

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

August 1974 60¢

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America's Tibetan Lama

NORBU CHEN, HEALER

NORBU Chen is the only American citizen ever to qualify as a Tibetan *gelong* and to earn the honorary title of lama. A former Kentucky farm boy, he studied under Lama Norbu Lampas in the tiny Asian nation of Sikkim, where he earned the title which has now become his legal name.

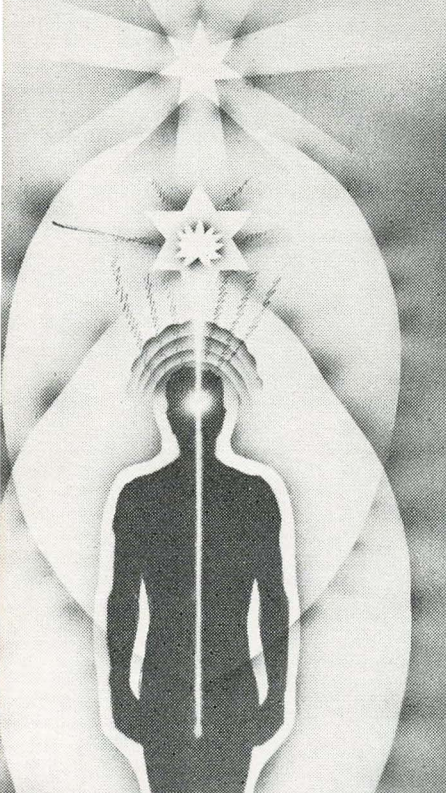
Chen does not believe in "faith" and would prefer to have the term stricken from the nomenclature of healing. Healing is mind control over body functions, he maintains, and is brought about by the use of the vital energy which pervades the universe. Chen practices a particular version of Tibetan Buddhism called the *Dugpah* Way or method.

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(Continued on page 38)

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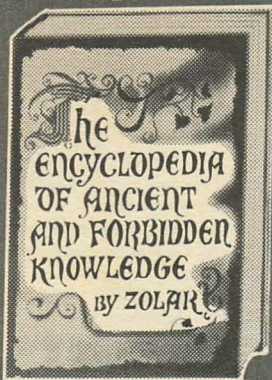
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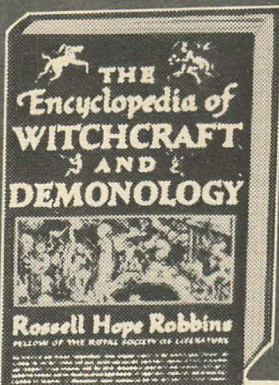


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I See by the Papers



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QUOTE OF THE MONTH

The day is undoubtedly still far distant—if indeed it will ever dawn—when psychic healing will find a place alongside conventional medicine as a standard form of treatment for physical ills.

—*Newsweek*, April 29, 1974

ALTHOUGH the article from which the above quotation was excerpted is on the whole sympathetic toward psychic healing, it shows a complete failure to understand that the day is already past when psychic healing could be separated from conventional medicine. As a matter of fact, the separation probably never existed—except in the minds of some members of our materialistically minded culture.

Certainly there is the physical body which needs to be healed and there is the doctor who administers physical medicines, or surgery, or other proven treatments such as serums, vaccinations and special feeding. But there also are the minds of the patient and of the doctor which profoundly influence the healing and there are the mysterious healing processes themselves without which the physicians and all their physical medicines are helpless.

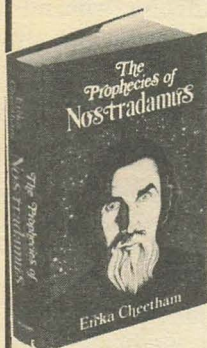
Let me give you some examples in which so-called psychic healings and so-called medical healings are hopelessly jumbled.

Sister M. Justa Smith, Ph.D., the extraordinary Franciscan nun who is a biochemist and chairman of the Natural Sciences Concentration at Rosary Hill College in Buffalo described one such case at a forum sponsored by the Association for Humanistic Psychology in San Francisco in 1972.

"There was a doctor, and this is true, who had a very ill patient, with a very strange disease, and the doctor, being a researcher at heart, was sure that he could concoct a formula that

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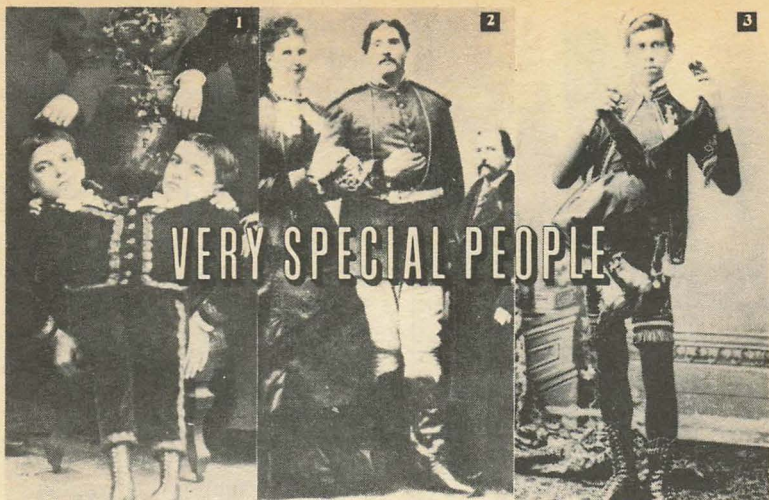
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would cure this man," said Sister M. Justa Smith.

"He had the formula made up out of state, according to law; he had enough made up for a two-week dosage. He gave the patient the medicine for two weeks; the man took it, came back and had continuously improved. He was much better at the end of two weeks. So the doctor said, 'Let's let it rest for two weeks and see what happens.'

"The man grew progressively worse during the two weeks without medicine. So the physician had another two-week dosage made up and gave one week's supply to the patient. The man got better. The second week the doctor, instead of giving him the real medicine gave him a placebo — an inert chemical (such as sugar pills) that has no medical effect. During that second week the patient got worse.

"This convinced the doctor that the medicine had really effected the cure because the patient had got worse even when he thought he was taking the medicine. So the doctor wrote to the drug company in triumph claiming, 'Well, now I have proof that the medicine will cure this disease.' He pointed out that when he had given it during the first week the patient had gotten better and when he had substituted the placebo during the second week the



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patient had gotten worse.

"The drug company wrote back and said, 'Sir, we've tested you. Your whole second batch was a placebo.' The point is," Sister Smith continued, "it's not just an attitude of the patient. That's not all of it. There is something in the doctor's thought. The doctor thought he was giving the true medicine that second time and so the man improved. So you see, there's a lot more here than meets the eye."

Sister M. Justa Smith is not the only researcher to report this kind of finding. The same viewpoint was expressed at the annual convention of the American Psychosomatic Society in Philadelphia early in April this year.

Dr. Frederick J. Evans of the University of Pennsylvania reported that placebos will significantly relieve pain if the physician gives them with confidence.

Dr. Evans' study shows that 36 percent of patients reported significant pain relief after taking placebos but the doctor as well as the patient must believe in their effectiveness.

Obviously we are dealing here not only with psychosomatic medicine in its conventional form, not only with the relationship between patient and physician, but with the extent to which physicians themselves actually,

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are “psychic healers.”

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Yet despite these increasingly obvious interrelationships we see diagnosis by computer hailed as a medical triumph. We see more and more cold clinics and fewer and fewer warm personal relationships between patient and physician.

Is it any wonder then that increasing thousands of Americans are turning their backs on conventional medicine and going to faith healers, to “charismatic” Christians and holy healing shrines?

The medical profession has every right to be skeptical of “healers;” many of them are charlatans. But conventional physicians are equally damned when they hide behind electronic diagnosis, herd patients like cattle, and fail to use their own psychic healing abilities.

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Newsweek states that Dr. Richard O'Wellen, an assistant professor of medicine at Johns Hopkins University, has been an admirer of famed healer Kathryn Kuhlman ever since his own daughter was "miraculously" cured of a congenitally dislocated hip. "I can't explain it and I can't understand it," he is quoted as saying, "but it has to be God."

The Pentecostals who heal through the laying on of hands also believe healing occurs through divine intervention. In St. Louis, Baptist Pastor David Epley uses faith healing and has attracted a congregation of 2,500 to the Baptist Church of the Good Shepherd. *Newsweek* remarks drily that Sunday collections are "so large that frequently they are hauled away in Brink's trucks."

The faith in divine healing of the Christian Scientists is well known. When Spiritual Frontiers Fellowship began 15 years ago, one of its three major aims was to restore healing in the Christian churches. In this area time has caught up with SFF and nearly passed it by, so rapidly has the belief in divine healing spread among church groups.

Yet a religious explanation is not the only explanation. Lawrence LeShan (see *The Medium, the Mystic and the Physicist*, Viking Press) along with some other researchers believes most

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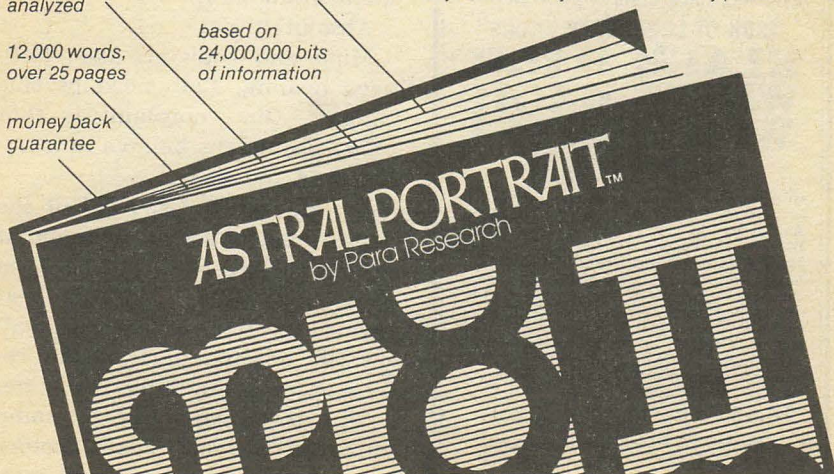
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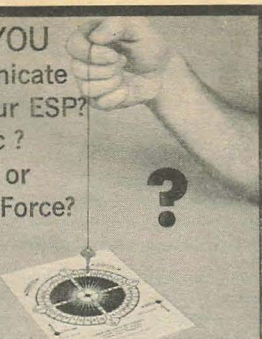
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psychic healings are accomplished not by a miraculous process but by the patient's own "self-healing mechanisms which are mobilized telepathically by the healer."

LeShan believes the healer initiates this process by an "exercise in consciousness" that unites him with the patient. Thus he claims that arthritis, bursitis and other reversible ailments can sometimes be healed. Some cancers can be made to regress. "The healings look miraculous," says LeShan, "but that's only because we ordinarily operate far below our psychic potentialities."



CAUTION

DOES THIS mean we believe sick persons should avoid medical doctors?

Absolutely not.

Mind and body are one. Both need healing. Both need psychic support. Our complaint is that many physicians believe in treating only the body.

Dr. Harold Weiss, head of the department of social medicine at the Montefiore Medical Center in New York City, suggests that trained psychic healers eventually will become part of the resources of community medicine.

This is already true in some parts of Europe. True, doctors are more and more psychiatric-

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if their patient is to benefit?



TIME AND HEART DISEASE

THE SUGGESTED causes and cures for many diseases change constantly. Heart disease is one that is given increasing attention because of its increase in our society.

There now is reasonable agreement that stress is associated with heart attacks. The recent research of Drs. Meyer Friedman and Ray H. Rosenman divides potential heart attack victims into "Type A" and "Type B" people. The "Type A" people run hard all the time, try to meet deadlines, try to compress more work into a day than there are hours to do it—they are *time-oriented*. If they are late for work or for an appointment, if they miss an airplane, they experience tremendous stress—the kind of stress that tends to bring on heart disease. "Type B" people are not so time-oriented. When they get involved in difficult situations they tend not to have heart attacks.

Rosenman and Friedman began studying a group of 3,500 healthy men in 1960-61 and concluded that the man exhibiting "Type A" behavior was three times more likely to get coronary heart disease in the next 10 years than the "Type B" man. "Indeed, not



Wayne Betz, age 12, examines metal ball which his parents Mr. and Mrs. Antoine Betz found in a wooded area on their property north of Jacksonville, Fla., in April 1974. Navy tests have shown it is stainless steel and nonradioactive. Mrs. Betz says she is seeking advice from other experts to learn whether the ball is extraterrestrial. (UPI Photo)

ly oriented; they understand increasingly their patients' needs for psychiatric support. But don't they need psychic training also?

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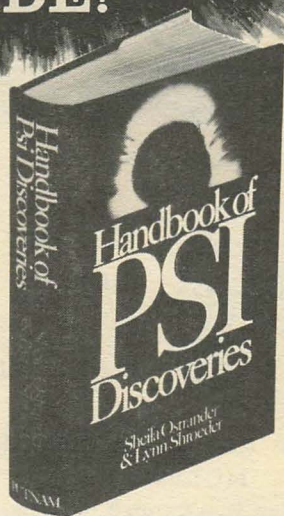
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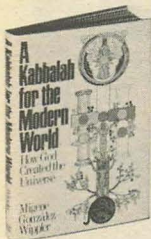
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one man (with a normal blood pressure and without diabetes) exhibiting "Type B" behavior, a truly normal serum cholesterol and fat level has yet succumbed to this disease," they wrote.

Dietary behavior and physical exercise, they concluded, had nothing to do with predictions as to who would die of coronary heart disease. The key factor was "Type A" behavior — "a very strong sense of time urgency and a very strongly developed competitive drive or free-floating hostility."



FEAR vs. FAITH

THE CRUCIAL role the mind has been found to play during rehabilitation after a heart attack also is surprising. Dr. Melvin J. Stern of the George Washington University Medical Center had the preconceived idea that convalescents from heart attacks who denied the seriousness of their condition would do worse than those patients who were so scared they took exacting care of themselves. In making a comparison of 63 heart-attack patients Dr. Stern found the "deniers" put their faith in God, doctors or family.

One year after their heart attacks 85 percent of the "deniers" had returned to work compared with 62 percent of those who were

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fearful. In addition, 93 percent of the "deniers" had resumed sexual activity compared with 69 percent of the fearful patients.



WHAT CAUSES DEPRESSION?

DR. GERALD L. Klerman, a professor of psychiatry at Harvard, has been investigating the causes of long-term depressions among psychiatric patients. Although he concludes that "life events" are the most important triggering factor, he says that something other than sad events are responsible.

Klerman doesn't know what it is. Nonetheless "something" protects some persons and predisposes others to depression. He finds that unhappy life events—say a death in the family or a business failure—contribute to serious depression in only 25 percent of patients. Some persons who are depressed have no identifiable sad events in their lives. What depresses one and protects the other?

Dr. Klerman believes it must be a mind-body relationship that has not yet been discovered.

Other researchers are studying the psychology of various diseases. For instance, Dr. Robert S. Picard of the Veterans Administration Hospital in Shreveport, La., now believes that the increase in lung cancer in the

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ABOUT THE AUTHOR. Dr. Frank Di Tullo first became interested in hypnosis while serving in the navy during World War II. Having helped himself and hundreds of his fellow servicemen to conquer fear, depression and pain, he continued his use of self-hypnosis after the war to overcome his own fears of a new life. He put it to work in dealing with problems of weight control, job motivation, family life, alcoholism, and mental depression. Positive thinking through self-hypnosis enabled him to surmount both personal tragedy and disease. In his new life as a hypnologist and president of Franz Applied Hypnosis in California, he has brought help to hundreds of people. Now he passes on his tried-and-true techniques to you. It is never too late to become what you want to be, or started out to be. The opportunity is here, on this page, before your eyes. Act now, today . . . \$7.50 is a small price to pay for a better self. **YES, YOU CAN DISCOVER YOURSELF THROUGH SELF-HYPNOSIS.**

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United States is associated more with insecurity and the breakup of the family unit than with smoking.

Dr. Picard is expressing a personal viewpoint with little data behind it but he reports that in interviewing 55 persons with lung tumors he was able to predict correctly from their psychological makeup which tumors would turn out to be malignant and which benign in 42 of the 55 cases.



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In studying the investigative techniques we were disappointed to conclude that the total effort

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is to determine only whether sufficient evidence exists to lead a claimed cure to be declared a miracle.

If the cures are a great mystery, an equal mystery is why everyone is not cured. No study is ever made of the uncured at Lourdes.

At present the continuing efforts of the American Psychosomatic Society are turning up some of the reasons why some patients are cured by medical means and others are not.

In the realm of purely psychic healings the same difficulties must exist. The healer, the patient, the healer-patient relationship, the setting itself, all are important. And we have no right to expect psychic healings to work all the time when medical healings do not.

In both areas enormous research must be done to find out why some are cured and others are not. Once armed with the whys and wherefores we should improve our results.



ODD BALL

BECAUSE about 60 days elapse between the time this column is written and the time it is available to readers we tend to avoid red-hot "newsworthy" mysteries which may have been solved before publication.

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We think we know enough at this point, however, to comment on the Florida "mystery sphere," that shiny, stainless steel (?) ball discovered by Terry Betz, 21, on the ground near the family home in Jacksonville.

The ball is about 25 inches in circumference and weighs about 22 pounds. It was said to behave peculiarly, as if it had a gyroscope inside. It also was said to throb, as if there were a motor inside; it would not roll off a table but would return to the center; it seemed to emit super-sonic sounds that made dogs whimper; in the words of one observer it "behaved like a Mexican jumping bean wearing steel shoes."

Our data as of May 1 indicate most of these claims are untrue. A navy metallurgist who examined the ball says it appears to be merely a hollow sphere eight inches in diameter, of high grade but common stainless steel. Inside there appear to be tiny beads of residue from the manufacturing process by which it was made. Although the naval investigator conceded that the ball did move at the Betz house "I believe it's because the house is old and has uneven stone floors. The ball is almost perfectly balanced and it takes just a little indentation to make it move or change direction."

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Professor Da Liu, noted author, philosopher, lecturer and America's leading authority on the 4,000 year old art of I Ching prediction standing by the computers that bring to this ancient art a modern miracle of accuracy. (note: The Boston Globe newspaper has called Professor Da Liu "sage and master of the Book of Changes"). He is the author of "I Ching Coin Predictions" and also author of T'AI CHI CH'UAN AND I CHING (a Choreography of Body and Mind) printed by Harper & Row 1972, and now in its 3rd printing.

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I CHING PREDICTS



for cancer.

- A lot of marital unrest likely this year:
- Jackie Onassis will receive the largest divorce settlement in history.

- Joan and Ted Kennedy will continue to have their problems. But one of his young nephews will be getting married.

- Kathy Hawn and Dean Martin will be heading for Reno.

- Just as Frank Sinatra went into retirement, Elizabeth Taylor and Richard Burton will announce their retirement before the end of the year: To take up residency at a famous English university where Burton will become a professor.

- Henry Kissinger will conclude the greatest diplomatic agreement of his life: He will fall in love and get married.

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Everyone's first reaction was
to dub the ball extraterrestrial
and link it with UFOs. Dr. J.
Allen Hynek and four colleagues
studied the ball but found no
evidence that it was anything
but man-made. Despite earlier
claims, it will fall off a table.

There is still the problem of
where it came from. A sculptor
in Taos, N. Mex., James Durling-
Jones, says he lost several hollow
stainless steel spheres which
rolled out of a box attached to
the roof of a van he was driving
through Florida three years ago.

Similar although smaller balls
are used as valves in large
pumps. However, a Denver com-
pany making such valves says
the largest it ever has handled
was six and one-half inches in
diameter, as compared with
eight inches for this ball.

Around the middle of April
a second steel ball (size unnoted)
turned up in a Jacksonville ga-
rage. Robert Phillips, public re-
lations manager of the St. Regis
Paper Company mill there, said
mill technicians identified it as
part of a valve once used in
pipes moving corrosive liquid.
That particular equipment was
discarded 15 years ago.



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and 10 million assorted starlings, blackbirds and grackles descended upon it in the fall and decided to stay for the winter? From this haven they have sallied forth in such sky-blackening numbers that farmers have had to feed their cows indoors because otherwise the birds eat all the food. Fall plantings have been destroyed. Bird manure litters everything and mothers are afraid to let their children play outside, fearful they will catch some vile disease.

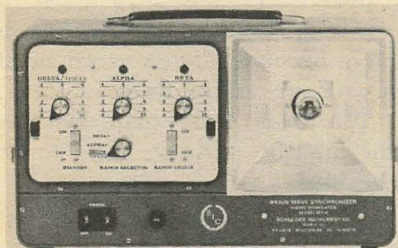
Such has been the plight of Edgar Emerich, Route 77, near Graceham, Md., and his neighbors this past fall, winter and spring. Mr. Emerich hasn't known what to do about the invasion and neither have local, state or federal authorities. Posses of men and boys equipped with firearms, firecrackers, bird distress calls, noisemaking devices and explosives have attempted to dislodge the unwelcome visitors. Nothing has worked; the birds come in to roost later and later at night. Millions of them are there by morning.

As we write, forestry teams are starting to thin Mr. Emerich's grove. "The situation has been impossible to imagine," says the Rev. Franklin Jones, pastor of the Graceham Moravian church. "You would have to see

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it in order to believe it."

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Meanwhile the thousands of sightseers pouring into Graceham have become almost as much of a problem as the birds.

The ones least disturbed by the nightly skirmish seem to be the birds.



ATHLETES AND THE PSYCHIC

IN THE whole realm of the un-
 seen how does one explain the
 strange story told last fall by
 William N. Wallace on the sports
 pages of the *New York Times*?
 Under the heading, "Psychic
 Phenomena on the Ball Field,"
 Wallace began:

"The wife of an owner of a
 team in the National Football
 League is a witch. On three oc-
 casions she has applied her pow-
 ers to field goals, willing that two
 go awry and one be true. 'I don't
 like to do it too often,' she said.
 'But I know I can.'"

Wallace doesn't tell us which
 team gets this extracurricular
 help or on what occasions but he
 does cite some parallel situa-
 tions. He declares that right
 end Gary Ballman of the Giants
 once had a pass thrown to him
 that was impossible to catch.
 Ballman exerted enormous psy-

chic energy, he believes, literally willing the ball to hang until he caught it. "It happened; it was a strange feeling, I'll tell you," he said to Wallace. Ballman doesn't know whether it could happen again but he is convinced that it happened that once.

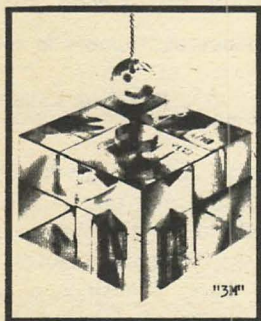
On another occasion, according to Wallace, John Brodie of the San Francisco Forty-Niners was passing to Gene Washington. Pat Fischer of the Washington Redskins appeared to have his hands directly in the path of the ball. Although Fischer seemed certain to block it Wallace says that films show the ball

literally jumping over Fischer's hands. Gene Washington caught the pass and completed a 78-yard touchdown.

Michael Murphy, author of *Golf in the Kingdom*, is collecting stories about psychic phenomena in sports for another book. With his friend George Leonard he believes that athletes concentrate so hard that they create a natural environment for the occurrence of psychic events.

Wallace quotes Leonard as saying, "All the sports greats use psychic powers — altered states of consciousness — although they may not know it."

—Curtis Fuller.



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Norbu Chen chants tantra prior to "hitting" mice in laboratory experiment at Trinity University, San Antonio, Tex.

America's Tibetan Lama **NORBU CHEN, HEALER**

Scientific laboratory experiments confirm that Chen's control of his vital energy has cured cancerous tumors in mice.

By Tom Valentine
Photos courtesy NATIONAL TATTLER

NORBU CHEN is the only American citizen ever to qualify as a Tibetan *gelong* and earn the honorary title of lama. A former Kentucky farm boy, he studied under Lama Norbu Lampas in the tiny Asian nation of Sikkim, where he earned the title which has now become his legal name.

Chen does not believe in "faith" and would prefer to have that term stricken from the nomenclature of healing. Heal-

ing is mind control over body functions, he maintains, and is brought about by the use of the vital energy which pervades the universe. Chen practices a particular version of Tibetan Buddhism called the *Dugpah* method or Way. This is the Way of the "red hats," a minority group of monks who practice an active form of Buddhism. The red hats are venerated but often feared in Tibet which is ruled by the middle-of-the-road Buddhist



Medical records verify Walt Snyder's critical heart and kidney disorders were cured after only two healing sessions (below) with Houston lama Chen.

practitioners called "yellow hats." The Dalai Lama is a yellow hat. The moderate monks are more popular with the people as they are passive, ritualistic and easygoing in their religion while the red hats are austere and secretive. Norbu Lampas was renowned as a "magician" which is common among the red hat monks.

Chen, a small man with piercing eyes who now lives in Houston, Tex., once studied physical anthropology at the University of Kentucky after serving in the armed forces during the Korean War. "After a while, I saw the uselessness of the American life-style and so-called Christianity," he says. "So I quit school and became a seeker of knowledge in my own way."

His "seeking" led him to some strange bedfellows in the realm of politics. Using two aliases he became a special assistant to



ABOUT THE AUTHOR

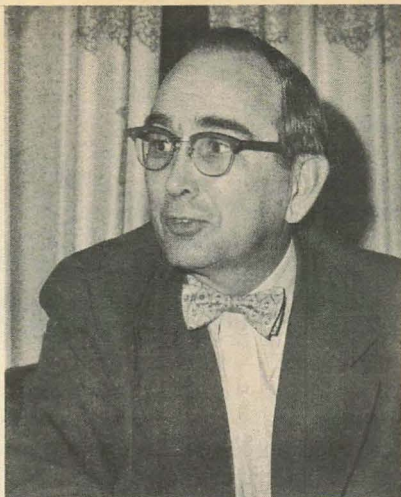
TOM VALENTINE was born in San Luis Obispo, Calif., and educated at Long Beach State College and UCLA. After a variety of jobs "from tire recapping to abalone pounding" Tom became a journalist with the "San Luis Obispo Telegram-Tribune" in 1960 and has remained in journalism ever since.

In 1969 he became acquainted with the Stelle Group through reading "The Ultimate Frontier" and moved to Illinois to live in the sect's village in Caberry near Kankakee. Currently he is a writer and editor with "National Tattler," a weekly family tabloid.

He is the author of the books "Psychic Mission" with Joseph DeLouise and "Psychic Surgery" (1973) and presently is writing a book on healer Norbu Chen.

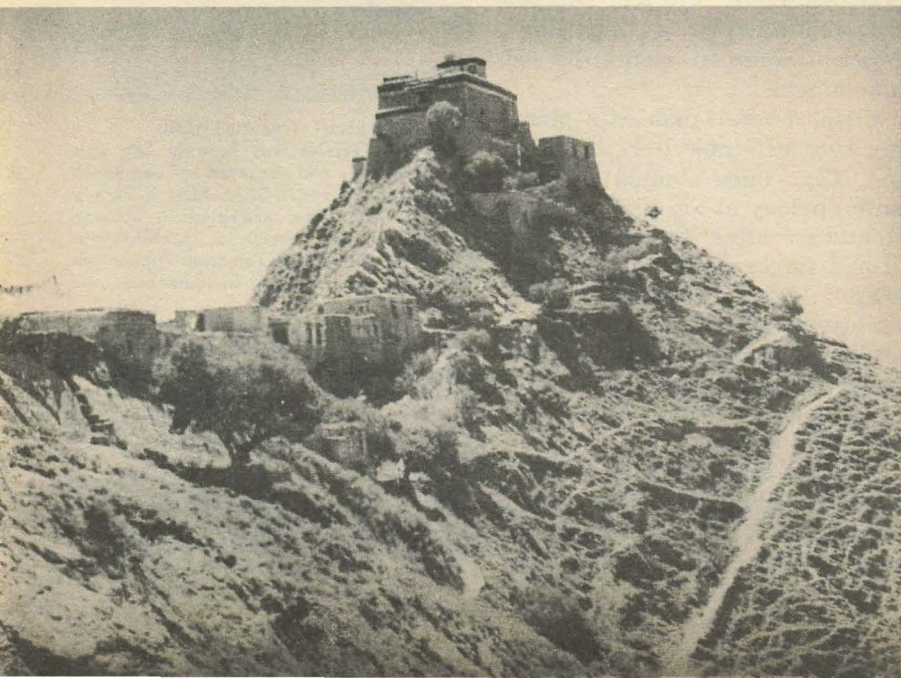
Gov. Bert Combs of Kentucky who defeated the renowned Happy Chandler for the office of that state's chief executive. Under the name Charles Vernon Alexander or Michael Lee Alexander* Chen volunteered to serve time inside a Kentucky state prison to obtain information valuable to the governor. He not only smuggled "data" from within the prison which politically

*Research is underway into the background of Norbu Chen at the present time. But as this story goes to press there is still some confusion as to names and dates. It is thought Chen's parents live in Kentucky, that his real name is Carl Michael Johnson, that he attended the University of Kentucky in 1957 and '58, and served in the Kentucky State prison in 1960.



Florida surgeon Dr. E. Stanton Maxey verifies Chen's healing abilities.

Norbu Chen named his foundation after Chakpori Ling Medical Center in Tibet.



destroyed Lt. Gov. Harry Lee Waterfield but also, while serving as aide to the prison chaplain, he smuggled out records of dope peddling to Richard L. Conn, then publisher of the *Jefferson Reporter* in Louisville, Ky.

A governor's pardon for this service covered his release from prison and he then continued to serve as a paid spy for Governor Combs until he got into deep trouble and had to flee for his life.

He went to England in 1960 and it was there he saw the Tibetan exhibit of Madame Alexandra David-Neel. He wanted to meet the grand old lady so he traveled to her home in Bigne, Switzerland. There they talked of Tibet and philosophy and as a result Madame David-Neel gave him a letter of introduction to a Dilupa Lama and Chen went on to Asia, hoping to find new meaning in life. However, the Hindu practices of India turned him off and the Tibetan yellow hats didn't impress him much more. Chen was about to leave Sikkim, where many Tibetan refugees who were fleeing the Chinese communists were living, when he heard of the marvelous "magician," Norbu Lampas. He found that this austere monk held the yellow hats, who spin prayer wheels and worship the Dalai Lama, in disdain and this

so impressed the American that he contracted to become a *trappa* (student) under the *gelong* (priest-teacher). The Kentucky farm boy paid his tuition and entered the *gompa* (monastery).

"My lama taught me the Dugpah way — the way of the red hats. Today I demonstrate that way of truth in action," he says.

Thus in 1961, after being accepted as a student, Chen was immediately placed in a cave where he remained alone for nine months. "This was to teach me to meditate. They passed my food in through a window," Chen recalls. "At times I thought I would go mad but in defense I did learn to meditate — and I lost 40 pounds."

After three and a half years in the *gompa* he was finally ready to take the tests to attain *gelong* status, to earn the title and veneration due a lama.

"To prove we had learned to control our bodies with our minds we had to pass three simple tests. We had to pass a bodkin, or needle, through our hands without experiencing pain or bleeding. We had to hold hot coals in each hand but show no sign of burns; and finally we had to cut an artery at the wrist, bleed momentarily into a bowl, and then with the strength of our will stop the bleeding — or die."

Chen says, "I encountered no problems and passed the tests easily."

These accomplishments, Chen states, are not gimmicks but are mind over body control — which has been demonstrated countless times by various practitioners around the world as well as by Tibetan monks. "The big difference between the others and the teachers in Tibet is in knowing what is going on. The Tibetans understand the law and have advanced beyond the stage of hypnotic tricks," Chen claims.

By 1965 he was back in the United States and practicing healing in Houston, Tex. Norbu Chen has no peer as a healer. His busy practice, which is conducted under the auspices of his church and foundation — the Chakpori Ling Foundation — keeps him from doing any teaching at this time but he plans to prepare lessons for students and from among those who show a particular aptitude he hopes to develop other *gelongs*. The board of directors of the Chakpori Ling Foundation, which is named for the famed Lhasa medical school, is impressive. The men on this board have observed Chen's remarkable abilities for several years. They include C. V. Wood, Jr., president of the American Stock Exchange and the McCulloch Oil Company; Doris Duke,

one of the world's richest women and a knowledgeable student of Eastern philosophies; Harry Saltzman, the film-maker famous for the James Bond productions, and Tom Slick, Jr., son of the late Tom Slick, founder of Slick Airways, of the Southeast Research Institute and of the Mind Science Foundation.

Chen's foundation is a tax-exempt research organization and at present is establishing the first Tibetan Monastery in the United States to be devoted to the healing of the sick. Norbu Chen, therefore, does not practice medicine but an active Buddhist religion which enables him to cure the ill "through techniques which are perfectly natural but practically unknown to the Western world."

For the past two years Chen has performed about 20 healings each week. The strain of the ritual and rites may be taking a heavy toll. He himself says, "I may burn out in about three more years at this pace. So much of my own vital energy is used when I work on others."

He works in a pine-paneled room which contains an "operating" table and his shrine. He wears a black work robe most of the time but occasionally dons the formal Tibetan red robes and high-crowned hat. When a patient is ushered into the chapel



Attractive airline stewardess Dee Jay Kimball credits Norbu Chen with stopping her severe uterine hemorrhages, thus making her planned hysterectomy unnecessary.

Chen first walks around the operating table then strides over to his shrine. On a small table he has butter lamps and the traditional sacred paraphernalia of the Tibetan monk. These include a 400-year-old trumpet made from a thighbone and a drum made from a skull.

He drinks from a sacred cup and, Tibetan fashion, begins to chant the "om." These chants are designed to magnify the healing energy he transfers from his body to his patients'.

"I call this buildup of energy 'shooting up' and when I deliver the energy to the patient I say I am making a 'hit,'" he explains.

Having completed the chants Chen turns to the table on which his patient lies, places his hand on the patient's body and exhales with great force. Many patients say they feel a sudden sense of well-being after being "hit" by this unexplained invisible energy.

"I usually can tell if I get a good hit on an ailment," Chen told me. "Sometimes I may only effect a partial cure, or even no cure at all, but often I can tell by the feel of what I've done that a second hit in about 21 days will be effective."

Chen has been known to ask patients to come back several

times for additional hits and eventually to effect remarkable cures. He also has effected astounding cures or remissions with single hits.

This American lama does not socialize with his patients and many visitors complain that he is arrogant.

To this accusation he responds, "I do not like to become emotionally involved with the people who want healing — it is more effective if I know little about them personally." Nor is he apologetic if he is misunderstood. "I'm not responsible for other people's feelings — they are," he snapped.

Chen works on rich and poor alike. He has treated the wealthy and the famous and also many of the poor Mexican nationals who live in Texas or just across the border and who camp on the grounds of his monastery hoping he can help them.

Although he has worked on many persons without seeing their official medical records, he prefers his patients to come with well-documented records from their doctors. "I try to document every case and now that I have nearly 1,000 solid cases on file I can see that I've maintained slightly better than a 70 percent remission rate. This is characteristic of a *gelong* and most gratifying because most of the

cases who come to me are in serious if not critical condition."

One of Chen's typically astounding cases is that of Walt Snyder, formerly a Peoria, Ill., printer who now represents Amway Products in the Houston area. Snyder spent more than three years in veterans' hospitals where doctors said he required a "bypass" operation to remain alive. He came to Houston to be operated on by Dr. Michael E. DeBakey whose open-heart surgeries are world-renowned. When Dr. DeBakey visited Snyder a week before the operation was scheduled he agreed to do a "total resection." He told the frightened patient not to worry.

But Snyder did worry. He spoke with some friends and with his policeman brother-in-law and it was suggested that he visit the unusual lama practitioner.

Norbu felt that Snyder's case was so serious that he could work on only one side of the patient's body at a time.

"I figured one hit on the right side and one hit on the left side 21 days later would do the trick. I was wrong — the first hit fixed his heart, so on his second visit I worked on his kidneys," Norbu said.

Snyder instantly felt so much better than he stopped his medication. The next day he was due

for another electrocardiogram and the technician thought the machinery was out of order for the patient's heart showed up normal. Two specialists were called in but there was nothing wrong with Snyder's heart.

Dr. DeBakey never operated. But today Snyder, hale and hearty, is working full time for the first time in years.

"I might have done too good a job," Norbu chuckles. "He's getting fatter than a pig."

Attractive airline stewardess Dee Jay Kimball was referred to Chen by Dr. Karl Parker, one of the most respected chiropractors in the southeast. On the day before Miss Kimball was scheduled to have a complete hysterectomy, because of severe hemorrhaging and an infection in the uterus, Chen applied his healing technique.

"I knew the instant I hit that I had got a good hit on her," he said later.

The 25-year-old woman says, "I was terribly ill and desperate. I certainly didn't want that surgery but doctors said I could die if I didn't have the infection removed. Now, thanks to Norbu Chen, I'm a healthy normal woman looking forward to having children."

Such thoroughly diagnosed, clear-cut cases make it hard to dispute the efficacy of Chen's

healings. However, unlike many another who claims healing ability, Chen has agreed to undergo extensive controlled laboratory testing.

Chen already has been the subject of a year-long series of tests under the auspices of the Mind Science Foundation headed by Tom Slick, Jr., and Dr. J. W. Hahn, noted microbiologist. They used the facilities of Trinity University in San Antonio, Tex., and a skeptical Dr. Howell D. Cobb prepared the experimental mice for the unorthodox healer.

"I cannot make a definitive statement at this time," Cobb says with typical scientific reluctance, "but the results were astounding and there certainly should be more testing."

Chen evidently was able to effect healings on laboratory mice with cancerous tumors. He also affected tissue cultures and various algae during controlled tests. More tests are scheduled for this year.

One of the key figures responsible for Chen's meteoric rise in scientific circles is former astronaut Edgar D. Mitchell. Mitchell became sold on Chen's ability after witnessing a healing, together with two qualified medical people, Dr. Parker and Dr. E. Stanton Maxey, a Stuart, Fla., surgeon. The patient was

Anita Rettig whose kidney infection had been thoroughly diagnosed.

"Her condition was such that any improvement would be dramatic evidence of Chen's ability," Mitchell said. The astronaut wanted also to check Chen's ability to diagnose, so he was told nothing of the patient's ailment. "It was a unique test," Mitchell added. "We were going to verify his diagnosis by comparing it with those given by a chiropractor and a medical doctor."

"I'm not sure how the others diagnosed," Chen said, "but Dr. Parker (the chiropractor) came the closest to agreeing with me. She suffered from pyelonephritis, an inflammation of the kidney. I perceived that this infection and her spinal arthritis were both caused by imbalance, vitally and with her hormone system."

Parker and Maxey admitted

that Chen had zeroed in on the ailment but of course neither could be certain he was correct about imbalance being the cause.

"I noticed the patient was in extreme pain when I touched her during my examination," Parker said. "So when Chen pressed his hands hard against her body during his treatment I was surprised that she showed no sign of pain."

Within days Mrs. Rettig showed no signs of the disorder.

* * *

YES, there are ailments that Norbu Chen has not been able to heal. He is refreshingly frank and honest about this. "Even though I am aware of the law and I know that which I do, there are reasons within every human becoming (he prefers the word *becoming* to *being*) that affect the body which are beyond my knowledge."

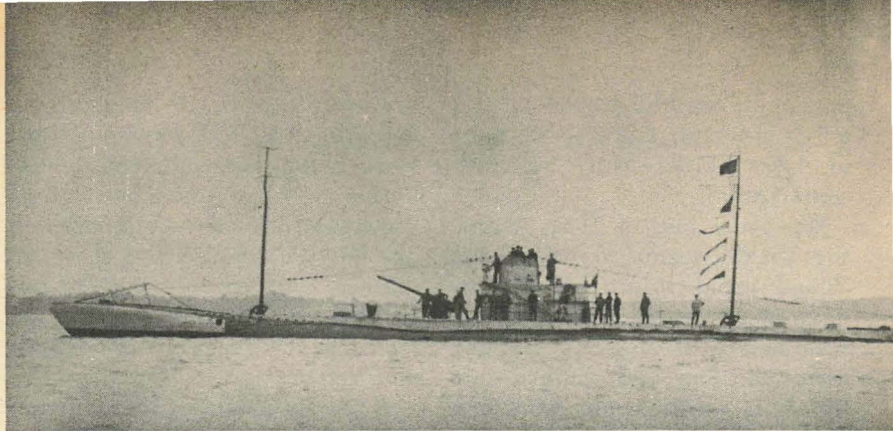


SAINT'S HOME IN DANGER

AFTER 700 years the three-story home in which St. Thomas Aquinas was born is in danger of collapsing due to a combination of the elements and Italian bureaucracy. The noted Dominican theologian was born in 1225 in the modest house in the center of Aquino, a small town about 60 miles south of Rome. The birthplace has been listed for restoration for some

years and Italian authorities had planned to set up a philosophical center there to mark the 700th anniversary of the saint's death in 1274.

At present, however, the building stands dilapidated and forlorn, shored up by props. An adjoining wall, damp and rotten, collapsed recently after torrential rains, seriously damaging the house itself.



National Maritime Museum photograph shows the UB-89, sister ship to the UB-65.

The **HAUNTED** SUBMARINE

Fatalities and apparitions plagued the German craft from its launching to its mysterious disappearance.

By Peter King

AMONG THE many mysteries of the sea none is stranger than the story of the German U-boat UB-65. That submarine was more than jinxed; it was haunted.

At the height of World War I great armies were locked in combat in France and Belgium. A new weapon, the British aeroplane, was in the skies — but the Allied Forces faced a worse threat. Beneath the oceans the deadly U-boats were sinking millions of tons of shipping. If their

successes continued France and England would be effectively blockaded, literally starved for food and war materiel.

In July 1916 Germany began construction of 24 new undersea vessels with which they planned to win the war. The Naval Staff applied to these new UB-type submarines the lessons they had learned from the U-class craft. The new ones were lighter, having a displacement of only 650 tons. With a complement of three officers and 31 men each sub-

marine carried 10 torpedoes and a 105 mm gun and had a range of 4,000 miles — truly an awesome threat.

However, one of these boats, the UB-65, seems to have been jinxed practically from its beginning. A week after its keel was laid a steel girder slipped from its sling and crashed into the hull, killing one workman outright and injuring another who died within a few hours. Only four weeks later, while the engines were being tested, the engine room filled with chlorine gas and three men were suffocated.

In the shadow of these misfortunes the UB-65 put to sea for a trial run. One day out a tremendous gale sprang up and a crewman was washed overboard and lost. During the first test dive a leak developed in a submersion tank and the UB-65 lay on the bottom for 12 hours before the crew could bring her to the surface. On the way up another leak developed and water reached the batteries, filling the ship with poisonous fumes. Officers and men were half-asphyxiated by the time they surfaced and were able to force open the hatches.

The UB-65 returned to port after her disastrous trial voyage in April 1917, a time when the attacks on Allied shipping were intensifying. She was ordered to take on a full load of fuel and

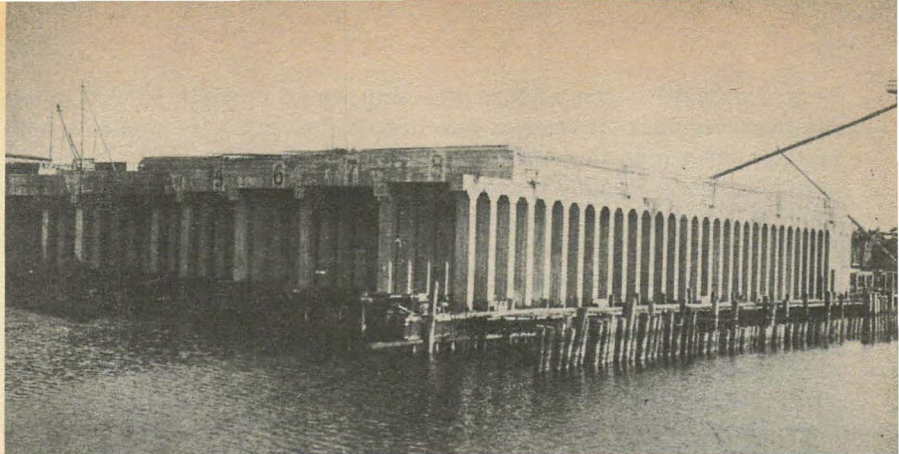
armaments and put to sea immediately. But as the torpedoes were being winched aboard one of the warheads exploded. Four crewmen and the second officer, one F. Richter, were killed instantly, a dozen men were badly injured and the UB-65 had to be towed to the dockyard for extensive repairs.

A few weeks later, the damage having been almost repaired, a new date was set for the UB-65 to leave port. One day, as the time approached, a panic-stricken seaman rushed up to the Captain, Friedrich Hönig, who was in the wardroom.

"Sir, the dead officer is on board!" he shouted.

Captain Hönig at first accused the man of being drunk but soon determined he was completely sober. Nevertheless, he told an unbelievable story. He claimed that while standing on the foredeck he had seen Second Officer Richter climbing the gangplank toward him. The seaman insisted he was not mistaken and held stubbornly to his story even while admitting he knew the second officer was dead.

The man was so insistent that the captain agreed to go with him to the foredeck where the second officer had been seen. They climbed the ladder and made their way past the conning tower. There, to the captain's



The UB-65 was in one of these German submarine shelters at Bruges, Belgium, when a bomb splinter decapitated Captain Honig in March 1918. (Photo courtesy Imperial War Museum)

astonishment, another crewman, Seaman Petersen, crouched — gibbering and pale with fear.

His stammered answers to the captain's questions made no sense at first. Then when it was clear that he was not to be reprimanded Petersen said he had just seen the second officer whom he knew was dead. Richter, he said, had walked along the main deck, had passed the conning tower and had gone on to stand on the foredeck looking out to sea. Petersen said he was so terrified he had hidden behind the conning tower. He admitted, however, that now as he looked over the ship the officer was nowhere to be seen.

The independent evidence of the two men convinced Captain Hönig that something extraordinary had happened and he re-

corded the incident in the ship's log. But he wanted to let the matter drop rather than risk having the whole crew affected. It was too late, however. The story raced around the ship and morale sank. The day before the UB-65 was due to put to sea on its first war cruise Petersen deserted, telling his shipmates they were doomed.

* * *

ON JANUARY 1, 1918, the UB-65 left Heligoland bound for the English Channel. There for three weeks she searched for Allied ships. Her log shows that on January 21 she was cruising on the surface 15 miles off the English coast in extremely rough weather. The starboard lookout strained his eyes watching for telltale lights or the dim shapes of enemy vessels. Glancing down

he was amazed to see a figure on the plunging deck. It seemed impossible for a man to survive the great waves sweeping over the ship. It was equally impossible for anyone to be there. In such a raging sea all hatches except the conning tower were battened down. Just as the lookout started to yell a warning the figure turned. In the twilight his features were clear. It was dead Second Officer Richter.

The terrified lookout staggered from the bridge only to collide with Captain Hönig who cursed him for leaving his post. When he heard the man's almost incoherent explanation the captain pushed him aside and went forward to stare down at the deck below. With his own eyes he saw the second officer. He shouted for a man to come to the bridge immediately. Three seamen obeyed—and they all saw the ghost of the dead man.

Then the submarine hit a particularly heavy sea and the foredeck dipped out of sight. Icy water sprayed over the ship and when she once again reared out of the waves the mysterious figure was gone.

The captain relieved the lookout who quickly spread the story. In minutes a terrible fear gripped the crew. The captain knew he must dispel their terror in some way or the whole working of the

ship would be affected. Yet what could he say? He himself had seen the specter.

Despite these problems the rest of the voyage was relatively uneventful. Two steamers were torpedoed and sunk, two others raked with gunfire. Under different circumstances the UB-65 would have closed in and finished them off but the captain, like his crew, feared that the appearances of the ghostly visitor presaged his ship's doom. On the excuse that hidden guns on the crippled steamers might sink his vessel the captain broke off both engagements and put the submarine into Bruges on the Belgian coast.

In March 1918 while the UB-65 was being outfitted for her next voyage British bombers raided Bruges' submarine shelters. Captain Hönig was on his way back to the ship from leave when a bomb splinter took off his head. His headless body was taken aboard the UB-65. That night one of the crewmen awakened everyone aboard by racing through the ship yelling like a madman. When he was finally subdued he said he had seen the ghost of the second officer coming out of the cabin where the body of the dead captain lay.

* * *

THE STORIES of the ghost aboard the UB-65 soon spread through the fleet and inevitably

reached the high command. In April 1918 Commodore Michelsen visited the ill-fated submarine and personally interviewed every member of the crew. He was skeptical at first, saying that a rational explanation must exist. But the longer he stayed on the UB-65 the more convinced he became that the men were seeing *something*. So much corroborative data and the unshakable testimony of so many sailors persuaded him that the men were certain the ghost of the second officer roamed the UB-65. Examining the full record of every man in the crew the commodore learned that all had excellent records in the submarine service and all were considered reliable by their superiors.

Finally every man in the crew requested a transfer to another vessel. Although these requests were officially refused, on one pretext or another all but three men were transferred. An almost totally new crew took over the haunted submarine.

Just before the UB-65 was to sail on her next mission a Lutheran pastor came aboard to conduct an exorcism ceremony. The immediate effect of this well-intentioned move was to unnerve the new crew. The men began asking questions of the dockworkers and the crews of other vessels and soon the stories of

the UB-65's unwholesome career came to light. The new captain heard them too but was determined they should not affect his crewmen. He threatened severe disciplinary action against any man who mentioned the phantom officer or spread tales likely to cause unrest.

The next two voyages were uneventful. Several enemy vessels were sunk but nothing out of the ordinary happened aboard the UB-65. The submarine returned to port and her captain was relieved. The new captain was Lieutenant Commander Heinrich Schelle.

In May 1918 the UB-65 set out to patrol the coast of Spain. After two days out, Hans Eberhard, one of the torpedo gunners, seemed to go mad. He screamed that a ghost in the uniform of a second officer was following him around the torpedo room. Eberhard was one of the new crew members and he did not recognize the officer. The captain dosed him with morphine to quiet him but after a brief quiet spell Eberhard suddenly became violent again and jumped overboard. Despite a long and intensive search he was not rescued.

Off the coast of the French island of Ushant the submarine encountered bad weather. The chief engineer was washed off his feet and his right leg fractured.

The leader of the gun crew, Richard Meyer, was blown overboard and never seen again.

Then on the run back to Bruges the UB-65 encountered a flotilla of destroyers and dived just in time. Depth charges exploded all around for more than an hour and many of the crew were injured. However, the submarine managed to limp into port, but before the ship docked Coxswain Heinz Lohmann died from his injuries.

One petty officer reported he had seen the ghost of the second officer three times during this cruise. On numerous occasions it was seen by several seamen at the same time. Yet other sailors in the same group had not seen the phantom even when it was pointed out to them. Nevertheless, in the debriefings after the cruises it came out that most of the men on the haunted submarine had seen the ghost.

* * *

AFTER REPAIRS and refitting the UB-65 again sailed from Bruges on July 2, 1918, into the North Sea, around the northern tip of Scotland and south into the Bristol Channel. On July 4 she radioed that she had sighted a British submarine and was going to attack. She gave her position as 51° 7' north and 9° 42' west — just off the south coast of Ireland. This was her last mes-

sage. The submarine was never heard from again.

What happened to the UB-65? In his book, *U-Boat Intelligence, 1914-1918*, a factual account of the tracking and sinking of U-boats, Robert Grant of the University of Chicago refers to the disappearance of the UB-65 as "the most baffling mystery of the U-boat war."

British naval records show that despite the UB-65's report on July 4 no British submarine was in the area that day. However, an American submarine, the AL-2, and the German UB-108 were near the area.

The theory has been advanced that a stray torpedo from the UB-108 may have hit the UB-65. The UB-108 had sighted the AL-2 and had fired its torpedos but every one missed. Another guess is that the UB-65 fired at the AL-2, having mistakenly identified it as British in its radio message, and that her own torpedos exploded in their tubes due to some malfunction. The AL-2's log showed instrument contact with another submarine but reported that no engagement took place.

No wreckage was ever found which could be linked with the UB-65. Her fate remains unexplained to this day.

The German Naval High Command requested Professor Hecht,

a renowned psychologist, to investigate the remarkable story of the haunted submarine. The members of its first crew were scattered, transferred to many different ships, but Professor Hecht interviewed all of those he could locate. He examined all the logs — except the last —

and when the war was over Professor Hecht published his findings, concluding: "The phenomena do not lend themselves to explanation on any rational grounds. . . . The case of the UB-65 is undoubtedly the best-documented ghost story of the sea."



A HAUNTED BED

A YOUNG couple in Whitman, Mass., are much relieved to have given away their Victorian wooden bed that they are sure was responsible for unexplained disturbances about their home. David and Barbara English, both 24, moved into the English Colonial home in late 1972. While their furniture was en route from their former home in Newark, Del., the couple slept on an iron bed they found in a crawl space on the second floor. All went well until they had overnight guests. They relinquished the iron bed to their company and hauled out a second bed, an old wooden item with carved scrollwork on the headboard, from the crawl space.

"Then things began to happen," they told Joe Purcell of the *Brockton Daily Enterprise*. Teacups fell inside a cabinet. A heavy teapot tipped over. At first David blamed traffic vibrations but changed his mind when he heard footsteps upstairs while he was alone in the house.

Barbara became concerned for David's health and safety. "I noticed he had trouble sleeping," she comments. "His appetite fell off and I began to worry. He just

wasn't himself." David's fitful sleep was a result of his feeling that someone besides his wife was in the bedroom with them, someone unfriendly but invisible. He would find the door into the crawl space, which he carefully latched each night, standing ajar in the morning.

After more than a month Barbara confided her concern to a friend, who recommended she invite a medium to visit the house. After walking through the house an unidentified medium stated that the spirit of "a stubborn, broad-shouldered woman" who had died a painful, choking death many years before stalked the house. The bed had belonged to her and she resented the young couple's using it.

David took the bed down and moved it to the garage. The couple then slept on the box springs in the middle of the living room floor and David had his first good night's sleep in weeks. The next day he put an ad in the local paper offering to give the bed away. Furniture dealer J. Panacy took the bed off David's hands. So far Panacy has had numerous inquiries about the bed but no buyer.

Are persons who see UFOs a special segment of the population? Do more men than women see UFOs? The Gallup Poll now answers your question . . .

By George H. Gallup, Jr., and Tom Reinken

ONE EVENING last October an elderly couple sitting on the porch of their home in Oroville, Calif., noticed a bright glow in the sky. Although visibility was poor in the gathering dusk the woman noted that the odd-shaped object appeared out of the southeast and then

A recent Gallup Poll shows that growing numbers of Americans have seen unidentified flying objects — UFOs. Man always has marveled at “shooting stars,” constellations and other wonders of the skies but the objects many persons have reported defy conventional description.

Who Believes in UFOs?

unexpectedly disappeared.

The same woman later told a Gallup Poll interviewer she had had a similar experience three years before. Early one morning she saw a “frightful” object in the sky. She woke her husband and together they watched it until it disappeared. Describing what they had seen that morning she said, “It moved very quickly across the sky surrounded by a glow. The glow looked like many colored lights all blended together.” Exactly what this couple saw they can’t say but they’re sure it wasn’t a plane.

One Arlington, Va., man gave the following account of an experience he had while working with four other persons in his front yard:

“We saw something that looked like a meteorite but it was moving very slowly. It left a trail like it was on fire — at least at the time I thought it was on fire. But now it seems like it left something that’s similar to the streams left by jumbo jets.”

In Hazelton, Pa., a father and daughter watched five to seven UFOs every night for three weeks. They always came from

the southeast between 7:00 and 8:00 P.M. Each object carried one white light which grew brighter as it pulsed. The young daughter commented that the objects looked like the planet Saturn.

"They came in one group," said the father, "and hovered for about two minutes above the mountains and then left . . . completely disappearing."

One thing is certain about UFO sightings: they are proliferating. Currently 11 percent of American adults (18 years and older) report having seen something they thought was a UFO. This is more than double the percentage who reported similar experiences in 1966. Translated into numbers, an astonishing 15 million persons now say they have seen UFOs!

Since 1947 when the first flying saucer was reported by pilot Kenneth Arnold UFOs have become one of the most talked about and read about phenomena in America. Shortly after Arnold's report 90 percent of the people in the United States said they had heard or read about UFOs. This awareness has reached 96 percent, a point where almost everyone has heard or read something about them. In view of the recent number of fresh sightings and the accompanying publicity this

may not seem significant. However, in terms of public awareness it represents one of the highest awareness-level figures in the 39-year history of the Gallup Poll. For example, only such persons as presidents and presidential candidates and events like wars and Watergate have comparable or higher awareness-level ratings.

Who are the people who have seen UFOs? Where do they live? Are they a special segment of the population? Careful analysis of the survey data shows the typical UFO-sighter is simply an average sincere American citizen. About the same number of men as women report seeing UFOs. Education makes no difference either, for persons in the higher education bracket are just as likely to have sighted a UFO as those with high school or grade school diplomas.

As to where they live, the most sightings have been in the south and midwest; 15 and 14 percent of the persons living in those regions, respectively, have seen something in the sky they couldn't explain. In the west 11 percent have reported sightings and the lowest proportion, five percent, live in the east. Also, persons living in smaller towns and rural areas are more likely to have seen UFOs.

Understandably, many per-

sons believe UFOs are a hoax, a publicity stunt or simply the figment of an overactive imagination. One of those who does not, however, is a Los Angeles, Calif., housewife who described to a Gallup interviewer how she became a believer:

"About five years ago I was in front of my parents' house in Beechwood Canyon with a friend. . . when a whitish illuminated disc came over the house from behind a clump of trees. It sat there hovering for about one or two minutes and then just rose up. It was quite a shock. I was a very practical-type person and didn't believe (in UFOs) . . . until then."

Other persons now in the ranks of the believers are the 35-year-old wife of a real estate attorney and her family. The woman recently gave this account of their first experience with a UFO to a Gallup interviewer.

"My son had just received a new telescope and we were on the front porch — my husband, daughter, son and I. It was during the smelter strike (in Tacoma, Wash.) and all the factories were closed. First my son spotted something through the telescope, then we could see it with the naked eye. There were two humming discs hovering over one of the (smelter) smokestacks. They were there

for a minute, then disappeared. Shortly afterwards, two chase planes came from the nearby airfield."

From time to time these and other sightings have been explained away — officially — as "swamp gas," meteorites, weather balloons and various types of optical illusions. However, the authorities are likely to find these explanations simply will not wash with the public anymore.

Survey data shows that a slight majority of the persons who are aware of UFOs (and almost everyone is) believe they are "something real" — not just people's imagination. The trend toward accepting UFOs as something other than hyperactive imagination indicates a steady growth in the number of believers since 1947 when the first surveys on this subject were taken. At that time, four in 10 persons dismissed the sightings as nonfactual. By 1950 this figure began to shrink. UFOs were becoming an accepted phenomenon of the 20th Century.

As in the 1966 survey persons with the best education are still the most inclined to believe UFOs exist. Among those with college background 62 percent say they think UFOs are real as compared with 55 percent of those with high school education

and 41 percent of persons whose formal education stopped in grade school.

About the same number of men as women, 53 and 56 percent respectively, are believers. Interestingly, since 1966 the percentage of men who believe in UFOs has increased at a rate twice that among women.

British citizens remain more skeptical, however, than Americans. A recent survey by the Gallup Poll's English affiliate showed only 15 percent of Britons take UFOs seriously. This is less than one-third the number of Americans.

Among the American believers is an Evansville, Ind., man who bases his opinion on a 1953 experience:

"I was just getting off work at two in the morning. I walked to my car, met another man and we began talking. All of a sudden we saw something in the clouds that resembled a small ship. It was all lit up but then it blacked out and appeared in a different spot. It stayed there for awhile and then rose out of sight."

What did he think he had seen? "I didn't know what it was at the time but I knew it wasn't an American-built plane or helicopter," he replied.

A 47-year-old San Diego, Calif., woman gave the following ac-

count of what she at first thought was a "new star formation."

"My husband and I were driving home from Yosemite," she said, "when we saw a large pale green glow. It was larger than a star and had a strange light parallel to it."

Another respondent, a 24-year-old student at the University of Minnesota, was watching stars one night on the shore of a lake with some friends when they all saw a mysterious "something."

He said, "It hovered for about an hour, moving back and forth, up and down." When asked to describe in greater detail what he had seen he said, "It was too far away to see any details but it wasn't a star. It was too large and moved too fast. You could really tell it was moving."

A White Plains, N. Y., man mistook a UFO for an approaching automobile.

"I was alone driving on the parkway when I saw a yellow ball. At first I thought it was a car but there was only one light and it was very high. It just came from nowhere and went nowhere at about 150 to 200 miles an hour!"

An attendant wonder to the UFO mystery is the question of whether intelligent life exists on other planets. Our survey shows that almost half — 46 percent — of those questioned be-

lieve people somewhat like ourselves live on other planets in the universe. This figure represents a dramatic upswing since 1966 when 34 percent responded in similar fashion.

Some experts think life must exist somewhere other than on earth because of the significant statistical chances that there are many other planets enough like our own to support life as we know it. A 1971 Gallup survey of leaders in 72 nations found 53 percent expressing a belief in the existence of comparable life-forms on other planets.

As on the question of whether or not UFOs are real, persons with the most formal education are more likely to accept the likelihood of intelligent life on other planets. A clear majority of those with college background, 58 percent, responded affirmatively to this question. Almost half (47 percent) of those with high school education and less than one-third (29 percent) of those who attended only grade school share that feeling.

Nearly equal proportions of men (48 percent) and women (45 percent) agree life like ours exists somewhere else. But young people (63 percent) are more positive than those over 30 years of age (39 percent).

As might be expected, persons who are willing to accept the idea of life on other planets also are more likely to believe in the flying saucer phenomenon. Among those who think there is life elsewhere in the universe 71 percent think UFOs are real. About a third (32 percent) of those who discount life on other planets believe in UFOs nonetheless.

All the discussion about flying saucers, UFOs and life on other planets leads to the concept that man may be secondary in the scheme. A 28-year-old administrative assistant in New Hope, Pa., said, "If indeed there is a God who made earth and men, then it's entirely conceivable that He has made other beings on other planets in other galaxies."

FATAL SPOT

IN APRIL 1971 Andrea Fileppo went skiing with a friend on Mount Camino in the Italian Alps. While descending the slope toward Lake de Mucrone, both young men slipped off the trail and fell to their deaths in a deep ravine. Nearly two years later Andrea's father Ermanno, aged 41, went skiing on Mount Camino in February 1973. Descending the same ski trail as his son, Ermanno collapsed when he reached the spot where Andrea had fallen. At the hospital in nearby Biella, Italy, Fileppo was pronounced dead of a heart attack.

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, 3500 Western Ave., 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.

"GO HOME!"

By Renah Amore

ONE APRIL afternoon in 1960 I was driving through the business district of Fort Worth after picking up my youngest son Joey at the dentist's office. My aunt Minnie Smith was caring for my second son Michael and I intended to pick him up on my way home. My oldest boy Carmine was at home and my neighbor, Mrs. Jo White, was looking after him.

With the window rolled down I drove along, taking my time, enjoying the warm spring weather. Suddenly, as I reached the middle of downtown, a voice in my head whispered urgently, "Go home quickly!" A cold chill ran up my spine but I thought my imagination was working overtime. However, the voice kept repeating, "Go home. Your son needs you!"

I could not ignore the warning. I had to get home; I could leave Michael with my aunt a little longer. I made a U-turn across

two lanes of heavy traffic and set out for home as fast as the traffic would allow.

Screeching into the driveway I was out of the car almost before it stopped and calling for Carmine. Receiving no answer I ran toward the house, thinking he might be upstairs. As I reached the house I was horrified to find bloodstains on the porch steps!

Terrified now and with tears streaming down my face I ran to the telephone and called my husband Joe. He knew nothing about the bloodstains and told me to



Renah Amore

call the hospitals. He said he would be home immediately.

Dialing frantically I called all the hospital emergency rooms one by one. Finally, at St. Joseph's Hospital I located my son — in surgery! Jo White was there, having rushed Carmine to the hospital after he had taken a bad fall from his bicycle. She told me he had cut an artery in his arm but the doctors said he would be all right.

I learned later the accident occurred around 3:45 P.M., about 10 minutes before I arrived home. Suddenly I realized something had warned me of my son's forthcoming accident 30 minutes before it actually happened! — *Altus, Okla.*

THE TELEPATHIC BITE

By Edith McClellan

IN NOVEMBER 1970 on my afternoon off from work I visited my best friend Deborah in Kern General Hospital. I returned to my home about four o'clock feeling very tired and upset over my friend's condition. I decided I needed a nap. I had just dozed off when I dreamed that the telephone on my bedside stand was ringing. As I answered it in the dream my bed began moving as if someone were beside me.

I said to whoever was on the phone, "Wait just a minute until I see who is here on the bed." I

reached out to feel the bed and as I did this I felt a bite on the upper part of my arm. It hurt so much that I immediately awoke from the dream. My arm continued to hurt the rest of the day and even until the next morning.

When I got to work I was still rubbing my arm and I told the other employees about my crazy dream. They said I must have lain on it and cut off the circulation — but I was positive that my arm had been bitten.

After work I drove to nearby Lamont to pick up my son Gordon at Mt. View Junior High. As we were driving home, I noticed he had a big bruise on the upper part of his arm. I said, "Who bit you?"

"How did you know someone bit me?" he asked, surprised.

"It happened about four o'clock yesterday afternoon, didn't it?"

"Yes," Gordon said. "Just as I was getting on the school bus a boy just walked up and bit me on the arm. But how did you know?"

All I could tell him was that I had felt it and my arm was sore too. — *Bakersfield, Calif.*

LINKED MINDS

By Marjorie Garrett

"MARJORIE! Marjorie!" I heard the voice of my brother Virgil Cox calling me. I

went to the door to let him in but to my astonishment he wasn't there. I walked back into my bedroom where I had been playing solitaire but I couldn't put aside the uneasy feeling that something was wrong.

It was October of 1957 and I was living alone in a small duplex apartment in Oklahoma City while my husband Bob was serving with the air force. Our first child was due in a few months and each day, after tidying up the small apartment, I usually sat down to play solitaire or read. When I heard my brother calling me I had been playing solitaire but after going to the door and finding no one there I couldn't concentrate on my game. A feeling of dread grew so strong within me that finally I called my parents' home to ask about my brother.

My mother Ella Cox answered the telephone and told me that Virgil had left that morning to spend the day with his girl friend Judy. While she hadn't heard from him since he left the house she saw no reason to worry about him.

I hung up the phone and wandered through my apartment, unable to relax or concentrate on cards or a book. Suddenly the telephone rang. It was my mother.

"Marjorie, your brother is all

right except for a few bumps and bruises. He has wrecked his car," she said.

As soon as I heard her words and knew Virgil had escaped serious injury the clouds of doom lifted.

Later Virgil and I compared notes. The time I had heard his voice and the time of his accident coincided. He said he couldn't remember his thoughts at the time of the wreck but I knew that the closeness we had always shared had linked our minds at the moment of his brush with disaster. — *Guthrie, Okla.*

"I NEED MY GLASSES"

By Anna Weiant

ONE EVENING in late October 1972 I was sitting alone on the sofa watching the 11 o'clock news on TV. My reading glasses were in a case on the coffee table in front of me. When the news broadcast was over I reached for the glasses but before I touched them they flew out of the case — as if they had wings! I heard them land on the rug in front of the coffee table — but when I arose to pick them up they were nowhere in sight. I looked all over for them, taking cushions out of the chairs and sofa to see if they had slipped underneath. Finally, with a flashlight, I searched every square inch of the room. The

glasses were nowhere to be found. The next morning I went through the living room thoroughly again — with no success.

That evening I left a playful note on the coffee table which read: "Please return my glasses as I need them very much." The following morning the note was where I had left it but the glasses had not turned up.

I was watching TV again that evening when I heard a clicking sound on the bare floor at the edge of the rug. I turned to look — and there were my glasses!

Shortly afterward I went to an oculist to have my eyes checked and found that I needed my glasses changed. Was someone trying to tell me something? — Ossining, N.Y.

"WOMAN'S BEST FRIEND"

By Betty Tiller

I GOT "Tiger," my collie, when he was only six months old. That was back in 1946 when a friend of mine, the owner of a pet shop, offered him to me to keep me company after my husband and I were divorced that year. As I had no children, Tiger was the next thing to being a member of my family, and we were lonesome together in our spacious home.

He was a good companion and very easy to train. He soon learned to obey each command.

Every evening, weather permitting, we walked in the small park around the courthouse just a few blocks away, in our small town in Oklahoma.

One evening I tried to leash Tiger for our walk but he seemed to be fighting me. Growling, he refused to obey and accept the leash. Each time I tried he would leave my side and run to stand in front of my antique rolltop desk. Finally, mad at him, I told him I'd go alone. He lay down in front of the desk and seemed quite satisfied to remain alone as I walked out.

I never had taken a walk without him and found it quite boring so I cut it short and soon headed for home. As I approached the door I heard Tiger growling angrily and when I opened the door I was shocked to find a strange young man backed up against the wall near the desk. He began pleading with me to call off my dog. All of Tiger's teeth were exposed. I commanded Tiger to hold him there and rushed for the hall phone to summon police.

The young man tried to convince the officers as he was being handcuffed that he meant us no harm, that he was only looking for money. He kept assuring them he had no weapon.

Both Tiger and I knew where I always kept my extra money — hidden in a small drawer in the

back of my antique rolltop desk. And Tiger *must* have known ahead of time that danger was approaching. — *Altus, Okla.*

BLOOD WILL TELL . . .

By Barbara Dail

ONE OF my prophetic dreams was dramatically and tragically fulfilled in May 1966 in Arlington, a suburb of Bloomington, Ind.

The night of May 24 I dreamed about some distant cousins who lived in Arlington (where I had not lived for 10 years). I dreamed that each of my cousins came to me crying and talking about "all the blood . . . down the road . . ." and holding out their blood-covered hands.

It was a hard dream to shake and I thought about it all that day—until the evening paper came. The front page carried the story of a gory auto crash in which the oldest of my cousins, Shirley Sparks, had been killed instantly. Her body had been torn apart in the violence of the crash. — *Swayzee, Ind.*

PREMEDITATED EARTHQUAKE

By Dolores Kuespert

ON A pretty afternoon near the end of August 1972 I was out in the yard talking to my neighbor Madge Richards when suddenly the ground began to tremble under my feet and I saw that

trees were swaying. When Madge seemed not to notice anything unusual I realized I was having a glimpse of the future. I said nothing of this to her but turned and went into my house. I kept thinking, "Earthquake—here in South Bend." I dismissed the thought, however, for we do not have earthquakes in this part of the country.

One evening a few days later I came home from work and as I



Dolores Kuespert

walked into my living room I heard a low rumble. The walls of the house seemed to sway and the floor under my feet trembled. I stood waiting to see what else would happen. Nothing more—and no one else in the house noticed anything so again I shook off my premonition.

Three days later I was sitting at the kitchen table when it began to do a little dance under my

hands. Just at that moment my mother came into the kitchen. I turned to her and said, "We are going to have an earthquake very soon."

She is aware of my precognitive experiences and didn't question my unusual statement. She simply said, "How bad will it be?" I told her I had not experienced fear during the episodes and judged the quake probably would be mild.

At work the next morning I told my co-workers we were going to have an earthquake in South Bend soon. Some laughed and said, "Oh come on, we don't have earthquakes here." But I

insisted, "We'll have it but don't worry, it will be a mild one."

About midnight September 14, 1972, I was sitting in bed reading when suddenly my bed began to move. The walls of the house creaked and groaned. I jumped up to turn on the radio, at the same time calling my mother. The earthquake had come. I tuned in a Chicago station to hear an announcer saying that the disturbance was thought to be due to a sonic boom. I thought to myself, "Sonic boom, nothing. That was an earthquake."

About 20 minutes later the announcer verified my faith in my premonition. — *South Bend, Ind.*



ENLIGHTENING FALL

IN 1956 Eugene W. Phillips lost his eyesight in a rodeo accident. He learned to be fairly independent despite his blindness. In August 1972 Phillips got a new dog and decided to take it for a walk in the backyard of his Oklahoma City home. He got confused, stumbled off the porch and was knocked unconscious.

When the former rodeo star awoke in the hospital he was in for a surprise, reports United Press International. "I woke up and thought I could see the walls

of my hospital room," he explained later. "I realized I actually was seeing the walls, so I looked out the window and saw a building across the street. I could see a sign on the building but couldn't read the letters."

Phillips, 60, later got glasses to correct his vision to 20-20 and has done a lot of looking to compensate for 16 years of blindness. Doctors say that the fall restored his vision by jarring loose a membrane that had covered the optic nerve.



THE GROWTH of myths and the problems of the believability of psychic claims are dramatized in the following correspondence and commentary. Included is an interchange between Jule Eisenbud, M.D., a psychiatrist and professor at the University of Colorado Medical School and a psychical researcher, and The Amazing Randi, a

the court favorite of the Establishment and their ill-informed spokesman.

The lesson to be learned from the following exchange is how difficult it is for a psychic or a psychical researcher to build a reputation and how easy it is for those who wish to demolish reputations to gain a national platform. The problem is made more

Dr. JULE EISENBUD *VS. the* AMAZING RANDI

The following exchange shows the complete disregard for facts employed by the debunkers of psychic research.

By Curtis Fuller

professional magician who aspires to follow in Houdini's footsteps and be known as an exposé of psychic frauds.

The Amazing Randi claims to have exposed a number of psychics, including Ted Serios, the psychic photographer with whom Eisenbud did extensive research. More amazing even than the abilities of Serios, however, is the manner in which The Amazing Randi avoided his promise to duplicate Ted's accomplishments and in so doing remained

poignant because these public attacks on Ted Serios seem to have resulted in the loss, at least temporarily, of his ability to produce repeatable phenomena subject to scientific inquiry.

THE STORY really begins with an article by Charles Reynolds and David B. Eisendrath, Jr., in the October 1967 issue of *Popular Photography*. The article purports to "expose" the psychic photography of Ted Serios; the information it contains is based

ABOUT DR. EISENBUD

DR. JULE EISENBUD is widely known as an author and lecturer on psychiatry, psychology, psychoanalysis and parapsychology.

Born in New York City in 1908, Dr. Eisenbud was educated at Columbia University, Columbia College and Columbia College of Physicians and Surgeons where he received both Doctor of Medicine and Doctor of Medical Sciences degrees.

While serving as Associate in Psychiatry at the Columbia College of Physicians and Surgeons from 1938 to 1950, he engaged in private practice and also taught at the New York School of Social Work and other institutions. Since 1950 Dr. Eisenbud has been Associate Clinical Professor of Psychiatry at the University of Colorado Medical School.

A Fellow of the American Psychiatric Association, Dr. Eisenbud is the author of the book, "The World of Ted Serios" (William Morrow & Co., 1967), and of numerous professional papers and popular articles.

on a weekend the pair spent watching Ted work. Their claim was that they had been able to build a device that, with a sleight-of-hand technique, enabled them to duplicate Serios' methods and results.

Reynolds and Eisendrath assumed that because fraud was theoretically possible it actually had occurred. They made this assumption despite the fact that according to Eisenbud they brought with them to Denver a sleight-of-hand expert to observe the proceedings and to attempt to catch Ted Serios in trickery. This man, Eisenbud reports, "conspicuously failed" to sign

the Reynolds-Eisendrath report. At the same time, Eisenbud was well aware of the possibility of optical gimmickry and mentioned it in his book. He also knew about a sophisticated device constructed by the Ingersoll Research Laboratories of Borg-Warner Corporation which also researched Ted Serios at one time. This device could, in fact, duplicate the Ted Serios phenomena under *certain* conditions but the researchers stated flatly that Ted Serios did not use such a device. In actuality, no such device could be used without detection.

In response to the *Popular Photography* article Eisenbud wrote a letter which was published in its November 1967 issue.

To the Editors of Popular Photography:

I hereby state that if, before any competent jury of scientific investigators, photographers and conjurors, anyone chosen by them can in any normal way or combination of ways duplicate, under similar conditions, the range of phenomena produced by Ted, I shall (1) abjure all further work with Ted, (2) buy up and publicly burn all available copies of The World of Ted Serios, (3) take a full-page ad in Popular Photography in order to

be represented photographically wearing a dunce cap, and (4) spend my spare time for the rest of my life selling door-to-door subscriptions to this amazing magazine. No time limit is stipulated.

*Yours,
Jule Eisenbud*

The only response to this came in a letter dated September 29, 1967, from The Amazing Randi.

steps to set up a test as soon as he had the information he requested. He wanted it prior to the television appearance scheduled for October 4, 1967—the NBC “Today Show”—on which Eisenbud and Serios were scheduled to appear with him, because he thought NBC might supply the location for the test.

Just before going on the air Eisenbud personally handed to Randi (and to Reynolds and

ABOUT CURTIS FULLER

A NATIVE of Necedah, Wis., Curtis Fuller was educated at the University of Wisconsin and Northwestern University. Before founding FATE magazine jointly with Ray Palmer in 1948, Mr. Fuller had a long and varied career in editing and publishing, including newspapers, “Better Roads Magazine,” “Flying” magazine, “Modern Castings” magazine and Advertising Publications, Inc.

Besides publishing FATE, Curtis Fuller is president of The Woodall Publishing Co., publisher of magazines and directories in the fields of camping, mobile homes and recreational vehicles. He and his wife Mary Margaret reside in Lake Forest, Ill.

Dr. Eisenbud first learned of Ted Serios’ psychic photography through Pauline Oehler’s article in the December 1962 issue of FATE.

He asked Eisenbud to clarify the term “range of phenomena” and said he felt the phenomena should include only Serios’ performances under rigid test conditions and exclude those under loose control. Randi also sent a list of persons for Eisenbud’s consideration as “a competent jury of scientific investigators, photographers and conjurers.”

He wrote that he would take

Eisendrath who were present on the sidelines) the following memorandum:

October 4, 1967

*From: Dr. Jule Eisenbud
To: James Randi and others*

Dr. Eisenbud and his counsel will be happy to meet with Mr. Randi to discuss a proposal to meet Dr. Eisenbud’s challenge to the editors of Popular

Photography. Dr. Eisenbud will be willing to set aside the following dates and times for a meeting in New York City:

Saturday, October 28, A.M.

Sunday, October 29, A.M.

If a meeting in Denver is preferred, Dr. Eisenbud will be happy to make other time arrangements.

On the "Today Show" Randi accepted the challenge with a great flourish. He claimed that he could palm the gimmick described in the *Popular Photography* article (which indeed he made a stab at doing on the show), get photographs with it and fool psychic researchers. (As Eisenbud put it on the show, he would not have fooled an overage seeing-eye dog with cataracts.) Randi asserted his belief that Ted Serios was a fake and that Eisenbud and others were his dupes.

Hardly had Eisenbud returned to Denver, however, when a letter from Randi dated October 8, 1967, made clear which way the wind really blew.

Randi began by claiming that meeting Eisenbud's challenge in the rebuttal statement published in *Popular Photography* was impossible to arrange, for coming to an agreement on such terms as "range of phenomena" and "similar conditions" would be

extremely time-consuming.

He proposed instead that since Eisenbud had stated scientific bodies repeatedly had refused to conduct a definitive test with Ted, he (Randi) would try to organize a panel to sit in impartial judgment on the Serios phenomena. He said he thought he could get such a panel, some of them from the faculty of New York's Columbia University. He himself would make few stipulations concerning the panel, he wrote, but it would of course be subject to Eisenbud's approval.

The balance of this letter sets forth the conditions under which Ted Serios would be tested but makes no reference to Randi's claim that he could duplicate the Ted Serios phenomena—which was the original subject of the correspondence.

Eisenbud's response was immediate.

October 12, 1967

Dear Mr. Randi:

I do not see it as quite as impossible as you do to arrange for your taking up my challenge in Popular Photography. Since at one time you seemed eager to do so, I shall be glad to indicate how I think this might best be done.

I don't feel it necessary that you attempt to meet the entire

"range of phenomena" produced by Ted to begin with. It might be sufficient, to get the show on the road, so to speak, if you started with two or three clear, well-defined and well-documented experiments with Ted and tried to duplicate the results obtained by him in them. We need not, moreover, get hung up over what constitutes "similar conditions." It would be sufficient if you used the identical physical setups that were used with Ted with either the same observers (in the following suggested experiments a total of 10 — all hard-boiled skeptics) or observers of equivalent background and training. (I

would be inclined to agree to any university physical scientists or behavioral scientists of professional or equivalent rank.)

The conditions of control of camera and film would merely have to be the same as those used with Ted — that is, with marked and initialed cameras and film under the surveillance of one or more of the observers. Beyond that it would be required only that you give evidence of being as intoxicated as Ted during the tests. Since it is assumed that you are not habituated to the use of alcohol, it is suggested that you be allowed a handicap (over Ted) of 100 mg. percent in

WHILE THIS article was being set in type the hydra-headed Randi monster surfaced again. An English well-wisher alerted Dr. Eisenbud to an article which appeared in the leading German weekly "Die Zeit" for April 19, 1974, purporting to prove that both Ted Serios and Uri Geller have been shown up as frauds. The writer of the article, Thomas von Randow, science editor for "Die Zeit," alleges that Serios himself admitted his fraud after James Randi claimed he could duplicate the Serios' phenomena — which he did not, as we have shown in this article.

The German publication is more serious than the usual debunking piece, for "Die Zeit" is highly regarded and many Germans will take this article as "closing the matter" once and for all — if it remains uncontradicted. However, under German law "Die Zeit" will be required to publish any counter-statement Dr Eisenbud chooses to make.

The article casts doubt on Jule Eisenbud's ability as a critical experimenter and even on his integrity, for it implies that he supported Serios' abilities as paranormal while knowing that he was just another illusionist — or, as von Randow phrases it, that illusionists have been able to duplicate Ted's feats.

However, the highly respected parapsychologist, Prof. Dr. Hans Bender of the Institute für Grenzbegiete der Psychologie und Psychohygiene of Freiburg, Germany, has taken up the cudgel in Dr. Eisenbud's behalf, for he is extremely concerned that the perpetration of untruths concerning the Serios research will hamper psychical research on the Continent, as it has in this country.

a blood alcohol determination to be made at the height of the test session

Under these general conditions I'd like to suggest the following tests for your consideration . . .

Here Eisenbud suggested that Randi allow himself to be stripped, clad in a monkey suit and sealed in a steel-walled, lead-lined windowless chamber with one observer who would hold and trigger the camera. Randi would be allowed one hour to produce six identifiable pictures, striving for a target chosen after he was sealed inside the vault with his observer. He would be allowed a "gismo" in front of the lens which would be subject to inspection by the observer before each shot. Other tests would find Randi sewn into a monkey suit without pockets after all his body orifices had been inspected. Ankle and wrist cuffs would be taped. A rigid cylinder "gismo" would be held at the lens opening by an observer and Randi would be allowed only to touch it lightly on its sides for a maximum of five seconds with two fingers of one hand. Object would be to produce overexposed film ("whities") but not necessarily images. The entire procedure was to be monitored by a 16mm motion picture camera which film was to be examined frame

by frame for possible fraud. A third experiment provided for Randi to produce "inexplicable" images while placed inside a Faraday cage with camera and "gismo" placed outside the cage and held at least 12 inches away from him on the other side of a double copper screen. ALL OF THESE EXPERIMENTS WERE ACTUALLY DONE WITH TED SERIOS.

The letter ends with Eisenbud agreeing to allow Randi to observe experiments with Serios conducted by "scientists of several universities."

The response from Randi came in a letter dated October 20, 1967. First, he protested that he does not drink at all and therefore couldn't do *anything* (Randi underlined this word in his letter) under the conditions Eisenbud had laid down. Second, he offered to serve on a committee to test Serios. (Eisenbud never proposed that Randi would test Serios. He responded only to Randi's claim that he could duplicate the Serios phenomena.)

Randi's letter then continues to set forth the conditions under which he would agree to observe experiments but he makes it clear that he thinks Eisenbud will not agree to these. He believes further that it is obvious they can't come to agreement on terms.

Thus for the second time Randi turned aside Eisenbud's challenge, the challenge that he had, with so much ado, publicly accepted on a national television program.

But Eisenbud was not that easily put off.

October 23, 1967

Dear Mr. Randi:

I shall be happy to waive the alcohol requirement if you are interested in still trying to work out the other details of your meeting the challenge embodied in my Popular Photography article and in my letter to you of October 12. I expect to be at the Hotel Berkshire, 52nd St. and Madison Ave., New York, on Friday the 27th, and will be happy to meet with you, as stated in my original memo, on the 28th and/or 29th, in the morning, in order to negotiate the matter.

As to the suggestion made by you in your letter of October 20, that you be permitted to attend not just some but all of our experiments with Ted in Denver, I don't think there would be any objection on anyone's part, certainly not on mine or Ted's . . . I shall let you know of the university's decision in this matter as soon as I can. Meanwhile I shall await word from you on the

matter of meeting my challenge

*Yours sincerely,
Jule Eisenbud*

The Amazing Randi did not respond to this letter, nor was there any further correspondence from him on his claim to be able to duplicate the Ted Serios phenomena, nor did he ever, so far as is known, attempt to duplicate them under any of the test conditions proposed by Eisenbud. Randi did not attempt to meet Eisenbud in New York. He never replied to this invitation. Just before returning to Denver Eisenbud did manage to reach Randi by telephone at his home in New Jersey but did not receive any satisfaction in regard to the challenge.

But the matter does not end here. . . .

December 14, 1967

The Editor, Popular Photography
Dear Sir:

In the January (1968) issue of Popular Photography, James Randi, a professional magician, goes to some lengths to ridicule (but not to report accurately) an experiment with Ted Serios reported by a group of investigators, including one professional scientific photographer, in the July 1967 issue of The Journal of the American Society for Psy-

chical Research. It might have been more impressive had Mr. Randi withheld his comments until he had attempted first to duplicate the results of the particular experimental session in question, under similar conditions, and observed by the same panel of investigators whose competence he holds in such contempt. So far neither Randi nor any other conjuror has shown any great eagerness to attempt anything of this sort, any public pronouncements to the contrary notwithstanding. To this day the challenge issued by me in the November issue of *Popular Photography* remains unanswered.

Sincerely,
Jule Eisenbud, M.D.

This letter never was printed nor even acknowledged, despite two follow-up letters from Eisenbud.

THE MISCHIEF caused by public unsupported claims such as those made by *Popular Photography* and *The Amazing Randi* can be boundless.

In the April 1968 issue of *Science Journal* the internationally known British psychiatrist H. J. Eysenck referred to the *Popular Photography* article as "a devastating exposure of the likely modus operandi of the 'experiments,' together with detail-

ed observations of the process, which indicated quite clearly the absolute refusal on the part of both Eisenbud and Serios to submit to proper scientific controls and investigations."

In the September 1968 issue of the *Journal of the American Psychoanalytic Association* Dr. Börje Löfgren repeats and embellishes the claims and charges made in the *Popular Photography* article, which he recommends to "everyone interested in scientific methodology and scientific reading," adding "would that scientific writing in our own field showed the same moderation and thoughtfulness." However, Dr. Löfgren, who then went on to denigrate Eisenbud and others in parapsychology as "decaying minds" with "thinking defects and disturbed relations to reality," never replied to Eisenbud's letter attempting to set him straight on the facts, nor would the editors of the *Journal* print Eisenbud's letter.

In the first issue of the much-heralded magazine *World* which appeared August 1, 1972, Martin Gardner, a well-known science writer and mathematical gamesman, gratuitously attacked Eisenbud's work with Ted Serios based upon this same *Popular Photography* article. Gardner wrote that since that "'sensational exposé,' Ted has softly and happily

vanished from the psi scene." He dismisses the photography as the work of a sleight-of-hand artist.

But most amazing, The Amazing Randi continues to surface as if he really had been able to duplicate Ted Serios' psychic photography. The September 10, 1973, issue of *New York Magazine* contains a long article on Uri Geller by Andrew Tobias. And sure enough, big as life, here again The Amazing One is explaining how Geller does it and not only that, how Ted Serios cheated, too. "The trick was done with a tiny lens that had a picture at one end," Tobias writes. "When placed in front of a camera focused at infinity, that picture would appear on the film or videotape. Randi appeared with Serios on the 'Today Show' and duplicated the feat. Like Serios, he merely palmed this small device. After the show, Randi says, Serios told his mentor, Eisenbud, that the jig was up, that his method had been found out. But Eisenbud, says Randi, by now a fervent believer in Serios' psychic powers, grabbed Serios by the shoulders and said, on the verge of tears: "What do you mean, Ted? You can do it; I know you can!"*

*Professor Bender (see box) calls this exchange "rather fantastic."

September 21, 1973

Andrew Tobias
c/o New York Magazine
Dear Mr. Tobias:

I would appreciate learning the source of your information for the fictitious story involving Randi, Ted Serios and me on page 42 of your article in the September 10 issue of New York Magazine.

Sincerely,
Jule Eisenbud

Of course, there was no reply. A letter to Randi also remained unanswered.

But the myth continues to build. The *New York Magazine* article was reprinted in the *London Daily Telegraph Magazine* of November 30, as Eisenbud learned from the many letters sent to him about it. And recently the March 4, 1974, issue of *Time Magazine* featured "The Psychics," and under the general heading, "A Long History of Hoaxes," repeated the amazing myth, dressing it in slightly different clothing:

"In the 1960's a psychic superstar came along in the person of Ted Serios, a hard-drinking, onetime bellhop from Chicago. Serios' gift was definitely off-beat: He produced pictures inside a Polaroid camera using nothing but his mind and a little

hollow tube he called his 'gismo.' Reporters Charles Reynolds and David Eisenrath, who observed Serios at work in Denver, had little trouble constructing a device that could be secreted inside a gismo to produce all Serios' effects. The instrument contained a minuscule lens at one end and a photographic transparency at the other. When the device was pointed at the camera lens and the shutter was clicked, an

image was recorded on film. The Reynolds-Eisendrath story was printed in *Popular Photography* and many of Serios' followers were shattered. Again the millenium was deferred."

Included in the deferred millenium is *Time's* reputation for responsible reporting. But perhaps it will take something like the millenium to insure the data of psychic research against the technique of the big lie.



DIVINING IN MASSACHUSETTS

CITY EMPLOYEES in Gloucester, Mass., may feel foolish about using divining rods—but as long as they continue to "work" the city will use them. The rods have been so successful at finding underground water and pipes there that Herb Nickerson, the sewer and water engineer for the city department of public works, credits them with making "the whole Blackburn Industrial Park possible." Nickerson has no idea why the brass rods work but claims they never fail.

"And I have a lot of converts around here," he told Kim Bartlett of the *Gloucester Daily Times*. "Artell Crowley at the health department uses his every day."

Another believer is George Riley, foreman of the sewer department. In January 1973 Riley used the rods to locate an abandoned sewer pipe on Johnson

Road. "There were no records showing where the pipe was," he explains. "It was one of the old systems and four houses had been built over it. So I got out the rods and found it."

Riley has been a late convert but now uses his divining rods all the time. "I can find any kind of pipe with them—clay, asbestos, cast iron," he states. "I can find them if they're dry or wet. It doesn't seem to make any difference."

The rods are simple brass rods with a right-angle bend near one end. The short ends are held in the hands in front of the diviner with the long ends pointing straight ahead. When the diviner walks over the water or pipe the rods swing 90 degrees sideways. City worker Buddy Silva fashions the rods for two cents apiece. The only alternative is a \$500 detection device that can be confused by a nail.

Nightmare in Hawaii...

STALKED by a GIANT CAT

I found the sun-drenched "Orchid Isle" truly a tropical paradise
— until I defied the ancient magic of the kahunas.

By B. Ann Slate

LITERALLY up to their ears in leis, tanned tourists milled around Honolulu Airport, busily checking cartons of pineapple and souvenirs which would accompany them on their home-ward-bound jets. We also were leaving the island paradise, not because our vacation time was over but because I had seen the other face of Hawaii, the primitive side, and I was frightened. I had defied the ancient magic of the kahunas.

In early July 1971 my husband Vince, our eight-year-old son Guy and I had arrived on the Big Island, birthplace of Kamehameha the Great, first ruler of the island chain. On this "Orchid Isle," where orchids grow wild, the explorer Captain Cook met his death and I narrowly escaped mine.

Our hotel at Kona overlooked the sparkling water and lulled by the measured rhythm of the waves I fell blissfully asleep that

first night. The message that altered the course of our holiday came in the early morning, just before I was fully awake. I heard a flat, emotionless voice speaking these words:

"You will find something. Say nothing to no one. Repeat. Say nothing to no one."

Instantly wide-awake, I looked around the sun-drenched room to see who had spoken but only my husband and son were there, both still asleep. We planned to tour the Kilauea Crater that day. Did the message mean I would find some artifact at the legendary home of Madame Pele, the fire goddess? Or might I discover the still-secret burial place of Kamehameha?

I must admit that in the fires of my imagination the strange cryptic admonition to keep my big mouth shut was lost. But in self-defense I must add that my intention in my fantasies was not to plunder the ancient king's

tomb but possibly to make some contribution to the solution of the mystery.

After a morning of walking around the Halemaumau Fire-pit, carefully skirting the steam that billowed from the fissures, after an afternoon of snorkeling and lying in the sun, the lazy mood of the island was upon me. The message that had stirred the early morning hours was all but forgotten.

That day we had run into some old friends, Charlene and Ed Roebuck, who had moved to Kona many years before and were involved in a thriving construction business. While we dined with them that evening Ed announced they had just bought eight acres of land outside Kona and were having it cleared to begin a papaya grove. We made plans to visit the site of the Roebucks' new venture the next day, the eighth of July.

When we arrived at the acreage, mist was still rising from the mountains — but the distant roar of an immense earthmover shattered the hush of the early morning. Never before had I seen so large a Cat. It was a metal behemoth, roughly eight feet high from the ground to cab, 14 feet long, with a menacing nine-foot blade. The Japanese driver waved to Ed as he approached. My ears rang in the

sudden silence when he shut down the deafening engine long enough to yell, "Fell in a big *puka* this morning, boss!"

He gestured off to the south and then resumed his work. Ed explained that *puka* is Hawaiian for hole and told us the island is honeycombed with caverns and tunnels formed long ago when hot lava from erupting volcanoes rushed underground, forming hollow tubes that sometimes reached all the way to the sea. Construction men have to be concerned with the lava tubes, for some of them run close to the surface. Heavy equipment will break through the thin crust and get stuck, especially if the *puka* is a deep one.

After hearing this we all wanted to see the hole. As I stumbled and slipped over the lava-strewn ground toward the *puka* I cursed myself for not having had the sense to wear boots instead of open sandals.

The cave-in, about four feet deep at the center, exposed a huge cavern to the left and a three-foot-high tunnel leading off to the right. We were not equipped to explore the cavern — that would have required hard hats, flashlights and ropes. But the small tunnel promised high adventure and could be explored immediately. However, the possibility of another cave-in still

existed and we decided that our son Guy shouldn't be allowed to go. As the smallest adult, I was elected.

"Be careful!" Ed warned as I scrambled down and began crawling on hands and knees in the moist dark opening. Abruptly the tube narrowed and my beach hat fell off. I held it in my hand as I inched forward into the blackness. With my free hand I felt some smooth hard loose pieces under me. I picked up several of the objects and put them in my hat.

Unable to turn around I slowly made my way back in reverse, my arm outstretched behind me. The hat with its unknown contents emerged into the light before I did. I shuddered when I heard Ed exclaim, "Ugh! Bones and teeth! The *puka*'s been used for a burial ground!"

The strange voice I had heard that morning echoed through my mind and sick realization washed over me. Hawaiian graves are held to be sacred in all the island legends. In my treasure-hunting zeal I had completely ignored the warning: "Say nothing to no one."

It was too late. The partial remains of what may have been some ancient islander were now out of the ground and gleaming a dull white in the bottom of my hat. They had been seen by

everyone in the party except the driver of the earthmover who was knocking over a tree several hundred yards away.

Well, what's done is done, I thought miserably, trying not to give in to an awful feeling of guilt. Maybe those old taboos are a bunch of nonsense — and getting these remains carbon-dated is worthwhile, I rationalized. But even as we walked toward our cars my feet seemed to have a mind of their own, moving slower and slower each step away from the *puka*. That's the only way I can explain how I fell so far behind.

I wasn't aware that the construction worker was observing me until he started the engine and its roar shattered the silence. Quickly I looked in his direction and instinctively shielded the hat with my body, even though I knew he was too far away to see the contents. Now the colossus began moving toward me, the huge treads powdering chunks of lava like so many marbles.

"What the hell's he doing?" I wondered, as the machine came closer and closer. "Is he drunk or asleep? Why doesn't he see me?"

Fear crawled up my spine as the Cat relentlessly closed. I changed directions and began to half-run as fast as I could across

the rough ground. The earthmover changed its direction to coincide with mine. It was close enough that I could see the driver's eyes — glazed, unfocused, staring right through me, as if he were entranced or possessed — I didn't know which. But his mission was clear. He was going to run me down! I looked around for help but the others were out of sight. No one could hear me even if I screamed!

I didn't have to look down to know my feet were bleeding as I stumbled in still another direction. The earthmover followed and drew dangerously near. I raced for the *puka*, the machine mere yards behind me. In those few moments I prayed, asking forgiveness for disturbing the bones. Then, at last standing at the edge of the lava tube, I flung the bones and teeth as far as I could into the tunnel. I turned to find the earthmover stopped just a few short feet behind me.

The driver looked like a man coming out of a deep sleep. He blinked his eyes, as if just becoming aware of me.

"Did you lose something?" he called down from his cab.

"Nō, not really," I panted. Nothing but my sanity, I thought to myself.

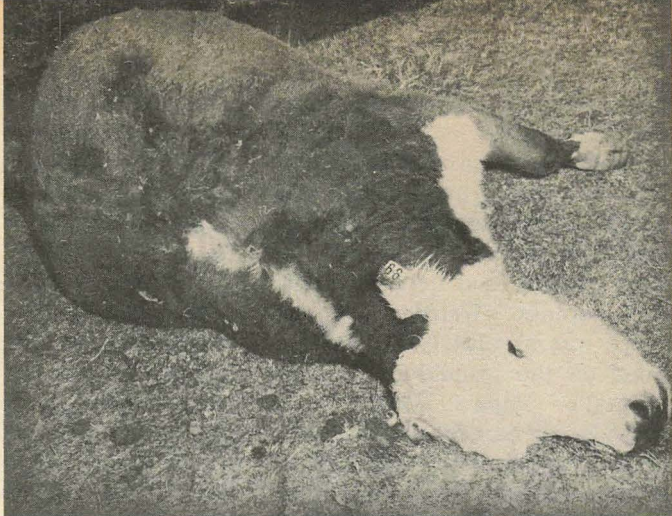
He shook his head as if in an effort to clear it. Then, astonished to find himself so near the *puka*, he hastily backed the earthmover away, realizing the danger of another cave-in.

It didn't do much for my ego that no one had noticed my absence. They had been walking elsewhere around the future papaya plantation, assuming I'd found something interesting to explore on my own. I didn't say anything about the episode. The Roebucks aren't the kind of people who believe in spirit possession or sacred burials anyway.

Curiously enough, soon after we left Hawaii, we received a letter from them which read: "Our driver fell into one huge *puka* two days after you left and we had to haul him out. He was really terrified, said there was a curse on the place and wouldn't work until we got a kahuna to bless the ground. We told the old priest about the bones and he gathered them up in a cloth and reburied them in some secret place where our construction wouldn't disturb them. Funny, we haven't had a bit of trouble since then. When are you coming back to Kona?"

"Probably never," I thought to myself as I put down the letter.





Cow slain on Van Hyfte farm near Canby, Minn., had ears cut off.

EPIDEMIC OF HORROR

Strange Case of the CATTLE KILLINGS

Almost without exception, the removal of a tail, an ear or udder — with no blood spilled — marks the slayings.

By Jerome Clark

Photos courtesy CANBY NEWSPHOTO

CANBY is a pretty little town of about 2,000 persons located in the southwestern part of Minnesota some eight miles from the South Dakota border. Nothing much ever happens there — so when a grisly cattle-killing was discovered in early November 1973 it caused an uproar.

For the family of Leonard Van Hyfte who farms south of Canby, it began at 1:00 P. M. Monday,

November 5, when his son Gary came from the pasture behind the house and said, "There's a dead cow out there."

Van Hyfte went out to the pasture which is beyond a small hill and can't be seen from the house. There he found something that astonished, baffled and finally frightened him. What took him aback was not so much that the animal was dead but what had

been done to it. The cow's udder had been neatly cut off — a surgeon couldn't have done it better. The ears, tongue and tail also had been severed. Hair clipped from the end of the tail had been placed in a neat pile near the carcass. Weirdest of all, there was absolutely no blood — none on the ground nor on the animal's hide around the wounds. A careful examination of the carcass later revealed no evidence that veins had been punctured to allow the blood to drain. In fact, there were no other marks on the body.

Van Hyfte called the Yellow Medicine County Sheriff's Office immediately and not long afterward Deputy Sheriff Dennis Kamstra began his investigation. First he tried to determine when the bizarre killing had taken place. Van Hyfte recalled that about 11 o'clock the previous Saturday night his Norwegian elkhound puppy had been barking furiously but Mrs. Van Hyfte later told my brother Tom and me, "It doesn't necessarily mean anything that the pup was barking. He does it often but never when he's supposed to." A neighbor, however, said Van Hyfte's cattle had been "raising hell" all that night, apparently having wandered so far away that they couldn't be heard from the Van Hyfte house.

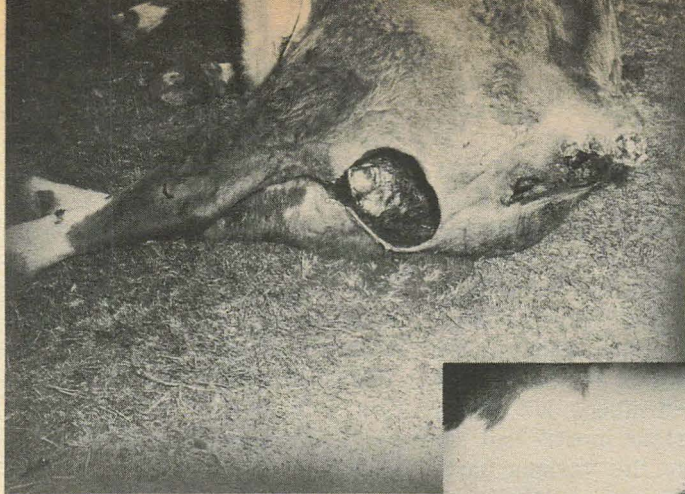
At 7:00 A. M. Sunday morning the Van Hyfte family had gone to church, returning three hours later. They thought the killing might have taken place while they were gone.

"If some of the better pieces of meat had been taken," Van Hyfte told the *Canby News*, "I might have figured that someone was hungry and needed meat." But there was nothing that rational about the killing. "It's so weird you wonder if you trust your own eyesight," his wife said.

"It would take at least 10 men to hold a critter like this," she went on. The animal weighed 1200 pounds but there was evidence of only a slight struggle and no evidence that it had been dragged.

The Van Hyftes figured that the killer or killers must have driven into a nearby deserted farmyard and followed the road into their pasture. It appeared that the culprit, whoever he was, took an enormous risk, for Highway 68 which runs near the Van Hyfte farm is heavily traveled and moreover, the cow had died less than 250 feet from the house.

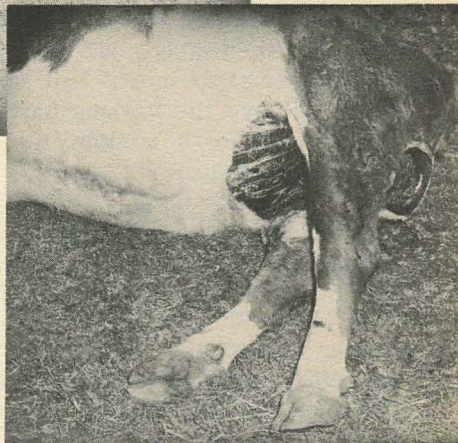
But who was the culprit? Deputy Kamstra was unable to uncover any reports of strangers or strange vehicles in the area and obviously whoever was responsible would have had to know



Missing tail, anus and udder of Van Hyfte's cow are typical of bloodless mutilations performed on dead cattle throughout the midwest and abroad.

something about the physical layout of the local farms.

And how had he done it? That too was a puzzle. Kamstra, formerly a game warden, ruled out the theory that the killer had used a tranquilizer gun, for these are rare and extremely difficult to use. He recalled that when a moose had strayed down from northern Minnesota several years ago he had notified the State Department of Natural Resources and asked them to send someone out to tranquilize the animal and restore it to its original habitat. No one there could help him. Finally he secured the services of a private citizen from Alexandria, Minn., who had helped out in similar instances in the past.



Still, drugs seem the most likely explanation. As it happens, Canby veterinarian Dr. John O. Snyder is one of those rare persons who know how to use a tranquilizer gun. ("Maybe I'm the one you're looking for," he joked when we talked with him.) He points out that more than one drug can arrest muscles—which could explain how the cutting was accomplished so neatly. He also believes that the animal, once paralyzed, was drained of blood but is baffled by the ab-

sence of marks indicating where the blood was tapped.

A butcher explained to us that the animal could not have been hung by its feet, for this would have altered the muscle tone and the cutting could not have been nearly so "clean." He speculated that the killer had tranquilized the cow, drained its blood and then returned about six hours later, after rigor mortis had set in, to remove the various parts of the creature's anatomy.

As we continued our investigation we heard three basic rumors: (1) that similar mutilation killings had taken place in the general area over the preceding several months; (2) that farmers, as well as the county sheriff's office, attributed them to a "cult of devil-worshippers" centered, according to barroom gossip, in Ivanhoe, Minn., in neighboring Lincoln County; and (3) that the Lincoln County Sheriff's Office was "afraid" to investigate. We also learned that many of the local farmers didn't care to be quoted by name due to some vague fear that they would be endangering their own lives. "Who knows?" several persons asked. "Maybe it'll be a human being next time."

A trip to Lincoln County confirmed the accuracy of the first rumor and laid to rest the other two.

At the sheriff's office in Ivanhoe, Deputy Albert Thompson told us that over the past seven years he and fellow officers had investigated a number of cattle deaths in the county. The animals were missing anuses and teats; in no case was an entire udder missing. But little or no blood had spilled on the ground. The veterinarian at Lake Benton, a Dr. Stewart, said the cattle had died of bloat. Some time later, after the blood had coagulated, "varmints" — small wild animals like the fox — had come along and nibbled off the softest parts of the anatomy.

Thompson showed us pictures he and others had taken of the dead animals. Their resemblance to the Van Hyfte carcass was only superficial. The anuses and teats had clearly been eaten off, not cut off. Obviously the Lincoln County lawmen were correct in their assessment of what they had to deal with — with one possible exception.

Mr. and Mrs. Paul Rolling, who farm near Ivanhoe, are unhappy with the way the Lincoln County Sheriff's Office explained away the death of one of their cows. "The sheriff don't want to get involved, that's what it is," Mrs. Rolling says. "We'll remember that come election time."

The Rollings lost their cow ear-

ly in May 1973. At 10:00 A. M. one day that month Rolling took his wife to the Ivanhoe hospital. She was suffering intestinal discomfort and heart trouble. When he returned alone that evening he discovered one of his cows lying dead not far from the house. At first he assumed it had died naturally but when he looked more carefully he saw that two teats were gone. He called the sheriff.

The next morning Sheriff Ira Dahl arrived, examined the body and announced the animal had died naturally and varmints had chewed off the teats. Rolling disagreed and so did Dr. Glen Loosbrock, the Ivanhoe veterinarian, who said, "I couldn't have done a better job myself. The teats look as though they were sheared off."

There was no sign of a struggle and the small amount of blood in evidence had dried around the entrances to the wounds. None had spilled on the ground.

"Yeah, it was a varmint all right," Mrs. Rolling said to us, "a two-legged varmint."

The Rollings' insurance company shared their opinion and ruled that the cow had died through an act of vandalism and accordingly paid their claim.

Two days later the Rollings received a telephone call from an Ivanhoe girl who would not give her name. "I had nothing to

do with this and I don't want you telling people I did," she said.

We interviewed the girl, whose name we knew from the persistent rumors that she was the head of a coven of bloodthirsty, devil-worshiping teen-agers who were collecting cow parts for use in orgiastic rites. We found her to be an unusually intelligent high school senior whose mother originally came from New York City. As a non-Catholic in an exclusively Catholic rural community—and something of a nonconformist in other ways as well—she had fallen victim to a slander campaign, probably, she suggested, because a year or so before someone had seen her reading a book on the occult, a subject in which she is no longer interested.

In the course of our inquiry we heard a number of stories of other cattle mutilations. We were able to check on only two more, neither of which panned out. One farmer said he knew nothing about it; the other's cow had died of natural causes.

As far as we were concerned, that was that. Although puzzled, we concluded that the killings, while certainly strange, must have some kind of logical explanation which everyone had missed. We filed our notes away and had just begun to forget about the cattle-killings when

hell broke loose in Kansas.

* * *

THE ARTICLE in the *Kansas City Times* for December 22, 1973, began:

"Concordia, Kans. — A dead heifer's ear had been sliced or chewed to the skull. A bull was found with a pound of meat removed from a front quarter. Another had no tongue or nose and again was missing an ear.

"Ordinarily such occurrences in cattle herds would be shrugged off as the work of predators, cleansing the prairie of all but the skeletons of diseased animals.

"But recent cattle deaths near here have fallen into an eerie pattern. Of the many breeds feeding on the Kansas grasslands, almost all the deaths have been (of) black cows, mostly Angus. They have died within a few miles of U. S. 81 in a dozen counties in north-central Kansas. Even more bizarre, many bore knife marks on the carcasses, including the apparent butchering of the sex organs from both bulls and heifers."

As many as 40 cattle seem to have been victims. Others, like the 500-pound heifer owned by State Sen. Ross Doyen of Concordia, first thought to be victims of the mutilation killer, were not. A Kansas State University autopsy showed the animals had died

of bloat and coyotes had taken the teats, anuses and other soft parts of the body.

"Two other points confounding investigators," the *Times* noted, "have been the absence of blood and footprints. Even on warm days, with the carcass freshly killed, there has been no bleeding on or around the animal. Some believe the cattle were drained of blood. No human tracks have been detected near each mutilation, even in fresh snow."

In January 1974 I interviewed a number of Kansas lawmen who had attempted to uncover the truth about the killings. Almost all of them told me that first, they had no real clues and second, they suspected a satanic cult was involved.

For example, Sheriff Fred Modlin of Cloud County said, "We have a boy from Clayton, Wis., here on a felony. He's pretty knowledgeable about the occult and he says he's attended satanic rituals where sex organs of cattle were used." But the boy denied knowing anything about the recent epidemic of mutilations.

The killings had taken place in Smith, Jewell, Republic, Mitchell, Cloud, Ottawa, Dickinson, Ellsworth, Saline, Marion, McPherson and Harvey Counties in Kansas and in Nebraska's

Thayer County near the Kansas border. The Nebraska killing occurred just a few miles across the state line, along Highway 81.

Ottawa County, in the center of the area, has tallied the greatest number of mutilations. Deputy Gary Dir of the Ottawa County Sheriff's Office summarized for me the incidents in his region:

"The large majority of these mutilations occurred near occupied houses. In no instances were the animals found less than a quarter-mile from the roadside and none . . . more than three-quarters to a mile from an all-weather, well-traveled road. One was butchered right in a farmer's barn, within 35 to 50 yards of the residence. Another was within 300 yards of the house.

"Only in two cases can we definitely pinpoint to within a few hours the time when the killing was done. In one case a man had fed his cattle between 8:30 and 9:00 A. M. He knew they were all there because he counted them. But when he went out again after the noon meal, one was down.

"In most instances, in the cases we can directly relate to mutilation—where natural causes or predators were not involved—the external sex organs have been removed. The left or right ear is always gone. In one instance the tongue was missing

and in two, the snout. In two cases the front shoulder was taken and in one case, the rear quarter. These were definitely sliced off."

Referring to the explanation favored by State Brand Commissioner Doyle Heft, Dir said, "I've spent 25 years of my life on a farm around cattle. These cases didn't match up with what coyotes would do.

"We got on some of these reports within the hour but we've never found any indication of how the animals were killed. And the lack of blood, even when the carcasses had been carved on, has never been explained. I don't think it was coagulation that did it either.

"The incidents hit the county at the start of the pheasant and quail season. There was much foreign traffic . . . Even while we were investigating, hunters were around.

"There were 13 cattle deaths in our county alone. Half, regardless of what the state pathologist says, were killed in unknown fashion. Seven or eight cases are known to be valid instances of mutilation.

"Our theory is that some kind of tranquilizer was used. It would kill fairly quickly and disseminate in the carcass rapidly enough so that it would be unidentifiable in 24 hours.

"I lean toward the cult theory but nothing is real clear. To be real candid with you, we haven't really come up with a thing."

Dr. Harry Anthony, director of the Kansas State University Veterinarian Laboratory, performed autopsies on several of the carcasses. He is careful about what he says:

"A number have died from disease conditions. We're sure that six or seven of those we've studied died of blackleg, a bacterial disease which is common around here." He said he had not yet diagnosed two or three others in his possession — but he admitted that two of those he had examined were missing tell-tale parts of the anatomy: one an ear, the other a penis. "I have no answer for this," he said. He would express no opinion on the deaths he had not personally studied.

In December 1973 a dozen sheriffs from the afflicted Kansas counties met to discuss the problem. Nothing definite came out of the meeting except the consensus that cultists were at work. Just *how* nobody could say.

"It's like we're chasing a ghost," Ottawa County Undersheriff Leonard Simpson says, while in Minnesota law officers have all but given up. Deputy Sheriff Dennis Kamstra says, "We have no clues — no tracks,

no vehicles, no footprints."

But in McPherson County, Kansas, where the killings began late in November 1973 there was the hint of a clue. The first cow to die, a 13-year-old Angus, was killed sometime between 4:00 P.M. November 29 and 8:00 A.M. the following day. The killer had cut off four teats, the anus, the vagina and the upper left lip. There was no blood — but there was a clue.

The Angus had been killed about 100 yards from a township road on a night when snow had drifted to a depth of three feet on the gravel. The day after the killing Undersheriff Harris Terry found on the road tire tracks left by what seemed to be a four-wheel-drive vehicle, possibly a Bronco or a Blazer. The vehicle had pulled to the side of the road; then someone had stepped out, walked behind the machine and crossed the fence. There the tracks ended — covered, Harris speculates, by the blowing snow. From the tire tracks he found, the undersheriff theorizes that either two vehicles were on the scene or one returned later.

On January 8 a second cow died, again of unknown causes. Two teats had been removed but oddly enough, they had not been taken away. One lay on the cow's leg, the other on the ground nearby. And this time

there was blood, not much of it but enough to stain the snow around the cow's udder.

Again sheriff's men found vehicle and human tracks. The former were not clear enough to be identified unequivocally with those they had found in the earlier cases but again the tracks diverged. The vehicle had pulled to the side of the road and two separate sets of tracks returned to the main road.

"It could've been the same vehicle," Harris says. "It's hard to believe there were two vehicles."

Snowshoe prints led into the pasture but not to the cow.

So these "clues" don't help much at all, for nothing ever came of them.

However, in Ottawa County, according to the *Kansas City Times*, Mrs. Genevieve Reed of rural Minneapolis reported finding two pairs of boot tracks near a dead bull she owned.

"They had rounded up the cattle in open pasture, leaving their tracks in circles," she said. One set was cowboy boots and the other, insulated boots.

Two weeks earlier Mrs. Reed had lost a white-faced heifer. She told the *Times*, "They didn't have time to take the sex organs out . . . Some gals were calling their dogs and walking nearby. That must have scared them off."

However, both Deputy Dir and Undersheriff Leonard Simpson said a month later that they had uncovered "no tracks" in any of the cases they had investigated in Ottawa County. I was unable to contact Mrs. Reed for further clarification.

Undersheriff McGuire of Cloud County says, "We had one (death) that was basically in a mudhole, maybe 20 feet by 75 or 100 feet. When they called and told us it was in a mudhole we were gung ho, thought sure we'd have footprints." But they didn't. "You can understand why we're up against a stump . . . We worked on this thing trying to come up with some kind of pattern but just aren't coming up with a thing," he concluded.

Throughout 1973 there were continuing reports of mysterious helicopters which some law officers and ranchers thought cattle rustlers were using to spot herds. I wondered if aircraft might not have been used in some of the mutilation cases as well. Since many of the killings occurred in rough terrain, helicopters were the only type of airplane that could be of any value.

"We've had reports of choppers all summer long," Undersheriff Simpson said in response to my question. "They've been seen flying low to the ground without lights and the authorities

said they didn't know anything about it. But I think these may have been secret military exercises out of Fort Riley and I don't think this has anything to do with these mutilations."

Sheriff Modlin of Cloud County said, "Yes, I've checked out some reports of helicopters that people had seen hovering over a cattle-loading pen . . . I don't know if there's any connection."

Back in Minnesota, Deputy Thompson of Lincoln County said that during the summer the sheriff's office had received two or three reports of helicopters circling cattle.

But no one is taking the helicopter theory seriously. The other officers I questioned dismissed it, saying they had encountered no such reports. Moreover, helicopters are noisy craft and not likely to be used by anyone who doesn't want to attract attention.

* * *

SO WHAT is going on? The cult theory is as attractive as its implications are unappealing. Certainly the pattern of mutilations suggests some kind of demented blood or fertility ritual, performed, it appears, by someone skilled in the techniques of surgery.

But even satanists must leave footprints, nor are they invisible. Someone sooner or later should

have seen them, especially since they seemed to operate dangerously close to farmhouses and well-traveled roads.

And how did they bleed the animals so successfully?

"If you take an animal, even if you pump blood out of it," Undersheriff Simpson says, "you're going to spill at least some on the ground. There's no way around it. And don't talk to me about coagulation either — some of the animals we looked at were still warm."

All in all, Harvey County Sheriff Galen Morford concludes, "It's just about the damndest thing I ever heard of."

EDITOR'S NOTE: As recently as March 31, 1974, Norman Robertson found one of his cows dead in the pasture across the road from his home near Callaway, Custer County, Nebr.

"At first he thought the cow had died while calving," said Mrs. Robertson. But on closer inspection he found the animal had been mutilated. As in other cattle killings the blood had been removed from the carcass but no wound was found on the animal other than slits through the hide on the abdomen and on the udder. The calf was found later in the day in another part of the field — alive and well but minus its tail.

As we go to press this is the latest in the long list of "weird" killings. Thousands of cows, bulls, sheep, dogs and cats have died mysteriously in various parts of the United States during the past year. In the summer of 1973 many domestic animals were found dead in Pennsylvania, including cats, dogs, chickens, sheep and deer. Some were brutally torn apart—but the throats of others were expertly cut.

Moreover, similar killings have occurred in such widely separated parts of the world as Sweden and Kenya. In most cases the animals have been mutilated with surgical precision and the blood somehow drained from their bodies. In other instances victims have simply vanished, some whisked from fenced fields and even from barn stalls.

A phantom butcher plagued farmers around Stockholm, Sweden, during the summer of 1973. Some animals were found with their hearts torn out and others had their throats cut in the same manner as in the Kansas mutilations. A farmer in Erstaviks offered a sizable reward for information about the disappearance of his prize bull—which had baffled the police because the bull-napper left no tracks in the snowy field where the animal had been kept.

The majority of the deaths remain a mystery although a few have been proven to be due to natural causes. A tenuous theory links helicopters with the mutilation killings. Large unmarked helicopters hovering low over cattle herds were reported throughout 1973 from California to Pennsylvania, giving rise to speculation that highly modernized teams of cattle rustlers were at work. In the spring of 1973, just before the wave of killings in Pennsylvania, the mayor of Milton, Pa., Evan C. Williams, reported seeing a chopper which could not be identified by local airports and military installations. While there may be a connection between the helicopters and animals that have disappeared the mutilated animals certainly were not killed to alleviate the meat shortage. In only one or two cases were edible portions of the animals removed.

Lacking solid evidence the authorities lean toward the cultist theory and it is gaining ground—although cultist sacrifices are usually clumsy and bloody and confined to chickens and small animals. (Dozens of chickens, apparently sacrificed in voodoo rites, are found in New York City's Central Park every year.) But combined with the senseless slaughter of the larger animals is a "trademark" that

leads to speculation that the phantom mutilators are wide-ranging satanist cultists or "weirdos" of similar stripe.

Almost without exception the killings are marked by the removal of a tail, an ear, the udder or sex organs — even eyeballs,

tongues or snouts. And the absence of blood in the carcasses and on the ground nearby completely confounds investigators.

Despite the number of mysterious killings the police authorities haven't obtained a single clue.



MOLLY OCKETT, FOR AND AGAINST

By Frank Ball

MAINE WAS still part of the state of Massachusetts in 1809 when the Indian maiden got caught in the snowstorm. Molly Ockett long had wandered through the area of Oxford County in a desultory manner as if longing for the nomadic life of her forebears. Some townspeople claimed Molly possessed supernatural powers; others dismissed the idea as nonsense.

Molly was on her way from Andover coastward to Paris that winter when the snowstorm struck. She stopped at the home of a miller in Snow Falls and asked for shelter. But the miller, new to the area, didn't know Molly and refused. She was furious and placed a curse on the miller, his family and the premises on which he operated.

Finally Molly reached the little outpost town of Paris where she was taken in by a mother who had a very sick baby. After

the Indian squaw was fed and warmed, she took the tiny boy in her arms and mumbled some kind of incantation over him. She handed the child back to his mother with the prophecy that the boy would live to become distinguished and well-known far beyond his home state.

The mill at Snow Falls soon burned to the ground. Over the years many enterprises have been started on the site but all have failed. The 40-foot waterfall is as beautiful as ever but the mill site defies endeavor. Nothing has succeeded since Molly Ockett passed that way in the winter of 1809.

The little boy whose mother befriended Molly survived to become the 23rd governor of Maine, six times a United States senator, minister to Spain and Vice-President of the United States under Abraham Lincoln. His name was Hannibal Hamlin.



Fingers of Fate

By Harold Helfer

A 17-year-old Hamilton, Ohio, girl got a surprise when she opened what she thought was her suitcase after returning from California. It was packed with 50 pounds of marijuana. Shortly thereafter a man phoned to say he had accidentally picked up her suitcase at the Cincinnati airport and would like to make an exchange. She told him to come on over to her house and meanwhile called the sheriff's office. Lawmen were on hand to arrest one James Kurtz when he arrived.

Mr. and Mrs. Everett Goddard of Pinckneyville, Ill., are the parents of twins who have different birthdays. The first baby was born at 11:40 P.M. and the second at 12:02 A.M. the following day.

Mrs. Donna Mokma was trying to back her car at a gas station in Holland, Mich., when the accelerator stuck. The auto struck a gas pump, starting a small fire, then crashed into the gas station building and a parked car. Instead of a \$3.00 gas bill

Mrs. Mokma wound up owing \$7,000.

There will be plenty of candles on the birthday cake next July 19 at the Roy Shaab residence in Clifton Heights, Pa. Mrs. Shaab gave birth to her daughter Tan-ya on that date. July 19 is also Mrs. Shaab's birthday and that of her mother Anna Harkins, who always celebrates her birthday with her daughter's family.

Verne Lawyer of Des Moines, Iowa, is an attorney.

In Norwich, England, golfer John Hudson got a hole in one on the 194-yard 11th hole, a million to one chance at best. Then he teed up on the 311-yard 12th hole, swung away — and scored another hole in one.

Over 23 years ago Mrs. Palmina Gray of Monroe, Mich., stopped writing her older brother Mike Padula of Castella, Calif., because he never answered her letters. The other day she finally got a letter from Castella. Mike had died and left her \$1,500,000.

Is ESP Hereditary?



Author (right) poses with her sailor son Tom Mahon and his fiancée Terri.

Portland Veterans' Administration Hospital in 1943 my rheumatic fever had run its course and I had recovered except for permanent damage to my heart.

The older children except for my youngest brother Bill had left home for school, the service or marriage so after Dad entered the hospital Bill, Mother and I moved into a very small apartment, the best we could find in those years of housing shortages. Dad got slowly worse and we all

All my life I have had prophetic dreams and strange forebodings. Has my son now inherited my psychic ability?

By Pat Mahon

I WAS raised in Portland, Ore., the youngest child of a large family. I was ill during most of my childhood with rheumatic fever and my father Elmer Billings was plagued with heart trouble and complications. My parents were strict Christian Scientists and Dad and I never had medical attention until after years of illness. Consequently he and I frequently were home alone with our respective ailments and grew very close. By the time Dad's condition was serious enough for him to enter

knew his condition was terminal. In late 1945 doctors declared he had only weeks to live but he stubbornly clung to life. My high school grades suffered due to my own illnesses and worry over Dad's condition.

One day in March 1946 when I was 14 I was home alone with the flu. As I rested on the davenport I dozed off and had a dream or vision in which my father came to me to say good-bye. He told me to be good, to try to do better in school and to carry on as if he were at my side. My recollection

of the dream is hazy as I tried hard to reject it at the time.

Late that afternoon I was waked by my brother Gage's wife June entering the apartment. "Aren't you ready to go?" she asked. "We're going to Maxine's house." (Maxine is my oldest sibling.)

Suddenly I knew my dream had been real and I hardly dared to speak. Finally I asked her why we were going and she replied, "Why, your dad has died. I thought you knew."

That was my first psychic experience but unfortunately not my last. I had never heard of ESP and I thought it best not to talk about it.

Only a few months after this first experience I started having

terrible nightmares. In these dreams my mother Vera Billings was critically ill and my brother Bill used some conveyance to come tell me. The theme was repeated over and over. Each time Mother had something different wrong and Bill came by a different conveyance. The dreams became ridiculous. Bill would travel by bicycle, by horse, even by camel in the heart of town.

I told the dreams to no one and tried to ignore them. But in late September 1946 Mother was working late one night and I went to baby-sit in an apartment several floors above ours. On the way home from work Mom had a stroke. By sheer willpower she made it from the streetcar to the

Forecourt Fountain in downtown Portland, Ore., was scene of Terri's accident.



apartment and then collapsed in a coma. Fortunately Bill was home and although he didn't know what to do, he had the sense to call Maxine. Just as the parents of the children I was sitting with reached home Bill came up in the elevator to get me.

I was left with the feeling that any family tragedy I dreamed up would occur. But my precognition sometimes involved rather inconsequential things. I had a dream in which I was standing on the front step of a cabin which was in the middle of a connected row of cabins; someone handed me a special delivery letter. I never had seen this place in my waking hours. But the next summer I went to Episcopal Church Camp in Gearhardt, Ore. True to my dream Mother sent me some spending money by special delivery and the letter was handed to me as I stood on the front step of identical cabins.

In my late teens my psychic experiences seemed dormant for a while. I had no foreboding at the time my brother Gage died when I was 16 nor did I foretell my mother's death when I was 21. At 17 I married Larry Mahon and gave birth to two healthy boys, Tom and Mark.

But then I had another series of dreams, more frightening than before. I dreamed I was in

black water and my child was sinking into it and drowning. I felt I must save him at all costs, no matter how deep I had to dive. (I had worked as a life-guard so this was a familiar task for me.) But I seemed terrified of the water and as deep as I dove I could not reach my child. For all my desperation my lungs held out only so long and I was forced to come up for air. I would awaken gasping.

Somehow I didn't worry about Mark or Tom. The child in the dream was neither of them. Then I became pregnant for a third time and the doctors agreed I could not carry the child to term. I had to have a therapeutic abortion. That was the child I was unable to save from the dark amniotic pool. After the operation my dreams stopped, leaving only sadness.

After the boys were in school I began taking evening courses at Portland State University. I studied only what interested me, thinking I could get a degree later when the boys were grown. Then I began to have shattering headaches which completely incapacitated me. After many visits to doctors and hospitals the "tension" headaches were found to have an organic cause that could be medically controlled.

Now I felt better than I had in years. I starting going to school

full time and joined a health spa near my home. I was bursting with energy. But the premonitions returned. I didn't worry about them because they didn't portend death and were aimed at myself rather than others. I told them to everyone around me and I found myself wanting to do everything because I felt sure I might not be able to later. My family went hiking up the Multnomah Falls trail and I told them this might be my last chance to see all this beauty. Afterwards I wanted to go horseback riding but the others said they were too tired. Again I complained that this would be my last chance. At the health spa I began to notice a very minor catch in my chest when I did certain exercises but I attributed this to my poor condition.

Then I went to Dr. T. David Lee for a routine checkup. As he listened to my heart he asked, "Can you feel that?"

I admitted that I had felt a slight twinge of pain in my heart but I had not considered it important. Dr. Lee announced, "You are going to the hospital!" The next thing I knew I was in Coronary Care Unit at Good Samaritan Hospital. My problem was diagnosed as myocarditis or inflammation of the heart muscle, painful but rarely fatal. My orders were, "Don't do anything

strenuous. If you get tired, get lots of rest." As my premonitions had indicated this ruled out health spas, difficult hikes and horseback riding.

Those were my most recent premonitions. But now something has happened to make me wonder if my son Tom has inherited my psychic ability. In 1972 he went off to boot camp for the Coast Guard at Government Island, Alameda, Calif. It was his first trip away from home and from his girl friend (now his fiancée) Teresa Trask. In mid-July he wrote to her, "I had a dream that I was called into the Junior Officer of the Day shack to be told that you had been hurt or had died. This really worries me."

Two weeks later he wrote her again, "I dreamed that I was called into the chaplain's office to be told you were dead or hurt." On August 6, 1972, Teresa was cooling her feet in the waters of Portland's new Forecourt Fountain. Someone either bumped or pushed her off the high edge, injuring the muscles and tendons in her back. She was nearly paralyzed for several days and in pain for a good deal longer.

Will my son now go through life as I have, knowing when tragedy will strike himself or his loved ones? Time alone will tell.



UPI Photo

EXORCISING the DEVIL in CALIFORNIA

"They stood strong in their faith . . .
fighting a battle for all Christians."

By Freda Morris

PART TWO

IN EARLY August Brian and Jan left the baby with Dan and Mary and went to a motel in Mountain View hoping to get a good night's sleep. But about midnight the TV set, which was on a swivel, turned halfway around and they saw a silvery glow hovering in the room. They were disappointed at not having escaped the activity and concerned about expensive damage to the motel property should things begin to fly around. They decided to go home but Brian's car keys had disappeared

from the nightstand and Jan's were gone from her purse. Brian called his brother Ebon and asked him to come for them. Before Ebon left for the motel Ben called Jan's father to tell him what had happened. Because they had had so much experience with missing articles reap-

appearing near the baby Dan checked the crib. There he found Jan's keys. The next day when Brian and his father Ben went back to the motel for the car they found Brian's keys on the car floor.

I asked Ben what had frightened him most throughout the experience. He said that one evening when he and Ebon were visiting Brian and Jan they decided to try to communicate with "the spirit." They put pencil and paper on the kitchen table and went to sit in the living room. Returning to check every





Demonic forces plagued Neven family for first two years of baby Stephen's life. Exorcism ritual was conducted by 57-year-old Jesuit, Fr. Karl Patzelt (facing page).

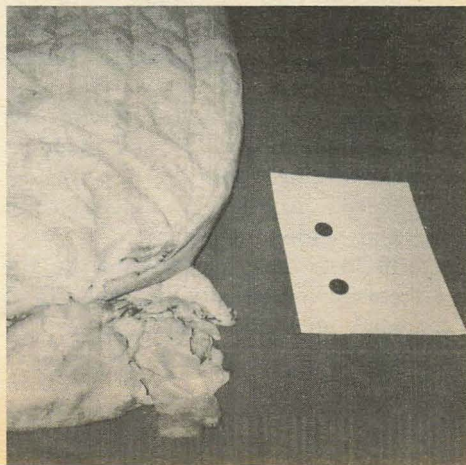
UPI Photo



few minutes they found the following words on various pieces of paper: *he, child, die, baby, back, baby, stay*. Eventually all except one of the pieces of paper were destroyed by spontaneous fires. Ben added that he thought it had been a mistake to try to communicate since it seemed to make matters worse.

The following occurrences on a typical evening when Jan and Brian visited his family are taken from their notes. (In reviewing my manuscript they pointed out that it wasn't a "typical" evening but a relatively quiet one, for when "things

Damaged in mysterious fires were plastic wastebasket, curtains in Salvatore home (facing page) and author Morris' comforter (below) which ignited while it lay over baby Stephen's rocking horse.



were really popping" no one had time to make notes.)

7:30 — Brian was sitting on the couch chatting with his mother and father. He laid his wallet beside him and it disappeared in less than a minute.

7:50 — A can of shaving cream flew from the bathroom into the bedroom where Brian was and landed on the bed.

8:00 — Jan was in the kitchen and Brian's wallet hit her head.

8:30 — A chicken thigh flew from the kitchen and hit Jan's head as she stood in the dining room.

8:35 — An ashtray flew from Ben's chair to the front of the couch.

9:30 — Ben found Jan's ring near his chair. She hadn't missed it.

9:45 — An egg flew from the kitchen onto the living room floor. The shell was intact except for an opening through which the contents spattered out.

9:55 — A saucer came from the kitchen into the dining room and landed on the floor without breaking. Brian watched it land and bounce.

10:00 — A pan lid from the kitchen hit Jan as she stood in the dining room.

10:05 — Another lid flew past her and landed on a chair.

10:15 — Jan's ring flew from the corner of the living room to a spot near the fireplace.

* * *

THE FIRST fire I saw was discovered by Dan in Jan's bedroom. When he called I looked in and saw the drapes flaming. He beat out the flames with his hands and a wet towel I hurriedly took to him. No one else had been in that room in the last few minutes.

While we were in the house, Dan, Mary, Jan and Brian each discovered fires, most of them in bedrooms. A king-size and a regular mattress, two baby cribs, the draperies in the bedroom and the bathroom at the Salvatore house and in two bedrooms at the Neven house were ruined. Several small fires flared up in the Salvatore kitchen and the burners on the electric stove often were found to be hot, although not turned on. Brian's mezuzah* and Pat's small gold cross were damaged on the stove and on other occasions a crucifix and a statue of the Virgin were either moved or damaged. A sheet for the baby's crib and a list of persons the Nevens planned to call for help which were atop a chest of drawers burned spontaneously.

The fiancé of one of Marcie's friends was in the apartment

* A small parchment scroll inscribed with *Deuteronomy* 6:4-9 and 11:13-21 and the name "Shaddai" and enclosed in a cylindrical case. Some Jewish families affix mezuzahs to their doorposts as a sign and reminder of their faith.

kitchen one day with Mary when he saw a paper towel start to rip off the roll hanging under the cabinet. He alerted Mary and they both watched it float across the room, land on the electric stove and burn up. The burners had been cold but two heated instantly although not switched on.

One fire started on Jan's skirt. She felt the heat and put out the fire without getting burned but both Lee and Dan were burned when the melting nylon of a burning blanket stuck to their hands. Twice when the baby was in his crib it was found to be on fire. He was frightened but not burned.

While no one ever saw a fire actually begin there never was any danger of its getting out of control. The fires always were discovered promptly and none ever started when everyone was asleep or away.

* * *

IN THEIR frantic search for a way to stop the RSPK (Recurrent Spontaneous Psychic Kinesis) activity the Nevens had called the police, had written to an archbishop, had shared details of their lives with Lee and me, had run up a \$300 phone bill seeking advice, tried exorcism and prayer with numerous psychic and spiritual groups and had met with psychics, psychic investiga-

tors and members of religious orders.

The explanations offered them as to the cause and cure of the phenomena fall into four types:

(1) You yourselves are doing it deliberately. Stop lying! (This was the attitude of their parish priests and the police.)

(2) Your unconscious conflicts are manifesting as paranormal events. Work on yourselves psychologically and resolve your tensions. (This was the advice given by many of the psychic researchers.)

(3) The phenomena are the work of the spirits of dead people. Contact them and insist they go away. (This was the message from many of the psychics.)

(4) It's the work of the devil. Pray for strength and for the help of God. (This was the attitude of most religious groups.)

The Nevens considered all of these possibilities and responded in various ways:

(1) They were adamant of course that they weren't lying and offered to take lie detector tests. They were horrified to hear from the police that if the baby or anyone was killed or injured by the fires they would be held criminally responsible.

When the trouble first began in the apartment the Nevens' first thought was to contact the

church although they had not affiliated with a Jewish synagogue and the Salvatores were not active in the Catholic church. Nevertheless, Jan and Brian had been married in the church and the baby was baptized there.

Various priests visited them, sometimes accompanied by parishioners, but it seemed they simply wanted to see the activity for themselves. One event Jan and Brian described involved two parishioners who saw a light switch click up and down several times. One of the men called the priest and told him the phenomena were genuine.

Another time two priests, Fr. Thomas Rolle and Fr. John Raleigh of St. Andrew's Catholic Church, were there when a fire started on the kitchen stove. Father Rolle, first into the kitchen, saw a paper bearing the Star of David burning on the stove. At that point Jan and Brian thought the priests were convinced and would help them in any way they could. Instead, the priests contacted the police.

The police told Jan and Brian to stay out of the apartment and they would investigate. Sometime during the night Stephen needed some medicine which was in the apartment and Jan insisted in getting it. Brian disapproved of disobeying the

police order but drove her there anyway and she went in alone. Unknown to them the police had dusted their belongings with fingerprint powder and put a 24-hour watch on the apartment. When Jan went in she found the apartment in disarray and thought the police would blame her if they were on watch so she put everything back in place. The next day the police found the apartment messed up again, things scattered, and Jan's fingerprints all over. Of course the police wouldn't believe her story and discontinued their investigation. After this happened the priests and parishioners accused Jan and Brian of lying and faking.

When I talked with Father Rolle he told me about the police findings but he didn't mention Jan's explanation until I pressed him for details. Regarding the fire in the kitchen he said, "We let them out of our sight for a moment, I guess." He also said, "In my opinion it is not a legitimate claim and I have evidence to that effect." His evidence was the police report.

Jan and Brian were disillusioned when they realized the priests thought they were lying. As a result both Jan and Brian and the Salvatores changed parishes.

(2) Jan and Brian were willing to consider the possibility that unconscious conflicts were at least partially involved in the phenomena. However, they didn't think it reasonable that anyone responsible for so much activity could block it from conscious awareness. Indeed, such a possibility would have to involve almost everyone in the family as instigators. On the other hand, the idea that the unconscious mind can manifest in such a manner did seem tenable to them at first.

Brian usually was singled out as the agent because it was easy to suggest that he found his decision to convert from Judaism to Catholicism upsetting but at other times the finger pointed at Jan. As the phenomena became more violent and everyone grew more exhausted, Brian especially became hostile toward the unconscious conflict hypothesis. The whole family grew disenchanted when one psychic researcher insisted that there was great animosity between the senior Nevens and the Salvatores over Brian's marriage to a Catholic. They flatly denied such feelings.

(3) Temporarily the family considered the hypothesis that the phenomena were the work of one or more spirits of dead persons. Their feeling about this

was encouraged by Jan's having seen the image of a woman in the window and the others in the family having heard a woman crying.

The group of psychics whom Jan called when Lee first heard of the case contended that several spirits were warring over incarnation in the body of the baby. The spirits who were left out were resentful, the psychics said, of the one who actually was incarnated when the baby was born. The Nevens considered this possibility and pointed out that the phenomena did begin about the time Stephen was born. When they accepted this idea the activity stopped for a few days but then it returned and the family dismissed this hypothesis.

They were acutely distressed when one psychic insisted that all the trouble came from Mary's dead mother's spirit, Jan's grandmother. This man and his assistant took Dan, Mary, Jan, Brian and the baby into the bedroom and told them that Mary's mother was a deranged religious fanatic who disapproved of Jan's marriage to Brian. Dan and Mary told him that everything he said about Mary's mother was off track. She wasn't tall but short; she wasn't assertive but shy. He persisted, however, and succeeded in angering the whole family. Mary was especially hurt and

Dan said he was about ready "to throw the bastard out."

At one point the psychic told them his helpers on the other side had taken Mary's mother into custody and she was now harmless. "I dare you to manifest!" he challenged, shaking his fist skyward. At this moment a spoon hit the floor beside him. He admitted that the spoon had appeared but when I asked if its moment of appearance was related to the discussion he said, "Not particularly."

That spoon, which is now in my possession, had disappeared from the table in the restaurant where Dan, Mary, Brian and Jan had dined that night.

(4) Neither the Nevens nor the Salvatores were particularly religious. No one in the family attended mass or synagogue and Brian hadn't considered becoming a Catholic when the RSPK started. A strange event about halfway through the episode set him thinking about religion, however.

One evening Jan said she could see a grey cloud over his head. He took his mezuzah in one hand and a Catholic cross in the other and alternately held one or the other over his head. Jan didn't know which hand held which. Every time he held the cross over his head Jan could no longer see the grey cloud and when

he held up the mezuzah the cloud came back.

"It seemed the cross protected me and the mezuzah didn't. Seemed to me like this was trying to tell me something," Brian explained when he reviewed this experience some months later.

Several weeks after this occurred Brian began to lean in the direction of the hypothesis that the phenomena were the work of the devil. He became more assertive and decided he wanted no more truck with people who said they themselves were causing the activity or that it was due to some dead relative.

"Nothing had worked. We lost faith in people helping us so where could we turn but to God?" Brian said.

When Brian changed to this way of thinking his father supported him. He too believed that the phenomena were not caused by inner conflicts nor by the spirits of dead persons but by the devil. Prayer was the answer.

For a couple of days in early August all the sharp knives in the house flew around. Mary's putting them into the washing machine didn't help. They flew right back into the house. The physical attacks on Jan became more frequent and violent. For several nights Ben stayed up with them to pray and they had other relatives, friends and members

of various religious orders praying with them. Nevertheless, the RSPK activity grew fiercer.

On August 4 Mary was in bed alone when she felt a karate-like chop to her neck. She tried to get up but fell to the floor. Hearing the noise Dan rushed in; she was unconscious and not breathing. He revived her with artificial respiration, then took her to the hospital. The doctor found a knot on the side of her neck and said it looked as if she had been hit. They told him she had fallen whereupon he gave her some sleeping medicine and sent her home.

That night Brian called a Catholic priest* whose number someone had given him. The priest told him he and his people would pray and follow God's guidance. About 11:00 P.M. the priest, two other men and a nun came to the Salvatore house.

"They were just the opposite of everyone else," Brian said. "They didn't ask questions, didn't want to see something happen. They just took out their Bibles and got down on their knees. They prayed for us, asked us to pray with them

and invited us to their meetings. We slept that night for the first time in weeks. Before that we had just been passing out from exhaustion."

After the evening with these people Brian's commitment to the devil hypothesis was unshakable and Jan, near complete exhaustion, was glad to go along. They attended a prayer meeting the next evening and also located two orders of nuns who pray constantly and asked them to pray that they might have "strength to fight off the devil."

The RSPK activity after this was minor. There were no more fires, broken articles nor physical attacks, and by mid-August 1972 it had stopped altogether.

"I don't want you to think we are religious fanatics," Jan said a few months later. "We're not — but this thing has changed our whole lives. We figure if we can go through that we can go through anything."

Brian added, "Yes, we are much closer to God. And except that it did so much damage to our folks' houses and was so terrible for everyone, I could almost say I'm glad it happened."

THE EXORCISM

ACCORDING TO accounts received later in this office Brian and Jan, relieved and believing the cessation of the dis-

* Quite understandably, since he was involved with so many clerics in this period, Brian Neven does not remember the name of the priest. He recalls, however, that the Catholics who called on him that night were associated with an Evangelical Pentecostal Movement which embraces many denominations.

turbances to be permanent, bought a house in Daly City, Calif., and moved in. Their respite was short-lived, however. Nine months later, in May 1973, the poltergeist broke out again, repeating all the now-familiar phenomena. "Flying objects, objects that would be thrown at us," Brian told the San Francisco Examiner & Chronicle, would hit sometimes. They would throw boots, knives, a fireplace poker, food, plates, anything that could move—they would grab it and throw it." The mysterious fires and choking by invisible hands also resumed.

Dr. Morris had little contact with the family during this new outbreak. As Brian's quote suggests "they" referred to "the devil and his demons" since Brian continued to be convinced that the disturbances were due to demonic forces. Dr. Morris had difficulty relating to this concept but she did visit Brian and Jan on July 13, 1973, at which time a fire broke out. She wrote us in a letter that she had brought a comforter to sleep under while she spent the night and had thrown it over the baby's rocking horse. It burst into flames and Ben burned his hands putting them out. Damage was confined to one corner of the comforter so she spread it over herself and tried to sleep on the living room

floor. Periodically she heard Jan or Brian cry out as the invisible entity attacked them. Another fire broke out and the telephone jumped off the dresser during the night.

At about the time of Dr. Morris' last visit the Nevens were put in contact with Father Karl Patzelt, director of the Catholic Russian Center and pastor of Our Lady of Fatima Church in San Francisco.

On July 17, 1973, the 57-year-old Jesuit priest visited the Neven home and observed "all the exterior signs of the devil — broken windows, marks and dents on the walls, ceiling and doors caused by flying objects such as boots, knives, fireplace poker and any other objects the devil could grasp," Father Karl's later report stated. "There were many articles burnt in the house. The rugs, wallpaper, curtains, chairs, even a dress worn by the young woman caught fire while she walked down the hall."

Father Patzelt visited the Nevens again on July 20 and observed other paranormal incidents. He became convinced that the Nevens were under attack by the devil. He refers to the situation as "obsession" rather than "possession" since the satanic forces were outside the young couple. Father Patzelt contacted Archbishop Joseph T. McGucken and asked permission to perform

a solemn exorcism ceremony. A cautious administrator, the archbishop requested a detailed report on the case which Father Patzelt supplied the next day. After reviewing the case Archbishop McGucken, too, was convinced of its validity and authorized Father Patzelt to proceed with the exorcism, only the second time in many years that he has permitted an exorcism.

On August 19, 1973, Father Patzelt conducted the solemn ritual. "This curbed the activity of the devil," the Jesuit reported, "and (the Nevens) had their first undisturbed night in many months."

But the poltergeist was not going to give up so easily. The exorcism ceremony had to be repeated 13 more times before the disturbances ceased on the eighth of September.

"During the first seven exor-

cisms," reported Father Karl, "the devil revealed himself each time during the service by knocking down both husband and wife, often to the point of unconsciousness, choking them, twisting their arms behind their backs."

When the Nevens asked Father Patzelt why the devil had singled them out, he replied, "The devil does not bother those under his influence; he has no need to bother them. The devil is under the command of the Lord and His Holy Mother. They allowed him to come to this family as a test of their faith."

Father Patzelt's report to the archbishop concluded, "No matter how much the devil tempted and tormented the Nevens they stood strong in their faith. In a sense they were fighting a battle with the devil for all Christians."

— The Editors.



FATAL ENCORE

LEONARD HEASLERIG of Albion, Mich., considered himself a lucky man, according to the *Detroit Free Press*. In January 1972 the 68-year-old Albion resident was driving his car down Highway I-94 — too fast. The vehicle left the highway, went down the median strip, hit an embankment, sailed through the air, flipped over, landed on its side and collapsed. People told Heaslerig it was a miracle he survived unharmed and he agreed. He even carried a clip-

ping about the accident with him to show to strangers.

In November 1972 Heaslerig again drove the same stretch of I-94 three miles northwest of Marshall, Mich. Again he was going too fast. The car left the highway and Calhoun County sheriff's deputies remarked that the resultant accident was almost a carbon copy of the earlier accident — except that this time Heaslerig was dead. His wallet still contained the clipping about his January accident.

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UNHEEDED WARNING

By Rice E. Massey

WHILE I was visiting my parents' home in Mexico, Mo., in September 1945, my father Oscar Massey and I got into a discussion about the possibility of life after death. We made an agreement that whichever of us died first would try to appear to the survivor. We both thought it likely Dad would die first and he even showed me the suit, tie and shirt he wanted to be buried in. When Dad did die three years later, in January 1948, I carried out his wishes.

Shortly after Dad's death I separated from my wife Bernadine and we lived apart in Chicago, Ill. In the spring of 1951 I was visiting my friend Pearl Vondeheid and we were about to sit down to dinner when Dad unexpectedly appeared in the front doorway, dressed as he had been for his burial. "Go home," he said, meaning to Bernadine's. Then he disappeared.

I didn't go as he asked but when I did get back to my room on Adams Street I phoned Bernadine. She told me that her place had been robbed while she was away earlier that evening. The robbery apparently took place shortly after Dad's warning and if I had heeded his advice I would have caught the culprit in the

very act. — Robbinsville, N.C.



Rice E. Massey

REINCARNATION IN CUBA

By Manuel Varona

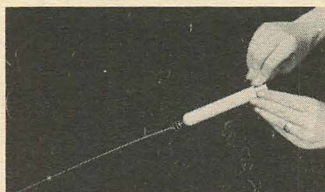
IN HAVANA, Cuba, we had a Spiritualist group called "Annabell Dourking." The official medium was our dear fraternal brother Rafael Respall who died in April 1963. He was one of the best mediums Cuba ever had.

One afternoon in January of the year he died I went to visit him in his home. He had other visitors also, Jose Perez and his five-year-old son Joseito. But the boy was restless and jumpy and eventually Mr. Perez

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said, "Please excuse me — I have to go. I'll take my boy to Maceo Park for a while to see if he feels better." And they left.

The next day I stopped again to see Rafael and a few minutes later Mr. Perez came in. He seemed nervous and after saluting us said, "Dear brothers, I am really very worried about my son. I believe he is becoming crazy."

"Why do you think so?" Rafael asked.

"Because yesterday when I took him to the Maceo Park and we came to the corner of Belascoain and Laguna Streets he was pulling my right hand and told me, 'Daddy, please take me to my home here where I had my toys in the last room, the one with the steps and the big marble washbowl.'"

"I said to him, 'My dear son, we never have lived here; you were born in Lawton suburb and all our lives we have been over there.' Then Joseito said, 'Yes, Daddy, I remember very well this house. I was sick with a fever and it was raining. Please, I want to go there, Daddy.' He began to cry so I decided to take a taxi and go home. This is nonsense; I don't know why my son has such crazy ideas."

Rafael said, "Well, dear friends, the boy just said the truth. He is right. Go to that street; look for the manager of some store over there and ask him if he knows some old neighbors who can tell you about that house where your son says he lived before. You will be surprised! After you do this please come back to tell us about it."

Mr. Perez left and went directly to the place to do as Rafael recommended. When he came back two hours later we were waiting for him.

Mr. Perez was upset and said to us, "I went into a store and asked the manager for the name of some old neighbor. He told me about an

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First, I'd like to tell you a little about me. My name is John F. Kimball. I'm a real person not some writer's fairytale. You can walk up to 581 Fifth Avenue and meet me. This is a real address. If you were to come up here, you'd see impressive offices as well as the staff of the six companies that I am a director and major stockholder of. I live on a couple of gorgeous wooded acres in a plush home valued at well over \$100,000 with a \$30,000 in-ground cement swimming pool (heated, underwater lights, the works). In addition, I have all the usual type investments associated with wealth: the stocks, the trust funds for my children's education, etc. Perhaps, most important, I have the time to enjoy it all. I usually stroll in about 10:30 and am out by four in the afternoon.

You can work your head off for peanuts. Or you can apply The System and make it big.

Before you believe I was born with that proverbial silver spoon in my mouth, let me tell you about me a few short years ago. I was working in a factory environment at a job I hated. Many nights I "Moonlighted" just to make ends meet. I could no more pay for this ad than I could the moon.

Most rich men are no smarter than you are.

One day quite by chance I was offered a job by a wealthy and successful businessman. This man was an immigrant who arrived in this country dead broke, and for years was considered a very bad credit risk. He seemed no brighter than me (He never finished school) and certainly no more hard working than me (I was doing sixty hours a week just to keep my head above water).

I stumbled on to a great discovery: The System.

The more time I spent with this self-made success, the more I felt there was a secret. After all, what did I have to show for all my years of back-breaking slaving? I'll tell you what: tension, debts and a less than happy family. I was working too hard, drinking too much, and going nowhere fast.

A prisoner of the day-to-day rat race, I wouldn't have known a business opportunity if it jumped right up and bit me. The more I worked for this wealthy man, the more I saw a System. We talked about a system. He had never seen his success as a system. But he agreed it existed! I started to spend my off days and weekends analyzing The System and putting it into practice. For the last year, I've been putting all these details into a simple-to-follow plan. Three months ago, I gave away copies to friends, clients and acquaintances. An old friend used The System and doubled his income (yes, in three months). A client in New York tells me it is the most important information he has ever read.

The System made me rich. Now I'm going to get even richer, offering it to you. Now, for the first time, I'm going to offer The System to outsiders. You may wonder why I'm willing to offer the system. Frankly, it's because I expect to earn a few hundred thousand dollars selling it. You see, I'm asking \$10.00 for this system. Quite frankly, I make a pretty profit on that \$10.00. However, you make the real profit! IT WILL CHANGE YOUR LIFE! I guarantee it, but more about that later.

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old lady and showed me where she lives. I knocked on her door and asked if she knew of a nearby house where, five years ago, a little boy used to live.

"She pointed to a house almost directly across the street and said to me, 'I never can forget that little sweet boy. Everyone on this street loved him. He died of a bad fever and I remember the day he passed away. It was raining.'"

Then Perez said he went to the house she pointed out and knocked on the door. A young girl came out and asked what he wanted. He asked her if she could let him see the last room of the house because a relative of his used to live there and he wanted to see if it was true that there were some steps and a big marble wash-bowl in the last room. She invited him to go and look and he was astonished when he found everything as his son had described it the day before.

Then Rafael said to us, "The boy who died reincarnated in Mr. Perez's son just a few days after he passed away and he keeps some reminiscences of the life before. This is a true real case of reincarnation."

Thanks to parapsychology, today scientific men are convinced of the existence of the spirit and can understand this experience. At some other opportunity I will explain you another very interesting experience of reincarnation, an experience of my own.—Redwood City, Calif.

"LITTLE EDDIE"

By Renee Wright

I WAS ONLY seven years old and down in bed with tonsillitis for the umpteenth time that winter. As I lay curled up under the electric blanket I could hear the muffled voices of my parents from across the hall. Mama was telling Daddy that regardless of the cost, my tonsils would have to come out in the

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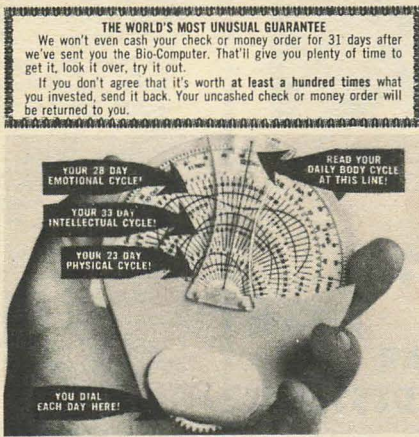
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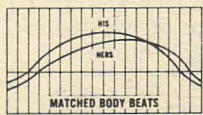
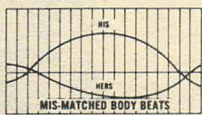
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spring. I also heard them say that if my fever went any higher I would have to be taken to the hospital. Tears welled up in my eyes and I pulled the blanket more tightly under my chin. Terror gripped my stomach at the very mention of a hospital but no matter how tightly I closed my eyes my mental pictures showed our family physician probing my throat with a pair of pliers.

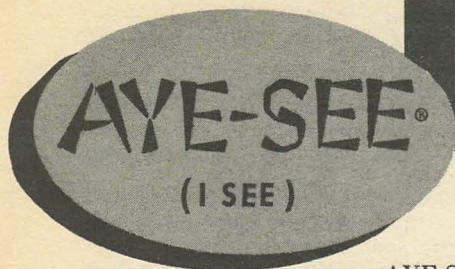
However, I must have dozed off finally for when I opened my eyes again moonlight was pouring through the window. And standing not three feet from my bed was a small boy in a gray double-breasted suit. Although I could not see his features clearly I knew he had fair hair and blue eyes. He stood there for what seemed an eternity staring at me. And I stared back, too frightened to scream.

Finally sound burst from my lips and I buried my face in the pillow. Lights went on and in seconds both of my parents were at my bedside. There was no little boy. Between sobs I told them about the boy and asked how they expected me to sleep with him standing there. Daddy muttered



Renee Wright

something about my being delirious and I began begging not to be sent to the hospital. Mama told me I'd had a bad dream; the thing to do was forget it and go back to sleep.



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After they went back to bed my eyes searched the moonlit room and then, satisfied that I was alone, I tried to go back to sleep. But soon I felt the boy watching me; I opened my eyes and there he was — standing motionless. This time I was more angry than scared.

"Mama, get him out of here!" I yelled.

Mother hurried into my room and flicked on the light but again the boy was gone. She sat down on the bed and asked, "What did he look like, Punkin?"

I told her indignantly the boy was about five years old, had long blonde curls and big blue eyes. Mama looked thoughtful for a moment, then felt my forehead and declared that I felt cooler. She went into the unoccupied room next to mine and I heard her bumping around in there. In a few minutes she came to the doorway to say, "You can go to sleep now, the little boy won't bother you again."

I heard her close the door of her room. In vain I strained my ears to hear what she was saying but all I heard was the hum of her voice as my eyelids grew heavier and heavier.

The next morning my temperature was normal and I felt well enough to go downstairs for breakfast. No one mentioned the previous night and no thought of the boy crossed my mind.

Not until 12 years later did Mother ask if I remembered the little boy. His image came flooding back to me as clearly as if I'd seen him moments before. It occurred to me then that Mama had done something to make the boy stay away. I asked her about it.

"It was simple," Mama said, "I just turned little Eddie's picture toward the wall."

"Just who," I asked, "is little Eddie?"

"He was your father's uncle," she

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answered. "He died of scarlet fever when he was a small child. The minute you described him I realized that he was the boy in the picture."

If Mama had told me at the time who she thought the boy was I'd have been terrified. Even now I've tried to turn the picture around to look at it but my hand stops short and I can't touch the frame. I've stared into the darkness night after night hoping he'd come back yet afraid that he will. Maybe I was dreaming but I really think either he wanted to help me get well or he was waiting to take me to the "other side." — *Summitville, Ohio.*

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SOON AFTER we started junior high school in Alexandria, Ind., in September 1942 Iris Lockwood and I went to a movie one Saturday. On our way home we decided to go by way of the Clark Grade School which we used to attend.

We walked around the playground reminiscing, then went up the fire escape and looked in the windows. We tried a few to see if they would open. Thank God, they were locked — for I don't know what mischief we might have gotten into. We were young and foolish.

It was quite dark when we climbed down to go home. We started around the building when Iris stopped suddenly, pointed and said, "Look!" I was a step or two ahead of her and turned back, grabbed her by the wrist and said, "Come on, silly, it's getting late."

As I spoke I saw what had startled her. We were face to face with an old man whose eyes glowed like coals. I jerked Iris' arm and we ran as if the devil were after us.

Several blocks away we regained our senses and compared notes on what we had seen. We agreed the old man was Mr. Spencer. He had been

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the janitor of the school for as long as we could remember — but he had died a year ago!

It puzzled me for a long time that he had looked so hideous, for Mr. Spencer was a darling old man and we all had loved him. I believe I know now that he was still protecting the school and the children. He meant to frighten us so we would never try to enter the school after hours and possibly get ourselves into trouble. — *Anderson, Ind.*

GHOST IN THE GARDEN

By Paul Stewart

as told to Hereward Carrington

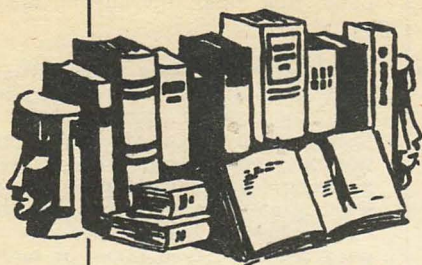
ONE WARM spring evening in April 1925 my wife Sylvia and I were entertaining our friends George and Phyllis Sherrill at bridge. In the midst of a most enjoyable game I unexpectedly felt impelled to go outside for a breath of fresh air. I excused myself and walked outside in the darkness. I had stepped only a few paces into the garden when I heard a voice calling my name.

I was startled, for I instantly recognized the voice of my father Gerald Stewart, who was at that time vacationing in Greece with my mother. I turned around and there he was, all six-feet-three of him, his beautiful gray hair disarrayed by the gentle April wind. I spoke to him but he stood silent for a brief moment and then vanished. Needless to say, when I rejoined the card party I looked as if I had seen a ghost.

Due to the delay in mail it was nearly four weeks before I had a letter from Mother explaining that Dad suddenly had become ill and had died on the hospital operating table at 2:30 in the afternoon on April 17, 1925. With the difference in time between Greece and Denver his death had occurred at about nine in the evening Denver time or almost exactly when I saw his ghost in the garden. — *Denver, Colo.*

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ANOTHER LOOK AT HOLZER

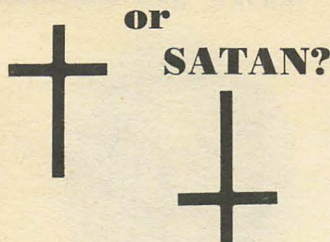
NOT ALL of Hans Holzer's many books of recent years have been reviewed in FATE. The major reason is that after the publication of not-terribly-favorable comments in my July 1969 column Mr. Holzer has discouraged his publishers from sending review copies to FATE. But every so often we receive a review copy nonetheless. This was true of Holzer's latest, *The Truth About ESP* (Doubleday & Co., Garden City, N.Y., 1974, 174 pages, \$5.95). Thus I am given an opportunity to reexamine Mr. Holzer's literary efforts to see if five years have brought any changes. Alas, no.

A rough analysis of the volume yields about 70 percent accurate if overly general and unoriginal discussion, about 25 percent opinion presented as established fact and the residue outright error. I fail to understand why Doubleday did not have the manuscript checked by a knowledgeable authority. Then at least we might have been spared such boners as the misspelling of Professor Hyslop's name, the claim that Palladino never was apprehended in fraud and the credit to J.

B. Rhine for coining the term "parapsychology." And how could a professor of parapsychology confuse the term psi (invariably spelled with caps as if it were an abbreviation) with psychokinesis?

Such factual errors, however, are minor compared to some of his incredible statements. On page 47, for example, we read: "Telepathic thoughts or images are transferred from one mind to the other. The message is encoded, sent through space at great speed, received by the mind of the recipient, decoded, and brought to consciousness. The entire process is almost simultaneous, although some time does elapse. Since we are dealing here with tiny amounts of electromagnetic energies, actually transmitted through space and thus traveling from one person to another, some 'time' must of necessity elapse." I thought only a few die-hard Soviet physicists still believe that ESP is electromagnetic in basis but it seems I am mistaken. And what evidence does Holzer have that telepathy is "coded" and then "decoded" or even that it is "sent

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through space" like a radio signal? (First-rate researchers from Eleanor Sidgwick to Louisa Rhine have disputed this radio transmission analogy.)

"AUTHORITIES" AND AUTHORITIES

HOLZER COMMENTS at one point, "Those who sincerely seek information in this field should question the credentials of those who give answers; well-known names are always preferable to names one has never heard before. Researchers with academic credentials or affiliations are more likely to be trusted than those who offer merely paper doctorates fresh from the printing press." While I buy his argument only with strong reservations—and I disagree with the author as to which group he himself belongs in—I find it strange that he so often invokes the findings of researchers of whom I never have heard. Somehow I never have run across such famous parapsychologists as Robert Jeffries of the University of Bridgeport, Frank Anderson of Anderson Laboratories of Brookline, Mass., Harry E. Stockman of Sercolab in Arlington, Mass., (nor for that matter have I heard of the "amazing breakthrough by Georgia State University" Dr. Stockman alludes to) or R. K. Golka of Lanston Monotype Company in Philadelphia, Pa. These men may have done some very interesting research but I've never seen it in print. And how can Holzer omit so many truly significant researchers from his discussions? He covers the whole range of psychic phenomena—astral projection, mediumship, spontaneous cases, physical phenomena, automatisms, etc., etc.—and his discussion typically is limited to stories sent him by correspondents, totally omitting mention of what scientific investigations have been done. I guess we are supposed to accept everything on the word of the distinguished professor

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As an antidote to Holzerism the reader can do worse than look into the Parapsychological Association's most recent proceedings volume, published under the title *Research in Parapsychology 1972* (Scarecrow Press, Metuchen, N. J., 1973, 249 pages, \$6.50). A great deal of parapsychological research is hardly exciting enough to intrigue the general reader but I feel that editors W. G. Roll and R. L. and J. D. Morris have made a real effort to convert technical language and statistical analysis into readable English. Some complicated quantitative experiments cannot escape sounding dull—I suspect even the experimenters found them dull—but other reports should interest anyone with some familiarity with the basic problems in psychic investigations.

SOCIETY, SURVIVAL AND SKEPTICISM

THE WIDE range of subjects discussed demonstrates how far modern parapsychology has diverged from card and dice experiments. Psychokinesis (PK) receives considerable attention but in addition to throwing dice subjects try to affect random-number generators, yeast plants, enzymes, rolling steel balls, thermometers and grass seeds. Related papers discuss quantum theory as applied to PK and three different poltergeist cases. Other papers deal with ESP during dreams, out-of-body experiences and psychotic states. There are even two reports under the category "Historical Studies."

Three symposia included on the program at the Edinburgh, Scotland, convention (the source of all the material in the volume) are of special interest. A brief one discusses possible use of space vehicles for long-distance experiments. A much longer symposium includes 10 papers by prominent parapsycholo-

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gists discussing "Psi, Science and Society." The researchers grapple with the problem of why science and society both remain skeptical about parapsychology and discuss what might be done to correct the situation. An equally fascinating symposium deals with the survival question. Many readers will find these last two symposia alone are worth the price of the volume. For dessert, so to speak, John Beloff's presidential address takes issue with some common assumptions in parapsychology while Arthur Koestler's banquet address tries to relate parapsychology to modern nuclear physics. Anyone who thinks parapsychology is limited to card-guessing experiments is advised to read this comprehensive view of what is going on today.

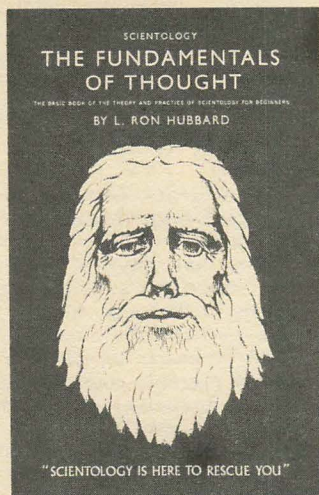
OTHER REVIEWS

APPARITIONS AND SURVIVAL OF DEATH by Raymond Bayless, University Books, Secaucus, N.J., 1973, 206 pages, \$7.95.

I approached Mr. Bayless' book from a skeptic's viewpoint. Although I am not convinced of survival I welcome Bayless' account as food for thought. He ably presents both the historical "sightings" of apparitions and the theories of Hornell Hart and Robert Crookall. Both these researchers consider apparitions the strongest evidence for survival we have despite different approaches.

Mr. Bayless attacks parapsychology: "Today the entire field of psychism is at an extremely low ebb. . . . I submit that until objective psychical phenomena are studied and not merely *inferred* via statistics, parapsychology will continue to remain hopelessly becalmed and regressive." While I agree with him to this point, I part company when he adds, "The burden of proof no longer rests on the shoulders of those who insist that survival of death is

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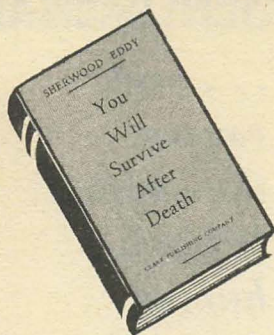
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verified by all present evidence." I myself have seen an apparition but I don't think my seeing "it" proves anything except the fact that I saw it. In my opinion ardent believers in survival are akin to Dr. Schmeidler's sheep (believers in ESP). They believe they see apparitions and because they see, they believe. This circular argument is highly tenuous. The unanswered questions about survival (if indeed it occurs) are these: What is it that survives? The soul? The ego? The id? (If the id, this might explain animal apparitions.)

The evidence from apparitions is significant even if some cases are of questionable validity. I agree with Bayless that physical mediums deserve study; it's a shame there don't appear to be any today. If there were, perhaps the survival question would be easier to solve. While Mr. Bayless presents considerable insight he fails to delve into psychological aspects of the problem. I find myself agreeing with C. G. Jung's statement in *Memories, Dreams and Reflections*: "Parapsychology holds it to be a scientifically valid proof of an afterlife that the dead manifest themselves—either as ghosts or through a medium—and communicate things which they alone could possibly know. But even though there do exist such well-documented cases, the question remains whether the ghost or the voice is identical with the dead person or is a psychic projection, and whether the things said really derive from the deceased or from knowledge which may be present in the unconscious." — Paul Dimmitt.

THE COSMIC CONNECTION by Carl Sagan, Doubleday Anchor Press, Garden City, N.Y., 1973, 274 pages, \$7.95.

Astronomer Carl Sagan states that this book is "carefully structured"

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but I suspect many readers will prefer to browse among the self-contained chapters rather than read it straight through from preface to index. The Cornell exobiologist is best known as the originator of the "message" plaque on Pioneer 10 and *The Cosmic Connection* reflects his belief that man's destiny lies in the stars.

For the first two-thirds of the book he draws upon the latest information from our space programs to present a portrait of the solar system and beyond. He ends with his specialty, the possibilities of life elsewhere in the universe. Along the way he talks about UFOs and the evidence for ancient astronauts. The latter subject he discounts, stating that von Däniken and his followers are "stodgy in their unimaginativeness... the expectation that extraterrestrial astronauts would look precisely like American or Soviet astronauts, down to their space suits and eyeballs, is probably less credible than the idea of a visitation itself." And what about those strange archaeological artifacts, Dr. Sagan? "These artifacts are... psychological projective tests. People can see in them what they wish. But to a person with an even mildly skeptical mind, the evidence is unconvincing," he writes.

So much for ancient astronauts. What of UFOs in the present? Sagan is equally skeptical and trots out some impressive math to demonstrate that if UFOs were visiting earth at the rate they are being reported (and if they were also visiting a number of other star systems), these fleets of UFOs would require more metals and plastics than exist in the known universe. The math and logic are impressive — until you recall another astronomer 75 years ago who proved heavier-than-air flight equally impossible.

Despite Sagan's skepticism his book is must reading for Fortean. One cannot make a reasoned judgment



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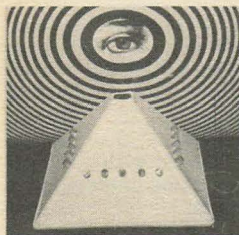
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ment on the oddities of this world and the universe beyond it by reading only what suits one's own biases. Sagan has a wealth of information here, well organized and well presented. I urge you to read the book — and von Däniken and Keyhoe and Velikovsky and Charles Fort — then decide for yourself what you believe. — *George W. Earley.*

SASQUATCH by Don Hunter with Rene Dahinden, McClelland & Stewart, Ltd., Toronto, Ontario, Canada, 1973, 192 pages, \$7.95.

One of the best volumes to appear on the subject of Bigfoot or Sasquatch, this book is devoted largely to the 20 years' research by Rene Dahinden, a Swiss-born Canadian. Hunter states that Dahinden "has collected more data and scrutinized it more thoroughly than any of the other handful of persistent Sasquatch seekers." Particularly intriguing is Dahinden's firsthand account of the comedy of errors that ensued when the finding of huge footprints in northern California in 1958 touched off a flurry of publicity and inspired millionaire Tom Slick to finance an expedition to search for Bigfoot.

Hunter retells several of the "classic" Sasquatch stories but also comes up with some interesting new accounts. Among these reports are several sightings of creatures that don't fit the usual descriptions and Hunter suggests the possibility of human/Sasquatch hybrids. He also tackles the much-debated question of sufficient food for such large creatures and quotes a Canadian naturalist who points out the abundance of food available in forested areas, particularly for omnivores.

Sasquatch is written in an entertaining style and contains a good selection of photographs. I find it a welcome addition to the Bigfoot literature. — *Lucius Farish.*

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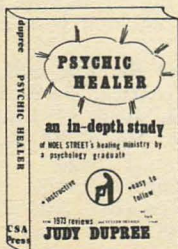
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WITCHCRAFT, MYSTICISM AND MAGIC
IN THE BLACK WORLD by James Haskins, Doubleday & Co., Garden City, N.Y., 1974, 156 pages, \$4.50.

Interest in the various occult practices and traditions originating in Africa and imported with slavery to Brazil, Haiti, Cuba, Puerto Rico and black communities in this country appears to be increasing. Haskins' book is a good introduction to West African religion as it came to the western hemisphere. A teacher and author of other volumes on black culture, Haskins claims black people are not so caught up in the new wave of popular occultism sweeping the nation because witchcraft and magic always have been part of their lives.

This well-written book will be valuable for readers unfamiliar with the subject but those persons already conversant with the African-derived religions will spot material lifted from previously published books. Thus while it is interesting and informative for the novice, the book does have some of the overtones of a college term paper.

His discussion of West African religious practices, while good, leaves out the interesting, colorful mythology of the Yoruba people so important in the religious lives of the slaves and their descendants. His writing on the syncretism of the African gods with Roman Catholic saints is more comprehensive although he does not tell us why particular gods were equated with certain saints.

Except for the Batuque cult, Haskins omits the African-derived religions in Brazil, such as Umbanda and Candomblé. He omits Santeria also. He gives most space to voodoo (*Voudon*), perhaps the most significant faith derived from Africa. Voodoo, both Haitian and American, is described from religious and magical viewpoints, with special attention to

New Orleans voodoo queen Marie Laveau.

Haskins does present a clearer picture of the affinity between Protestantism and the African religions than do most other books. While Catholicism offers a selection of saints who can be equated with the African gods, he points out that Protestants offer a more flexible theology with a less-defined ritual, allowing for ritual dancing and purification by water.

Haskins stresses that in African tradition neither absolute good nor absolute evil exists. Thus while Christians would compare the trickster god (Legba) with the devil, Africans would consider the devil merely a trickster god, causing chagrin to missionaries. Nevertheless from an occult viewpoint and also in the light of Jungian psychology, the African concept is a valid and sophisticated one.

From this good introduction to a fascinating subject, the reader can progress to more comprehensive accounts. — Donna Cole Schultz.

DIABOLICAL POSSESSION AND EXORCISM by the Rev. John J. Nicola, Tan Books, Rockford, Ill., 1974, 172 pages, \$5.95.

EXORCISM: FACT NOT FICTION edited by Martin Ebon, Signet Books, New York, N.Y., 1974, 275 pages, \$1.25 (paperback).

The exorcism boom is now fully upon us and somewhat surprisingly, some fine scholarship is being applied to this usually neglected subject. These two books are undoubtedly the best of the current crop. I find it particularly suitable to review them together since they complement each other. Father Nicola takes the traditional Roman Catholic approach while Martin Ebon presents a number of views ranging from psychotherapy to Muslim and Chinese exorcism rites.

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Ebon's adeptness at ferreting out articles for his anthologies has been noted before. But this I believe is his finest collection to date. He clearly demonstrates his thorough knowledge of psychiatry as well as the esoteric. I particularly noted his inclusion of writings by French psychiatrist Pierre Janet and the ASPR's Walter Franklin Prince, both worthy of renewed attention.

Although this is Father Nicola's first book, he certainly is no stranger to the field. As one of his high school Latin students 10 years ago I enjoyed his personal accounts of the diabolic. This beautifully written book relates the investigations of a priest who knows the difference between the supernatural and the paranormal. He clearly dispels the stereotype of the close-minded denominational fanatic. He is an expert on stage magic and also has cooperated with Dr. Rhine on a number of experiments. His greatest fame lies in that he was technical advisor to the movie "The Exorcist."

Only through such scholarship as is shown in these two books can we hope to make headway into the tangled subject of possession and exorcism. — *Richard T. Crowe.*

LIFE IS FOREVER by Susy Smith, G. P. Putnam's Sons, New York, N.Y., 1974, 256 pages, \$7.95.

Susy Smith's latest book surveys nearly all kinds of psychic phenomena that imply survival of bodily death — out-of-body experiences, apparitions, deathbed visions, mediumistic communications, Ouija and automatic writing, possession, book tests, cross-correspondences, direct voice and paranormal tape-recorded voices. Except for claimed memories of former incarnations she provides a good introduction to all the evidence for survival, written in the capable and interesting fashion one

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has come to expect from her.

A survey, no matter how good, cannot be as convincing of course as greater exposure to the most appealing kinds of evidence. The reader should accept the present volume as a quick panoramic view and extend his reading if he is to develop a firm conviction regarding survival. The psychic evidence, in my opinion, justifies such a belief. This worthwhile volume should start the reader on his way. He could profitably continue with Susy Smith's earlier *The Enigma of Out-of-Body Travel*.

One quibble I would raise is Miss Smith's devaluation of the case of dying Daisy Dryden, aged 10, and her extensive deathbed visions. While admittedly the observers were emotionally involved, the case has powerful impact if accepted as valid and I tend to find it plausible. — *Harold Steinour*.

THE MEDIUM, THE MYSTIC AND THE PHYSICIST by Lawrence LeShan, Viking Press, New York, N.Y., 1974, 299 pages, \$8.95.

Ever since I first read Dr. LeShan's monograph *Toward A General Theory of the Paranormal* four years ago, I have felt that he has far outdistanced other parapsychologists in originality, daring, profundity and fruitfulness of theoretical constructs. This new volume builds on the monograph but goes much further, reveals a new depth of understanding, discusses intriguing suggestions as to the nature of consciousness and probes ever higher into the nature of man and his universe.

LeShan contrasts the characteristics and modes of operating of individual realities perceived and utilized by ordinary men and by clairvoyants, mystics and theoretical physicists. He then relates in moving

prose his personal encounter with a third and even more shattering reality, the transpsychical. To attempt a summary would do grave injustice to his remarkably cogent and eloquent treatment. One senses that here is a scientist who, in following what he terms the "beautiful methods" of science, has found it necessary to transcend them and has had the courage to do so.

LeShan appends excellent articles on the bearing of field theory to survival of death, why scientists reject the paranormal and a fascinating quiz in which one tries to determine whether 60 quotations about reality are by a mystic or a physicist.

While LeShan shares some similarities in views and conclusions with others who have attempted theoretical syntheses of psi, physics and mysticism (such as Raynor Johnson and G. N. M. Tyrrell) I find LeShan's theories original and stimulating. This book will inspire and encourage serious students to understand themselves and the universe. Not intended for the dilettante, the volume requires careful reading, pondering and underlining, yet is written in an engrossing and captivating style. My own copy is already well worn, for LeShan is a hearty and challenging companion on the spiritual quest. I can think of no current work of greater significance. — Robert H. Ashby.

ALSO NOTABLE

HEALING AND CHRISTIANITY by Morton T. Kelsey, Harper & Row, New York, N.Y., 1973, 398 pages, \$8.95.

Notre Dame professor presents the first comprehensive history of sacramental healing in the Christian church from biblical times to the present.

UNIVERSALISM TO UNITE MALE AND FEMALE by Richard Lanham, Universalism 1st, P.O. Box 13132, Wichita, Kans. 67213, 1973, 55 pages, \$10.00 (paperback).

Workbook accompanying author's course in positive attitude response is available separately.



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EARTH WATCH by Jean and Daniel Shepard, Doubleday & Co., New York, N.Y., 1973, 238 pages, \$8.95.

Authors recount tales of earth upheavals and odd animal behavior from the files of the Center for Short-Lived Phenomena in Cambridge, Mass.

THE FREE MIND by Robert Powell, The Julian Press, New York, N.Y., 1973, 175 pages, \$6.00.

Author considers Zen, Krishnamurti, yoga and other metaphysical systems on his "inward path to liberation."

THE HIDDEN WISDOM OF THE BIBLE, VOLUME III, by Geoffrey Hodson, Quest Books, Wheaton, Ill., 1974, 345 pages, \$2.75 (paperback).

Noted Theosophist examines symbology and allegory in the Book of Genesis.

THE GUIDE TO HOROSCOPE INTERPRETATION by Marc Edmund Jones, Quest Books, Wheaton, Ill., 1974, 195 pages, \$2.45 (paperback).

Well-known astrologer explains his "whole view" method of interpreting natal charts.

THE SIXTH SENSE OF ANIMALS by Maurice Burton, Ballantine Books, New York, N.Y., 1974, 244 pages, \$1.65 (paperback).

Naturalist discusses unusual abilities in animals to sense direction, heat and cold and the passage of time.

TOTAL MAN by Stan Gooch, Ballantine Books, New York, N.Y., 1974, 496 pages, \$1.95 (paperback).

Author traces the nature of consciousness during evolution and in modern society.

DRAWN FROM THE EAST-WEST WISDOM by Kenneth K. Buzby, Dorrance & Co., Philadelphia, Pa., 1973, 74 pages, \$3.95.

Generously-illustrated collection of aphorisms and essays explores the nature of the universe and man's attempt to understand it.

SUFI STUDIES: EAST AND WEST edited by L. F. Rushbrook Williams, E. P. Dutton, New York, N.Y., 1973, 260 pages, \$10.00.

Twenty-four authors contribute articles on Sufi mysticism in honor of fellow-scholar Idries Shah.

THE VISION by David Wilkerson, Pyramid Books, New York, N.Y., 1974, 143 pages, \$1.50 (paperback).

Author of the best-selling *The Cross and the Switchblade* presents his apocalyptic vision of the end of the century.

INTEGRAL YOGA by Haridas Chaudhuri, Quest Books, Wheaton, Ill., 1974, 160 pages, \$2.25 (paperback).

Philosophy professor summarizes the yoga philosophy of Sri Aurobindo.

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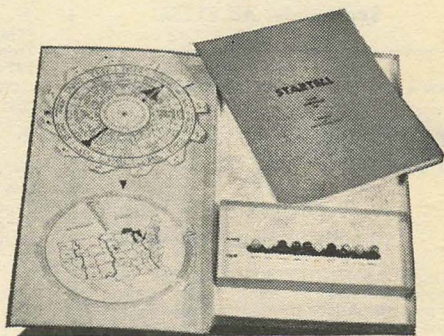
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VOODOO SECRETS FROM A TO Z by Robert Pe'ton, A. S. Barnes and Co., Cranbury, N.J., 1973, 138 pages, \$6.95.

Illustrated glossary defines voodoo terminology and gives brief biographies of noted practitioners.

PSYCHIC POWER: HOW TO DEVELOP YOUR ESP by Richard DeA'Morelli, Books for Better Living, 21322 Lassen St., Chatsworth, Calif. 91311, 1973, 160 pages, \$1.25 (paperback).

Author presents a "step-by-step, easy-to-follow program" for developing one's psychic abilities.

NUMEROLOGY MADE PLAIN by Ariel Yvon Taylor, Newcastle Publishing Co., Hollywood, Calif., 1973, 147 pages, \$2.45 (paperback).

Author explains how the "Law of Vibration" affects your life and gives the numerical values for over 1,500 common names.

I CHING: A NEW INTERPRETATION FOR MODERN TIMES by Sam Reifler, Bantam Books, New York, N.Y., 1974, 279 pages, \$1.50 (paperback).

Ancient Chinese oracle appears in a new translation "that speaks more clearly to our present needs."

TEMPLE OF THE STARS by Brinsley lePoe'r Trench, Ballantine Books, New York, N.Y., 1974, 223 pages, \$1.50 (paperback).

Author's survey of possible extraterrestrial contacts in antiquity first appeared in 1962 under the title *Men Among Mankind*.

SUCCESSFULLY YOURS by Stephen A. Brennan, Human Resources Development Unlimited, P.O. Box 878, Coral Gables, Fla. 33134, 1974, 159 pages, \$7.95.

Business executive explains how to apply "practical and time-tested techniques for achieving personal success in every human activity."

THE ASTROLOGY OF GENIUS by Roy Tate, Evolutionary Publications, P.O. Box 516, Miami, Fla. 33138, 1973, 144 pages (price not stated; paperback).

Author examines sun signs for every winner of the Nobel prizes through 1972.

THE SACRED MUSHROOM by Andrija Puharich, Doubleday Anchor Books, Garden City, N.Y., 1974, 220 pages, \$2.95 (paperback).

Paperback reprints author's classic study of the effects of *Amanita muscaria*.

WHO NEEDS WINGS? by Belle Brand, Power Publications, 7582 Lee Dr., Buena Park, Calif. 90620, 1974, 174 pages, \$3.00 (paperback).

Author presents Volume Two of her extensive experiences with astral projection.

Report FROM THE Readers

GETTING THE FACTS . . .

In Susy Smith's new book, *Life is Forever*, the following statement appears: "We can only be grateful to the publishers of FATE for consistently requiring notarized affidavits of authenticity, plus corroborative documentation, from those whose stories they run in their columns."

Is Miss Smith correct in this statement? — *Harold H. Steinour, Oceanside, Calif.*

Notarized affidavits are required to substantiate all personal subjective experiences published as stories or in our departments headed "True Mystic Experiences" and "My Proof of Survival" and for any other type of story which cannot be documented or otherwise verified. Factual names, dates and places are always required for articles and stories published in FATE. — The Editors.

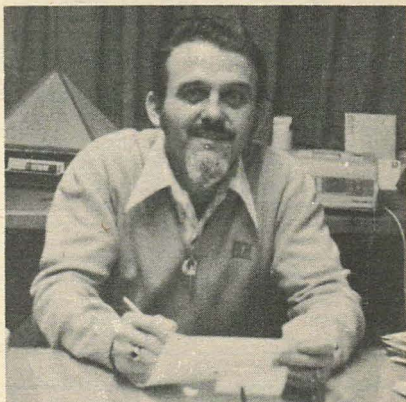
A FRIEND I HAD NOT MET

In "Report from the Readers" (November 1973 FATE) Lois Lee of Palo Alto, Calif., wonders if anyone else has had the experience she had: mutual recognition between two people who have never met. This has happened to me.

In 1936 and 1937 my husband was a warrant officer in the navy and we were stationed in Chefoo, China. One

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evening he brought home to dinner a
man who had just arrived from the
States. When he began to introduce
us I exclaimed, "But I know Mr.
Weaver," and Mr. Weaver said,
"Why, yes, your wife and I are old
friends."

Over dinner we tried to recall
when and where we had known each
other — only to find to our chagrin
and puzzlement that we never had
been in the same place at any
time. — Vera Qualls, Eugene, Ore.

CHARMING, IF TRUE

The little item in your May 1974
issue titled "The Cat and the Bud-
dha" by Joan M. Barnett is a charm-
ing story — but is it true?

Isn't there a tiger in the Oriental
zodiac or calendar? If a tiger isn't a
cat I'd like to know what it is.

To say the Asian people do not
recognize the feline in their zodiac
stretches credulity. — Carolyn C.
Johnson, Baltimore, Md.

TERROR OF THE CENTURY

I liked J. Gordon Melton's excel-
lent article, "Comet Kohoutek, Fizzle
of the Century" (May 1974 FATE),
but why didn't he mention Halley's
comet, the real terror of the cen-
tury? People had reason to fear
Halley's comet because it passed
close to the earth.

I was living in Blackwell, Okla., in
1910 and was nearly eight years old
when I saw the comet. It was so
close that it appeared to be about half
the diameter of the sun at noon. I
saw the comet in the west at a point
about halfway between the horizon
and the zenith. One edge of its tri-
angular tail crossed the horizon
directly north of me while the other
edge was on the horizon directly
south. Stars were plainly visible
through its tail.

At first, when people feared the
comet would collide with earth,
nightly prayer meetings were held.

Later, after astronomers announced the earth would pass through the gaseous tail, everyone continued to pray that we would not be asphyxiated. We passed through the tail but of course at that point it was not visible—and we were not asphyxiated.

About a year ago I wrote to the Hayden Planetarium in New York City giving them a description of Halley's comet as I saw it. An astronomer named Dr. Chartrand answered my letter saying that in 1910 Halley's comet did indeed pass so close that the earth went through its tail. He added that when it reappears in 1986 it will be so distant it will be barely visible. — *Maurice Wayne Sherry, Tulsa, Okla.*

* * *

Regarding Comet Kohoutek, not only the churches and the psychics were wrong but also the elite of the world of physics and astronomy. Prominent physicists and astronomers prophesied that the comet would put on a spectacular show. — *J. C. Fluhr, Quinby, Va.*

HEALING — PRO AND CON

When I read "The Healing Hands of Miriam Garabrant" by Marvin Grosswirth (March 1974 FATE) I decided to write her about our problem—and it is no small problem. Our son was stricken with schizophrenia in 1966 when he was 20 years old. Since then he has been in and out of at least 10 hospitals and has had various kinds of treatment including psychiatry, megavitamins and shock therapy.

He left home and simply disappeared in late 1973. Having no word from him I didn't know if he were dead or alive. I wrote to Mrs. Garabrant asking her just to try—I could hardly blame her if there were no results in such a discouraging case. We talked on the phone too and I sensed her wonderful optimism.

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In 10 days I was able to call her to say that our son had telephoned and indeed was on his way home from about 1,000 miles away. Now that he is here my husband and I feel that his condition is almost too good to be true. He is better than he has ever been in the eight years since he first got sick!

I thank God every day for all the good forces that have been working for us. Thank you for the feature story on Miriam Garabrant — without it I could not have known about this wonderful power. Her response was immediate, compassionate and effective. She has told me that she expects our son to be completely normal by August. I feel I am emerging from a horrible nightmare and once more it is good to be alive. — M. G., Seattle, Wash.

* * *

The letter from "R. G." of Trenton, N. J., titled "The High Cost of Healing" concerning Miriam Garabrant (May 1974 FATE) burned me up.

I've been down for five years and for three of them had to be fed and bathed like a baby. No doctor ever has told me a thing and believe me, I've seen plenty of them. I couldn't sleep more than 30 minutes at a time and many a night I didn't sleep that long.

I obtained Miriam Garabrant's phone number and called her. She told me that in four hours my weakness would be gone. Believe me, I watched the clock. In two hours I began to feel better. I now sleep like a log and if I am awakened during the night I go right back to sleep. I am not well by any means but on the road to recovery.

I am so thankful to God for a person like Miriam and her healing prayer that I sent her a small donation and some oranges and other Florida fruit and I'm planning to send her another gift. I believe to get

something from God we may have to sacrifice but whatever we can give will be returned in more ways than one.

I hope you will print this letter in Miriam's behalf. We need many more persons like her. — E. W., Winter Garden, Fla.

* * *

The letter from "R. G." criticizing Miriam Garabrant is unfounded.

Several months ago I was told that I had a tumor in my neck that had to be operated on immediately. I sought for a healer but discovered there are very few practicing in my part of the country. I was just about to give up hope when I learned of Miriam Garabrant.

I got in touch with her and although it was too late to avoid the surgery she did reduce the tumor considerably. When it was removed it was found to be benign, as she had predicted.

Since my illness I have gotten to know Miriam Garabrant well and I consider her a trusted friend. I have visited her modest home in New Jersey. Her working uniform is an old pair of dungarees and an old shirt. Because of the many requests for healing brought about by the FATE article it has been necessary for her to quit her job as a swimming instructor (a job which incidentally was her only source of income to support herself and her two daughters) to devote herself totally to those who need her help. Because of this and because she is not supported by any organization it has been necessary for her to ask a fee from those who could afford it. However, she has performed many healings for people who were desperately ill and unable to pay.

We do not expect a doctor, a lawyer, a dentist, a teacher or minister or anyone who performs a service to work for nothing. Why should a healer be different?

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There may be persons who call themselves healers and take advantage of those they claim to help. But I imagine they soon lose their healing powers — if they really had any to begin with.

Miriam is not one of these phonies. She is a healer because she loves people and wants to help as many as she can. I believe if it were possible for her to carry on her work without charging a fee she would be overjoyed. I can certainly testify that her healing skills are genuine. — E. W., New York, N. Y.

* * *

The Very Rev. Harold Plume is indeed a remarkable person. I have met him and his wife Bertha through the good offices of Russ and Dorothy Oldham mentioned in your article "Harold Plume and His Team of Spirit Doctors" (May 1974 FATE).

I had suffered from a mysterious condition that caused me to black out at intervals and thus prevented me from working. Russ Oldham took me to the Reverend Plume for a treatment in late 1970. After that one treatment, in December of 1970 and January 1971 I underwent tests and the doctor found my condition had been alleviated.

I can attest to the Reverend Plume's wholehearted dedication to helping those who come to him. — Kenneth S. White, San Jose, Calif.

* * *

I wish to extend our services to FATE readers seeking healing. We are a metaphysical church, chartered by the Universal Church of the Master in San Jose, Calif. We practice healing in our regular Sunday services and also do absent healing — without charge. Those who wish to make a donation may do so but it is not required or requested. Many persons claim they have been helped by our healers and we praise God for letting us be open channels for Him.

We welcome all who wish to worship the Father and Christ but have been disappointed or disillusioned when they tried to drink at other fountains. Anyone who needs help with any problem, including healing, is free to write to us. We ask that you enclose a stamped self-addressed envelope and we will gladly help. — *The Rev. Mary Kirk, P. O. Box 505, Elk Grove, Calif. 95624.*

* * *

It makes me very sad to see how the sick fall victim to these so-called healers who say they can help people. They should be haled into court for trying to make a fast buck from the ill who are searching for cures.

There may be a few persons who have the healing gift but they don't advertise or charge for their services or ask for a "love offering." Jesus didn't charge for His services.

The Bible states plainly, "Ask and you shall receive." I myself have had miracles performed by God by asking and believing. God knows our every need.

I would say to people seeking help: stop believing all you read about these fake healers. They are only interested in money. Take it from me: have faith, ask God to heal you. Try it. You'll be surprised at the results when you let God and Jesus into your life. — *Lou Steele, Franklin, Ohio.*

UNIMPRESSIVE EVIDENCE

Your author Joseph Chalmers seems impressed with the "striking evidence" he presents for Kalvin Widener's life in ancient Egypt (April 1974 FATE). However, as a student of Egyptology and teacher of the ancient Egyptian language I wish to venture several observations on Widener's use of ancient Egyptian and his writing of hieroglyphs.

(1) *Ausar, Auset and Tehuti*, as the author states, are given by Wallis

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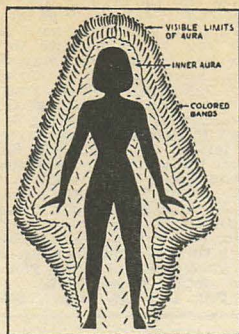


Diagram of normal aura based on
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Budge and are typical of his outmoded system of transliteration. The names of cities pronounced by Widener are also transcriptions and suggested vocalizations known to any student or anyone conversant with the literature.

(2) Widener's hieroglyphs, while attractive, are obviously a modern, not ancient, handwriting. The difference between Widener's script and the hieroglyphs as formed by ancient Egyptian scribes are apparent if one compares numerous published papyri, hieroglyphic graffiti, texts written in ink on walls preliminary to carving, etc. (Incidentally, I find it incredible that an Egyptological student could regard this script as "better than any 20th-Century expert's." Apparently Robert Michaels, the student whom Challmes quotes, has not seen the wealth of beautifully-executed autographed editions of texts. As a matter of fact, I have students who write at least as nicely!)

(3) In terms of content the hieroglyphic sample of Widener's writing does not presuppose exhaustive knowledge of ancient Egypt, let alone a life there. It is a collection of royal names, titles, standard honorific epithets and simple phrases which could be culled from elementary reference books or, as in the case of the cartouche "Kallikrates" (the second cartouche on the last line), devised by anyone with even meager knowledge of hieroglyphs. In the first two lines, where connected sentences are attempted, the syntax suffers. There is a dangling preposition at the end of line one which does not connect with line two. In the remaining four lines no attempt has been made to connect isolated formulas and phrases into sentences or narration. I would draw attention to the standard date-heading in lines three and four specifying "Regnal
(Continued on page 159)

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REPORT FROM THE READERS (Continued from page 148)

year 1, month 1, day 2 under the Majesty of the Horus Life-of-Births, the Two Ladies Life-of-Births, the Golden Horus Life-of-Births." These are the first three royal names of Sesostri I of the 12th Dynasty! (Cf. Sir Alan Gardiner, *Egyptian Grammar*, page 71). Moreover, the first figure in the first cartouche on the last line looks like an editor's restoration bracket misinterpreted as a hieroglyph.

The material in Mr. Challmes' article points to the conclusion that Widener's actual command of the ancient Egyptian language is minimal and that his pronunciations are modern transcriptions widely available in published literature. I'm not impressed. I hope that his attainments in the other languages named are more solid. — Edmund S. Meltzer, Department of Near Eastern Studies, University of Toronto, Toronto, Ont., Canada.

THE SILENT ASTRONAUTS

Stuart G. Nixon has done an excellent job in the article "Have Our Astronauts Seen UFOs?" (June 1974 FATE) although he left out many of our astronauts' and our X-15 pilots'

UFO sightings, not to mention the Russian cosmonauts' encounters.

I recently appeared on a TV program with astronaut Jim Irwin and Wayne Christianson, University of North Carolina astronomy professor. I was able to question Irwin about the astronauts' sightings and strangely, he said he was not familiar with those seen and photographed by 26 fellow-astronauts.

I believe I have an explanation for the astronauts' reluctance to talk about their sightings. For years our government has been cutting back on funding for the NASA space missions and at the same time saying, "UFOs don't exist." In the face of the cutbacks a reluctance to go against the official line concerning UFOs is understandable. "Don't bite the hand that feeds you," must be the unofficial policy of NASA officials and the astronauts. But more important, astronaut Irwin reminded me that the astronauts who were formerly test pilots in the military branches still are subject to military regulations although working for the civilian space agency.

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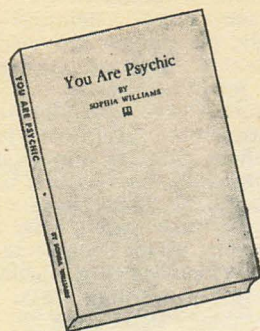
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At this point I asked Irwin if he was aware of the former Air Force Regulation 200-2, the new 1972 Defense Department regulations and procedures on UFOs and the Joint Army-Navy-Air Force (JANAP) Publication 146-E. The latter was developed by the CIA and the air force in 1953 and it is currently still in effect. Irwin denied knowledge of such regulations and remained silent for most of the rest of the program.

JANAP 146-E provides for a sentence of 10 years in prison, a \$10,000 fine and an automatic court-martial for anyone in the military service who reveals these "vital intelligence sightings" to the public.

These reasons, to my way of thinking, account for the astronauts' silence regarding UFOs. However, I believe that our government is on the verge of changing its policies in view of the growing military concern and worldwide scientific interest in the UFO enigma. Truth may then see the light of day, especially now that 51 percent of the public have accepted UFOs as real and 15 million Americans now claim they have seen them, according to the December 1973 Gallup Poll findings. — *George D. Fawcett, Mount Airy, N. C.*

JESUS, THE EXORCIST

In the article in your April 1974 issue, "Was Jesus an Exorcist?", Martin Ebon cites the case of the Phoenician woman who begged Jesus to drive the possessing demons out of her daughter. Jesus, according to the Bible Mr. Ebon quotes, replied: "Let the children be satisfied first; it is not fair to take the children's bread and throw it to the dogs."

When the woman answered, "Sir, even the dogs under the table eat the children's scraps," Jesus said, "For saying that, you may go home content; the unclean spirit is gone out of your daughter."

Two pages later Mr. Ebon writes,

"When He addressed the distraught Phoenician woman in Tyre who asked Him to drive the devil from her daughter, Jesus objected to her throwing bread to the dogs. This may have been a reference to the belief that demons hid in food remnants."

That Jesus did not subscribe to that then-current belief is shown in *John 6:12* (Moffat Bible): "And when they were satisfied, he said to the disciples, 'Gather up the pieces left over, so that nothing may be wasted.'"

The true explanation of Jesus' remark to the Phoenician woman is that He was implying that His teaching and healing were for the Jews only, not for Gentiles. Jesus' belief in the exclusivity of his mission is clear in His other statements in the Bible. This clarifies the Phoenician woman's answer and how it won for her the healing of her daughter. In light of Mr. Ebon's inference as to Jesus' meaning the woman's answer is incomprehensible and leaves it a mystery as to why Jesus changed His mind and healed the daughter.

And would the mother have fed the dogs except from a surplus left over after the children had eaten? — *Jo Filardo, New York, N. Y.*

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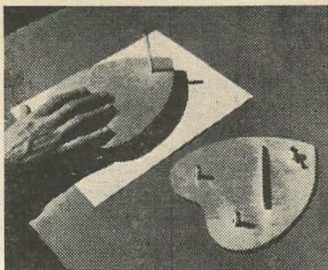
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