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by DR. G. PATRICK FLANAGAN

My research on energy led me to a long out-of-print book by Count Wallewski.

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Publisher Curtis Fuller
 Editor and Associate
 Publisher Mary Margaret Fuller
 Managing Editor Betty Lou White
 Associate Editor Jerome Clark
 Art Director Sydney Barker
 Circulation Cis Tossi
 Phone (312) 433-4550

Adv. Director Chester S. Geler
 Adv. Prod. Mgr. Diane Torres
 Phone: (312) 433-4550
 Adv. Representatives:
 New York City SG&A Publs. Reps.
 Phone: (212) 986-6612
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I See by the Papers

QUOTE OF THE MONTH

I have sympathy for the gentle agnosticism of Thomas Henry Huxley; I have none for the intellectual arrogance and bigoted cocksureness of some who make the Holy Inquisition look like halfhearted liberal churchmen.

— Dr. Vernon Harrison
British physicist



Curtis
Fuller

AS WAS TO BE expected, that critic of all things paranormal, Martin Gardner, has used the movie *Close Encounters of the Third Kind* as an excuse for another attack on ufology. His comments in *The New York Review of Books* are both disappointing because Gardner has nothing new to say, although he says it rather well, and discouraging because it now appears that he never did have anything to say that was not predicated on distorted facts, attacks on personalities and name-calling.

FATE is called "tawdry." Hal Lindsey's book *Late Great Planet Earth* is called "shabby." John Fuller is dismissed as an "occult journalist." Dr. J. Allen Hynek is ridiculed. Jacques Vallée is referred to as a "French astronomer-occultist." Billy Graham is mentioned twice and Father Andrew Greeley once. Even Sir Arthur Conan Doyle is exhumed and castigated on the grounds that he believed in fairies and Gardner sees a parallel between such beliefs and beliefs in UFOs as expressed in Dr. Hynek's *The Hynek UFO Report* which also is reviewed.

Gardner feels that the movie *Close Encounters of the Third Kind* has attracted so much attention because, like the UFOs it celebrates, it is a modern-day psychological substitute for the biblical apocalypse. His reasoning is this: The world obviously is in need of saving. Few modern people believe that Christ is about to return to save it but they find UFOs an acceptable substitute. The frustrated populace yearns for the extraterrestrials to arrive and — godlike — solve its problems.

After using the movie review as a platform from which to launch an attack on all those-nuts-out-there who believe in UFOs he dismisses the movie itself as having a dull hackneyed story line but dazzling photographic effects.



OUT OF OUR MINDS

GARDNER's review is not worth mentioning except in connection with the whole troubling problem



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of belief systems. Along with many other scientists, Gardner hates UFOs, psychic phenomena, parapsychology — you name them. But when one sits down to read his stuff hoping to find a reasoned, open-minded discussion of evidence one discovers instead an emotional diatribe often wide of the mark and usually irrelevant.

People like Gardner, C.E.M. Hansel, Isaac Asimov and Paul Kurtz live in a closed world that nothing paranormal can penetrate. Probably no evidence could convince them.

However, my point is that skeptics are not alone in this attitude. It becomes increasingly obvious that whether a person believes or disbelieves does not depend on logic or facts. Emotional predisposition determines one's entire belief system.

In the history of science we have seen bitter battles over research findings originally doubted by most of the Establishment but accepted completely at a later date. When the logical implications of paranormal claims are understood it is easy to understand why rigid minds, cast in the mold of 19th-Century rationalism, become emotionally upset when contemplating them. Telepathy? (How?) Precognition? (You mean effects can precede causes?) Psychokinesis? (Your mind influences matter?)

We deal with this problem in FATE Magazine continually. The editors continually ask themselves, "Is this possible?" They do not ask themselves, "Do we believe this?" but rather, "Is this claim capable of belief?" They consider whether the information is presented in an ordered manner so that it offers reasonable

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conclusions. This necessarily differs from the scientific viewpoint but we are dealing in what probably is a pre-scientific field.



WHY DOUBTERS DOUBT

IN THE September 1977 issue of *The Journal of Parapsychology* R. A. McConnell of the University of Pittsburgh discusses "The Resolution of Conflicting Beliefs About the ESP Evidence." He lists and discusses 16 "ostensibly good reasons" why skeptics reject the best available evidence for ESP. FATE readers probably are familiar with all of them but let's summarize them:

- ESP is theoretically impossible or contrary to common sense.
- No theoretical explanation has been offered.
- ESP must be more reproducible.
- Experimental controls are inadequate or there have been procedural errors or there are other weaknesses or flaws in the experiments.
- The statistics, even if accurate, aren't convincing.
- The experiment is fraudulent.

McConnell properly points out that most scientific experiments can be criticized in exactly the same terms. Obviously the problem is as much psychological as it is "rational." The amount of emotion with which so many ESP opponents deal with the problem indicates this.

McConnell says that among the few scientists who have examined the evidence for ESP with care there are some vigorous skeptics. "However, it is usually difficult to get such persons to specify in detail why they find the

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evidence unconvincing. At the same time these outspoken skeptics rarely believe that the evidence is good enough to warrant further research.

"Contrariwise, those who look carefully at the evidence and initially find it difficult to reject usually end by accepting the reality of ESP as being highly probable or certain."

But remember, the same degree of bias exists among those who favor ESP as among those who oppose it. Scientists seldom take the middle ground. And no matter how much any one of us attempts to rationalize our position we are influenced by our emotions.



MAN AND PIGEON

IN THIS CONTEXT it is fitting to discuss the experiments with pigeons conducted by Peter T. Killeen of the Department of Psychology at Arizona State University. Perhaps there is a parallel between the skeptical scientists' insistence on regarding all ESP as "superstition" and Killeen's work on the "superstitions" of pigeons.

Behaviorist (and anti-ESP psychologist) B. F. Skinner proposed in 1948 that when animals are fed periodically they will engage in stereotyped behavior patterns that demonstrate a sort of superstition. "The bird behaves as if there were a causal relation between its behavior and the presentation of food, although such a relation is lacking," he wrote. "In other words, the bird would become conditioned to behave as if its behavior rituals were causing the food to appear magically."

But this appears not to be true.

Killeen has concluded that pigeons are able to differentiate between stimulus changes that depend on their pecking and those that occur independently of their behavior. "Superstitions arise not from failures of discrimination but from biases due to differential reinforcement and perhaps, instinctive predispositions," he writes.

Just like people!



CULTURAL BONDAGE

McCONNELL conducted a survey of the biases of parapsychologists themselves. He finds that, in addition to having a difficult time believing each other, many of them appear to have problems believing themselves. The self-reporting survey of the 230 members of the Parapsychological Association brought response from 203.

Seventy-one percent of the 203 stated that "psychic effects observed in themselves or in persons close to them have contributed significantly to their belief in ESP."

But surprisingly, 31 percent still have some doubts about the reality of ESP.

McConnell states: "Moreover, upon first exposure to the published evidence for psi phenomena, 49 percent of the respondents had experienced some degree of conflict with prior beliefs, and for 15 percent of respondents this conflict is recognized as still unresolved."

Thus, even for the "highly selected" population of parapsychologists, the bondage of the culture in which they were reared has been difficult to escape.

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NO SUCH THING!

ALL THIS, of course, is in sharp contrast to the claims of those who actively hate the whole field. They are talking to press and TV with solemn warnings that the nation and all of science are increasingly endangered by the growing number of know-nothings who investigate and/or believe in psychic phenomena.

No such thing!

Clyde Z. Nunn, senior project director of the Newspaper Advertising Bureau, Inc., of New York, in the lead editorial in the December 9, 1977, issue of *Science*, discussed the so-called crisis of confidence for scientists. Studies made by his organization show that science has generally fared better than most institutions. Here are some basic facts that refute the hysterical claims of the Committee for the Scientific Investigation of the Paranormal (and its friends):

- In 1971, 47 percent of a wide range of listed newspaper topics had a greater readership than the category of science and invention. In 1977 only 26 percent of the same topics received higher reader interest ratings than science and invention.
- The 1977 readership study asked how much space the respondents would give to 34 different subjects if they were in effect editing a newspaper. Articles on mysterious events, psychic predictions, astrology and horoscopes were at or near the bottom of the list. Religion fell in the middle range. Science was not on the list of subjects.
- Persons under 30 gave no more space to astrology, mysterious events and psychic predictions than older

persons gave, and both groups preferred other subjects.



TILTING AT WINDMILLS

WE WISH the Gardners and Kurtzes of this world were right in assuming interest in the paranormal is growing madly but alas, they are not. Unfortunately they are tilting at windmills of their own construction.

You the readers and we the editors of FATE and similar magazines are a small and special enclave of persons, with special interests, emotional hang-ups, belief systems and "cultural bondage" just as are our detractors.

We believe, of course, that we are more open to the possibilities of future discoveries than the conservative scientists. Looking at history we have seen how nearly all major breakthroughs have been fought by the Establishment since the days when Galileo was forced to recant. We doubt that there are no major scientific discoveries yet to be made. People who deny the future live in a comfortable, closed and tidy universe that they cannot bear to see disturbed. We can leave them to their warm protected nests. They should leave us to our adventure.



OTHER SIDE OF THE COIN

AND WHAT of the parapsychologists who still are ridden by their doubts?

Dr. Vernon Harrison, a British physicist, spoke to them in a critical address before the Unitarian Society for Psychical Studies Conference at

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THE AMULET of TAHRANI

A true story by Jim Turner

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MONEY, LOVE, HEALTH, PROTECTION, REWARDS, HAPPINESS—
just as I did... or don't pay a cent!

Yes, Dear Friend,

The overwhelming Force of THE AMULET of TAHRANI is ready to change your life—quickly, easily and automatically—just as it unbelievably changed mine! But let me start from the beginning...

Three years ago my life was a terrible flop! Every day was a bad luck day. I was in debt up to my ears and my pay check was a joke. I slaved away as a file clerk at a filthy printing plant in San Francisco—without any pay raise in sight. Every day I was hit with migraine headaches and dizzy spells. And I kept tripping and falling down, always getting into accidents. Honest, I was a nervous wreck!

My social life was a big zero. Women ignored me at the singles bars and they refused to dance with me at the discos. So I stayed home with my TV set—y'know, Charley's Angels, Kopak... Could you blame me for always being so sad and depressed?

I tried my damndest to improve my luck. I took dance lessons, enrolled at Dale Carnegie, practiced TM and EST, took the Rosicrucians' home study course and read dozens of "How To Get Rich" books. I even dangled three good luck charms from my neck. But nothing in the world seemed to work.

Desperate, I decided to get away from it all... take a week off... forget my miserable existence. I loved the outdoors—y'know, camping out—so I took my last few bucks and drove up to Yellowstone National Park. There, I hiked through the woods about a mile until I reached a nice open space—very secluded—at the foot of a grassy hill. Boy, was it beautiful—the trees, flowers, fresh air, sun. I was actually feeling some peace and happiness for the first time in months.

A STRANGE WOMAN APPEARS!

Then, it happened! On the second morning at about 6 A.M., I was suddenly awakened by a strange, unearthly humming sound. It was coming from the other side of the hill. Looking that way, I could see a red light flashing on the leaves of the tall trees. Suddenly the air seemed charged with a strange electricity—it made my skin tingle! "What's going on?" I wondered.

I quickly climbed out of my sleeping bag and looked about anxiously. Then, on top of the misty hill, I suddenly saw a strange-looking woman—peering at me! She was dressed in a white robe with a hood, and she wore a gleaming medallion. Then she drifted down the hill and headed directly towards me. "Who are you?" I asked, astonished.

"My name is Tahrani," she replied. "It means 'The Deliverer of Good

A few days later when I was driving back to San Francisco, I saw an out-of-control car coming straight towards me. The driver must have fallen asleep. I thought for sure my life was about to end right there. So I quickly uttered the chant and cried out, "Save me!" Instantly, the oncoming driver woke up and made a sharp, screaming right turn. Gads! He misjud me by a hair! I was wonderstruck. Was it really THE AMULET of TAHRANI?

RICHS, HAPPINESS AND SUCCESS SMILE ON ME!

A month later I got a new job—I was a night clerk in a pretty nice hotel. Every night, during the slow hours, I prayed to THE AMULET of TAHRANI. "Make me successful, rich, powerful!" Well, two weeks later I was promoted to a day clerk—with same pay increase. Three months later I became the manager—my take-home pay really shot up! And in just two weeks I had every room filled up with guests.

Six months later I was about to quit—and find an even better job. But the owner wouldn't hear of it. In fact, he even offered me a piece of the business—which, of course, I accepted. And would you believe it—no less than a year later, I actually bought out the owner—luck, stock and barrel! Imagine—me, the little pip-squeak, was now boss man!

Then, after a booming, successful year, I myself sold out—for twice what I paid!!! There was no stopping me now!

Yes, money just rolled into my life like a mad tidal wave. So I decided to take it easy—invest my money in the stock market. Every day I pleaded with THE AMULET of TAHRANI, "Make me wealthy—real wealthy!" Wow, did I clean up! Everything I touched I sold at a whopping profit!

In only six months I was rich beyond my wildest dreams! My bank balance was swollen with six figures. Every one of my debts was paid. My credit was A-1. I had a luxurious house in Beverly Hills, a Mercedes Benz, a diamond ring, a 40-foot yacht, custom-tailored clothes. I even traveled around the world... moved with the jet set... dated the most beautiful women in the world—and finally even married one of them. Yes, even my headaches, dizzy spells and accidents ceased!

I BEGIN TO HELP OTHERS

I now had everything I had ever wanted—Money! Success! Friends! Influence! Joy! and Peace of Mind! Then I remembered—the pledge I had made to Tahrani—to help others who were as needy as I once was. So many of my old friends and acquaintances were struggling... and suffering. Yeah, why not help them out?

I then commissioned a master jeweler to prepare exact duplicates of my amulet. Boy, did they turn out great! Next, following Tahrani's instructions, I



Manchester College, Oxford, England, in September 1976. His speech has been published in two issues of the Unitarian Universalist *PSI Symposium* in the United States.

Harrison has been a member of the British Society for Psychical Research for 39 years and recognizes that the society has no corporate opinions. He says that this gives him the strong impression that its members are people who, "though attracted by psychical matters, are afraid to commit themselves or draw firm conclusions about anything. It is meet and right to be cautious in science; but you cannot sit on the fence forever."

Science progresses only by making hypotheses and drawing conclusions, although it is self-evident that these can be only provisional and may need

to be modified or scrapped altogether in the light of further work, Dr. Harrison points out. "One has to take the risk of appearing ridiculous in the eyes of posterity.

"I am aware of the extreme difficulty, if not impossibility, of proving anything with absolute rigor," he said. "Absolute rigor cannot be achieved even in mathematics, and no one to my knowledge has ever laid down a philosophy that has not been challenged by someone else. In the last analysis, we have to accept everything more or less on faith."



"SECOND OPINION"

LAST SUMMER the Sloan-Kettering Institute issued a formal statement that its scientists had found

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The combination tape and slide are priced to help form a non-profit organization and research foundation to establish these methods in the coming times. Order now — send a check or money order for \$25 postpaid for the cassette tape and color slide pattern with full instructions. Satisfaction guaranteed or your money promptly refunded.

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no evidence that Laetrile is beneficial in the treatment of cancer. Now this report is challenged by a group of Sloan-Kettering employees (who call themselves "Second Opinion"). They criticize the completeness and accuracy of the Official Report.

The Official Report stated that Laetrile had failed in a set of experiments where conventional cancer drugs had previously succeeded. The Second Opinion report answers that no known anticancer drug had worked in those experiments.

Second Opinion charges that the Official Report omitted results favorable to Laetrile. Second Opinion also charges that experiments which contradicted earlier evidence that Laetrile, although not a cure, had a palliative effect on cancer were flawed.

Second Opinion makes no claim for the efficacy of Laetrile but its authors believe that there is a "shred" of evidence that it can be useful and that the government should test it on human beings.



OPINIONS DIFFER

A DRUG much in the news these days is cocaine although it figures only rarely in drug-related deaths and infrequently in emergency room drug cases. In recent years its popularity has increased but little firm information is available on its benefits and hazards. It euphoric effects occur within minutes of use and last 30 to 40 minutes. It increases the heart rate and blood pressure. It can cause death and although it is not addictive it can induce psychological dependence. The National

Institute on Drug Abuse has released a four-year four-million-dollar study on cocaine which tells us little more than this. Its dangers are still unclear at the present time.

Marijuana, which some groups are trying to legalize, took some lumps recently from Dr. Hardin B. Jones of the University of California at Berkeley. Dr. Jones says it can cause brain and genetic damage and is unusually harmful to young people because it stunts their physical and mental development. He attacked studies claiming marijuana is safe, saying their authors rely "on personal and short-range studies for proof." He called for a tightening rather than a relaxation of marijuana controls and penalties.

It is generally accepted, however, that marijuana shows promise in the

treatment of glaucoma and has been found helpful in relieving nausea from cancer chemotherapy. Researchers also suspect that heroin is superior to morphine for relieving pain — especially cancer pain. Yet so antiquated are United States ideas about drugs and so emotionally unreasonable are our responses to the idea of drug abuse that it is illegal to manufacture heroin in this country even for medical purposes and research has not been permitted with either heroin or marijuana until recently. All this now seems to be changing with the recognition that addictive drugs should be evaluated on the same basis as any other and especially in the alleviation of the much neglected medical problem of chronic and intractable pain.

The contradictions arising in medical studies (like the above) were dra-

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matically pointed out recently with
the discovery that massive doses of
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Institute of Health any substance that
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mals must be banned. So either
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NIH is going to have to revise its
guidelines.



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heavy for a cat and went outside to in-
vestigate.

The moon was almost full and
Brodka could see a dog silhouetted on
the roof. Then Mrs. Brodka, who had
joined her husband, heard a different
kind of sound — like a person moan-
ing.

"He went out and heard someone
saying 'please, someone help me.' It
frightened me very badly," Mrs.
Brodka later told Bob Buchn of the
Stuart News.

The sound was traced to a
downstairs apartment where Brodka
found the (anonymous) woman who
lives there on the bathroom floor, un-
able to rise or get to a telephone. An am-
bulance rushed her to the hospital

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where she recovered from a severe reac-
tion to medications she had taken.

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have been dead by morning," Mrs.
Brodka said. "She had blacked out and
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one could have heard her."

The owner of the dog could not be
traced. No one knew how he got on the
roof. But he had served an important
purpose in one woman's life.

**OUR CHANGING SOCIETY**

IT IS generally agreed, although
dedicated followers of the
catastrophic theory of history will
deny it, that man — in his present
human form — existed for some
hundreds of thousands of years as a
hunter-gatherer before settling down
into the modern era. It is assumed that
during these millennia the world's
population and the human way of life
remained fairly constant.

But about 10,000 years ago some-
thing happened — and it is still hap-
pening. John E. Pfeiffer, author of the
new book *The Emergence of Society*,
says it all began when man settled
down in permanent agricultural
villages. Then instead of fitting him-
self into his environment, man at-
tempted to shape the environment to
fit his needs.

Previously, Pfeiffer believes that the
small mobile groups of humans were
stable, sharing, democratic, without
"greed, arrogance or excessive pomp.
Accumulation of wealth or power not
only was rare but many societies
systematically prevented it."

Pfeiffer's scenario sets the end of the
last ice age as the main stimulus for

the change. He believes that the rising sea levels reduced human living space and created overpopulation which brought about the invention of agriculture and eventually cities.

"The last 10,000 years have been a struggle to keep in balance, a race between rising population and increasingly sophisticated use of the land, with population always ahead."



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HAVE PEOPLE always been predominantly right-handed? Re-



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MEET THE AUTHORS

GAVIN FROST, B.Sc., Ph.D., D.D., is Archbishop of the Church of Wicca, New Bern, North Carolina with national headquarters in Salem, Missouri, branches in several states and worldwide membership. He is Marshal of the Gold Star of England, with the right to wear the Saffron Robe and one of the very few Witches in the Western Hemisphere privileged to wear the authentic mark of initiation on his wrist. Although descended from a long line of mystics and scholars, and formerly a Vice-President and Director of International Operations for major aerospace companies, he prefers to be thought of as a humble teacher.

Mrs. YVONNE FROST, A.A., D.D., with her husband Gavin Frost, devotes her time to giving private instruction and publishing *Survival*, the newsletter of the Church of Wicca, of which she is a Bishop.

Articles by or about Gavin and Yvonne Frost have appeared in such national publications as: *Midnight* and the *National Enquirer*.

with Magic Witchcraft. For example, there is a spell called the "Cure Not My Path" ritual, for people who are having neighbor trouble. When you use it, you know you will never again have trouble with this neighbor!

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money from her, rushed to pay her back!

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In the same way, say Gavin and Yvonne Frost, almost all illnesses can be prevented. You are actually controlling an ancient Witchcraft method to remove diseased tissue! Even if you do not have any belief in the results, the power will work for you!

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closely related to salamanders, are unable to do so after they have grown beyond the tadpole stage. Dr. Lionel Jaffe, a biology professor at Purdue University, has been wondering why this is so. He also has been experimenting to see if he could change the pattern.

Jaffe and his associates cut off the forelegs of frogs and applied small amounts of electrical current to the stumps. Frogs receiving negative current began to regenerate their limbs, although the result was not perfect. "They had bone and cartilage and extraordinarily large amounts of nerve," Jaffe reports. "The forearm completed itself and there were the beginnings of the little bones in the wrist."

Ultimately, it is hoped that such experiments will lead to helping the human body focus its natural electric

currents on a severed limb and make it whole again. Dr. Jaffe says doctors in England and Australia already are treating children who have lost part of a finger by leaving the wound open and allowing the body to regenerate both bone and flesh.



NATURE PREDICTS

SINCE the winter isn't over yet as we write this it's a bit early to say whether folklore's predictions for this winter's weather are valid. True, we've had some mighty cold weather in December but one month doesn't make a winter. Nevertheless, the consensus of observers as reported by John Lesar of UPI is that it'll be bad: *Wisconsin*: "The bears are fat and getting fatter. That's bad. They know it'll be a hard winter."

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Illinois: "The squirrels are hoarding nuts and chattering. They're telling us to start getting ready for a hard winter."

"Wooly worms with black coats crossing the slab mean a hard winter. It's an old railroader sign. The lighter the coat the milder the winter."

Georgia: "Hornets' nests built low to the ground, heavy fogs in August and thick tree bark are bad omens. It's gonna be another tough winter."

"The katydids are a hollerin', so you give 'em 100 days from the time they started 'til the first frost."

Colorado: "The skunk cabbage usually grows knee high. It has soared to seven feet this year. It grows extra tall before a severe winter so mice and birds can get to the seeds on top of the snow."

North Dakota: "The squirrels have real bushy tails — bushier than I ever saw them. It's an old saying that squirrels with bushy tails mean a bitter winter."

Missouri: "I'm a dog groomer and the thick coats on the dogs I handle indicate a difficult winter."

By the time you read this you'll know whether these prognostications were wrong or right.

Sometime we'd like to compare these country predictions, supposedly made by Mother Nature, with those of a group of city psychics. I wonder which group would be more accurate.



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JAPAN'S ATOMIC BOMB

JAPAN DID not have the atomic bomb during World War II but it was not for want of trying. Very little is known even today about the fact that Japanese scientists were ordered to do whatever they could to develop an atomic bomb. Since the war the Japanese have pulled "a curtain of silence" over their wartime efforts. Even American intelligence missions concluded at the end of the war that Japan had had no atomic bomb project although they interviewed Joshio Nishina, head of the project and Japan's leading scientist.

Nonetheless, we now know that the Japanese had several atomic bomb projects under way during the war and failed because they did not have the uranium, resources or organization for a full-scale project.

The point is, for those Americans who feel guilty about Hiroshima and Nagasaki, Japan tried, and as Deborah Shapley writes in *Science*, if they had had the bomb Japan's leadership — "which by the end of the war were placing their own youth in tor-

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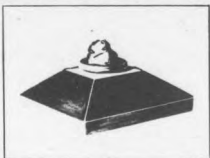
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pedoes to home them on the advancing United States fleet — would not have hesitated to use the bomb against the United States."

Derek de Solla Price, Avalon Professor of the History of Science at Yale University, writes:

"Japan's attempt to acquire an atomic weapon during World War II changes the moral and ethical relationship between Japan and the United States that has grown up over the use of the atomic bomb against Japan. The story has been that the Americans were guilty and the Japanese were innocent and blameless; that the Americans developed this terrible new weapon and proceeded to commit an atomic rape of the then-helpless Japanese.

"But the fact that the Japanese were trying to develop the bomb too means that America was in an arms race with Japan as much as she was with Germany."



MEANWHILE IN ANTARCTICA

A NEW theory on the formation of ice ages has been offered by Dr. Robert H. Thomas of the University of Maine. Dr. Thomas and his colleagues suggest the Antarctic ice has a life cycle of its own and instead of being caused by ice ages is actually responsible for them — that the ice sheets, wax and wane, causing big changes in global sea levels.

For example, Dr. Terence J. Hughes, also of Maine, believes the entire ice sheet of Marie Byrd Land is in danger of disintegrating which would increase the level of the world's oceans by some 20 feet. — *Curtis Fuller.*

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By Jerome Clark

FOR IRENE GUBRUD the ordeal began on Labor Day 1959 in Tracy, Minn.

She and a friend, Mary Jane Nelson of Minneota, Minn., had climbed aboard a popular carnival ride called The Bullet — a large mechanical arm with a bullet-shaped capsule at either end — and were spinning in "orbit" when the unthinkable happened: the door flew open and the two of them were hurled out.

Mary Jane, who came out second,

dent occurred), I was certainly aware of her. She was not only pretty and bright but one of the best-liked girls in the Canby High School. Her accident sent a shock wave through the community.

Irene spent the next nine and a half months undergoing operations and rehabilitation therapy, first at Charles T. Miller Hospital in St. Paul, where she was put in a body cast. After two and a half months she transferred to the Sister Elizabeth Kenny Institute in

IRENE GUBRUD'S pursuit of a MIRACLE

Two crippling accidents had destroyed any chance that the rising young singer would ever walk again . . .

struck the plate glass window of a lumberyard building across the street. She ended up with four stitches on her knee and migraine headaches for several months afterwards.

Irene Gubrud landed on her back in the middle of the street. It would be a long time before she would be on her feet again. Her spinal cord damaged, a number of vertebrae smashed, her motor and sensory nerves impaired, Irene's chances of ever walking again seemed remote.

Irene and I grew up together in Canby, Minn., a small town (population 2000) in the southwestern part of the state, and although I did not know her well (two years older than I, she was a high school sophomore when the acci-

Minneapolis for a seven-month stay, during which her cast was removed and she was put in a back brace. At first her doctors secretly suspected that she would never be mobile again, that she would pass the rest of her days in a wheelchair. Fortunately Irene did not know this and proceeded on the assumption that she would be able to get around in some fashion eventually. So when she donned the back brace, she began the process of standing between parallel bars. Finally she learned how to walk again — after a fashion, depending on crutches to maintain balance and mobility.

In the fall of 1962 Irene entered St. Olaf College in Northfield, Minn., intending to study for a career as a pro-

fessional flautist. She had always sung — in fact, her father, the late Elmer Gubrud, had made a record of her singing "Jesus Loves Me" and "You Are My Sunshine" when she was 2½ — but it did not occur to her that this might be where her true talent lay until one night early in her freshman year she sang an aria from Puccini's *Madame Butterfly*. The standing ovation that followed her performance persuaded her to put the flute aside and take up singing.

In 1964 Irene suffered another crippling accident. This time a car crash broke her left leg in more than 25 places. Her kneecap was so badly damaged that the doctor set it exactly as it was, fearing that if he tried to do anything else with it he might only make the problem worse. In fact, he later confessed to Irene that for a time he had thought he might have to amputate her leg. When the bone finally healed, Irene's left calf bent slightly inward.

After she was graduated from St. Olaf two years later, Irene moved to New York City where she studied at the Juilliard School of Music. From there she went to Yale University to do graduate work.

In the years that followed Irene performed all over the world, singing as soloist with orchestras in New York, Chicago, Detroit, Minneapolis, St. Louis, Mexico City, Bordeaux (France) and numerous other places. She received grants from Martha Baird Rockefeller, the Sullivan Foundation, Minna Kaufmann Fund Foundation, and the Concert Artist Guild (which presented her in recital at Carnegie Hall). Through a Ford Founda-



Irene Gubrud is an internationally-known soprano who has performed with orchestras around the world.

tion grant she commissioned noted composer George Crumb to write an orchestral work for her. When the work (entitled *Star-Child*) was performed on May 5, 1977, by the New York Philharmonic with Pierre Boulez conducting, *New York Times* critic Harold C. Schonberg wrote, "Irene Gubrud . . . has a most impressive voice — strong, secure, always on pitch. She cut through the orchestra at all times, shaping the phrases with perfect musicianship." In its May 16, 1977, issue *Time* remarked on Irene's "splendid" performance.

But from the beginning Irene realized that, however far her singing voice might take her professionally,

her physical disabilities would keep her from ever performing in opera, which was her ultimate ambition. To be in opera Irene would have to walk without crutches — and medical science and common sense had decreed that was impossible. But was it?

Never completely convinced that she was doomed to use crutches the rest of her life, Irene tried acupuncture, chiropractic, massage and other methods, which helped her to relax but accomplished little else. But she remained open to any technique that seemed even remotely promising. Late in 1973, after a friend had persuaded her to consult a psychic, Irene started thinking about the role the mind plays in human affairs. This led her, five months later in January 1974, to a class in meditation, where two things happened that would change her life forever.

One night a classmate brought Irene a copy of Ruth Montgomery's book *Born to Heal*. As she skimmed through it she could barely contain her excitement — here, it seemed, was a whole new realm of possibility.

The next evening, which also was the last night of the class, she met George Tompkins. Tompkins, then associated with the Kundalini Research Foundation, was drinking coffee after the lecture when Irene, whom he had never met, approached him and asked, "What do you think of higher consciousness?" A friendship was born.

Two days later Tompkins, a television and film producer, called Irene to tell her that a man named John Scudder would be lecturing in Connecticut in March. He asked if she'd be in-

terested in seeing him. Scudder, he explained, was a psychic healer from Homewood, Ill., a Chicago suburb, and Tompkins had arranged for a team from *Newsweek* to film him in action. Tompkins himself had not yet met Scudder but had heard good reports of him.

* * *

TWO MONTHS LATER George and Irene met with Scudder at a private home in Stamford, Conn. "I knew from the moment I saw John," Irene recalls, "that I'd be healed through him. I knew that he would be my spiritual mentor and that the two processes would go hand in hand."

"The first thing I did," John says, "was run a check for her legs and I remember thinking, 'What's left to be healed?' The muscles up by the hip were like jelly. I ran back and forth and checked her physical sensation in the legs and her feet were like a flag on the end of a flagpole. I continued to check to see how her nerves and muscles were and I pulled a blank.

"I went down one leg and then the other and found that, as far as those muscles were concerned, there just wasn't anything there. A glob of flesh, certainly—but no muscle tone, no control, nothing. My impression was that, boy, this was gonna be a toughie."

"Can she be healed?" George asked him bluntly.

John hesitated a moment, reflecting that his own past experience had taught him nothing is impossible although the prospect of a healing in this case certainly seemed at the outer reaches of probability.

"I promise you," John said, "she'll walk."



John Scudder, shown here with his wife Jeanette, says his work with Irene Gubrud was the greatest challenge he has ever faced in his healing career.

While he had witnessed numerous healings in the past, George couldn't help feeling skeptical but he said nothing. And when John treated Irene for the first time that evening — Scudder's technique involves the laying on of hands, through which he believes a healing energy flows — no miracles occurred. But Irene was convinced *something* had happened.

"I tried to go to sleep that night," she says, "but I couldn't. I was hot and the backs of my thighs felt different, as if the tissue within were more muscular, more firm than it had been in a long, long time. John's hands had actually felt like fire on my feet — and that was the first time that I'd had that strong a sensation in my feet or legs since the accident. Finally I just couldn't stand it any longer and went flying down the stairs to tell John and George, who were sitting up talking."

The sensations had been so power-

ful that Irene could not believe they were nothing more than imaginary symptoms. On the way back to New York she and George agreed that they would fly out to Chicago and visit John within the next 10 days. A few days later Irene phoned the Scudders and talked with John's wife Jeanette, who encouraged her to make the trip.

Irene and George spent a long weekend at Scudder's where John treated her repeatedly with a healing technique he has developed through years of practice.

John believes there are four levels of healing — pranic (which draws on natural energy), magnetic (which cures through the aura), mind (in which the healer works with the patient's unconscious), and "Godpower."*

"I've put together a process that

*For a more detailed explanation see "Healer John Scudder of Illinois" by Beverly Siegel, September 1975 FATE.

goes right through all four levels," John says. "What I do is this:

"First the patient lies down. Then I run through a little technique which helps him to relax. I place my hand on the head and on the solar plexus. Then I go to the thyroid because we're sending the same energy to the nervous system. After that comes the fourth level. It's an absolutely silent period and it may last for half an hour to an hour.

"During that period of time I can actually feel the energy flowing through my body. But sometimes when I'm working with a patient I can feel that the energy just isn't flowing the way it should. It's blocked up sort of like a plugged pipe. I'll hold there until I can feel the energy flowing again and feel its effects on the nervous system and on the muscles.

"In Reenie's case it was a matter of regenerating the nerves because without the nerves the muscles can't function. And with each healing I could tell to what extent those nerves were coming back to life again. At the same time during the healing I could determine the degree of rejuvenation of the muscle tissue. The main purpose of those first healings was to regenerate all of the atrophied portion from the waist down."

Irene returned for further treatment every three weeks or so for the next few months. At first the results were not particularly dramatic but they were real. "There was a whole series of changes," John says. "Most of them wouldn't have been apparent to an outside observer but as a healer I could feel the muscle tissue regeneration taking place."

So could Irene.

"During the healings the sensation in my feet and legs was actually returning," she recalls. "It was the energy that did that. Where there had been damage, where before there had been no feeling, I would have a sense of muscle tonicity, a normal sensation such as you have in those parts of your body and don't think anything of."

John started giving her hot and cold water treatments in an effort to restore feeling. "A sensitivity did begin to develop," Irene says. "Without knowing beforehand if the water was hot or cold, I could begin to tell."

She could tell other things too. Once after a healing in the upstairs of the Scudders' house she went downstairs to put on her shoes. Suddenly she turned to Jeanette and said, "Do you know what it's like to feel the strap on your shoe?"

Such sensations were only temporary, however. "While I was working with her," John explains, "I'd put my hand on the area where I wanted to send the energy through and it would build up to the point where she would feel as if that foot were already healed. In fact her nervous system would be operating on an energy which was not its own and the feeling of total healing would subside eventually. But this kind of continuing process, with the regular infusion of healing energy, began to have its effect."

"It has not yet come to the point where full physical sensation stays 24 hours a day, day after day," Irene says. "But the very fact that it occurs at all is a miracle in and of itself. It's an indication that as time goes by, as the muscles, tissues and nerve impulses

continue to regenerate and rejuvenate through the healing forces, it will become constant. Every time it happens, there's some improvement."

* * *

BY NOW IRENE was feeling better and singing better. She was even standing taller because her back and her leg had begun to straighten. But she wasn't walking.

Her work with John Scudder had become the most important thing in her life. Her career was sufficiently established so that she no longer had to live in New York City. So from July 1975 until August 1976 she moved in with the Scudders, who welcomed her as a member of the family. The healings went on. Even after Irene took an apartment in St. Louis, where she taught at Washington University, she returned regularly to Homewood for healings with John.

Late in 1976 Irene attempted to do something that would have been unimaginable even a few months before: she tried to stand and balance herself unaided. And in January 1977 it happened — she stood for five seconds without collapsing. Thrilled, she called George, who was now living in Hollywood, Calif., and told him the news. George was happy to hear it but he knew, as John puts it frankly, "There's a big difference between balancing for five seconds and taking one step."

Before long Irene was standing unaided for 10 seconds. But by now John questioned the value of the exercise; after all, he reasoned, the central problem in Irene's healing was the regeneration of the muscle tone, which she could accomplish best by walking.

In March Irene left for a prolonged singing tour. She spent much of her time in California, whose favorable climate seemed ideal for the walking exercises she now was determined to try. Whenever she was able to do so, she attempted to walk about 10 minutes with just one crutch; on several occasions she even extended the exercise period to half an hour. Her walking, however, was extremely awkward and the strain on her neck and shoulders was considerable. She seemed to be getting nowhere.

In June she returned to Homewood and rented an apartment three blocks from the Scudders' house. But she continued to spend a great deal of her time with John and Jeanette, often sleeping in the upstairs bedroom where John performs his healings because she believed the healing energy in the bed would help keep the process going.

John told her it was time that she try walking without her crutch. Two friends, Jackie Evans and Joe Buishas, would walk with her, one on either side, and hold her arms to keep her from falling. On Sunday, June 26, the day Irene started her new exercises, John made a startling pronouncement.

"You'll be walking alone by Friday," he said.

He was wrong.

"When we first started walking on Sunday," Jackie Evans says, "Joe and I could barely help her. It took all my strength to hold her up because she had no muscle tone, no sense of balance. It was very difficult. But then the next couple of days it was getting better. I was using less and less of my own strength to support her."

Jackie, who herself had once been

healed by John, was convinced that the big moment was imminent. Wednesday evening, as she and Irene sat together at a meditation class John was teaching, Jackie said, "Reenie, will you please do something for me? Will you walk by yourself tomorrow night?"

"Oh, no," Irene protested. "I can't do that!"

But Jackie was insistent and finally Irene relented. And on Thursday — one day before John had predicted it — the miracle took place.

The first time Irene took three steps before falling to the ground. She got up without a word and took 12 more. She and Jackie looked at each other, both of them ready to burst into tears, but Irene caught herself. "No, no, no," she said, "I've got to keep working. I can't stop concentrating. This is too important."

At that moment Jackie's husband B. J. came driving toward them. He saw Irene walk 20 steps in the direction of the car. He stopped and watched as Irene stood up and kept at it until she had walked unaided for a total of two minutes.

Thrilled almost beyond expression, tears streaming down their faces, they rushed over to the Scudder residence and told John and Jeanette the news. "I was never so glad to be wrong in my life," John laughed.

As Irene puts it, "The roof practically went off the house that night." They called Irene's mother Myrl Gubrud, other family members, friends and well-wishers all over the country. George Tompkins, one of the first persons they attempted to contact, was out of town but they left a message

with his children to have him call as soon as they heard from him. Irene, Jackie and the Scudders spent the rest of the evening laughing, crying and planning the future. The future included a very special event. In two weeks and one night Irene was scheduled to open a three-night concert series in Minneapolis with the Minnesota Orchestra under the direction of Andre Kostelanetz. Her mother would be in the audience; so would innumerable relatives and long-time friends from Minnesota.

Looking ahead to that experience Irene announced quietly, "I'm going to walk across the stage that night."

The next day she went out and immediately walked for two minutes alone. She continued the exercise until she could manage five minutes by herself. Saturday she walked for nine minutes — and when she fell, for the first time she was able to get back on her feet unaided. When that happened she looked toward Jackie, who was standing at the other end of the shopping mall parking lot where they usually did their exercises, and shouted, "I'M FREE!"

But as the time drew nearer — even though she was now walking for up to an hour without her crutches — Irene began to have some doubts. "I'm hired to sing," she reflected, "not to walk on stage."

"I wanted not to do it," she says, "but I sat down and really thought about it. Then I remember thinking, 'Hey, wait a minute. This is a gift from God, a miracle. It's selfish for you to be concerned because you don't yet walk absolutely perfectly, that you have a limp. You shouldn't be worried

about what people are thinking of you. What's important is what you're walking out there without crutches can mean to their lives. You *have* to do it." "

But in order to do it, she had to keep walking every day, even when she went up to Minneapolis three days before the first concert. She flew to the Twin Cities on Tuesday, July 12, and the next day Jackie and Joe Buishas drove up to be with her and to continue the exercises.

Inside Orchestra Hall on the days prior to her scheduled performance, Jackie and Joe helped Irene get accustomed to the stage area. The practice continued until Friday afternoon.

* * *

FRIDAY EVENING Orchestra Hall was packed with friends and music lovers. Among them were John and Jeanette Scudder; next to them sat George Tompkins. George had been in Tucson the day Irene first walked and had called home to learn that there was a message from her. He immediately phoned the Scudders. Irene was gone but Jeanette told him what had happened. Recalling that conversation George says simply, "There were a lot of tears."

There were more tears that evening as Irene walked on stage to a standing ovation before she even opened her mouth to sing. Irene's mother could not believe what she was seeing. Neither could George, who was stunned and moved. "I thought you'd gone a little bit too far that time," he whispered hoarsely to John.

"Well, you saw it," John replied. "What can I say?"

Some months later George told me, "I've seen lots of healings around the

world but never one so dramatic as this one."

After a brilliant performance of selections from the music of Tchaikovsky and another standing ovation, Irene walked backstage and into her dressing room, which "looked almost like a florist shop," she laughingly recalls, "because there were so many flowers there." One item stood out from all the rest: an umbrella. Irene knew immediately who had given it to her: Jackie and B. J. Once she had mentioned casually that she had never been able to carry an umbrella. Now that had changed forever.

* * *

THE HEALING process has continued. Its effects have been ever more dramatic.

By September Irene was able to walk three successive days without crutches. In fact one of her crutches disappeared about this time and she has never found it — not that she needs or misses it particularly. One day early in October as she was getting out of her car she bumped against something. Startled, she looked down to see her one remaining crutch.

"Suddenly I realized my crutch had so totally faded from my consciousness that I had not even thought to pick it up," she says.

The fate of that crutch is sealed. When Irene needs it no longer, it will be burned at a ceremony in the Scudders' backyard fireplace. George Tompkins has given strict instructions not to do so without him. From wherever he is in the world, he will fly to Chicago to be there for the burning.

In the meantime, as Irene's walking

steadily improves, opera companies have approached her and negotiations have begun. Irene is understandably reluctant to discuss this in detail. All she will say is that to all appearances

it will not be long before she realizes her dream of becoming an opera singer.

Irene Gubrud has found her miracle.



MISTAKEN MONSTER

By Raymond C. Otto

IT WAS nearly dawn on the morning of June 7, 1969, when Mrs. Marion Faulder was awakened by a banging on the rear door of her home in Purley, England.

She and her husband went to investigate and when they opened the door they saw a "monster" with a hard white head which immediately scuttled off into the shadows.

"It looked like something from outer space," said Mrs. Faulder. Her husband chose not to pursue the beast so they went inside and called the police.

When the police arrived they rescued the Faulders from a hedgehog which somehow had managed to get a yogurt carton jammed over its mouth and eyes.



A TALE OF TWO TOADFALLS

By Martha Walker

ON THE last day of May 1977, as hot and humid as a day in August, my sister Mrs. Carl Benbow had a family dinner at her home in Treaty, Ind. We had had no rain for some time, but while we were eating there was a sudden downpour. From the window the much-needed rainfall seemed too heavy to see through. It stopped as quickly as it began, leaving the air fresher and a little cooler.

After dinner a few of us decided to walk down to the bridge over a nearby stream. As we approached the house next to the stream, the neighbor, Mrs. James Smith, was standing near the road looking into the grass. We chatted for a few minutes, then she mentioned she had found a multitude of toads in her backyard. I wanted to see them so she led the way around the

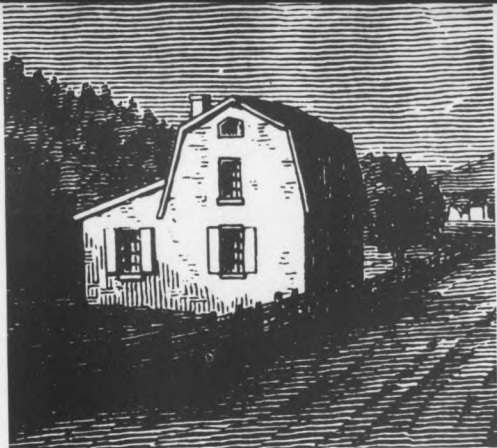
house. As she had said, the grass was full of tiny jumping creatures no larger than my fingernail. We caught a few for a closer look; their little bodies were perfect.

This experience took me back 50 years — to a family picnic at Long Lake near Laketon, Ind. It too had been a hot humid day with a brief rainfall. After the shower, we children found the beach covered with tiny toads the size of my thumbnail. I caught one to take home with me, carefully wrapping it in a handkerchief.

In the evening when we reached home I opened the handkerchief to free the little toad but to my amazement, my little bundle was empty — no toad, no dead body.

Where did the toads come from?





The Amityville Horror **HOAX**

A best-selling book's account of a haunted house on Long Island is something less than the true story it claims to be.

By Rick Moran and Peter Jordan

IN THE EARLY morning of November 13, 1974, seven shots rang out in Amityville, N.Y., and six persons died. Ronald DeFeo, Jr., 24, who lived in the house on Ocean Avenue, was arrested and convicted for the murder of his mother, father, two sisters and two brothers. The court sentenced him to six consecutive 25-

years-to-life terms in prison.

But according to some the horror did not end on that terrible night in November 1974. On November 18, 1975, the house was sold to a couple from nearby Deer Park, Long Island. Taken with the beauty — and the price — of the magnificent three-story Dutch colonial house, they bought it

because they believed it had everything they wanted — a dream come true. But the dream soon turned into a nightmare and only 28 days later George and Kathy Lutz fled, telling their friends and neighbors that the home was inhabited by demonic presences.

Jay Anson, a screenwriter best known for his work on *The Exorcist*, has chronicled the Lutzes' harrowing experiences in a best-selling book, *The Amityville Horror: A True Story* (Prentice-Hall, 1977). *Horror* purports to be a factual account, based on Anson's lengthy conversations with the Lutzes, of the paranormal events which terrorized the family. Anson writes that the Lutzes were plagued by such uncanny manifestations as strange noises, doors and windows which opened mysteriously, inexplicable changes in room temperature, a red-eyed pig, a black paintlike substance which lined the toilet bowl, persistent disruptions in telephone conversations, levitation, collective personality changes, the overwhelming odor of human excrement, and a green gelatinous material which oozed down suddenly from the ceiling. *Horror* is a virtual compendium of nearly every conceivable kind of psychic phenomenon.

In short, the affair places uncommon demands on our credulity. Is there any evidence that George and Kathy Lutz actually witnessed such consistently dramatic occurrences? Our own investigation leads us to believe that, while the Lutzes may have experienced *some* genuine paranormal events, these events were relatively infrequent and unremark-

able. Certainly that is what the Lutzes originally reported to the press in February 1976. To the best of our knowledge *no* objective evidence exists to support the more spectacular and bizarre claims the book describes.

We base this conclusion on careful comparison of earlier newspaper and magazine accounts (many containing the Lutzes' own personal statements recorded during the time of their brief stay in Amityville) with Anson's copious material and on the testimony of individuals whom the author credits with intimate involvement in the case.

* * *

IN HIS BOOK Anson details such an incredible variety of spectacular phenomena that we immediately became suspicious. In all of our combined years of investigating such occurrences and studying the literature of the paranormal, we had never before heard of so much psychic activity concentrated in one area in such a short period of time. Indeed, the book reads like a primer of paranormal occurrences, with every conceivable type of experience reported. Either this was the most incredible haunting case on record, we thought, or Anson's book was something less than *A True Story*.

For example Anson claims that at one point George Lutz encountered a horned creature which appeared from within the fireplace. Later in the book Anson has Lutz listening to the phantom music of an invisible marching band. Doors and windows open without apparent cause, a front door is ripped from its hinges, windows get broken, and the doors to the garage and boathouse are badly damaged.

All of this is amazing if true. Yet

when we go back to the article in the *Long Island Press* of January 17, 1976, in which George Lutz discusses his experiences while living in the house, he remarks that the only physical effect the family associated with the haunting involved the boys' bedroom window which was always being found open when no one in the house remembered having opened it. He admitted only that he and his family sensed a "strong force" in the house and stated emphatically that there were no "wailing noises", "flying objects" or "moving couches" (as some earlier news stories had alleged).

Similarly, in an article in the April 1977 issue of *Good Housekeeping*, journalist Paul Hoffman quotes George Lutz as saying that temperature changes in rooms did occur, black stains appeared on bathroom fixtures, and his wife slid across the bed one night "as if by levitation." Lutz says nothing about a horned creature, a marching band or the extensive damage supposedly done to the house.

In fact, despite Anson's claims that Lutz found broken windows and doors torn off their hinges on several occasions, records of the Amityville Police Department show Lutz never complained of prowlers or vandalism, nor, we have discovered, did he ever file any insurance claims for these supposed damages. Extensive questioning of local repairmen and locksmiths in the Amityville area has revealed that none recalls having done work in the house while the Lutzes were living there. Several remembered doing work for previous owners, however.

As for the window that kept reopen-

ing "mysteriously," we have discovered there is a logical explanation. Because the counterweights in this window are too heavy, any vibration will cause it to open if it is not locked. We have this information from people who were familiar with the house before the Lutzes lived there. We know also that the problem still exists because we caused the windows to open "mysteriously" ourselves by walking heavily across the floor of that bedroom.

Another series of inconsistencies surrounds one of the central characters in the book, a cleric of the Rockville Center Diocese. This priest, given the pseudonym of Father Mancuso in the book, is described by Anson as a "friend of the Lutzes" who agreed to bless the family's new home in Amityville. According to *Horror* Mancuso enters the Lutz home, flicks some holy water around and suddenly hears a masculine voice shout, "Get out!" Later, as the priest is driving along the Van Wyck Expressway in Queens, he finds his car forced onto the shoulder of the road. His hood flies open and smashes back against the windshield. The right door opens suddenly and as Mancuso attempts to brake the car it stalls.

Shortly thereafter, the priest is afflicted with abnormally high temperatures and red blistery "blotches" appear on the palm of his hands. At the same time, Anson reports, a terrible stench which lasts for hours pervades the priest's quarters at Sacred Heart Rectory and causes other priests to flee the building.

An eerie tale indeed. Only trouble is, it isn't true.

Father Mancuso, who is in fact associated with the Rockville Center Diocese (at least Anson has that much right), flatly denies ever having entered the Lutz home. He further denies that he heard a phantom voice command him to vacate the premises, which in any case he was never on. We also discovered that a fellow clergyman who was with Mancuso on the Van Wyck Expressway recalls that Mancuso experienced nothing more than a flat tire. Our informant pointed out that Mancuso's car was old and in a state of disrepair. Neither man attributed the difficulty to anything but the car's obviously substandard level of performance.

Furthermore Father Alfred Casola, pastor of Sacred Heart, has dismissed as "pure and utter nonsense" the report of a pervasive odor in the rectory. Priests who were in the rectory at the time of the supposed disturbance have no recollection of any such stench and were not forced at any time to leave the building.

The house recently has been sold to a couple who are enraged over the steady stream of thrill-seekers who come at all hours of the day and night to view the site of the so-called Amityville Horror. We spoke with the man burdened with the chronic problem of trespassing, Sgt. Pat Cammorato of the Amityville Police Department. A sensible and articulate man, Sergeant Cammorato scoffs at the many "haunted house" stories which he says are "clearly the product of an extravagant imagination."

He says that, Anson's book to the contrary, neither he nor the Amityville police ever investigated "vibrations"

within the house, ever were asked by the Lutzes to check out disturbances at their home or ever entered the home while the Lutzes were living there. Official police department records back up Sgt. Cammorato's statements.

Nevertheless, in an interview with Peter Jordan, Anson stuck to his version of the story. He continued to insist that not only had Cammorato been on the property but he also had seen a wrecked garage door and the prints of a cloven-hoofed animal in the snow and had been overcome with "strong vibrations" when he entered the house.

We can only conclude that either Cammorato is suffering from a mysterious memory lapse or Anson is afflicted with an overly creative imagination.

* * *

UNDER THE auspices of the Psychical Research Foundation (PRF) of Durham, N.C., an experimental seance was conducted at the home of George and Kathy Lutz. The epilogue to Anson's book summarizes the psychic impressions the participants in that seance reported. These impressions ranged from glimpses of dark menacing shadows to shortness of breath, heart palpitations, numbness, quickened pulse rates and nauseous unrest.

Jerry Solfvin, Project Director of PRF, maintains that while the book's description of the seance is basically accurate, Anson tends to "select facts to support his own speculations." Anson writes, for example, that George Kekoris, who participated in the experiment at the Lutz home, suddenly became "violently ill" and was forced

to leave the room. Although Solvvin concedes that Kekoris became momentarily "queasy," he thinks this is hardly surprising in view of the hot, stuffy, "emotionally-charged" situation. Moreover, the room was small — approximately 12 feet by 15 feet — and more than 20 persons were present, including a film crew using hot movie lights.

According to Solvvin, members of the Psychical Research Foundation did *not* conduct a full investigation of the Amityville affair (despite what Anson says). They withdrew from the case for two reasons: one, the family had moved out of the house at an early stage (for reasons, incidentally, having nothing to do with the paranormal),

reducing in PRF's opinion the probability of continued activity; two, the phenomena reported were far too "subjective" to be measured reliably.

In conclusion, it seems all too apparent that there is a yawning gulf between what George and Kathy Lutz actually experienced in Amityville and what Jay Anson says they experienced. Unfortunately Anson has managed to persuade a sizable number of readers that he has told, as his subtitle would have us believe, *A True Story*.

We believe nothing could be further from the truth.

Authors' note: We wish to thank the Association for the Study of Unexplained Phenomena for its assistance in the investigation of this case.



CLOSE ENCOUNTER OF THE IMAGINARY KIND

ON THE night of August 2, 1977, a fleet of alien spaceships attacked the town of Chester, Ill. (pop. 5500), destroyed its Main Street and burned homes and cars.

At least that's what it says in the January 1978 issue of *Official UFO Magazine*. But if you were in Chester that fateful evening, you probably didn't notice anything unusual.

The article is credited to "City Sheriff Luke Grisholm" but there is no such person in the Chester police department, which in any case doesn't have a sheriff's position. Police records for August 2 show nothing out of the ordinary. The local television station which allegedly filmed the UFO attack doesn't exist and Chester doesn't have a "Main Street."

Chester residents are taking the story in good humor but Michael Welge, president of the Chamber of Commerce, wants people to know "we're still here. We're always trying to bring

new industry, travel and tourism into Chester." Mayor Stanley Macieiski has asked the magazine to publish a retraction.

There won't be one, say *Official UFO* publisher Myron Fass and editor Jeffrey Goodman (not to be confused with the archaeologist of the same name whose "Psychic Search for America's Unknown Ancestors" appeared in the August and September 1977 issues of *FATE*). Fass has sent an "investigative reporter" to Chester who claims to have interviewed "honest upstanding people who backed up the article" when promised "total anonymity." Other reporters have been unable to find these witnesses to the aliens' attack.

Still, publisher Fass announces, presumably with a straight face, that a future issue of his magazine will contain photographs of the town of Chester "being burnt and the aliens resurrecting it."

The Psychic Bangs Sisters



May and Lizzie Bangs were two of the most successful — and controversial — mediums of the early 20th Century.

ARTISTS without BRUSHES

By Betty Jean Johnson

Illustrations courtesy of
Indiana Association of Spiritualists

As the audience watched a cloud appeared over the canvas and “painted” a portrait of dead persons mediums did not know.

ON FINE summer days in the early 1900's May and Lizzie Bangs, a sister team of mediums from Chicago, often set up an artist's canvas on the rolling lawn of the Indiana Association of Spiritualists' camp at Chesterfield, Ind., where crowds gathered to watch them produce their famous spirit portraits. Unlike other portrait painters the sisters did not need brushes — nor were their subjects present for sittings, for the Bangs sisters specialized in “precipitated spirit portraits” of deceased persons.

The actual “sitter” would be a person who wished to have the Bangs sisters create a portrait of a deceased loved one. A person who “sat” was re-

quested to bring a photograph of the departed but he was not asked to show it. Then the audience and the sitter were asked to concentrate on the person whose picture was desired.

In a matter of minutes a vague outline — somewhat like a sketch — would form. Then a thin cloud would appear before the canvas, gradually taking form as "paint" and creating a portrait without brush marks.

Art experts who have examined the paintings are baffled by the "paint" on the canvases. It cannot be classified as pastel, charcoal, oil, watercolor or any other known artists' material. An analysis done some years ago revealed that chemically the substance closely resembles the dust of a butterfly's wing. When dry the substance looks



Through Bangs sisters' mediumship portrait of Ethel Helderle was precipitated in parents' presence.



The hair behind John Wesley Gray's ears supposedly was flat in portrait but curled when picture was taken home.

like pastel but doesn't rub off as easily.

The mysterious artworks usually portrayed sitters' deceased relatives or friends or their spirit guides. In one notable exception a likeness of the sitter, a Dr. Daughtery, also appeared on the canvas with his deceased wife Lizzie and their twin daughters Mary and Christina who had died in childhood. Another painting — the only landscape in the Bangs collection — represents a scene from the spirit world with mountains, a castle, a lake and a small boat bearing three passengers. These allegedly are the sitter's three cousins on the way to their "spirit home."

When the sisters first precipitated the portraits they used a locked cabinet or curtained space and several "sittings" were required. However, they had become so adept by the early 1900's that some paintings took as little as five minutes to reach completion.

Donald J. Wickizer, a printer who now lives in Shelbyville, Ind., saw the Bangs sisters work in 1907 in the old auditorium at Camp Chesterfield. He was then about 13 years old.

"I attended the demonstration with a friend I was visiting at the camp," he says. "There were about 200 people in the audience. The sisters sat opposite each other at a table about the size of a card table. A frame about 12x16 inches, covered with canvas, was placed on the table. Each sister held one hand on the frame.

"Through the canvas you could see the light from a 50-watt bulb that hung behind it," he recalls. "After we had sat there quite awhile the picture

actually began to develop on the canvas — a portrait of a young girl. The entire demonstration took about half an hour.

"When it was finished a couple in the audience recognized it as their deceased 18-year-old daughter. It was an amazing demonstration and I remember being very much impressed."

Irene Swann describes the procedure in her booklet *The Bangs Sisters*:

"Two identical paper-mounted canvases in wooden frames were held face to face against the window, the bottom resting on a table, sides held by each sister with one hand. A short curtain was hung on each side and an opaque blind drawn over the canvas.

"Light streamed from behind the canvases which were translucent. After 15 minutes or so the outline of shadows began to appear and disappear as the invisible artist made a preliminary sketch; then the picture began to grow at a feverish rate.

"When the pictures were separated, the portrait was found on the surface of the canvas next to the sitter. Though the paint was greasy and stuck to the fingers on being touched, it left no stain on the paper which covered closely the other canvas."

* * *

AT CAMP Chesterfield 25 of the Bangs sisters' works hang in Hett Memorial Art Gallery and Museum, all of them donated by friends or relatives of the deceased subjects. The earliest picture in the collection was precipitated in 1887 and the latest in 1927. Three of the works are full-length portraits more than six



Precipitated picture of a Dr. Daughtery, then living, appeared in company of deceased wife and daughters.

feet high. Although the paintings are 60 to 75 years old and many of them must have been stored at various times in damp basements and unheated buildings, the colors are still clear and beautiful.

Skeptical sitters often insisted on setting up their own test conditions for the precipitation process and many of these even supplied their own canvases.

According to Irene Swann, "One Vice-Admiral Moore of London, England, noticed that details were added if he did not look. Once when he mentally desired a gold locket to be larger and decorated with a monogram, the changes were made as he wished. He often bought his own frames, sealed the window, searched the premises

and closely watched every movement in the room; yet the pictures were obtained as before." (It is said that clothing, hair, jewelry or a subject's expression often changed *after* a portrait was hung.)

The archives at Camp Chesterfield mention another skeptic, a "Dr. Carson" of Kansas City, who asked the sisters to precipitate life-size portraits of his two deceased wives and also one of Queen Victoria, whom he deeply admired. The sisters obliged and these three portraits hang in the Hett Museum.

Dr. Carson told the Bangs sisters that after the portrait of Rose, his second wife, was hung, "extra" roses appeared. (She had been "painted" standing before a blooming rosebush.)

The portrait of Bernal Tobias, who died at the age of four on Christmas Eve, was another that "changed." His mother and father, who had been the sitters, complained that the child's blouse wasn't exactly like those he usually had worn. They were instructed to take the painting home and at an appointed time, to sit in concentration. When they did this a different blouse appeared. Furthermore, the boy's eyes, which were closed when the painting was first precipitated, opened and closed several times before finally remaining open as they now appear. This portrait also hangs in the Hett Gallery.

It is said that a string of pearls appeared in the portrait of "Dulcie," the spirit guide of a Chesterfield medium named Anna Thronson, after the portrait had been taken home, and a chain and locket appeared later in the portrait of a young girl, Ethel Helderle, whose parents were pioneer Spiritualists in Peru, Ind. Ethel was wearing her lovely white graduation dress in the Bangs portrait. Ethel's father asked why she was not wearing her necklace, a graduation gift. According to the account the necklace instantly appeared.

Another highly-valued Bangs portrait was described in a letter signed "Lyman C. Howe" published in the January 22, 1898, issue of *Light of Truth Weekly*:

"I visited the rooms of the Bangs sisters (in Chicago) and made the acquaintance of Mr. Sharpneck and heard his story of the most remarkable phenomenon I have ever recorded.

"I have seen materializations by the

hundreds, some unmistakably genuine, some a little mixed, some of doubtful variety and some unqualified frauds. I have witnessed . . . many other startling phenomena; but none of them equal, in my judgment, the wonderfully perfect life-size picture with the most exquisitely arranged background in most delicately combined colors . . . that I saw at Mr. Sharpneck's room. The moment I saw it, I was filled with reverent emotion and transfixed with wonder, admiration and loveful thanksgiving. Then I saw the box in which it was made and heard all the details of the preparation from the lips of Mr. and Mrs. Sharpneck, parents of the child Blanch who is the central figure in the picture.

"The box was made to order under his immediate supervision. The canvas, too, was made to his order — four by six feet. The box opens like a book from the center and was locked with four padlocks. The (Bangs sisters) never saw the canvas or the box until they were set up in Mr. Sharpneck's room. They did not even touch either the canvas or box but stood several feet away. . . .

"In that box, closed and padlocked, with Mr. Sharpneck holding all the keys in existence to two of the locks, the mediums holding keys to the other two, the miracle was performed.

"The sittings were all in the room occupied by Mr. Sharpneck and his wife. They never left the room, except to go for meals, and then always locking the door and taking the keys with them. In that box, thus securely locked, with every screw head covered so that it was impossible to turn a

screw without first removing the locks, this marvelous picture was created on that clean white canvas in less than six hours' time!

"The picture of the girl is true to life. I have no more doubt of all this than if I were present every moment and prepared the canvas and the box myself; for I know the picture was made without the touch of a mortal hand or any visible paints or coloring material, and it is a perfect likeness of the girl.

"Mr. Sharpneck has had many artists examine this picture. One verdict is, 'If I could do it at all, it would take me a week to outline it.' And another, 'It would require at least three months of labor to finish such a picture as that.'

"Five thousand dollars could not buy it. . . . It is the most perfect materialization I have ever seen. . . ."

* * *

THE BANGS sisters also specialized in direct writing and to demonstrate these mediumistic talents they often asked a sitter to bring a sealed envelope. They instructed him to place it between two slates which he then held under his hands. One of the sisters sat across the table from the sitter during the waiting period which lasted from a few minutes to an hour. Then raps would be heard, signifying that the message was ready inside the sealed envelope.

According to Nandor Fodor's *Encyclopedia of Psychic Science* the late Hereward Carrington, a wide-ranging psychic investigator, visited Chicago in 1909 for the express purpose of investigating the Bangs sisters' direct writing. An article in *Annals of Psy-*

chic Science, July-September 1910, states that he found evidence of fraud. He addressed his sealed envelope to "Dearest Mother, Jane Thompson" (a fictitious name) and received a reply addressed to "Dearly loved son Harold" and signed "Your devoted mother, Jane Thompson."

Among those who stood up against Carrington's indictment, according to Fodor, was Vice-Admiral Moore who had so painstakingly examined the Bangs sisters' every small movement during the production of portraits and who was convinced of their authenticity.

A rousing controversy ensued. Carrington wrote to the magazine *Light* in 1911 saying that one David P. Abbott, by resorting to trickery, had succeeded in duplicating exactly the portrait phenomenon demonstrated by the Bangs sisters.

Admiral Moore replied that he knew the method Abbott was using to produce the portraits. He allowed that it surpassed in skill every conjuring trick he had ever witnessed — but the conditions surrounding the trick were entirely different from the Bangs sisters' seances. Moore added that it was Abbott's conjuring performance which convinced him once and for all that the Bangs sisters were genuine.

Investigator Carrington did not comment on the subject of the spirit portraits, since it seems no picture whatsoever appeared on the canvas he took to Chicago. He limited his charge of fraud to the direct writing phenomenon.

However, on one occasion Admiral Moore took his own slates and inkpot to a sitting, having beforehand added

lithium citrate to the ink. During the sitting he received an eight-page message from "Iola," his spirit guide. A later spectrum analysis determined that his own ink had been used to prepare the message in the sealed envelope between his own slates. As a further test, he had torn the corner off one of his visiting cards so that he could easily identify it, then laid it on top of the slates. Somehow it too found its way into the sealed envelope.

Despite Moore's testimonials, Fodor cites an article in the *Journal* of the Society for Psychical Research, Vol. X, in which the writer claimed he observed trickery on the part of the Bangs sisters by means of a small mirror which he held beneath the table. He claimed that under cover of the writing pad (which was placed against the edges of the slates resting on the table) the slates were held apart with a small rubber wedge. The envelope, thus easily removed from between the slates, was dropped by May Bangs onto a "gridiron" arrangement on the floor. He contended that the envelope was then drawn swiftly backward through a slit beneath the door and into the next room, where Lizzie Bangs, the other sister, steamed the envelope open. In the meantime, the unnamed writer said, ink in the cup

on May Bangs' table had time to evaporate so that it appeared that some had been used.

This report is in sharp contrast with the results Admiral Moore claimed to have obtained with the ink to which lithium citrate had been added.

"A number of testimonies in favor of the Bangs sisters are printed in James Coates' *Photographing the Invisible*," says Fodor, "but there is no doubt that some of the charges of fraud brought against them in their early career were well borne out."

* * *

WHAT motivated the Bangs sisters to launch themselves on a career of psychic showmanship? Were they psychically gifted children? Who discovered their mediumistic talents?

My yearlong search of libraries and the archives of spiritualists' associations and historical societies turned up not one iota of biographical data on May and Lizzie Bangs. The sisters seem suddenly to have appeared full-grown in Chicago — as miraculously as their famous portraits.

Many of their mysterious artworks are thought to be still scattered around the country. In some dark recess of your home do you have a portrait which seems in some inexplicable way to change from time to time?



THE WORDS OF JUDGE JOHN SIRICA

ON THURSDAY, February 5, 1976, Judge John Sirica of Watergate trial fame addressed a George Washington University law alumni luncheon meeting. He delivered a series of anecdotes concerning lawyers' ethics ending with a quote from Carl Sandburg: "The hearse horses smile as they cart the lawyer away."

Then abruptly, he keeled over with a massive heart attack. Although declared clinically dead at the scene, he was revived. — *Ruth Lincoln Kaye.*

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.

TO HEAL THE BREACH

By Eric Westman

ONE NIGHT in 1950 I had a vivid dream that my grandmother Rosemary Phillips died — not in her own cottage but in the home of my Aunt Min Williams in the same English village in Gloucestershire. The deathbed was surrounded by relatives, including my parents and their adopted daughter. I was there too.

The dream seemed crazy. If grandmother actually had died, why not in her own cottage? And my relationship with my parents Richard and Emily Toghill and their adopted daughter Dorothy was so bitter that we would not have met even for such a sad event.

My brother John and I had long been estranged from our parents. They had so wanted to have a blond blue-eyed daughter that they adopted one. They showered special privileges on her and had no time for us. John left home about 1938 but corresponded with our mother until about 1952. I served in the British Royal Navy during World War II and when I came back from the East, my parents had no room for me and it was obvious I was not wanted. Angry and embittered I left home and had no more contact with my parents.

I couldn't forget the peculiar dream. Some days later I telephoned a pub across the street from Grandmother's cottage and asked, "How is Mrs. Phillips who lives across the road?"

"She died," the girl replied quite simply, "on Monday. Her funeral was today."

I hung up the telephone and immediately wrote to my brother John who then lived in Billericay in Essex giving him a full account of my dream. He wrote back that our mother had written him that she too had been "visited" by Grandmother the night she died. Our mother regarded this as an attempt by the old lady to heal the breach between us.



Eric Westman

Many years later I visited Aunt Min and she mentioned Grandmother, saying, "You dreamed about her death, didn't you?"

"Yes," I replied, "on the night it happened. In the dream she did not die in her own cottage but in a double bed in your downstairs front room."

"That's right," said Aunt Min. "She was taken ill and we moved her here to care for her."

I walked into the front room where from my bedroom in Bristol I had "seen" Grandmother die. Even farther away, my mother in Dunwear in Somerset had been "visited."

Is it possible that Grandmother had tried to mend the family quarrel that always had caused her so much distress? If so, her efforts were in vain. My parents and I were never reconciled.—*Bristol, England.*

WHERE'S THE FIRE?

By Helen Cramer

MY HUSBAND Larry and I have lived in Macy, Nebr., the center of the Omaha Indian Reservation, for three years. I neither scoff at nor fully believe all the stories of spirits, ghosts, premonitions and



Helen Cramer

supernatural happenings that seem to form a large part of the everyday life of the Omahas. However, except for Barbara McCauley, my husband and me, everyone involved in this strange experience on January 6, 1977, was Indian and they were really spooked. The events occurred between 9:00 and 9:45 A. M. that morning.

I reported for work at the McCauley Grocery, owned by Barb and her Indian husband Edwin, at 8:00 A. M. I plugged in the coffee pot, counted the money into the cash register and unlocked the front door at 8:20, ready for business. A few minutes later Barb came in from their house behind the store to see if I needed help. I didn't so she went back home to have coffee with Ed before he left for the McCauley farm a couple miles east of town. Ed and his father Chuck McCauley had promised to help Clifton Springer pick the corn he still had in the field.

About a quarter of nine Ed left and Barb returned to the store to work with me for the rest of the day. At nine o'clock I picked up the mail at the post office across the street and sometime after that I smelled something burning in the store — wood or paper, I thought. Before I could say anything Barb asked me if I smelled something burning. I answered yes and we began to search for the cause. Barb thought it must be the compressor for the refrigerated meat counter, but the only customer in the store, Willard Phillips, thought it smelled like wiring.

We checked the wastebaskets, ashtrays, the compressor, the sandwich oven, the kitchen stove, the storeroom and the garage. We looked out to see if something was burning outside. We

found nothing. After about 10 minutes of searching Barb asked me, "Did you find anything?"

"No, but whatever it was it's gone now." So we dismissed it from our minds. A little while later — about 9:45 A. M. — Ed came into the store.

"All done already?" Barb asked.

"No," he replied, "Dad had an accident. I came to get Mom and we are going to the hospital."

He told us that they had had trouble getting the combine started and while Chuck was pouring gasoline into the carburetor it ignited and he was engulfed by flames. He stepped backward and fell about 12 feet off the combine to the frozen ground below, injuring his back. The rescue squad had taken him to the hospital in Pender.

Barb and I spent the rest of the morning worrying about how bad Chuck's injuries might be. Not until midafternoon did we learn that they were painful but not terribly serious. That was when I said to Barb, "Chuck's accident was happening about the same time you and I smelled something burning."

"I was thinking the same thing,"

Barb replied.—*Macy, Nebr.*

PETENERA

By Agustin De Mello

THERE IS A Spanish gypsy legend which tells of a Flamenco dancer named Petenera who is supposed to have destroyed all of her lovers. Petenera was then herself destroyed by the devil, who carried her down to Hades during her last performance in a Spanish cantina. The gypsies believe that a dance named in her honor brings



Agustin De Mello

great misfortune to anyone who plays, sings or performs to this music after midnight.

As a Flamenco guitarist I have played in many concert halls and clubs. I always had been aware of the legend of "Petenera" because many years ago a gypsy guitarist warned me never to play the piece. But one night in 1971, at a party in an old 14-room house in Hollywood I had rented, I ignored his advice and performed "Petenera" shortly after midnight. Among the guests at the party were professors and students of the University of California and Santa Monica College.

While I was playing I noticed a spider crawling toward me. With a feeling of apprehension I watched as the shiny black spider approached. When it was about a foot away from me, I stopped playing and the spider stopped moving.

I placed a glass over the spider and slid a piece of paper underneath it. Lifting the glass I observed that the spider had a reddish-orange spot shaped like an hourglass on its abdo-

men. One of my students who was present remarked that it looked like a black widow spider, which is what it proved to be when she later took it to the UCLA zoology department for identification.

Most of the people who were there that night returned to my house two weeks later for another party. I again played the music of "Petenera." When I finished, Dr. Sam Birnkrant, professor at the University of California, Los Angeles, stood up and said, "Well, nothing happened this time." Saying good night he walked to the front door and as he turned the knob we all heard a tremendous crash outside.

I rushed to the door and opened it slowly to find that a large 40-pound light fixture had fallen from the porch roof directly in front of the door. The fixture would have killed Birnkrant had he left two seconds earlier.

We all agreed we never had experienced anything like this before. And since then I never play "Petenera" after midnight.—*Santa Barbara, Calif.*

ARSON PREMEDITATED

By Elisabeth Allison

IT WAS a brisk April 1940 day in Paonia in western Colorado. One could look on all sides of the valley and see the snow on the tops of the mountains. Our town nestled in a mountain valley with large farming lands at the base of the mountains. I had checked our dinner in the oven, our usual middle-of-the-week meal, a sirloin tip roast encircled by potatoes and carrots. I took off my apron and looked at the kitchen wall clock. It was 5:45, 15 minutes before my husband would be home for dinner. He

hadn't called to say he would be late, so I decided to walk the half-block to our feed and seed store where we also had a McCormick, Deering, International Harvester dealership.

My husband had had the store and dealership for several years and was respected as a salesman and a "square shooter." Up until a few months before there had been no farm equipment dealership but ours. Now, suddenly a man who had been around the community doing odd farm jobs had opened a John Deere agency right next door to our large warehouse which was a straight half-block from our store. Rumor had it that he was not experiencing a "windfall" beginning.

My husband was pleased that I had come to walk home with him. As we stepped out of the store to the sidewalk my husband's competitor passed us. He glanced briefly at us, did not speak and hurriedly walked on by.

"Ed," I said, turning to my husband, "did you get that \$11,000 worth of farm equipment that came in yesterday insured yet?"

"No, why?" My husband stopped and looked at me.

"Well, that man, that Shorty . . . who just passed us, is going to burn us out. We are going to wake up some morning and our warehouse will be on fire. So, please," and I felt a cold chill pass over me, "please, have the equipment insured immediately."

"Are you daft? He wouldn't do that."

"Please," I begged, "do as I say. He will!"

I told my friend Martha Campbell about my feeling that night. "You'd better get insurance, Ed," she told my

husband. But he didn't — not soon enough.

Five days later, around 3:00 A. M. our neighbor Nellie Hayes ran into our house, straight into our bedroom. (No one locked his door in our small town then.) "Quick, your warehouse is on fire. Mrs. Sim, who has asthma, was up and saw the smoke and flames. Where is your phone? I'll call the fire department."

"Oh, dear God," moaned my husband.

We got on robes and shoes, all four members of our family — my husband, our daughter Margaret, our son Bud and I — and ran to the warehouse. Everything was already badly damaged and in flames by the time the fire engine got there.

"This fire was set," said the fireman. "It had to be the way it went. It is our theory that someone saturated the warehouse with gasoline and set it afire."

The next morning my doctor called me and asked me to come to his office right away. When I sat across from Dr. Gould he said, "Do you know the fellow who had the John Deere agency? Well, I think he had something to do with your fire. He was in here this morning scared to death."

I told him about my premonition. "You'd better call the county sheriff right away for an investigation of arson," he said.

I called the sheriff. Investigation proved it was arson but because there was no concrete evidence the man could not be prosecuted.

After the fire the man never would walk near our building and when he saw any member of our family he

would cut across the street. He died alone, without family or friends, two years later. He had given up his dealership.

With prayer group help we made it, but it wasn't easy. — *Phoenix, Ariz.*

AIRWAVE ANGEL

By Nelson W. Hibbs

IN 1942 I served aboard the United States Merchant Marine *Samoa*, an old steam schooner that had been sailing up and down the West Coast for years. I stayed with her for three trips. The first took us to Honolulu, Hawaii, and the next two to Alaska. Of course we had no idea what our destination was to be when we signed on.

On our second trip we had left Seattle, Wash., and were on our way to Alaska before we found out where we were going. We delivered a major cargo of asphalt and other materials to Bethel, Alaska, halfway up the Kuskokwim River; these were to be used for the construction of an airport there. The ship then loaded a cargo of canned salmon at Platinum in the Bristol Bay area and diverted into



Nelson W. Hibbs

Dutch Harbor to wait for a proper time to come back down through Unimak Pass, which had become a favorite lair of Japanese submarines.

We pulled out of Dutch Harbor a couple of hours before sunset. It was overcast but not foggy and a long heavy ground swell was running. The day had been hot — for Alaska anyway — and static filled the airwaves. It was extremely difficult to read code through the mishmash of crackles and pops in the headphones.

Finally after a long day, darkness fell and Bill Brown, my second operator and a first-class radioman loaned to us from the navy for signal duty, and I decided to hit the hay. We turned on the autoalarm, an automatic listening device for one-operator ships, and let the long easy swells of the sea and the clickity-clack of the autoalarm relays lull us to sleep.

Soon after I dozed off I started to dream. In the dream I was on watch with the headphones hanging loosely around my neck when I heard a call to all Allied ships. I popped the phones over my ears and started to copy the plain English message reporting a Japanese submarine sighting and giving a location, latitude and longitude so close to my noon position (which I had memorized as usual) that it woke me up.

The autoalarm was still clattering with static and everything seemed normal but I got up anyway and went over to the receiver and turned it on to 500 kc just to see if anything was going on. Sure enough, there was a call going out to BAMS (Broadcast to Allied Merchant Ships). I sat down and copied a Japanese submarine sighting message with the same position that I had dreamed of hearing.

I rushed it up to the captain, who took it into the chart room to locate the exact position. The position showed the sub to be on the right-hand side of a small island located in the middle of Unimak Pass — right on our course. We would have been there within an hour. The captain changed our course to the left side of that island. We never did see that submarine and I don't think he saw us.

I sailed as a radio officer on merchant ships all during the war but never had another experience like this one. As the war went on I saw subs attack the convoy my ship was in and I saw both ships and subs sunk — but I never had to ride one down. I've often thought I must have had a guardian angel watching over me during that time — and maybe it got through to me that night we were coming down through Unimak Pass. — *Beaverton, Oreg.*

MAN'S BEST FRIEND: THE ALLIGATOR

THE FEARSOME alligator may in fact be a boon to mankind, for researchers now believe oils extracted from its tongue can cure asthma and arthritis. Louisiana bayou dwellers claim to have known this for generations.

Research conducted by pharmacology students at Xavier University

in New Orleans appears to confirm the efficacy of the folk remedy. They have succeeded in isolating steroids from alligator tongue oils and steroids have been proven effective in treating many diseases, including asthma, arthritis and rheumatoid disorders, according to Dr. Paul Sacco, Xavier research director.

AT ONE time or another nearly all of us have had the frustrating experience of discovering an item missing from a place where we were positive we had left it. When this happens we usually tell ourselves we must have misplaced it or someone must have taken it. And certainly in the majority of cases this is a reasonable inference.

But the fact remains: we lose things which never turn up again. Frequently these are items we use in our day-to-day living — wallets, keys, pipes and so on. As one who has had this experience I have often wondered: Were these objects simply misplaced or have they been wafted away by some form of psychic theft? In other words — have they dematerialized?

The phenomenon of spontaneous dematerialization is one which has received relatively little attention from parapsychologists. In fact, in the past only Hereward Carrington ever seriously attempted to investigate the mystery. Although he collected a number of cases he was never quite sure what to make of them. As he wrote in the December 1930 issue of the *Journal of the American Society for Psychical Research*, "I am not con-

tending that these instances represent anything definitely supernormal, be it understood, merely that they are curious happenings difficult to explain."

In my own research into the question I have come upon cases so impressive that in my opinion only a psychic explanation can account for

PSYCHIC THEFT?

What sort of psychic double deal makes an object vanish mysteriously, only to reappear hours or days later in some odd place?

them. One such incident involved my colleague Raymond Bayless several years ago. His experience, which he reported in his autobiographical book *Experiences of a Psychical Researcher*, is one of the most stunning examples of a mysterious disappearance I

ABOUT THE AUTHOR

D. SCOTT ROGO is a respected parapsychologist whose articles appear frequently in both professional and popular journals dealing with the paranormal. He is the author of 14 books on psychic phenomena including *Exploring Psychic Phenomena: Beyond Mind and Matter*, *An Experience of Phantoms*, *The Welcoming Silence* and *Parapsychology: A Century of*

Inquiry. His most recent book is *The Haunted Universe*.

Rogo was born in Los Angeles in 1950 and received his education at the University of Cincinnati and San Fernando Valley State College. He is a member of the Society for Psychical Research in England and the American Society for Psychical Research.

have ever heard, in part because there were two witnesses.

"The event occurred in the summer of 1957," Bayless told me. "I am an artist by profession and was instructing one of my students at the time. The room was bare but for an easel and two four-legged stools. Other than this sparse furniture, the room was totally stark. Since the room had a large northern window, it was unusually brilliantly lit. The floor was composed of linoleum tiles and was uncarpeted and rugless.

"I was just instructing my student about a fine point of painting. I was holding a long-handled Delta 2 brush. Accidentally the brush slipped from my hand and we both heard a loud 'click' as it struck the floor. I reached down to pick it up — but it was gone! It had just vanished into thin air. Now this of course is impossible. A brush cannot just disappear out of a bare room. But that is what happened. We both looked for it, but it had simply vanished. Remember, the only objects in the room were an easel and two stools and ourselves. The brush could not have been lost. Yet it apparently disappeared from the room after obviously striking the floor."

Parapsychologists tend to ignore cases such as this because a similar but more impressive phenomenon interests them more. In what I call the "psychic double deal" objects will mysteriously vanish, only to reappear hours or days later in odd or inexplicable places. These kinds of incidents take place frequently during poltergeist infestations.

Ever since the arrival on the psychic scene of Uri Geller, who seems able to

make objects vanish and reappear almost at will, parapsychologists have taken a renewed interest in the phenomenon of dematerialization. In my opinion, however, this phenomenon does not occur only in the presence of a great and gifted psychic but may happen spontaneously to anyone.

I became personally interested in studying cases of mysterious disappearances in 1972. Over the years I have discovered so many of my personal possessions inexplicably "lost" that I began trying to keep track of all my belongings in order to ascertain if the vanishings were normal or — as I suspected — paranormal.

My opportunity to study the mystery in depth came in January 1972 shortly after I moved into a small and allegedly haunted house in Canoga Park, Calif. As it turned out, the house really *was* haunted; it proved to be a parapsychologist's gold mine.*

Shortly after I moved in I began to notice that commonly-used household items seemed to disappear. I was especially interested in these disappearances because previous tenants had complained of this same annoyance. At first the disappearances were not dramatic. I would realize, for instance, that my stock of steak knives had suddenly become depleted.

The disappearance of the bed sheets was the most notable incident. As one who is rather rigid in his habits I have a regular routine for changing bed linen. Every week I change the sheets on the bed (I always keep a stock of five or six sets) until I run out. Then I take the pile of dirty linen

*I have written about my own experiences in this house in full and with proper documentation in two books, *An Experience of Phantoms* and *In Search of the Unknown*.

and launder it. However, after several months of living in the house, I began to realize that sheets were missing. Eventually I found myself down to two or three! I had to keep buying new ones.

And even more annoying was the persecution of a friend of mine, Carlos, who also lived in the house. (I had just graduated from college at the time and had to share the house with a roommate in order to cover expenses.) Over a period of several months Carlos kept complaining that records in his sizable collection were missing. Since he kept his collection in alphabetical order by composer, it seemed unlikely that these records had been misplaced. And since we rarely had visitors, theft also seemed an unlikely explanation.

But soon these disappearances became more dramatic. On one occasion, for instance, when I was running out of medication for a sore throat, I specifically left the last two capsules for the following day when I would be lecturing. The next morning only one remained. It was as if "the force" were trying to spite me!

The most striking incident of a spontaneous dematerialization occurred, significantly, on the very day I moved out of the house into my new home in the neighboring suburb of Reseda. Interestingly enough, the disappearance took place in the new house, not in the haunted one. I had packed my library into large cardboard boxes and placed them in an out-of-the-way bedroom in the new house. One of the boxes contained only a few technical journals and one of my prize possessions: a two-foot by

three-foot blowup print of an alleged psychic photograph which I had had specially made up for me a few months before. I *know* I placed this box in the new house because on two occasions I accidentally bumped into the rolled-up print, which was so long that it extended out of the box into the doorway. Eventually I moved the photograph so that it leaned in the opposite direction.

Early the next morning I continued my settling in and while unpacking discovered that the box with the journals and photo had simply disappeared from the room in which I had placed it. Today, more than three years later, the box and its contents have not reappeared.

After I moved out of my haunted house I thought I had rid myself of the plague of instantaneous disappearances. I was quite wrong. I've noticed over the years that if I become absorbed in the study of a certain type of psychic phenomenon, I will experience it often during the time of my studies. While I was writing a book on psychokinesis, for example, my home became the scene of quite a bit of minor PK activity which both an independent witness and I observed. On another occasion, as I was evaluating the evidence supporting Uri Geller's psychic abilities, one of my keys suddenly bent in my pocket! True to form, on several occasions when I was studying the phenomenon of spontaneous dematerialization, I found myself the butt of some most unwelcome psychic jokes.

In August 1975 I began work on a new book which eventually was titled *The Haunted Universe*. The first chap-

ter dealt with teleportation. During a business trip to New York City in June 1976 I contracted the book to a publishing house, which requested three changes in the manuscript: a stronger introduction, a new chapter to replace one which they found too far removed from the central thesis of the book, and material added to the chapter on teleportation. This chapter, I should explain, examined cases of mysterious disappearances. As I flew home to Los Angeles I was mulling over the changes I wanted to make in it. I wanted to emphasize in my rewrite that our own minds cause these mysterious disappearances.

When I arrived home at about 10 o'clock that June evening, my mind was so active that I sat down to my desk to start work immediately. No sooner had I done so than to my annoyance I noticed a large oriental cockroach staring at me from the hall. Now I am against killing anything — even insects (with the sole exception of mosquitoes) — under any circumstances. However, I was edgy from my flight, had just settled down to work and had come home to find the house a shambles; I was in no mood to spend the time needed to lasso the critter and let it loose outside.

So against my better nature I decided to step on it. A spry chase resulted and finally I backed the villain up against a hallway wall. There I dealt the fatal blow. My foot came down and my ears heard an agonizing "Crunch!" At the same time I could *feel* the roach under my shoe. There could be no doubt that I had crushed it.

Of course, now I realized that I had

to clear up a small but obnoxious mess. But as I removed my shoe I found to my considerable surprise that the cockroach had disappeared totally without leaving even a speck of blood or fluid on the floor or on my shoe. It had just disappeared. There wasn't even any place for it to have run without being seen.

What struck me as even more peculiar than the disappearance of the cockroach itself was the odd coincidence between the occurrence and the fact that I was just getting ready to work on a book chapter dealing with mysterious vanishings. Could I have used PK to spirit away the creature in order to save it while simultaneously giving myself a dramatic illustration of the very point I wanted to make in my chapter? I like to think that is what happened.

IN APRIL 1977 I again encountered the phenomenon. Once again the circumstances leading up to the disappearance are almost as fascinating as the disappearance itself. In December of the previous year I had received a letter from a colleague asking me if I knew of any poltergeist cases in which household items disappeared and were never found again. During the next couple of exchanges we discussed this perplexing phenomenon. As I searched for a few representative incidents I made a mental note to keep my eye out in the course of my day-to-day reading for reports of any such cases. And then it happened! This time one of my favorite shirts disappeared.

I own only 10 shirts, all of which hang in a nice neat row in my closet.

(I'm not exactly what you would call a Beau Brummell.) Any one shirt can be in only one of three places at any given time: on its hanger, in my laundry bag or in the washer or dryer. Yet one day in April when I went to grab this shirt I found it gone. Once again, I need hardly say, the shirt has not reappeared. I had owned it for five years and wore it frequently. I live alone so it couldn't have been borrowed; I had not taken it on any recent out-of-town trips so I couldn't have lost it; and I doubt that anyone had broken in to steal it.

These disappearances can be quite aggravating. I had just gotten over the shirt incident when my Mobil credit card disappeared. I always keep this card in a specific compartment in my wallet. My Mobil cards have rested there for some 12 years without mishap. The compartment is especially secure, which is why I keep the card there since it is the one which I use most frequently. It couldn't have fallen out, yet it simply vanished. Perhaps it is significant that this disappearance occurred just a few weeks after the shirt incident, to which I had given considerable thought. Perhaps my quandary over one incident brought about the second disappearance.

Like Carrington I cannot state definitely and unequivocally that these disappearances are paranormal in nature. Yet, on the other hand, I can figure out no normal solution for them. We should also keep in mind two interesting aspects of these incidents:

(1) The dematerializations (?) follow a certain basic pattern. In each

case the vanished object had a personal meaning for me. The box contained my prize photograph; the shirt was almost the oldest one I own and my personal favorite; and the credit card was the one I most often use. If it is true that objects which we handle often become imbued with our personal psychic "vibrations," as so many psychics claim, these three items must have been well saturated. Some parapsychologists argue that such items are particularly susceptible to psi manipulation. These strange disappearances seem to bear out this theory.

(2) In many cases the circumstances under which the objects disappeared were as evidential as the occurrences themselves. As I have pointed out, these vanishings often occur when I am most actively studying the phenomenon of teleportation.

As I suggested at the beginning of this article, objects which just seem to get lost may not actually be lost at all. They may have dematerialized. I know this sounds fantastic but my own personal experience convinces me this is what has happened.

You might ask if, once a much-needed item has vanished, there is any way you can get it back. I really don't know. However, a respected English psychic who has personally experienced this annoying phenomenon many times suggests that you mentally keep requesting that the "entity" which stole the object return it promptly. This technique, he told me, seems to work for him. I don't know if it will work for me but I do intend to try it. After all, I really want to get back my favorite shirt.

Postscript: True to form, only a few days (four, to be precise) after writing this article, another object disappeared from my home. This time my second most-used credit card vanished from its special compartment in my wallet. This disappearance took place during a period when I was still trying to come to grips with the vanished Mobil card and had been thinking that another disappearance, especially of another credit card, would be highly evidential indeed.

Incidentally, this disappearance occurred 48 hours after my book *The Haunted Universe*, which discusses this phenomenon, came out and copies arrived at my house. Coincidence? Or something more?

I should add that after the disappearance of the Mobil card I had been fearful that another one would vanish in a similarly mysterious manner and had checked my wallet often. Under the circumstances it is highly unlikely that the second card was simply lost.



IDAHO'S "DEVIL'S TRIANGLE"

POLICE AND highway officials are baffled by a bizarre series of accidents along a nine-mile stretch of Interstate 15 known locally as "Idaho's Devil's Triangle."

State highway administrator Dean Tisdale says, "There have been a lot of accidents on that stretch where survivors have reported that they don't know what happened — except that suddenly their cars turned upside down."

The stretch, between the towns of Inkom and McCammon south of Pocatello, "is basically straight and level but the accident rate is about double the average on the interstate system and the fatality rate is nearly four times the average," Tisdale said.

Since 1969, 17 persons have died there in accidents — many under strange circumstances. Walter Parker, 48, of Pocatello, survived a brush with death on that eerie stretch of road on March 17, 1976.

"I was driving a two-ton flatbed truck," he said. "Everything was fine — good weather and driving conditions. Then the next thing I knew my truck just swerved off the road for no reason and hit a lava rock along the shoulder. The truck flew through the air and landed upside down. It was a total loss. There was no way on earth to explain it."

Parker, who suffered only bruises in the crash, now prefers to stay away from Idaho's "Devil's Triangle."



DOUBLE ORDER OF FROG LEGS

WHAT BEGAN as a high school biology project might become the start of a thriving business. A pair of six-legged frogs were discovered in a pond near Redmond (Ore.) High School in September 1975. They were placed in a large aquarium in the biology laboratory and have been studied since then by students and

teachers in biology classes.

The extra legs — full size and normal — come out of the right side and the frogs have quadrupled in size since they were found.

"Think of it," exclaims biology teacher Garth Ziegenhagen. "A chicken produces only two legs but each of our frogs has four drumsticks."



Wheel of Fortune

By Paul Steiner

In Brooklyn, N.Y., two plainclothesmen assigned to midnight burglary patrol spotted three men moving shipping crates into a building. On investigation the policemen found 13 crates containing nearly 7000 electronic wristwatches valued at more than \$1 million. Thus officers Ralph Autino and James Guide solved the theft from a Queens warehouse before it was discovered.

The Carl Marracino Beauty Salon in Manhattan uses the services of astrologer-author Tiffany Holmes to do charts on customers and staff so that patrons are matched with the right stylists.

According to law officers who track down illegal aliens in the United States, they have been found at work cleaning the Statue of Liberty and cleaning the offices of the Immigration and Naturalization Service in Washington, D.C.

As she read through an old prayer book, a woman in Reit im Winkel,

West Germany, came upon a passage in her deceased father's handwriting: "Whoever reads this prayer book shall get my money." The rest of the passage directed his daughter to a cache of valuable old silver coins in the barn.

An Iowa pen manufacturer, by carefully examining old files, aprons and tools, recovered more than \$2000 in gold dust from the days when the company made gold fountain pens.

Taunted about having a wooden leg, a 51-year-old man in West Berlin took it off and used it to beat to death his 50-year-old tormentor.

In a Brooklyn, N.Y., federal court, Thomas Zarcone, a food vendor, was awarded a \$141,000 judgment against a Suffolk County judge who had deprived him of his civil rights and tongue-lashed him. Only the day before Zarcone had turned down a \$205,000 settlement offered by the defendant's attorney and insurance company.

BELITA ADAIR'S MUSICAL MEDIUMSHIP

California teenager sings in languages she does not know,
plays instruments she has never learned to play
and gets her music from master composers who died long ago.

By James Crenshaw

MUSICAL mediumship has been recognized and studied for well over a century. In fact, some persons believe that a number of the great composers drew their inspiration from higher realms and indeed at times were overshadowed by their talented predecessors.

Brahms, for instance, felt there were times when he was truly "in tune with the Infinite" — when cosmic vibrations flowed with such force and speed that he was unable to write fast enough to jot down all the music the forces brought to him. He also believed this same power inspired many of the great poets as well as other composers such as Bach, Beethoven and Mozart.

Beethoven believed his greatest inspiration came from the Creator Himself and on one occasion exploded in anger when a concertmaster criticized a certain passage. Beethoven is said to have shouted that he was conscious of being inspired by God Almighty when the disputed passage was written and that he would brook no criticism.

Belita Adair, a beautiful and charming teenager, has been playing what she regards as the music of the masters since she was about seven years old. Members of her family still are awed by the lavish output of original music that pours through her, not only on the piano — over which she presides with professional competence — but on the organ, violin, guitar, mandolin and Turkish lute as well. In fact, all musical instruments fascinate her, especially old ones, and when she feels they are "full of music" she says she plays them spontaneously.

She told me she has never had any musical training — that is, none from living teachers, only from those who have gone on to the higher realms with which she feels she is in contact. Her inspirers include most of the classical composers but mainly, she says, it is Beethoven and Chopin who come "down" to her level or she reaches "up" to theirs for guidance, training and direction.

She can dash off Beethoven- or



Belita Adair, 15, has been playing what she believes to be music of the great composers since she was seven years old.

Chopin-inspired piano numbers at an instant's notice — pieces that she, her mother and sister insist never before have been heard on earth. The composers play "through" her, Belita says, without her having to go into trance in the usual mediumistic sense.

After she played for me what she said was an entirely new Chopin number she explained simply, "He puts his hands inside of mine."

If he does — and there are certain historical precedents — the results are delightful. Whether they originate with the sources claimed, of course, is a problem that is being studied. Also being studied is Britain's famous musical medium Rosemary Brown, who reputedly receives original compositions from Beethoven, Chopin, Liszt and other musical geniuses of the past.

Unlike Rosemary Brown, however, Belita does not laboriously write down the inspired compositions note by note and then play them. Rather, she is "controlled" so that she can demonstrate a skill of performance that is regarded by experts as phenomenal for a young girl who has not been conventionally trained.

Belita is perhaps unique because of the variety of her skills. She plays the various instruments with the facility of a professional; she sings and accompanies herself as well. Normally she speaks in a rather high-pitched little-girl voice that belies the sophistication of her philosophical concepts. But when she sings her voice range can vary from a low baritone to a high soprano. The first number Belita played for me, one she described as an East

Indian composition, included a duet of alternating high and low voices. She did not know the exact language or dialect that came through — whether Hindustani or some other tongue — but she described it as a song of Krishna.

"I have a feeling it was a prayer to God," she said.

She added it was a piece she had "heard" before and could reproduce at will. "It just seems to become a part of me after I play it."

I asked if she feels "overshadowed" when she sits down to play.

"Yes," she answered. "I feel that a beautiful light comes over me and this is the presence of the person who is overshadowing me. The colors are beautiful, white and gold mostly. They are all very filled with light. It's the vibration — coming from the void. It creates this essence."

The "void" — she used the word several times during our conversation — is obviously another term for what some would call cosmic consciousness or the infinite, the absolute or immensity. And always she referred to it as a realm of light, joy and beauty that is the source of all inspiration. "The light streams down from the void and transforms us into its essence," she said. "All is one in the cosmos."

We sat around the grand piano in the home of her grandmother Stephanie Becker who lives in the Pacific Palisades section of Los Angeles overlooking the ocean. Belita, then still 14, her mother Stephanie Adair and her sister Tatiana (called Tania), 27, were there. They repeated that Belita had never studied piano or voice and what's more, never had gone to

school. The reason is twofold:

Both Mrs. Adair and Tania, as well as another sister Gioia (pronounced joy-a), have long been professional ice skaters, appearing with shows in many parts of the United States and Europe. Hence, they had to rely on professional tutors for Belita and when she showed signs of musical genius they decided to continue to rely on tutors.

But, said Mrs. Adair, Belita has not studied foreign languages and her tutors have not influenced the musical training she says she received from beyond.

Belita was born in Santa Monica, Calif. The family then lived in Beverly Hills but later moved to a more rural environment in the California community of Ojai. It was only last year (in 1977) that the family realized Belita is what is called a medium.

"We thought she was just another musical prodigy," said Mrs. Adair. Yet they knew there was something unique about Belita's genius when she began singing in foreign languages and reported she clairvoyantly "saw" such notables of the past as Beethoven and Chopin. Belita said they identified themselves and offered their help.

Her two sisters had taken piano lessons but gave them up. Belita, when hardly more than a baby, started reaching for the piano keys and eventually began to play simple tunes without coaching. Her mother decided lessons would be a mistake, especially when she began playing what Mrs. Adair calls "big pieces."

The languages she spoke were a mystery. Some who heard Belita said they could identify many of the foreign words in her songs. She spoke in what

seemed to be ancient as well as modern languages, and her mother was stunned when one day she heard Belita and Tania "conversing" in a strange tongue.

It turned out that Tania too is, in her way, a medium and like Belita demonstrating the faculty known as xenoglossy or speaking languages not normally known to the speaker. (This is usually distinguished from glossolalia, which generally is associated with religious ecstasy.)

Some of the languages have been identified by experts. In 1977 Dr. Andrija Puharich, the noted physician - scientist - parapsychologist, arranged for Belita — with her mother and Tania — to fly to England for a series of tests. The analysis is not yet completed, and if it is completed, should require at least two years' study, he said. Nevertheless, he confirmed that some of the xenoglossy tests (as well as Belita's wide-ranging musical demonstrations) were impressive, although a Tibetan expert who attempted to converse with Belita decided that her responses were more imitative than conversational.

However, every other language tested by the experts "came through fine," the doctor reported. One example was her conversational demonstration of a 13th-Century dialect of southern France, attested to by a French linguist who spoke with her. During our meeting I heard Belita sing and play selections that she said were from a Chinese opera. They sounded very Oriental. Dr. Puharich told me that an expert recognized versions of Chinese that were spoken both in ancient and in more recent times.

"This distinguished linguist informed me that, no matter how much this girl had been exposed to Chinese, the way she articulated the words and expressions that came through her could not be imitated by a Westerner," declared the doctor.

Inasmuch as the evaluations were preliminary and confidential, he said he could not reveal the names of the experts.

However, in one instance I chose an expert to verify a reported example of Belita's xenoglossy. Her mother had casually mentioned that Belita was invited to play and sing at a pre-Holy Days service in a Jewish temple. With her permission I sought out Rabbi M. Schimmel of the Congregation Beth Meier in the Studio City area of Los Angeles. He and his wife Rochelle had met the Adairs through mutual friends. They were so awed by Belita's music from many different cultures — including the Judaic — that the rabbi invited her to participate in the temple's annual repentance service.

Belita is not Jewish. Her family are Catholics. She was 12 and this was her first experience with a Jewish service.

"It was unbelievable," the rabbi told me. "She was so full of spirit! She somehow brought forth our own feelings, created our own music, our own expressions.

"She had played and sung for us in our home and she used words that had to do with our religion. I asked her, 'Where did you get those words?' and she said, 'I don't know. They come to me.'"

A piano was brought into the temple and Belita played and sang — in many languages, according to the rabbi —

before the beginning of the midnight service. But when she touched the conservative congregation with music and singing that they understood, it was like — as he said — their own “cry to God.”

“She used words in Hebrew that are not in the daily language,” he insisted. “They were more like words we say in our daily prayers. The language was biblical Hebrew. I can’t understand how she got some of those words. They are something that I believe she received directly from God. There is something so spiritual about her!”

“Toward midnight we started our repentance service and she started singing with us — our own songs! Later I told her, ‘I heard your voice,’ and she replied, ‘I was inspired to sing along with you.’ These are not songs that you would ordinarily hear but she kept singing with us and repeating our prayers in a way that would be difficult for the average person who was not one of us to imitate.”

* * *

BELITA is now a beautiful young lady of 15 with an angelic smile that lights up her face and prompts friends to refer to her as “little angel.” She frequently has a mystical expression and seems to be gazing into the other worlds that she says are her inspiration. Yet her long exposure to the mundane world of show business has prepared her well for her mentors’ ultimate plan to let her “go public.” The question is: Will the public understand?

Andrija Puharich believes she could, if her talents are properly developed and protected, become “one of the great mediums of all time.”

A number of musical mediums have preceded her. Around the turn of the century Jesse Francis Shepard, who changed his name to Francis Grierson (a family surname), became a recognized literary figure and pianist after spending his early years on a midwest farm. In later years he often was entranced and reputedly taken over by great musicians of the past. Like Belita, Grierson was also a vocalist and adept at languages, including Hebrew, Arabic, provincial Italian and the poetic German of Goethe.

A black child from Georgia called Blind Tom began playing the piano at age four and composed an interesting piece of music called *Rainstorm* at five. He could play two numbers at the same time, one with each hand, while singing still another tune.

Around 1903 a Frenchman named de Boyon entertained many celebrities (including the great actress Sarah Bernhardt) using a unique fingering system on the piano while in trance. He said he could remember nothing after returning to normal consciousness and was said never to have played the same piece twice.

In 1900 Prof. Charles Richet, the French scientist and psychical researcher, sponsored the debut of a 3½-year-old Spanish prodigy named Pepito Ariola, who had been playing the piano for a year. Despite his tiny hands, the boy seemed able to bridge an octave with ease. In fact, it was claimed his hands seemed to grow larger as he played.

According to Nandor Fodor’s *Encyclopedia of Psychic Science* another musical medium who claimed to be controlled by the great composers was

studied by scientists in Paris in 1906. His name is given as George Aubert. He could play a Mozart sonata while blindfolded and with two "gramophones" turned on to distract him. He also was able to play perfectly while reading aloud from a philosophical treatise. He was noted for his "wonderful improvisations" but never studied harmony or piano technique.

Belita too is becoming known for her "wonderful improvisations," which she can play by the hour, either on the piano or on other instruments. She often accompanies herself, as her little-girl voice changes to suit the particular music or in duets as she alternates with other voices. One hears her speak in normal conversation and then listens in wonder when a booming male voice takes over to sing a Jamaican native song — or as part of a two-voice Chinese opera — or a native song from Hawaii — or Samoa — or a Russian love song.

I asked my friend Robin Sanders-Clark, who has conducted orchestras both in Europe and in the United States, to evaluate some of Belita's music. Robin has a longtime interest in psychic research and so is familiar with musical mediumship, including that of Rosemary Brown. Based on a relatively few examples of Belita's talent, this was his tentative evaluation:

"With the understanding that the young lady has had no musical training whatsoever, such as harmony and counterpoint or voice, I think this is an extremely interesting case. I am particularly impressed with her technique. If it is correct that she has had no lessons, I cannot see how she can play the way she does. She has an

amazing technique, really fantastic."

As to whether the classical-type compositions she produces come from the great composers such as Chopin and Beethoven, he said there would need to be a great deal more study and investigation by musicians and musicologists before any judgment could be made. He agrees that the sources of the music appear to be "supernormal" but that more evidence is necessary.

Robin also was impressed by both the range and quality of Belita's singing. "Most people sing out of tune, you know," he remarked. "I was listening very carefully to her intonation and it was excellent. She sings completely in tune."

He was reluctant to compare her with Rosemary Brown but did say that a composition titled *A Bagatelle*, reportedly dictated to Mrs. Brown by Beethoven, is so in keeping with his style that critics have said any concert pianist could play it as a newly discovered Beethoven piece without being challenged.

Robin did not think that Belita's "Beethoven" number or her "Wagner" — a new operatic selection which she played and sang — were typical of these composers, although admittedly good music well presented. However, when he asked her to play something by Bach we were both astounded. He declared it was virtually perfect in style and form, with the inclusion of a typical recitative. Yet we were told the piece had never been heard before — on earth. And as she often does, she played most of it with her eyes closed!

I asked Belita how it happens that such great musicians as Beethoven and Chopin seem to be working with both

her and Mrs. Brown. She replied, "I receive many different things but they are from the same light."

After a final Chopin number I was surprised when without a noticeable change in her voice but with a very slight accent, she began to speak, "I have remained in the body for a minute to tell you this song is about a soul's longing for God and how the soul finds its radiance within a note of music — how it is like shadows of His spirit as the notes from heaven cascade down the stairway to earth. And if we can catch these reflections we become the thing reflected and like a gigantic pool of spirit, this music caresses man's soul if he would only open himself to it. It is like little tides which, if you will open your ears, can envelop your soul in divine radiance and beauty. Thank you."

"Oh, so pretty!" sighed Belita, telling me she was "back."

I asked if she had been aware that Chopin was speaking through her. She said she was. She had seen him and felt him take charge of her and her playing.

Like so many other mediums, Belita has attracted a guardian or "gatekeeper." "Hasa Jamshyd" is said to have been a king in ancient Persia and it was he, I was told, who built the spiritual capital of Persepolis and freed the slaves because he felt "gold's people should not be in bondage." In a distinctly male voice he chanted — through Belita — what was said to be a prayer in Persian.

He also declared the time has come for Belita to present her talents to the

public. "I am here to give added strength to this vessel," said the voice of Hasa. "We are all here to help, for the world is in need to be lifted up and to receive the light from the Void which I help to channel through her. So many who are in confusion are looking outside for the light that is within. If perhaps they hear this music of many peoples, of many nationalities, it will touch them and bring forth the joy and the light of the soul within."

Such spiritual sentiments run through all of Belita's expressions, verbal as well as musical. But despite the messianic quality so typical of many mediumistic communications, Belita herself is humble, unpretentious and almost casual about it all.

She is used to performing for small groups and some larger ones, seemingly relaxed and able to allow her varied musical works to flow unimpeded by strain. She is also an ice skater and has performed with Tania, whom Andrija Puharich described as "an incredibly talented figure skater." Belita plays the guitar and sings while they are on the ice. Tania likewise presents what she calls inspired dancing while Belita plays for her.

— And what is Belita's own view — at age 15 — of her role as an instrument for those who she says manifest through her?

"They are such a lovely expression of God's power," she will tell you, "and I hope they bring a great deal of joy to all people. It shows that everyone has within them the same beauty to express if they will."



Harrison Bailey and the

"Flying Saucer Disease"

PART TWO

The Rev. Harrison Bailey of Pasadena, Calif., discusses his close encounter of the third kind with author Ann Druffel.



The froglike creature lay on a log staring at the approaching human being — then suddenly it got up and walked toward him.

By Ann Druffel

EARLY IN the morning of September 24, 1951, 24-year-old Harrison E. Bailey of Gary, Ind., left Chicago on his way to Joliet, Ill., where he planned to spend the night. As a promotion gimmick Bailey was pushing a five-foot tractor tire with a sign which advertised the St. Louis Browns baseball team. He hoped to be in St. Louis by September 26 where Browns owner Bill Veeck would greet him personally.

As Bailey approached a wooded area near suburban Orland Park, Ill., he suddenly felt a cramping, burning sensation on the back of his neck. Turning around, he saw a gray "whirlwind" in the sky.

The next thing he knew, he was standing among the trees looking at a huge silvery-gray craft nearby. A door opened and two strange men wearing green-tinted face shields emerged. Bailey's whole body now seemed to be

vibrating and he felt physically uncomfortable.

As the young man wondered if the two figures might not be Russian spies, they abruptly asked him where he was from and where he was going. When Bailey told them they looked at each other and Bailey, his physical discomfort gone, continued on his way. He glanced back once and saw the object still resting in the meadow.

He had walked only a short distance before painful cramping sensations afflicted his shoulders, arms, legs and abdomen. At the same time he was overcome with extreme fatigue. Emerging from the woods he was astonished to discover that the sky had clouded over, rain had begun to fall and it was late afternoon. Only moments before — or so it seemed — the sun had been shining in the mid-morning sky.

Late that evening Bailey found shelter in a railroad depot northeast of Joliet.

Soon after Bailey resumed his walk the next morning, he encountered a group of rural people who demanded to know if he had stepped out of a flying saucer the day before. Perplexed, Bailey denied it and finally the crowd let him go.

He arrived in St. Louis on time despite the puzzling delay two days before. But Bailey's life was never the same after that. His formerly excellent health and vitality were gone, he suffered from recurring stomach trouble and he was often ill.

Finally in 1963 he underwent surgery, ostensibly for gallbladder trouble. A few days later one of the doctors at the hospital angrily asked Bailey what

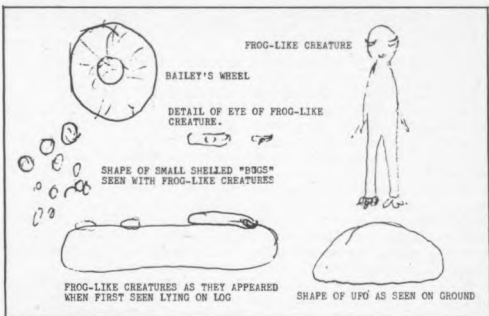
was going on inside his body. Bailey had no idea what he was talking about. Eventually the attending physicians, saying he was in "very, very bad shape," told him his internal organs were three times older than they should have been for his age (35). They wrote in his medical report: "Illness Unknown."

In 1966 Bailey retired from his job in the steel mills on a disability pension. Convinced now that his physical problems were related to his UFO encounter, he advertised in newspapers trying to locate other people who suffered from "flying saucer disease." No one responded.

After moving to California Bailey met Ann Druffel and other area ufologists who began an investigation of his story. Bailey agreed to undergo hypnotic regression in an effort to retrieve the memories of the missing hours.

AS HE SAT deep in hypnotic trance the Pasadena, Calif., minister shifted uncomfortably. He was reliving a frightening experience that had lain hidden in his unconscious mind for over a quarter of a century. The rest of us watched quietly in the private lounge of a hospital in southern California where Dr. W. C. McCall had regressed the Rev. Harrison E. Bailey back to a warm September day in 1951. The story emerging from this hypnotic session was astounding and disturbing — quite unlike anything any of us had ever heard before.

In trance Bailey was walking along a road somewhere between Cicero and Joliet, Ill., on Highway 6, he stated carefully, near where it joins



Reverend Bailey drew these pictures of the UFO and the strange creatures he encountered as he entered wooded area.

Highway 7. His own footsteps, an occasional birdcall and the swoosh of his great green advertising wheel were the only sounds. He had glanced back briefly at what he thought was a gray "whirlwind" and then continued on his way. A stretch of woods waited ahead.

Bailey suddenly interrupted his account to shout, "Right up there! They're waiting for me!"

"What is 'they'?" McCall wanted to know. Bailey did not answer. He was busy trying to comprehend an incomprehensible sight.

"You say they're waiting for you. Does that mean you saw 'them' before?" McCall asked patiently.

"Well, I saw them before I got to them," Bailey said, responding in the maddeningly literal phrasing characteristic of a person in deep trance.

"A lot of little bugs," Bailey said. He paused. "They're bigger than a bug — about the size of a big frog. They're on a log that's partly out in the road. They're coming close to me, a lot of them on both sides. Close enough to touch me!"

Bailey's smooth brown face took on an expression of distaste. "A frog hops! These are walking!"

He shifted uneasily. "I don't know how come so many of them. I been touched, maybe bit. I start to run. Woods still dark — it was early morning when I went in. Should be out of the woods by now! It seems to be getting pretty late. I don't understand. I'm beginning to feel . . . confused. I musta lay down. *I know I wouldn't lay down!* It's a wooded area, no houses."

McCall questioned Bailey carefully

and later I did the same. From this we learned what Bailey had been trying to say. As Bailey approached the dark woods, he claimed, he saw a strange creature lying flat on a log, staring at the approaching human being. Other creatures like it were lurking half-hidden on both sides of the road.

Bailey stared back at the creature, whose prominent eyes curled around the side of its head. At the same time he noticed numerous little round objects scurrying about in the road ahead. These did not worry him as much as the larger creatures did because he figured his heavy boots would protect his feet.

Suddenly the thing on the log got up and *walked* toward Bailey. Startled, he realized quickly that whatever it might be, it was not a frog. Then all the frog-like creatures, close to a dozen in all, clustered around him. Their high-pitched calls sounded like the piercing cries of wild ducks. They seemed to be talking with each other.

Bailey couldn't understand why they walked along with him, repeatedly jumping up to touch his hips, his waist, arms and shoulder. What were they? About 18 inches in height, they were covered with brown, smooth, striped skin. Their paws were like little hands and their feet three-toed. They jumped and touched, jumped and touched. Bailey was grateful for his protective overalls. The sensations he felt when they touched him were unpleasant.

Bailey noticed that the entities had slitlike mouths but except for the eyes their faces and heads seemed quite featureless. Bailey fought them off with his left hand, not the easiest of

feats because he was trying to roll his wheel at the same time.

All this time numerous little creatures "like bugs," evidently accompanying his 18-inch companions, skittered in all directions along the road in front of Bailey. They had dark round shells about one inch in diameter. Since Bailey was looking almost directly down at them, he could not determine what type of living being existed underneath the shells. In any case Bailey did not look at them closely because he feared that their erratic motions would confuse him.

He started to run, pushing his wheel harder to keep up with his hurrying steps. After a few minutes he left the alien horde behind. Nevertheless, concerned that one might still be clinging to him, he brushed his clothing.

Suddenly he felt a vast heaviness and time became unclear. The next thing he knew, some hours had passed and he was still in the stretch of forest.

He passed along a thinner section of woods dotted with large ponds of marsh water. Here Bailey noticed a large object sitting in or on one of the ponds, just off the road to his right. It was roughly the size of a Greyhound bus and its surface was rounded, silvery-gray and smooth.

Bailey slowed his pace. He heard a sliding sound and saw an opening appear in the body of the object. Two helmeted men stood looking at him.

For 26 years Bailey would not allow his conscious mind to consider the possibility that his encounter had been anything but a brief, seemingly pointless conversation across the road. Under McCall's soft and patient questioning Bailey repeatedly resisted the

doctor's efforts to uncover the mystery of the missing hours.

"Do you think they took you aboard that tank during the time you were in the woods?" McCall asked, a full hour after the start of the hypnotic session.

Bailey paused for a long time. "Well, if they *did*," he countered, "you wouldn't talk about a thing like that. People have very peculiar ideas about people that see something like that."

Later in the session McCall tried again. "You mentioned that if you *had* been aboard you wouldn't tell anybody about it," he said. "You'd have no objection to telling us about it, though, would you?"

"I can't," Bailey said. "I can't recall . . . going aboard. I don't want to be nowhere around. *I don't want to know too much.*"

Finally, after being assured that Bailey's Christian God was protecting him and that the danger had passed, Bailey revealed what he knew in his own mind to be the truth.

"I probably have to be put to sleep to go in there," he ventured. He speculated that the touch of the strange froglike creatures might have produced a state of slumber. Or perhaps, he thought, they had bitten him without his knowledge.

He awakened inside the craft, lying on a low-slung bed which felt strangely soft. A bright diffused light shone in his face. He could vaguely see machinelike shapes around the room. Then the two strange occupants approached.

About five feet in height, they seemed benevolent enough but Bailey avoided looking at them closely. Be-

hind the tinted shields their features were flattened and bizarre. Their clothing was made of a single piece of fabric without openings or zippers. In his fright Bailey didn't get around to noticing their hands or feet.

Bailey closed his eyes against the bright light and the sight of the men. The heat from the light warmed him through his clothing. He felt his head being turned from side to side as if they were examining his face, nose and ears. Oddly, he could not feel the men actually touching him. He could only hope and pray that it would be all over soon and that they would let him go. Then he fell asleep.

His next recollection was of being given a message. Through some type of telepathy the two occupants urged him to tell people that UFOs were real, that they meant no harm and that they desired to land and communicate with mankind unhindered.

"Why me?" he asked in his mind. "Why not talk to scientists or somebody who knows more than I do about things like this?"

At this point Bailey paused in trance and sighed. "They say they're in the same shape I am," he recalled. "Somebody always looking at them, like people look at me when I roll the tire. Now it appears that they want people to stop staring at them and to be more friendly. I think they're good people, with a problem.

"I let them talk. They would like me to be a spokesman for them. They're in the same fix I am. I think they refer to my being black, to being . . . not wanted in this society."

Bailey next was permitted to leave the craft. He found himself walking

down a kind of ramp. His tire felt light and rolled slowly down the ramp as if it had lost most of its weight.

As soon as Bailey got back on the road again, memory of the encounter immediately slipped from his mind. He forgot the message the occupants had given him. It would be 14 years before Bailey would speak openly about his encounter with the UFO in the woods and his suspicion that somehow the encounter had harmed him physically.

* * *

THROUGH HYPNOSIS investigators learned other important facts about Bailey's experience. For example, we uncovered new information about Bailey's route from Cicero to Joliet. This is important to our continuing efforts to locate corroborating witnesses to the UFO and occupants Bailey encountered.

Bailey consciously remembered walking in a southwesterly direction from Cicero to Joliet. Yet hypnosis revealed that he probably took a route which first ran south out of Cicero to Highway 6, then west along the southern boundary of Orland Park. The encounter took place just before the junction of Highway 7.

In his effort to seek shelter from driving rain, Bailey may then have turned directly south on Highway 7, also known as Wolf Road. Already confused by his run-in with the odd animals and the mysterious craft, he wandered for hours until he reached a small railroad town. This small community likely was Mokena, Ill. From Mokena the next morning he traveled in a generally westerly direction to Joliet.

The problem of Bailey's time lapses is a difficult one. As we try to reconstruct the incident, it appears that Bailey lost two to three hours between the time he encountered the "animals" and the time he saw the craft. After he saw the UFO he underwent *another* two- or three-hour time lapse, from which he emerged feeling fatigued and nauseated. It was late afternoon before he finally came out of the small stretch of woods.

A *third* time lapse took place the next day. Under hypnosis Bailey recalled that he left the shelter of the depot early in the morning on September 25, 1951, and began to walk. His next memory was of seeing a sign informing him that he was three miles outside the eastern limits of Joliet. The time was late afternoon. Here it was that a crowd stopped him and demanded to know whether he was a spaceman whom they had watched come out of a flying saucer.

What happened to Bailey between early morning and his afternoon arrival outside Joliet? Since Mokena is only about 15 miles from Joliet, he should have been able to traverse the distance in less than three hours. Is it possible that the craft followed Bailey and took him aboard a *second* time on September 25? Obviously people living outside Joliet could not have seen the craft abduct Bailey near Orland Park but they could have witnessed a (second) "kidnaping" in their own vicinity.

Bailey was so relieved to be dismissed as the "spaceman" the Joliet-area residents had seen coming out of a UFO that he left hurriedly without bothering to ask when and where they

had seen the episode take place.

Two years of research have produced documentation concerning Bailey's advertising wheel, his walking tours and specifically his trip from Gary, Ind., to St. Louis, Mo. The rain-storm outside Orland Park and his belated arrival in Joliet also have been documented.

Efforts to locate Bailey's full medical records have met with only partial success. In UFO research nothing is harder to do than to pry 24-year-old medical records from reluctant hospital staffs. Summaries of Bailey's 1963 surgery mention a gallbladder operation. With the help of Douwe Bosga of the Illinois-based Center for UFO Studies, I hope to procure the complete records which may contain the cryptic notation, "Illness Unknown," which Bailey remembers seeing. Other pages of the detailed charts may mention the premature internal aging of which Bailey speaks.

His wife Anna Bailey fully substantiates Bailey's contention that he always has avoided alcohol and drugs. She states firmly that the Hines doctors told her that her husband's internal organs were two to three times as old as his external body.

Between 1952 and 1969 Bailey experienced seizures similar to grand mal. However, repeated EEG tests failed to uncover any brain wave abnormality which would account for these. During some of these seizures Bailey remembers experiencing vivid "dreams" during which he saw the occupants of the silvery-gray craft and heard their message once more.

Responsible persons in the Pasadena community which Bailey serves

as minister attest to his integrity and stability. He is known as an impressive preacher, an effective Christian leader and a fearless social activist.

* * *

RECENT SCIENTIFIC research has thrown new light on the possible causes of the physical symptoms Bailey experienced following his UFO encounter. James M. McCampbell (author of the important book *Ufology*) and other researchers are gathering evidence that some UFOs emit electromagnetic radiation in the microwave region. Can Bailey's "flying saucer disease" have been caused by microwave radiation? Several clues suggest this well may be the case.

Let's consider this possibility: some type of radiation — ostensibly in the microwave region — leaked from the silvery craft or was directed at Bailey, whose skin was well protected by his cap, goggles and clothing, so the sensation of heat and the effects of skin-burn were minimal. But his inner organs, composed of sensitive, moist tissues, were permanently damaged.

In order to substantiate the theory, we must consider the precise order of physiological sensations:

(1) "... at the back of my neck, like a cramp or something, but longer than a cramp would last. A funny feeling, a prickling down my back . . . and cramps in my shoulders and neck . . . This was when I saw the whirlwind behind me."

(2) "Standing in front of the ship, I felt like I was in a trance and couldn't move . . . Then something prickling, like needles punching or something. I feel a little hot. I feel a vibration. Not

the ground. *I'm vibrating. I ought to have a chill but I don't feel cold. Pretty warm out there.*"

(3) "Leaving the tank, I begin to walk but — very, very heavy. My legs, cramping . . . shoulders, pain. My arms, my shoulders — maybe they're from the vibration I felt. It can't be from the tire. I never did ache like this — and my stomach! I just can't go no further —"

The sequence of physiological effects can be correlated with the *distance* of the ship from Bailey. The initial prickling in his unprotected neck is typical of what happens during exposure to low levels of microwave radiation or possibly, radiation from a distance. It seems to have been a mild electric shock. The prickling and cramping along his shoulders and spine could have been the shock spreading to adjacent areas.

As he stood near the landed ship Bailey felt warmth and vibration throughout his body, accompanied by a feeling of trancelike paralysis. Microwave radiation can cause electrical tension in the membranes surrounding nerve fibers. Since orders to voluntary muscles sent out of the central nervous system travel along these fibers, strong microwave radiation could effectively disturb muscular response and cause paralysis.

Bailey started to walk away. His legs felt heavy. He kicked and shook them with little effect. A slowly-pulsed microwave field can create gaps in memory during which muscular coordination is unimpaired most (though not all) of the time.

Bailey's stomach trouble started after the encounter and has persisted

to the present time. It might be explained in two ways: (1) The level of microwave radiation to which he was subjected caused a combination of weakness, fatigue, depression and fear similar to that which occurs in persons exposed to cumulative low-level microwaves. His continuing unconscious anxiety about the encounter may have resulted in a permanent psychosomatic reaction. (2) His stomach trouble was the result of chemical changes in his digestive organs — something which a Russian study suggests is one symptom of microwave exposure.

We have no way of knowing, of course, whether Bailey was purposely or accidentally harmed by the UFO and its occupants. Bailey himself believes any injury done to him was unintentional.

Until a few months ago the froglike creatures described by Bailey seemed unique in the UFO literature. Recently, however, after *Bailey's June 1977 hypnotic session*, England's *Flying Saucer Review* published a peculiar French case which until then was unfamiliar to American ufologists. According to that story a French witness, driving *alone* through a *forested, marshy* area, saw a *large number of small froglike humanoids* who stared at him with *large glaring eyes*. The sketch the witness later drew is surprisingly like Bailey's.

Our investigation of Bailey's encounter continues. We now hope to locate possible corroborative witnesses and substantiate his statements about his surgery. Any reader who can help us in these regards is urged to write the author c/o FATE.

The captain's wife said at the time of the mysterious knocks she felt "drenched from head to foot" by a great ocean wave.

GLADYS Edgerton was the daughter of a British merchant, Gerard Tomlinson, resident of Valparaíso, Chile. When she was a mere girl she was married to a merchant-captain who commanded his own vessel. Since her husband's voyages left her alone much of the time, she continued to live at home with her parents and older sister Barbara.

Captain Edgerton was devoted to his young wife and to the little son who came to complete their happiness. Although he loved the sea, he was never so happy as when he was enjoying his wife's society during his brief sojourns ashore.

They had been married for about three years in 1899 when the captain was obliged to make a trip down the coast from which he expected to return within a month or two.

On a September afternoon not more than a week before the ship was due back in Valparaíso harbor Barbara Tomlinson was entertaining a friend in a room on the ground floor of the house, while Gladys was alone with the baby in the nursery on the floor above. The nurse had gone out.

Suddenly a knock was heard on the sitting room door. Miss Tomlinson naturally called out, "Come in!" No one entered but the knock was repeated. Both friends heard it distinctly. Then it seemed to them footsteps ascended the stairs. Barbara Tomlinson, wondering who the mysterious visitor could be,

hurried to the door and opened it. There was no one there.

At that same moment she heard Gladys scream. Barbara rushed upstairs and found her sister in a state of violent agitation bordering on hysterics. It was some time before Barbara could get a coherent explanation from her.

DEATH sometimes KNOCKS

By Alice Isaacson

Adapted from Occult Review May 1905

It then transpired that Gladys too had heard the knock on the nursery door and had called, "Come in." No one had appeared, although she immediately sensed someone besides herself was in the room.

"And oh, Barbarita," she sobbed, "I felt all at once as if somebody had taken a bucket of cold water and thrown it over me or as if a great wave had struck me and I was drenched from head to foot." To confirm her statement Gladys' teeth again began to chatter and convulsive shudders shook her body.

The entire circumstance was so extraordinary and so inexplicable that Barbara Tomlinson, having at length succeeded in restoring her sister's composure, went back to her friend and together they wrote down the exact hour at which it had occurred.

Not until the following day did they receive the sad news that Captain Edgerton had drowned in the harbor of a port on the northern coast of Chile

when the small boat conveying him from the shore to his ship capsized. He was an expert swimmer but apparently had been stunned in the accident because he sank at once. When his body was recovered it was discovered that his watch had stopped at the identical time Barbara Tomlinson heard the mysterious knocking and his wife experienced the strange sensation she so graphically described.



URI GELLER GOES ON A BENDER

URI GELLER visited the home of the Marquis of Bath in 1975 and that's when things started to go bump in the night. When Geller walked into the library, two books fell off the shelf and two portraits crashed to the floor. The marquis remained calm — but he is reported to have been somewhat upset when, before an invited audience, Uri snapped a \$100 silver spoon and bent a solid silver sword. — *W. Ritchie Benedict.*



ONE-EGG OMELET

B. J. GIBBS, a farmer near Columbus, Ohio, has a chicken that laid a five and a half ounce egg, about three times the size of what is called "large" in a supermarket. Gibbs says people won't buy eggs that large so he has stopped giving his chickens vitamins.



EYE-RAISING AUTO STATISTIC

OFFICIALS in Chieti, Italy, discovered last year that they had issued driving licenses to 22 persons officially listed as blind. This information turned up after police discovered that three men who were drawing pensions for the blind held driving licenses.



SEARCH FOR AN OLD SEA SERPENT

A GROUP of Toronto skin-divers went to Lac Pohenegamook in Quebec in May 1977 to start a search for "Ponik," the great monster of the deep which has been sighted there for more than 100 years. Local residents have chased the monster, shot at it and dived for it ever since the Indians first reported it in 1874. A team of marine biologists was sent by the Quebec government to look for Ponik in 1957 but found nothing.



WHEN OUR friend Dr. Rene de Broyes invited us to spend the evening of December 17, 1976, in his home, we did not expect to witness a series of paranormal occurrences.

Dr. de Broyes is a specialist in hypnoanalysis and treats his patients in an office in his home in Juarez, Mexico. Whenever he has an American patient, he asks me to join the session and possibly help, for Rene, who is French, is concerned about misunderstanding American idioms. His English is very good but patients in hyp-

tion began, we heard a commotion outside the closed door of the office. My husband Don, Rene's wife Maria and another guest were talking in loud tones and we heard running footsteps in the hall. After suggesting to Louise that she begin waking gradually, Rene left me to watch her and went to find out what was happening. He was annoyed by the interruption and blamed the noise for Louise's agitation.

Rene returned quickly and said that the electric power had failed in the portion of the building he used for liv-

Where Was Hector When the Lights Went Out?

By Doris J. Nibbe

notic states sometimes mutter and are difficult to understand. I also take notes for him to study later.

Rene's subject this evening was Louise Wilson, a professor at the University of Texas at El Paso. The session seemed to be proceeding well when Louise suddenly began to complain of the cold. The temperature in the office was comfortable, well over 70° F., but she started shivering uncontrollably and became very agitated for no apparent reason. Rene made hypnotic suggestions of relaxation and warmth and covered her with two blankets which she immediately pulled over her head.

At almost the instant Louise's agita-

tion began, we heard a commotion outside the closed door of the office. My husband Don, Rene's wife Maria and another guest were talking in loud tones and we heard running footsteps in the hall. After suggesting to Louise that she begin waking gradually, Rene left me to watch her and went to find out what was happening. He was annoyed by the interruption and blamed the noise for Louise's agitation.

Rene returned quickly and said that the electric power had failed in the portion of the building he used for living quarters. Since this in itself is not unusual in Juarez, we did not think it of any great significance. Don and Rene went to check the fuse boxes but could find no reason for the power failure. The lights remained out for the entire evening.

When Louise finally awakened we asked her what she saw or felt under hypnosis. She said that she had not heard the noises at all and she had no idea why she had become so upset. Since no more hypnosis was possible that evening we decided to play bridge. Rene's wife Maria does not play but usually sits nearby during our games. This evening, however, she asked us to excuse her; she said she

suddenly felt faint and ill. She told Rene later that she had continued to feel a sort of numbness or stupor for a couple of hours, then finally fell into a restless sleep.

As Don and I were leaving, Rene suddenly asked me, "Do you think a 40-year-old man has the right to kill himself?"

This seemed a strange question, for we had not discussed anything like that all evening. I replied that I feel we do not have that right and said, "Why are you asking?" He said, "I really don't know. It's just a thought."

We were in our El Paso home shortly after 2:00 A. M. Rene told us later that he could not sleep that night but restlessly paced through the rooms, feeling as if something were going to happen. At 4:00 A. M. the telephone rang and the caller had tragic news. Maria's brother Hector Hernandez had committed suicide in Mexico City at 7:28 P. M. As Rene hurried to the bedroom to waken Maria, he passed the kitchen clock which had stopped the previous evening at precisely 7:28.

He found Maria already awake, her small face very pale. After he gently broke the news of her brother's death, she said she had been awakened a little while ago. As she lay in bed a white light had appeared in the darkened room and her brother's face appeared. He spoke to her saying, "Maria, do not cry. For the first time in my life, I am happy. I have found at last the inner peace I have always looked for."

She had been puzzling over this when the telephone rang. It should be said that Maria is an accountant with a large manufacturing concern. She has both feet solidly planted on the

ground and is not given to hallucinations or visions. In fact, this was her first experience of this kind.

When Rene and Maria arrived at her family's home across town, that home too was without electricity. The electric clocks had stopped at 7:28. Soon after Rene and Maria entered the house, the power came back on as suddenly and inexplicably as it had failed the evening before. Strangely, however, only Maria's home and her family's home suffered this electrical failure; a check with neighbors showed this.

Later that day, after Maria and other family members had caught a plane to Mexico City to make arrangements for Hector's funeral, Rene called in an electrician to check the building, for it was still without power. After two hours of searching, the electrician located a short circuit and repaired it.

The next day in Mexico City, Maria and her family attended Hector's funeral. Afterwards Maria and her surviving four brothers sat together in Hector's apartment and she told them about the mysterious events on the evening of his death. They were disbelieving but kind and courteous to their sister.

Rodolfo, the youngest brother, remarked that she looked tired and ill and perhaps this would explain her "hallucination." Then he poured beer for all of them and proposed a toast to Hector. As they raised their glasses, the lights in the room flashed on and off rapidly five times — as if Hector were also present at this family reunion and communicating in the only way he could.

The next day Maria returned to

Juarez and settled back into her daily routine. We talked with Rene at this time and he said there had been no more unusual occurrences.

On December 27 Rene's mother-in-law telephoned and asked to speak with him in private. He went to the Hernandez house and she confided that the night before she had awakened in the middle of the night to hear the telephone ringing. When she answered, she heard Hector's familiar voice saying, "Why in hell are you crying so much? In time we shall be together again!" Then the line went dead. Mrs. Hernandez's husband and son found her standing with the receiver to her ear. They had not heard the phone ring.

A few days later, on January 2, we invited Dr. de Broyes, Maria and Louise Wilson to our home for dinner and bridge. We played cards until about 7:00 P. M., then had dinner. After we had eaten we decided to experiment with a Ouija board. While I went to get the board Rene remarked that he did not like the Ouija board. He said he was opposed to its use and thought it was dangerous. We said something to the effect that it was just for fun, to see what would happen, and Louise and I sat down with the board.

Rene agreed to sit nearby and write down the letters for us, as Don and Maria were talking in another part of the room. Almost immediately the planchette began to move in a circling, erratic fashion. As I became aware of the words, I said, "This is ridiculous. I don't understand one word. It's pure nonsense!"

All of a sudden Rene became inter-

ested and asked us to continue. When he began to ask questions in French and write the answers, we realized the board was spelling out replies in Spanish. Neither Louise nor I speak French at all and our Spanish is limited to a few border words and phrases.

Rene called Maria to come and see the message. It was about 10 lines long and contained quite a bit of profanity. Rene said it was exactly the way Hector had spoken when alive. Maria exclaimed, "That must be Hector!"

At this very moment our smoke alarm system began to buzz, although there was no fire and no one was smoking. Finally we had to use the circuit breaker to stop the raucous buzzing. Maria said she believed her brother was still communicating, that he was very mechanical and frequently toyed with electrical devices.

Rene and Maria then told us the content of the Ouija board message. It was quite personal and concerned Hector's unhappiness and the state of mind that had led him to take his own life.

We believe that on four separate occasions in four different houses Hector gave evidence of his survival as a way of saying good-bye to members of his family. On each occasion he was able to affect the operation of electrical devices and circuits.

Viewed separately, some of these events may be explained as coincidences, vivid dreams or even hallucinations. But when viewed collectively, a pattern emerges. Hector was trying to communicate with his distressed family and to reassure them: Although he had taken his fate into his own hands, everything was all right.

Aladdin's Lamp Brought Me Great Changed My Life Forever! It Can Do The

The astonishing true story of the discovery of the
By Barry Brown

Five years ago, I was the world's biggest loser. I suffered from horrible blackouts. I didn't have a friend in the world. I slaved away at a dead-end job, and my takehome pay was a joke. Then something fantastic happened to change my entire life. But let me tell you my story from the beginning...

My family was very poor when I was a kid, and I had to go to work at eleven. After school, weekends, when the other kids were playing, I was delivering prescriptions for a drug store. Then I became a messenger. And, when I finished school, a soda jerk. I earned little more than the minimum wage. And I knew I didn't have a chance in the world at a promotion.

A HORRIBLE ACCIDENT

Even worse, for years I suffered horrible blackouts. I'd be walking down the street, and suddenly I'd pass out. Oh, I went to doctors, but they couldn't tell me what was wrong. One terrible day, I passed out on a New York City Subway platform—and only the quick action of a kind stranger saved me from being run down by an onrushing train!

I tried everything to change my luck. I went to spiritualists, and readers. I had my horoscope cast. I bought every self-help book that was ever written. But nothing seemed to work.

A LAST-CHANCE TRIP TO GREECE

Finally, I knew that nothing I could do would change things for the better. I decided the heck with it—I might as well enjoy one last fling in my miserable life. I took every penny I had in the world—borrowed more from my folks—and took a trip to Greece.

In Athens, I finally knew some small measure of peace and happiness. The ancient city was truly beautiful! I climbed to the top of the Acropolis, to get a better view of the splendor that was ancient Greece. But up on top, my bad luck overtook me, and once again I blacked out.

A BRUISING FALL DOWN THE MOUNTAIN

I came to more than 100 feet down the mountain. I was bruised, battered, and dirty. My clothes were torn, and my arms and legs were bloodied. More than anything else in the world, I needed a few stiff drinks.

There was a tavern near by, and I hobbled in. I ordered ouzo, the thick, sweet drink so common in Greece. I ordered a second, and a third...

The ouzo really packed a wallop, and for the first time in months, I was feeling pretty good.

I decided to take a walk through the open air market where all sorts of strange characters were selling practically everything under the sun.

A BEAUTIFUL PIECE OF SILK

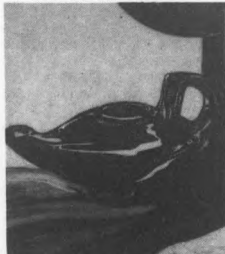
A beautiful piece of red and gold silk caught my eye, and I thought it would be nice to buy it, and send it home to my mom. I started bargaining with the Greek peddler, but his price was just too high. The booze really got to me, and angrily I pulled the silk from his hands, falling backward into a pile of oriental-looking lamps.

The lamps tumbled all over the ground, and guiltily I stooped to help the screaming Greek salesman pick them up. At the bottom of the pile, practically concealed by all the other lamps, I noticed a strange blue lamp shaped like the Aladdin's Lamp in the stories I read when I was a kid.

A MYSTICAL LAMP, ALMOST HOT TO MY TOUCH

I picked the lamp up. It was warm, almost hot to my touch. And a strange feeling came over me, almost daring me to put the lamp down. Of course, I held on to it ever tighter, and it seemed to get warmer and warmer, until I could hardly hold on to it any longer.

I threw my last few dollars at the Greek, and ran, wrapping the small blue lamp in the torn piece of silk I still had



in my hand. Finally, I stopped, completely out of breath, and I examined the "treasure" I had blown the last few bucks I had in the world to own.

LETTERS ENGRAVED ON THE SIDE OF THE LAMP

I turned the lamp in my hands, still hardly able to hold it because of the warmth. It was made of a rough, blue glass-like material, with a handle almost like a coffee cup at one end. On the side of the lamp there was a strange legend engraved in the glass.

I tried to sound out the letters of the strange, mystical legend, and the lamp grew even hotter. I had to let go, before I burned my hand. The lamp fell to the ground, but somehow it didn't break. Maybe it was stuck kicked up by the lamp, maybe it was the ouzo getting to me, I don't know—but smoke began pouring out of the opening in the lamp!

A VOICE PROMISING ME RICHES, HAPPINESS, SUCCESS

A loud voice seemed to fill the alleyway where I stood. It spoke in what seemed like a dozen languages at once. Of course, I only understood the English—but the voice promised that if I recited the mystical legend regularly every day, I would have every wish my heart desired.

Money! Power! Success! Everything could be mine! It seemed silly—almost too good to be true—but I didn't have anything to lose, so I gave it a try.

My luck changed overnight! Before, I couldn't hold a decent job to save my soul. Now, I became Assistant to the President of one of the biggest companies in America! Before, I couldn't even watch a poker game without losing my shirt. Now, every hand I touched turned to a straight, or a flush, or three-of-a-kind. I won five hundred bucks one night, three hundred less than a week later. And, one big night, I won more than a grand! I recited that mystical legend every morning, and every night. And it seemed as if nothing I did could go wrong!

My boss gave me a piece of the business—now I was a

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boss myself! And the business took off like wildfire! What's more, my luck at games of chance was absolutely incredible. I had never even gone to the track before—now I just couldn't lose. Long shots, the daily double, everything I bet on finished in the money.

Within months, I was wealthy beyond my wildest dreams. I paid every debt I had in the world—and I still had thousands left in the bank. I married a beautiful girl who looks like a model, and we moved to a classy suburb outside of New York City where we bought a big, expensive home.

MY "ALADDIN'S LAMP" WORKS FOR MY FRIENDS, TOO

One of my business acquaintances was in the pottery business. And one day, I asked him to make me half a dozen copies of my amazing "Aladdin's Lamp" as gifts for some of my friends.

He did it, copying the lamp exactly, right down to putting the legend on the side. And, astonishingly, when my friends recited the strange words, they began to enjoy fantastic luck, too! One friend, a student, got the backing of some big-money financiers and went into his own publishing business. Another friend had his own business, but it had gone bankrupt. He recited the legend, and bounced back bigger and better than ever!

I began wondering—could the mystical legend work for everybody? Was it something about me, or was it really the lamp? Were my friends and I somehow different than other people, or was the legend really the secret to happiness and success?

I was sure the lamp, and its mystical legend really were the secret to happiness and success! After all, it worked for me, and my friends! That was proof, right? Was I crazy? Would people laugh at me? I didn't care—I needed still more proof—because when the lamp works for everybody, I'll make a fortune selling them at fabulous prices! That's why I'm running this ad. I have to prove once and for all—to everybody—that the mystical legend really works—and I'm asking your help to do it.

A PROFESSOR TELLS ME ABOUT "RANDOM SAMPLING"

A college professor I met told me about "random sampling." He said I would have to get my "Aladdin's Lamp" into the hands of hundreds of different people from every part of the country. People like you.

I'd like you to take one of the lamps from me, and recite the legend yourself. Then, write and tell me about how your luck changes, too. Tell me about your success, your happiness, the fulfillment of your fondest dreams!

Then, I'll publish the best true story I receive, and pay the person who wrote it a reward of \$500! Maybe I'll even write a book about my discovery of the greatest secret to happiness and success the world has ever known!

But remember, I'm not asking you to risk a single thing—not one red cent—on this experiment with my fantastic "Aladdin's Lamp"!

It doesn't matter if you're a man or a woman. It doesn't matter if you're young or old. It doesn't matter if you're the luckiest person in the world! If the lamp doesn't change your entire life, I won't let you waste a single penny on it!

THE "ALADDIN'S LAMP" MUST WORK FOR YOU, OR IT WON'T COST YOU A THING—POWER, SUCCESS, GOOD FORTUNE, MONEY

MUST BE YOURS. ABSOLUTELY GUARANTEED!

Just send me \$7.00, to help cover the cost of making up your copy of the lamp with its mystical message, and the tremendous cost of printing this ad, and I'll rush you the secret of happiness and success. I'll send you your personal copy of the lamp, plus an **authenticated** translation

of the mystical Oriental legend reproduced on the side of the lamp. I'll send you a small square of that red and gold silk to protect your furniture from the lamp's ethereal heat!

Then, recite the legend faithfully every day, just as my friends and I did, and I **guarantee** your luck will begin to change! When it does, you must promise to write me and tell me about your success! I am 100% sure the lamp will work for you—**so sure** that I won't let you keep it unless it works. If it doesn't work, send it back to me and I'll immediately send back your \$7.00—plus 6% interest on your money to thank you for your help in my test.

Remember, your luck **must** change. You **must** see your life turn around like mine did. You **must** achieve wealth beyond your wildest dreams, happiness beyond your most secret hopes, success you never thought possible—or I'll **buy back the lamp for more than you sent me!**

But I only have a limited supply of lamps for this scientific test, so I strongly suggest that you act now!

TAKE THAT FIRST STEP TO A NEW LIFE BY SENDING IN THE COUPON THIS MINUTE

Don't delay another second. You've read my story, you've seen how my life, and the lives of my friends, were dramatically changed by the fantastic "Aladdin's Lamp." Now, it's time to act! Change your life, too. Win at the numbers, poker, bingo! Clean up in everything you attempt. Get in on the gravy train of life that can be yours! Stop wishing that things could get better, and **make them better!** **CHANGE YOUR LUCK RIGHT NOW.** The only way you can get an authentic copy of my "Aladdin's Lamp" for your very own is by sending me the coupon today. **REMEMBER, YOUR LUCK MUST CHANGE OR I'LL BUY BACK THE LAMP FOR MORE MONEY THAN YOU PAID!!**

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FAREWELL, MY LOVE

By Lee D. Sherwood

I BECAME convinced of survival after death by the unexpected appearance of my dead father.

My father and I had been close. When I was puzzling over a problem he would sit beside me, neither arguing nor converting. He simply was there.

At the time he appeared to me after his death I was in love and although I had some misgivings about my love I put them down to natural concern with the future. On a day in May 1947 my fiancé Andy and I were dining at a waterfront restaurant. One moment I was happily involved in conversation and the next moment I was aware my father was sitting next to me in the booth. I dismissed this awareness with some impatience and the rational conclusion that my father would have loved The Captain's Table because of its panoramic view. I reasoned further that I had put his passionate love of the sea together with memory and conjured up a ghost.

His presence, however, persisted and gradually blocked out the other activity around me. I turned and actually saw my father; it was not just a feeling; it was visual proof.

His figure remained visible for a time and after it gradually faded I found myself looking at my fiancé with a new eye. I tried desperately to reassert my former fond feelings for Andy. I demanded that my love be true.

But as time went on after my father's visitation I listened more carefully to every-

thing my fiancé said and began to watch him closely. Several times his stories did not quite hang together and my uneasiness grew.

In late June, Andy suddenly called up and said he wanted his sister to talk with me about our relations. Angrily, I said if there was anything he wanted to tell me he could come and do it himself. He refused and I said, "That's it, we're through!"

That winter my former fiancé sister impulsively confessed that she admired my leaving her brother flat. In her words, he had often played the happy lover and then ended the affair abruptly.

Did my father know this? Did he cause me to think again? I am not certain. But I am certain my father was there. I both saw and felt his presence. And my life was changed because of it.



Lee D. Sherwood

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Four years later, in August 1951 I married my present husband and later that month I read about Andy's death in the paper. It seemed he had grand mal seizures and tumors on the brain. Perhaps that is why he was such an unfaithful person. I long ago forgave him any hurt he had caused me and I never quite forgot my first love. But I have often thanked my father for appearing.—*Everett, Wash.*

A STITCH IN TIME

By Gracia Fay Ellwood

WHEN MY mother Alice Bouwman died in January 1976, jaundiced and emaciated from cancer of the liver, a considerable artistic gift was lost to the world. She had discovered her ability to paint a scant year or two earlier; the only way she had expressed her artistic gift before that was with needlework, especially crocheting at which she excelled.

The person who suffered the greatest loss at her death was my sister-in-law Gwen. My siblings and I missed her sadly but we no longer needed mothering. But Gwen, whose childhood had been unusually unhappy, had had no mothering at all until she married my brother. After that she received it from Alice and with increasing security began to mature. However, the process was not complete when Alice died and Gwen was devastated.

Nevertheless, she had her home and family to look after and she managed to keep going. She worked at crocheting but one particular stitch that she especially wanted to master eluded her. She worked assiduously, asked her aunts to help her, but it wouldn't come.

One night she dreamed that my mother came into the room while she was working at the recalcitrant stitch. Unlike Gwen's usual dreams, in this one every detail was preternaturally vivid. Alice was wearing the blue long-vested dress that was so becoming to her full form, and her complexion had its old glowing beauty. Standing beside and behind Gwen and holding her hands over Gwen's, Alice said, "Do it like this." And together their hands worked it easily.

Gwen awoke happy and confident that her "mother" was still there. But as she came to fuller consciousness she became

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aware of how uncanny this was. She jumped out of bed, ran to the next room, snatched up her workbasket and tried the stitch. She could do it perfectly!

Was Alice really there helping the "daughter" who still needed her? The skeptic might insist there are other explanations, but if I know Mother, that is exactly where she would be.—*Pasadena, Calif.*

PROOF FOR A SKEPTIC

By Rose Barker

ON MARCH 31, 1947, I thought my world had come to an end. My youngest son, Royal Air Force Sergeant Navigator Kenneth Barker, was returning to his unit when a runaway army vehicle hit him and killed him instantly.

I was inconsolable. Although I did not believe in God or in survival after death, well-meaning friends took me to various Spiritualist churches where I often received messages purporting to be from my boy. But I could not believe them.

Then one day I accompanied my husband to his tailor. When we arrived there the tailor's wife looked at me and said, "You're the very person I wanted to see." Identifying herself as a Spiritualist she claimed that at a recent meeting at the Bankfoot Spiritualist Church in our town of Bradford, Yorkshire, she had heard my son come through, giving his rank, name and number and beseeching those in the audience to contact me. She told me that she also had lost her son in the war and that he and my boy were now friends in spirit.

I was moved but still skeptical. However, this lady, Emily Charlton, and I became close friends and one day she suggested we attend a seance in a faraway town where no one knew us; maybe if I received a message there I could at last begin to believe. I reluctantly agreed to go.

The seance took place at the Lytham Road Spiritualist Church in Blackpool, Lancashire, with the late Helen Duncan, a prominent physical medium. We sat down in the midst of a crowded hall and soon the seance commenced. I watched in amazement and apprehension as different people seemed to materialize through the medium but I whispered to my friend that it did not look as if we were to receive any personal messages.

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At that moment another figure began to build up. Mrs. Duncan said it was a young man who had passed very quickly into the afterlife. To my astonishment I saw the blue air force uniform and the features of my son. I called out his name and he replied, "Yes, Mum, it is me." I was asked to approach him but not to try to touch him. As I stepped closer, I knew beyond a doubt that it was my son, his features, his smile, his curly hair. He asked me not to cry and told me he was very happy. I must cease grieving for him and wishing him back on this earth, he said, because he had no desire to return.

He told me he was preparing a home for me in the beautiful world in which he now lived but that it would be many years before I joined him there. In the meantime he had work to do and spiritual assistance to lend his father and me. He recited word for word what his father and I had said to each other before I left home that very day; he explained he was often with us.

Then the ectoplasm began to fade and my son returned to his world. I returned to my seat in the hall feeling as if I were walking on air.

From that day to this I have never doubted that there is life after death and my son has often been with me to offer help and comfort. I am an old lady now, 77 years old, but I still remember vividly that day when my son broke down my disbelief and my life took on a new meaning.—Bradford, Yorkshire, England.

"I'VE GOT SIXPENCE . . ."

By Boone Siegchrist

IN MY home in Cockeysville, Md., my sister Martha List was talking about our ancestor, Nathan Thompson, who had lived 100 years ago in Vermont. Martha had spent that whole day — February 5, 1975 — looking through family papers and land records seeking information about him.

"Last night," she said, "I woke up suddenly, sure I had heard a voice saying, 'I'm trying to get through to somebody down there.'"

"You think it was Grandfather Thompson?"

"I don't know because that's all there was



Boone Siegchrist

— just the sense of a firm frustrated voice.”
 “You ought to try meditation or something, Martha. I think you’re psychic.”

Our conversation took another turn and I remembered I had a book I wanted her to read. I asked her to come into my bedroom while I looked for it. She sat on the bed and we talked a little while longer before she left for her home in a Baltimore suburb.

A little later I went back into the bedroom. Something in the middle of the bed where Martha had been sitting caught my eye. It was an old coin. I picked it up and saw that it was an English sixpence. I called Martha immediately.

“Hey, Sis, have you lost your lucky sixpence?”

“Sixpence? No, I’ve never had a lucky sixpence.” Later she told me she felt a cold chill run up her spine at the mention of the coin.

Holding the telephone on my shoulder I examined the sixpence. “It certainly is a sixpence and in fact, it’s rather old. Let’s see, on one side it reads Gulielmus IIIII. Never heard of him.”

“That’s Latin for William IV. He was the uncle of Queen Victoria and reigned just before she did.”

“The date on the other side is 1834. I’m sure I never saw this coin around here before. It doesn’t belong to you?”

“Not exactly,” Martha said, “unless it’s a present from Grandfather Thompson. He would have been living in 1834.”

The next time we met I gave her the coin. We never discovered where it came from.

— Ocean City, Md.

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New Books

NEWS and REVIEWS



J. Gordon Melton



ASTROLOGY RISING

IF I WERE an astrologer I would give Lawrence Jerome (and the American Humanist Association) a special award for meritorious service to the cause of astrology. In case you haven't heard of him, Jerome is the AHA's leading would-be debunker of astrology. In his several television appearances his heavy-handed, often emotional attacks on astrology have persuaded many viewers heretofore skeptical or indifferent that there might be something to the subject after all. His new book, *Astrology Disproved* (Prometheus Books, Buffalo, N.Y., 1977, 233 pages, \$14.75), an expansion of an article which originally appeared in *The Humanist*, continues a battle whose major effect has been to provide astrology with millions of dollars' worth of free publicity.

Don't misunderstand. I hold no particular brief for astrology, which too often is used as a means to avoid growing up or to deny personal responsibility. Nor do astrologers' claims that theirs is a science impress me very much. Astrologers do not conduct the experiments necessary to validate their ideas. Until they do, astrology will remain at best a philosophical system based on a pre-Freudian psychology.

But neither do I care for the kind of bull-in-a-china-shop approach Jerome takes as he attempts to discredit a notion of which he does not approve. Jerome begins his attack with a highly selective, error-filled

history of astrology. Like all true-believing Humanists he is sure science has invented all things good and beneficial and so he credits it with causing astrology's decline in the post-Renaissance era. In fact astrology was in decline long before science arrived on the scene.

Jerome claims his case is scientific but his science is little better than his history. He takes a long, pedantic look at the issue of biological cycles, dismissing each claim for a variety of reasons, some valid, some totally irrelevant. He fears that biological cycles could provide a scientific basis for astrology but for all his labors he misses the obvious point — which he could have made in a page or less — that no biological cycle has yet been found that reinforces any astrological claim. The major cycle first documented by science, the 11-year sunspot cycle, has never figured in astrological theory. All attempts to test the specific statements made for astrology have proved negative.

But you would never know that from reading Jerome, who is not really trying to *disprove* astrology; he is trying to *dismiss* it with many words which, while full of sound and fury, signify nothing, least of all scientific reasoning. In his discussion of biological clocks, for example, he makes it clear that one cannot make a case for astrology since by definition there is no case to be

made. Damn any possible statistics, he seems to be saying — I will not believe them even if they do substantiate astrology. Such "open-minded" skepticism apparently works from this maxim: Don't bother me with facts, my definitions don't allow for them.

I laud the way Jerome approaches science, however, because I am basically lazy. Science is more fun if you can get your results without having to go to all the trouble of conducting experiments. All you have to do is to pick up the morning newspaper and scan the astrology column. That evidently is the extent of the research Jerome did for the last chapter, in which he attacks the figure the astrologers give for the probability that any given sun sign reading will apply to an individual. They say 8.3 percent (one in 12 — the 12 of course representing the number of houses). After reading an astrology column, Jerome concludes that the true figure is 50 percent (one in two).

Read this chapter, even if you are not interested in astrology, for a lesson in how a true scientist does not work. Forget all this business about monitored experiments, strict methodological control and repeatable results. Who needs them?

Jerome's book is a good example of religious polemics — in this case from a religious perspective that thinks it has a corner on science but really is a scientific joke. His conclusions may or may not be correct but his methods are hopelessly misguided.

A final note: Jerome's basic claim, which he repeats on almost every page as if the reader cannot remember the first line of the catechism, is that "astrology is magic." Unfortunately Jerome fails to make even this point. Astrology certainly began in a magical world and was a part of that world for many years. But if Jerome had bothered to read more astrology books than the Parkers' coffee-table text *The Compleat Astrologer*, he would have discovered that modern astrologers have suggested a variety of nonmagical mechanisms by which astronomical bodies could affect human behavior. Are you surprised to discover that the history in the early chapters is not only selective but truncated so it does not include any material on the modern revival?

These modern astrologers may be just as wrong as the ancients but they are not ma-

gicians. I suppose, however, that if Jerome read the works of the new astrologers he might discover the fallacy of his basic thesis — and we certainly would not want to destroy his faith, would we?

OFFICIAL HOGWASH

IN LIGHT OF the conscientious work many ufologists are doing, it is distressing to see an outrageous and totally fictitious UFO case being peddled as "documented fact" in the pages of *Official UFO* magazine. This past December the news wire services carried a story entitled "No One Remembers Flying Saucer Attack," about a report in that periodical which alleged that one night last August UFOs leveled the town of Chester, Ill. That was news, of course, to the good people of Chester. To those of us who have been following the situation at Countrywide Publications (which is responsible for *Official UFO* and *Ancient Astronauts*), none of this came as a surprise.

Official UFO appeared several years ago as a mass circulation UFO magazine. Although always hampered by editors whose command of spelling, punctuation, grammar and the techniques of proofreading was never the best, as time went by it developed into a credible and interesting publication whose contributors included many of ufology's leading figures. This was especially true after UFO researcher Dr. Dennis Hauck assumed the editorship of the magazine and its sister publication, *Ancient Astronauts*.

Then Hauck ran into trouble. He discovered that his publisher was manufacturing stories out of thin air. He blew the whistle on a fake cover story which ran in the July 1977 issue. The exposure assured the loss of his job but no one expected him also to be thrown into jail. But he was, on an absurd, trumped-up charge which the authorities quickly dismissed — but not before his brief incarceration had delayed Hauck's scheduled appearance as a lecturer at FATE's International UFO Congress.

Next George Earley lost his position as *Official UFO's* book review editor because he insisted on writing honest critiques of the literature. From now on, he was told, all UFO books, however trashy (and let's face it, most UFO books are trashy), would

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receive rave reviews written by members of the magazine's office staff.

The new editor has just released the first 1978 issues of *Official UFO* and *Ancient Astronauts*. Even by the standards of pulp journalism they leave much to be desired. There is nothing in either magazine that is remotely credible although we're assured it all is "documented" — one of the new editor's favorite words. The account of the Chester, Ill., UFO attack is actually one of *Official UFO's* milder yarns. The cover story, for example, relates in breathless prose how three men in black broke into *Official's* offices and abducted the editor.

As if such fun and games were not enough, *Ancient Astronauts* insults readers by printing a blowup of one of the most famous (and dubious) flying saucer photographs of the 1950's. The magazine would have us believe that this picture, which Gabriel Green has been circulating for years, was taken last year in South Carolina.

All of this is pretty disgusting. The assorted hogwash about "captured aliens," contactees who will never die and extraterrestrial spies in our midst — all subjects of recent "articles" — is an offense both to ufology and to the reading public.

NEW MOON

THIS DECADE the sign of the rising Moon portends neither witches dancing nor coyotes howling but the emergence of a powerful and controversial religious figure — Sun Myung Moon. While his ultimate role remains unclear, his Unification Church is sufficiently established that we can safely predict it will be with us for years to come.

Controversy follows Moon but for all the wrong reasons. Some people, mostly parents of Moonies, have persuaded themselves that Moon has brainwashed his young followers and is holding them by hypnotic power. This gives them the excuse to kidnap their children and subject them to deprogramming sessions — a euphemistic name for the process of holding them prisoner, depriving them of sleep, assaulting them with obscenities and worse.

In *Sun Myung Moon* (Abingdon Press, Nashville, Tenn., 1977, 224 pages, \$8.95) Frederick Sontag studies the Unification

Church and its leader, whom he depicts as a Christian heretic. But in my opinion Moon is more correctly viewed as a revelator, a channel for new teachings. In his early life Moon received what is termed the *Divine Principle*. FATE readers will recognize in the *Divine Principle* another in a long line of modern volumes of revelatory material — *The Urantia Book*, *The Aquarian Gospel*, *Oahspe* and the teachings of multitudes of ascended masters.

Significantly Moon's followers did their first missionary work among the Spiritualists of the West Coast and the members of organizations such as Spiritual Frontiers Fellowship.

Sontag's book, based upon his extensive investigations in Europe and the Orient, is the best study yet of the Moon phenomenon. He summarizes Moon's complex teachings and examines the milieu that produced Moon (one of a number of similar teachers to emerge in strife-torn Korea). Psychic types will find Moon a typical prophet to be compared with Ellen G. White, Guy Ballard and Jane Roberts. Others will find the account of the Unification Church as exciting as a novel.

SMITH AND THE SPIRIT

SUSY SMITH is well known to FATE readers as a popular and prolific author of books and articles on the psychic. In her latest book, *The Conversion of a Psychic* (Doubleday & Co., Garden City, N.Y., 1978, 129 pages, \$5.95), she tells us about the new direction her life has taken.

Susy Smith started as a student of parapsychology. Along the way she wrote several fine books on psychic topics — ghosts, mediumship and ESP. Her book on reincarnation is particularly valuable. In time she revealed her own mediumship and her belief that she was in contact with the spirit of William James.

I last saw Susy Smith in 1974 at a Spiritual Frontiers meeting in Tucson where she now lives. Soon after that she formed her own parapsychology group to study survival. But she has changed since then.

In 1975 she went to a charismatic retreat and received the Baptism of the Holy Spirit. By becoming a Christian she has ended the search for final meaning which drives so many people in the psychic community.

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IS EARTH HOLLOW?

Are we living in a time of government secrecy about the very nature of our planet? A massive coverage far greater than the censorship of U.F.O. reports? The United States lost 15 of the first 17 polar orbiting satellites it launched, then was successful when a direct shot over the north pole was avoided. Were these first 15 lost through the north polar opening to the earth's hollow interior? World famous polar explorer Admiral Richard E. Byrd had this to say about one of his polar explorations: "This is the most important expedition in the history of the world... it is, why haven't we heard more about such an important event? And he also said: 'That area beyond the pole is the center of the great unknown.' The Russians have said: 'Exploration and research have shown that an enormous region of the earth's surface and correspondingly large realms of the unknown may be brought within the compass of human understanding in a very few years.' Why do some birds and animals migrate north in the winter? Why does the Bible say: 'He stretcheth out the north over the empty place.' (Job 26:7)? We now have a most amazing satellite photo that clearly shows what appears to be a 1400 mile wide opening (empty place) in the north pole area, apparently taken at a rare time when not hidden by the normally obscuring cloud cover. Is this, the most controversial issue of our time, now proven by satellite photography? Whether you take this seriously or merely order a copy as a novel conversation piece, or collectors item, be prepared and forewarned! Its appearance is so striking, so disturbing, it will forever alter your concepts about the nature of this planet! We guarantee you must be satisfied, or simply return photo undamaged within ten days for full refund. Send only \$3 plus \$0.6 postage and handling to:

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However, her book leaves a very important question unanswered. Charismatic types oppose psychic phenomena, which they hold to be products of demonic forces. I receive my share of tracts (always mailed without return addresses) seeking my conversion. But *The Conversion of a Psychic* avoids this issue, albeit it is one that cannot be ignored. One is left wondering if Susy Smith, who has been actively involved in the psychic world, sees her new faith as a logical outgrowth of her past interests and associations. Does she see a psychic element in the Baptism and related gifts? Or does she join most charismatics in damning all she formerly espoused?

I am genuinely interested in the answers to these questions. I'm sure FATE readers are too.

OTHER REVIEWS

ABDUCTED! by Coral and Jim Lorenzen, Berkley Medallion Books, New York, N.Y., 1977, 228 pages, \$1.75, paperback. **ENCOUNTER CASES FROM FLYING SAUCER REVIEW** edited by Charles Bowen, Signet Books, New York, N.Y., 1977, 220 pages, \$1.75, paperback. **ALIEN MEETINGS** by Brad Steiger, Ace Books, New York, N.Y., 1978, 213 pages, \$1.95, paperback.

With the release of Columbia Pictures' *Close Encounters of the Third Kind* paperback publishers are falling all over themselves to get UFO books out on the stands in time to turn a quick profit before the current hoopla dies down. So far most of these have been reprints of books that went the rounds during earlier flurries of public interest in UFOs. But at this writing three new titles have appeared. No doubt others will follow but I suspect that for better or worse these will prove the best of the lot.

Abducted!, in fact, is the best book Coral and Jim Lorenzen (who direct the respected Aerial Phenomena Research Organization) have written since *UFOs Over the Americas* a decade ago. It deals, as the title indicates, with UFO abduction cases — i.e., alleged kidnappings of human beings by ufonauts. The Lorenzens wisely confine their attention to those reports which they or trusted members of their organization have investigated. A careful examination of a few

well-researched cases is always preferable to superficial treatment of masses of undocumented material, which is the approach all too many UFO authors take.

The most interesting chapter details "The Walton Affair" and the controversy surrounding Travis Walton's alleged five-day abduction aboard a UFO. The Lorenzens, who conducted the only really thorough investigation of the episode, effectively demolish UFO foe Philip Klass' hoax hypothesis, which some ufologists who should know better have taken seriously. Walton may or may not be telling the truth about his UFO experience (although so far the weight of the evidence is on his side) but the Lorenzens have established at least that if the incident is a hoax, it is not the kind of hoax Klass says it is.

Abducted! gets into trouble when the authors begin to theorize about the meaning of the abduction phenomenon. Theory has never been the Lorenzens' strong suit and their literal view that extraterrestrial scientists are kidnaping human beings and studying them while laying plans for eventual open contact begs many questions the Lorenzens do not seem to have considered. And when they speculate about the intentions of the UFO beings, they invariably read human motivations into the behavior of presumed alien intelligences — a risky practice, I think. It simply does not follow that because we might conduct ourselves in one fashion under a particular set of circumstances, extraterrestrials (or whoever is responsible for UFOs) would do the same.

A more realistic conclusion, it seems to me, would be to admit that at this point we have no idea what abductions (or any other UFO experiences) mean, nor do we even know if they are "real" occurrences at all. Regrettably the Lorenzens do not deal with the thorny question of how reliable the information gained through hypnotic regression is although that is surely one of the central questions of abduction investigation. I am inclined to agree that the material collected in this manner is not purely "imaginary" but I wish the authors had addressed themselves to this issue.

These shortcomings aside, however, the book's chief virtue is that it is the first ever to deal exclusively with abductions, a



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growing part of the UFO mystery. Although it is not perfect, that is perhaps to be expected since the subject matter is new, exotic and inordinately perplexing. On the whole *Abducted!* is a good and useful book and a genuine contribution to the literature.

Encounter Cases from "Flying Saucer Review" will be interesting to those who are not familiar with that fine British publication, which under Charles Bowen's able editorship has become the leading UFO journal in the English language. Subscribers will find nothing new in this anthology of articles from the magazine but other readers will be impressed with FSR's in-depth coverage of CEIII cases from around the world. My favorite chapters are Gordon Creighton's amusing dissection of some ancient astronaut fantasies (fittingly titled "But I Read It in a Book!"), Hulvio Brant Aleixo's examination of the incredible "Abduction at Bebedouro" and Dr. Berthold Eric Schwarz's "Berserk: A UFO-Creature Encounter," which gets my nomination for scariest UFO story of all time.

Brad Steiger is the author of many books, good, bad and indifferent. *Alien Meetings* is one of the indifferent ones, a book which has no particularly pressing reason to exist. Something of a cut-and-paste job, it borrows heavily from such earlier (and worthier) Steiger works as *Mysteries of Time and Space* and *Gods of Aquarius* and rehashes familiar CEIII material from readily available sources. One wonders why someone of Steiger's experience in the field of ufology doesn't come up with fresher information — or why he is unaware that some of his cases (such as the Falkville, Ala., "humanoid photograph") are known hoaxes.

Steiger, who has written one genuine UFO classic (*The Aquarian Revelations*, so far the definitive study of the contactee phenomenon), can do better than this. — Jerome Clark.

HAWAIIAN MYTHOLOGY by Martha Beckwith, University Press of Hawaii, Honolulu, Hawaii, 1976, 576 pages, \$6.95, paperback.

This paperback edition of a guide to native Hawaiian religion and folklore, first

published in 1940 by Yale University Press, is probably the most useful and comprehensive book on these subjects. In *Hawaiian Mythology* Martha Beckwith recounts the islands' supernatural traditions in great detail and compares them with those of other Polynesian peoples.

The major gods of the old Hawaiians were the paternal deity Ku with his mate Hina; the demiurge and culture-hero Kane, accompanied by the bumbling, occasionally malevolent Kanaloa; and the agricultural god Lono. There were also many lesser divinities, such as a horde of patron gods of forests, artisans, soldiers who bore the name of the great Ku followed by a qualifying phrase; Pele, the wrathful goddess of the volcano Kilauea; the various *aumakua*, animal-bodied guardians of specific individuals or families; the mischievous Maui, who played with the sun and held up the sky; Pahulu, Kalaipahoa, and other gods of evil magic; and Kane-pohaku-ka'a, an offshoot of Kane who is the patron of rocks.

Speculation on cosmology and physics, whether theological or materialistic, is very scarce in Hawaiian lore. The few creation

myths have Kane bringing the other gods and the material world into being from nothing, man from red soil, and woman from the body of the first man; but these beliefs, suspiciously biblical, probably arose from Hawaiianizations of material provided by foreign missionaries rather than from original reflections on the universe. The gods, mostly political or economic in function, usually take charge of physical objects or phenomena only when they are important to industry or warfare. The Ku gods of the forest, for example, were not so much guardians of woodland ecology as friends of loggers, foragers and others whose occupations took them into the trees. (Pele, as the force behind something outside the state's or technology's power to alter, was an exception.) Nor was there much secular scientific speculation beyond that necessary for elementary industry.

The old Hawaiians believed that the soul often wandered when the physical body was under stress, leaving the body in a stupor which would become death if the soul did not return. A permanently disembodied soul, if abandoned by its *aumakua*, will be-

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come a dangerous wandering spirit known as the *kuewa*. Otherwise it will reach a tree and must touch a special branch in order to enter the *aumakua* world. Traditions differ on which branch is the proper one; they also differ on the character of the *aumakua* world, which has been described as anything from a washed-out version of Hawaiian life in the material world to a complicated array of heavens and hells.

Hawaiian mythology speaks frequently of the shape-changer. For example, evil men who could change themselves into sharks were as feared by many Hawaiians as some Europeans feared werewolves.

The Hawaiians had no set days for worship, except for the Makahiki period (a sort of extended New Year's Eve), during which the sovereign and the *kahunas* (priest-wizards) in his service performed elaborate rituals and sent an effigy of Lono out to sea. Otherwise offerings and invocations to the gods were made in an *ad hoc* manner when someone wanted a deity's favor. Some of the offerings had a morbid aspect which will surprise those whose knowledge of Polynesia comes only from romantic novels: for example, the authorities propitiated the god Ka-hoali'i by tearing an eye from a living man and eating it.

The coming of Christianity and white people to Hawaii caused the natives to blend their traditional faith with Christian and European technological concepts. One revision of the old theology made Kane, Ku and Lono into a three-in-one being like the Christian trinity. Others saw the new artifacts — everything from Bibles to sledges — as new incarnations of divinity. (Curiously, Beckwith does not mention the most famous case of an addition to Hawaiian religion — the identification of the explorer Cook as an incarnation of Lono, which motivated some Hawaiians to kill him as a human sacrifice. This is the only serious omission in an otherwise very thorough book.)

Eventually of course Christianity overwhelmed the old Hawaiian religion. By the end of the 19th Century it had fragmented and only scattered pieces of it have survived into our own time. Beckwith notes that as late as 1914 some native Hawaiians were worshiping a boulder believed to be an incarnation of the god Ku-mauna. Not long ago I met a white woman who had

hired a *kahuna* to ward off the wrath of Hawaiian gods against her home and I have heard people speak with evident sincerity of the anger of Pele against those who disturb various lava formations near her mountain. — *Charles Korbas.*

THE GREAT PYRAMID DECODED by Peter Lemesurier, St. Martin's Press, New York, N.Y., 1977. 350 pages, \$12.95.

I am inherently suspicious of any author who claims to have "read" in a mound of megalithic rocks the secrets of the world's past, present and future. Yet this is the claim Peter Lemesurier makes in *The Great Pyramid Decoded*, a somewhat ponderous book which despite its scientific pretensions I find singularly unconvincing.

In part this is because I have a hard time believing in the reputed prophetic abilities of the ancients. For another thing I suspect that Lemesurier, like so many before him (Von Daniken is a notable example), has carefully stacked his evidence by selecting what fits his speculations (which I won't dignify by calling "theories") and discarding all that does not fit. The perceptive reader will quickly note that the text meanders back and forth between Old and New Testaments as Lemesurier digs for bits and pieces of scriptural verse and dialog attributed to Jesus which he can cite as "evidence" bolstering his ideas.

Described by his publisher as a Cambridge-educated linguist and teacher who has studied the Great Pyramid at Giza since 1971 (please note that it is the Pyramid that is at Giza — there is no indication in the book that he himself was ever there), Lemesurier is convinced that the dates of past and future Messianic incarnations were built into the Great Pyramid by ancient seers.

According to Lemesurier's reading of various pyramidal measurements, the Messiah may reappear on Halloween 2034 A.D.! The summer of 2279, he says, will mark the beginning of an "era of final decision" and he lists other crucial millennium dates ranging from such "near" future times as 2012 A.D. through 2030 A.D., 2057 A.D., 2084 A.D., and on up to a final (?) date of 2989 A.D. For most FATE readers, the accuracy of dates beyond 2030 A.D.

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will matter little. Even 2012 may be a bit too far for many of us.

When he isn't playing with numbers and dates, Lemesurier gives us the old linguistic similarity gambit, trying to tie a few carefully chosen words in Old High German and Mayan to post-Atlantean refugees who fled the lost continent to Europe and Central America, carrying with them the remnants of their old civilization. In addition he tosses in a few words of Welsh, Egyptian and Old Greek. But mostly he relies on mathematics to clinch his case.

Unfortunately for his readers Lemesurier betrays a certain lack of faith in the firmness of the dates and events, both past and future, that he offers us. He usually prefaces them with such qualifying phrases as "commonly assumed," "could conceivably represent," "seem to represent" and other wishy-washy terms.

He devotes considerable space trying to tie Biblical prophecies to predictions based on pyramidal measurements and the locations within the Great Pyramid of various chambers and passages. But even here he seems unsure of himself. After stoutly declaring that "The Pyramid's predictions are remarkably precise in their timing," he then shifts his ground elsewhere in the book and concedes that "it is possible to read almost anything one likes into the biblical prophecies."

But he cannot have it both ways. However much he tries to obscure it with his mathematical mumbo jumbo, Lemesurier is flat-out guessing. If you want to believe him, that's up to you. But don't come complaining to me in 2012 A.D. when a millennium event fails to take place! — George W. Earley.

THE MYSTERIES OF THE ANDES by Robert Charroux, Avon Books, New York, N.Y., 1977, 240 pages, \$2.25, paperback.

Over the past few years Robert Charroux has written numerous books, mostly rather fanciful and uncritical, on prehistory, ancient technology and unexplained phenomena. *The Mysteries of the Andes*, an examination of three archaeological mysteries, is by far the best of his works be-

cause in it the author presents some documentation for his claims.

He first discusses a number of pre-Columbian carved stones from Ica, Peru, which seem to depict such technological accomplishments as telescopes, magnifying glasses and heart surgery. Others show what look like various species of dinosaurs. Charroux's discussion is well-illustrated with photographs of the stones themselves.

His analysis of what they depict is not always carefully reasoned. He infers things about them which are scarcely obvious from what can be seen on the stones. For example he takes one stone showing an Indian looking through a telescope, surrounded by heavenly bodies, as evidence for the cataclysm Immanuel Velikovsky speculates about in *Worlds in Collision*. Sometimes he attaches undue importance to certain features which are probably simply crudities of drawing style (e.g., the equal length of all fingers in some pictures of people).

Charroux's lapses in logic aside, the fact remains that these illustrated stones appear to merit serious study. They seem to imply that either the technology of the pre-Col-

umbian Peruvians has been grossly underestimated or someone has been playing a trick on Charroux and/or his informants.

Charroux's examination of the other two main subjects is disappointing by comparison. His report on some allegedly ancient tablets found at Glozel, France, is superficial and unsatisfactory. He would have done better to spend more time on the Glozel tablets and less on his third topic, the Nazca lines of Peru, on which he writes at great length but says nothing and shows no pictures of anything that other books have not already described and illustrated to exhaustion.

Despite its flaws *The Mysteries of the Andes* remains a thought-provoking work for students of ancient mysteries. But read it with care. — Charles Korbas.

LIFE AFTER DEATH by Arnold Toynbee, Arthur Koestler and others, McGraw-Hill Book Co., New York, N.Y., 1976, 272 pages, \$9.95.

Life After Death consists of essays by 15 writers, the first and last of whom are Toynbee and Koestler. These two names

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alone appear on the title page and on the Library of Congress card. (Other names are unfamiliar to the general reading public.) Since there is no preface, introduction or explanation of any sort, it is unclear who put the book together and whether the essays are reprints or appear here for the first time.

Part I, Toynbee's essay "Man's Concern with Life After Death," written in the year of his own death (1975), explores Zoroastrian, Jewish, Christian, Muslim, Hindu and Buddhist views concerning the fate of the soul once the body is dead. Part II describes the beliefs of primitive societies, African religions, Far- and Near-Eastern people; it also deals with the imagery of the afterlife in literature. The last section contains three essays — on the death habits of animals and primitive peoples, psychedelic drugs and death, and ESP — and a concluding piece by Koestler who summarizes the views of many of the great scientists of our time.

There is certainly enough in this collection — from the historical, sociological, chemical, religious, archaeological and literary points of view — to keep readers speculating indefinitely about an age-old question. It does not, alas, give us the answer, which as always everyone must decide for himself. — *Nan C. Carpenter.*

ALSO NOTABLE

HANDBOOK OF UNUSUAL NATURAL PHENOMENA compiled by William R. Corliss, *The Sourcebook Project*, Glen Arm, Md. 21057, 1977, 542 pages, \$14.95.

William Corliss' marvelous Sourcebook, a multivolume collection of original documents on Fortean phenomena, continues — but with a difference. This is the first bound hardcover edition. Previous entries in the series were loose-leaf notebooks but now the format has changed in response to librarians' complaints about slobos who couldn't resist the temptation to rip out pages. Like its predecessors *Handbook* is an invaluable book and a bargain at the price.



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.



FIGHTING BACK

Under the heading "False Impressions" in your March 1978 letters column David Brooks comments on the chapter segments from my book *Psychic Archeology* which appeared in your magazine.

I would hope that he realizes that the chapters involved represent a popularized account of my work wherein the technical information has been purposely left out. If technical information is what he seeks I recommend that he read a copy of the paper I presented at the 73rd Annual Meeting of the American Anthropological Association in Mexico City in 1974 titled, "Psychic Archaeology: Methodology and the Empirical Evidence from Flagstaff, Arizona," which now appears as a chapter in *Extrasensory Ecology: Parapsychology and Anthropology* edited by Dr. Joseph Long, a professor in the anthropology department at Plymouth State College of the University of New Hampshire. This book also contains critiques of my work by several of the country's leading anthropologists who, unlike David Brooks, have called my work "superb." I have also received such acclaim in letters from many other leading archaeologists. Also, unlike David Brooks, these professionals demonstrated their professionalism after hearing of my work by writing me and asking for my technical reports before making judgments. In many cases, they visited and studied the raw data for themselves.

Brooks may obtain more technical information on my work by attending the Society for American Archaeology meetings this May where he will hear the paper I plan to present titled, "The ESP Site: Man in the

New World More Than 100,000 Years Ago."

If David Brooks reads these reports he will find many answers to his generalized comments — if he is indeed qualified in the specialized area of early man. Instead of a "lack of raw data" he will learn that the site has already produced more raw data (artifacts, radiocarbon dating, tree-ring dating, magnetic dating and pollen analysis) than most early man sites. He has criticized the "lack of analytical parameters" but he will find that the analytic parameters to be used were among those items spelled out and notarized from the start of the project — something rarely if ever done in archaeological studies.

As to his comment about the lack of quantitative results, he will find that advanced statistical data such as "chi-square" have been used and that the services of a professional statistician, Dr. Cecil Rogers, now the head of the psychology department at the University of Georgia, were used from the start. I wonder if David Brooks can cite even one other early man archaeological excavation that has been so measured.

Brooks complains of "faulty comparative analysis and irresponsible techniques" but gives no examples. I have been guided through constant consultation with many of the country's top archaeologists, geologists, psychologists, parapsychologists and management consultants. If Brooks has something new to contribute I would like to hear from him. He might include a record of his own work in these various specialized areas. — *Jeffrey Goodman, Tucson, Ariz.*

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special cameras which were successful in
filming materializations and should also be
able to capture ghostly essences. I am not
doing this for sensation; I want to document
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you hear them? What time of day or night?
How many people besides yourself have
seen it? Is it friendly or unfriendly?

There are endless stories about ghosts
and reams of reports of hauntings but curi-
ously, no useful motion picture evidence is
available. I hope — with FATE readers' help — to remedy this. — *Darrell Random*,
P.O. Box 1546, Grand Central Station,
New York, N. Y. 10017.

THE PAPER TIGER

Concerning J. Gordon Melton's editorial
(December 1977 FATE) on the Committee
for the Scientific Investigation of Claims of
the Paranormal I would point to an article
in the November 20, 1977, *New York
Times*. It was intended to bolster the image
of the committee but its effect may be to
damage its claimed scientific objectivity.
The article, by science editor Boyce
Rensberger, makes these points:

(1) Conveys the impression that para-
psychology and ufology are "pseudo-
sciences."

(2) Repeats the often refuted claim that
scientists are the most easily fooled and
creates the impression, publicly disclaimed
by the magician Randi, that his *duplications*
of psychic feats disprove psychic claims.
(The article fails to inform the public that



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parapsychologists and other investigators have shown that Randi's "expose" of Uri Geller is a distortion-packed unscientific work that goes so far as to name-call the Jewish Uri a "Hanussen," the name of a magician friend of Hitler's.)

(3) Depicts the committee as inquisitors, crusaders or censors of whom one "target" is NBC. The article reports that the committee filed a complaint with the Federal Communications Commission claiming that NBC presented material on psychic surgery that could physically harm the public. The fact is that during the presentation NBC inserted a disclaimer warning the public against seeking psychic surgeons. Moreover, the public is bright enough to decide on its own what is and what is not a legitimate claim. The committee seems to have overreacted, for the material was only a small part of NBC's documentary on psychic phenomena.

(4) Classes parapsychologists and everybody who would investigate psi as "scientific illiterates" and "hucksters of pseudoscience . . . guilty of a fraud far more profound than the swindler who is seeking money. . . ."

The more I probe the "antipseudoscientific militarism," as Rensberger calls it, the more forcibly I am driven to conclude that it is a paper tiger, reminiscent of the era of the Wright brothers when scientists "proved" with unassailable logic that man could not fly. — *Anthony H. Klotz, Babylon, N. Y.*

* * *

The activities of the Committee for the Scientific Investigation of Claims of the Paranormal would be amusing were it not for the gravity of the matter. While reading your editorial I thought of Dr. Shapley who rigorously castigated Velikovsky. When Shapley was asked if he had read Velikovsky's book he said no, he hadn't read it but Velikovsky was wrong. Shapley succeeded in having Macmillan's senior editor, an employee of 25 years, fired. Then he had the director of the Hayden Planetarium in New York fired for supporting Velikovsky's theory. Science professors were urged to (and did) withhold book manuscripts from Macmillan, an acknowledged reputable textbook publisher of many years. Through the scathing denun-

ciation of his work, Velikovsky was denied the opportunity to reply. The principle behind this is: if you have no argument, don't let the other guy talk.

Then there was Louis Pasteur. When he said he could show that microscopic organisms could cause disease, the scientific Establishment rose in high dudgeon. Their "scientific" response to his "nonsense" was, "And where is your medical diploma?" Since Pasteur's father was a peasant, their next question was, "And who, Mr. Pasteur, was your father?" Second principle: if you have no argument, hit the guy in a vulnerable spot below the belt.

Of course there are scientists who will lend an ear to the avant-garde. We cannot condemn them in toto, particularly considering that mankind has rarely produced a man of objectivity.

As for the "authorities and experts" I approach their premises like the man from Missouri, to see whether they have any basis for what they say. On the other hand, although God never said anything to me, I can't prove He hasn't spoken to somebody else.

As for the Committee, its members are wasting their time. The paranormal is elusive. It does not lend itself to test tube procedures. — *Mary Jane Knisely, Orlando, Fla.*

TODAY'S VELIKOVSKY

One of Curtis Fuller's statements in the February 1978 issue of *FATE* requires correction. The "Research Communications Network" to which he refers is not an organization "devoted to researching the works of Immanuel Velikovsky and the catastrophist model in general." RCN is primarily a publisher's clearinghouse or mail-order bookstore.

The organization devoted to Velikovsky's work, with contributions from Velikovsky himself, is *Kronos*. RCN is about as significant to Velikovsky's work as an old Vanguard rocket is to present deep-space exploration. — *Lewis M. Greenberg, Editor-in-Chief, Kronos, Glassboro, N. J.*

PEALS OF LAUGHTER

After reading the interview with Dr. Roy Mackal ("Tracking the Loch Ness Monsters," July-August 1977 *FATE*) I

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hardly knew whether to laugh or to cry. I decided instead to try to set the record straight.

Among the many "experts" whose opinions flood the media, the first to emerge was the Loch Ness Investigation Bureau, a group which in the last years of its existence didn't even bother to watch the loch or to reply to queries from members of the public. Even today, many persons do not know that the Bureau is defunct, possibly because every new book that comes out contains pictures of the Bureau's camera vans scanning the loch. The public is led to believe that the watch goes on — but it doesn't and hasn't for years.

Many of the books written today are penned by people connected in the past to this Bureau; your photograph of Mackal was credited to it. However, this Bureau probably did more to promote misconceptions about Loch Ness than any other agency. For example, it led people to believe that the best place to spot Nessie was in the area around Urquhart Bay, a statement that is easily disproved by anyone who cares to study the sightings over the years.

However, the Bureau is all in the past. The fact that many of its members wrote and are still writing books on the subject explains why common misconceptions and irresponsible statements are believed by the public. Most of these people do not qualify as "experts" — they should be classed as tourists.

Robert Rines was more determined than many. He suspended cameras under a small raft, naturally in Urquhart Bay, and lo and behold, he produced two pictures of Nessie. Amidst a blaze of advance publicity the two "computer-enhanced" pictures were revealed to the breathless public — and the peals of laughter are still ringing the length and breadth of Scotland.

After from getting pictures under water where none other than Jacques Cousteau said it was impossible, Rines also managed to photograph the only reddish-brown creature ever spotted in the loch. All other sightings through the centuries speak of a creature varying in color from grey to black.

I believe Rines has been in Scotland for only about a month this year and during this time he conducted a lecture on Loch

Ness in Inverness. On the same occasion, another "expert" — Tim Dinsdale — told of a land sighting where Nessie slithered through the bracken and into the loch after being spotted. Although a child will leave a distinct trail in bracken, apparently this 40-foot-long creature didn't. None was ever reported, although the gamekeepers in the area are experts at their jobs.

Other "experts" would have us believe that the lay-bys around the loch are packed with scanning equipment. The most sophisticated equipment in the lay-bys are litter bins.

This brings me to what is real about Loch Ness. One person who knows what he is talking about is Frank Searle. He has been a thorn in the side of the "experts" for many years and he has fought a one-man battle against the garbage they feed the public. For seven years he has lived at the side of the loch, first in a tent and lately in a caravan, summer and winter, and has spent all his time watching the loch. He knows the freak weather conditions which can whip up nine-foot-high waves and produce false sightings. He knows where the salmon run as he has fished for them and has befriended the local fishermen. He knows the banks of the loch as well as you and I know our own gardens. What do the "experts" know of these things — living hundreds, even thousands of miles away? They are aware of their inability to compete with Frank Searle's experience so they dismiss him as if he didn't exist. When his existence is acknowledged, it is usually to say that his photographs do not constitute scientific proof. Frank was the first to say that his pictures were of little scientific value.

As the Loch Ness monster must rank as the outstanding enigma of our age, it's about time the public is made aware of the facts.—*Murray Carr, Airdrie, Lanarkshire, Scotland.*

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SUPERNATURAL DÉJÀ VU?

I am a 35-year-old convict in a California state prison. I am concerned about an experience I have been having for the past two years. It started gradually until now it lasts all day everyday.

I went to a psychiatrist about it and he told me it was called *déjà vu* and that most people experience it during their lifetime. It's a quite normal experience for most people but to the degree I have it, it is rare. I asked him what caused it and what it means and he replied that it is considered a mental illusion. I don't agree; I believe there is a supernatural aspect to it.

I am hoping that a FATE reader can give me some information regarding this phenomenon, for at times it is terrible. I get quite apprehensive and I feel I'm locked into a certain course and that my life is preordained. I sense tragedy is coming. — Earl J. Tracy, San Luis Obispo, Calif.

BIG BIRD IDENTIFIED?

In your February 1978 issue Curtis Fuller mentions Illinois' "own black and white 'big bird' which reportedly tried to carry off a 70-pound boy and which has been described as having a 10-foot wingspan. . . ." As a semiauthority on wildlife I have no doubt that it was one of our vanishing species of whooping cranes. They stand about five feet high, have a wingspread of seven and a half feet or more, and are white with a covering of black on the ends of the wings.

The whooping crane migrates to the Gulf of Mexico and possibly stopped off in the Illinois town. It is not unreasonable to assume that anyone observing one would estimate its wingspan at 10 to 12 feet. The report that one attempted to pick up a lad of 70 pounds probably came from an excited youngster who might have had the large bird fly closely over him. A bird of that size can produce a lot of fear and imagination in anyone.

But whooping cranes are a vanishing species. Only about 40 or 50 could be counted in the late 1960's. Since then everything possible has been done to con-

(Continued on page 129)

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(Continued from page 120)

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The thousands who have seen what they believe is a holy face on the altar cloth (February 1978 FATE) should take a closer



look. That's no human face — that's a dog.
— Sheiler Nicole, West Ossipee, N. H.

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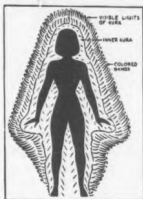


Diagram of normal aura based on
W. J. Kilner, M.D.

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