the date for the fulfillment of the prophecy would have been 1966. In that

year, Agung's descendant, the present Sultan of Jogjakarta, Homengku Buwono, was appointed Minister in Charge of Economic Affairs and in 1973 he was elected vice-president of Indonesia under President Suharto.

Suharto is alive today thanks to his faith in prophecy. On September 25, 1965, his guru told him not to return to his house before 2:00 A.M. on September 30. The guru said something critical was going to happen that night and Suharto should spend the evening at the riverside meditating.

September 30 was the date of the attempted Communist coup d'etat which led to Sukarno's downfall. The Communists planned to kill the seven top army generals, including Suharto. They sent about 60 men to handle each of the assassinations. Five of the generals were killed outright, one escaped after being wounded — but Suharto had followed his guru's advice. Approaching his house after 2:00 A.M. he saw many unauthorized persons surrounding it. These were the men charged with his assassination. He went quickly to army headquarters where he learned that all of his superior officers had been murdered. Now the senior army officer in Indonesia, Suharto mustered troops

to quell the Communist uprising, then set in motion the takeover

that deposed Sukarno and made Suharto Indonesia's ruler.



DREAM OF A PREVIOUS LIFE

By Hereward Carrington

MANY PERSONS report dreams that they interpret as scenes from a previous incarnation but seldom is any sort of confirmation possible. A most unusual case was reported by Mr. C. F. S. Hill of Cardiff, England, in a letter he wrote to the periodical *The People* in August 1936.

Ever since his school days, Mr. Hill reported, he had felt a great familiarity with South America and particularly with Brazil. "I frequently astonished my teachers," he wrote, "with my graphic answers to questions relating to the geography, customs, etc., of these lands." He also had a recurring dream in which he was an explorer wandering alone in the dense tropical forest. "Suddenly a band of darkskinned men would appear and shouting fiercely, gather swiftly around. I would speak to them in their own tongue, offering them gifts if they would lead me to water and safety. But for some reason they would become angry and threatening. Then

suddenly their leader would spring towards me with raised spear and strike. I would feel an excruciating pain in my breast . . . and awake."

Later in life Mr. Hill became a steward on the Royal Mail liners running between Great Britain and South America. While visiting Rio de Janeiro, Buenos Aires and other cities he could anticipate names of obscure streets and buildings with accuracy. His most startling experience came when the ship stopped at Santos, Brazil, and picked up passengers one of whom was a Danish author and traveler.

Hill was disconcerted by the way the Dane kept staring at him and the next day he was surprised when the man asked him to visit his cabin. He wanted to show Hill one of the famous shrunken heads made by the Jivaros and other Amazonian headhunters, he explained.

"I shuddered and nodded," wrote Hill. "I knew that I was looking at an exact counterpart of my own face."





Margaret Day has a steady stream of clients for psychic readings she gives in her home in Blaine, Minn., due north of Minneapolis.

Coffee

GROUNDS FOR BELIEF

A nerve-racking drive through a blizzard had killed my enthusiasm — but uncannily accurate predictions awaited me.

By Sharon Nelson

WHEN I first entered the kitchen where Mrs. Margaret Day was waiting to "read" for me my mood was anything but pleasant. Clairvoyants don't usually rouse my anger but Sunday, January 10, 1971, was enough to try anyone's patience.

My friend Mary Lou Biros had suggested that I join her and some relatives who were going to call on Mrs. Day for readings and I had agreed, not realizing that Mrs. Day's home in Blaine was three counties away from St. Paul, Minn., where I live. On top of that we had to drive through a blizzard. The slippery highway and biting wind had been treacherous.

While we waited our turns in the living room some of Mrs. Day's admirers spoke in amazement of her accuracy in predicting events for them. But as I sat on the floor of the crowded room with a January draft on my back for an hour and a half my enthusiasm waned. The lady reading in the kitchen sounded engaging enough but hardly worth a case of frostbite.

Suddenly the creak of the wooden door quieted the chatter in the outer room and it was my turn to enter the kitchen. I grasped the door handle with frozen fingers and entered. If Mrs. Day was a mind reader at least I knew I wouldn't be long.

Mrs. Day's clear voice greeted me as I approached the table. She told me to take a piece of paper from the table and date it. I slid into the chair, grateful for the warmth of the kitchen and the strong hot coffee she offered.

Mrs. Day wasn't what I'd expected. There was nothing wistful or eerie about her. She wore an ivory-colored pants suit and a most becoming hairdo. Her features were round and her voice distinct and matter-of-fact. Only her piercing blue eyes struck me as unique. They seemed to take in everything.

She prepared for her reading by stirring coffee grounds in a deep cup with a spoon. Then she put down the cup and said, "Place your left hand over the cup."

While my hand rested on the cup she continued, "I want you to write down the date and the images I see and interpret. That way I can check my own accuracy. Technically I'm correct 86 times out of 100 in my impressions. But I have to keep checking."

Her voice trailed off as she gently removed my left hand so that she could pick up and study the cup. First she rotated it in her hands and only when she stopped moving it did she begin my reading.

"I see an odd-shaped boat,"

she said. "I'm not sure why but it's an odd-shaped boat."

"I know what it is," I replied for no particular reason. The Pool & Yacht Club on the Mississippi where I worked when in college certainly could be described in the terms she used.

"I see you on it in the summer," she continued.

I never had worked the club in the summer, not even for a day. The work was seasonal but there was no point in mentioning it. The kitchen was still warm and I hadn't come to argue.

"You will get two fast phone calls relating to work. Then you will get a message from someone with the initial 'V' — a nickname, I think. It's all tied together. Do you know who that is?" she asked.

My blank brain could think of only one possibility. There was a small quiet woman at the club named Vi. She'd been there a long time. She worked at the other end of the building and I'd said "hello" to her in passing. But that was too absurd. "V" had been a strange letter to pick. I wrote it down. Maybe I'd forgotten someone important. My mental wandering was brought up short by Mrs. Day. She went on without an answer to her question.

"I see a beehive next to a house. You will not have to

worry about money this year," she said happily.

In the middle of a recession who worries about money? My mental attitude didn't seem to affect her ability to see images. My paper became filled with 20-odd items as images and letters apparently crowded the cup Mrs. Day held.

More than once she suggested a house or boat would play a significant part in my future. I wrote it down. Then Mrs. Day stopped talking about the future and turned to my family.

"There was a death on your mother's side of the family. A terrible wrong. I see the letter 'C.' Not in her generation—farther back but terrible." She shook her head as if to wipe out the image.

I had heard more than once of the adultery that had led to the butchering abortion and resulting death of a great-aunt of mine. Her initial had indeed been "C."

"There were twins on your father's side of the family," she said.

My mental reservations grew. She was wrong.

"No, there aren't," I said.

"There are," was her definite response.

The finality of her tone threw me. Nobody in that room or the entire house could know more

about my own family than I. I took a deep breath to express my rising anger. As I did she tilted the coffee cup toward me.

"They are here. I see them," she explained with a hint of surprise in her voice. I could see she considered the question settled.

All I'd seen in the tilted cup were wet coffee grounds. I had opened my mouth to say so when a strange impression took form in my head. I could hear my uncle telling an old Christmas joke that ended with the words "those twins!"

It was true! Two of my father's four sisters were twins. One was tall, lean and blonde and the other was short, fat and red-haired. But how could I have forgotten? I felt like an idiot.

As Mrs. Day continued I just listened and wrote. Three final images followed and then the grounds were quickly scooped together.

"That's all I see," she concluded.

My reading was over but I couldn't leave. "Why coffee grounds?" I asked. "Why not respectable tea leaves?"

"I see images with coffee grounds that I just don't see in the leaves. I've used them and other things but the images are unclear."

"How can you interpret the images so accurately?" I asked.

"I can't always," she explained. "Often I see names or pictures that I do not understand. They will have meaning only to the person I read for. I can tell only if an image is or will be important and so I tell people: Write it down. Two years is the time limit for the accuracy of what I see in one reading.

"I only read now for people who ask me," she added. "Otherwise the images are too hard for me to live with, especially if I cannot help them."

"When did you get this gift?" I persisted.

"It came to me when I was eight. I could see things in the future for Mama and my sisters. I could also find things that were lost. When the images were bad or they thought I had taken something I would really get a spanking. That was in 1918," she said.

In 1918 Edgar Cayce and other practicing clairvoyants were getting more than a spanking. Jail, fines and personal harassment were the order of the day. The laws of more than three-fourths of the then 48 states classified fortune-telling as a crime. Psychics could read quietly in their homes or travel in shows using their talents for entertainment. Since fortune-tellers typically traveled to avoid trouble most

states adopted statutes against fortune-telling as a violation of their vagrancy laws. Most of these laws are still in force as originally written and they place genuine sensitives in positions of embarrassment.

In keeping with the times and the attitude of the country young Margaret Mootz kept her gift confined to her reluctant family. Occasionally her accuracy about a local event would bring her gift to the attention of a neighbor or friend. They became her testing ground and aided in the development of her gift.

Margaret's psychic talents did not prevent her from marrying in 1930 and having four children. Like many other clairvoyants she cannot read for herself; her marriage ended after the birth of Dy Ann in 1947. With a wave of her hand she quickly passed over her own early troubles and smilingly told me of her happy present with four grown children, 23 grandchildren and many friends. Her little catering service in Blaine allows her to help others in a way other than through her readings.

Realizing others were waiting, I folded the notes on my reading and rose to leave. We said a conventional "good-bye" before I grasped the door handle and left the kitchen. Whether or not the predictions proved accurate

Mrs. Day was a most interesting personality.

As I sat in the midst of the group waiting for their readings, I first listened to the past readings of those who had seen Mrs. Day before. Then I related my own. I was struck by how different each reading was. No two referred to the same images, used the same words or supplied the same information. Each was completely individual.

While none claimed exceptional accuracy for Mrs. Day's readings, each mentioned particular items that had impressed them enough so they had returned for another reading. My friend Mary Lou Biros remarked, "One incident she mentioned stuck in my mind clearly. She told me I would get a message from Seattle, Wash. I couldn't figure that one out because we have no family or friends who live there.

"Then during the summer my mom and dad went on a trip to visit my sister in Phoenix, Ariz., and planned to see a little of southern California before coming back. I was expecting them to return any day when I got a call from Dad explaining that they would be delayed as they had decided to go farther north than they had planned. When he remarked that he was calling from Seattle I instantly remem-

bered Mrs. Day's prediction."

Another client there that day, Dick Carlson of Minneapolis, told me: "One particular thing that startled me was her knowledge that I'd intended to make a dramatic change in my work. I'm a trained technician and had worked at the same profession for 18 years. But I'd been privately planning to go into sales work for my company. Not even my wife knew about this but Mrs. Day picked it up immediately."

That evening at home I reviewed my notes from the reading. They seemed to say many things and nothing. I slipped them into an unmarked folder with some other personal papers. It had been a long cold Sunday.

* * *

ALL MEMORY of the reading had faded by spring. Life started to bloom everywhere as schools closed and teachers as well as students could enjoy freedom. The summer was dazzling with roses and dahlias, with July the most beautiful if not the most profitable month. Only as the nights cooled did the impending reality of employment cross my mind.

I didn't really have a problem. There are worse things than returning to teach seventh- and eighth-graders, I just couldn't think of any. I'd forgotten Mrs.

Day and my reading but not my 203 students nor the new 30-minute classes without adequate teaching materials. Oh well, I still had a month and a half before I had to sign my own death warrant.

Unexpectedly in July I got a phone call from my old boss of the "odd-shaped boat." (Actually the Pool & Yacht Club is a nightclub built to look like a boat, complete with binnacle room and portholes.) One of the girls had been taken ill and he needed a replacement. It was only for one night, the work was very light and I wouldn't have to worry; everyone would help me if I needed it but the job wasn't that difficult. Vi just needed a rest.

I almost dropped the phone when he said Vi and I remembered Mrs. Day. I agreed to go in. I dressed quickly and started driving. What had Mrs. Day said? I couldn't recall the exact details. The boat in the summer, two phone calls, the initial "V" and no worry about money — was that right?

But I hadn't gotten the message from Vi and there had been only one phone call. But why Vi? There were 10 girls I could have replaced. I pushed the whole matter out of my mind as I parked my car.

The next night the boss called

again. Vi was still out. Her job had been some of the best fun I'd ever gotten paid for so I readily agreed to come in again. Everyone said they were glad to see me but that Vi never would give up her job in case I had any hope she would.

A week later I was still doing Vi's job. Then one afternoon she came in early to get her things. She'd been at University Hospital and the doctors insisted that she quit work. She'd come in to tell me I could have her job if I wanted it; she wouldn't be back. I think I said "Thanks and goodbye" before I went into shock over my good fortune.

That night I hunted for my unmarked folder with Mrs. Day's predictions, somehow managed to find it and went down the list I'd made in January. I found that every third statement she had made had come true in less than six months. I still had 18 months and more than a dozen statements to go.

I wouldn't have believed it if it hadn't been right in front of me, Vi's job, on the odd-shaped boat for the same salary I'd make teaching. It defied coincidence.

I went to the telephone and made another appointment to see Mrs. Day.

* * *

IN AUGUST 1973, after the two-year deadline Mrs. Day gives

for her predictions, I returned to my notes on that first reading in January 1971. I am surprised by the results. Not all of the predictions have come about, of course. Mrs. Day made some statements about luck in gambling but I am not a gambler and always have refused to participate, perhaps to my disadvantage. Nor have I traveled to another country although Mrs. Day insists she still sees this coming for me.

But other, rather specific predictions have come true.

She said I would go to a place beginning with the word "Apple" and have a great deal of fun.

In the summer of 1972 some friends and I went to Apple River on the Wisconsin border and did indeed enjoy ourselves greatly. I had been there once before some nine years previously.

She mentioned a broken ring, which she felt represented a past divorce.

My parents had divorced in 1969 and I had been very upset by this.

She saw an older gray-haired man surprising me with a gift. I seemed to distrust this man but she said everything would be fine.

The older man was my mother's fiancé, who gave me a sur-

prise birthday gift a month after the reading. We now are good friends.

She saw me making a short trip, "almost a last-minute thing," with persons with the initials "T," "L," "M" and "J."

I had to check my diary for that one—but there it was. I had gone to school with a group of friends, all now married, and one day we suddenly decided to have a reunion over lunch. Besides myself our party included Terry, Linda, Mary, Jackie and Carol.

Mrs. Day also referred to a "cross to bear," "a high staircase or elevation" I would have to climb and said "something is going to be finished."

I believe all these refer to my father's death of a heart attack on October 30, 1971, at the age of 53. It was a shock to us all.

One prediction—that 24 would be a date referring to work—was a long while coming about. But on May 24, 1973, over two years later, my boss came in in a foul mood mainly due to his dieting. I lost my cool and handed in my written resignation within an hour.

Mrs. Day made other predictions in the readings I have had with her since—but as to these, we shall have to wait and see.

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.

VISION IN RED

By Barrett Frederick

DURING THE summer of 1959 I remained in Victoria, B.C., while my wife and daughter went to visit her family in Vernon, B.C. I was young and struggling hard to earn a living. Things were not too easy. After getting off from my bartender job one night I headed for home completely exhausted. I don't remember going to bed nor falling asleep. I expect I was asleep before my head hit the pillow.

About three that morning something waked me. Except for the dim glare of a streetlight across the street the room was dark. But as I sat upright in bed a bloodred glow appeared before me and within it was the face of my infant daughter Bonnie. She was lying in a bed with the white sheets tucked under her chin. Obviously she was sick and in pain. Her eyes were closed and her head lolled back and forth. This vision and the eerie red glow lasted perhaps one or two

minutes. It was as if I were looking through a large piece of red celluloid with rounded corners. I don't recall hearing any sound but I had the impression Bonnie was calling, "Daddy, Daddy," over and over.

Nothing like this ever had happened to me before and I was completely shaken. Afterwards I paced the room worrying about what might have happened. Money was so short I didn't feel justified in making a long-distance call. But the vision was too real to shrug off. When I couldn't



Barrett Frederick

stand it another minute I broke down and called my wife Ellen. When she answered the phone my first words were "What happened to Bonnie?"

Ellen was startled by my call. They had been up all night with Bonnie who was very ill. Just as they were planning to take her to the hospital her fever broke and the doctor decided it was best to leave her at home. The fever had broken about the time I had my vision. Bonnie was a very sick three-year-old but she pulled through safely. — *Metairie, La.*

I SOLD A GHOST

By Glenn E. Newton

TWENTY YEARS ago we traded our home in town for a small farm in the Bear Creek community near Cleveland, Tex. To us it was truly a dream place, out in the quiet country where our four children would have plenty of room to play. However, the house was short by one bedroom of being large enough to comfortably accommodate our family, so my husband Milton built the boys a bedroom on the back of the house. I furnished it with odds and ends and the boys enjoyed it very much and slept in it seven years before they grew up and went into the armed forces.

After they left in 1969 I fixed up their room for a guest room. One day while I was in town I found a

bed that I liked at a used furniture store. I brought it home and we put it in the guest room. Not long afterwards I was home alone one night, sitting in the living room almost facing the door that opened into the guest room. I heard a noise and looked up in time to see the door of the room open. Thinking it must be a draft I didn't pay any attention until I heard footsteps coming toward me. Quickly I arose and went out onto the screened front porch. I was standing where I could see the chair in which I had been sitting. The steps crossed the room and stopped beside the chair. The room was well-lighted but I could see no one there. After a pause the footsteps went back to the guest room door and the door closed. For fear of being ridiculed I mentioned this strange occurrence to no one.

Months later our daughter Edith and her new husband came out for a long weekend. They slept in the guest room. The next morning Edith told me her husband had asked her why her daddy and I had walked around in their bedroom that night. I assured her neither of us had been in there.

Edith told her husband what I had said, so on the second night when the walking started her husband got up and followed it.

When it got as far as the dining room the steps and the presence disappeared. After this incident the walking was heard by everyone who spent the night in our home. The door would open and close even in broad daylight. This went on for about three years. We were at a loss for any reasonable solution for the strange happenings.

Then, once again I changed the guest room bed, having found one I liked better than the one we had in the room. When we took the bed down my husband set it out alongside the house until we could decide where we wanted to put it. Later that same day my daughter's brother-in-law Clyde Cockrum came by and bought it. They put it up in their guest room.

About four weeks later Edith asked me if we had heard the footsteps within the past few days. I hadn't thought about it until she mentioned it but it suddenly dawned on me that we hadn't.

When I told her this Edith said, "You sold the ghost to Clyde."

Then she told me that Clyde and his wife now were hearing the footsteps and seeing the door that goes into the room where they put the bed open and close.

Since the bed left here no one has heard an unexplained footstep in our house but selling the

bed has posed another problem. My daughter asked me not to tell the Cockrums what is causing their harassment. She thinks they always would feel I knew the bed was haunted when I sold it to them. They are still using it but, like us, they haven't linked the strange happenings to the bed. — *Cleveland, Tex.*

ILL-STARRED MARRIAGE

By Maryland Lincoln

I FIRST became interested in astrology in 1960 but not until 11 years later did I become convinced that it really works. In May 1971 one of the few friends who knew of my interest, Carol Burnham of West Hartford, Conn., was engaged to Jim Truman. He had been so persistent in his determination to marry her that she had given in and the pair had selected June 5, 1971, as their wedding date.



Maryland Lincoln

As the day approached, however, I noticed that Carol seemed nervous and distracted. One day I asked what was troubling her and she confessed that Jim's violent temper had surfaced several times recently and she was sure he could not cope with it. Carol was a very shy, sensitive person and disliked arguing, even when she was right. She had voiced her reservations to Jim but he had dismissed them as nervous jitters over their coming wedding.

As she told me her fears she broke out in a rash. In tears, she asked me to forecast the future of the marriage by astrology. I declined on the grounds that I was still not convinced it was valid but after she left I began working on the charts to see what they would show. After studying the planetary aspects I concluded that no marriage would take place. Indeed, some dramatic event would occur to prevent the wedding. I did not tell Carol what the charts showed but I did tell her not to worry about the marriage.

Just as I had foreseen, a week before the wedding Jim became involved in a violent argument, lost his temper and struck Carol's mother Mary Burnham. That ended the engagement on the spot. I never told Carol what I had seen in the charts but since then I have not doubted astrolo-

gy. — Farmington, Conn.

DREAM CULPRIT

By Clyde J. DeVaux

IN NOVEMBER 1930 I had decided to leave my job as appliance salesman at Franks Department Store in Fort Wayne, Ind., to become Assistant Sales Promotion Manager for the Lowell Manufacturing Company in Erie, Pa. I borrowed \$75 expense money from the bank to tide me over during the move. I put this money into my wallet along with several identification cards and one dollar.

The evening of the same day I borrowed the money the store was giving a party for employees only. There was a band, some entertainment and a buffet supper. I took part in one of the skits and used the men's room to change my clothes. I removed my wallet, laid it on the back of one of the toilets and forgot to replace it when I dressed after the show was over. I didn't miss it until about an hour later when I was dancing with one of the lady employees and she asked me if I had any children. I reached for my wallet to show her a picture of my little girl. The pocket was empty. I immediately went back to the men's room and looked in the stall where I had changed my clothes but it was gone. Since it

had my cards in it and everyone knew me it should have been returned. I rushed back to the bandstand and silenced the orchestra so that I could announce my loss but nobody admitted having found the wallet.

That night I dreamed that a certain salesman in another department had found the wallet and had spent part of the money after leaving the party. Of course it had to be a man since I had left the wallet in the men's room.

On the following day I put a notice on the bulletin board saying I would wait until noon for the finder to return my wallet; after that I would call the police to investigate. When the man I had seen in my dream came in I asked him if he had heard me announce my loss at the party. He said no, he had left early. Also he had not seen my notice on the bulletin board.

I told him that in my dream he was the man who had found it. I thought he turned a little pale but he walked away without saying anything. A few minutes later his department head came to me and asked how much was in the wallet. I told him exactly the \$75 I had borrowed plus one I had, and of course my cards. Then he said one of his men had found it but when I said it contained \$76 he was afraid to re-

turn it because there was only \$62 in it. I assured him that I had just gotten the money that day and hadn't spent any of it but by all means return the wallet and the balance. He reached into his pocket and returned the wallet.

Later the man in my dream admitted he had taken a girl to a tavern and bought drinks for several people. He said he had felt anybody with that much money didn't need it. But he



Clyde J. DeVaux

promised to return the \$14 he had spent even if he could give me only 25 cents a week; however, I never received even the first installment. He even admitted he had not intended to return the wallet until I approached him. Then he felt sure I had found out in some way that he had it.

I didn't offer him any reward. He'd had that; but I felt lucky to

get at least part of the money back. Except for my dream I am sure I never would have seen my wallet again. — *Nappanee, Ind.*

DRIVING WITH HELP

By Lloyd A. Henry

WHILE MY wife Margaret was still alive, her father George Dialler lived with us in our home in Wonewoc, Wis. In early October 1957 George asked if I would drive him that Saturday to visit his other daughter, Mary, in Oshkosh, Wis. I replied that I felt Saturday would be unlucky for us.

"One day is just like another," he said. "That's just poppycock."

"All right, I'll drive you to Oshkosh." I told him, "but not at 60 or 70 miles an hour the way you like. There's an accident for us in the car on Highway 21 at the intersection of 13 or 73 on our way."

The rain was falling as we set

out that Saturday and the temperature soon fell below freezing. I told George, Margaret and my daughter Bonnie to be quiet as we neared the junction of 21 and 13 as I needed to hear the little voice within that sometimes talked to me. Highway 21 was gravel and getting slippery as it froze. We met no traffic at the intersection with 13 so I knew it must be at the intersection with 73.

As we approached Coloma, where Highway 21 crosses 73, I again warned the others to hush for I knew the accident was near. When we were about 50 or 75 feet from the intersection the voice said, "Stop!" I did so. A car came off of Highway 73 going about 50 miles per hour and when he hit the icy gravel his car spun around three times and just grazed the fender of our car.

My passengers were very quiet the rest of the trip! — *Wonewoc, Wis.*



SEAGOING

FIVE FISHERMEN caught a pig in the ocean off Miami, Fla., in June 1973, reports United Press International. Mike Leadley of Hialeah and his friends encountered the badly-sunburned pig swimming some 15 miles northeast of Miami Beach. The salt-encrusted porker swam towards Leadley's boat and the sailors hauled it aboard.

The pig's triumph over nature

PORKER

was all in vain, however. Agents from the Department of Agriculture had him "put to sleep humanely" a day later. The animal had no markings to indicate where he had come from and the health authorities feared he might be carrying hog cholera or hoof-and-mouth disease. The hog population in the United States has no immunity against these diseases.

Collected here for the first time are the verbatim reports of all the unexplained sightings made by our astronauts in outer space.

THREE EVENTS that occurred in 1969 profoundly affected the course of the UFO controversy. The Condon Report debunked UFOs; the air force closed Project Bluebook, as if to say officially UFOs do not exist; and men landed on the moon.

Have Our Astronauts Seen UFOs?

By Stuart G. Nixon

If you wonder why I include the moon landing, think back to the flight of Apollo 11 in July 1969 and your own thoughts about what man might find when he reached the lunar surface for the first time. Didn't you wonder whether astronauts Neil Armstrong and Edwin Aldrin would discover that other visitors already had been there? So many persons did, that when the Apollo explorers found no such evidence, belief in the reality of UFOs and the likelihood of ex-

traterrestrial visitation nose-dived. Perhaps this reaction is not particularly logical but it reflects a rather widespread assumption that if UFOs are alien spacecraft astronauts will encounter them.

During the last six or seven years we have read numerous reports of alleged sightings by astronauts, some of them rather spectacular. A recurring theme in such articles is the notion that NASA has sworn the astronauts to secrecy concerning their UFO sightings. It is true that the astronauts have been reluctant to comment on the UFO question and to admit they have seen anything unusual in space but in my opinion the reasons for this reluctance have little to do with the hinted-at "conspiracy"—for there is no evidence that NASA is covering up reports of strange encounters in space.

From the beginning, when astronauts saw things they couldn't explain, NASA put its technicians to work to find explanations. For example, on the first manned orbital mission John Glenn observed a cluster of yellow-green particles surrounding his spacecraft. He said they looked like "fireflies." In his



ABOUT THE AUTHOR

A NATIVE of Richmond, Va., Stuart G. Nixon received a B.A. in journalism from American University in Washington, D.C. For two years he served as an editor and news reporter in Washington, primarily in the science and aerospace fields.

In 1966 he became a research assistant for the National Investigating Committee on Aerial Phenomena and in 1970 became Executive Director of NICAP. Last year he stepped down from that position to resume his writing career.

flight report to NASA he noted, "I observed these luminous objects for approximately four minutes each time the sun came up."

The particles eventually were identified as surface material flaking off Glenn's Mercury 6 spacecraft. Scott Carpenter, who flew the mission after Glenn's, produced the flakes by banging on the wall of his capsule.

Similar experiences occurred on later space flights. In November 1966 following the flight of Gemini 12, James Lovell commented during a debriefing that he and Edwin Aldrin "saw four objects lined up in a row and they weren't stars. . . ." It turned out the men were seeing four pieces of equipment they had discarded earlier in the flight — three storage bags and a life support system.

On Gemini 11 Charles Conrad and Richard Gordon spotted a tumbling object that seemed to

be "flying wing on us." Conrad radioed Mission Control, "We had him in sight, I'd say fairly close to us (but) I don't know, it could depend on how big he is." NASA later reported that the object had been identified as the Soviet satellite Proton III.

However, NASA has not been able to explain everything the astronauts have seen. One of the earliest and most interesting of these enigmas occurred during the Gemini 4 flight in June 1965. James McDivitt, the sole witness, told this story in November 1973 when he appeared on the "Dick Cavett Show":

"I was flying with Ed White. He was sleeping at the time so I don't have anybody to verify my story. We were drifting in space with the control engines shut down and all the instrumentation off (when) suddenly (an object) appeared in the window. It had a very definite shape — a cylindrical object . . . It was white; it

had a long arm that stuck out on the side. I don't know whether it was a very small object up close or a very large object a long ways away. There was nothing to judge by. I really don't know how big it was.

"We had two cameras that were just floating in the space-craft at the time so I grabbed one and took a picture of (the object) and grabbed the other and took a picture. Then I turned on the rocket control systems because I was afraid we might hit it. At the time we were drifting — without checking I have no idea which way we were going — but as we drifted on up a little farther the sun shone on the windshield of the spacecraft. The windshield was dirty; just like in an automobile, you can't see through it. So as soon as the sun shone on the window the object disappeared. By then I had the rocket control engines going again and moved the spacecraft so that the window was in darkness again . . . The object was gone. I called down later and told them what had happened and they went back and checked the records of other space debris that was flying around. But we were never able to identify what it could have been. . . .

"The film was sent back to NASA and reviewed by some NASA film technicians. One of

them selected what he thought was what we talked about, at least before I had had a chance to review it. It was not the picture; it was a picture of a sun reflection on the window. And I reviewed the film myself a week or so later, frame by frame, and there was never anything that I saw in the pictures that looked like what I saw in space. The cameras were not set properly or the lighting wasn't right or something."

* * *

THE NEXT mysterious encounter in outer space occurred that same year, 1965, on Gemini 7. Frank Borman notified Mission Control at the beginning of his second orbit on December 4 that he and James Lovell had a "bogey at 10 o'clock high." The conversation continued:

Houston: Roger, Gemini 7. Is that the booster or is that an actual sighting?

Borman: We have several — looks like debris up here. Actual sighting.

Houston: You have any more information? Estimate distance or size?

Borman: We also have the booster in sight . . . We have very, very many — looks like hundreds — of little particles banked on the left out about three to seven miles.

Houston: Understand you have

small particles going by on the left. At what distance?

Borman: Oh, it looks like a path of the vehicle at 90 degrees . . . They are past now; they are in polar orbit.

Houston: Roger. Were these particles in addition to the booster and bogey at 10 o'clock high?

Lovell: Roger, I have the booster on my side. It's a brilliant body in the sun against a black background . . .

Houston: What direction is it from you?

Lovell: It's about at my two o'clock position.

Houston: Does that mean it's ahead of you?

Borman: It's ahead of us at two o'clock, slowly tumbling.

There is no simple explanation for this report if the bogey was moving at right angles to the spacecraft as Borman and Lovell indicated. Since no details could be made out visually the question of the object's identity hinges on whether the astronauts may have seen a satellite in polar orbit. So far NASA has offered no evidence to this effect.

In the summer of 1966 John Young on Gemini 10 spotted two strange objects during a pass over the United States. The incident, which lasted only about a minute, happened on the evening of July 18 less than two hours into the flight:

Young: We have two bright objects up here in our orbital path. I don't think they are stars; they look like we are going right along with them.

Houston: Roger . . . Where are the objects from you? . . . If you can get us a bearing maybe we can track them down.

Young: They just disappeared. I guess they were satellites of some kind.

The following day Young's co-pilot, Michael Collins, saw something unusual. He didn't have much time to look at it because the sun was beginning to illuminate his field of view. He reported the observation shortly after four o'clock in the afternoon Houston time:

Collins: To the east we see an extremely bright object. I believe it's too bright to be a planet. It's north of Orion about six or eight degrees. Right now it's approximately eight degrees. Is it the Gemini 8 Agena? Over.

Houston: Roger, we copy. Stand by.

Collins: Picture that it makes just about an equilateral triangle with the belt stars in Orion and with Pleiades.

Houston: Do you notice anything moving relative to the stars?

Collins: Possible. I haven't noticed any movement so far and unfortunately the stars are dis-

appearing now and I can see only this object and one or two other first magnitude stars. The sun is starting to come up.

Three years after the flight of Gemini 10 another incident occurred that remains unexplained in official records. The date was November 15, 1969, and the mission was Apollo 12. Charles Conrad, Richard Gordon and Alan Bean were outbound to the moon, having lifted off from Cape Kennedy the day before. At approximately 9:15 P.M. (Central Standard Time) Conrad advised Houston that the Apollo 12 crew had spotted what they thought was the third stage of their Saturn V launch vehicle. However they could not make positive identification. Here's their report:

Conrad: We think we have the S4B in sight. We have had an object which is in the same place all the time and appears to be tumbling. We have had it ever since yesterday and it seems to be tagging along with us so I guess that is the S4B. It's usually out our center hatch window when our roll angle is about 35 degrees, as it is right now. Maybe that will give you a clue and somebody can figure out if that is what we are really looking at.

About an hour and a half after this transmission Conrad alerted Houston that a second object was

visible, this one not so bright as the first. Houston replied that the first object could be the S4B or part of the Saturn vehicle called a "sla panel."* Conrad said perhaps he was seeing both. "One is not anywhere near as bright as the other so I think the real bright one is the S4B and the other one is probably a sla panel. They are about 20 degrees apart."

Houston then calculated the position of the S4B and discovered it was not in the section of the sky Conrad was looking at. Conrad responded, "I wonder what that could be? . . . The object is very bright and it is obviously something that is tumbling. It is tumbling one and one-half revolutions per second or at least it is flashing at us about that. Dick is going to tell you what star it is nearing. He is messing with his chart right now."

At this point the discussion turned to the sla panels which had been expelled into space after the Apollo mission achieved orbit. Houston estimated the panels were about 300 miles from the spacecraft. Conrad questioned whether they could be that close. Houston acknowledged there might be some doubt and finally concluded, "It's kind of

*A sla panel is a protective shield which functions as part of the rocket's outer surface until it is discarded.

tough really to say just what the heck (the UFO) could be."

Two days later in a press briefing a NASA official concurred: "I don't think anybody's positively identified it. When I left (Mission Control) yesterday the best guess was that it was a solar panel. We'll never know for sure, I imagine. . . ."

A week afterwards, another sighting occurred that was to end up in the "unexplained" category. At midday on November 24, 1969, approximately three hours before Apollo 12 splashed down Conrad notified Houston that an unidentified light was visible against the darkened face of the earth. The astronaut called it "a real bright light, staying on . . . as big as any of the thunderstorms flashing. It's as big as Venus at least." In an interchange with Mission Control, Conrad placed the light "down from Burma and east of India."

A more recent observation that still has NASA officials puzzled is the report from Skylab III (referred to in most news dispatches as Skylab 2*) that an unidentified object was sighted during a period of earth observation. On September 20, 1973, shortly before the spacecraft passed into

the twilight Skylab pilot Jack Lousma spotted the object which he thought might be a satellite. After the flight astronaut Owen Garriott described the experience:

"Jack first noticed this rather large red star out the wardroom window . . . It was much brighter than Jupiter or any of the other planets. It had a reddish hue, even though it was well above the horizon. The light from the sun was not passing close to the earth's limb (the horizon) at the time. We observed it for about 10 minutes prior to sunset. It was slowly rotating because it had a variation in brightness within a 10-second period . . . We observed it . . . until we went into darkness and it followed us into darkness about five seconds later. From the five- to 10-second delay in its disappearance we surmised it was not more than 30 to 50 nautical miles from our location. From its original position in the wardroom window it did not move more than 10 or 20 degrees (during) the 10 minutes we watched it. Its orbit was very close to our own. We never saw it on any earlier or succeeding orbits and we'd be interested in having its identification established."

None of these reports may seem as dramatic as some that have been sensationalized in

*What the newspapers regarded as one mission and called Skylab 2, NASA regarded as two (II and III).

newspapers and magazines — for example, the report that the Apollo 11 astronauts encountered a group of UFOs on the surface of the moon. This has received sporadic attention for about four years but the story does not hold up under close examination.

The incidents I have mentioned are actual occurrences that prove the astronauts saw "unidentified flying objects." And this is important — for until science unravels the mystery of these space sightings, they cannot be laid to rest.

BETWEEN BROTHERS

AND INDIANA state trooper arrested a man for speeding in 1971 without realizing that he was his long-lost brother, reports Associated Press. Trooper Donald Spurgeon was one of 12 children of Lester and Dorothy Spurgeon of rural Bartholomew County but the couple separated in 1954 and the younger children were placed in foster homes.

Donald, then six, was adopted by a Columbus, Ind., family and his younger brother Henry was adopted by the Peters family of Shelbyville, Ind., who changed his name to Charles Henry Peters. Young Charles knew he was adopted but knew nothing about his real family.

Over the years, however, the Peters kept a scrapbook of newspaper stories about Donald

Spurgeon, an outstanding athlete at Columbus High School, and later accounts of his state police career. In the summer of 1972 they gave the scrapbook to Charles, now married and with a family of his own, and explained that Donald was his brother whom he had not seen in 18 years. Charles, a department manager for a Shelbyville supermarket, contacted Donald by telephone and the brothers arranged to meet.

Not until Spurgeon drove to Shelbyville to meet his brother did both of them realize that Donald had arrested Charles for speeding in September 1971. Spurgeon arranged for Charles to meet the rest of their siblings except for two who have not yet been located.

PERPETUAL MOTION?

COULD A perpetual motion machine be the answer to the energy crisis? Yes, claims John O. Webb, 57, a tinkerer with a background in mechanics, who says he has invented such a device. After 15 years' research Webb has devised a model that allegedly operated for three

hours without fuel and with no sign of power loss. Webb has persuaded Frank Renfrow, president of Management Marketing Research Inc. of Oklahoma City, Okla., to invest \$100,000 to develop his device. Webb's apparatus will run forever, he says, "unless the moving parts wear out."

DOWN THROUGH the ages since Enoch — who vanished when "God took him," according to the Bible — people have been disappearing, never to be seen again. Fortean lore is replete with cases of disappearing colonies, lost tribes, automobiles that melt into thin air and persons who step outside to mow the lawn or mail a letter and never are seen again.

Extensive research has exploded

seems to be without foundation. Researchers in the South Bend, Ind., area where the Lerch family lived never have been able to locate any facts to document Oliver's disappearance.

However, hundreds of thousands of people do vanish every year and in every part of the world. Many of them disappear deliberately, of course, fleeing creditors, spouses or the law. Official estimates vary but in the

SOME DISAPPEARANCES ARE HOAXES

BUT OTHERS ARE REAL . . .

ALVAR LARSSON VANISHED

By John A. Keel

many of these stories. For example, a few years ago the Royal Canadian Mounted Police launched a massive search for records of the long-celebrated disappearing Eskimo village of the 1930's. They concluded that the story of the villagers who took off, leaving behind their precious guns and dogs, was a journalist's fabrication.

Similarly, the equally well-known tale of 12-year-old Oliver Lerch who stepped outside to get a pail of water on Christmas Eve 1889 and never was seen again

United States alone roughly 500,000 teen-agers run away every year. More puzzling are the disappearances of children between the ages of two and seven years, although some are undoubtedly the victims of sex criminals and mindless kidnapers. But after eliminating all the cases for which reasons, no matter how far out, can be found, we are left with a baffling residue which defy explanation. One of these is the mystery that alarmed Sweden in 1967.

Alvar Larsson, a 13-year-old

boy, vanished. He was living with his family on the tiny island of Sir-kon in Lake Asnen in southern Sweden's Kronoberg County. Everyone who knew Alvar described him as a calm levelheaded youngster. His relationship with his family was excellent and nothing indicated that he was the type of boy who would run away.

At 8:00 A.M. on the morning of April 16, 1967, while Elsa Larsson was preparing breakfast she asked her son to go out to the woodshed to get a load of firewood for the kitchen stove. It was one of Alvar's routine duties so he slipped into his windbreaker without comment and left the house.

When Alvar failed to return after 15 minutes his parents went looking for him. He was not in the shed nor anywhere in the surrounding area. His bicycle was standing in its usual place. Sune, his older brother, went to the nearest farmhouses to inquire whether anyone had seen Alvar. No one had. Finally the police were called and in a matter of hours they had launched one of the biggest manhunts in Sweden's history.

Police Chief Ove Hesselgren of Vaxjo, Kronoberg County's administrative center (capital), ordered his small force to "turn the island upside down." The is-

land was divided into small squares and 300 National Guardsmen fanned out to scrutinize every bush and depression in the ground. Forests were cut down and helicopters joined the search.

Although Alvar lived on an island he never had learned to swim. Conjecturing that he might have drowned, the authorities dragged Lake Asnen and called in skin divers to explore its bottom. No trace of the boy was found.

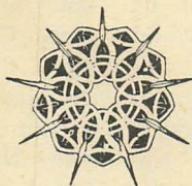
Alvar had left home without breakfast, wearing the wooden shoes he used around the house. He had abandoned his treasured bicycle and the 80 krona he had saved. The case created national headlines for many weeks and eventually every police force in Sweden was on the lookout.

In July 1967 a 25-year-old man from Smaland was arrested in Gothenburg on a bad check charge. In the course of the investigation Gothenburg police found he also had a record of child molestation. The National Crime Department, Stockholm's equivalent of the FBI, sent a special squad to Vaxjo and reopened the whole Alvar Larsson mystery while other teams spent weeks grilling the suspect. In the end, however, authorities were convinced he had nothing to do with Alvar's disappearance and

the young man was released.

"During all my years as a policeman I never have seen a more mysterious case than this one," Chief Hesselgren told a reporter for *Veckans Brott*. "This is the strangest disappearance in

police files in Sweden. We haven't got a clue where the boy could be and no tips are coming in . . . no matter how you twist and turn in this case, you still knock your head against the wall."



SEARING LIGHT

DURING THE night of October 24, 1886, an unexplained brilliant light brought suffering to a peasant family in Venezuela. The family of nine persons was sleeping in a hut a few leagues from Maracaibo that rainy, stormy night when they were awakened by a loud humming noise and a vivid dazzling light that brilliantly illuminated the interior of the house. The light was not accompanied by any sensation of heat but the family reported a smoky appearance and a peculiar smell.

Fearing that the end of the world had come, the terror-stricken family threw themselves on their knees to pray. Their devotions were cut short by violent vomiting, and extensive swellings appeared on the upper parts of their bodies, particularly around the face and lips. The

next morning the swelling subsided, leaving large black blotches on faces and bodies. No special pain was felt until the ninth day after the strange light, when the skin peeled off and the blotches became open raw sores. The family members were taken to a Maracaibo hospital where Warner Cowgill, the United States Consul, visited them and wrote a report on the case for *Scientific American*.

Strangely enough, the house showed no evidence of lightning damage. All doors and windows had been closed on the 24th. The sufferers agreed that there had been no sound of thunder.

The trees around the peasants' home showed no damage until the ninth day when they suddenly withered; this occurred simultaneously with the appearance of the sores on the victims.



The CRISIS in EXPERIMENTAL PARAPSYCHOLOGY

Recent survey of parapsychologists' opinions reveals their dissatisfaction with laboratory testing.

By D. Scott Rogo

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courtesy Parapsychology Foundation, Inc.

THE HISTORY of parapsychology seems to divide itself into eras. From the inception of psychical research (The Society for Psychical Research was founded in 1882) until World War I the emphasis was on spontaneous cases and mediumistic studies. Between the wars the emphasis shifted to qualitative examinations of psychical phenomena and attempts to relate psychical research to other disciplines — psychology, physics and philosophy. Since the Second World War researchers in parapsychology have been trying to isolate ESP in the laboratory and analyze it by standard statistical measurements.

A recent survey of opinions in parapsychology reveals that its current "mode and fashion" are unsatisfactory to many parapsychologists. Speaking of standard card tests R.A. McConnell has stated, "I regard these cards as

a museum piece."¹ Likewise Sir Alister Hardy has said of quantitative research, "As I have been saying for some time in the past, I am not really quite happy about the significance of the card experiments. My difficulty is this: Whilst I am sure that the statistical tests applied to the results of the experiments of Rhine and others are demonstrating something of great importance I cannot feel certain that they are in fact giving evidence of what I mean by telepathy . . . Is it possible that what all these experiments are really demonstrating is a scientific measurement of what we in our ignorance call luck; that some people are in fact much luckier, whatever that may really mean, at card guessing than others?"²

Of laboratory psychokinesis Ian Stevenson has written, "For me, the need to apply statistical analysis in an experiment is usu-

ally a signal that the effects under study are rather minor."³

I think these kinds of statements emanating from the parapsychological community itself represent a severe crisis in the field. I also think it is important to determine the severity of this crisis. What directions must parapsychology take in the future to offset this growing dissatisfaction?

The first problem, as outlined by Sir Alister Hardy, is simply: Does laboratory ESP have real relationship to spontaneous ESP?

We know that spontaneous ESP most often manifests in a crisis situation usually catalyzed by either the percipient or agent in an affected state. This in fact seems to be the basis for telepathic interchange. In the laboratory it is impossible to create such a stress situation; thus laboratory effects are essentially different from spontaneous ESP. Although experiments are done with emotionally laden targets and associations, such procedures are poor imitations of true life situations.

A second problem concerns the causes of ESP itself. From what we know, spontaneous ESP is intrinsically an unconscious process and thus it is not odd that ESP occurs during states when the conscious and unconscious are in close kinship — during

sleep, the hypnagogic state, altered states of consciousness of all sorts, etc. For this reason, dream studies are one of the few fruitful areas of parapsychological research. But laboratory ESP testing is largely a matter of conscious volition — conscious attempts at "guessing" targets. It seems there is a fundamental difference in spontaneous and laboratory ESP, a point emphasized by the fact that while spontaneous cases are recognized as "paranormal" by the receiver, most ESP guessers are unable to tell when they are scoring correctly.

Another criticism of experimental parapsychology is the meagerness of the results published in recent years. In the present decade there has been only one continually high-scoring subject in experimental work, Pavel Stepanek, who has been thoroughly tested by Milan Ryzl and J.G. Pratt. (It now looks as if Lalsingh Harribble will soon be in that category.) This is far fewer than in the days of Hubert Pearce, Basil Shackleton and Gloria Stewart. As D. J. West has pointed out, the constant failure of modern experiments, especially those trying to scrutinize the faculty of ESP, is one reason many persons have "continuing doubts" about parapsychological effects.⁴

The meager results obtained in a vast number of modern experiments lead to yet another problem. It is well known that statistical methods and criteria are to a large extent arbitrary and their basic validity has been a subject for debate. I do not wish to enter into this argument but must mention the question these arguments raise: when slightly above-chance results are made on a quantitative test, can we assume these are caused by ESP or are they just an idiosyncrasy of an imperfect method of evaluation? Certainly this latter view can explain the failure of confirmatory studies to verify crucial experiments.

This point is reinforced by experiments run by the Rand Corporation in 1955. In these experiments random digits were thrown out by an electronic roulette wheel. After a month the machine did depart from random distribution by a statistically significant deviation.⁵ When laboratory ESP results are so minor and the tests are run over so long a period with so many subjects, a similar phenomenon might take place.

Another embarrassing test was done by Walter Pitkin and John Mulholland working in conjunction with IBM. They ran 200,000 cards marked from one to five through a machine which ran-

domized them. Then they placed the first 100,000 next to the second 100,000, setting up a scoring situation similar to standard card-guessing calls. The results were amazing. There were up to 32 lines without any hits (similar to the psi-missing effect). On the other hand, some runs were 25 percent above chance. Over the entire series 30,000 correspondences were above chance while 46,000 were below chance at a significant deviation.⁶

While I do not say these experiments "explain" some of the high scoring that does occur they certainly throw cold water on one-shot ESP tests where moderate success is claimed and also show that parapsychology is badly in need of a new approach.

As West says, "One is left with the uncomfortable conclusion that from time to time investigators of good faith and apparent competence obtain results seemingly inexplicable except in terms of an ESP effect but that because these results cannot be reproduced to order, they remain mysterious, they lead nowhere and they add nothing to our knowledge of the phenomenon."⁵

In the light of such observations from parapsychologists themselves we must make a critical appraisal of modern parapsychological research.

West stresses the problem of the repeatable experiment but I do not think this issue is a crucial one. I do think the difficulty of isolating variables in ESP tests, actually the impossibility of isolating them, is crucial. If we believe ESP exists, and I think most persons who run such experiments do, it is naive to assume that ESP occurs only between the sender and the receiver. Conceivably there may be extra complications. For example, a few years ago when I was supervising a mass ESP experiment I noticed above-chance scoring not between sender and receivers but between two of the receivers in the test. Neither of these subjects, who were strangers to each other, seemed to have any correlations with the sender but only with each other.

This observation has a critical bearing on laboratory ESP. We have no way of knowing whose telepathic impressions may be affecting the "guesses" if in fact such guesses are genuinely telepathic in nature. For this reason any experiment involving more than two people can be criticized on these grounds. Since ESP is an unconscious process, couldn't the experimenter's own subconscious guessing at the targets be picked up by the receiver?

Jan Ehrenwald in his *Telepathy and Medical Psychology*

shows that even simple geometrical figures are subject to a wealth of psychological association. Couldn't these associations be picked up and misunderstood by the receiver, even if the subconscious guess is incorrect? In the debate over the interpretation of mediumistic data many parapsychologists postulate that a weird conglomeration of ESP raps could account for the data. Would these advocates of super-ESP admit the possibility of the same phenomenon influencing the results in their own experiments? I hardly need add that in conventional statistical tests the possibility of ESP alone makes double blind tests paradoxical. In my view this problem of exactly who is affecting the ESP interchange is so great, I do not believe that a critical experiment can be done for we have no idea who or what variable is affecting the test. This is one more reason I believe modern parapsychology is due for a drastic self-appraisal.

I think the basis of this crisis in modern experimental parapsychology is the result of misunderstanding the original reason for using quantitative methods. Experimental parapsychology was not meant to replace the study of spontaneous ESP; it was a way to substantiate ESP according to the lines and method-

ology accepted by other sciences. It was meant to prove no more than that ESP deserved scientific recognition. Now, however, many parapsychologists of the experimental school have become dogmatic in their view that the experimental aspects of psychical research offer the only legitimate parapsychological research. Even veteran parapsychologist Hornell Hart admitted, "The connotations of the term 'parapsychology' and the research activities which have been conducted for more than three decades under the auspices of that designation appear to imply that the only legitimate methods of testing hypotheses in this field are those which have been characteristic of the Duke Parapsychology Laboratory and of articles published in the *Journal of Parapsychology*."⁷ Needless to say, Hart took a dim view of this attitude. Certainly experimental research was meant to augment field studies, not replace them, as many experimentalists now would have it.

Hansel points out that the possibility of experimenter fraud is always present in experimental parapsychology.⁸ Indeed, one can be amazed that while Rhine, Soal and others stringently try to safeguard against both recording error and the criticism of experimenter fraud, many modern experiments are run and evaluated

by a single researcher with no supervision. The opportunity to alter or cover up statistics is there and wholesale statistical alteration is a real possibility. After all, a young parapsychologist's reputation depends upon his report and a new worker cannot make a name for himself without positive research results. It is not hard to believe that the impulse to "help" the statistics (consciously or subconsciously) may be overwhelming. And because experimental results are usually so minor, one must wonder how much statistical juggling is done and passed off as success.

Since conventional ESP and PK testing was developed for a specific goal—scientific recognition of parapsychology—and this goal now has been accomplished I see no reason to permit this type of research to engulf parapsychology. I even doubt whether experimental parapsychology, in the long run, has made many important discoveries about the nature of psi in general. And it contributes practically nothing to our understanding of spontaneous ESP which after all is the backbone of psychical research. Certainly whole areas of psychical research have been ignored because they did not readily fit into laboratory methodology—mediumistic stud-

ies, apparitions, physical phenomena, poltergeists, etc.

Here is the major factor in the present crisis. Some parapsychologists have turned their attention to these vast areas of almost forgotten research. Two outstanding examples are W. G. Roll's investigation of poltergeist cases and Ian Stevenson's work with extracerebral memory cases and spontaneous ESP narratives. By comparison the results obtained in the laboratory seem little reward for hours of research and no doubt this new interest in field investigations, once the major area of psychical concern, has heightened the growing dissatisfaction with experimental methods.

Why then does laboratory ESP continue to consider itself paramount in the face of these criticisms?

My opinion probably will annoy many parapsychologists. The ability to run an ESP test and evaluate statistics does not make a parapsychologist out of a third-year college student — nor does a Ph.D. in psychology or physics. True claim to the name "parapsychologist" requires not only knowledge of laboratory techniques but also familiarity with the history and literature of psychical research, its theories and its phenomena. I am aghast that many of the younger "para-

psychologists" are completely deficient in the basic history and literature of their subject and unacquainted with the critical investigations and studies that psychical researchers reported before the modern era of statistical appraisal got underway. In view of their lack of fieldwork it is not odd that these parapsychologists are bound to their laboratories. Researching a "haunted house," a medium or a poltergeist is a complex and tricky undertaking and no amount of academic background ever will displace a basic knowledge of the methods employed by investigators in the past.

I have outlined what I believe is the crisis in experimental parapsychology. I am not arguing against laboratory results and methodology but I am pointing out that after more than 30 years some basic objections still have not been met. The growing dissatisfaction with the meager and disputable results in the laboratory shows that this area no longer offers parapsychology the new horizons it seemed to offer 40 years ago — especially since gifted sensitives seldom have been able to channel their abilities into the laboratory.

There seems to be only one direction for psychical research to take — actually only one area for modern parapsychology to

explore: psychical phenomena themselves. This means leaving the laboratory to observe what is occurring in real life.

If you think what I propose will be a "regression" I remind you that today parapsychologists are armed with new technology and means of measurement which can lead to breakthroughs never dreamed of during parapsychology's early history. If parapsychology is not to stagnate, it must direct itself toward these realms.

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WOUND UP

NUMEROUS CASES are reported of clocks and watches that stop abruptly when their owners die. But a curious reverse phenomenon occurred in June 1951. Charles E. Hilkey of Long Beach, Calif., helped install the big clock in the tower of a downtown office building in 1907. For the next 44 years he kept it running so accurately that his fellow townsmen set their watches by it. Twice a week he climbed the flight of

steps to the roof to wind the clock.

One Saturday in June 1951, after assuring himself that the clock was all set for the next several days, Hilkey, aged 70, left for a trip to Kingsburg near Fresno, Calif. Sunday night a little piece of metal jammed the cogs and stopped the clock shortly before 9:30 P. M. At almost the same moment Hilkey suddenly became ill. He died a few hours later.

Give the Next Ghost You Meet a Little TLC . . .

THAT GHOST *MAY be me . . .*

By Marianna Rossi

THE JULY sun was hot enough to melt my curls. From playing tag with my three sisters outside our Victorian house on Cromwell Avenue in the Bronx my dimity dress was glued to my young body by perspiration. Just as Mother came to rescue us with a huge pitcher of old-fashioned lemonade our Aunt Josie Avola approached the house. We shouted with delight as we scrambled down the path to greet her.

After drinking our lemonade we girls returned to our play while Mother and Aunt Josie retreated to the far end of the garden as they did when they wanted to discuss adult matters. This time, however, their usual amicable gossip was replaced by an argument. Perhaps because I was the oldest of the children I was concerned about the disagreement taking place between the two persons I loved most dearly and I felt compelled to listen to their conversation.

Aunt Josie was challenging Mother. "In all the years we have been mothers together we never

have gone to the park without each other. That is why I cannot understand how you could have gone without me yesterday."

"Josie," Mother replied angrily, "for the last time I am telling you that I was not at the park yesterday. I have been home all week sewing on the children's school clothes."

Still unconvinced, Aunt Josie said, "How did Marianna get to the park if you didn't take her there?"

"How could you have seen Marianna at Jerome Avenue Park," asked Mother, "when she was home all day?"

"She was there," my aunt continued. "I saw her! She was playing with children I did not recognize. She was dancing beautifully in the white organdy dress you made for her birthday party. As she danced she held her arms outstretched and white satin ribbons tied to her wrists waved in the air around her. I must say she looked radiant."

Obviously disturbed by this information Mother said, "Josie, you know there are many chil-

ABOUT THE AUTHOR

MARIANNA ROSSI was born and raised in New York and educated at Adelphi University and the Paterson, N.J., campus of Rutgers University. She has written numerous historical stories for various publications and also enjoyed success as a fashion designer. Her major interest, however, is the creation of tile murals.

Her artwork has been displayed in numerous galleries in New York and New Jersey and abroad in Germany, Austria, France and Italy. Among her numerous commissions have been artworks for New Jersey Governors Richard Meyner and Richard Hughes, former President Herbert Hoover, the Steuben Museum in Heckingen, Germany, and the official White House collection in Washington, D.C.

She and her husband Bill Decker live with their family in Wayne, N.J.



children besides Marianna who have black curls and white organdy dresses."

"That may be," retorted Aunt Josie. "But I hardly think they would all be named Marianna. When I called to her she recognized her name."

At that instant I knew full well that my aunt was not mistaken when she said she saw me dancing in the park. But how can a seven-year-old child explain such an apparition? Mother just sat looking confused. I could catch the look in her eyes clear across the garden. Time passed and for a while the unexplained incident was forgotten.

* * *

THREE YEARS later a similar incident occurred, this time involving my grandmother Ma-

rie Antoinette Costeldi who lived on the floor above us in the Cromwell Avenue house. From her kitchen window Grandma could see all the goings-on in the yard below.

One clear hot summer morning Grandma came stumping hurriedly down the back stairway that led to our parlor. She entered with a flurry of starched underskirts and called to Mother in an annoyed tone of voice, "Annie, go out and get Marianna; she must be punished. She is a very naughty girl! I called to her from my kitchen window and she deliberately disobeyed and ran off."

"You mean you saw Marianna playing outside?" asked Mother, puzzled.

"Yes," Grandma replied. "She

was playing with some new friends I never have seen before. I know she heard me when I called to her because she looked up to the window, smiled at me and then went flying off with her friends. We must discipline this child for such disobedience."

Mother was completely non-plussed since I had been at her side at our kitchen table that entire morning embroidering on a 10-cent doily.

When Mother protested that I had not left the house all morning, the argument between her and Grandma became heated. Grandma's last indignant remark was, "Don't you think I am able to recognize my own granddaughter?"

At this last remark I was overwhelmed and dropped my doily to the floor with a frightful cry and began to tremble uncontrollably. Immediately Grandma took this as my apology for having disobeyed her. She took me in her arms and forgave me with promises of good surprises. Mother's face wore a troubled expression for she was recalling the similar incident with her sister Josie.

I cannot explain how I knew that Grandma was correct when she said she had seen me outside playing with the children. All I can say is that it seemed as if a white intense light turned on in-

side of me and a strong holy voice said, "Blessed be the children who pray." After Grandma left us Mother and I went into my bedroom where we both lit a vigil candle to Saint Theresa. Mother never mentioned the incident to me after that.

Not until eight years later did my "ghost" put in another appearance. By then we had moved to Rocky Hill Road in Queens Village, Long Island. My younger sister Gege was deathly ill and I stayed at her bedside whenever I could, to read to her and bring her gossip from school. I dropped all my after-school activities so I could spend the extra time with Gege. Gege would listen for the sound of the Jamaica High School bus stopping in front of the house and then for my footsteps approaching her room.

One particular afternoon I was appointed class hostess for the teachers' and seniors' afternoon tea. This assignment was not voluntary but counted as part of my citizenship grade. Therefore I had to remain after school an hour and half longer than usual.

As soon as I had completed my duties I rushed back to the English room where I quickly changed from the red blouse which was part of the uniform for serving tea into my regular sweater. I rushed to the bus stop and luckily caught a bus at once.

As soon as it stopped in front of our house I hurried off and ran through the front door and up the stairs to Gege's room.

As I entered the room and greeted her Gege sat up. Looking startled and confused she asked, "Weren't you in Mama's room?"

I shook my head and said, "No."

"But I saw you come in before," Gege continued, bewildered. "I even spoke to you. You didn't answer but you smiled at me and went straight into Mama's room. I saw you take off your red blouse and hang it in Mama's closet."

I explained why I had been delayed and asked, "Didn't you hear the bus stop just now in front of the door?"

Gege was much too ill to endure the thought of having seen a ghost. She became upset and cried, "I tell you I saw you come into this room before I ever heard any bus stop. You ran into my room like you always have done before."

I sat on the bed trying to comfort Gege who clung to me like a scared pup. Between sobs she asked, "Marianna, if it wasn't you I saw before, then what did I see?"

I was more frightened by her account than she was but I tried not to let on. I tried to tell her not to be afraid and silently prayed for Mother to come home from

her shopping. Gege was still sobbing when Mother returned and she hurried upstairs.

Gege stretched out her arms to Mother and cried, "Mama, Mama, guess what I saw. I saw Marianna's ghost. I saw Marianna in this room before she got home from school."

Mother tried to convince her that she had imagined the whole thing because of her illness. "No," Gege insisted, "I saw Marianna's ghost and she was wearing Marianna's red blouse. And all the while I was talking to the ghost it smiled so happy at me. I saw the ghost go into your room, Ma, and take off her blouse and hang it in the closet. I am telling you the truth."

Mother went into her room straight to the closet and proved that no red blouse was hanging there. This news frightened Gege even more. She wouldn't let us leave the room for a good while.

* * *

THROUGHOUT MY high school years my ghost appeared frequently to many people. Because of this I was always being accused of double-crossing my friends when they saw my ghost attending an event to which I had declined an invitation. I also was accused of being a snob since my ghost was a silent apparition that never acknowledged a greeting from a

friend. We had a pact in our family never to dispute friends' claims that they had seen me at a particular place even though I had not attended.

One frequent complainer was our special family friend, Al Buchner of Paterson, N.J. He died recently but all his life he complained to my family about my selfish and negligent behavior toward him because my apparition would be seen at affairs I had declined to attend with him. Since this frequently led to harsh and bitter words between us I really wanted to confide in him but never dared. He was a proverbial "doubting Thomas" and would have ridiculed any such notion.

Even after my marriage to Bill Decker and our move to New Jersey my ghost continued to appear from time to time. As my fame as an artist in tile murals spread the Wayne Township Council asked me to provide a mural for the township hall. While the commission was still being considered one of the township officials apologized to me for not speaking to me at the annual Christmas party. "I wanted to tell you that I was supporting the commission to you for the mural," he explained, "but every time I tried to cross the room you danced off in all your glory." In fact, I had

not attended the Christmas party but I didn't think it was wise to explain to him he had seen a ghost, not if I wanted that commission!

More recently my voice has been heard when I have not been speaking. My husband Bill awakened from a sound sleep to hear my voice calling from a great distance as if I were in terrible distress. He immediately awakened me to ask if I were all right. I felt at the time as if I had been projected spiritually to some distant yet familiar place but was not calling.

Of course it was quite possible I was talking in my sleep without being aware of it. But a few weeks later he heard my voice again when I was awake watching television. Again he was awakened from a sound sleep by the sound of my voice calling out the name of our youngest son Jimmy. He rushed downstairs to see what was the matter but I assured him that I was fine and Jimmy was still at school. For fear of disturbing him I did not explain that at the time he heard my voice I was experiencing a sensation of being slowly engulfed and suspended in time and space with serenity dominating my entire being.

In June 1973 my daughter-in-law Gail Decker also heard my voice. She had been sitting on

her bed reading with her two dogs on either side, when the dogs abruptly sat up and perked their ears as if they sensed some strange presence in the room. They began to growl and bark. Then she heard my voice calling to her and sounding as if I were in danger. She hurried downstairs, deeply concerned, and was even more upset when she learned I hadn't called her. I explained to her about the ap-

paritions that have plagued my life and the sounds of my voice calling that have occurred more recently. She didn't hesitate to believe me, having heard my voice herself.

At this point I have no ending to my story. I have no way of telling if my ghost will cling to me the rest of my life, perhaps even remain after I am gone. That will have to await some later witness.



PLANCHETTE PLAYS CUPID

A WESTERN New York couple credit spirits with planning their marriage. Gerald E. Welsted of Evans, N.Y., is founder of Psychic Forum, a group interested in exploring the unknown. In the fall of 1973 the group met at the home of Mrs. Mildred Brown in Hamburg, N.Y. Topic for the evening was the planchette board, a Ouija-like device which facilitates automatic writing. The only person present who could work the planchette was Erika Braune, an attractive German-born divorcee who teaches yoga in the adult education program in the public

schools of West Seneca, N.Y.

Gerald asked if Erika could contact his favorite aunt in spirit. Aunt Gertrude responded immediately with: "Erika marry Gerald." At that time the pair had known each other casually for about six weeks and Erika was still depressed from the breakup of her previous marriage. However, three different sensitives had stated that Erika and Gerald had known each other in a previous life.

Prodded by the message from Aunt Gertie they started dating and were married on November 30, 1973.

SOUNDS REASONABLE

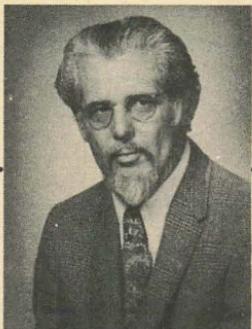
LINDA, A third-grader, was puzzled as to why her answer in Sunday school was wrong, reported Dick Van Dyke in *National Enquirer*. In response to the question "What did God create first?" Linda had answered, "Light."

Her mother asked her, "Why did you say that?"

"I thought He'd have to create light first so He could see what He was doing," replied Linda.

Some Early Experiments in Tape-Recording PARANORMAL VOICES

By Raymond Bayless



ABOUT THE AUTHOR

RAYMOND BAYLESS, a professional painter who describes his art as an "extension of the American Hudson River school's highly realistic style," has been involved in psychic investigation since 1948. In addition to investigating firsthand several California poltergeist cases, Mr. Bayless has specialized in the study of physical mediumship, including psychokinesis and voice phenomena.

Besides several articles, frequent letters and book reviews published in *FATE*, Mr. Bayless has authored six books: "The Enigma of the Poltergeist," "The Other Side of Death," "Animal Ghosts," "Experiences of a Psychical Researcher," "Apparitions and Survival of Death" and the forthcoming "Voices From Beyond."

American psychic Attila von Szalay produced paranormal taped voices in 1956 — three years before Friedrich Jürgenson's celebrated discovery of them.

IN 1959 Friedrich Jürgenson first published his discovery of the highly controversial tape-recorded voice phenomenon. Since then these voices have been independently obtained by Dr. Konstantin Raudive and a dispute over their reality has raged, with the majority of parapsychologists convinced the voices actually are the product of unintentionally recorded radio transmissions or the wishful interpretation of random normal noises such as the mechanical humming of the recorder. The subject is very complex and subtle and the argument cannot be glibly or swiftly resolved.

In 1956 — three years before Jürgenson's discovery — Mr. Attila von Szalay and I began a series of experiments intended to

develop an acoustical paranormal voice.* We decided to work on this phenomena after Mr. von Szalay spontaneously produced a number of paranormal whistling sounds, one of which I heard. We used a common clothes closet as a "medium's cabinet" and placed microphones of various types in it to pick up any paranormally produced sounds. After several months we published a preliminary outline of our results in the January 1959 *Journal of the American Society for Psychical Research*.

The microphones within the closet/cabinet conveyed sounds

to a loudspeaker and tape recorder outside of it. We first obtained tiny shrill whistlings but these soon developed into whispers that clearly were not normal in origin. Eventually sounds which obviously were human voices were recorded, but unfortunately the majority were not clearly intelligible although sufficiently defined to be classified as male or female voices. (Children's voices also occurred.) At times understandable words came over the loudspeaker and were recorded. While voice effects received at any one sitting were sporadic and limited, the cumulative total of voices received, ranging from unintelligibly faint whispers to clear voices, was quite large after the

*FATE Magazine first published a letter on these von Szalay experiments back in October 1972.

ATTILA VON SZALAY

FOR NEARLY 40 years photographer Attila von Szalay has specialized in glamour photographs of Hollywood personalities. When spirit extras began appearing on his negatives in 1940, von Szalay discovered that he is a natural medium. His abilities include clairvoyance, clairaudience and astral projection in addition to the taped voices.

The April-May 1952 issue of FATE carried an article by Mr. von Szalay on the mediumship of the late Sophia Williams with whom he wrote a second FATE article. In 1948 he began collaborating with Raymond Bayless, who wrote an article on von Szalay's psychic photography for the January 1954 issue of FATE.



experiments had gone on for several months.

In 1971 Mr. von Szalay and I began a new series of experiments in which we dispensed with the closet/cabinet. We employed ordinary tape recorders — Mr. von Szalay's is a Sony Model TC-630 and mine is a portable Wollensak 4100 — and open microphones placed close by. Many times Mr. von Szalay preferred to use a common telephone for a microphone because of its comparative insensitivity to outside noises. Our experiments took place in Mr. von Szalay's apartment or studio, in my home and in the homes of friends. Consequently the surrounding walls varied as to soundproofing. And since we turned the amplification of the tape recorders to their highest point for recording, outside noises frequently were picked up. But these sounds are easily identified since the voice phenomena have a pattern entirely different from normal sustained sound. Tape hiss and recorder sounds picked up at the necessarily high amplification also can be easily distinguished from the voices, which possess sufficient volume to be identified.

The constant objection to Raudive's voices is that they possibly are radio transmissions, which can be picked up by a

tape recorder in the absence of a radio receiver. The possibility of such unwanted transmissions exists and does present a grave problem. However, these transmissions possess a typical pattern which sets them aside from genuine voice phenomena. They seldom are restricted to single words, much less to whispers, and the examples I have heard in the Los Angeles area consist of tonal voices speaking and singing in fairly long passages. Occasionally music is heard but the most startling radio intrusion I have received over my tape recorder consists of about 10 minutes of a news broadcast. The reception was so perfect one would have thought an ordinary radio was sounding nearby.

However, we tested the possibility of receiving only acoustical noises by soundproofing the microphone. If the voices were radio transmissions they should have been picked up despite the soundproofing of the microphones. But in actual fact, the voices were recorded only when the microphone was unshielded. I take this to prove that Mr. von Szalay's voices are acoustical (produced by sound waves through the microphone) rather than electromagnetic in origin; thus we have overcome the entire problem of radio transmissions.

During these voice sittings, either unconscious or intentional whispering must be guarded against. Many times I have sat between Mr. von Szalay and the microphone to guard against the possibility of fraudulent whispering. During one experiment both Mr. von Szalay and I were separated from the microphone and recorder by a plywood partition which reached to within two feet of the high ceiling. Mr. von Szalay sat about 15 feet from the microphone next to a large store window which admitted sufficient illumination so that I could see him clearly. And I sat between him and the room's plywood partition. Under these circumstances, when fraud was impossible, a whispering voice was recorded.

Other possibilities of fraud include prerecorded tapes, tiny radio receivers within a recorder, concealed wires feeding into the recorder, etc. Nearly all such possibilities can be eliminated by monitoring the recording microphone with another microphone and recorder. In our many successful voice experiments when Mr. von Szalay's recorder was monitored by my own, all sounds found on his tapes were perfectly duplicated on my tapes. The study of mediumistic fraud long has been a specialty of mine and I naturally am

aware of various ways of producing such recorded voices by trickery. I used numerous methods to determine fraud and can state that none ever was detected.

Mr. von Szalay and I choose to conduct our experiments in accordance with a traditional spiritualistic approach. When a sitting begins he calls out the names of those with whom he wishes to communicate or to have help him receive the communications. Periodically during the sitting he addresses questions to the voices.

The voices at times appear to be aware of the sitters and occasionally do respond to questions. They indicate they "know" we wish to communicate and in my opinion have shown they are intelligent and not merely mechanical communicants possessing no awareness. For example, during Test No. 15 a voice said, "Raymond, this is Mr. and Mrs. Clemens." Although the pronunciation of the two proper names was slightly fuzzy Mr. von Szalay and I both concluded that these words actually were said. If this interpretation is accurate then obviously the entire communication shows definite intention.

During an earlier experiment on June 18, 1970, Mr. von Szalay asked me to "ask for someone."

I requested a communication from my grandmother and a loud clear whisper replied, "Emma." Emma is my grandmother's name. Such pertinent communications, of course, are one more argument against the voices being accidental radio intrusions.

Several other examples indicate an intention to communicate or at least seem to rule out radio intrusion. During Test No. Five the name "Edson" was clearly given; Mr. von Szalay's brother and also his son, at that time both dead for several years, bore this name. During Test No. 19 a clear voice said, "God bless you." This expression is unlikely to occur during a radio broadcast but falls directly into the traditional pattern of spirit communications. On April 10, 1972, a two-word obscenity was repeated four times at gradually fading volume; obscenity, of course, is forbidden in commercial broadcasting.

On March 9, 1973, a distorted voice said, "Katie is here." While an untrained ear might not have discerned the statement Mr. von Szalay and I independently understood the voice to say precisely that. Significantly, just before the experiment began we had spoken at length about both the noted medium Kate Cook and her sister's famous

materialization, "Katie King," and had remarked on how uncommon the name Kate or Katie is today. I see no good reason to doubt that the paranormal voice spoke in direct reply to our conversation.

We have received many words and phrases that are easily understood but puzzling as to meaning. For example, during Test No. 13 a voice said, "Let me out of here." No meaning at present can be attributed to this remark.

Other communications seem characteristic of traditional spirit messages. During a November 1972 experiment, for instance, the words "Indian guide" were recorded, prefaced by indistinct sounds which may be saying "a famous." The relevance to Spiritualist doctrines is obvious.

Mr. von Szalay experiments extensively when he is alone and reports excellent results. Of course, the absence of any control makes these results of no value as evidence. However, my wife and I and occasionally other friends including parapsychologist D. Scott Rogo have received results identical to those reported by von Szalay, although on a much lesser scale — and we do not suspect ourselves of engaging in fraud!

At present I believe the reception of these acoustical voices

varies with the subject's mediumistic ability. I do not believe, as Dr. Raudive apparently does, that everyone with a tape recorder can achieve these results. Consequently I am not surprised to find that Mr. von Szalay's voices are superior to the few other examples I have studied. This is to be expected in the light of his proven psychic and mediumistic abilities.

The phenomena demonstrated during our experiments clearly are related to the "classical" voice phenomena of the past, such as the voices of the Moore sisters, Mrs. Etta Wriedt, etc. But since with our voices it is necessary to use a tape recorder and great amplification I insist that these represent a new phenomenon of scientific value and importance.



SIMILAR SERGEANTS

THE STAFF of the maternity ward in St. Elizabeth Hospital in Utica, N. Y., well may have been confused in November 1972. Mrs. David L. Moulton gave birth to a daughter one afternoon and the next afternoon a baby daughter also was born to Mrs. David L. Moulton. Despite the identical names the fathers are not related and the

families had not met previously. The father of the first baby is an army sergeant currently at Officer Candidate School in Lackland, Tex., although he resides in Clinton, N.Y. The second dad is a police sergeant at Whitesboro, N.Y. To compound the confusion, both newborns have grandfathers named Walter E. Moulton.



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newspaper horoscope Marjorie was knocked over by wind gusting through her bedroom window and her right ankle was broken. Three days later as Rosalin headed back to her car after visiting Marjorie in the hospital, high winds bowed her over in the hospital parking lot and she broke her left ankle.



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CANDY'S MANSION

By Daniel A. Moore

HAVE YOU ever lived in a haunted house? I honestly can say I have. In 1953 my family — my parents Mary and Haywood Moore, my brothers Gary and John and I — moved into a large green house on Peck Hill Road in Perrysburg, N.Y. Neighbors referred to it as Candy's mansion from the name of a previous owner and warned us that it was haunted. None of us ever had experienced anything strange before and we moved in anyway.

From the very first we heard unexplained noises. Many times, day or night, while sitting in the living room we would hear footsteps and dishes rattling upstairs. For most of the year we kept the upstairs empty and sealed off because it was difficult and expensive to heat. There never were any people or dishes up there at the times we heard the noises. Sometimes we went up to the vacant floor to investigate but never found any explanation for the sounds. Indeed we could hear the noises around us, even in the same room with us, but never saw anyone to cause them.

The most frightening incident occurred in late January 1954. One night we heard an unusual assortment of loud noises — footsteps,

dishes rattling and other indescribable sounds. It even sounded as if dishes were being broken. Finally my father had had enough and declared someone *had* to be up there. He unlocked and opened the door leading upstairs and we all felt an oppressive chill unlike anything we had felt before. Dad ordered our collie up to investigate — he normally was a fine watchdog — but after going only halfway up the stairs he turned around with his tail between his legs and ran back down to hide. Dad announced that if whatever was up there scared the dog that badly it could wait until daylight. We all went



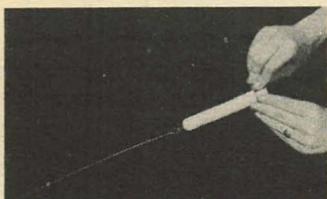
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to bed but I don't think any of us slept much that night. The noises continued until dawn.

The next day we checked all the outside entrances but found no signs of entry. Then Dad drove to town and returned with a few friends and the local constable. We all went upstairs to investigate. In one of the empty dust-covered bedrooms we saw a sight I shall never forget.

Bare footprints began in the middle of the large room and headed toward the wall, finally leaving only a heel print showing on our side of the wall. In the next room we found that the footprints continued into the middle of that room and there stopped as abruptly as they had begun in the other room. The prints began and ended at least eight feet from the nearest door of either room and about six feet from the nearest window. We saw no way anyone could have gotten into the rooms to make the tracks, let alone how he could have walked through a solid wall.

One of the men from town left immediately after seeing the tracks and never came to our house again. The others tried to figure out a logical explanation but gave up in despair and finally left. After this none of them cared to return to the house. We moved out in August 1955 but as far as I know the ghost lives there yet. — *White Sands, N. Mex.*

THE SLEEPING GHOST

By Marjanna
as told to David Drew

ONE WARM August afternoon in 1969 I was reading a novel in the living room of my Cape Cod home. After a while I began to feel as if someone were watching me. I glanced up from my book to see standing before me the greyish image of my father Alexander Niedzwiecki who had died three months before.

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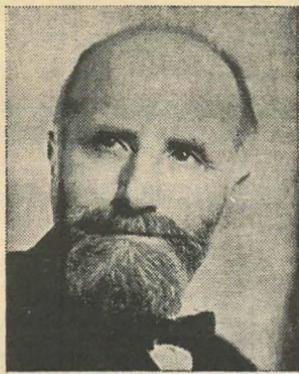
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Although he appeared to be many years younger than he was at the time of his death, he was dressed as he always was each day before he entered the hospital. The cuffs on his loose brown slacks hung over his old loose-soled slippers. The sleeves of his white shirt were rolled to halfway between his wrists and elbows, as he always had rolled them.

A look of disappointment crossed his face when he saw that I was sitting in his favorite chair but he made no sound. Suddenly he turned away and ambled up the stairs to the second floor. I threw my book to the floor, jumped from the chair and followed him.

His transparent form paused for a moment when he reached the upper level. Then I watched him walk down the hall and enter the bathroom. I followed and through the open door could see him peering into the bathroom mirror as if he were checking the growth of his beard. Although I could see my father's spirit clearly I could not see his image reflected in the mirror. Apparently he decided he did not need to shave because he turned suddenly and left the bathroom.

In amazement I followed him down the narrow hall until he turned and entered what was once his bedroom. From the hall I watched the grey form as he kicked off his slippers and sat on the edge of the bed. Slowly he leaned back and rested his head on the pillow, then lifted his legs onto the bed. I stood watching him rest for several minutes, then I looked at my watch. It was 1:30 P.M., the time Father always took his nap when he was alive.

Marveling at this strange visit I decided to go back downstairs and not to disturb my visitor. When I returned to his room an hour later my father's spirit was no longer there. However, on the bedspread where Father had lain — and my

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whole family saw this — the impression of his body remained. — Wareham, Mass.

GROSSMUTTER'S INSTRUCTION

By Dorothy Dixon

ON JANUARY 17, 1973, my mother Mathilda Dixon lay seriously ill in Memorial Hospital in Belleville, Ill. Her left leg was swollen to twice its normal size. Three specialists we had called in gave us little hope for her recovery.

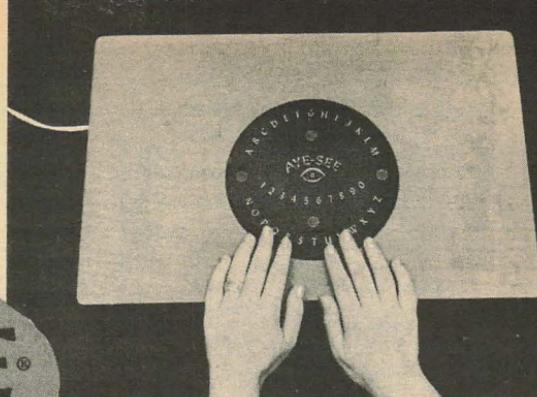
While I sat heartbroken beside



Dorothy Dixon

Mother's bed waiting for the end I heard the familiar voice of my maternal grandmother Elizabeth Kopp. I had always called her Grossmutter and she in turn had nicknamed me Kukla (doll face). Although she had been dead for 25 years I clearly heard her say, "Kukla, you have the power to heal. Lay your hand on your mama."

I stretched out my left hand and it began to tingle as if on fire. I laid my hand on Mother and felt a glow envelope my entire body. Mother sighed and broke out in a sweat that soaked her body with perspiration — and she was miraculously healed!



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In the days following her leg returned to normal and today she is in perfect health.

Later I remembered how when I was just a child Grossmutter had said I would have strange powers because I had been born with a double caul. Many years later she came in my hour of need to prove it to me. — *Belleville, Ill.*

STAIRWAY TO HEAVEN

By Kay W. Digby

ALTHOUGH more than half a century has gone by since my first out-of-the-body experience I recall it as vividly as the evening it happened. For two weeks in April 1919 I was very ill with double pneumonia. It was evident to the neighbors and my parents that the stamina of my eight-year-old body was running out. I had been unconscious for hours.

Neighbors tried to talk my parents into sending for old Dr. I. T. Smith of



Kay W. Digby

Lakemp (now known as Booker), Okla., the nearest village and some three miles from our house. But my parents Ross and Hallie Mitchell refused to seek medical help. They believed only in prayer. Instead they sent for Brother Jewett, pastor of

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| 16 | 19 | (January 1966) | 19 (December 1966) |
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| 19 | 22 | (January 1969) | 22 (December 1969) |

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the Church of God at Laverne, some 15 miles away, to come anoint my head with oil and pray for healing.

I was not aware of anything going on around me. My attention was attracted to one corner of the room above the bed. There I saw a beautiful stairway leading upward. Near the top stood Grandpa Elias Mitchell, whom I adored and who had died just a few weeks earlier. On the step above him stood a lady I did not recognize, smiling sweetly. On the top step stood an angel.

Suddenly I was floating upward to stand beside my grandfather. I was not frightened, only happy to see him again. I looked down at the bed and was surprised to see my body still lying there. Mother and our neighbor Leila Cates were washing my face, trying to revive me.

"Grandpapa, they'll be surprised when they find out I'm gone here with you," I said with a giggle.

Grandfather patted me on the head and spoke, "You go back. You would feel bad for Brother Jewett to come through this deep snow and pray for that empty shell."

"I want to stay with you," I protested.

"You can't stay. You have lots of work to do. Anytime you need me, I'll be close by. Just call me." I knew from his firm voice he expected me to mind.

Soon I was back in my body. I still remember Mother's look of relief when I stirred. I was disappointed to find the stairway and Grandfather gone, however.

Brother Jewett prayed for me and instantly I was healed. Grandfather was true to his promise. Many times during the years since then I have felt his presence when I was distressed. — *Conchas Dam, N. Mex.*



New Books



David Techter

NEWS and REVIEWS



SOUTHERN SCENES

SINCE THE conference held in St. Petersburg, Fla., last November (mentioned in my column for that month) Laura Langen has organized the Florida Society for Psychical Research (4312 46th Ave. S., St. Petersburg, Fla. 33711), which eventually will have chapters in the major cities in the state. Already Mrs. Langen has brought parapsychologist Douglas Dean to speak at three locations in Florida and plans to schedule other guest speakers. She also has cooperated with a Miami group in sponsoring the up-and-coming healer Pino Turolla, who is the subject of a forthcoming book by Ruth Hagy Brod, Ena Twigg's biographer.

Turolla also is being featured at a symposium on May 25 to 27 at the Holiday Inn in downtown Atlanta under the auspices of the Atlanta Institute for Metaphysics (1162 Monroe Dr., Atlanta, Ga. 30324). Other speakers are the noted healer Norbu Chen, author Tom Valentine and Florida psychic Anne Gehman.

BELL WITCH REVISITED

FEW TALES of the paranormal in this country rank with the "clas-

sic" status of the Morton ghost or the apparitions at Versailles. An exception is the early 19th-Century "Bell Witch" incident in Tennessee. The "witch" was not a living person but an invisible entity that evolved out of a peculiar poltergeist-like disturbance that afflicted members of the John Bell household from 1818 until 1821 and returned briefly in February 1828. Popular accounts in various collections of Americana have so distorted the original tale that I am pleased to see that the most authoritative account, *A Mysterious Spirit* by Charles Bailey Bell, has been reprinted (Elder's Bookstore, 2115 Elliston Pl., Nashville, Tenn. 37203, 1973, 304 pages, \$5.00).

For more than a century the Bell family maintained silence about the episode — which they referred to as "our family troubles." Not until 1934 did Charles Bell, a great-grandson of John Bell, collect the testimonies of his father, his grandfather and various great-uncles with a view to presenting an accurate account. Charles Elder has performed a public service in reissuing this out-of-print volume.

As an appendix the new edition includes Harriet Parks Miller's 1930 account entitled *The Bell Witch of Middle Tennessee*. Mrs. Miller's version is a lighter-weight account than C. B. Bell's and repeats anecdotes found in his work along with a handful of incidents he did not mention. The item of greatest interest in Mrs. Miller's brief work is the mention of another poltergeist case that afflicted the Surreny family of southern Georgia in 1870.

The major effect of C. B. Bell's account is to demolish completely the various normal explanations for the Bell Witch phenomena. No combination of ventriloquism, teen-aged pranksters or overactive imagination can explain away the features of the months-long persecution that ended in the death of John Bell and the broken engagement of his daughter Betsy. The witnesses' first hand testimonies make all the more plausible Nandor Fodor's brilliant conjecture about the case which was included in *Haunted People*, the poltergeist volume he and Hereward Carrington compiled. Fodor's theory, stated very briefly, is that Betsy Bell was seduced by her father, an experience so traumatic that a portion of her psyche split off as an independent entity and became the "Bell Witch." I wish Elder had included Fodor's analysis along with the other two versions of the original story.

APPARITIONS FOR ADOLESCENTS
 UNTIL recently almost nothing existed in the way of juvenile literature in the psychic field despite the fascination it holds for youngsters. Within the last two years, however, a series of children's books from Lippincott and some volumes by Daniel Cohen have appeared. While aimed at adolescents these books have considerable attraction for adults as well. The same is true of the newest effort, *Aidan Cham-*

bers' Book of Ghosts and Hauntings (Puffin Books, Harmondsworth, Middlesex, England, 1973, 144 pages, \$1.95). This paperback is being distributed in this country by Penguin Books, Baltimore, Md.

Rather than throwing together the usual collection of ghost legends Chambers has gone to the records of the Society for Psychical Research to produce an authoritative introduction to genuine hauntings, including the famous Morton apparition. Chambers includes crisis apparitions and postmortem appearances as well as repeated phenomena. An interesting chapter details the Enniscorthy poltergeist of 1910 and Renee Haynes of the SPR contributes a chapter on "Investigating Hauntings." At the end is a map of famous haunted spots of Great Britain with thumbnail sketches of some of the most notable.

If I have any reservations about this otherwise excellent book, they lie with Chambers' chapter on "Caught by the Camera?" He muses over the Raynham Hall photograph but considers spirit photography otherwise 100 percent fraudulent, pretty much parroting Simeon Edmunds' pamphlet on the subject published by the SPR. In light of the striking photographs produced by Ted Serios I think paranormal photography cannot be dismissed quite so blithely. *Psychic News* quite rightly has pointed out that the alleged "exposé" of Mrs. Deane's 1922 Armistice Day spirit photo was later discredited, a fact omitted by Chambers.

A notable feature of the paperback — and the other recent juveniles I have mentioned — is the special attention given to illustrations. A number of interesting and unusual photographs are supplemented with original artwork by Anthony Maitland. Many readers will consider the illustrations alone worth the modest price. As an

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PAGAN PERIODICALS

A NEW publication boasts that it is "the only pagan tabloid newspaper dedicated to the practice and study of paganism." *Earth Religion News* (300 Henry St., Brooklyn, N.Y. 11201, \$1.00 a copy) emphasizes Gardnerian witchcraft and features articles by Raymond Buckland, Leo Louis Martello and Rolla Nordic. Other items of interest are the numerous unusual advertisements and the application blank for membership in a coven. The highlight of this first issue is Robert Carey's priceless review of Hans Holzer's *The Witchcraft Report*.

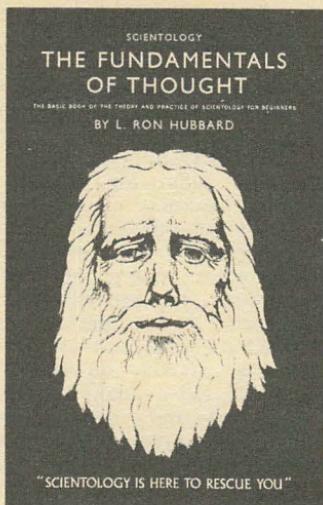
The Runestone (Box 31023, El Paso, Tex. 79931) is oriented toward Norse paganism. The publisher will even sell you a bumper sticker that reads, "ODIN LIVES!" The undated issue I have consists of 11 mimeographed pages with articles on such topics as "Viking weaponry" and "the theft of Yule." *The Runestone* is described as a quarterly with a subscription cost of \$2.00 a year. I recommend inquiring first as to the availability of subscriptions before sending money.

A rather indescribable publication (which I include here for want of a better category) is *Tabebuian* (David V. Jenrette, Box 374—Coconut Grove, Miami, Fla. 33133). The publisher has offered any FATE reader a sample copy on request. The issue I've seen is a conglomeration of comments on science fiction, mathematical games and plugs for other free publications.

OTHER REVIEWS

ESP: THE SEARCH BEYOND THE SENSES
by Daniel Cohen, Harcourt Brace Jovanovich, New York, N.Y., 1973, 187 pages, \$5.95.

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In his 1967 book *Myths of the Space Age* Cohen attacked ESP. This present book is a more elaborate and respectful but still decidedly skeptical survey. Adopting an historical approach Cohen goes back briefly to the Hebrew prophets, the Greek oracles and the Roman sibyls. He touches on the impetus toward materialism brought on by Darwin's theories and the advance of physical science. The Society for Psychical Research began, says Cohen, in the hope of proving that the universe is not actually impersonal but friendly, leaving room for religion.

He dismisses the SPR's investigation of spontaneous ESP cases as not having provided reliable evidence and cites cases of cheating to discredit its experimental studies. Likewise he considers the card tests by Rhine, Soal and others as inconclusive, partly on the basis of Hansel's extravagant theories of possible cheating. Among recent research he gives major attention to the dream work at Maimonides Hospital but advises caution in view of the necessarily subjective analysis of results. Again he raises the specter of possible fraud. Another chapter emphasizes the failures of prominent sensitives.

His final chapter is titled "What Does It All Mean?" To Cohen it means very little in terms of accomplishments. He concedes that critics apply tougher standards of acceptability to ESP investigations and are more inclined to suspect error or fraud than in other behavioral sciences. But he justifies this skepticism on grounds of *a priori* implausibility of psychic phenomena since they do not fit into the established sciences. This strikes me as arguing that what is nonmaterialistic should be suspect simply because it is not materialistic. I would also take issue with Cohen and others in their low appraisal of the evidence pro-



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vided by spontaneous ESP. Such case study rightly is considered valuable in other behavioral sciences. In psychic research the great volume of good cases is in itself highly significant. — Harold Steinour.

THE ELEVENTH WING by Khigh Alx Dhiagh, Nash Publishing Co., Los Angeles, Calif., 1973, 284 pages, \$8.95.

The *I Ching*, that ancient Chinese oracle for contacting the inner wisdom and connecting it with external events, is part philosophical tract, part psychology and part a subtle Tarot equivalent. Like the Bible, there is extensive commentary on it, mostly unavailable in English, and considerable debate among scholars as to what should go in and what should go out. The superb translation by Baynes and Wilhelm codifies the key texts although it gives no hint of the textual dispute.

Jung studied it and wrote an introduction for it. Hippies have taken it into their homes for everyday consultation and a guide for conduct. Writers have adapted it down to parlor magic or inflated it into incomprehensibility.

I wish I could state that the founder of Los Angeles' *I Ching* Studies Institute has cut through all the nonsense and presented valuable new information for the student — but I found Dhiagh's book verbose, complex to the point of obscurity, redundant and full of incredible digressions. He compares the *I Ching* to a computer, discusses alpha waves and far-out theories of physics and even conjectures that Lewis Carroll's *Alice in Wonderland* involves "remembrance of the future." This is not simply tedious, it is irrelevant.

Appreciation of the *I Ching* depends on how well one is attuned to oneself and the universe. Dhiagh's exercises, however, seem to me to be

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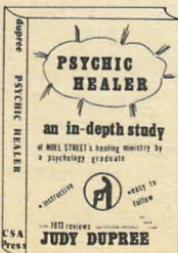
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less help than regular meditation or the average encounter group. Those who like to read dissertations on the *Tao Te Ching* in lugubrious prose may like this volume. But it is not the "survival manual" envisioned in Stanley Krippner's introduction and is unlikely to win friends for the *I Ching*. — James Collins.

BEYOND STONEHENGE by Gerald S. Hawkins, Harper & Row, New York, N.Y., 1973, 319 pages, \$10.00.

Although in places this book gets a bit technical for the average reader, Hawkins' thesis — that ancient men made giant computers to chart and time the movements of heavenly bodies — sustains interest. In his earlier book, *Stonehenge Decoded*, Hawkins argued for this use of the British megaliths. Now he expands on the idea and discusses archaeological sites throughout the world.

Hawkins explicitly disputes the ancient-astronaut theory of von Däniken and the cataclysm theories of Velikovsky. His own explanations are less extravagant but just as startling. Prehistoric man, says Hawkins, from megalithic builders to the classical Greek scholars, "was interested in numbers . . . He built structures beyond his immediate earthly need, almost beyond his physical resources, to link by astro-alignment man on earth with gods in the sky."

Hawkins considers the Nazca lines on the Peruvian desert but the theory that they were some type of star indicators seems weak to him. He dismisses von Däniken's interpretation, declaring that he finds "no evidence convincing, authentic and reputable." He admits that the giant animal depictions are harder to explain but concludes that the Nazca markings are the product of an intricate "sex-cult."

He finds support for his concept of astronomical alignment among the

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Inca monoliths in the Andes, the mounds of North America, the layouts of classical Mayan cities and certain monuments of ancient Egypt. Hawkins has written a challenging book. I hope his opponents will study it carefully and come forth with convincing answers if that is possible.

— Steve Erdmann.

MYSTERIOUS BRITAIN by Janet and Colin Bord, Doubleday & Co., New York, N.Y., 1973, 262 pages, \$14.95.

If you are fascinated by the mysteries of ancient and modern Britain this first volume by the British UFO-reporting team is for you. In 14 chapters the Bords take us on a tour of the myriad puzzles of England, Ireland, Scotland and Wales.

Stonehenge is well known but many less familiar circles of stones are equally interesting. In their discussion, the authors include psychometric impressions by sensitives who have visited the sites and other such unorthodox ideas, in refreshing contrast to the usual stuffy archaeological pronouncements. The Bords examine the great prehistoric earthworks which dot the British countryside and their associated legends as well.

One chapter discusses UFOs over Britain and UFOs are mentioned again in connection with enigmatic hill figures of large proportions. Were these signals for "gods" in the sky? Leys — ancient straight lines stretching across the face of the land — also may be linked to UFOs, the authors contend.

A book of this type naturally includes the legends of King Arthur and the quest for the Holy Grail. Mythological creatures, the Loch Ness monster, pagan rites, holy wells, Glastonbury — all of these and more receive fresh insight from the Bords. The high price for the volume results from the large format and

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the hundreds of illustrations. Considering this I think this absorbing book is a bargain. — *Lucius Farish*.

PUT YOUR PSYCHIC POWERS TO WORK by Evelyn Monahan with Terry Bakken, Nelson-Hall Company, Chicago, Ill., 1973, 138 pages, \$6.95.

One prevailing problem in the psychic field is the lack of an adequate text for parapsychology instructors. The market is flooded with glossy, inadequate books purporting to fill this need. Miss Monahan's book is a classic example. Its 138 pages skim quite a few areas of interest in a superficial fashion. The book is a mishmash rushed to market without even checking the correct spelling of "Kirlian." Frankly, I don't know whether the author is trying to educate the public or simply telling them that her classes in Georgia State University are the greatest thing that has come down the pike where parapsychology is concerned.

While many persons quibble over terminology, parapsychology usually is confined to laboratory testing of psi. Psychic research seems to me a better term since it does not suggest a subdivision of psychology but embraces physics, psychiatry and other disciplines as well. Miss Monahan also confuses reincarnation with survival and this will annoy many people. At one point Miss Monahan proposes, "A much needed regulatory body composed of persons qualified in . . . parapsychology . . . could maintain a register of persons who practice in various fields of the psychic sciences." I agree with this concept in principle but if she had included herself in such an evaluation, we might have been spared this superficial book. — *Paul Dimmitt*.

LIFE WITHOUT DEATH? by Nils O. Jacobson, Delacorte Press, New York, N.Y., 1974, 339 pages, \$10.00.

Dr. Jacobson's book is one of the few popular-level volumes devoted to the question of survival after death and is more scholarly and critical than any of the recent such volumes. Since the book was written originally for publication in Sweden, a country far less familiar with parapsychology than our own, Jacobson includes a lengthy introduction to psychic research and psi phenomena. He relies more on anecdotes than on laboratory experiments to state his case but gives due consideration to both. Most of the spontaneous cases are taken from Jacobson's own files and include corroborative evidence. Since these cases usually are Swedish or taken from Swedish sources, they represent cases not available elsewhere in English.

Jacobson discusses briefly the various phenomena that suggest life after death: out-of-the-body experiences, apparitions, Spiritualistic phenomena, possession, tape-recorded voices, past-life recall and xenoglossy. He obviously is well-read in the history and literature of parapsychology and quotes both historical and contemporary cases. He also includes the views on survival of Hornell Hart, Louisa Rhine, Ian Stevenson and other parapsychologists.

His next task is to work out a general concept of an afterlife. Rather than comparing mediumistic communication as Raymond Bayless did in his recent *The Other Side of Death*, Jacobson turns to the study of mysticism. He cites LeShan's belief that both mystical and psychic experiences represent contact with a psychic reality in which man possibly could survive. Jacobson believes mysticism may represent a direct link to cosmic knowledge.

But here Jacobson falters a bit and offers — only as a suggestion — information from the contemporary Swedish mystic Martinus. He accepts Martinus' claim of having been total-



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ly ignorant of occultism and Spiritualism when he had his "enlightenment." However, Martinus admits to having read a book on Theosophy before he had his visions so he did take some interest in such matters. Martinus' concept of the afterlife is so obviously a mixture of Theosophy and Spiritualism that I find it hard to believe he was as ignorant as he claims.

Jacobson's book is a fine introduction to parapsychology, survival research and mysticism. Although he himself is a survivalist, his book is critical and unbiased. I wish more books like this were available to the general public. — D. Scott Rogo.

THERE IS NO DEATH by Florence Marryat, Causeway Books, New York, N.Y., 1973, 248 pages, \$7.95.

This remarkable work contains as mind-boggling an array of spiritualistic experiences, especially materializations, as one is likely to find. Miss Marryat is far from limply apologetic or overly credulous. Her accounts are crisp and precise, and she explains why a given point is non-evidential or why a given seance was improperly controlled. Although first published in 1891, the writing is free of the Victorian sonority that makes some books of that period hard going.

Florence Marryat, daughter of the nautical novelist Capt. Frederick Marryat, was herself a prominent Victorian writer, journalist, actress and singer who impresses me as an intelligent determined "emancipated woman." She brooked no nonsense in her Spiritualist investigations and heaped scorn on the utterly skeptical and utterly gullible alike. She considered both extremes guilty of slipshod intellectual laziness in the face of man's most momentous question: Is death the end of conscious life?

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- One user summoned a man to her — out of thin air!
- Another actually saw behind walls and over great distances!
- A man gained the power to hear the unspoken thoughts of others!

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extraordinary reports in view of the many instances of fraud connected with physical mediums, including some of the same ones mentioned in this book? Was Miss Marryat so eager to prove survival that she overlooked obvious collusion and muslim-bedecked mediums? Or was Spiritualism 100 years ago truly blessed with a galaxy of mediums who could in fact produce physical phenomena? With so few physical mediums available today, I can neither accept nor completely reject her evidence on the basis of personal experience. All we can do is study the fascinating evidence Miss Marryat presents and decide for ourselves whether she has proven her point, that there is no death. — Robert H. Ashby.

THE PHILOSOPHY OF CONSCIOUSNESS WITHOUT AN OBJECT by Franklin Merrell-Wolff, Julian Press, New York, N.Y., 1973, 265 pages, \$8.50.

This volume closely follows the author's earlier *Pathways Through To Space*, which I reviewed in the March 1974 issue. Although Merrell-Wolff states that it is unnecessary to have read *Pathways* to understand this present book, I strongly advise you to be familiar with the earlier volume before tackling the second. Both books are relatively meaningless to a devotee of subject-object science. The author asks the reader to entertain the possibility of mystical insight and judge the philosophical consequences from that base.

Consciousness-without-an-object is the sole reality upon which all objects and all selves depend and from which they derive their existence. It represents all possibilities including phenomena, noumena, universes and states of nirvana but is specifically identified with no one possibility. It might be defined as root-consciousness that ties in with

and amplifies the concept of universal consciousness.

Fifty-four aphorisms with the author's interpretation elucidate this subject and help immensely toward greater understanding. I found the section on time and timelessness particularly lucid. I am unsure of the ultimate stature of these books but I get the feeling of greatness. Merrell-Wolff handles incredibly complex and abstract subjects extremely well and probably as simply as possible. As a scientist-sensitive he is in a unique position to view "both worlds."

Personally I was able to handle only a chapter or two at a time without stopping for mental rest. I read the aphorisms one at a time and let the impact sink in before proceeding. Slowly the veil of semantic confusion lifted. No doubt I will reread both volumes several more times. Reading Merrell-Wolff will prove hard work for most readers but will be worth the time and effort.

— Paul Severson.

THE JESUS SCROLL by Donovan Joyce, The Dial Press, New York, N.Y., 1973, 216 pages, \$5.95.

Some years back James Hall Roberts' novel *The Q Document* quite entertainingly portrayed what could happen if an ancient scroll were found that might discredit the divinity of Jesus Christ. Now Donovan Joyce presents that theme based on the most nebulous of facts. His main thesis — that Jesus did not die on the cross but survived to lead a group of rebel Jews and finally died at Masada — is based on a chance meeting with a mysterious "Professor Grosset" in a bar at Lod Airport.

Of course Joyce *may* have met a man with a purloined scroll. But where is the proof that "Grosset's" scroll contained authentic information? And even if the scroll did contain anti-Jesus material, it may have

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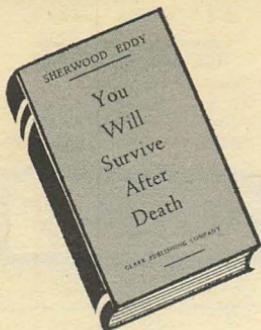
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been merely an early Jewish attempt to discredit a growing new cult. The Austrian-born author treats us to all manner of "new facts" on early Christianity — that Judas was the only faithful apostle, that Jesus was married and so on — all fascinating but hardly novel.

If Jesus actually did survive the cross, I can't understand why Paul and the other apostles seemed ignorant of this fact. Would they have suffered persecution and martyrdom for a lie? Joyce is a clever and engrossing writer and this book is a credit to his imagination — but that's about all. — *Richard T. Crowe.*

ALSO NOTABLE

GYPSY DEMONS & DIVINITIES by Elwood B. Trigg, Citadel Press, Secaucus, N.J., 1974, 238 pages, \$7.95.

Episcopal priest presents the most comprehensive study yet devoted to gypsy practices and religious beliefs.

METHODS OF PSYCHIC DEVELOPMENT by Quantz Crawford, Llewellyn Publications, St. Paul, Minn., 1973, 102 pages, \$2.95 (paperback).

Occultist outlines how to develop ESP by awakening kundalini through meditation and breathing exercises.

MORE ODDITIES AND ENIGMAS by Rupert T. Gould, University Books, Secaucus, N.J., 1973, 128 pages, \$5.95.

Reprint of 1944 collection contains such familiar tales as the *Mary Celeste*, the Devil's Hoofmarks, the Man in the Iron Mask, the Siberian meteorite and various sea serpent sightings.

THE HASIDIM: MYSTICAL ADVENTURERS AND ECSTATICS by Anne N. Lowenkopf, Sherbourne Press, Los Angeles, Calif., 1973, 163 pages, \$2.50 (paperback).

Author provides a thumbnail history of this mystical brotherhood that follows the traditions of the Kabbalah.

PLUTO by Laurel Lowell, Llewellyn Publications, St. Paul, Minn., 1973, 105 pages, \$2.95 (paperback).

Cousin of Pluto's discoverer gives a comprehensive account of the planet's astrological significance plus an ephemeris for 1851 to 2000.

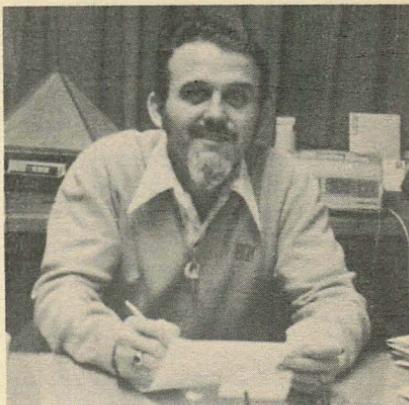
BUDDHIST MEDITATION by G. Constant Lounsbury, Omen Press, Tucson, Ariz., 1973, 177 pages, \$2.45 (paperback).

Outline of Buddhist philosophy for Westerners includes compilation of specific meditation practices.

Report FROM THE Readers

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Thank you for publishing my interview with Peter Hurkos in the March 1974 issue of FATE.

Because of the confidential nature of the unsolved case of the dead woman whose rings Hurkos psychométrized I changed the name of the individuals involved, as you know. I called the dead woman "Marilyn Rosen." On page 43 of your March issue, however, her name appears as "Barbara." For readers who may have been puzzled by the sudden appearance of the name Barbara I wish to explain that this is the dead woman's real name. Apparently I made this slip in the manuscript and FATE's editors didn't catch it.

In the newspaper business we call this sort of thing the work of a gremlin. — Wanda Sue Parrott, Pacific Palisades, Calif.

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On Friday night, October 26, 1973, my folks and I had been out to dinner and were on our way home when we first saw it — a blue-green UFO, the same as many persons had reported seeing over Georgia. Its shape was indistinct and it appeared to be hovering over the northern sector of Charlotte, N.C. We watched it for about 30 minutes before we lost sight of it.

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When we got home I called a local radio station where Chuck, a friend of mine, works. He said that more than 500 calls about the UFO had come in. He had sent one of the guys out in a car to find it and to try to get pictures and he had sent another to the roof to try to spot it.

Later I went outside to see if I could see the UFO again. All the kids in the neighborhood and some of the parents came out to look. About an hour after our sighting of the blue-green UFO we saw the second one. This one was tiny and shiny red and it was traveling very fast across the sky.

We ran into the house and called the airport and were told the UFO had been spotted on radar. Then we called the police who told us a helicopter had spotted the UFO and was going to try to follow it. Leaving one of the parents on the phone with the police, we went outside to watch. We clearly saw the UFO streaking across the sky followed by the helicopter.

When we went back into the house, my parents told us that the helicopter had reported they had lost the UFO after tracking it for two miles.

The next day the newspaper ran an article about the UFO sighting quoting the police as saying they had had calls but there was nothing to the reports. The paper also said the airport had stated that absolutely nothing had appeared on their radar.

Well, the people in Charlotte can believe that if they want to but the neighborhood kids and I know the truth. The police did see the UFO and it did appear on the airport's radar.

Before this experience I believed in the existence of UFOs but now I am absolutely positive. Anyone with any sense knows that we cannot possibly be the only life in this vast universe. — Cynthia White, Charlotte, N.C.

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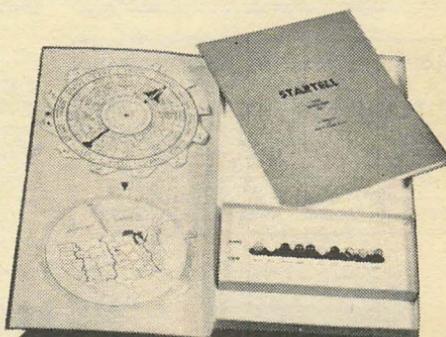
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A MISGUIDED EFFORT

I take issue with the twisted ideas of the antivivisectionist Jonathan Lamal whose letter appeared in the March 1974 issue of FATE.

The distinguished Sasquatchologist John Green and I know far more about Sasquatch than Lamal ever will. Sasquatch will live and die despite the misguided efforts of self-appointed, self-anointed "defenders."

Sooner or later one or more of the sasquatches must be killed. Until one is dead, neatly dissected with every organ carefully labeled, pickled and preserved, science will never admit it exists.

I doubt you have the guts to publish this letter—but a sophisticated parapsychological journal like FATE should exercise tighter editorial control on the nonsense that sometimes wafts its way into the reader's columns. — Kenneth Tamer, Chicago, Ill.

"I WAS THERE!"

It is my good fortune to be in a position to refute certain statements made by Edna White Chandler in "The Lucky Day we Missed the Boat" (February 1974 FATE), especially the sentence: "Every person—man, woman or child—who had

taken refuge in the ship's cabin was drowned."

As a child of two years I was in the cabin of the *Surf City* when this memorable sinking took place and since then I have been very much alive for another 76 years. Inasmuch as the author of this article was only three years old at the time I am sure she has drawn on the memories of adults in her family, as I have.

On that day my mother and I, accompanied by our neighbors Mr. and Mrs. Charles Chase, were on the *Surf City*. When the storm broke my mother and I and Mrs. Chase took refuge in the cabin. When the ship listed before it sank Mother clung to some steam pipes with one hand and held me with the other. Mrs. Chase also clung to the pipes to keep from being swept out the large windows by the water now swirling through the cabin. Mother often said she saw her straw sailor hat and pocketbook floating toward Salem Willows.

Meanwhile Mr. Chase struggled into the cabin looking for his wife and because we were nearest him Mother told him he would have to get us out before his wife.

According to my mother there were 23 lives lost in the sinking. We were taken to the Jubilee Yacht Club in Beverly, Mass., for treatment.

My father had been in Boston and when he returned he was told that his wife and son had been drowned and that their bodies were at the Yacht Club. Imagine his joy to find that we were alive!

Mrs. White mentions Nellie Cressy and I am sure it would interest her to know that shortly after the sinking of the *Surf City* my family lived with Frank Cressy in a large house at the corner of Cabot and Rantoul Streets in Beverly. I remember well his telling of the loss of Nellie. — *W. Karl Lations, Boynton Beach, Fla.*



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A SOBER LOOK AT DRUGS

I've noticed that FATE recently has published material on LSD and other psychedelics, notably David Techter's article "New Horizons in Human Consciousness" (November and December 1973 FATE). And it is my impression that all news media (including such publications as *Psychology Today* and *Harper's Magazine*) are attempting to make psychedelic drug use acceptable and popular. I believe this is a bad thing. In my opinion FATE should be willing to present arguments *against* psychedelics.

Whoever writes with admiration about the effects of drugs must take into consideration the dangers of the emerging "drug culture." Psychedelics frequently have bad effects. Some are short-lived — such as bad trips or a few days of emotional trouble — but many are long-lasting. I have seen a 12-year-old girl on a horribly bad trip being walked around like a drunk by two other little girls who didn't know what else to do for her. I've seen college students at a "peace movement" rock concert (on the DePaul University campus in the middle of Chicago!) selling, buying and using everything short of the needle stuff — and ignoring a 10-year-old boy breathing glue fumes from a paper bag.

Certain types of persons may suffer long-lasting bad effects from psychedelics: (a) seemingly normal people who have gross paranoid delusions and tend to hallucinate under stress, (b) opinionated persons who can become totally and frighteningly irrational, (c) extremely selfish, narcissistic persons, (d) persons who have recurrent psychotic episodes, and (3) those persons who have lost the ability for self-evaluation.

I believe scientific researchers are underestimating bad effects. The drug

culture of the 1960's was quite "tolerant" — that is to say, complacent — about psychotic or irrational behavior. The very notion of "expanded consciousness" if drug-induced is philosophically suspect. To describe the effects of LSD and similar drugs favorably in this regard is a mistake.

This question has more than a good and a bad side. It has a side which makes me question that anything "good" can be said for psychedelics. When anyone says what LSD has done for him or to him I always want to say, "How could you know what it's done? You've taken the stuff!" — Frank J. Reid, Chicago, Ill.

THE MYSTERY GRASS

Has anyone ever seen a strange circle of grass growing in a yard? Well, I have one which measures four and a half to five feet in diameter, sometimes larger. It remains green until hot weather, then dies out, reappearing when the grass starts to grow again. After a rain the grass inside and outside the circle is cold and wet but the grass of the ring is dry and warm. Our grass circle endured the big freeze and snow we had in Georgia in 1972.

It is located over a gas main so I had the gas company check for a leak. They found none. It was also checked with a metal detector to determine whether the ring was caused by metal underground but that test also was negative.

I have asked our neighbors if a tree or flowerbed may have grown there years ago but the older residents think not.

Can someone solve our mystery? —
Mrs. Charles Roberts, Smyrna, Ga.

MISTAKEN LOCALE

I'm sorry that some incorrect information appears in the story "Violets for a Lonely Grave" by Stephanie Alberti (my mother) in your April 1974 issue.

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Apparently her manuscript was unclear. She did not spend her early years in Szeged, Hungary, but in Budapest and the Old and New Cemeteries referred to in her story are located there, not in Szeged.

FATE readers who are familiar with Hungary may have been mystified by this faulty information. — *Comtesse Madeline de La Riviere, Montreal, Que., Canada.*

SCRUTINIZING PARANOIA

Re Curtis Fuller's comments on UFOs in "I See by the Papers" (February 1974 FATE) what really needs scrutiny is the paranoia displayed by many UFO buffs. I'm referring to the sinister tales of "men in black" and of kidnaping and sabotage allegedly performed by UFO occupants.

The statistics reflecting disappearances of people, planes and ships are frightening but why would a super-intelligent race want umpteen thousand primitive people, planes and ships? Mysterious disappearances have occurred since time immemorial. Isn't it ridiculous — or paranoid — to believe UFOs are responsible?

Brad Steiger's book, *Flying Saucers Are Hostile*, presents a preposterous thesis, in my opinion. He cites cases in which persons were mysteriously burned and emphasizes cases where the victims were children. Are children likely to be reliable witnesses? The idea that anyone has been the target of a malevolent "ray" sounds suspiciously like a comic strip fantasy.

It seems impossible to understand the true motive of a higher intelligence. How can we *guess* when of necessity such a guess is based on our present standards and comprehension? — *Clyde E. Wade, Jr., Little Rock, Ark.*

A REMINDER OF HOME
It is an interesting coincidence, I

think, that the March 1974 issue of FATE carried my article "My 8 Years in a Haunted House" and also a True Mystic Experience titled "The Bloody Room" by Janet Ganley of Secane, Pa. I grew up in Secane but never have I seen the name of the town mentioned in a national publication in the 30 years since I left home. — *Mildred C. Hatt, New York, N.Y.*

TELEPATHIC TELEGRAM

In November of 1971 I had to undergo surgery and it happened that I entered the hospital the same day my son Dennis left San Diego for Vietnam. I came through the surgery with flying colors and left the hospital on December 1.

That night in a dream I heard the word "Mother" and then saw a large eye in a circle. Soon letters started to form and I read clearly: "Worried. How are you? Landed O.K. Kisses, Den."

I awoke immediately and got up to write down the words. That evening at 5:15 P.M. a Red Cross representative telephoned. The woman said, "I have a message from your son Dennis who is overseas. It reads: 'I am worried. How are you? All is O.K. Kisses, Dennis.'"

I nearly dropped the telephone. Then I hurried to my nightstand to read the words I had written after my dream. I had received a telepathic telegram. — *Frances Scannell, St. Louis, Mo.*

A LARGE ORDER

I am presently doing research into turn-of-the-century occult groups and I need information on "The Inner Temple of the Ancient Order of the Magi" or on Olney H. Richmond who was Grand Master of the Temple.

I am familiar with *Mystic Test Book* which was published by The Inner Temple in 1893 but this is all the information I have been able to find on the Order. If any FATE read-

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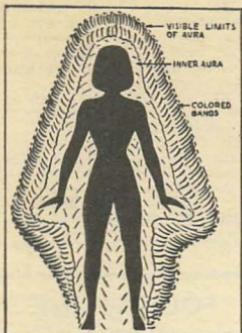


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ers can help I would appreciate their letters. — Donald J. Kaufman, Box 574, West Fargo, N. Dak. 58078.

POSTSCRIPT TO ATLANTIS

After reading "Footnote to Atlantis" (December 1973 FATE) I turned my pencil loose in the hope of learning through automatic writing whether Atlantis ever existed. My control, who was a doctor in this life, summoned ancient people to his aid and this is what I learned:

"Yes, Clay, we do know about Atlantis. It was a large continent that disappeared some three million years ago. It was sparsely settled by a human race, highly civilized and with large cities. Much of the climate was mild and the cities for that reason were far out from present shores and therefore not well preserved. The sinking and the water rising over it was slow in most places and most of the people moved to higher ground.

"Although some of the Atlanteans are here on the spirit plane they could not be of much help in locating the lost continent." — Clay Whiting, Glenville, W. Va.

STRICTLY CONFIDENTIAL

I am director of the Fayette County UFO Research Group headquartered at Oelwein, Iowa, and I believe the UFO controversy is far from dead. Sightings are frequent in all parts of the country. Such explanations as temperature inversions, balloons, aircraft and other natural causes account for some of these but a large percentage cannot be explained.

The purpose of our group is to gather all available information regarding the phenomenon so as to obtain a complete picture and possibly come up with a solution or at least a pattern to the sightings.

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(Continued on page 159)

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REPORT FROM THE READERS

(Continued from page 148)

UFO sighting or has information we could use is invited to write us. We will keep reports strictly confidential if requested to do so. — LeRoy R. Latham, Fayette County UFO Research Group, 132 2nd Ave., N.W., Oelwein, Iowa 50662.

SOME OLD UFOs

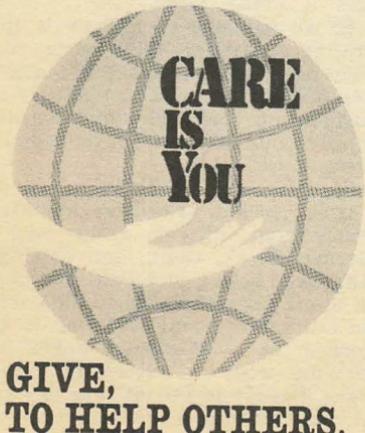
On September 20, 1972, at 10:55 P.M., as my wife and I started to cross the street in the 6100 block of Afton Place in Hollywood, Calif. we noticed about 30 bright lights in the clear sky to the northwest. Arranged in the form of a large rectangle about six times as long as it was wide they moved rapidly toward us, changing positions within the group but maintaining the rectangular pattern. At first I thought this was an illuminated advertising display such as we commonly see on the side of the Goodyear blimp over the metropolitan area but within seconds it became obvious that it was not. The lights were not moving as if attached to an aircraft nor were they spelling out a message.

Soundlessly speeding southeasterly, the lights passed almost directly over our heads, then faded rapidly into the night sky over downtown Los Angeles. They were in our range of vision for about 45 seconds. The individual lights were intense, much brighter than landing lights on an aircraft.

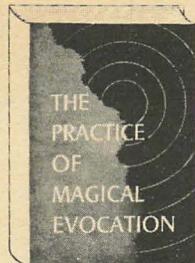
If this was a hoax it was a dilly. — Paul T. Collins, Pasadena, Calif.

* * *

I have the habit of staring out my kitchen window while doing the dishes and on a dark night in September 1971 I noticed that the sky looked a little different than usual. It was brighter — and where did that extra star come from? When I heard an odd hum I realized it wasn't a star. I alerted my husband and he ran out



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asking me to bring a camera. Then he yelled, "I don't believe it. There's a little old saucer practically on our doorstep!"

I grabbed a 35mm camera and went out. It was dark except for the lights from the street and nearby homes. We took pictures, then went in and called our neighbor who is one of the editors of our local paper. We told him to look out the window but by the time he did the UFO was out of sight. He said all that was out there was Venus. Needless to say, we were in for quite a bit of kidding about our thing in the sky.

Nevertheless, on the 10 o'clock news the newscaster opened his program with the statement, "There were reports today that some of those little things that you and I know don't exist were supposedly spotted hovering over the Rockford (Ill.) airport. There have been several calls to the station asking us to come and take pictures."

Every TV channel that night made some mention of the thing that didn't exist that was spotted hovering over the airport. If it didn't exist what was it doing there?

So we are believers. Whatever they are or wherever they come from they don't seem to want to harm us yet. But who knows? Maybe they are just biding their time and learning all about us first! — *Myrnie Worsley, Oregon, Ill.*

* * *

On a bright afternoon in 1958 I walked out into my front yard in Garden Grove, Calif., and noticed a disc-like object hanging stationary in the sky about a mile to the east at an altitude of some 1000 feet. It was cocked at a 45-degree angle and glowing with an extremely intense light like a fluorescent tube. I gazed at this UFO for a few minutes, then heard the sound of a jet engine. To the west I saw a navy jet fighter-trainer of the Lockheed P-80 type

making a landing approach toward nearby Los Alamitos Naval Air Station. Its flaps and wheels were down; its altitude was about 500 feet.

I was about to turn back to the UFO when the jet pilot suddenly raised his wheels and flaps and accelerated, heading straight for the glowing disc. For a few moments the UFO seemed oblivious of the approaching jet, then slowly started to move northward, gradually climbing. Suddenly when it seemed the two craft would collide, the disc shot straight up and was out of sight within five or six seconds. The fighter plane made no effort to follow and simply resumed its landing approach.

The pilot must have experienced the same sense of awe as I did and at exactly the same time.—*Jack Swaney, North Las Vegas, Nev.*

THE LAST WORD

Well, now we have the last word on flying saucers. According to rocket expert Wernher von Braun they do not exist. So there! He never has seen one and therefore takes it as established that no one else ever has.

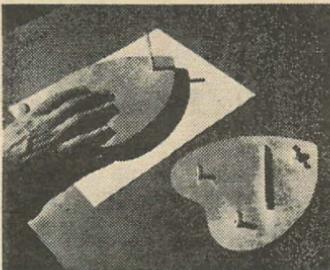
I have seen two UFOs and if they were hallucinations several other persons were just as befuddled as I. I consider myself as competent as Mr. von Braun to make statements on UFOs—although I yield to him on rockets.—*C. J. Fortner, Long Beach, Calif.*

THE YOUTHFUL SOLDIER

In "True Mystic Experiences" in your September 1973 issue I find a discrepancy in Charles Wilson's story, "Book of Life." He writes that he was 15 years old in 1965 and later says that in 1965, after a tour of duty in Vietnam, he was stationed at Camp Zama, Japan.

He sure covered a lot of ground in 1965.—*Anthony Fanucchi, Glenolden, Pa.*

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