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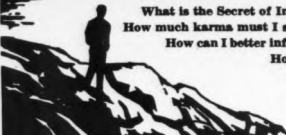
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I See by the Papers

QUOTE OF THE MONTH

One would imagine, in this day of widespread enlightenment and education, that it would be unnecessary to debunk beliefs based on magic and superstition. Yet, acceptance of astrology pervades modern society. We are especially disturbed by the continued uncritical dissemination of astrological charts, forecasts, and horoscopes by the media and by otherwise reputable newspapers, magazines, and book publishers. This can only contribute to the growth of irrationalism and obscurantism. We believe that the time has come to challenge directly, and forcefully, the pretentious claims of astrological charlatans.

It should be apparent that those individuals who continue to have faith in astrology do so in spite of the fact that there is no verified scientific basis for their beliefs, and indeed that there is strong evidence to the contrary.

—From a statement written by
Dr. Bart J. Bok and signed by
186 leading scientists

THE WORLD of astrology came under attack in Sep-



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tember with widespread dissemination of a statement against astrology which was signed by 186 leading scientists including 18 Nobel laureates. The statement was prepared by Dr. Bart J. Bok, former president of the American Astronomical Society and published in *The Humanist* magazine.

"There is no scientific foundation" for the tenets of astrology, the statement said. It warned "the public" against accepting predictions and advice from astrologers.

Accompanying articles in *The Humanist* supported this view. Lawrence E. Jerome, an engineer who has studied astrology, wrote that "to bow to the magical 'dictates of the stars' is to abandon free will and rationality."

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Dr. Paul Kurtz, professor of philosophy and editor of *The Humanist*, complained that there "has been a large growth in irrational thinking, even on college campuses where there is tremendous interest in courses in the occult and the like. . . . Whole generations of students are coming out without any idea that you have to have evidence for your beliefs."



WHAT MAKES BOK RUN?

BART J. BOK, who originated this manifesto, has got a thing about astrology. Every five years or so he issues a public blast against it. Despite the fact that he is a former president of the American Astronomical Society, that organization declined to join in the statement, saying it was beneath their dignity.

Bok then circularized 225 scientists from the Society's membership and from the National Academy of Sciences. His signatories included such luminaries as Sir Francis Crick, Linus C. Pauling, Hans A. Bethe, Glenn T. Seaborg, Niko Tinbergen, Harold C. Urey and other Nobel laureates.

Bok objects to the idea that astrology, with its computerized data, has a scientific rationale. "Astrologers claim they have 20 million believers. It becomes

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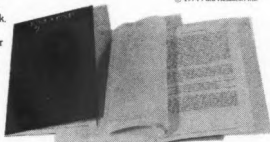
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necessary for scientists to speak out," he says.

Harvey Brooks, a Harvard professor, complains, "People are being bilked by astrology."



ARE THERE UNKNOWN FORCES?

THERE IS more than one astrological system. For example, the astrology of India is quite different from that generally practiced in the United States. For the most part, Western astrology is based on the "magical" ideas of the nature of the universe that people entertained 2,000 to 3,000 years ago.

The traditional laws, from Babylonia, Egypt and later Greece, were codified by Ptolemy in the Second Century A.D. In his astrological bible, the *Tetrabiblos*, Ptolemy tried to find a rational basis for the ancient traditions, beliefs and rules. He decided that the moon, being nearest the earth, soaks up moisture from the earth and so has a dampening influence, while Mars which is "beyond the sun" is dry and has an arid influence. The Greeks earlier had named the planets after their gods and endowed them with the characteristics they had assumed belonged to the gods.

George O. Abell, professor of astronomy at UCLA, commenting on the controversy in the *Los*



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Angeles Times, termed the bases for Ptolemy's book "ludicrous."

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If the sun and moon produce unknown effects on organisms these effects have not yet been demonstrated, Abell says. "If there were any casual relationship between planetary configurations and human destiny, it would have to involve forces totally unknown to us and very strange forces at that—forces that act only on humans, that emanate from only certain but not all astronomical bodies, and that are completely independent of the masses, distances and other characteristics of these bodies."



WHERE IS THEIR PROOF?

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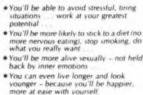
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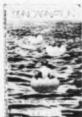
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irrational as the signatory scientists claim astrology is.

Is science now claiming that it has discovered all energies and waves and particles — and their effect on humans — that exist? If so, why do they continue to research them? Think of the unimaginably small bursts of energy being received in broadcasts from our *Mariner* and *Pioneer* space flights. Yet these energy bursts are translated by machines into such complex patterns as photographs of the surfaces of Mars and Jupiter. Or think of the infinitesimally small traces of chemicals making up prostaglandins, those newly discovered magical substances that now seem to have overwhelming influence on bodily health.

If astrology can be attacked on the grounds that there is no known mechanism or energy to account for its claims then the whole range of ESP effects can be similarly attacked.

Nicholas Wade, writing in the September 19 issue of *Science*, asks: "Why should an eminent group of academics think it worth their time to take out after astrology? Why not tarot cards too? Or scapulimancy (divination by means of the cracks in a shoulder blade which has been placed in a fire)? Or other non-empirical, nonrational systems of thought such as religions?"

DOES IT WORK?

OUR OWN objections to this attack must take several forms.

We concede that one of the most telling arguments against the conventional claims of astrology is that the constellations and planets, on which the original astrological computations were based, have moved and no longer are in the same relative positions they were in ancient times. So how can the same effects be claimed for them today as were claimed for them long ago? However, even this is not enough to rule out astrological claims.

We need to test the results of astrology. Does it work or doesn't it? It's as simple as that. For scientists to condemn it because it doesn't square with what they know about the universe is unscientific. Why don't they test it? We know of only two studies made of the efficacy of personal horoscopes and the results were positive! These studies were made more than 10 years ago by the late Vernon Clark, a clinical psychologist.

Apparently the astrologers, unlike the parapsychologists, are either unwilling or unable to develop scientific tests for their claims. Instead of defending themselves by crowing about how many people believe in



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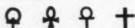
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astrology they ought to develop the kind of tests that will stand up under scientific scrutiny — or they ought to stop claiming astrology is scientific. By the same token, they shouldn't be condemned unless such studies prove astrology is wrong.



RAMIFICATIONS

THERE ARE ramifications to this controversy. Some astrologers believe ESP may be involved in their analyses. Such claims are found to enrage conventional scientists even more.

Also, we must consider that if science can attack astrology because there is no proof that the claimed energies are powerful enough to produce the claimed effects, then they must attack religious claims on the same grounds — they also lack scientific proof. And isn't all really far-out scientific research based upon the most tenuous hypotheses?

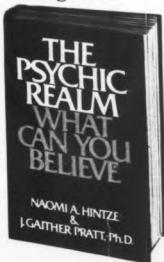
This is the sort of thing that has happened so often in the past. There were scientists who predicted the atom bomb would not work (better it shouldn't have). Space travel was impossible; airplanes were impossible. Hypnosis was banned until it became a respectable medical tool and then the doctors turned around and wanted to reserve it for their

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exclusive use. Palmistry now is the medical study of "dermatoglyphics." There is strong evidence that the old hokum about the beneficial effect of colored lights may not be hokum after all. Even Linus Pauling, twice a Nobel laureate and one of the signatories here, has been similarly attacked himself — for his research indicating that massive doses of Vitamin C can prevent the common cold.

We all need to be rational and to keep our minds open. We on FATE are not particularly astrology buffs but this doesn't prevent us from wishing to see some original innovative astrological research. It's long overdue.

**BIORHYTHM PARALLELS**

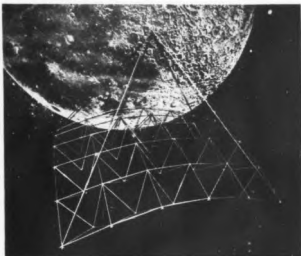
ANOTHER CASE in point is the new research on biorhythm being done at the United States Naval Weapons Support Center in Crane, Ind.

The biorhythm theory proposes, like astrology, that its effects start on the day a person is born and can be charted throughout his life. Biorhythm measures the cycles of physical, emotional and mental ups and downs. One way to determine these effects — this is the practical use to which biorhythm is being put at the Naval Weapons Support Center — is to measure

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the incidence of accidents.

Recently Jacob M. Sanheim of the Center presented evidence to the National Safety Council indicating that a person's biorhythm chart determines when he or she is most accident-prone. At the Naval Weapons Support Center Sanheim stated that 41.45 percent of 1,308 accidents studied occurred on biorhythmically critical days.

Biorhythmic charts don't predict exactly when an accident will occur, Sanheim told the National Safety Council, but "they indicate a period when a person is four to seven times more prone to causing an accident."

These accident-prone days oc-

cur about seven days a month or 20 percent of the time. "By examining 20 percent of the work time, 40 percent of accidents could be eliminated," Sanheim told the Council.

Biorhythmic analysis also can be used to help employees work more efficiently, reduce lost time and improve the quality of their products, Sanheim believes.

It is true that biorhythmic behavior is not as preordained and rigidly determined as some astrologers claim behavior determined by astrological charts is. But it belongs to the same class of claims and astrology needs to do the same kind of research if it is to be given scien-



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tific credence at all.

The fact that the causes of bio-rhythmic behavior or claimed astrological behavior may be unknown still seems to us irrelevant.



BERMUDA TRIANGLE EXPLAINED?
IN OLDEN times when soldiers actually marched they were required to break step when crossing some bridges because it had been found that the rhythm of their marching feet could create reinforcing oscillations which could gain enough amplitude to destroy the bridge. One version of this story tells how a bridge that had just borne a heavy caravan collapsed under the regular vibrations created by a trotting dog.

An extension of this concept could explain mysterious ocean disasters such as those in the "Bermuda Triangle," according to Russian sources.

The newspaper *Komsomolskoye Znamy* of Kiev describes the mysterious disaster of the Dutch freighter *S.S. Ourang Medan* in February 1948 in the Strait of Malacca. Rescuers who boarded the drifting vessel found the entire crew dead. The captain's body on the bridge and the bodies of other officers in the chart and wheelhouse wore "a look of horror frozen on their

faces." None of the bodies bore any traces of violence or of fatal disease.

The Russians link together two theories to explain such mysteries. The first is the discovery by academician Vasili Shuleikin that powerful infrasonic vibrations arise out of a stormy ocean. He named these vibrations the "voice of the sea." It also has been discovered that intense infrasound waves cause a state of groundless anxiety and fear in animals. Every living organism generates its own low-frequency oscillatory movements and if the infrasonic wavelengths (from the sea) impinge from outside at a time when a human being is ex-

periencing natural low-frequency wavelengths a kind of resonance is induced.

The English language magazine *Sputnik*, reporting on the Soviet theories, states that "if infrasound is fully coincident in phase and sufficiently intense the circulation becomes inhibited and the heart stops. Also, infrasound of medium intensity can cause blindness."

The effects of infrasound extend far beyond the ocean basin itself and can increase automobile accidents on highways near the seashore, the Russians say. They believe it may have been the cause of many mysterious ocean disasters.

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THE FIRST COMPASS

IT ALWAYS has been assumed that the compass was invented by the Chinese about the time of Christ and made its way to Europe after the Dark Ages. Now it appears the great and mysterious Olmec civilization of Middle America probably also developed a compass, independently.

In 1967 a polished squared black bar of magnetized hematite, an iron ore, was discovered at the site of an early Olmec dig in San Lorenzo near Vera Cruz, Mexico. According to archaeologist M. D. Coe none of the fill material containing the object dates later than 1400 to 1,000 B.C.; therefore the object was manufactured at least 3,000 years ago — and probably 1,000 years earlier than any known Chinese compass — if it is a compass.

The bar, which is a broken fragment of a longer bar, is just over three centimeters long and slightly less than one centimeter wide. A straight notch runs its entire length, slightly off axis.

John B. Carlson, an instructor in astronomy at the University of Maryland, has reported on his investigations of the object in *Science Magazine*. He says that when Coe cut a piece from a cork mat and floated the iron bar in a plastic bowl full of water "It consistently oriented itself

in the same direction — slightly west of magnetic north. Turned over, the pointer always aligned itself to a consistent orientation slightly east of magnetic north." There is no doubt that the iron bar could serve as a compass. But was it actually used as one?

Carlson floated the bar on liquid mercury, which we know the Mayans used, and found that by sighting along the bar's groove on a stadia rod 30 meters away the fragment could be used to align the rod within one-half of a degree. The average orientation was found to be 35.5° west of north — a variation from modern compasses caused by the internal magnetic field of the bar.

Carlson does not speculate on whether the bar was used for navigation but concludes that, like the ancient Chinese, the Olmec may have used it to orient principal buildings and tombs. Nearly all Olmec mounds, buildings and cities seem to have been aligned eight degrees west of north. He concludes that, again as with the Chinese, the orientation of their cities and buildings had important magical meanings.

Carlson quotes what the great scholar Joseph Needham had to say concerning the part played in Chinese culture by that form of divination called geomancy. Needham says that throughout

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 the local currents of the cosmic
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 important in Chinese life and
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 hard material. No one knows
 how the Olmecs worked it and
 Carlson himself failed when he
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 tions," he says.



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A study conducted at Washing-
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- The market value per acre of crops produced by organic farmers was only slightly smaller — \$165 per acre as against \$179 per acre.
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- The organic farmers used only one-third as much energy as the conventional farmers — 6800 BTUs per dollar compared with 18,400 BTUs per dollar.

Barry Commoner, the noted ecologist who was one of the authors of the study, realizes that it may stir up a hornet's nest but says the investigators are not advocating a mass return to organic agriculture but think that the best features of each operation should be adopted.

Commoner did mention the comments of Earl Butz, Secretary of Agriculture, who has a low opinion of organic farming. Butz once said, "Before we go back to an organic agriculture in this country somebody must decide which 50 million Americans we are going to let starve or go hungry." This seems on a par with other statements by Butz.

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An official of the Fertilizer Institute (naturally) criticized the National Science Foundation for sponsoring the study.

**LIFE UNDER THE SEA**

MORE AND more, science is discovering that the ocean deeps are not uninhabited. Free-floating still and motion picture robot cameras, which sink slowly and then resurface after a time, are revealing an amazing picture of life on the bottom of the sea. Weighted baits are part of the free-floating rigs and the cameras are focused on them. These baits attract various sea creatures which then are photographed as they attack the food. This research, conducted by the Scripps Institution of Oceanography, is presenting an amazing picture of scavenging fishes and crustaceans. Sometimes the creatures appear in hordes.

Describing the work in the October 1975 issue of *Scientific American*, John D. Isaacs and Richard A. Schwartzlose report, "Usually the number of fish gathered around the bait increases slowly, reaching a maximum after a few hours. Often the scene develops into one of furious activity, with several species of fish competing for the bait, thrashing and tearing at it and sometimes attacking one an-

other. Shrimps, brittle stars, amphipods and other invertebrates encroach on the melee. In almost half of the sequences from drops down to 2,000 meters (over 12,000 feet) the party ends abruptly after three to eight hours, when some creature, usually a large shark, moves in, frightens off the other fish and consumes the bulk of the bait."

The findings may be used to increase the world's fish supplies. Much larger supplies of shrimp are found in deep waters, for example, than ever had been anticipated. Fish like the sablefish, which are commercially valuable along the Pacific Northwest Coast, are found in

unsuspected numbers at depths of 800 to 1500 meters in Southern California waters. It is suggested their abundance in northern waters may be merely "near-surface outcroppings" of the main populations which inhabit the cold deep waters of continental borders to the south.

Some of the photographs reproduced in *Scientific American* are truly amazing. They show the baits completely covered with swarming masses of shrimps, amphipods or hagfishes. So much for the deserts of the deep. — *Curtis Fuller.*



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A New Hard Look at **KIRLIAN** Photography **HAS IT LOST ITS HALO?**

PART ONE

By Richard Szumski

LOOKING AT these fascinating pictures stirred an interest in photography I had not felt in a long time. After more than 25 years as a photography teacher and a practicing professional I no longer thought of photogra-

phy as both my vocation and avocation. It was simply a job and my leisure-time interests lay elsewhere. Even my job in the Audio-Visual Department at San Jose State University in San Jose, Calif., had evolved into a position where I directed the photographic work of others and seldom operated a camera myself. It had been years since I had spent any free hours in the darkroom just for the fun of photographic experimentation. This was about to change, however; I had just seen my first Kirlian photographs.

The Kirlian photographs that held my attention were in a photography magazine and they showed everyday objects in a totally new way. A dandelion, usually considered a blot on a well-groomed lawn, became breathtaking in its beauty. Its

Kirlian photograph turns common garden weed into an object of beauty.



ABOUT THE AUTHOR

RICHARD SZUMSKI was born in Chicago where he began his photographic career with the Paul Stone Studios as a portrait photographer. Later while teaching photography at the Ray-Vogue School he became interested in its potential as a communication tool in the classroom. He attended the University of Illinois and San Jose State University, where he currently directs photographic work for the Instructional Resource Center. He also is a faculty member at Indiana University's National Audio-Visual Institute.



leaves were a vivid red with touches of delicate pink and a halo of brilliant white light that shaded gradually into deep blue surrounded the entire weed. But the next picture was what made me decide I must investigate this fantastic new world of photography. The caption below the photograph explained that a human fingertip had been photographed without the use of a camera or light.

I could understand how a photograph could be made without the use of a camera but not without a light source. Beginning photography students often are required to produce camera-less pictures, called "photograms," but these still require a light source. The Kirlian device, the article explained, takes the place of a conventional camera and causes the subject being photographed to produce its own light. Thus in a very real sense the subject becomes the light source.

The fingertip had taken its own picture by creating a halo of light around itself that resembles the aura mystics so long have claimed surrounds all living things. Psychics often point to halos of light around saints' heads in religious paintings as examples of the aura. Many occultists claim that the size, color and shape of the aura indicate the health and emotional state of the subject.

All attempts to photograph the aura in the past had been unsuccessful. Was this picture — of a human fingertip crowned by bands of white and blue light — a first successful attempt? I was determined to build a Kirlian device and explore this possibility. The article included a diagram of the device but I could see that Kirlian photography involves electronics as much as it does photography. I appreciate the convenience of electrical appliances but my understanding of

electricity is limited to changing blown fuses and pushing on-off switches.

That evening I paid a visit to my brother-in-law Ed Corr who years before had been in radio production and repair work. Ed seldom threw anything away; he remained convinced that if it had no present use it would have a future one. Perhaps he had enough spare parts on hand to build the device.

"What would this cost to build?" I asked, handing Ed the diagram of the Kirlian device.

He studied the drawing for a moment and announced, "It shouldn't cost more than \$50. It's really a rather simple device. It uses a 12-volt car battery charger for a power source, hooked up to a 12-volt ignition coil and car radio vibrator. The electrodes could be made of anything — a metal pie pan would do."

"I was expecting something more exotic," I confessed.

"Well, aren't you always telling your students that even the most complicated-looking camera is really simple once you understand it?" Ed replied. This is true, of course. Then he added what I had hoped he would say, "I think I can find everything you need to build the device in my shop."

Within an hour Ed was expertly connecting and soldering the wires as shown in the diagram. As he worked he asked me what the device was supposed to do.

I told him I had read the device produced pictures by electric current instead of by light. It was named, I explained, after Semyon and Valentina Kirlian of the Soviet Union. This husband-wife team had spent many years producing spectacular pictures after Semyon first had noticed the effect while repairing electrical equipment in 1939. Some people believe the Kirlian pictures show a strange unexplained life-force or energy and possibly even prove the reality of the aura, I told him.

"Well, that all sounds like what we used to call 'electrical corona discharge' back in my radio days," replied Ed. "In fact, I think it was known back in the 1890's. The only thing new is the name."

I then recalled that many years ago while writing a college term paper on the use of photography in scientific research, I had read something about "electrography," the use of electricity to record images on film. Were electrography and corona discharge the same thing? More important, were they both the same as Kirlian photography? If so, what was the excitement

*See "Photographing the Life Field" by Henry Monteith, June 1974 FATE.

about? Why were people hailing the Kirlian device as a "new" tool for medical research and psychic investigation? I still was determined to investigate the process myself but Ed's remark had dulled the sharp edge of my excitement.

"You had better be careful using the device," said Ed, interrupting my thoughts. "Although the amperage to operate this thing is very low, it will put out about 10,000 volts. If conditions are just right, or I should say wrong, you could wake up on the other side of tomorrow."

To demonstrate, Ed turned on the power and for the first time I heard the characteristic buzz the device produces. It would become a familiar sound during the next few months. He then touched the metal plate that served as the electrode with his fingertip and I saw a blue spark flash between the electrode and his fingertip. "See, that thing can bite," Ed exclaimed, yanking his hand away. "Go ahead and try it."

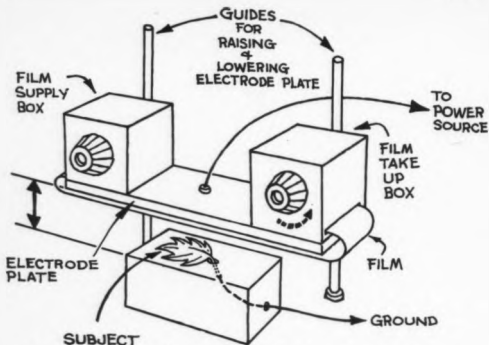
The truth is I hate to be shocked. I don't even like the mild shock one gets by touching metal after walking across a rug on a cold dry day. I had no intention of deliberately inviting even a minor jolt to my nervous system by touching my finger to that plate. I needed a willing subject

to help me investigate Kirlian photography, I decided, and a moment's reflection brought Bob Ericksen to mind.

A low-key type, Ericksen's modesty conceals a wide range of talents and abilities. He has a working background in physical science, is an excellent amateur photographer, has an interest in parapsychology and is handy with tools of all kinds. We had met some years before when I was teaching an adult evening course in photography. We became friends after discovering we had a number of common interests. I called Bob that same evening and after a few minutes of explanation we set a date for our first attempt to produce Kirlian photographs.

* * *

OUR EYES slowly were becoming accustomed to the dim red glow from the darkroom safelights. For our first attempt at Kirlian photography we had decided to use a black-and-white film that is insensitive to red so we could use safelights and see what we were doing while we worked with the unfamiliar device. We could switch to color film after we had successfully produced black-and-white photographs. For safety reasons we had set up the device on the "dry side" of the darkroom, away from the sink. Bob was flicking



Author's Kirlian device lowers film onto subject to create uniform pressure.

the power switch on and off and deliberately tapping his finger on the plate, producing the same blue flash I had seen Ed make. It didn't seem to bother Bob and I was reassured until he said, "That's got a lot of life to it; I could feel it halfway up my arm."

"I think we need a sheet of glass over the plate to act as an insulator," he suggested. I removed the glass from an old contact-printing frame. Bob placed it on the metal electrode and then positioned a sheet of four-by-five-inch film atop the glass.

"Okay, let's give it a try," Bob said. "Put your finger on the

film and you will be the first in your block to have a picture of your aura."

"I'm not going to stick my finger on that thing!" Somehow I had failed to convince Bob of my dedication to the avoidance of electrical shock. He argued that with the glass over the plate there was little danger of even a mild shock but I remained unconvinced. So Bob was the one to place a finger on the electrode. I pushed the button on the timer that automatically would provide a two-second exposure. The exposure time was only a guess; we had no idea what exposure

was necessary to produce an image on the film. As it turned out we were fairly close.

"Didn't feel a thing," Bob remarked in an I-told-you-so tone after the exposure. I slipped the exposed sheet of film into the tray of developer and rocked it gently, providing the recommended amount of agitation to insure even development of the image. The film we were using required a full three minutes in the developer. By the end of two minutes an image began to form. I found it difficult to control the urge to remove the film for a closer look but I knew from my years of darkroom experience that not following recommended procedure can influence end results. Bob and I had agreed from the start that it would be necessary to practice proper darkroom techniques at all times, to eliminate as many variables as possible from the process.

"Hey, we've got a Kirlian image of my finger!" Bob's voice reflected our mutual excitement. We were holding the fully developed and fixed film in front of a white viewing light. Since wet film is easily scratched, we were careful not to touch its soft emulsion surface. The image of Bob's finger was surrounded by black lines that radiated outward. Since we were viewing a negative, we knew that the print



Identical geranium leaf produces very different Kirlian photographs depending on whether pressure applied is light (above) or relatively heavy.



would show white lines against a black background.

"Looks a little weak to me. Maybe it needs a longer exposure," Bob suggested.

"Maybe you just don't have a very impressive aura," I answered.

"You try it this time," he countered. "Let's see if yours is any more impressive."

"No, thanks; I'll go along with increasing the exposure."

We decided to save both time and film by making a series of trial exposures on a single sheet of film. Bob first placed his index finger on the left half of the film for a repeat of the two-second exposure, then in the middle for a four-second exposure, and finally on the right half of the film for an eight-second exposure. Since all three exposures were on a single sheet of film this would insure that they receive exactly the same amount of developing time. After the film was developed and fixed we viewed the results. The film clearly showed Bob's finger in the three positions. The two-second exposure appeared similar to our first attempt. The four-second exposure revealed the same general pattern of flaring around the finger but was more pronounced, while the eight-second exposure had a very dense-looking flare or aura around it. "Now that's what I

call a handsome, healthy-looking aura," Bob said proudly.

"I'd call it producing auras to order," I replied. "If you want a weak-looking aura, use a short exposure. If you desire an impressive one, lengthen the exposure time."

Bob agreed that exposure did appear to control the density of the aura but reminded me that the pattern remained the same in all three despite the differing exposure times. "At least we know how important exposure is and that we have to pick one of these and use it as a standard," concluded Bob. We settled on the four-second exposure for our standard time for this particular film and developer.

"Come on, Dick," urged Bob. "You try it this time. You won't get a shock."

I was finding it difficult to continue to refuse without appearing to be an absolute coward. "Tell you what, Bob, let's both put our fingers on the same film; first yours on the left half for a four-second exposure and then I'll put mine on the right half for the same length of time. We'll be able to compare auras." It was a desperate delaying tactic.

"That sounds good," said Bob with enthusiasm as he placed his finger on a fresh sheet of film. Four seconds later it was my turn. My finger touched down on

the film's surface. Bob pushed the button on the timer and the device buzzed. To my relief, I felt nothing, not even a tingle. "Nothing to it at all," I said informatively.

We watched the film as the developer worked on it. Slowly on one half of the film an image appeared but nothing was visible on the other half. Not until the end of the three-minute developing time could a second weak image be seen. We cleared the film in the fixing bath and then held it in front of the viewing light. The negative showed two finger images; one distinct and surrounded by a well-defined flare but the second image was embryonic and showed only a few flare lines.

"Hey, buddy," laughed Bob, "you just don't have it when it comes to auras." It was true — Bob's fingerprint was well defined while mine was barely visible. The articles I had read, claiming that the condition of the aura was an indication of the owner's health, flashed through my mind. I found myself mentally checking my physical condition. While deflated because of my poor aura as compared to Bob's, I certainly wasn't ill.

"Let's try it again," I said firmly.

"Listen to him. Nothing like a blow to the ego!" exclaimed Bob

as we made preparations to repeat the experiment. I was now happily absorbed with what we were doing. The device no longer held a threat.

"Well, isn't this strange," remarked Bob as we viewed the result of our second fingerprint comparison. "There's no difference this time! In fact your aura might be a little brighter than mine."

We rechecked the timer and found it was consistently accurate. Because both images had been recorded on the same sheet of film we could rule out differences in development as the cause for the change. Bob and I knew that because of our mutual interest in psychic phenomena, we had to be cautious about letting this bias influence our interpretation of the results. As we looked at the wet negative, however, we somehow made a jump in our thinking that brought us to the desired conclusion: The change in my aura had been caused by the change in my emotional state. We were excited with the thought that the Kirlian device had recorded a weak aura because of my initial fear of being shocked and then showed a brighter aura when I had become confident there was no danger.

A professor of logic could have used our line of thinking as a

classic example of specious reasoning. Nevertheless, we accepted it as a rational explanation for the mysterious change in the negatives. Our need to believe was acting as a blindfold. The real reason for the change in my

aura was right in front of us on the film we were holding. We should have noticed the important difference in the amount of finger contact in each image but we did not.

(To be concluded next month.)



MY DREAM CAREER

By Frank Rossing

From the Hereward Carrington File

DURING 1936 I was in college studying law. As my entire energies were devoted to preparing myself for a legal career, I cannot understand why I should have had my curious dream, a dream that changed my entire life.

At the time the English department was conducting a play-writing competition offering \$100 as the first prize. While I certainly could use the \$100 I had no conscious intention of entering the contest. I found it an unbearable drudgery to write even a simple letter, let alone a complicated play. But then I had the dream.

In the dream I was sitting at my desk reading a play. It was a good one, well-written and interesting. Curious, I peeked at the frontispiece and to my great joy and surprise I discovered that I was the author. It seemed absurd that I even considered going into law when I was such a great and successful writer.

Then there seemed to be two of me: one reading the play in book form, the other watching it performed on a stage. Even today I can close my eyes and vividly recall the expressions on the actors' faces, their gestures

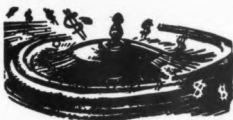
and their very intonations.

The following morning I walked about the campus in a comatose state. I could not shake off the effects of my dream. It clung to my mind like a mist from a strange enchanted land. After my classes I returned to my room, closed my eyes and to my unbounded relief found I could still see the printed pages of the play.

This was amazing in itself, for all my previous dreams had faded and become blurry a few minutes after I woke; yet this dream persisted as though burned into my brain. All afternoon I copied from a work that existed only in my mind.

A month later I learned that my entry had won first prize in the contest. From that day on I never gave another thought to the practice of law. All my time was spent developing the talent I now knew lay hidden in my subconscious.

I am now devoting all my time to free-lance writing. I have found my life's work. But I often shudder when I realize that had it not been for my revealing dream I might be practicing law—for me the wrong profession.



Wheel of Fortune

By Paul Steiner

Ghosts are the subject of organized "hunts" in London these days. One tour starts from Charing Cross and a guide leads his party down a narrow gaslit alley off Maiden Lane to look for shades of London's past. Tourists are told the painter Turner still climbs the stairs of his home there in Maiden Lane, and the ghost of William Terriss, a Victorian actor murdered outside the Adelphi Theater, still catches the last underground train from Leicester Square to Covent Garden where he disappears up the emergency stairs but never emerges at the top.

The Jack-the-Ripper tour in Whitechapel shows visitors a little-known area of London. Sightseers on foot are shown the spot where the Ripper's victims fell. They are also told about Victorian police officers' quaint detection methods—they took photographs of the victim's eyes

in the hope of capturing a reflection of the killer!

While United Artists was holding a special preview at New York's Cinerama Theater of its drama "Juggernaut," which deals with a bomb threat aboard a giant British ocean liner, a real bomb scare took place across the street. At the Wintergarten where Angela Lansbury was appearing in the revival of the musical "Gypsy," the audience had to clear the theater so that a bomb squad could conduct its search.

Superstitious Arabs believe the Great Pyramid at Giza is haunted at noon and at sunset by a naked woman with large teeth who lures men into her power and drives them insane, according to Peter Tomkins' book, *Secrets of the Great Pyramid* (Harper & Row, 1971).



110 Years Later . . .

TWO UNKNOWN SOLDIERS *IDENTIFIED*

At a backwoods Georgia seance, through table-tapping, the spirit world gave a determined woman the clues she needed.

By Jim Miles

Photos courtesy David Bailey, Rome (Ga.) NEWS-TRIBUNE



TWO CONFEDERATE soldiers moldered in unmarked graves for 110 years before a persevering southern grande dame learned their identity at a Georgia table-tapping seance.

Their saga began in May 1864 when the Confederate armies in Georgia were trying desperately to delay Union Gen. William T. Sherman's overwhelming forces. Confederate Gen. John Hood time and again threw up impregnable defenses, forcing Sherman to outflank them in time-consuming maneuvers.

Alice Howard first visited soldiers' common grave, marked by single stone, when she was four years old in 1898.



Mrs. Howard figures prominently in long-delayed memorial service for Jack Kirby and Tice W. Furrow. Her untiring efforts led to their reburial in consecrated ground.

Hood needed that time to fortify Atlanta, Sherman's major objective, yet every day Hood found himself pushed relentlessly back toward the city.

Despite the Federal troops' initial defeat at Chickamauga in September 1863, the North had taken the offensive, dislodging the Confederates at Lookout Mountain in Tennessee and driving them south into Georgia. Then the war turned into a cat-and-mouse game—minor skirmishes fought in the steep passes of the northern Georgia mountains.

On May 15, 1864, Hood's forces defeated a contingent of Sherman's army at Resaca, Ga., then withdrew to Adairsville. As night fell two boyhood friends patrolled the vital railroad tracks on the outskirts of town, one bragging of a letter he had received from his folks back home in Virginia. Neither was alert to the danger of Union snipers who silently climbed into nearby trees and found the two young Confederate soldiers easy targets.

Several days later, when the battle had swept past the small

town, local residents found the bodies near the tracks and buried them where they lay, alone and unidentified.

After the war Federal occupation troops wanted to move the two men into a graveyard where they had buried their own dead but an outraged town council protested the move. Adairsville preferred to let the men rest where they had fallen. By this time the Confederate soldiers were local heroes, having given their lives for the lost cause. The occupation commander relented and a single tombstone reading "Two Unknown Confederate Soldiers" was erected over their common grave.

* * *

AS TIME passed legends grew up around the two soldiers. Everyone wondered who the men were and what their wives and mothers had thought when the two didn't return from the war. The townspeople were determined to perpetuate their memory.

In 1898 a kindergarten teacher took her class to the site of the tombstone and there four-year-old Alice B. Howard placed a few wildflowers on the graves. This became a tradition and for many years the schoolchildren of Adairsville carried flowers to the grave on May 15. But long after the tradition was forgotten Alice

Howard continued to make the pilgrimage.

She has made that pilgrimage 76 times since 1898 but in 1974 she brought flowers to a proper plot and laid them on two separate graves at the base of two tombstones, each bearing the dead soldier's proper name.

From that day in 1898 when she was four years old Miss Howard never wavered in her concern for the unknown soldiers and in fact became obsessed with learning their identities. She had no success until one night in 1939 when she attended a backwoods Georgia seance. She and several other persons sat at a round table and with hands placed firmly on the tabletop they turned out the lights and waited for something to happen.

"Well, it started tapping," said Miss Howard.

And so it did, delivering messages according to a prearranged alphabet of taps. The communicating entity identified itself as Jack Kirby and said that he and his best friend, Tice Furrow, were the two soldiers buried along the tracks on the outskirts of Adairsville. He said they were boyhood friends and had come from Virginia; they had been shot down as they stood guard.

At last Miss Howard had something to work with. The National Archives confirmed that the Nor-

Before capacity crowd officials honoring long-dead soldiers were (left to right) Col. James S. Bogle, Seventh District Congressman John W. David, Secretary of State Ben Fortson (seated), Adairsville Mayor Otis Holcomb, Alice Howard, Georgia Rep. Frank Harris and Franklin Garret, President, Atlanta Historical Society.



folk, Va., Confederate rosters showed a Tice Furrow had enlisted and been killed somewhere in Georgia. However, several "J. Kirbys" were listed and a "Jack Kirby" could not be positively identified.

At this time, in another phase of her Civil War research, Miss Howard came across a letter written during the war to a local newspaper by Thomas Johnson, an Adairsville druggist. He reported finding the bodies after the battle and burying them in ponchos, for no coffins were available. Before burying them, however, he had removed from one body a letter addressed to T. W. Furrow.

Miss Howard's continuing search turned up another letter

that had been written by a comrade of the two men. He identified Furrow and Kirby as being neighbors back home before the war and had written to his folks that "... something dire happened to Jack Kirby and Tice Furrow at Adairsville."

Miss Howard's spirit communicator had been proved correct. Now she was determined to have the men reburied with their comrades in consecrated ground. With money and support from the local unit of the Daughters of the American Revolution she obtained permission to exhume the bodies. East View Cemetery of Adairsville donated two burial plots and the Department of Defense provided the officially identified Tice W. Furrow with a

tombstone. Miss Howard had an identical tombstone made for his lifelong friend, Jack Kirby, and on May 8, 1974, the bodies were reburied.

One week later, on May 15, 1974, 110 years to the day after the men fell in defense of their fledgling republic, they were honored in a long-delayed memorial service. In pouring rain hundreds of people including

many state officials came to pay their respects. Georgia's Secretary of State Ben Fortson made a moving speech, honoring the heroism of those who fought and died on both sides of the conflict.

When he finished, grey-clad soldiers fired a salute into the air, taps sounded, and 80-year-old Alice B. Howard placed a handful of flowers on the graves.



SEARCH FOR EXTRATERRESTRIAL LIFE

By Steve Collins

ALTHOUGH THE United States government officially denies the existence of UFOs, it apparently has not given up the idea that life exists elsewhere in the universe, reports United Press International.

Copernicus, the National Aeronautics and Space Administration's orbiting astronomical observatory, is conducting the world's first experiment in intragalactic communications using lasers.

Astronomers and biologists long have believed life may exist elsewhere in our galaxy and both American and Russian scientists have used radio telescopes to listen for signals from extraterrestrial civilizations. However, Herbert F. Wischnia — president of Massachusetts' Sonitrol-Worcester Corp. which is cooperating with NASA on the project —

believes that lasers using ultraviolet light would be a more logical way for intelligent beings on planets circling other suns to announce their presence to earth.

Copernicus already has searched the star Epsilon Eridani and will scan Tau Ceti and Epsilon Indi later this year. All three stars are about 11 light-years from earth.

Rather than speculate on the probability of Copernicus' success Wischnia states, "It is more realistic to plan for a systematic laser and radio search for the next 100 years."

Managed by NASA's Goddard Space Flight Center, Copernicus was launched in 1972 and is orbiting the earth at an altitude of 450 miles while carrying out a variety of astronomical observations.

Fingers of Fate

By Harold Helfer

Officer B. R. Wallace was cruising on his motorcycle down a Los Angeles street when he saw a man jaywalk across the street to a car. When Wallace wheeled over to issue a ticket, the man quickly raised his hands in surrender. It turned out he just had robbed the bank across the street.

After her liquor store had been held up a number of times Helen Waechter, 78, of Buffalo, N.Y., decided to get a guard dog. The dog bumped into Miss Waechter's cane, causing her to fall and break her hip. She subsequently died from her injury.

In Riverside, Ill., a thief stole a blank payroll check and looked through the phone book for a suitable name. He randomly picked the name "Miles F. Huml" and went into the Riverside National Bank to cash the check. The cashier promptly called the police; she was Mrs. Miles F. Huml.

When he saw a pony killed by a truck on a highway near Gray-

son, Ky., Harold Bennett stopped his car and got out to help. A passing auto struck Bennett, killing him.

Mrs. Verna Powell stepped to the pari-mutuel window at Oaklawn Park, Ark., and asked for two win tickets on the favorite but the clerk made a mistake. Before he could correct it, the automatic controls on the machine slammed shut, ending the betting and leaving the disgruntled woman with two \$2 tickets on a 35-1 shot, Stormy Will. Moments later Stormy Will crossed the wire first, bringing Mrs. Powell a payoff of \$161.20.

Mrs. Leroy Sweet of Clifford, Mich., summoned a doctor to her home when her 83-year-old husband suddenly became ill. When no one answered the doctor's knocks on her door, he phoned the police. Mr. Sweet was found dead on a couch and his wife was dead on the floor nearby. Both had succumbed to heart attacks just before they were to celebrate their 57th wedding anniversary.

KHAN ABUK'S CURSE

By Mary Jane Knisely

DURING THE early decades of the 13th Century when Genghis Khan was leading his Mongol hordes against the Tatar tribes to the west of his kingdom, the beleaguered remnant of the once-powerful Ouigur tribe took refuge in the prairies of Chulmya-Minusinsk, where present-day Siberia merges into Turkestan, under their Khan Abuk.

When Abuk learned of the approach of Genghis, he sent two messengers to petition the great chief to pass on without attacking the few remaining Ouigurs. But Abuk's petition was ignored. Genghis attacked the Ouigur stronghold in the night. Abuk was captured and ordered executed. As the khan was led to his doom he cried out, "I hate everybody and everything. Woe to the man who will take anything from the place where I die. I shall revenge myself on him. My spirit, like an autumn fog, will remain here."

After the Mongols had departed the Ouigur survivors set up a circle of 16 red stone columns, eight feet high, around the place where their ruler had been killed and chiseled the words of his eternal curse on them. Over the centuries tales of misfortune that befell anyone trespassing on Abuk's grave gave the natives a healthy respect for the khan's curse and few persons lingered near his grave.

In 1899 Ferdinand Ossendowski, a Polish explorer in the employ of the Russian government, was making a scientific

survey of the area's mineral deposits and geography. He admired Abuk's massive monument with its quaint inscriptions and, knowing nothing of the curse, set up his camera to take pictures. A local Tatar came by and asked Ossendowski what he was doing. When the Pole explained, the native simply shook his head solemnly and went on. Ossendowski was astounded when he developed his plates and found nothing on them! Thinking that something in the valley might be interfering with the light rays, he made time exposures but still got no images. From day to day he tried different ways to photograph the monument but nothing ever appeared on his plates.

Falling into conversation with a *mullah* (priest) he learned the story of Abuk's curse and the tales of previous ill fortune but unwilling to believe in a curse nearly 700 years old, Ossendowski persisted in his photography efforts. He never got a picture.

The day he left the area he was riding along in a wagon when a dog jumped out from under a dolmen, frightening the horses. The horses reared, the wagon swerved and overturned, throwing Ossendowski violently upon a pile of rocks. He twisted and bruised his left arm so badly that forever after it was weaker than the right. His photographic equipment was smashed beyond repair and his plates reduced to fragments.

"May the devils roast you in hell, Abuk," screamed the Pole — but he no longer doubted the power of the ancient curse.

KHAN ABUK'S CURSE

By Mary Jane Knisely

DURING THE early decades of the 13th Century when Genghis Khan was leading his Mongol hordes against the Tatar tribes to the west of his kingdom, the beleaguered remnant of the once-powerful Ouigur tribe took refuge in the prairies of Chulmya-Minusinsk, where present-day Siberia merges into Turkestan, under their Khan Abuk.

When Abuk learned of the approach of Genghis, he sent two messengers to petition the great chief to pass on without attacking the few remaining Ouigurs. But Abuk's petition was ignored. Genghis attacked the Ouigur stronghold in the night. Abuk was captured and ordered executed. As the khan was led to his doom he cried out, "I hate everybody and everything. Woe to the man who will take anything from the place where I die. I shall revenge myself on him. My spirit, like an autumn fog, will remain here."

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American researchers, having demonstrated the reality of the healing force, have begun to relate it to electricity and magnetism.

PHYSICAL evidence that energies associated with psychic or spiritual healing can be detected and measured, using standard laboratory equipment, may be "one of the most exciting developments of this decade."

Furthermore, these subtle

used with maximum efficiency.

It was Dr. Miller and the research team, including Dr. Philip B. Reinhart, chairman of the physics department at Agnes Scott College in Atlanta, Ga., who proved that the paraelectricity transmitted by a healer can

SCIENCE PROVES *Psychic Healing*

By James Crenshaw

PART ONE

energies seem to be electrical in nature. They also may be more than that (many healers contend the source of their energies is divine), but experimenters are beginning to use a term for healing energies coined by the late Baltimore healer Ambrose Worrall — paraelectricity, meaning "beyond electricity."

Authority for the preceding statements is Dr. Robert N. Miller (Ph.D.), industrial research scientist, who heads a team of physicists and healers attempting to determine how these energies are generated, how they are stored and how they may be

be directed to a particular location and there detected by an appropriate laboratory device.

The device was a modern cloud chamber (a modification of the Wilson cloud chamber invented by British physicist and 1927 Nobel Prizewinner Charles T. R. Wilson) ordinarily employed to study the paths of subatomic particles which are made visible in a saturated air and alcohol vapor. Dr. Miller and Dr. Reinhart first tested the device's effectiveness for detecting psychic energies when healer Olga Worrall visited the college in January 1974. For many years

Olga worked with her husband Ambrose and has continued her free healing services and research with physicians and scientists since his death in 1972.

She and Dr. Miller reported on their experiments, including those in the laboratory and subsequently at a distance, before an audience of some 1,700 persons at a symposium on "Thought As Energy" at the beautiful Founder's Church of Religious Science in Los Angeles last February. The program was sponsored by the Ernest Holmes Research Foundation which honors the church's founder and provided funds for the project.

The Miller-Worrall presentation was titled "Scientific Methods for the Detection and Measurement of Healing Energies," admittedly a bold statement of accomplishment in an area usually considered to be entirely paranormal.

Dr. Worrall (she has two honorary doctorates) described what happened when she placed her hands near the cloud chamber but did not touch it.

"I visualized healing energy flowing from my hands," she said, "just as I do when treating a patient. After about half a minute we saw a wave pattern develop in the sensitive zone of the chamber. The waves were parallel to my hands and seemed

to be moving from the right hand toward the left." She had previously said she does her most effective healing work with her left hand.

"After several minutes, I shifted the position of my hands 90 degrees. The waves began to change direction and soon were moving at a right angle to their original path. Other members of the research team placed their hands around the cloud chamber to see if they could produce a visible effect. Nothing happened."

Several weeks later the experiment was repeated at a distance of some 600 miles. Dr. Worrall was at home in Baltimore, Md., and the cloud chamber was still at the college in Atlanta. What happened was not precisely according to plan but the results perhaps were even more meaningful than if the plan had been strictly followed.

Dr. Worrall explained, "Dr. Miller asked me to concentrate my thoughts and energies on the cloud chamber at exactly 8:50 P.M. He also suggested that I mentally hold my hands at the sides of the chamber for several minutes and then change the orientation 90 degrees as I did when I was actually present in the physics laboratory.

"But I was not able to reverse the flow because they forgot to

tell me they had changed lab rooms. So when I projected my mind to the original room it was in darkness and I had to go down the hall and find one that was lighted. I was quite annoyed with them because they didn't tell me where it was going to be. So I forgot to reverse my hands!"

Nevertheless, the experiment was a success — in more ways than one. At 8:53 the mist in the cloud chamber began to pulsate and the wave motion continued for approximately seven minutes. Then the motion subsided but did not change direction. "It was their fault," said the healer.

The scientists waited expectantly for a change of direction of the wave motion. It never came, thus eliminating any idea that suggestion on their part was affecting the results.

A second "transmission" of healing power to Atlanta from Baltimore a few minutes later produced similar results, and eight minutes were required for the unidirectional undulations in the cloud chamber to subside.

This was a further verification of the physical effect of healing energies, including absent healing, and the implication is inescapable: that it is reasonable to believe such energies may have a profound influence on body cells. So Dr. Miller and his colleagues set about trying to find

other methods of detecting the energies and, probably more important, a method of measuring them.

"Since plants are living systems and, like human beings, are reputed to have an etheric or nonphysical counterpart, there was a good possibility they could serve as detectors," said Dr. Miller. "Absorption of the energy by the nonphysical part of the plant could produce a measurable reaction in the physical part."

The use of plants as detectors already has been tested. Dr. Bernard Grad at McGill University in Canada had demonstrated that a healer can increase the growth of plants. Sister Justa Smith, a nun who is a noted biochemist at Buffalo, N.Y., had found that the same healer was able to influence the growth of enzymes.

At the Los Angeles meeting Dr. Miller reviewed a 1965 experiment in which Olga and Ambrose Worrall in Baltimore succeeded in producing an 840 percent increase in the growth of rye grass in the Atlanta laboratory 600 miles away. Since then polygraph expert Cleve Backster and experimenter Marcel Vogel have demonstrated that thought can produce changes in the electrical potential of plant leaves. So at Agnes Scott College silver

chloride electrodes were attached to a leaf of a philodendron plant. These were connected to a strip chart recorder through preamp and amplifier systems. An oscillating, low-amplitude electrical signal was registered. When Dr. Worrall placed her hands four inches from the plant the amplitude increased markedly. To prove this was not a standard capacitance reaction, with the healer acting as a kind of antenna, other researchers tried to produce the same results. They managed only a slight effect.

With another healer, working at a distance of eight feet, the plant potential at first decreased but thereafter marked increases in amplitude were noted.

Next the researchers sought to establish the brain wave frequency most efficient for healing energies. Not surprisingly, they found the healers were in the alpha rhythm, described by Dr. Miller as the deep meditative state (eight to 13 cycles per second) while transmitting healing energies to test subjects.

During biofeedback experiments Dr. Worrall's normal state of consciousness varied from 14 to 25 cycles per second; this is the beta state, typical for most persons while awake. But during the laying-on-of-hands the alpha state was achieved with extreme

rapidity—in eight seconds—whereas most people take from five to 20 minutes to reach this meditative state.

Another healer was found to operate in both the alpha and theta ranges, or from a relaxed presleep frequency into a light sleep state (three to seven cycles per second). Below three cycles per second is regarded as a deep sleep or delta state.

One objective of the research was to discover the precise mechanism of spiritual or mental healing. The scientists now decided they had a clue: on the boundary between the conscious and unconscious state, when distracting sense stimuli are at a minimum, it is possible to give direction to the subjective-subconscious mind with minimal interference or distortion.

"The results of the experiments confirm this concept," reported Dr. Miller, "and they indicate that the alpha state of consciousness is the most effective state for mental healing."

The research team then attempted to develop a method for measuring healing energies. First they experimented with copper salt solutions. After making sure that important variables were controlled—such as the volume of the solution, the relative humidity of the environment (50 percent), temperature and

source of water — the scientists asked Dr. Worrall to place her hands around a container of the solution. Another untreated solution was used as a control.

In two days both solutions crystallized but the treated specimen turned from jade green to blue, whereas the control crystals remained green. Moreover, the treated solution yielded a coarser grained crystalline structure than the control solution.

Scores of tests led to the conclusion that copper salt solutions are reliable indicators of the presence of energies. Thereafter microscopic examination of the crystals convinced Dr. Miller that the differences — induced by the healer — were due to changes in the properties of the water. (This tended to confirm Dr. Grad's experimental results at McGill, where seed and plant growth at first were stimulated by the proximity of the healer's hands but later by "treated" water from containers he had held in his hands.)

After numerous tests for viscosity, electrical conductivity, capacitance and refractive index, Dr. Miller and his associates found there were significant differences in the surface tension of healer-treated and untreated water. This might be the measuring stick they are seeking.

Dr. Miller explained it this way:

"The surface tension of a liquid is a measure of the attraction of the molecules at the surface and is related to the bond energies of the molecules and is usually expressed in dynes per centimeter."

Specimens of water were prepared in which the healer placed the forefinger of each hand for three minutes. The energized water showed a surface tension of 62.9 dynes; the control water, 70.1 dynes. (Atlanta city water was used.) Comparable results were obtained with a second healer.

A decrease in surface tension likewise was noted when water was "treated" by a nonhealer, but this was not as pronounced as when the healers treated the water. Eventually it was determined that the surface tensions of treated and untreated distilled water — the tension being significantly reduced after exposure to a healer's hands — constituted the best method yet discovered for detecting and measuring energies.

Dr. Miller said this discovery may be "one of the most exciting developments of this decade, because it means that we not only have discovered a method of detecting the energy associated with healing, but we can also measure it quantitatively. Fur-

thermore, we have verified that such an energy actually exists."

He referred to it as "primary energy" or, using Ambrose Worrall's term, "paraelectricity." He declared it was the same as the *life force* of the ancient Chinese, the *prana* of the yogis, the *odic force* of von Reichenbach, the *orgone energy* of Wilhelm Reich. He predicted: "We will now be able to determine the characteristics of this subtle energy, how it can be generated, stored and used with a maximum efficiency."

Another step toward this goal was a series of experiments with magnets. Since the days of Anton Mesmer in the last century there have been "magnetic healers." So the researchers in Atlanta decided to compare magnetic energy with that of a healer. Water was exposed to a magnetic field of 1500 gauss for 15 minutes and compared with control water and healer-treated water.

The results: surface tension of the control water — 75.6 dines; of water treated by a healer — 60.7 dines; of water from the magnetic field — 60.4 dines.

There seems some justification for using the word "magnetic" in connection with healing.

Further verification was obtained by exposing copper salt solutions to a magnetic field. In each case the resultant crystals

turned turquoise blue (as had those treated by a healer), while control crystals remained jade green.

Dr. Miller and his colleagues concluded: "These experiments have shown that the energy from a healer and from a magnet have similar effects upon the water and upon solutions of copper salts."

But he said the question still remains: Is the energy from a magnet a healing energy?

He recalled that Mesmer once used magnets for healing by manually passing them over various parts of the body but abandoned the technique when he found that "passes" with his hands alone seemed equally effective. He felt his hands, rather than the magnets, had been responsible for the effects all along.

"Our experiments, however, indicate that the magnet itself produces a measurable (healing-type) energy, and if we can equate the growth rate of plants with healing, the results would also indicate that magnets do emit a healing energy," said the scientist.

Distilled water "treated" by a magnet and water treated by Dr. Worrall were used to grow rye grass seeds under carefully controlled conditions. After four days cups of healer-treated seeds

had nine sprouts; the magnetized cups had 17 sprouts, and control cups watered with Atlanta tap water had only two sprouts. However, it was noted that the water treated by Dr. Worrall was a month old, whereas the magnetized water was fresh each time. Later it was determined that freshly magnetized water gave up its energy after two or three days.

Finally, after eight days, the growth of the control plants and those watered with the magnetized water was compared. The average height of the control grass was 2.8 inches and that of the magnetically treated specimens, 3.6 inches.

Because Russian experimenters had reported that a strong magnetic field will affect the properties of water by changing the hydrogen bonding in the H_2O molecules, samples of healer-treated water were sent to an expert for analysis. An infrared spectrophotometer was used to determine whether there would be the same kind of changes as were seen by the Russians. As a result, "We have positive evidence that the energy from a healer's hands causes a change in the molecular structure of water."

Dr. Miller explained: "Water in the normal state has many hydrogen bonds normally distrib-

uted. When energy is added, either by a healer or through the use of magnets, the bond energies are changed. This in turn causes a change in the surface tension of the water. However, water which is so energized will eventually give up its energy and revert back to its normal state.

"What it means," he said, "is that we have been successful in bringing the energy associated with healing from the realms of folklore to its proper place as a recognized energy on the frontiers of modern science. We have provided missing pieces in the puzzle of how healing occurs.

"Our results indicate that the healer either transmits energy to the patient or mentally creates the condition for the patient to absorb energy from his surroundings. The cells and the organs in the body resume their normal function with increased vigor and the healing takes place."

Dr. Miller, former professor of chemical engineering at Georgia Institute of Technology and now a research scientist for the Lockheed Aircraft Company in Georgia, is a member of the advisory committee of the Ernest Holmes Research Foundation, along with a number of other scientists and physicians. The foundation is unique in that it

represents a major effort by a church — the United Church of Religious Science — to verify scientifically "certain religious concepts that have been known for ages," including spiritual healing and the relationship of body, mind and spirit.

The foundation's research program is supervised by a board of directors headed by Willis H. Kinnear, publisher of *Science of Mind Magazine*, which was co-sponsor of the symposium. A member of the board is Robert Young, the "Dr. Marcus Welby" of television, who was chairman of the program.

Another speaker who verified the existence of healing energies was Dr. Thelma Moss, internationally known parapsychologist and assistant professor of psychology at the University of California's Neuropsychiatric Institute in Los Angeles. She submitted visual and medical evidence of the power associated with mental or spiritual healing, based on extensive studies of numerous healers, including

Olga Worrall and a "magnetic healer" who helped a badly injured man avoid a seemingly inevitable leg amputation at the UCLA Medical Center.

Dr. Moss said her work with radiation (Kirlian) photography verified Dr. Miller's findings concerning the objective nature of healing energies. Interestingly enough, one of the leading critics of this kind of "photography" as an investigative tool, Dr. William A. Tiller, Stanford University physicist, also was a speaker at the symposium on another subject. He did not discuss the radiation findings, but FATE learned he had changed his mind to some extent about the significance of the Kirlian technique.

(See next month's FATE for more on Dr. Tiller's apparent change of position. Also in Part II: more evidence of healing energies, "auras," etheric bodies and medically verified healings, including the "magnetic" healing of a shattered leg.)



RALEIGH NOW!

A PRISONER in a jail near Winchester, England, taking part in a cleanup operation at Winchester's Great Hall in the fall of 1973, suddenly fainted — for no apparent reason. When he came to a few minutes later he claimed to have seen an apparition wearing 17th-Century clothing walk through a wall.

Prison officials say Sir Walter Raleigh stood beside that very wall when he was sentenced to death for treason. — W. Ritchie Benedict.

True Mystic Experiences

FATE will pay \$10.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

CAR TROUBLE

By Leonard Morgan

IN AUTUMN of 1970 my brother Dana, our friend Joe Frank and I planned a special bear hunting trip to the Limekiln Plains area in the central Adirondack Mountains of New York. Dana and I had hunted there before but this time our special advanced bear hunting permits did not arrive in the mail until the day before the season was to open. This left us feeling frustrated.

Late in the afternoon I had a "flash" picture, as if on a television screen. I saw the three of us walking out of the woods exactly where we intended to hunt. We were discussing what we had seen but apparently none of us had gotten off a shot. We unloaded our rifles and got into my 1965 Oldsmobile for the trip back home. I started the car and after idling the motor briefly, shifted the automatic transmission into "drive." The car did not respond. In fact, it refused to

budge in any gear position. We had to hike all the way out of the Limekiln Plains area, leaving my car behind.

Because this vision was so real in every detail—scenery, actions and expressions—I called Dana and Joe and canceled the trip. They were quite upset with me.

That weekend I used my automobile only briefly for grocery shopping. On Monday morning I drove to work and backed into the parking lot as usual. But after work when I attempted to



Leonard Morgan

drive home, the car acted just as it had in my vision, only this time I was close to help instead of miles away as I would have been had it not been for my prophetic experience. — *Ithaca, N.Y.*

APPORTED EARRING

By May Marlow

MY DAUGHTER Vida Huestia called me on December 12, 1974, and suggested we drive to Eureka for the day. We could do Christmas shopping, have dinner and see a show afterwards, she said. Hurriedly I dressed in my new outfit and put on my pretty red earrings. I checked my makeup as we rode along and again before getting out of the car, each time admiring the earrings.

It was so late when we got back to Vida's house two miles east of Fortuna that she suggested I stay overnight and go home the next morning. When I was getting ready for bed I discovered one of my earrings was missing. Vida and I looked all over the house but could not find it. The next morning we searched the car without success, I kept thinking about it; I was very upset over the loss of one of my favorite earrings.

Two weeks later when I turned down the bedspread on my bed there, on my white pillow, lay

the missing earring. I had slept in the bed every night and had changed the linens more than once since I had lost the earring. I don't know how the earring I first discovered lost at my daughter's house two miles away returned to my home but I'm pleased to have the pretty thing back. — *Fortuna, Calif.*

A CHEAP GRAY COFFIN

By Rose E. Melaro

IN 1932, during the time when Benito Mussolini and his Fascist regime dominated Italy my father Michelino Toia decided to journey there to sell the home and several acres of land which he had inherited from his parents some years before. We all agreed that since none of us intended ever to live in Italy, it would be better to buy a home here in the United States with the proceeds of the sale. My father had been a naturalized American citizen for more than 35 years.

When Father had been gone only three days, at approximately 6:00 A. M. on a Tuesday morning I got out of bed and as usual opened the kitchen door to see what the weather was like. My husband would be leaving for work at 7:00.

To my horror I was confronted with a most terrifying apparition. Lying horizontally against

the inside of our fence, about 15 feet from the house, was a cheap gray wooden casket. It was open and my father lay dead inside it. This was not a dream. I actually saw this.

The apparition lasted for only a moment because I instantly shut the door. I was so terrified that I couldn't even scream.

I did not tell my husband about this terrifying thing before he went to work but I did tell him that evening when he came home. He had by now become interested and puzzled by my many strange experiences and advised me not to tell my mother or the rest of the family about it—not yet anyhow. He said something might happen to prevent what I had seen from happening and my father would not really die. At this time Father was still on the ship en route to his destination.

I took my husband's advice and tried to dismiss the incident from my mind. But try as I might I kept visualizing my father lying dead in that cheap coffin.

The following day, just a few minutes before awakening in the morning, I dreamed I was at my sister's house. She and her husband lived about two blocks away from us. And I was holding a letter in my hands and reading it to her. We both began to cry.

Now I knew I should no longer keep from my mother and the rest of the family what I felt certain would become a reality.

The uncanny thing about my second dream was that the letter which I was holding and reading to my sister gave complete and detailed information as to how, when, where and why my father was to meet his tragic end. The name of the town where Father was to have his fatal mishap seemed to stand out boldly. I was born in Brooklyn, N. Y. and never have been to Italy. I did not know the names of Italian towns, their locations, or distances from the house of my father's parents, except for the name "Gezzeria" in the province of Catanzaro in Calabria where Father had told us he was born.

The dream letter was written in very black ink, in characteristic European script, on a single folded sheet of paper. It read in part: "Your father is going to be killed. He overslept his hometown station-stop and was forced to get off at Reggio. He is a stranger there and all alone."

I kept repeating "He is going to be killed . . . he is going to be killed . . . he is a stranger there and all alone" and crying uncontrollably in my sleep as I read the letter to my sister. This terrifying dream waked me. My face was wet with tears and I

was trembling. I knew this was no ordinary dream.

That night when my husband came from work I told him my second dream and he agreed that I should tell my mother and the rest of the family about my two strange dream experiences.

My family just stared at me. My two brothers pretended to joke about it. One of them said, "Why don't you try to dream something pleasant once in a while?" But I could tell that he, like the rest of us, felt anxious and uneasy.

Our worst fears were confirmed by a letter we received from the American Consul less than a week later. It told us that Father had overslept his hometown station-stop and been forced to get off at the next stop, Reggio in Calabria. There he was picked up by two Fascist soldiers who, after a lengthy interrogation, accused him of being an American spy — something that God and all the saints in heaven know my poor father never was.

During the course of the interrogation my father became angry and kept repeating, "I'm only an American tourist. I am only an American tourist. I am very tired. I am 60 years old. Please leave me alone." This apparently infuriated the soldiers and they began to struggle with him.

The American Consul went on to explain, "Michelino Toia accidentally fell out of a second story window, to his death. And since there was no one there to claim his body he has been buried in a pauper's grave." That explained the cheap gray wooden casket!

But the letter I had read in my dream was not the American Consul's, but one which arrived a few weeks later from an aunt, Mrs. Clara Ianni of Gezzeria. Her letter, on a single folded sheet of paper, written in very black ink and the characteristic curling European script, gave us all the detailed information that had been in my dream letter. — *Silver Spring, Md.*

I FACED MY OWN GHOST

By Fatima Atchley

I HAVE been warned of things that were going to happen to my family and friends many times but my weirdest experience occurred on a day in the spring of 1960 when I stood facing myself!

My husband Ervin, our small son and I lived in a house in west Nashville, Tenn. It was a rather small house with a high front porch. A walk from the street led to the five or six steps up to the porch.

We were fixing to go to the grocery store. It was such a warm day that we wore short

sleeves, so I was surprised to glance out and see a medium-tall woman wearing a long light-blue winter coat coming up our walk. She had her hands in her pockets and her head down so that her long blonde hair almost hid her face. She looked familiar yet I didn't quite recognize her.

"I'll have to answer the door," I called to Ervin. "Here comes some woman up the walk."

"Oh, for Pete's sake," he griped. "We've no time now for visitors. Who is she?"

"I don't know," I answered, studying the figure now climbing our porch steps. "Must be selling something — but she isn't carrying anything."

She came up onto the porch but instead of knocking on the door she turned and walked to the high end of the porch, still facing away from me. I had been watching her out of the front door glass, ready to answer when she knocked, but now I stepped to the window beside the door and pulled the curtain aside so I could see her.

Slowly she turned to face me. I could only stare in shocked horror, too scared to speak or scream. That woman was ME! She was smiling the most evil, sneering smile I've ever seen and looking me right in the eye!

Then I recognized the coat she was wearing — the blue coat my

parents had given me three or four years before as a Christmas gift. Blue is my favorite color, especially that particular shade.

My hair is the same color and length as my "ghost's" and when out walking, I usually walk with my hands in my pockets. But I never walk with my head down. Perhaps that is why I hadn't recognized her from the start.

We stared at each other for



Fatima Atchley

what seemed an eternity but actually was only a minute or so. When Ervin came into the room she vanished instantly.

"Well, what happened to the woman?" he asked. "I never heard you open the door or speak to her."

"I didn't," I finally managed to answer. "It was myself I saw — ME! I saw myself come up the walk and onto the porch. What can it mean?"

Ervin is very practical and doesn't believe in ghosts or warnings. He said it was my imagination but I know better. When I first saw the apparition I honestly thought she was an Avon lady or some other salesperson.

A few days later I found myself in Miller's Hospital in Nashville undergoing an operation. At first the doctors thought I had cancer but they were wrong. Just the same, it was a very serious operation. Since I never have seen the apparition again I believe that my own spirit tried to warn me of serious illness to come. — *Madison, Tenn.*

BLOODY HAND PRINTS

By Angelica Hefner

ONE MORNING in early 1963 I awoke filled with apprehension. As my sleep-fogged mind cleared my dream came back to me. What little I remembered made no sense but parts of it were frightening. I had dreamed of a blood-splattered room and bloody hand prints on the wall. In my dream I had left some of my young children with my neighbor Eva, whom I never had asked to babysit. I could not recall where I had gone but when I returned my little ones were with another

neighbor, Margaret, another woman who never had watched my children. The dream bothered me but since I could make neither head nor tail of it I soon forgot it.

Some months later in June 1963 my nine-year-old son Steven cut an artery in his wrist when he accidentally thrust his arm through the glass pane in our kitchen door. He bled profusely and my kitchen looked like the scene of a massacre. When I called my neighbor Eva I left bloody hand prints on the telephone and wall.

Eva offered to take care of my three other children while I rushed Steven to the doctor. When I returned much later my children were with Margaret. Then I remembered my dream!

I thanked God that my son was all right and that my neighbors were so helpful but I was puzzled. I had dreamed the future! Why? How? If the dream was meant as a warning why hadn't I been able to recall the important part? Even if I had, could I have prevented the freak accident?

It will always remain a mystery to me but I now am convinced that "unknown" forces work in our lives if we would only heed them. — *Citrus Heights, Calif.*



EVIL IN A BROWN IVORY BOX

The innocent-looking little curio, polished like marble, had
a story to tell—to a clairvoyant who listened.

By K. E. Henry-Anderson

Adapted from OCCULT REVIEW, March 1905

K. E. HENRY-ANDERSON was a British sensitive active around the turn of the century. Clairvoyant all his life, he contributed a number of his spontaneous psychic experiences to Occult Review under the general title "Experiences of a Seer."

IN MAY 1898 I went to visit my friends the Bradshaws* in one of the hunting counties. It was a long and somewhat tiring journey and next day I pleaded fatigue as an excuse for not accompanying my hostess on a round of calls. The men had all gone out to look at the stables and I was left alone. Too tired to read or otherwise amuse myself, I began a leisurely examination of the large living hall, decorated with pictures, many inter-

esting photographs and not a few curios. Among these, which were all together in one part of the room, I saw a small reddish-brown ivory box. I looked at it and had put out my hand to lift it up when a sickening sensation of repulsion and horror passed over me.

It seemed as if I were held back from touching the box. It was about two and a half inches high and about the same across. Polished like marble to show the fine texture of the tusk, it had a flat hinged lid. It might have been intended for a snuffbox.

For a few seconds I did not realize that my gift for psychometry was exerting itself. I again put out my hand and almost touched the box. I shuddered with a sensation of faintness and cold dread. I seemed to hear faint whispering voices and to see the swaying of a multitude

*All names are pseudonyms. Real names were filed with Occult Review in 1906.

of faces wearing expressions of terror and dismay.

I think I looked at that box for seven or eight minutes, both fascinated and repelled. But try as I might I could not put my hands on it. I was conscious of no vision, no cause for my terror — only the overwhelming feeling of evil. Looking back, I cannot understand why I saw so little at the time but I attribute this to the physical effect. I have often been perturbed and agitated by things I have seen or felt but not once in my lifetime have I experienced anything like that. I had an instinct to run from the room — almost to leave the house. I resolved to ask my hostess if some story were connected with the box.

About nine o'clock that evening I pointed to the box and asked Mrs. Bradshaw, "Is there a story connected with that?"

"Oh!" she exclaimed. "If you can tell me what it is I shall be inclined to believe in your psychic powers." She held the box out to me.

As I looked at it in her hand I again felt the deadly sickness. Not understanding why I should feel this way I made a violent effort and took the box in both my hands. I felt I must solve the mystery.

"Do you know what it is?" I asked.

"No," she replied, "but I will tell you afterwards who gave it to me and where it came from."

I was sitting in front of the fire. I laid my hands on my knees with the box still between them and closed my eyes, a thing I hardly ever need do. While others concentrate in the crystal, I see in the open. Instantly I was transported to a distant country. I saw what I felt was the hot African sun pouring down on a savage city. I saw long low houses or huts with strangely rough thatched roofs. Here and there a palm tree stood amid the glare of yellow sand. The scene moved slightly, and directly in front of me I saw a long low building with pillars of palm. The roof came steeply down and the eaves cast a heavy shadow that contrasted sharply with the glaring sunlight. Behind the pillars I saw a curious fence, strangely crisscrossed, made of something white.

I concentrated my spiritual sight on this hedge and with an exclamation of dismay and horror I said, "They are bones! Large bones!" Behind this fence I saw something that looked like an altar, upon which two huge horns were dimly visible. The vision wavered and from the background the bizarre figure of a tall man clad in scarlet and yellow came into view.

He took up his position at the left (my left) of this altar and in his right hand I saw a very long sword, deeply curved and faintly resembling a scimitar. He had broad shoulders and a cruel face and his eyes moved in their sockets to look toward me. Behind him other figures were visible but only as points of light on their eyeballs.

I could contain myself no longer. I opened my eyes and cried, "Oh, take the dreadful thing away! Out of my sight! Put it away! I cannot stay in the room with it." They told me afterwards that I was deathly pale and my hands like ice when they finally took the box away from me.

Mrs. Bradshaw told me that the box had come from the African city of Benin and was given to her by Col. Neil McAndrews, one of the first men to enter the city after its capture by British marines in 1897. It was part of a tusk he had brought from there.

Two days afterward she met the colonel by chance and told him my vision. He was amazed and startled. He told her that the tusk of which the box was made had been one of the horns on the sacrificial altar of the temple in Benin, which I had described exactly. The altar was indeed surrounded by a fence of human leg and arm bones and into those tusks had been poured countless libations of human blood.



CANADIAN SOLDIERS REPORT UFO

By W. Ritchie Benedict

APPROXIMATELY 68 persons including the entire C Squadron of the Eighth Princess Louise Hussars reported seeing a UFO over Sackville, New Brunswick, on Monday, November 5, 1973. The soldiers were parading on a hill in town when they spotted the unidentified craft.

"I was going to phone the Mounties," Alexander Grant told Canadian Press, "but I was afraid they would think I was drinking and the whole thing

would be blown up out of proportion." Grant spotted the brightly-lit object curving around the eastern edge of town.

Laird MacLellan, basketball coach at Mount Allison University, was driving toward Sackville near the border of Nova Scotia when he saw a brilliant light move up the Bay of Fundy from the east and then circle the town. "It definitely was not a plane and I couldn't hear any noise," he said.



Pandit Gopi Krishna (in turban) discusses kundalini with Dr. Carl Friedrich von Weizsacker of Max Planck Institute, Starnberg, Germany.

Courtesy of Kundalini Research Foundation, New York

KUNDALINI YOGA

Key to Self-Awareness

This psychic energy, claims Gopi Krishna, is the source of all genius, enlightenment and cosmic consciousness.

By John White

ANCIENT concepts and traditions from religion, philosophy, metaphysics and the occult today are being substantiated by the findings of modern science. The focus for the merging of wisdom gained through subjective experiences and objective experimental knowledge is the study of consciousness, sometimes called noetics. Consciousness is the meeting ground for inner and outer reality and it is through the

study of consciousness that humanity now is getting ready to make a tremendous evolutionary advance—a self-directed quantum leap that is in tune with the processes of nature and the structure of the universe.

One of the leaders in this emerging field is a 72-year-old yogi-scientist-philosopher named Gopi Krishna. Called Pandit (a term meaning “wise and respected teacher”), Gopi Krishna lives

in Srinagar, Kashmir (India). For much of his life he was a minor civil servant in the Indian government, living what was outwardly quite an ordinary life.

But sometimes the ordinary is extraordinary. Such was the case with Gopi Krishna.

In 1937, after 17 years of steadfast meditation, Gopi Krishna

my brain, filling my head with a blissful luster. . . ."

Thus began the development of a higher state of consciousness in him. But the process that began that Christmas morning was far from complete, and there followed periods when his health deteriorated and his sanity was threatened by self-doubt and un-

ABOUT THE AUTHOR

JOHN WHITE was born in 1939. He holds a bachelor's degree in English from Dartmouth College and a master's degree in education from Yale University. After serving in the navy he taught at both the secondary and college levels and did public relations for a major utility company. From 1972-74 White was director of education for Edgar Mitchell's Institute of Noetic Sciences in Palo Alto, Calif.

John White's books include "The Highest State of Consciousness," "What Is Meditation?," "Frontiers of Consciousness" and the just-published "Other Worlds, Other Universes" (coedited with Brad Steiger). His more than 80 articles and reviews have appeared in such magazines as "Reader's Digest," "Saturday Review," "Psychic," FATE and in professional journals. Currently he is an editor of "Psychic" and of "Human Dimensions" magazine.

He lives with his wife and four children in Cheshire, Conn.



experienced the awakening of kundalini. In his autobiography, *Kundalini, the Evolutionary Energy in Man* (Shambhala Publications, 1971), he writes: "There was a sound like a nerve thread snapping and instantaneously a silvery streak passed through the spinal cord, exactly like the sinuous movement of a white serpent in rapid flight, pouring an effulgent, cascading shower of brilliant energy into

certainty. Because his physical and psychological pain became almost unbearable at times, desperation prompted him to begin observing his internal processes and experimenting carefully in the laboratory of his own body.

Now, after nearly 40 years of mystical experience, along with the spontaneous development of psychic, intellectual and literary powers, Gopi Krishna feels the process is complete and con-

trolled. He therefore decided to write about his life and research in order to enlist the aid of science in exploring the most important aspect of human life: the nature of enlightenment and the evolution of consciousness. He seeks no followers, accepts no disciples and makes no demands for asceticism. Rather, he wants co-workers in the research he is pursuing.

Most important of all, he says the truth of his observations should be tested by trained scientists and scholars using the principles and methodology of science. He has explained his position in dozens of articles and five important books. The first was his autobiography, already mentioned. In 1972 Harper & Row published two works by him that expand his thoughts: *The Biological Basis of Religion and Genius* and *The Secret of Yoga*. Last year Julian Press published *Higher Consciousness* and recently E. P. Dutton brought out *The Awakening of Kundalini*.

What does Gopi Krishna say specifically? Kundalini, the key word, is an ancient Sanskrit term meaning "coiled up" like a snake or spring and implies latent energy or potential for expansion. Gopi Krishna himself often translates it as "latent power-reservoir of energy" or "psychosomatic power center."

Kundalini, Gopi Krishna claims, is the fundamental bio-energy of life, stored primarily in the sex organs but permeating the entire body. In Hindu tradition kundalini is symbolized as a sleeping serpent coiled three and a half times around the base of the spine at the point called the *muladhara chakra*. Kundalini energy normally is associated with the genitals where it provides the sex drive (Freud called it libido) for the continuance of the species. But this potent "superintelligent electricity" is also the basis for attaining a higher state of consciousness. Its potency is our potential. And such a state, if widely attained, would mean a new species of humanity — a higher race.

Thus, kundalini can be the evolutionary cause of creation as well as procreation. This link between sexual and spiritual experience is the real "missing link" of human evolution and it promises a revolution in Western psychology and science.

Arousing the "serpent power" and guiding it up the spine to a dormant center in the brain is the technique of all spiritual and truly occult disciplines, whether or not the practitioners recognize it as such, Gopi Krishna says. When properly awakened, kundalini is the source of genius, psychic powers, artistic talent,

scientific and intellectual genius — all characteristics of higher consciousness. These alone are not the full story, however, Gopi Krishna maintains. There is also a moral dimension to higher consciousness that is a primary characteristic and that distinguishes it from ordinary but gifted psychics, intellectuals, etc.

As the kundalini energy moves up through the spinal cord it passes through various chakras or nerve centers into the topmost chakra in the brain, located in a center called the Cave of Brahma. During this process the entire nervous system — the body's link to universal consciousness — is transformed. The result is a new state of consciousness — cosmic consciousness.

Although kundalini usually is considered to be an Indian concept (there are thousands of ancient Vedic and Tantric texts on the subject still not translated into English) it is not limited to Hindu literature. Gopi Krishna's research has unearthed evidence of it in the ancient records of Tibet, Egypt, Sumer, China, Greece and other cultures and traditions, including early Christianity. The pharaoh's headdress, the feathered serpent of Mexico and South America, the serpent in the Garden of Eden — all are indicative of kundalini, Gopi Krishna claims.

The source of the serpent power is *prana*, a primal cosmic energy outside the electromagnetic spectrum and other forces known to official science. Many traditions identify a life force from which other energies and paranormal phenomena are derived. Acupuncture calls it "chi," the Greeks wrote of "ether," Christianity terms it "the holy spirit," Baron Karl von Reichenbach reported discovery of "the odic force," Wilhelm Reich named it "orgone" and Russian psychic researchers have their "bioplasma." Apparently these are different labels for the same basic force that permeates living organisms and is the source of all vital activity, including thought, feeling, perception and movement.

This vital essence, Gopi Krishna says, is extracted from surrounding organic tissue in the form of an extremely fine, highly delicate and volatile biochemical essence. He has described it as a "psychic radiation" within the body.

But how does one control and direct this energy? This is the purpose of spiritual disciplines, although many traditional means have degenerated into misdirected efforts and mystifying mumbo jumbo. Hatha yoga and raja yoga are among the oldest and most highly-developed systems

for raising the serpent power. But "yoga" comes from the Sanskrit root *yug*, yoke, and means "union"—union with the divine. Thus, Gopi Krishna points out, *any* spiritual discipline that aims at attaining oneness with the Supreme Intelligence—not just psychic powers or ability to control others—is a form of yoga.

Gopi Krishna adds a strong note of caution on the matter of attempting to awaken kundalini. Improperly performed, the process can be horribly painful and self-destructive. The "white light" experience of the mystics becomes the "glaring ugly light" of a schizophrenic and the "signs and wonders" performed by saints can become psychic phenomena that terrify people who naïvely venture beyond the limits of their understanding. Without proper guidance from an adept teacher who knows the subtle workings of kundalini from personal experience, and without the right preparation—meaning a healthy, ethical, balanced manner of living—kundalini can become the source of deteriorating health, terrible bodily pain and heat, many forms of mental illness and insanity, and even sudden death.

Kundalini gone astray, Gopi Krishna claims, has been the cause of evil geniuses in history

such as Hitler. In such cases the kundalini energy has been active since birth, as it is with all geniuses. Their lives usually are so fraught with difficulties that the kundalini energy becomes malignant if the finer qualities necessary for psychological stability have not been part of their upbringing. Since only the person who has kundalini active from birth is a potential Hitler, knowledge of kundalini is our best way of preventing another such as he.

Now, if this was all Gopi Krishna had to say it would be interesting but not compelling. Others have talked and written about kundalini since earliest times. But Gopi Krishna—who makes clear that he has only rediscovered an ancient tradition—also is a man of science. And in this respect he says something that hasn't been said before: kundalini can be scientifically verified in the laboratory. The presence of this evolutionary mechanism and energy in humans can be demonstrated clearly, using the methods and technology of science. We can get objective evidence that will show that the major claim of spiritual traditions throughout history—namely, that man was born to attain a higher state, a state of union with the divine—are true and real.

Gopi Krishna speaks with the

authority of personal experience. His mission is to give us a sound understanding of kundalini through scientific and scholarly research. Thus he will demystify and explain in clear, simple terms that which, in the ancient texts, is an occult matter.

How can the reality of kundalini be shown? First, Gopi Krishna says, the person in whom kundalini is fully awakened will be a genius no matter what his IQ was before the experience. This statement represents a radical departure from the prevailing view which holds that intelligence is determined once and for all by hereditary genes. How do we determine genius? Perhaps by seeing that it provides *new* knowledge — knowledge such as Gopi Krishna himself offers when he unites the whole psychic/occult/spiritual scene of ancient tradition with Darwin's evolutionary theory and the transpersonal psychology arising from Freud, Jung and Maslow.

Moreover, Gopi Krishna claims, as the kundalini process transforms the person, his nervous system and brain undergo changes that will be observable (although the necessary instruments for observing these may still be on the drawing boards).

Next, the "food" which the body uses to nourish the nervous system during this transforma-

tion comes from the sex organs — the "essence" of seminal fluid in men and what Gopi Krishna calls "the erotic fluids" in women. Thus, the reproductive organs increase their activity dramatically, producing many times more copiously than usual — sometimes embarrassingly so. (This, Gopi Krishna says, explains those mysterious ancient paintings and statuary that show men in meditation — even a pharaoh — with a full erection. The artists did not mean this to be erotic. Rather, it is a frank depiction of a biological fact about kundalini.)

This fluid essence, existing probably at the molecular or even atomic level, streams from the reproductive organs into the spinal canal and upward to the brain, a fact that can be verified by a spinal tap at the time the phenomenon is occurring, according to Gopi Krishna.

The bloodstream also carries nerve food during this organic transformation. Hence, the composition of the blood changes due to the awakening of kundalini and ought to be examined in all research programs. Likewise, heart activity (pulse rate) and other internal organs undergo radical changes. Perception, digestion and elimination change dramatically — these are still more clues to look for in the full

spectrum of physical-mental-behavioral transmutations that necessarily occur as nature prepares the organism through a total cellular reorganization for a higher state of being. These are matters which can be objectively determined by neurophysiologists and medical people. In addition, the person will have high moral character and other traits typically associated with spiritual masters, such as psychic and literary talents.

This is a daring claim — daring, yet rationally and plausibly presented. For this reason it has attracted the attention of scientists in both the East and West. Gopi Krishna is now consultant to several kundalini research programs and foundations. In Germany the eminent physicist C. F. von Weizsäcker, head of the Max Planck Institute for the Life Sciences in Starnberg, has become interested enough in kundalini to contribute a long introduction to *The Biological Basis of Religion and Genius*.

In America the Kundalini Research Foundation, located at 10 East 39th St., New York City, 10016, has been carrying out a program of public education through the media while collecting case histories of apparent kundalini awakenings. People who think their experiences might be of interest to the Foun-

dation should describe them in a letter and send them to Mr. Gene Keiffer, President.

A most ambitious kundalini research project is just beginning in India as part of a still larger project to study mystics from different religious sects to determine what common element among various religious practices is responsible for bestowing higher mental powers. This long-range project is sponsored by the Indian government's Ministry of Health. Dr. Karan Singh, head of the ministry, announced the project late in 1974 to 2,300 scientists gathered at the International Congress of Physiological Sciences in New Delhi.

In his welcoming address Dr. Singh said, "The link between mind and body is now being recognized, but the psychophysical linkages are still imperfectly understood. . . . Man's predominant faculty is the capacity to be conscious of himself and his surroundings. What is the texture of this consciousness? What are the links between the genetic structure of man and his capacity for conscious awareness? Can manipulating the one influence the other? What are the functions of those areas of the brain that are still unexplored? Is man, in fact, evolving toward a transmutation of consciousness in much the same way as animal

consciousness after millions of years on this planet evolved and developed into human consciousness? Is it possible that man is on the threshold of a new evolution? If so, what will be the concomitant changes required in the human body, particularly the brain?"

The research will be carried out through the All-India Institute of Medical Sciences. The Institute will train a special group of people in the practices of kundalini yoga and also investigate cases of spontaneous awakenings reported by the public and by ashrams around the country. If what is contained in the ancient literature on kundalini is corroborated, modern science will have proved that it is possible to employ the life force as an instrument to effect a metamorphosis of the brain, raising it to higher levels of perception.

Gopi Krishna, who will be tested in the Institute program, is a man to whom we should listen. He is making a breathtaking attempt to heal the split between science and religion by offering the first testable field theory of psychophysical linkages between mind, body and cosmos, covering the entire spectrum of psychological, psychic and spiritual phenomena. With it comes the possibility of objectively studying higher consciousness, thus

ending metaphysical speculation and endless claim and counter-claim arguments among various sects and traditions about whose leader or guru is "higher."

In the past great mystics and saints have spoken of enlightenment in figurative language based on sexual images. They have said it was the closest they could come to describing an otherwise indescribable experience. Conventional psychology tends to dismiss this as repressed sexuality. Now it appears there may be a biological basis for this, that there is a definite physical link between body and mind, between sexual and spiritual experience. From the viewpoint of transpersonal psychology, one could then say that *sexuality is really unexpressed religion or religious experience*. It is humorously ironic that Western science and technology — often called the result of a godless, materialistic approach to life — should be the means by which this is to be demonstrated to the world.

I will let Gopi Krishna have the last word: "The aim of this evolutionary impulse is to make man aware of himself and with this sublime awareness, to make him regulate his life as a rational human being, free from egoism, violence, excessive greed

and ambition and immoderate lust and desire, to lead to a state of unbroken peace and happiness on the earth. . . .

"Enlightenment, therefore, is a natural process ruled by biological laws as strict in their operation as the laws governing

the continuance of the race. The central target of this evolution is self-awareness for the soul. . . . This is the purpose for which you and I are here — to realize ourselves — to bring the soul to a clear realization of its own divine nature."



A USEFUL WARNING

THE CELEBRATED feat of the Swedish seer Swedenborg in locating a lost receipt has an almost exact parallel two centuries later in a little-known case published by Guy P. J. L'Estrange in the *Yarmouth Independent*. He heard the story from Miss Mackay of Church Hall, Wormingford, Essex, England.

Shortly after World War I Miss Mackay and her friend Mrs. Giddings, who had lost her husband Frank in the war, had a sitting with the famous British trance medium, Mrs. Gladys Osborne Leonard. Scarcely had Mrs. Leonard gone into trance when the spirit voice of Frank was heard speaking quite close to their chairs.

"It all seemed so natural at the time," Miss Mackay told L'Estrange. "Although we couldn't actually see the speaker we could 'sense' his presence very clearly and he gave us irrefutable evidence of his identity."

Frank told his wife that he had a warning to convey. In three days, he declared, two visitors, an Englishman and an Indian, would present accounts of moneys alleged to be due. Mrs.

Giddings, however, was not to pay either bill as both already had been met.

Naturally concerned, the wife asked Frank if he had receipts. "Yes!" he answered and proceeded to give detailed instructions as to where the receipts were to be found—in a secret recess in Frank's desk.

After the seance the two ladies went directly to the Giddings home and searched the late husband's desk. In a concealed compartment they located two receipted bills that exactly answered the description given during the seance. Here was evidence indeed and Mrs. Giddings naturally wondered if Frank's prediction would come to pass.

She did not have long to wait. Exactly three days after the sitting she was visited by two men, an Englishman and an Indian, each claiming money was due him from Frank's estate.

"But surely my husband paid you before he went abroad?" insisted Mrs. Giddings.

Both men denied this and persisted in demanding payment. To their consternation Mrs. Giddings then produced the receipted bills.

DURING THE height of the excitement in the spring of 1922 practically every large newspaper in the country carried day by day reports on the rocks that fell from the sky over Chico, Calif. So many visitors arrived in the town that hotels and rooming houses were filled to capacity and at one point all the police in town had to be pulled off the investigation to direct traffic. Specialists and self-styled specialists drawn to the scene represented many fields — news media, science, astrology, mineralogy, magic and spiritualism. Persons motivated by just plain curiosity came, too.

The first rocks fell in November 1921 but nobody paid much attention to them. J. W. Charge made a report to City Marshal J. A. Peck who didn't get excited. He said later he simply didn't believe rocks could fall out of the sky even once and certainly not every day for a month, as Mr. Charge claimed.

Furthermore, Peck maintained, there was no mystery about it. Some boy was throwing rocks and some of them just happened to strike the J. W. Charge and Son grain warehouse which was located along the Southern Pacific Railroad tracks. However, Peck's complacency was destroyed March 8, 1922, when a shower of rocks ranging in size

from peas to baseballs rained down on Charge's building.

The first newspaper coverage appeared the next morning when the *Chico Record* ran a double-column front-page story under the headline: POLICE SEEK PHANTOM ROCK THROWER. STONES RAIN

ROCKS RAIN on CHICO California

By Thelma Hall Quast

More than 50 years ago the rock showers mysteriously began, then suddenly ended — but interest in the phenomenon will not die.

ON LOCAL WAREHOUSE. PASSERBY HIT BY STEADY BARRAGE.

The account read: "Marshal J. A. Peck and other police officers yesterday renewed a search which has been in progress for the past three months to find the flying ghost or the uncanny hand that has been dropping rocks the past four months on the roof of

the warehouse operated by J. W. Charge at Sixth and Orange Streets.

"At almost any hour during the day one can hear the impact of rocks striking the warehouse roof and they may be seen bouncing from the eaves to the ground."

After commenting on Marshal Peck's reluctance to attach any significance to the rock-throwing the *Record* reported: "His disbelief was turned to wonderment after he had investigated five minutes, for as soon as he stepped into the warehouse . . . a rock struck the roof and bounded off to the ground. Within the next hour no less than a dozen rocks were heard landing on the shingle covering."

Peck rallied his police force and stationed men at various points in the neighborhood. Constables H. L. Guerin and H. Z. Guerin were among the men who searched every barn and shed for several blocks around after someone suggested that inventive youngsters might have contrived a catapult. No such contrivance was ever turned up.

The *Record* — after having ignored the matter for four months — suddenly found a number of interesting items to publish. For instance: "One day the pebbles seem to come from the south and the next day all hands take to

the south side of the block only to hear a shower come from the north and so on until everybody who has seen the revelation is completely baffled as to which direction the rocks come from. It seems the rocks come from almost every angle. . . . (and the police) are no wiser than the first day they attacked the spooky case."

Often Mr. Charge had to rake up rocks that got into his building through windows, doors and roof ventilators. "Almost every window has been smashed by large rocks and the outside walls of the structure bear numerous dents," the press reported. "Charge soon will have to lay a new roof . . . because the shingles have been broken and separated by the force of the falling stones."

J. A. Fortier of Sixth and Cedar Streets, a short distance from the warehouse, told the newspaper that he had heard the rocks strike the roof as early as 6:00 A.M. Obviously the "ghost," if that's what it was, arose early — but even the early morning watchers could not catch him.

As additional proof that danger existed the newspaper reported that Mrs. Daniel McCarthy, wife of a section foreman on the Southern Pacific Railroad, "refuses to let her small children play in the yard of their home at

Sixth and Cedar Streets because of the showers of rocks that land in the yard and on the roof of their home with frequency."

Minor injuries had been reported. "A section hand was struck in the thigh while standing with his back close to a north window. Frank Lyons, a truck driver, was bruised on the finger by a flying rock while at work in the warehouse."

A few of the townspeople who believed the flying rocks were a joke decided to make their own investigation. According to the newspaper, "They were jolted to a realization of what had been taking place for four months when a boulder struck the roof and rolled to the ground, jarring the whitewash from the inner side of the shingles. Shortly after, a shower of smaller pebbles tinkled down the shingles. The party left the building quite bewildered by the dents in the walls and the broken windows and the rocks which had piled up on the roof."

After this first detailed report the *Record* carried stories daily, always on the front page, beneath two- or three-column headlines, citing new developments.

The second day: "Fire Chief C. E. Tovee and Traffic Officer J. J. Corbett had the scare of their lives while prowling about



Frank McEnespy, who died in 1937, always maintained the rocks that fell on Chico were not indigenous to area.

the Charge warehouse in an endeavor to sight the direction from which the rocks come. They had just approached the south side of the warehouse and were looking skyward when a fair-sized boulder struck the wooden wall above them with a mighty force and rebounded to the ground at their feet, leaving a dent where it had struck the timber."

Another narrow escape involved W. G. Longfellow who lived across the street from J. A. For-

tier at Sixth and Cedar Streets. "It is said," the press reported, "that Longfellow was washing his face and hands in a sink on his rear porch. He had washed his face while in a stooping position and as he raised to dry himself a large stone whistled past his shoulder and struck the bottom of the sink. It is said the rock weighed three-quarters of a pound and Longfellow would have been hit on the head if he had not raised at the proper moment."

* * *

AMONG THE groups attempting to find an explanation for the rock showers were the spiritualists of Chico. They held a secret meeting during which they tipped tables and thus, they claimed, obtained the name of the rock-thrower. Breaking the bond of secrecy, a new member revealed these goings-on to a friend who passed on the information to the police.

Once it was out, Mrs. Refana Nelson, who claimed to possess divine power as a spiritualist, asserted that the rock-throwing was "the work of no human hand," that the spirits had told her who the culprit was and that she would stop the activity within 48 hours—for a cash consideration. The police, to whom she made this offer, turned it down.

Vying for the headlines in

March 1922 was a little girl in Antigonish, Nova Scotia, who created a great deal of excitement by starting mysterious fires, claiming to see "spirits" milking the family cows, and playing other practical jokes on her parents. For several days before it came out that the little girl was responsible, newspapers in Canada and the United States carried daily reports on the "mystery."

The *New York Times* covered both the Nova Scotia case and the Chico rock showers. Under the headline, RIVAL GHOST ON PACIFIC. SPOOK IN CHICO, CALIF., HURLS STONES AT WAREHOUSE IN DAYTIME, the *Times* reported:

"Chico has a rival of the Ghost of Antigonish, only the Chico ghost operates in the daytime and throws rocks instead of . . . starting fires. . . .

"Watchers have been set to lay for the ghost, who has been operating almost daily for more than three weeks but no trace is found of it. A reward of \$20 goes to anyone solving the mystery."

Not to be outdone by the distant newspaper the *San Francisco Chronicle* reported, "Crowds gathered around the J. W. Charge Warehouse . . . were forced to beat a hasty retreat when the barrage of rocks, the source of which has been puzzling authorities for the past

three months, recurred with new violence.

"Constable H. Z. Guerin, who heads the detail of police investigating the source of the rock-throwing activities, was caught in the shower late today and tonight was confining his activities to the interior of the warehouse. . . ."

The *Chronicle* quoted Guerin as saying, "I'm not saying where the rocks come from but you will notice that I am staying inside."

Between those who held a down-to-earth theory as to the source of the rocks and those who insisted on a psychic explanation, there were those who believed the rocks were coming from the sky, probably from as far away as Mars. These were quick to boast, "I told you so," when a New York writer named Charles Fort entered the picture.

Fort, who claimed he specialized in studying this type of phenomena and had a vast collection of data on the subject, advanced this theory:

"It is my own idea that there is a land over the town of Chico and not far away, inasmuch as objects fall from it within a very narrow distribution; or that far away, and therefore invisible, there may be a land from which objects have been carried in a special current to one very small

part of this earth's surface."

He pointed out that this was not the first time that strange things had happened in Chico — there had been a shower of small fishes from the sky in 1878 and an immense meteor fall in 1885. In the microfilm library of California State University in Chico there can be found a *New York Times* item dated September 2, 1878, datelined Chico, which confirms the fish story and a *Chico Chronicle* story of March 6, 1885, which reports the fall of one meteor.

Fort's erudition made a deep impression on the believers and they also were pleased when Vincent Jones, vice-president of the California Association for Psychic Research, was sent from San Francisco to conduct a thorough study of the Chico situation. He arrived one Saturday night, fired with enthusiasm at the thought of proving that other investigators had failed to find the agency responsible for the rock-throwing because they were seeking "human" culprits when it was obvious that discarnate agencies were the guilty ones. He looked forward to seeing a good rock-throwing show. What happened? Nothing. While Jones was in Chico for one night and a day not a single rock fell.

When City Marshal Peck expressed his belief that local mis-

chief-makers were at the bottom of the puzzle Mr. Jones agreed — up to a point. He maintained that mischief-makers were having a lot of fun at the expense of the townspeople but these mischievous beings were discarnates making merry, out of reach of the long arm of the law.

The spiritualist angle attracted Roy Studt, an Oakland evangelist. Asserting that Satan was at work and that the people of Chico had to pray and pray hard, Studt set up a tabernacle to help them. Evening after evening his tabernacle was filled to capacity with frightened men and women praying to be relieved of the satanic presence.

Satan evidently was not intimidated; the rocks continued to fall.

Residents of Chico and the surrounding area were deeply concerned, in many cases to the point of hysteria. A typical incident concerns a man driving along an Oroville street and spying a woman standing on top of a two-story house.

He stopped and called out, "What are you doing up there?"

"Well," she said, "I heard a thud and climbed up here to investigate it. I thought maybe somebody in Chico was throwing rocks at me."

Chico is 21 miles away!

Some Chico residents all along

had called their unwelcome guest "Ghost" or "Spook" and one cunning manipulator put this to practical use.

The owner of a shoe store came to J. W. Charge's son Clarence with two checks turned down by the bank as forgeries. The forger had bought a pair of shoes for himself with the first check, noting "for shoes" in one corner. The next day he tendered the second check in payment for a pair of shoes for his wife. The storekeeper didn't notice until too late the notation in the corner of the second check. It read, "Good luck. Spook."

Then, about the end of the third week of March 1922 Marshal Peck received a farewell note from someone who signed himself "The Ghost." The letter thanked the officer "for the courtesies you have shown me" and "for the use of the warehouse as a target."

Whether or not this was a practical joke, the rock showers ended.

* * *

THE ROCK showers ended — but interest in the phenomenon continued. As recently as the spring of 1973 the Butte County Historical Society published Clarence Charge's recollections. And the showers have been recalled many times in newspaper

features and television shows.

In the late 1940's Paul Roberts, a columnist for the *Chico Record*, published his explanation: Boys had rigged up catapults here and there around town from which they fired the falling rocks. Mr. Roberts may have been satisfied with this but many responsible persons were not, among them Frank Chapman McEnespy, now deceased, the father of Darrell McEnespy, former president of the Butte County Historical Society, and the late Stan Bibbero, a *Chico Record* reporter in the 1940's, and Clarence Charge, J. W. Charge's son.

"My father," says Darrell McEnespy, "always maintained that there were strange rocks among those he saw more than once hit the warehouse roof and roll to the ground. . . . You know, rocks differ from creek to creek. Those from Dry Creek and Stony Creek, for instance, have a granite base while those from Butte Creek are lava. My father always insisted that those he saw were not river-run gravel from nearby Sacramento River or Butte Creek (nor were they) railroad gravel."

Stan Bibbero wrote on March 25, 1948, "Every city and town has a case or two on the police records marked . . . unsolved. Chico is no exception. . . . Out of

this simple episode grew one of the most baffling mysteries of modern times. Scientists succeeded only in showing that the rocks themselves were not supernatural."

J. W. Charge, who died August 24, 1958, at the age of 98, maintained to the last that the rock shower mystery was unsolved. His son Clarence told me that although he himself took a skeptical view of the showers when they were pelting the warehouse, he was and still is puzzled by several of his personal experiences.

At one point, he said, 50 bags of wool, each weighing about 450 pounds, were in the warehouse.

"When these sacks were standing upright," said Charge, "they were about seven feet high and two and a half feet through. One day I told the men that we would have to move the wool the next morning to make room for some grain we expected to come in. When we came to the warehouse the next morning we found the wool had been moved sometime during the night and it was just where I wanted it."

The workmen disclaimed all knowledge of how this could have happened.

Once a man about 65 years old, presumably mature enough to be realistic, entered the warehouse and climbed to the top of a pile

of grain sacks to look for "Spook."

Charge said, "He came down very excited, reporting that a rock had knocked off his glasses. They weren't broken but there were grooves across the lenses. He was sure proud of those grooves. Anytime after that, when you saw him downtown, he would be holding up his glasses and describing his experience to whoever would listen."

A rock once broke the back window of the Charges' car.

"Of course," said Charge, "we all thought 'Spook' did it. But I got a letter the next day that read, 'You think I broke your glass but I didn't. I saw the man who did it. Someday I'll tell you who he is.' The letter was signed 'Spook' — and he never did tell who broke the car window."

Charge recalled that not only rocks but almonds, pieces of fruit and other small objects fell on and into the warehouse. At the height of the activity many of the townspeople accused the Charges or their employees of playing tricks. One day, Constable Roy Knapp and Clarence Charge were alone on the premises and Knapp said, "I think it's all a hoax. I don't believe there's a thing to it."

At that moment an orange hit Knapp on the back of the head. Amazement flooded his face.

Knapp was not the only skeptic to be shocked into reconsidering. About 20 nonbelievers once persuaded the Charges to allow them to spend the night in the warehouse. They wanted to prove to the spiritualists there was no such thing as a spirit.

"We said they might," said Clarence, "but I said they must not smoke nor take in any booze. When I let the crowd in I left the door unlocked with instructions that they should lock it when they decided to leave."

At 2:00 A.M. the Charges' telephone rang. The breathless nearly hysterical skeptic on the line wanted Charge to come to the warehouse at once.

"This is a heck of a time to wake me up," Charge scolded. "Why should I come down there?"

"There's a Chinaman hanging by his neck from a rafter. All of us can see him."

"Listen here," said Charge, provoked and unconvinced, "I told you guys not to take any booze in there. The best thing you can do is get out and don't bother me with your hallucinations. If there's a Chinaman hanging from a rafter he'll be there in the morning when I open up."

The Chinaman strung up in the warehouse was the talk of the town the next day.

"To this day," said Charge, "I don't know what they saw — if anything — but everything I have described did happen."

* * *

WHAT WAS going on? A supernatural force at work? Or could everything be explained as the work of hoaxers or

prankish children?

These unanswered questions still prey on the minds of many persons who lived in Chico at the time the rocks fell. Talk to half a hundred of them. Ask any one of them if he has an explanation. You'll find no one has the ghost of an idea.



FIRE POLTERGEIST IN FRANCE

By George Wagner

IN SEPTEMBER 1907 violent fire poltergeist phenomena erupted in the La Corneuve suburb of Paris, France, and 30 blazes in less than a week gutted two houses and destroyed several outbuildings. Most of the fires took place in daylight, just after dawn or in the afternoon.

The phenomena began on Wednesday, September 11, 1907, when lightning struck a house on Rue de l'Abreuvoir. The house caught fire but the flames were quickly extinguished.

More serious fires flared up in the building on Thursday. Other blazes struck detached sheds, burning them to the ground. The house of a neighbor, 150 feet away, also caught fire.

On Friday flames appeared in the cellar of the first house but on Saturday the fire poltergeist concentrated on the neighbor, Monsieur Scillier. He found a loaf of bread blazing on his dining table, which also caught fire. Flames twice shot up in a com-

pletely empty cupboard.

The blazes continued Sunday and Monday back and forth between the two buildings. A box of knives burned until only the blades remained. Twenty-five witnesses watched an umbrella catch fire and burn. A fireman removing potential combustibles threw an old hat out an open window. When the hat brushed past the curtain both burst into flames.

The intensity and frequency of the fires greatly lessened by Tuesday. Only one blaze was observed, a minor one in the gardens between the buildings. By this time, however, both houses had been nearly destroyed. The *Paris Matin* wrote, "The staircases in both houses are crumbling into dust. A bright crystalline dust comes from them at the slightest contact."

While the first fire undoubtedly was caused by lightning, the other 29 blazes remain unexplained.



In the road production of "Irene" and also on Broadway, Ruth Warrick played role of a Long Island society matron.

Welles' first wife), "Journey Into Fear," "The Corsican Brothers" and "China Sky." Currently she plays the mother-in-law on ABC's popular daytime television show, "All My Children." (She is so well-known in this role that wherever she goes people recognize her and call her by her stage name, "Phoebe Tyler.")

"Suddenly the room began to spin and try as I might, I could not reach the cord that would flash a light in the nurses' station."

RUTH WARRICK'S *BRUSH with DEATH*

By Timothy Green Beckley

OF ALL the celebrities I have interviewed about their interest in psychic phenomena, none has been more enthusiastic about the paranormal than actress Ruth Warrick, star of such motion picture classics as "Citizen Kane" (in which she played the second female lead, as Orson

Miss Warrick, a native Missourian, openly admits to believing in ESP, reincarnation, precognition and a wide range of other psychic phenomena. She has had numerous brushes with the unknown — "This is an area that has fascinated me since I was a child," she says — but her most personal confrontation occurred when she left her body.

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This happened when the actress was in Los Angeles' Cedars of Lebanon Hospital recovering from major surgery. Her physician, Dr. Paul Steinberg of Beverly Hills, had insisted she interrupt the filming of the MGM series, "Father of the Bride," warning that postponing the operation could lead to serious complications.

Ruth told me her story in vivid detail, as if she was reliving the experience.

"I had just been wheeled back to the intensive care section after surgery. Completely exhausted and woozy from the anaesthesia and painkillers I was none-

theless aware of the tubes which led into my collapsed veins from the bottles of blood plasma suspended near my bed.

"I recall looking through dazed eyes at my children on the lawn outside waiting for news of my condition. About midafternoon I began to get splitting headaches and I realized the blood was not going into my legs properly. Instead of seeping in gradually, as it should have, it was flowing much too rapidly. My system began to react negatively and I tried to summon help from the woman intern assigned to my case.

"Suddenly the room began to

Ruth Warrick is so well known for her role in the daytime TV show "All My Children" that strangers stop her and call her by her TV name, "Phoebe Tyler."



spin and try as I might, I could not reach the cord to flash a warning light in the nurses' quarters."

What happened next, on that March day in 1951, convinced Ruth Warrick that each of us has a spirit — or soul — which is capable of escaping the body in life and in death.

"Mere words cannot describe what followed," she continued. "I heard a loud popping sound and immediately felt myself floating upward toward the ceiling. It was quite involuntary, completely beyond my control.

"Looking down I became aware of a physical form in extreme pain on the bed below. Instantaneously it struck me that this form was my own earthly body. Surely I must be dead, I thought. What other explanation could there be for such a phenomenon?

"While out of my body, a sensation of total freedom overwhelmed me. I knew I could go right through the ceiling into outer space. My basic feeling was, 'I have had enough of this suffering. I can go anywhere I want to . . . even to infinity!'"

After what seemed like hours but was actually only moments, Ruth began to consider what was happening. "When I looked down at the body lying so still on the bed a wave of compassion

swept over me. I thought, 'Oh, that poor child, I can't desert her. She needs me. I'd better go back!'"

"When I felt the impact of that person lying on the bed needing me I floated back down. Between me and the body there was a filmy stream of material, similar to the ectoplasm reportedly seen at seances. I know at this point I had complete free will. No force was involved; I simply chose to return to the body."

When she opened her eyes in the dimly-lit hospital room, her intern was bending over her, trying to revive her.

"Several days later the doctor told me what had happened. She said she had been in another room talking with some off-duty nurses when suddenly she felt an overwhelming urge to return to my bedside. When she reached my room she found to her horror that I had no pulse. My heart had actually stopped! But luckily she reached me at the moment of the heart arrest."

Ruth described her out-of-the-body experience in another way: "It was something like when you're filming a motion picture and you look at the rushes at the day's end. You watch yourself on the screen and you know it's you up there and yet you say, 'Why did *she* do so-and-so?' I was in two places at once!"

The charming blue-eyed actress believes this may not have been her first experience with astral projection. "In my younger years," she said, "I used to spend a lot of time with my aunt and uncel who had a home on the California coast at Big Sur. Off the coast were the Seal Islands. One night I felt as if I had 'projected' myself over the water and into one of the seals! I never had felt such total freedom before. While I was 'in' that seal I could do marvelous things — swimming and leaping through the water. Then suddenly I was flying!"

Ruth believes that astral projection is commoner than we think, that we experience this state while sleeping. "Who can say for sure that we are not traveling through time and space during dreams?"

Ruth is also a firm believer in life after death since the passing

of her mother and father.

"When my mother died," she told me, "I was holding her in my arms. I could feel this energy — like an electric current — leaving her body. Then I saw it! A white mist traveled down her arms and out into the room. This was proof for me that we do have souls that leave our physical being at the moment we stop breathing."

When Ruth's 82-year-old father passed away she was able to establish contact with him. Soon after his death Ruth was approached by a prominent psychic, Greta Alexander of Delevan, Ill., who said that she had established communication with Ruth's recently-deceased father. "The clairvoyant told me not to worry. She said Father told her to tell me it was entirely his idea to go, that he had selected the time. I have no reason not to accept her words!"



FEATHERED SIREN

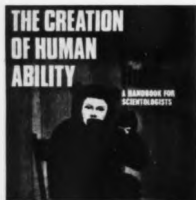
By Bill Parker, Jr.

DURING WORLD War II the inhabitants of Freiberg, West Germany, learned not to ignore the cries of a gander that lived in their main park. Whenever Allied planes approached on a bombing mission the gander would sound its shrill cry long before the air raid sirens sounded.

On November 27, 1944, the gan-

der began to call as it always did before an air raid. Even though no sirens had been sounded, hundreds of persons took shelter. Only 15 minutes later the town was rocked by Allied bombs.

After the war the citizens of Freiberg erected a statue to the bird, which ironically had been killed in the bombing.



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¹ **EXTERIORIZATION:** The state of being outside the body. When this is done, the person achieves a certainty that he is himself and not his body.

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A FLOWER FALLS

By Patricia Holling Haas

MY PATERNAL grandmother Helen Holling believed in unseen powers. She kept in touch with members of her family by reading their fortunes with a deck of cards.

Grandma had three daughters and one son Stanley, my father. Over the years all her children married and three moved away, we to Oakland, Calif., her middle daughter Kassie to Chicago, Ill., and her youngest Romona to Los Angeles. Only her oldest daughter Dorothy stayed in Pennsylvania.

Sitting in her house in Cannonsburg, Grandma would lay out the cards for each family and look into their lives. When she saw trouble she would write to ask, "Who was sick?" Her children would write back and tell her because she always asked the right question.

Before the daughters left home they had a close relationship with their mother and one day as they were playing canasta the subject of dying had come up. Aunt Kassie had said, "Mom, when you die and you see us all standing around at your funeral feeling sad, drop a flower to let us know that you see us." Grandma said she would and it became a family joke.

During the last month of Grandma's life she dreamed that her friends were having a party and when they saw her standing at the door, they smiled and said, "You're late, Helen. We've been waiting for you." When Grandma awoke she realized that all the friends in her dream were dead and that the dream was a notice she would die soon. Shortly after this dream she was rushed to the hospital with heart trouble. After a few days in the hospital the doctors let her go home with her daughter Dorothy. She died during a nap that same afternoon, December 21, 1968.



Patricia Haas

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All her children came home to Cannonsburg, Pa., for the funeral. December was cold with fresh snow on the ground but the Yoney Funeral Home was warm and bright and filled with flowers. A spray of bronze chrysanthemums lay on the casket.

As Dad and his sisters passed in front of the casket for one last good-bye half of a chrysanthemum fell to the floor. They looked at each other in shock. Thinking they had brushed it by accident all four of them rushed to the flowers and Aunt Kassie shook the spray hard but no more petals fell.

We knew then that Grandma had remembered her promise and had dropped the flower to let them know she saw them and was pleased.—
Antioch, Calif.

FRAGRANCE OF LAVENDER

By Viola H. Cochran

PEOPLE OFTEN think of a psychic as a serious, introspective person but my mother Emma Nagel was a happy, outgoing individual. Neither she nor her children regarded her many predictions as supernatural. We simply grew up knowing psychic phenomena was a normal part of Mother's personality.

When Mother would prepare an extra special Sunday dinner because visitors were coming, we knew they'd come although we had heard nothing ahead of time. One day Mother remarked, "Your cousin Marie is getting married today."

My sister asked, "Did we get a letter from her?"

"No," Mother replied, "Marie visited me in a dream dressed as a bride." Sure enough, a week later the wedding announcement came from Arizona.

Mother was intrigued by the possibility of the dead communicating with the living. "It is only natural," she remarked, "that I as the mother will die first. I promise then that if it

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The Philadelphia Inquirer (Nov. 4, 1973) reports that "Biorhythm poses such a natural and logical explanation for our fluctuating health and temperance that it simply cannot be overlooked."

How I Discovered Biorhythm

Like you, I want to do the best for my loved ones. To insure my children's good health, my husband's financial success, my own sensitivity as wife and mother. And, of course, I want to really understand myself. But before I discovered Biorhythm, I only had "late" and "women's intuition" to guide me.

I was often filled with self-doubts and fears. What if my husband had a terrible car accident? What if his business suddenly failed? What if my children got seriously ill?

And then a miracle happened.

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Clark Gable's Death Predicted

On the John Nebel radio show in 1960 a bio-

rythmist predicted that, according to Clark Gable's biorhythm chart, the star (who had recently suffered a heart attack) would have a "critical day" on November 16. He urged extra precautions for Gable on that day.

ON Nov. 16 Gable died and the doctors, who had not heeded the biorhythmist's warning, stated that "Gable could have been saved had the heart machine been available quickly."

The Difference Biorhythm Has Made For Me

Now that I've learned of Biorhythm, I'm less nervous, more creative, more sensitive to my family, more aware of myself. Biorhythm might help you too make decisions more confidently, quickly. What's more, physically you'll feel more energetic, less run-down. Biorhythm might even help you stick to a diet. And as an extra bonus, try gambling during your "high" days—you might be called a "born winner."

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In brief, Biorhythm operates on the basis of our natural biological cycles. You know about women's menstrual cycles. Well, scientists also chart 3 other major cycles: emotional, physical and mental. They effect each of us from the moment we're born. And we each have a unique pattern, based on our day and year of birth. When these cycles are at their "highs," we're most likely to give our peak performances. When they're low, the opposite is true. And when the cycles are changing, we're in our critical days. That's when we're most susceptible to accidents and poor judgement.

A recent book on biorhythm reveals some fascinating facts. All of these occurred on critical days:

- Jack Ruby's murder of Lee Harvey Oswald
- Sirhan Sirhan's assassination of Robert Kennedy
- Arthur Bremer's attempt on George Wallace's life

What's more, Judy Garland and Marilyn Monroe swallowed lethal doses of sleeping pills on critical days.

Evidence Overwhelming

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The Long Island Press quotes Russel K. Anderson, head of a U.S. Industrial Consulting firm (March 30, 1973). "We have analyzed more than 1,000 accidents during the past two years and the amazing thing is that we have come out with more than 90% of the accidents occurring on the critical days."

Biorhythm Scoops on Sporting Upsets

- Muhammad Ali lost to Ken Norton on Ali's critical day

- Floyd Patterson lost to Ingemar Johansson on a critical day

- Arnold Palmer shocked fans at the Pro Golfers Association Play-off in 1962 when the "sure winner" tied for 17th place instead (he was at a biorhythmic low).

- Bobby Riggs lost to Billie Jean King on a day when his physical cycle was critical and his emotional cycle low (Ms. King, however, was at an emotional and intellectual high).

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is possible, I will communicate with you in some way." Mother died in October 1941.

One day six years later I was teaching my two daughters, five-year old Lola and seven-year-old June, to make their double bed in our home in Atlantic Highlands, N. J. They squealed with delight as they billowed the sheet, one girl on each side of the bed.

When the bed-making lesson was over, Lola ran to fetch a story book. "Weren't we good to make our bed? Please read us a story."

I sat on the rocker with Lola in my lap and June at my feet. They watched my face, expectantly waiting for the story to begin. The book fell open to the picture of a mother and child by an open window, both looking up at the star-studded sky.

A nostalgic memory flashed into my mind. On a hot summer night when I was a child Mother and I were lying on a blanket on the roof of the tenement building where we lived while she marveled aloud over the beauty of the moon and the stars and the goodness of God to have provided such a glorious covering for the world.

At that moment a strong fragrance of lavender assailed my senses. I immediately thought of the lavender sold in dried packets on the street corner near the movie theater in the neighborhood where I had lived as a child. I felt the fragrance might be the communication Mother had promised. But at the same time I assumed that the scent probably existed only in my imagination.

But with no clue from me both girls looked up at me smiling and inhaling deeply. "What a nice smell!" they cried and ran about sniffing, trying to locate its source.

In a minute or so the fragrance disappeared as suddenly as it had appeared. It was November and all the windows and doors were closed

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so the aroma could not have come from outside.

When the fragrance vanished the children returned to me. "We couldn't find the smell anywhere," complained little June. "It went away. Why is it gone?"

I merely shook my head in confusion. We settled back to begin the story but before I could start the overwhelming fragrance again filled the room for perhaps 15 seconds. Then just as suddenly it vanished again.

I cannot explain where the fragrance came from, unless Mother was keeping her promise. — *Nalcrest, Fla.*

THE HUNT CONTINUES

By Edward V. Hott

WHEN I was growing up in Pulas-ki, N.Y., we had two beagles. These two hunting dogs, Pete the older dog and his son Flip, were very

much members of our family. As a puppy Flip used to sleep in the house at the foot of my bed. Pete, Flip and I used to hunt almost every day. But of course, Pete grew older with the passing years until he eventually died of old age.

In July 1967 I went to Cu Chi, Vietnam. While I was still there in September, I had a dream in which I was sitting under a big tree. Pete and Flip both came up to me, sniffing around as though they were hunting. They were glad to see me, wagged their tails and jumped up on me to lick my face. I petted them and after awhile they wandered off happily together. It was as if they both wanted to see me one last time, as if they had come to say good-bye.

In my next letter home I asked what had happened to Flip. My family replied, saying they couldn't understand how I knew something had happened to him. But they admitted

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Flip had been hit by a car and killed. Nobody had written me about this because they thought I had enough to worry about.

I believe that wherever Pete and Flip are now, they are together and happy. — *Pulaski, N. Y.*

TEARDROP PENDANT

By Marion Stresau

IN MAY 1969 my husband Richard and I met with the psychic group known as the Charioteers, led by Frances and Laurence Heron in Park Ridge, Ill. We were hoping to communicate with our daughter Jan who had died two years before at the age of 28. It was a new experience for us and Dick cautioned me that even if the group members were to describe evidential family stories, we could not rule out telepathy.

One of the sitters, Virginia Samdahl, broke the silence. "I was shown what I think is a pendant. It has



Marion Stresau

small seed pearls around it. Shaped like a teardrop. . . . It seems the pendant has a stone in it that is not a plain stone," she went on. "It's sort of mottled, mild in color."

We said nothing. Jan never had owned such a pendant.

Another member of the group be-

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gan to describe almost exactly the house where our children had grown up and from then on evidence of family happenings built up convincingly. The teardrop pendant, however, remained a mystery. I knew of no piece of jewelry like it. But when we parted with the group that afternoon I promised to search through Jan's things.

It was almost three weeks before I could force myself to the task. When I came upon her old green leather jewel case I saw no sense in going through it again. But I had promised. With a sigh I opened the case.

The main section contained a tangle of beads, chains and bracelets while the top tray held assorted loose beads, earrings, odds and ends. One small compartment was brimful of tiny seed pearls from a broken string. Her baby pearls, I thought, picking up a round glass bead from their midst. I was about to lay it in the bottom when I thought I saw something move. I held up the bead for a closer look—and I almost dropped it. Something inside indeed was moving!

Now I saw that the bead wasn't round but teardrop-shaped with a silver clasp at the top. Inside, suspended in clear liquid, floated tiny iridescent chips of white making it look like a mottled stone. What I held in my hand was a beautiful teardrop-shaped floating opal pendant! Even the seed pearls that had been around it fit the psychic's description.

A startling thought occurred to me: Not even mind reading could have played a part in this. No one at the meeting that afternoon had known about the pendant—no one except Jan!—*Spoooner, Wis.*

JAMES RETURNS

By Grace E. McQuaig

MY LATE husband James attended church regularly. He was a Christian who didn't believe in para-

normal experiences of any kind.

One evening in May 1969 when his Aunt Ada was visiting us from California we were discussing religion. She said to me, "Grace, have you ever heard of anyone receiving a message from the dead?"

"No," I replied, "but I've read about people talking with spirits and wondered if it is possible."

"In California there is a group who claim they talk with the dead but I can't see how," Ada said.

"Aunt Ada, let's make an agreement," I said. "Whichever one of us dies first will try to talk with the survivor."

"Well, I don't know if it's right or not," Ada hesitated.

"We'll find that out when we get there. If we can, let's do it," I urged. Aunt Ada replied, "I guess that will do. When shall we try to make this contact?"

"How about trying every Sunday at 5:00 P. M.?" I suggested.

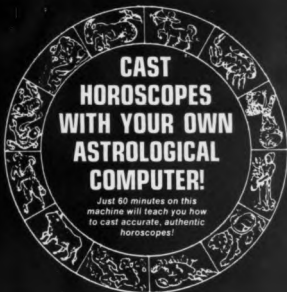
James protested, "I don't think you should make such an agreement. It doesn't seem right."

But Aunt Ada didn't like to be dictated to and she replied, "Now, Mac, if the powers above give me permission I'm going to try it."

Two years later, on February 10, 1971, my husband died very suddenly



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after a short illness. I mourned his death and felt completely unprepared for it. Shortly after the funeral I went back to work but everything seemed so hopeless. I longed to communicate with James in some way but did not know how. Prayers seemed empty; I had spells of deep depression and cried myself to sleep every night.

About a month after James' death I was still asleep when I heard my husband's voice. He said, "Get up, Babe, you'll be late for work." I opened my eyes and there he was, standing in the bedroom doorway.

I answered, "I'm awake," and then remembered James was dead. I jumped out of bed and my husband's figure disappeared. This was on March 9, almost a month after his death.

I was shocked but felt happy for the first time since he'd gone. His appearance comforted me. I no longer felt alone.

Last year, on January 10, 1974, another strange thing happened. Again I was asleep and only roused when my husband crawled into the bed. At first it seemed only natural, then I remembered he was dead. With this thought I felt him get out of bed. Then I decided, what is the difference? As I thought this he got back into bed, put his arm around me and I went back to sleep.

I have sensed my husband's presence at other times although he hasn't actually spoken to me. I seem to get his thoughts and know he is near me.

Aunt Ada (Mrs. David Thomas) died two years ago. I have waited for her to contact me on Sundays at 5:00 P. M. but she never has. Perhaps she has decided she doesn't need to. My husband already has answered my question concerning survival. — *Lake Charles, La.*



New Books

NEWS and REVIEWS



David Techter



PROPHECY DISSECTED

DANIEL LOGAN'S latest book is entitled *The Anatomy of Prophecy* (Prentice-Hall, Englewood Cliffs, N. J., 1975, 172 pages, \$6.95). In this book the popular author of *The Reluctant Prophet* attempts to explain "how predictions of the future actually occur—and how to make sense of them before they're proved right." The latter is a knotty problem, especially since, as Logan explains, both dreams and omens can be so symbolic that their precognitive nature is not recognized until the foreseen event occurs. He quite rightly cautions against allowing desire to influence one's interpretation, citing a number of examples such as the witches' prophecies in *Macbeth* where ambiguous forecasts were misinterpreted because of the hearer's wishes for the future. (An entire chapter is devoted to Shakespeare.)

Logan cautiously approaches the quandary of whether prophecy proves the future is predestined. "I never say that a psychic impression I receive has a 100 percent chance of happening," he writes, "nor do I believe that someone cannot change or alter a prediction once it is made.

The future is preordained to a degree, but karmic choice must be seriously taken into account." Most sensitives I know pretty much agree with Logan's position on this matter.

The final section of the book presents transcripts of trance sessions during which Logan's control, "Dr. Stanley," lectures on a variety of topics and gives some vague predictions for coming years. If this material is not terribly profound, at least it steers away from the doom-and-disaster prophecies so many psychics (including Logan himself) are fond of making. The incidents from Logan's life in the earlier chapters appeal to me more than do the transcripts. Interesting to many readers will be Logan's inclusion of some accurate psychometry by FATE book reviewer Diana Robinson.

While decidedly lightweight *The Anatomy of Prophecy* is well-written and entertaining.

INDEXING FATE

A PERENNIAL problem over the years has been the lack of a sub-

ject index for FATE. Since the magazine's inception in 1948, we have maintained a complete index by author but not by subject. Generally it has proven difficult to locate a given article in a back issue unless we knew the author or unless the date has been specified closely enough so that the article could be spotted from a table of contents page in an issue of near that date. Currently we are compiling a subject index to the magazine but have gone only through the 1961 issues to date. We have no present plans for publishing this index as it seems unlikely the demand for copies would justify the cost of printing. However, interested persons might write us if they disagree with this decision.

All this is a prelude to announcing that John Gordon Burke of Evanston, Ill., independently has undertaken to provide an index to current copies of FATE as part of his "supplementary index to periodicals" called *Access* (Gaylord Bros., Inc., P. O. Box 61, Syracuse, N. Y. 13201). Burke's object is to provide indexing for magazines ignored by the long-established *Readers' Guide to Periodical Literature*. *Access* indexes several dozen magazines ranging from *Vermont Life* to *American Girl* and including such popular titles as *TV Guide*, *Cosmopolitan* and *Playboy*. In view of this diversity of subject matter I am not surprised that his subject index has thousands of headings; in addition he breaks topics down so minutely that few subject headings have more than one or two entries under them. The first issue of *Access* covers January through April 1975. The three issues brought out each year will cost \$75, so I doubt that *Access* will be a best seller. But at least there is a subject index to current FATE issues; perhaps readers should call this to the attention of libraries who can afford to subscribe to *Access*.

TABLOIDS

I WISH I had a dollar for every attempt that has been made to publish a "psychic newspaper." I suspect these dollars would finance a trip around the world on a luxury liner. But if I had to settle for a dollar for each attempt that has lasted more than a year, I probably could afford only a meal in a good restaurant—provided I paid the tip out of my own pocket. No one yet has come up with a psychic newspaper that will pay for itself and even the most dedicated publishers eventually tire of subsidizing their ventures.

Three recent tabloids have been launched in Houston, Tex., in Scottsdale, Ariz., and in Berkeley, Calif. Each boasts its circulation is "going national," a claim I will take seriously when I see copies at my local occult bookstore. The Texas effort, *Tele-Scope* (P.O. Box 25302, Houston, Tex. 77055), claims a circulation of 10,000 but then admits copies formerly were distributed free in Houston. Editor Liz Epple promises, "In addition to articles on yoga, meditation, religion, astrology, tarot and other awareness oriented subjects, we have added sections on art and education (of a metaphysical nature)." A year's subscription (12 issues) is \$5.00. Of the 12 tabloid pages in the August 1975 issue, six were filled with ads or artwork. Perhaps the editorial content will increase in future issues.

A flashier tabloid comes from Arizona. *Omega Magazine and Directory* (P. O. Box 2145, Scottsdale, Ariz. 85252) quotes an annual subscription of only \$2.50. Individual monthly issues sell for 50 cents. *Omega* covers much the same ground as *Tele-Scope* promises to cover but some of the ads leave me shaking my head. (If they've missed any gypsy fortune-teller in the southwest I suspect it was an oversight.)

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Admiral Byrd, says sources quoted by Dr. Bernard, led a Navy team into the polar opening and came upon this underground region. It is free of ice and snow, has mountains covered with forests, lakes, rivers,

vegetation and strange animals. But the news of his discovery was suppressed by the U.S. government in order to prevent other nations from exploring the inner world and claiming it.

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Perhaps it's the gaudy use of blue ink splashed around but the whole aspect turns me off.

The most professionally done of the tabloids is *Psychic Times* (P. O. Box 2249, Berkeley, Calif. 94702). A 12-issue subscription costs \$5.00; single copies are 50 cents. The layout and advertisements are more sedate than in either of the other two but the editorial matter seems uneven and frankly not of much interest to me. Too much space is given to expounding various philosophies and there is very little news of what is going on.

There still is room for a really first-rate psychic newspaper. I wish that someone who is competent could figure out how to make it pay!

OTHER REVIEWS

HEALING: A DOCTOR IN SEARCH OF A MIRACLE by William Nolen, Random House, New York, N. Y., 1974, \$8.95.

OCCULT MEDICINE CAN SAVE YOUR LIFE by C. Norman Shealy, The Dial Press, New York, N. Y., 1975, \$7.95.

OLGA WORRALL, MYSTIC WITH THE HEALING HANDS by Edwina Cerutti, Harper & Row, New York, N. Y., 1975, \$7.95.

Among the numerous recent books on unconventional healing these three stand out as significant because of the impact they probably will have on various groups. The first to appear, amid a flurry of press notices, was Nolen's *Healing*. I consider it the disappointment of the year. The book could have made a real contribution. Few men with Nolen's competence have been willing to spend the time he obviously spent in gathering data for a book. He examines three popular healing thrusts: the Pentecostalism of Kathryn Kuhlman, the etheric healing of Norbu Chen and the psychic surgery of the Philippine healers. Alas, instead of producing a definitive work, he presents another

journalistic debunking of several healers (who probably had it coming) and succeeds in further muddying the waters of the healing debate.

Although Nolen makes some grievous errors along the way (such as mixing medical cases) his major problem is methodological. He assigns psychosomatic causes to all the cases of the various healers he visited (that is, functional as opposed to organic illnesses) and emphatically states that no healer can cure non-functional illnesses. On the basis of his limited samples and his very narrow range of evidence, he simply lays no basis for such a conclusion. He also skirts the more basic issue of why, if these cases are merely functional, doctors treat them with surgery, powerful drugs with destructive side effects, and expensive therapies. When medical doctors begin treating them as psychosomatic, I will listen more carefully to Nolen.

The crux of Nolen's problem is the near-impossibility of finding a "miracle" case by searching a healer's clientele. Just too many variables exist. For this reason, the real search for paranormal healing has shifted into the laboratory where Bernard Grad, Sr. Justa Smith, Delores Krieger and Thelma Moss have found extremely promising evidence for the effects of healing power. Nolen seems oblivious to these efforts despite his claim that he spent time rambling through occult bookstores. By going after Pentecostal crusaders, Tibetan rip-off rituals and Philippine sleight-of-hand artists, he has done little more than target practice with some straw men (and women).

Norman Shealy, a neurosurgeon with credentials as impressive as Nolen's, presents the other perspective on nonconventional healing. In *Occult Medicine Can Save Your Life* he reports the results he has obtained with patients at his Pain

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Rehabilitation Center in LaCrosse, Wis. He wastes a lot of the book reviewing occult medical practices that must be familiar to most FATE readers before he gets down to detailing his own results obtained with Chicago psychic healer Henry Rucker. Shealy used Rucker and his colleagues from the Psychic Research Foundation to diagnose illnesses and found them as accurate in their diagnoses as the average doctor. He had less success with an astrologer, palmist and graphologist. Unfortunately Shealy does not report on Rucker's healing successes. This book is only a herald of things to come.

Edwina Cerutti's sympathetic biography does the best job of capturing a personality in print I have encountered in many years. It has been my pleasure to have visited with Mrs. Worrall on numerous occasions and her effervescence and individuality shine through on every page. Mrs. Worrall, one of the few American healers who has spent a lifetime in healing, has worked quietly with doctors and has allowed her abilities to be tested by researchers of all kinds. While not playing to the popular press the way Kathryn Kuhlman and Norbu Chen do, Olga Worrall has received a good press in official medical journals. She will be remembered as one of the greatest healers of our day.

Along with the descriptions of Mrs. Worrall's psychic adventures is a lengthy chapter on her laboratory work. The reader will be frustrated by the lack of references to the published documentation of her healing successes but the evidence is summarized. While her laboratory results speak to the medical world, she and her late husband Ambrose also have been a wholesome example for pastors and laypeople who wish to explore a ministry of healing within the church. Hers is a significant

alternative to the sawdust trail and the hidden ignorance of the East. — *J. Gordon Melton.*

THE SPIRITUAL FRONTIER by Canon William Rauscher, Doubleday & Co., New York, N. Y., 1975, 204 pages, \$7.95.

An Episcopal priest and former president of Spiritual Frontiers Fellowship, Father Rauscher has written a thoughtful and informative book on psychic phenomena. As I read it I found myself shedding my usual cautious skeptical approach to this field. Rauscher's many absorbing and delightful firsthand anecdotes make this volume more interesting than many of the books now flooding the market.

The author presents the book as a sympathetic Christian-point-of-view guide to psychic phenomena and seeks to show how many paranormal events can be interpreted as instruments of divine purpose and revelation. He explains his early curiosity about psychic phenomena and how he found that many of his experiences as a parish priest seemed to fit in with modern discoveries in parapsychology. His parishioners, at first reluctant to talk about their psychic experiences, were happy to find that their priest was knowledgeable and sympathetic. (I found the same response during my own ministry.)

Rauscher covers a wide range of phenomena: ESP in the Bible, spiritual healing, prayer, ghosts and poltergeists, possession, mediumship, automatic writing and reincarnation. He also lists excellent reference books for further reading.

Rauscher's interest in reincarnation was quickened by many incidents. During a sitting with Arthur Ford the medium's control "Fletcher" told Rauscher that in a previous life he had been a disciple of Savonarola. Strangely enough, a picture of the monk, a painted dish bearing the

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eral layers of reality which interpenetrate and effect each other. "So if we hear from a spaceman, a burning bush or the heavens themselves, they may be projections of the real us, 'real' illusions that are related to our experience so that we can accept them and learn," Toben notes.

Although pioneer UFOlogist Mead Layne was talking about interpenetrating universes in the early 1950's, the more easily understood extraterrestrial hypothesis became the popular explanation for UFOs. Only a few advocates such as Ivan Sanderson and Dr. Jacques Vallee were capable of discussing energy fields, gravitons and space-time continua and applying them to the UFO mystery. Now Toben, Sarfatti and Wolf have translated these scientific abstractions into concise language and apply the energy/consciousness concept to everything from levitation to reincarnation, astral projection and PK. Readers who never have given these matters any serious thought will find *Space-Time and Beyond* a mind-expanding experience and may even join J. Allen Hynek and many others who have jumped onto the new UFOlogy bandwagon of interpenetrating universes.

The book includes a valuable annotated bibliography of scientific papers and books on related subjects.
 — John A. Keel.

THE FATE OF THE NATIONS by Arthur Prieditis, Llewellyn Publications, St. Paul, Min., 1975, 422 pages, \$12.95.

This book is based upon the prophecies of the famous French seer Nostradamus. As the number of books listed in the bibliography indicates, many attempts have been made to decipher Nostradamus' mystical quatrains and bring the predictions into some sort of order. The seer's prophecies came to him in visions but he utilized astrological

symbolism and timed many predictions of world events to the occurrence of planetary conjunctions and aspects. Arthur Prieditis seems ideally equipped to tackle the job of translation and interpretation. He had a long service as a translator in Europe before coming to this country and is well versed in astrology and occultism.

After biographical background on Nostradamus, Prieditis gives us an analysis of some of the fulfilled predictions. Then he goes on to the remaining quatrains that defy interpretation or have not come to pass. He summarizes the conflicting views of three other authors who have commented on Nostradamus' texts and his views of the future. Although these authorities sometimes give identical interpretations, none of them agree about the timing or chronological order of these coming events. Prieditis concludes by listing several prophecies made by famous saints and the predictions of some modern psychics such as Jeane Dixon.

Nostradamus allegedly disarranged all his obscure quatrains because he was afraid his works would not be preserved until the "end-time" if he wrote in chronological or intelligible language. This book probably will be enjoyed most by those persons who like historical, scholarly texts and are convinced that the apocalypse is drawing near. —Edna Rowland.

THE UFO CONTROVERSY IN AMERICA
by David M. Jacobs, Indiana University Press, Bloomington, Ind., 1975, 362 pages, \$10.00.

If you have been saving your money for an objective book on the overall UFO situation in America during this century, it's time to break the piggy bank. Previous books on the UFO controversy have fallen roughly

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into two camps, for and against. Believers pushed the idea that UFOs were more than illusions, delusions or hoaxes while dissenters (a considerably smaller group) attempted to prove that all sightings have mundane explanations.

Dr. Jacobs, a history professor at the University of Nebraska, has taken the middle way, the historian's approach, and given us an objective study from the airship sightings of the 1890's up to reports of mid-1974. The scope of material he has researched to produce this history is reflected in his extensive chapter notes, bibliography and opening acknowledgments.

Jacobs' access to the USAF files on the various UFO projects will be of greatest interest to the reader. For the first time since the "war" between private UFO groups and the USAF began we get a detailed behind-the-scenes look at USAF maneuvering in response to both UFO sighting reports and the reactions of citizens and UFO groups to them. This material will upset some of the popular mythology that has grown up during the past few decades.

Jacobs argues that Major Keyhoe's strong anti-USAF position, while understandable in the light of certain USAF policies, actually weakened the effectiveness of NICAP and other UFO groups in their attempts to determine the root cause of UFO reports. Both the USAF and the UFO groups were involved almost exclusively in a debate over the existence of visiting extraterrestrials. As long as this debate continued, no other meaningful work was done.

Noting that by mid-1974 "the Air Force had removed itself from the controversy, Keyhoe had retired, the fight for Congressional hearings had ended and the Condon committee was history," Jacobs concludes that an increasing number of researchers both here and abroad finally are

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grappling with "the heart of the issue," the identification of the source cause of UFO reports.

The book contains more than I can touch on in a review. Suffice it to say that *The UFO Controversy in America* is a publishing landmark, a book you should own and which should be in every library in the land. — George W. Earley.

UFOs: NAZI SECRET WEAPON? by Christof Friedrich, Samisdat Publishers, Toronto, Ont., Canada, 1975, 160 pages, \$4.95 (paperback).

The theory that at least some UFOs have a conventional terrestrial origin has cropped up repeatedly over the years. Much of this material is sensational and distorted but not all of it is unsubstantiated. Friedrich makes a good case for the German development of revolutionary "saucer" aircraft in the last years of World War II. Much of the book's value lies in its illustrations of German patent material and designs of unconventional craft found among captured Nazi documents.

Among the mysteries of World War II that may bear on terrestrial saucers are a secret Nazi expedition to Queen, Maude Land in Antarctica in 1937-38 and a series of mystery U-boats that allegedly headed for that area in the last days of the war. Could a German base have been established there?

The last quarter of the book gives dozens of UFO reports from the last 25 years that might be connected with German saucers. Amazingly some modern UFO photos seem identical to German patented plans. Also some contactees such as Reinhold Schmidt report that UFO occupants spoke German. Whatever your feeling about UFOs you will find this book fascinating and unique. — Richard T. Crowe.

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THE DEVIL'S TRIANGLE by Richard Winer, Bantam Books, New York, N.Y., 1975, 223 pages, \$1.50 (paperback).

Latest account of mysterious disappearances in the infamous Bermuda Triangle is illustrated by 16 pages of documentary photographs.

THE ANCIENT ART OF COLOR THERAPY by Linda A. Clark, Devin-Adair Co., 1 Park Ave., Old Greenwich, Conn. 06870, 1975, 145 pages, \$6.95.

Author explores the psychological and therapeutic effects of light and color on our mental and physical well-being, including accounts of gem therapy, auras and amulets.

WHO, ME? YES, YOU! by Arline Sylvester, Brandon Press, 221 Columbus Ave., Boston, Mass. 02116, 1975, 153 pages, \$4.95 (paperback).

Certified medium surveys mediumship and presents a plan for readers who wish to develop their innate abilities to communicate with the spirit world.

ALWAYS, KAREN by Jeanne Walker, Hawthorn Books, New York, N.Y., 1975, 137 pages, \$6.95.

English instructor presents account of communications from her deceased daughter through automatic writing and through British medium George Daisley.

THE PSIONIC GENERATOR PATTERN BOOK by John P. Boyle, Prentice-Hall, Englewood Cliffs, N.J., 1975, 89 pages, \$4.95 (paperback).

Oversize paperback presents full-size patterns for constructing a pyramid, an "occult illuminator" and 10 similar devices to activate ESP, along with complete instructions for use.

THE GALACTIC CLUB by Ronald N. Bracewell, Charles Scribner's Sons, New York, N.Y., 1975, 142 pages, \$6.95.

Astrophysicist reviews the possibilities for intelligent life in outer space and briefly considers the theories of Velikovsky and von Däniken.

BINDING THE DEVIL by Roger Baker, Hawthorn Books, New York, N.Y., 1975, 187 pages, \$7.95.

Author's survey of exorcism, past and present, includes the views of priests, psychiatrists, exorcists and the exorcized.

YOU AND YOUR DREAMS by Sybil Leek, Mason & Lipscomb, 384 Fifth Ave., New York, N.Y. 10018, 1975, 200 pages, \$7.95.

Noted witch's survey of dreams in literature and psychiatry is augmented by a chapter on her own prophetic dreams and an extensive dictionary of dream symbols.

Report from the Readers

These columns of FATE are set aside each month for your comments. Send your opinion of articles and stories and your reports of unusual occurrences to FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035.



A FICTITIOUS REPORT

In "I See by the Papers" in the October 1975 issue of FATE Curtis Fuller comments on a news report that British parapsychologists Dr. John Beloff and Dr. Paul Grant had watched 18-year-old June Charlton bend thick metal spoons by rubbing them gently with her index finger. It was also reported that she had read an entry in a diary Dr. Beloff had hidden in another room.

I asked Dr. Beloff about this story when I saw him during the 1975 convention of the Parapsychological Association.

Dr. Beloff was distressed to learn this story was getting around. He told me that while he had investigated Miss Charlton, nothing at all had happened! He also assured me there is no such person as Dr. Paul Grant.

These details were the fabrications of a British news agency which now has given Dr. Beloff a verbal apology for running the fictitious story. — D. Scott Rogo, Reseda, Calif.

SANDERSON AND SPECIOUSNESS

In "Frightfully Ancient Electrics" (September 1975 FATE) the late Dr. Ivan T. Sanderson presents arguments with which he himself would have had scant patience had he heard them from an "Establishment" scholar. (Indeed, I am sorry that Dr. San-

derson is not alive to receive and respond to these criticisms. However, I think it is important that they be made.)

He seizes on his two Egyptian illustrations without seeming to realize that the items he makes so much fuss about (Djed-Pillars, "snake-stones," Ankhs, arms, sun-disks, baboons) appear in religious and amuletic connections throughout ancient Egyptian art and must be studied in context, along with their wealth of associations. This is exactly what Prof. John Harris of the Ashmolean Museum tries to do—but his explanation "just does not wash" with Sanderson.

The "snake-stone" figure, so suggestive to the modern eye and so crucial to Sanderson, is used as a hieroglyph in the writing of the words *senut* (shrine) and *itert* (shrine or row of shrines). It is interesting that at Medamud an early temple was excavated which consisted of two low oval mounds with undulating passages. The "cables" are lotus blossoms and stems, the lotus being the heraldic plant of Upper Egypt (as the papyrus is for the Delta). Lotus stems are shown with the same striped pattern in contexts where even Dr. Sanderson couldn't see anything electrical. Baboons are prominent in the solar cult and appear frequently in Egyptian religious



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art greeting the rising sun, chattering and with upraised hands. (Baboons do this, a fact which Dr. Sanderson as a naturalist should have known.) The "earphones" are completely illusory. And if those are "eye shields" or "mask devices," then 99 percent of the people depicted in Egyptian relief and painting are technicians outfitted for the lab. As Sanderson says, "I could carry on with this business indefinitely. . . ."

Sanderson conspicuously refrains from commenting on the texts which accompany these representations. Could that be because they are perfectly straightforward Egyptian religious texts and have nothing to do with electricity? Nor does the author make any attempt to look for mention of electricity in ancient Egyptian writings. Is that because there aren't any or because he doesn't realize that the Egyptians wrote about themselves?

It is hardly fair for Sanderson to cite the comments of this Erich Neuman as if they represented a recognized or "classical" Egyptological viewpoint. In fact, I never before had heard of Neuman nor have I ever seen his work on the Great Mother cited by Egyptologists. He does make a convenient straw man, however. Even so his commentary is not "complete drivel" but contains some correct Egyptological details which Sanderson is quick to sneer at.

What can one say of the "analyses" by Troëng, Freedman and company? It seems apt to quote an earlier statement made by Sanderson himself (*Saga*, September 1971, page 52): "But it was — as always — the technologists, as opposed to the scientists or science reporters, who came up with the real lulu."

What strikes me as most strange about Sanderson's approach is his insistence on reading into these depictions things which happen to be

familiar to him while steadfastly refusing to take the trouble to acquaint himself with the vast body of collateral Egyptian material. His avowed flippancy and his *ad hoc* "electrical" explanations of deities, myths and symbols are equally ill-informed. We are given the analysis of "an electromagnetic engineer... who knows nothing of ancient Egyptian history or mythology." Then we are urged to "clear away all the dross engendered by 19th-Century scholars" and to find "a simple logical explanation" on the basis of "currently commonplace device(s)"! The result, we are assured, "makes a heck of a lot more sense . . . than all this jazz about 'snake-stones' and demigods."

This amounts to a blind Hindu sage bumping into an elephant and "explaining" it as a snake, a wall, a tree, etc. It is a strange kind of scholarship which strives for complete ignorance of its subject matter, a peculiar type of reasoning which works best in a vacuum. The point is not what "makes sense" to Dr. Sanderson but the recovery of what made sense to the ancient Egyptians. William H. Peck, an Egyptologist, made this point beautifully in his excellent article on ancient Egyptian amulets which appeared in your own October 1973 issue (page 52):

"The proper understanding of the meaning of hieroglyphic amulets depends on knowing how the signs were used in the context for which they were intended. If modern man is to use these ancient signs he should know the meaning their designers imparted to them. To give them significance which was not intended is to be wilfully ignorant of a carefully developed religious symbolism." — Edmund S. Meltzer, Department of Near Eastern Studies, University of Toronto, Toronto, Ont., Canada.



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We are saddened by the death on August 22, 1975, of Robert H. Ashby, full-time parapsychologist and Director of Research and Education for Spiritual Frontiers Fellowship. He founded both the St. Louis and Kansas City, Mo., Psychic Research Societies as well as the Psychic Studies Institute of which he was president at the time of his death.

A memorial lecture fund has been established by Spiritual Frontiers Fellowship (800 Custer Ave., Evanston, Ill. 60202) to which donations in Bob's memory may be sent. — Marjorie Kellogg, Kansas City, Mo.

"THAT TRYING TRIANGLE"

There may be more to "That Trying Triangle" ("I See by the Papers" April 1975 FATE) than meets the eye!

Charles Berlitz, author of *The Bermuda Triangle*, appearing on the David Susskind TV show April 16, 1975, stated that "beings" from outer space are observing us and that they want to find out whether we are far enough advanced to blow ourselves up again, as we did many years ago.

Among others on the show was John Spencer, author of *Limbo of the Lost* and *No Earthly Explanation*. He firmly believes that UFOs are "lifting" our planes and generally confusing our pilots. Others on the show agreed with him.

A Captain Henry, master of an oceangoing tug, has the sworn statements of 17 of his men (the other five were sleeping at the time) that his ship was pulled backward by some mysterious force for 10 minutes or more when he was trying to go forward. Captain Henry plans to make a full electronic underwater survey of the area where this happened.

Of course strange things happen in other parts of the world but why so

often in the region of Bermuda? — *Beverley Davidson, Washington, D.C.*

Curtis Fuller really should check out his information before writing on the Bermuda Triangle. Prejudices are one thing; facts another.

Ruins have been found around Bimini, as Edgar Cayce predicted. — *Mrs. D. Tucker, San Francisco Calif.*

If so many persons have vanished in ship and airplane disappearances in the Bermuda Triangle, it seems inevitable that some of their relatives would have tried to contact their spirits through the Ouija board or mediums. I have read nothing about this.

If there has been no contact does it mean that the "indestructible" spirit, or astral body, has been destroyed?

If there has been contact, has the information been suppressed because it is too frightening for the public to know about — or for some other reason? — *Basil G. Walker, St. Paul, Minn.*

THE KLASS PROBLEM

I have read your two-part article, "Phil Klass Debunks UFOs," in the June and July 1975 issues of FATE. I am only 14 years old but I know enough to disagree with him!

He makes much of his \$10,000 bet to prove the faith he has in his theories. Faith helps a lot but facts help more. Remember when everyone was sure the earth was flat?

The reason Klass doesn't believe in "beings from outer space" is that we ourselves don't have the technology to visit other worlds. Klass cannot say there isn't any life on any planet. Some planets we don't even know about. Things are still being discovered! — *Ronda Draper, Los Angeles, Calif.*

Klass' explanation of the helicopter pilot's experience makes me

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wonder how that crew could be still alive. I should have thought they would have crashed long before that encounter with the UFO if they were estimating their altitude according to Klass' explanation.

I do not believe any of Mr. Klass' explanations. I have the testimony of my friend, an old Latvian engineer with a university degree, who once saw a UFO. In the summer of 1948 he was lying on the beach near Kiel, Germany, when he noticed a round black object against the bright sky, moving with tremendous speed from northeast to southwest. He observed it for just a few seconds before it disappeared behind a cloud.

"Only then," he says, "did I realize I had seen one of the 'flying saucers.'"

That is enough for me, for my friend is reliable.

The trouble in the UFO controversy is that we should not be trying to explain away things we do not understand. We should just record the facts. It may be we never will be able to explain them, or possibly the explanation will come unexpectedly. We do not have the right to close our minds. — J. Kreicbergs, Hacketts-town, N.J.

* * *

Several years ago I did a study of militant atheists. In many ways Mr. Klass reminds me of those who fire off letters to the Vatican challenging the Pope either to prove the existence of God with irrefutable evidence or close down the shop.

The UFO problem is infinitely more complex than Klass will admit. The strongest evidence—the medical effects on witnesses—has been totally ignored by the critics. They are in fact guilty of the same sins as the "superbelievers." That is, they carefully select the sightings they choose to present while ignoring the much larger body of inexplicable reports.

Mr. Klass' solution to the flying saucer mystery was actually examined by the United States Air Force in 1948-49 and rejected as untenable. The participants in the ill-fated Colorado University UFO investigation also considered Klass' plasma theory in 1967-68 and threw it out.

UFO believers never have denied that a majority of all sightings are in fact meteors, bolides, weather balloons and other explainable objects. It is the residue (about two percent) of inexplicable sightings by reliable witnesses that should concern us. — John A. Keel, Mt. Marion, N.Y.

CHANGE OF HEART

At the time I wrote the letter published in "Report from the Readers" in your November 1975 issue, my sole contact with occult groups had been unfortunate — that is, I got "took" and some of my friends had been hurt by such groups as well.

However, I have now had a most pleasant surprise in my relations with the Feminist Wicca who are asking contributions for the Women's Soul Defense Fund.

I answered the appeal in the September issue of your magazine ("Los Angeles Witch-Hunt 1975" by David St. Clair) and the women I have since met have turned out to be some of the nicest people I've ever known. They are doing great things for Women's Liberation, Pagan Lib-

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CATNAPPING PROOFREADERS

In Earl W. Rogers' "The Paths of Glory" (August 1975 FATE) the poem "Elegy in a Country Churchyard" is attributed to Robert Gray. Its author was Thomas Gray. And "The paths of glory lead but to the grave" is not the last line of the poem. It occurs in the eighth stanza and it is followed by 92 lines.—
George Wilton, New York, N.Y.

* * *

I think Hereward Carrington, in writing "Hoax Created Best Seller" (September 1975 FATE) did not have all the available information on the subject of Mrs. Veal back in the days of Daniel Defoe.

In June 1972 I wrote to Vincent Gaddis, a frequent FATE contributor, concerning this story by Defoe. In reply Mr. Gaddis spoke of the Veal and Bargrave incident as a "classic in psychic literature."

Furthermore, in *True Experiences With Ghosts* edited by Martin Ebon (New American Library) Richard Leland reports as follows:

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"The recent discovery at the New
(Continued on page 127)

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REPORT FROM THE READERS

(Continued from page 118)

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DOUBTING THOMAS

A host of psychics, healers and mediums offer—for a fee—to answer questions, solve problems and give counseling.

No doubt there is truth in some of these persons. On the other hand it is equally probable that some are charlatans. I am willing to pay a reasonable price for such services but only to someone who is able to prove to my satisfaction that they really know what they are talking about. It occurs to me that many of your readers may feel the same way about these things. It might be interesting to them to follow a factual from-scratch account of a doubting Thomas' search for the truth.

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with Mr. Goran in London but through the influence of friends I was invited to his home on the south coast of England to have tea with him. I arrived just before 11:00 A.M. and at precisely 11 o'clock he opened the doors to his balcony and in a moment the room was full of birds coming for breakfast. He seemed to know them all by name and kept talking to them, telling them not to be worried by the presence of a visitor.

Then I had my first shock. As I listened I realized he was not speaking only to the birds but also to someone unseen in the room. He called her Vera, telling her not to be silly—the birds would do her no harm.

My late wife's name was Vera. She liked birds in the open but had an almost pathological horror of birds flying loose in a room. I remember an occasion when a friend's pet parrot suddenly appeared and sat on Vera's shoulder. She fainted dead away!

Through Mr. Goran, Vera told me about my visit to a specialist the day before and confirmed his diagnosis that I would need a minor operation and it was not urgent. She named persons who were with her and also talked of relatives who had died in Germany during the infamous Hitler regime.

Never once did Mr. Goran look at me. He was busy with his birds while he talked. Only once did he make a mistake. As we parted he wished me much happiness in Paris. I was not going to Paris but to Rome to visit my sister. Naturally I did not want to mention this after his remarkably correct reading.

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