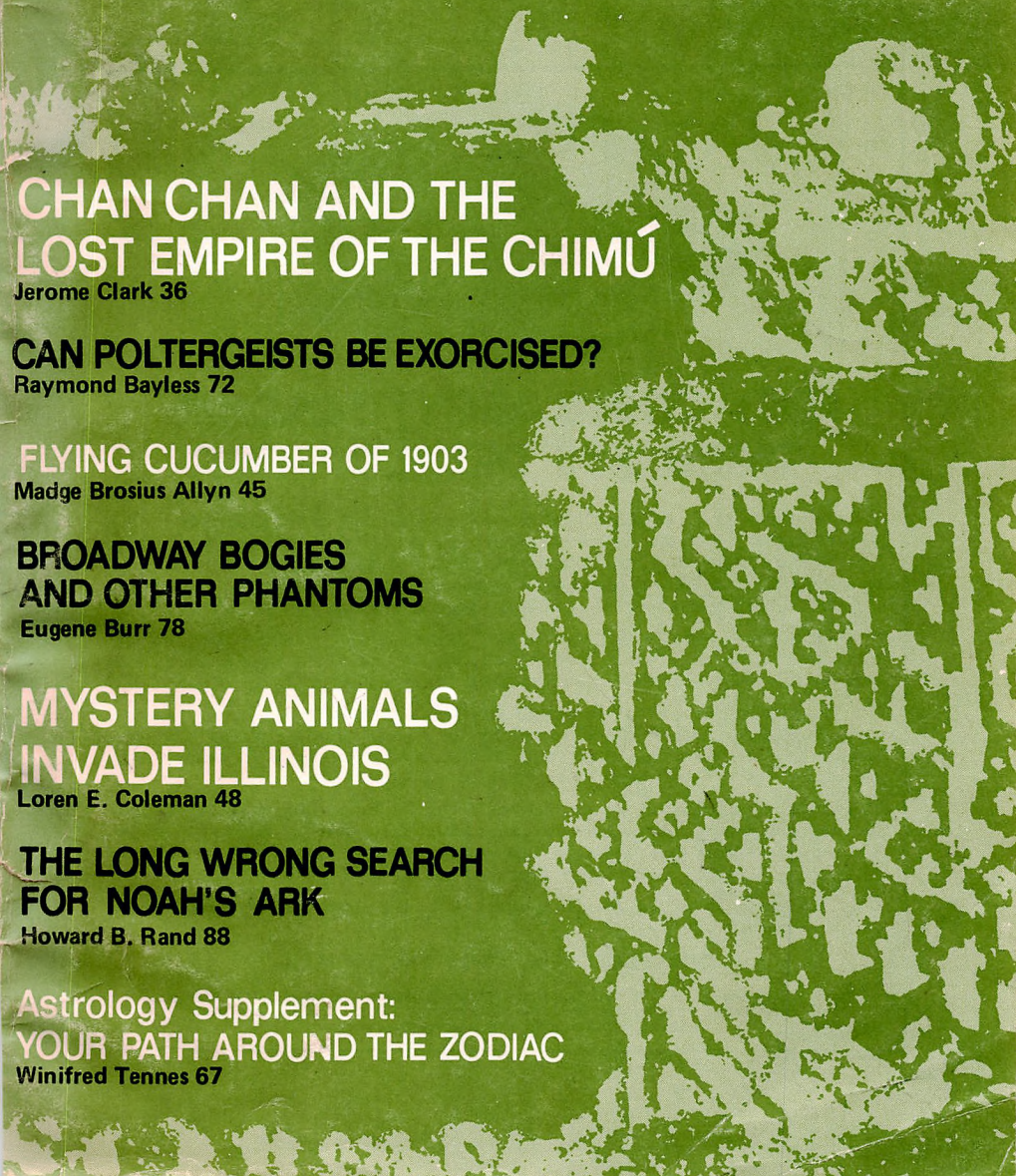
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MARCH 1971 50¢



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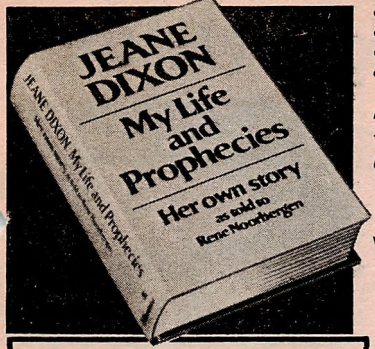
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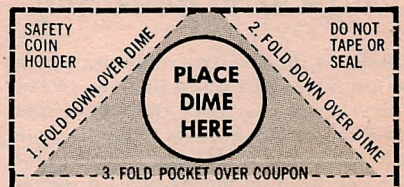
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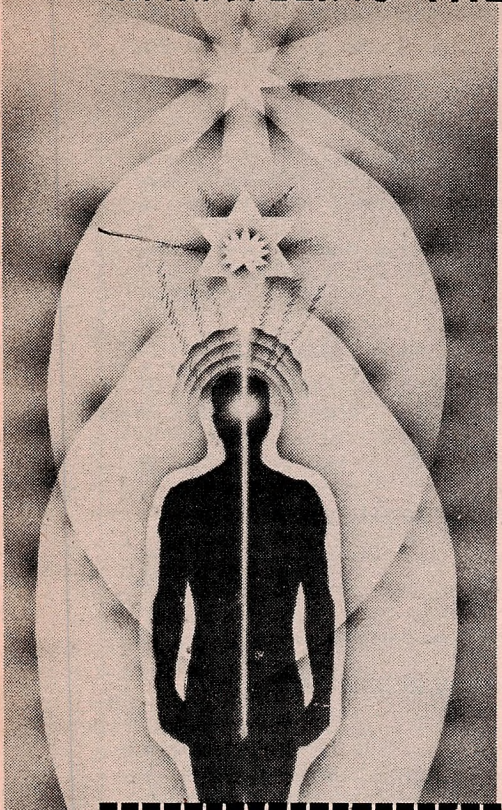
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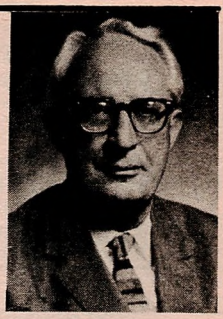
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I See by the Papers

QUOTE OF THE MONTH

Ghost hunting is too frustrating to be fun. When you set up your equipment nothing happens. When you take your equipment away, all hell breaks loose.

—Dr. Thelma Moss, UCLA
Quoted by UPI



Curtis Fuller

A COLLEGE SPOOK

RESIDENTS OF Van Campen Hall at Kent State University believe their dormitory is haunted, according to Lou Capecci writing in the college newspaper.

It all began last summer when an unnamed woman student and a friend were sitting at an Ouija board and asked if there were any spirits about. "Yes," said the board, "there is a spirit named Nathan Richards who was born in the 1830's and hanged for murder at Dayton, Ohio."

The pair checked the records at the Dayton Historical Society and found that a Nathan Richards indeed was hanged for murder in the 1850's.

Later, according to Capecci, the pair asked the Ouija board "Could you get Nathan so we can talk with him?"

The board spelled out the words "Nathan is here."

Since then, says Reporter Capecci, things haven't been the same with the girls or with Van Campen Hall. The original seance had taken place at Korb Hall but the purported spook followed the two when they moved back to Van Campen in the fall. And now, so it is claimed, pictures fall mysteriously off walls, lights flicker off and on without known reason, beds move, ashtrays split apart and fly around the room, the elevator runs up and down and its doors open without anyone visible getting off.

∞

THE COLLEGE SCENE

WHETHER ALL this is a genuine spook, whatever that is, or a poltergeist, whatever that is, or just plain imagination there is no doubt that interest in psychic events is widespread on campus and still growing.

Student revolt against the Establishment takes many forms of which psychic interests are only one. The pity is, according

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to a faculty member we know, that these interests tend to be shallow and to take sensational forms — like seeking transcendental experiences through psychedelics instead of through study or ascetic preparation, like seeking thrills through witchcraft and magical rites.

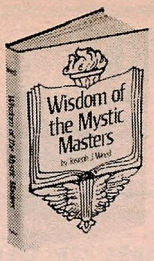
Students ought to consider the interesting paradox here. While they speak glibly about the surface aspects of the psychic and its related fields it is the faculty members — who belong to the Establishment against which the kids supposedly are revolting — who are interested enough to undertake the sound laborious research work being done in these areas.

Recently the UPI published a partial list of the research which is going on despite conventional opposition. Certainly things have changed since the days when Dr. J. B. Rhine was accused of cheating and the rest of us were considered guilty of wishful thinking.

Research is being done by faculty members at Duke University, University of Virginia, St. Joseph's College, City College of New York, UCLA, University of California at Davis, Stanford University, University of Chicago . . . etc.

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A LOOK AT REALITY

SOMETIMES, though, it looks as if all these researchers have joined a new Establishment. A good many of them readily forget the problems they have had in earning partial acceptance by the scientific community, including the American Association for the Advancement of Science, and become as hidebound about their own new dogmas as are the members of the Old Establishment they deplore. Sometimes they seem more jealous, skeptical and prone to backbiting than the latter.

Let them get down to cases. Surely a prime purpose of science is to define reality. And at present there seems no place in conventional scientific descriptions of reality for the claims of parapsychology.

We discussed this some years ago and we repeat: the implications of parapsychology and psychical research are not being faced and there appears to be no place for them in conventional physical science. Until there is, dear parapsychologists, you really never can be part of any Establishment except your own.

Consider the four simplest claims inherent in Dr. Rhine's research:

(1) That telepathy — mind to mind communication with *no*

known mechanism and no apparent diminution caused by distance—exists. This obviously is impossible from the viewpoint of conventional science.

(2) That clairvoyance — the apprehension by the mind of events at a distance, often in picture form or sometimes associated with objects, and sometimes without reference to time — exists. Plain nuts!

(3) That time can move forward and backward from our fixed point in the present. !?#?

(4) And the last claim, that the mind can influence objects, is perhaps the farthest out of all.

I wish to make it clear that I am not skeptical of these claims. I favor all of them. But I'm not under the illusion that either parapsychologists or scientists have explained them, or even come up with satisfactory theories that might support them.

So we remain incredibly "far out" until science is able to put together a definition of reality that includes them.

At the same time, we believe conventional physical scientists must be considered just as "far out." They haven't been able to fit the claims of parapsychology into their definition of the nature of things!

Unfortunately the mystery seems no closer to being solved



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than when we first began to take an interest in these matters.

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THE GOVERNOR'S GHOST

GOV. ROBERT W. Scott of North Carolina insists he doesn't believe in ghosts, but then why does he take the trouble to write an account of the strange occurrences in the executive mansion for North Carolina *Folklore Magazine*?

According to the governor's account, he and Mrs. Scott moved into the Executive Mansion in January 1969 and chose as their own the bed and bedroom in which a previous governor, Daniel Gould Fowle, died back in 1891.

After a brief use Governor Scott found the bed's legs uneven and banished it to the attic. He ordered a new and longer bed and had it installed in the same room.

Shortly thereafter a strange knocking was heard, coming from the wall against which the old bed's headboard had stood. The knocking sounded a little like a tennis ball bouncing at shorter and shorter intervals. It has continued all these months, occurring at nearly the same time each night — 10:00 to 10:30 P.M.

The governor and his lady had the wall investigated and found

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there are no water pipes just there. No one has been able to explain the phenomenon. And the governor can only comment:

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∞

OMNIPRESENCE OF LIFE

IT HAS BEEN our personal thesis that life exists everywhere . . . well, almost everywhere . . . or let's say life exists anywhere that it is possible for life to exist. Obviously we must employ the usual qualifying phrase "life as we know it," but in general we will stick by our statement.

Some recently published articles support us in this idea.

In the July issue of *Analog* the editor points out that the thermal range of life "as we know it" is much wider than the usual textbook discussion indicates. A reader in New Zealand, says John Campbell, has made a hobby of studying life forms in the large pools flowing from a hot spring.

Now the hot spring, heated by volcanic activity, has been hot for a long time and life has had a long time in which to adapt to the heat. Campbell writes:

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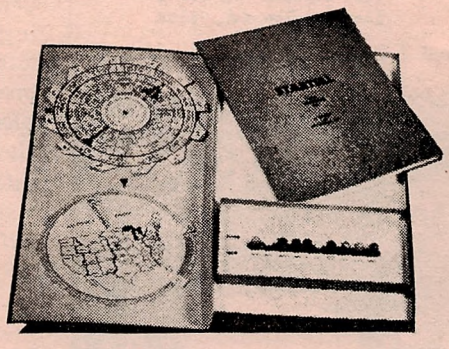
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"In the upper pool, at a temperature of about 180° F. he reports three species of algae. The middle pool, at about 155° F. has more variety — more algae and three or four varieties of insects. The lower pool, at about 140° F. teems with algae, insects and two varieties of small fish. Since 130° F. is a standard temperature for pasteurizing milk, fresh living fish might be sold as pasteurized fish?"

At the other end of the scale, continues Campbell, an Alaskan beetle "manages to operate happily, if somewhat slowly, at 40° below zero." It does so by building up antifreeze (glycerol) in its tissues and so can continue to operate even though it is cold blooded. Yet in summer the beetle will die at 5° below zero if put into a freeze chamber because it hasn't had time to build up its antifreeze.

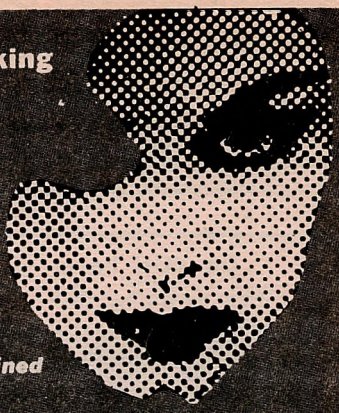
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AND ON MARS?

THE POINT IS, says Campbell, such adaptability suggests suitable life forms might also adapt to the rigorous temperatures of Mars.

His viewpoint is heartily seconded by two space agency biologists in a recent issue of the *Quarterly Review of Biology*. Dr. Cyril Ponnamperuma and Dr. Harold P. Klein of NASA's Ames

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Research Laboratory say that since earthly organisms can survive under conditions almost as severe as those on Mars, life especially adapted to that planet ought to be able to survive there.

At present 20 percent of the surface of Mars has been photographed and its temperature, radiation level, atmospheric pressure and water content have been measured. As a result the two scientists agree:

- Mars' atmosphere is extremely thin and the pressure is low. But since earth organisms can tolerate low temperatures and pressures why can't Martian organisms?
- Similarly, Martian organisms may have evolved a means of protecting themselves against ultraviolet rays which are very strong on the Martian surface. They may be protected also by a mysterious "blue haze" which might absorb ultraviolet for varying periods of time.
- Mars' atmosphere lacks oxygen and nitrogen. Many earth organisms can live without nitrogen and some can live without oxygen.
- Temperatures on Mars range from 85° above zero to 112° below. The latter might be a difficult problem, implying solid carbon dioxide temperatures, but Martian organisms might grow in the warmth and merely sur-

vive in the cold temperature.

• The surface of Mars appears to be lacking or nearly lacking in liquid water. Still, water may exist beneath the surface as permafrost or ice. A small amount of water vapor is found in the Martian atmosphere.

To all of which we wish to add our own proposal: It may be the depths of Mars are still hot and the heat penetrates upward so that life might exist close to the surface — warmed on the surface during daylight and summers — and then quickly withdraw underground during the cold nights and winters.

∞

ON CLOUD 9?

I SUPPOSE we could have wordplay about getting high in space and work some pun or other out of the fact that radio astronomers claim to have detected a cloud of alcohol toward the center of the Milky Way. Three Harvard University astronomers and one from the Smithsonian Astrophysical Observatory also have detected formic acid out there.

It doesn't matter that it is methyl alcohol and therefore too poisonous for humans to imbibe. The important thing is that chemical evolution appears to take place in space and this may prelude organic evolution.

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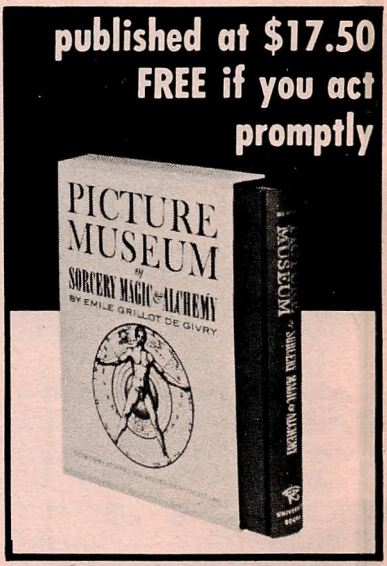
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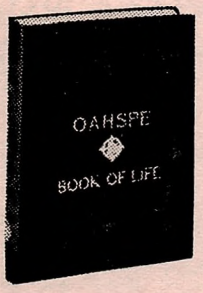
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The significance of all these findings still is unknown. They probably are not indicative of life itself but of conditions that could make life possible.

∞

LIFE IN A METEORITE?

AMINO ACIDS generally are considered to be the building blocks of life. Dr. Cyril Ponnamperuma, chief of chemical evolution research at NASA, recently reported that 16 amino acids have been found in a meteorite that fell near the town of Murchison, Australia, September 28, 1969. The meteorite also contained a large percentage of carbon . . .

Six amino acids normally are found in living cells. All this gives support to the theory that life on earth, according to Richard D. Lyons of the *New York Times*, "grew from a primordial ooze of chemicals present after the crust solidified . . . if it happened here it could have occurred elsewhere in the universe."

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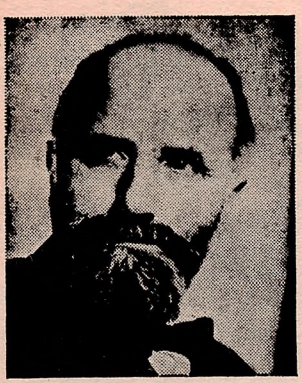
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from a doctor of science who is a regular FATE reader advises caution about drawing premature conclusions from the NASA discovery. "One would expect to find some chemical degradation products of carbohydrates, fats, enzymes along with the amino acid components . . . The discovery is important but there are many missing links. It is a very big jump from amino acids to living structures . . .

"The important postulation here is whether these amino acids are significant of a new civilization expected to develop in the future or one that existed and underwent destruction. . . . It is also possible that the meteorite passed through some microscopic or other life forms out in space and picked up some amino acid components."

Dr. Ponnamperuma points out that, based on radioactivity decay rates, the Murchison meteorite is 4.5 billion years old. To him this means the classes of chemicals necessary for life came into existence when the solar system was created. And according to classical theories the amino acids somehow drifted together to become proteins.

"The picture seems to be emerging of a chemical evolutionary process that at some point under the right conditions leads to biological evolution," Dr. Pon-



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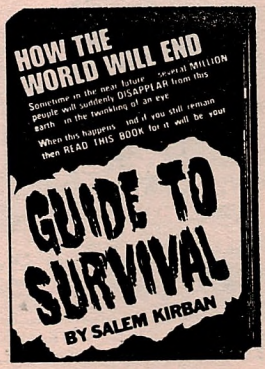
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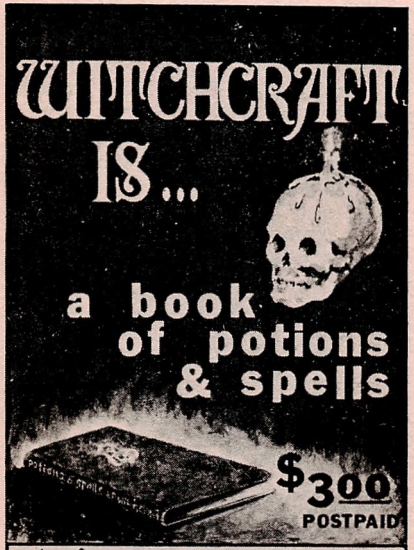
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SMARTER THAN MAN?

WHILE CHEMICAL evolution scientists poke about in records 4.5 billion years old searching for the beginnings of life, cyberneticists are trying to create a machine that will be smarter and faster than man.

In November Marvin Minsky of the Massachusetts Institute of Technology's Project Mac declared:

"In from three to eight years we will have a machine with the general intelligence of an average human being. I mean a machine that will be able to read Shakespeare, grease a car, play office politics, tell a joke, have a fight.

"At that point the machine will begin to educate itself with fantastic speed. In a few months it will be at genius level and a few months after that its powers will be incalculable."

Life Magazine, in which Minsky made his prediction, reported that other scientists feel that it might take as long as 15 years but that such a machine could precipitate the third industrial revolution, wipe out war and poverty and roll up centuries of growth in science, education and the arts."

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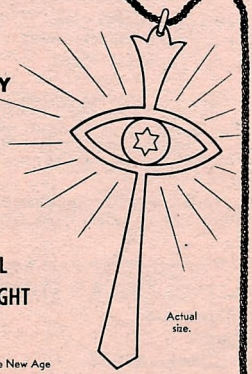
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to hell which — if it happens — will be what we amply deserve.

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INCA WRITING

HAS THE INCA system of writing at long last been deciphered? According to Prof. Thomas Barthel, a German ethnologist, he and a colleague have deciphered 50 of about 400 Inca word signs, thus at least making a start.

Archaeologists have believed there really wasn't any Inca form of writing in the sense that we mean "writing." The Incas had a form of record keeping called a *quipu*, a device made of a main cord with several different-colored smaller cords attached to it and knotted in specific ways. But Professor Barthel's claims go beyond the *quipu*.

For Professor Barthel now concludes that what had been regarded as mere ornamentations of various vessels and woven clothes are really words. And with the aid of Victoria de la Jara of Peru, who sent Professor Barthel photographs of key texts, he has been able to build a small dictionary by comparing signs and their accompanying drawings.

The original idea that the signs were related to the drawings was Miss de la Jara's. She recognized them as a word system and be-

gan to collect them. Professor Barthel, a decoding specialist in the German Army during World War II, did the deciphering. He previously worked on the Easter Island and Mayan scripts.

So far about 400 Inca word signs are known, he says, although he has deciphered only 50. The key texts in the work were photographs of a wooden drinking vessel used by Inca priests and a garment which is in the Bliss Collection in Washington, D.C.

∞

"THE GOD OF THUNDER"

THE INCA SYSTEM is not a complete grammatical construction as we understand it, according to David Binder in the *New York Times*. For instance, three word signs (which in Quechua could be pronounced *"uillca rimacpampa illapa"*) mean "interrogation of an idol at an oracle's field in Cuzco to hear the weather prediction of the god of thunder."

If this is true, and we have no reason to doubt that Professor Barthel is on the right track, we should reflect on how illiterate we ourselves have all been through the centuries since Pizarro brutally murdered Atahualpa for his gold.

As we continue to learn we must conclude the Incas were far

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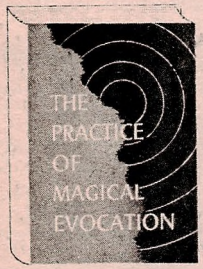
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less primitive than their Spanish conquerors who were so ignorant that they not only destroyed the written language of the defeated Indians but did not even know they had a written language! The historical accidents that gave horses and gunpowder to European savages allowed them to conquer two continents inhabited by people having cultures in many respects superior to their own.

∞

COGWHEEL MYSTERY

AN INTRIGUING archaeological mystery has been puzzling students of Indian artifacts in southern California. Large quantities of peculiar circular toothed stones (like cogwheels) have been found in a rather limited area there, mostly in Orange County. They vary from two and a half to more than six inches in diameter.

The little cogwheels obviously were man-made with great care— some with "machinelike precision" — according to Robert M. Gettemy, staff writer of the *Los Angeles Times*, and yet their purpose remains unknown.

Hal Eberhart, writing in *American Antiquity*, suggests they must have played some part in rituals and ceremonies, since they show no signs of the kind of wear they would get if



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they actually had been used for grinding or crushing. About one in six has a hole drilled through the center.

The Bowers Memorial Museum in Santa Ana has the largest collection of cogged stones available for public viewing while Herrold Plante, a private collector of Midway City, Calif., has about 60. It is theorized they are about 8,000 years old.

∞

THE INDIAN FARMERS

THOUSANDS OF square miles of South America, it now appears, once were farmed intensively on man-ridged fields and platforms. Aerial photographs taken over Ecuador, Colombia, Venezuela, Surinam, Brazil, Bolivia, Paraguay, Argentina and Peru — and surprisingly, in North America, over Mexico, Wisconsin and Michigan — show these ancient earthworks which are not mentioned in the early Spanish chronicles.

These photographs prove South America must have had an intensive agricultural system to support a heavy population — not only in the highlands where sophisticated civilizations are known to have existed but in the savannas and lowlands as well.

William M. Denevan, associate professor of geography at the

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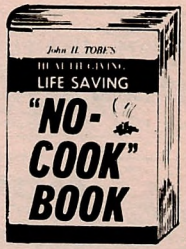
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University of Wisconsin, suggests the population in some of the savanna areas could have been as dense as 300 persons a square mile He does not believe this necessarily implies a highly developed culture and regrets that not much is known about either their methods of agriculture or their social organization.

∞

8,400 YEARS

ANOTHER CULTURE of the Americas was to be the subject of an American Association for the Advancement of Science symposium between Christmas and New Year's in Chicago.

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Chan Chan and the Lost Empire of the Chimu

By Jerome Clark
Photos courtesy Field Museum of Natural History (Chicago)

A long-forgotten South American civilization built this splendid city whose like the world had never seen before.

FOR ABOUT TWO centuries before the Inca empire swept over all of Peru creating a legacy and a legend that not even the subsequent savagery of the Spanish *conquistadores* could entirely destroy, a mighty city of nearly a quarter-million inhabitants — some call it the first modern city of the Americas — existed on the north coast of Peru.

Chan Chan, seat of the Grand Chimú, King of the Chimú Empire, in many respects rivaled anything the world had seen before, including the European urban centers with which it was contemporary. In beauty, in its almost other-worldly splendor and in wealth, it might have provided the setting for a South American *Arabian Nights,* with natural and man-made wonders competing to dazzle the contemporary observer and to amaze archaeologists who studied its ruins centuries later.

Today only the bare skeleton of the city remains, victim of both the elements and treasure-seeking looters. The only real history of the people who built it, the Chimú, must be inferred from their artwork, especially their pottery. Having no written language they nonetheless recorded every detail of their lives — their religious beliefs, their social and legal codes, their



The skeletal remains of Chan Chan offer only a hint of what the city once was. The photograph shows some of the intricate designs on the walls surrounding the city.

daily activities, games and entertainments and their sexual practices — on their ceramics. Also depicted prominently are images of animals, birds, and beast- and plant-deities, symbolic of their dependence on and involvement with the natural order of life.

Chan Chan itself probably was built sometime in the 14th Century at the site of an earlier, pre-Chimú village. Situated between the Pacific Ocean and present-day Trujillo, it covered eight square miles along the sterile edge of the Moche River valley. The Moche by means of a sophisticated irrigation system provided water for the city's inhabitants. This same irrigation system, ironically, one day would seal Chan Chan's doom.

The Chimú were descendants of an early Peruvian culture called the Mochica for the valley in which it developed. The Mochicas had risen to power centuries before, moved across and conquered much of the region around them, only to be subdued by the aggressive Tiahuanacos about 1000 A.D. But the Tiahuanacoid occupation proved short-lived. After two or three hundred years of stagnation which archaeologists call the "middle period" the people of the Moche Valley managed to regain the coastal lands under



ABOUT THE AUTHOR

JEROME CLARK, a new addition to the FATE editorial staff, was born in Canby, Minn., on November 27, 1946, and attended Moorhead State College in Moorhead, Minn., where he majored in English and served as editor of the independent campus newspaper. He previously has reviewed books for FATE and his articles on unexplained phenomena have appeared in a number of publications.

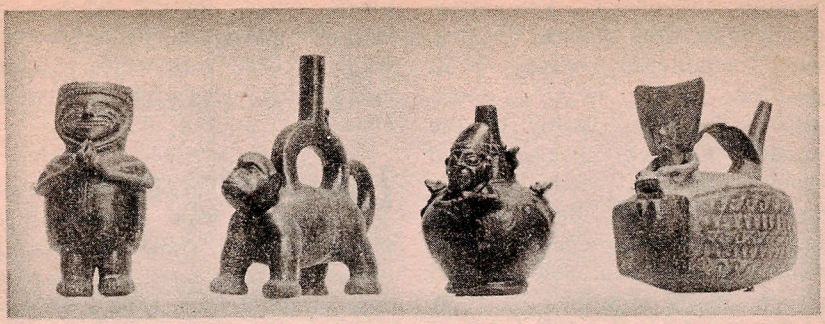
Notoriously shiftless and irresponsible (the general reaction of amazed and appalled friends on hearing he had secured employment was "Clark? A job?") he will bear careful watching. We hope his presence here will not prove unduly offensive to readers or advertisers.

the leadership of the Chimú dynasty. The civilization they built, centered at Chan Chan, lasted until the Incas overthrew it about 1475.

NO ONE WHO lived in Chan Chan's heyday ever described in words how the city looked or what it was like to walk its streets but we can re-

Chimu pottery — the clearest record available of the beliefs and customs of the people — often depicts animals whose abilities the Chimu held in deep reverence.





These effigy vessels are typical of those the Chimu and related tribes developed in the course of their centuries-long occupation of the north coast of Peru.

construct from the evidence passed down to us what we might have seen.

First we must be struck by the proportions of the city's architecture. Everything is huge. Walls 40 feet high divide the 10 tribal or clan units which comprise most of the city's population. Jutting high above even these walls are pyramidal *huacas,* holy places in which chieftains and other important citizens are buried. Water, brought in by aqueduct from the Moche River, is collected in stone-lined reservoirs (*pozos*) which hold up to two million gallons.

Public buildings, palaces and temples built upon mounds of rubble loom above the ordinary residences. Some of them, like the palace of the Grand Chimú, cover hundreds of thousands of square feet. All display the incredible wealth and splendor of the Chimú Empire. In the Grand Chimú's throne room beaten gold plates completely overlay the walls. Elsewhere in the palace the ceilings are elaborately decorated with frescoes and bas-reliefs. In one vast gallery the bodies of richly-dressed, gold-laden mummies of nobles and priests rest in a series of niches. (It was from this staggering collection of Chimú gold and silver that the Incas later acquired much of the treasure that attracted the Spaniards to their shores.)

Everywhere brilliant colors leap out to greet us. The walls are covered with designs that relate the history of the Chimú. On the wide paved streets, shaded by palm trees and flanked by irrigation ditches, we meet all manner of people, from simply-clad rural folk and maimed war veterans to high

officials and priests. The latter, clothed in fine woven textiles, wear ornaments befitting their position: jewelry of gold, emeralds and pearls. Many of the women, dressed in skirts and blouses of contrasting colors, wear their black hair bobbed and paint their faces with lipstick and mascara. Soldiers and police, easily identified by their bronze helmets, shields and spears, keep order.

The many dwellings of Chan Chan, aligned in neat rows, are of adobe brick, have steeply-pitched roofs of timbers covered with reed thatch and capped with baked clay tiles. To support the weight of these roofs the walls are thicker at the base and the doors and windows are wider at the top than at the bottom.

When we enter a house we find many rooms furnished with wooden stools and benches; there even may be running water and an indoor toilet. In the kitchen one woman may be preparing food, baking in a clay oven, while elsewhere in the house other women are spinning, weaving and making pottery. We find blankets and robes of vicuña hides covering the beds in the bedrooms.

Chan Chan, despite its location on arid land, is richly verdant. In the center of town are great public gardens and palace courtyards where flowers, trees and bushes grow, surrounded by walls covered with white plaster and painted with vivid scenes of city life.

* * *

CHIMÚ CIVILIZATION, of course, was considerably more complex than the casual inspection of a passing observer ever could detect. Under its exterior of material splendor, for example, lay a complex social order composed equally of the sophistication of civilization and the brutality of barbarism. (In this respect it was not unlike the European cultures of the 14th and 15th Centuries.) Its medical and legal practices offer some of the most graphic illustrations of this strange dichotomy:

In Chan Chan, as in the rest of the Chimú Empire, physicians *(Oquetlupuc)* were highly respected, wealthy and privileged. Their services were in great demand because the Chimú often warred with their neighbors. The doctors amputated arms and legs, performed other surgery, filled teeth and trepanned skulls. In times of peace they treated arthritis, rheumatism, asthma and the common cold, all ailments stemming from the nature of the environment (desert heat in the daytime and numbing cold at night), as well as tumors, yellow fever, malaria and tubercu-

losis. Their medicines were herbs, powders and waters but these they used with such skill that they usually were successful.

What happened when they were not successful, however, is described by Padre Calancha, an early Spanish observer: "If they show ignorance of the cure and the patient dies when he need not have died, the curer would be judged as having actually murdered the patient. The 'murderer' was killed by beating or stoning, or when the dead one was buried, the doctor was connected by a rope which passed through the grave to the other and his body left to be consumed by carrion-eating birds." Given the hazards of the profession, one cannot help being astonished that anyone chose to become a physician.

The Chimú legal system was just as harsh. There were no prisons, for punishment was meted out on the spot and appeals were unknown. Convicted thieves either were hanged or had their hands and feet cut off. (The Chimú considered theft a particularly heinous offense, for as a clan member a man presumably had no need to steal.) The same penalty befell those who harbored escaping criminals. Traitors were decapitated and blasphemers were buried alive with dead animals and thieves. Even though theirs was a sexually permissive society in which intercourse between unmarried couples was common, individual Chimú accused of adultery, abortion or homosexuality were thrown off cliffs. Less serious crimes were punished by public humiliation and whipping.

The Chimú eventually suffered dearly at the hands of the Incas for practicing what the latter regarded as shameful sexual aberrations, fellatio and sodomy, for example. The Incas slaughtered whole families and tribes in a not very successful endeavor to change the erotic habits of the race. Years later Spanish chroniclers expressed outrage at how widespread these "abominable sins" continued to be.

The typical Chimú had only one wife but this was because one was all he could afford. Men of the ruling class, however, accumulated harems, taking for themselves the most beautiful women — a mixed blessing for the wives because when a ruler died his favorites were buried with him. Divorce was easy; all a couple had to do was repudiate the marriage. A widow, on the other hand, customarily waited a long while before remarrying or she entered into a leviratic marriage with her husband's brother.

The Chimú religion held the moon sacred and dismissed the sun (which the Incas worshiped) as a minor not altogether pleasant deity who did little more than bake the soil and make life more difficult for man. Chimú scholars long had observed that the moon eclipsed the sun but never the reverse and they interpreted this to mean that the moon was the mightier. At Pacatnamu, at a shrine called "The House of the Moon" *(Si-An)*, priests sometimes sacrificed five-year-old children to the lunar god but this practice was not common.

Stars were gods, too. According to tradition a certain four stars marked the birthplace of mankind. Two of them were the parents of kings and nobles and the other two of poor people and common laborers. The Chimú also used the stars as the basis of their calendar. "They do not count the lunar months nor the sun's course," wrote Padre Calancha, "yet (measure) only by the march of stars . . . by those they call *fur* and we Cabrillas," a constellation in the southern skies.

To the Chimú the whole world pulsated with life and every bit of matter possessed a soul and claimed its own god. Writing in 1603 Calancha remarked that they "even adore certain rocks which even today are called *alecpong*, which means 'Gods of the Rocks.' " Animals, whose talents and strengths men envied, took on supernatural powers and the Chimú looked on them as equals. A guardian angel *(Hauqui)* watched over every Chimú as friend and counselor protecting him from the vengeance of spirits of those he might have wronged in life. As additional protection he wore an amulet of shaped stone or animal teeth.

Chimú pottery often depicted a grotesque dance of death, expressing a tribal obsession with the mortality of the human body. Archaeologist Victor W. von Hagen wrote after examining some of this artwork: "Cadavers dance hand in hand . . . Skeletons playing panpipes scurry about with all the merrymaking of a devil on two sticks and with a breezy robustness of humanity; they dance with the living, dance by themselves, and drink — showing boundless joy in their state."

At funerals the Chimú conducted elaborate and dramatic ceremonies. A Spanish writer, his description colored by strong Christian bias, witnessed a number of these and recorded his views:

"When the chieftains died, the headmen of the valley assem-

bled and carried on great mourning, and many of the women cut their hair completely off, not leaving one. To the accompaniment of drums and flutes they marched around those places where the lord most frequently took his pleasure, singing sad songs to move the listeners to tears. After they had mourned, they performed other sacrifices and ceremonies, carrying on their conversations with the devil (sic). And when all this had been done, and some of the wives killed, they laid them in the grave with their treasures and abundant food, firmly believing that they were going where the devil (sic) had said. And they waited, and even now they generally do so, some four or five days or 10 before putting them in the grave, depending on the rank of the dead man, because the more important the lord, the more honor they do him and the greater sorrow they profess, mourning him with loud groans and bewailing him with sorrowful music, relating in their songs all the things that had happened to the deceased while he was alive. If he was brave, they recount his feats in their dirges as they bear him along; and as they lay his body away, they burn certain of his jewels and garments beside him, and put others in with him. . . ."

The dead then were believed to pass to another realm, although in spirit they might stay around for a time to watch over family, friends and enemies. Once on the other side, however, they would be immortal like the gods though still retaining many human qualities. Presumably they would find use for the wives and worldly possessions buried with them.

In the meanwhile the living venerated their memory. Everything they had left behind or come in contact with took on supernatural powers. Periodically great feasts, celebrated gaily with musicians and dancers, with food and drink, were held to honor the dead. Sometimes mummified bodies *(munaos)* were placed in rows along the walls in the same rooms where living Chimú ate and slept and often some of the dead persons became tribal heroes to be called on in time of trouble.

* * *

ALTHOUGH THEY didn't know it the days of the Chimú were numbered. With their kingdom stretching all the way from Tumbes in the north to Carabayllo (modern-day Lima) in the south, with their population nearing half a million, with formal alliances with their neighbors in the Andes Mountains, there seemed little reason to fear the Incas — who ominous-

ly had begun to expand their empire to the south, to the north and on the coast.

When Yupanqui ascended the throne at the Inca capital of Cuzco, he was eager to add the rich Chimú empire to his holdings and soon a vast army set out to attack in force. Their goal was Chan Chan. And the key to Chan Chan was the fortress at Paramonga.

Aided by the Chuqimancu and Cuismancu tribes the Incas expected an easy victory but they had not counted on either the resolve of the Chimú or the impregnable nature of the fortress. Located on the level summit of a steep mountain at the end of a narrow winding road it was bordered by three parallel walls of thick adobe more than 700 feet long.

The battle that ensued was long and savage. With suicidal ferocity the Incas hurled themselves against the walls again and again, only to be decimated, their losses many times those of the Chimú. One account relates that "the dead were so numerous that they were a hindrance to the living." Dragging themselves back from the bloodied slopes the Incas retreated into the foothills to plan new strategy.

The fortress had one weakness. Like Chan Chan it depended on irrigation from the Moche River to sustain its water supply. When the Inca generals realized this they ordered engineers to construct a dam across the river. Then they sat and awaited the inevitable.

But the Chimú held out. Their crops withered and died, their reservoirs emptied and the hot desert sun burned down mercilessly. Still they spurned the Incas' invitations to surrender.

Finally, growing increasingly impatient, the Incas dispatched a messenger to announce that if the Chimú did not lay down their arms immediately, the Incas as "sons of the sun" would shut off not only the water but the sunlight as well. Thoroughly demoralized the superstitious soldiers gave up. In so doing they opened the way to Chan Chan and the dissolution of the great empire of the Chimú, for there was nowhere to retreat. All of Peru now belonged to the Inca.

Today the empire survives only in the haunted remains of cities like Chan Chan, in the silent testimony of mummies, *huacas* and ceramics. And even these are disappearing. In 1925 torrential rains on the north coast of Peru wiped away much of what had been Chan Chan and the forgotten splendor of the first American metropolis returned to the mud and clay from which its founders had built it.



THE FLYING CUCUMBER of 1903

"All these years I've said nothing, for my father warned I'd be called 'crazy' but today I'll admit I saw it — an early UFO."

By Madge Brosius Allyn

SIXTY-SEVEN YEARS is a long time to remember everything about an event but the thing we saw that night in 1903 stays with me as a vivid memory of a never-to-be-repeated experience.

I can recall the exact date — March 17, 1903 — because my sister Grayce was born early that morning. Grayce was the seventh of us Brosius children and I was the oldest — nearly 13. While Mother rested I took care of the family — cooking, cleaning and keeping things in order.

March that year had been good to us and the farmers in the Helmer, Ind., community where we lived got their plowing done early. The day was lovely and warm and Papa had been out in the field sowing oats since sunrise.

After school and chores I gave my brothers and sister their supper and saw them off to bed. Around eight as I finished preparing Papa's supper the kitchen door suddenly burst open and Papa leaned in to yell, "Come see this!" Dropping everything I ran out after him.

The first thing I saw was a

strange gray glow above the eastern horizon in the direction of Toledo. I thought that was what Papa wanted me to see but from where he was standing he called, "Look here, Madge!" and pointed to the sky southwest of our house.

There above Lloyd Hunt's pasture was the strangest sight I have ever seen. A huge object like a gigantic ripe cucumber with slightly tapered ends hung in the air, brilliantly aglow despite the fact that the sun had set more than an hour before.

Standing beside Papa I never thought to be afraid or at all critical of what I saw. I didn't question that there were eight windows in the side of the big object — four above and four below a median line — because they were *there*. Each window was composed of an upper and lower six-paned sash like double-hung windows I had seen. They were perfectly clear and reflected nothing.

"See those maple trees?" Papa said. The upper branches of three maple trees were silhouetted against the object. "That thing is hanging over the down end of Lloyd's pasture. It's twice as high in the air as a maple tree. It must be 30 feet deep and over 100 long."

I drew in my breath. Thirty feet was as wide as our house. A hundred was longer than two schoolhouses.

Light was clearly visible through the windows of the strange machine. It seemed to emanate from some source inside and to the left because the light was fainter on the right-hand side. It wasn't yellow like our oil lamps or white like a gasoline lantern. All I could think of was sunshine.

Through the upper right window I could see the framework on the opposite side of the object — great curved struts which also were apparent under the outside covering. I thought of heavy tan cambric stretched and shrunk over a frame.

As my eyes adjusted to the dark and to the strange sight in the sky I looked around and noticed a faint gray light over all the countryside. It reflected on Papa's face and my own pinafore appeared to glow with an odd colorless light.

After we had been standing there for about five minutes I began to shiver a little. "You go into the house, Madge," Papa said. "I'm going down for a closer look."

At that moment the big thing started to move. As Papa rushed toward it it took off, zigzagging across the sky like a child's balloon when you let go of the air tube. Without Papa I was scared.

I threw my arms over my head and ran into the kitchen.

I was still shaking when Papa came in. He was all excited. "I never knew anything could move so fast," he said. "When it finished its crazy jerking it headed straight west almost faster than I could count. That thing is not of this world, Madge."

Papa went in and described it all to Mama and then to the boys who had heard a good excuse to get out of bed. Too distracted to eat his supper he said, "I'm going in to see if anyone else saw it."

With a big wooden pail of eggs in each hand Papa walked the mile to Hovarter's store in Helmer where he knew his cronies would be sitting around the old potbellied stove until late.

I didn't see Papa until morning. When we all sat down to breakfast he said, "Don't any of you ever tell anyone about what we saw last night. They're calling me 'Crazy Brosius.'" And half in fun, half seriously that's what some of the men called him for the five more years we lived in Helmer.

For years I heeded Papa's advice but in recent times — with all the thousands of UFO sightings — it has seemed safe enough to tell about it. But I've never been able to make sense of what we saw.

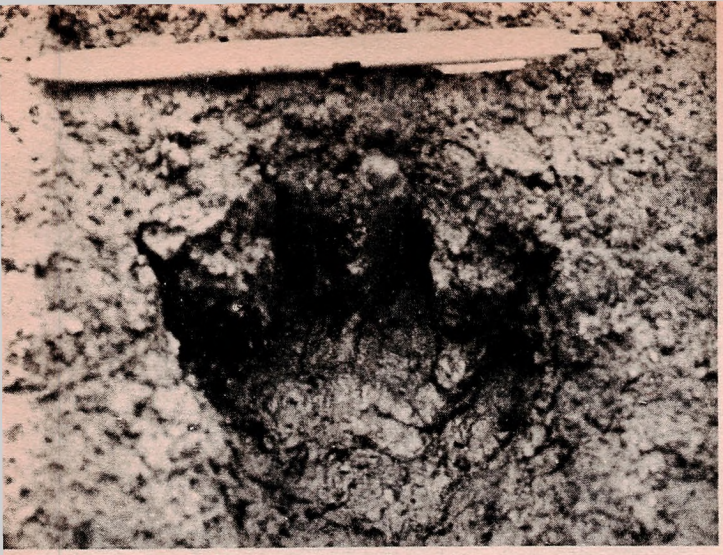
From trips to the Kendallville Fair I was familiar with balloon ascensions. It wasn't a balloon. Later I read about and witnessed dirigibles. Powered dirigibles had been tested since 1852. The first cross-country powered dirigible flight *was* in 1903 — but it was in France, in November, and it flew only 39 miles. The first American dirigible, Thomas Scott Baldwin's *California Arrow,* was tested successfully in August 1904. But a dirigible, unlike our aerial object, would not have had windows in the gas bag — and the object we saw had no basket or carriage.

Moreover, to achieve the speed we observed, a motor-driven low-flying dirigible would have made some sound we could have heard. But there was no sound at any time — not even when the object streaked off to disappear over the horizon.

I've been looking for nearly 70 years but since then I've never seen anything as strange as our flying cucumber. I wouldn't trade the memory for anything.

INCREDIBLE ESCAPES: No. 3

HOW DID Tom Markie, aged 43, survive a 13-story fall at a building site in Dundee, Scotland? Workmen found him walking around and said he was "a bit dazed" but he had fallen in soft earth.



MYSTERY ANIMALS in Illinois

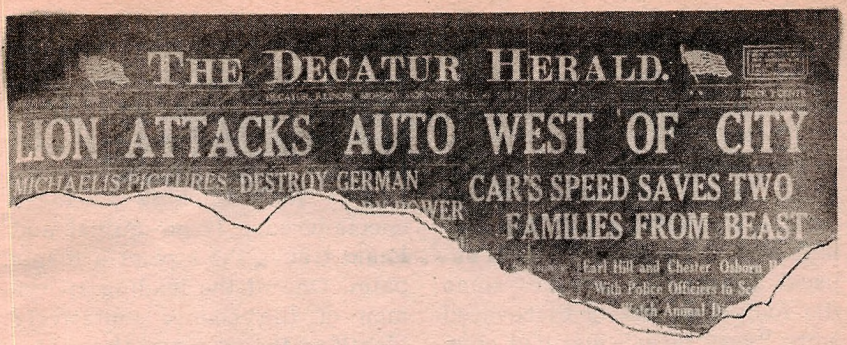
Reports from all over the state tell the story of an "invasion" by weird creatures whose activities defy explanation.

By Loren E. Coleman

SINCE EARLY in this century large "animals," usually resembling mountain lions and frequently described as black, have been reported throughout the state of Illinois.

In 1917 a "puma" jumped and scratched a Monticello butler. Near Decatur a similar creature attacked an automobile on the night of July 29 that same year.

Other incidents have occurred more recently. A "black panther" was seen near Coulter's Mill in northern Macon County. Game Warden Paul G. Myers shot it in the flank but its body was never found. A state trooper fired at a similar beast during the summer of 1963 in Saline County. An "elusive mountain lion" spooked cattle and killed a calf in southeastern Lawrence County in May 1963 and in late


THE DECATUR HERALD.

LION ATTACKS AUTO WEST OF CITY

MICHAELIS PICTURES DESTROY GERMAN

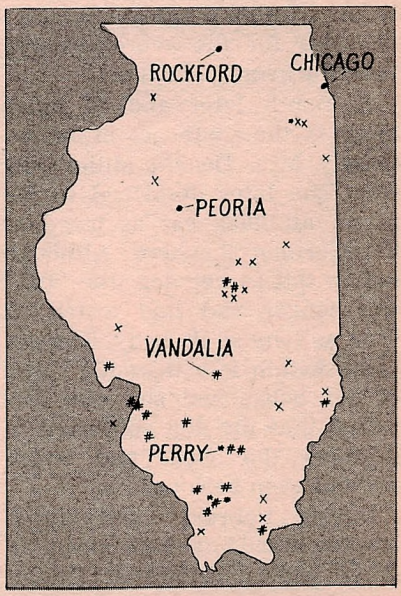
CAR'S SPEED SAVES TWO FAMILIES FROM BEAST

June 1965 a "large black cat-like animal" came out of the woods near Decatur to gobble up the sack lunch dropped by one of a group of fleeing children.

Accounts like these create a problem for the State of Illinois Department of Conservation. After all, the mountain lion/puma/panther *(Felis concolor)* has been officially extinct in Illinois since 1850. The Department's reaction is typical and classic: "The 'black panther' of Illinois is a black Persian cat, a Labrador retriever or a black Angus calf that some person's over-imaginative brain has conjured into a black panther."

Unfortunately this tidy irrelevancy hardly explains the rash of reports of large mystery cats that filled the Illinois press early in 1970.

The "invasion" began in January 1970 in Macon County. West of Decatur an employee of the Macon Seed Company, Inc., saw a large black animal he described as a "cougar." William F. Beatty, president of the firm, told me he himself had found



The map pinpoints spots where "monsters" have been seen. The size of a track left by one such creature is shown on the opposite page.

tracks left by the animal. He also claimed the thing twice tore down his electric fence. But not until two days after Beatty made his report did Game Warden James Atkins bother to investigate. Atkins concluded somewhat imaginatively that the animal was a beaver. A most unusual beaver to be sure, since the footprints Beatty discovered were "very large" and had claw marks.

Cougars, which possess retractable claws, generally do not leave claw marks and the ripping down of electric fences seems rather out-of-character behavior for the average puma (and the average beaver).

A month later and 75 miles away to the southeast in Jasper County Mrs. Donald Miller saw what she later described to me as an all-black cat as large as her German shepherd. Although not as tall as her dog, the "cat" was longer and had a tail at least as long as its body. The cat came within less than 150 yards of her house and she was surprised that the dog continued to lie near the house and watch without even barking!

During February and March similar incidents took place in other widely separated Illinois counties.

In Jersey County State Trooper James Warford watched a large cat-like animal cross the River Road in front of his car. Farmers around the county's Pere Marquette Park (location of a former Nike missile site and presently housing radar equipment allegedly for "tracking storms") encountered a large animal and found tracks the size of a man's palm. One of the leading sportsmen of the county tentatively identified the tracks as those of a puma. Other identifying details included heavy tail marks which suggest the animal had a long tail.

Farther south near the Jackson-Union County line at least two unknown animals left thousands of footprints as large as cow tracks. The families of Holly Craig, Lowell Newbold and Don Shadowens — each on different occasions— sighted a large black animal at least five feet in length with a long tail. One hunter came upon a large animal eating a deer and on three occasions raccoon hunters in those southern Illinois counties saw their dogs chased out of the woods by a screaming animal.

Perhaps one of the weirdest incidents occurred at the extreme southern tip of the state in Alexander County. On Friday, April 10, 1970, Mike Busby of Cairo was driving on Route 3 to Olive Branch, Ill., to pick up his wife. At about 8:30 P.M., a mile

south of Olive Branch, on this dark mostly deserted road that parallels the edge of the vast Shawnee National Forest, Busby's automobile quit running. He got out of his car and had begun to release the hood latch when he heard a noise on his left. He was startled to see two quarter-sized, almond-shaped, greenish glowing eyes staring at him.

Before he had a chance to move the strange form, six feet tall, black and upright, advanced on him. Without warning it hit him hard in the face with two large padded front feet and they rolled over together to the left side of the road. "It" remained on top of Busby as the two tumbled about. Shredding his shirt to pieces it inflicted wounds on his left arm, chest and abdomen with dull two-inch claws. Busby desperately held its mouth open at arm's length. Certain that it was trying for his throat he tried to keep clear of its long yellow canines.

While unable to see its features very well he did feel something "fuzzy" around the mouth which he took to be whiskers. Its general body hair or fur was short and wiry ("like steel wool," he told me) to the touch and although it was dry it smelled like wet hair. The creature emitted deep, soft growls unlike anything Busby ever had heard before.

Soon a diesel truck passed. Busby saw clearly now that the thing's color was a slick shiny black. He also could see the "shadow of its tail." The truck's headlights apparently scared the creature and with "heavy footfalls," Busby said, it loped off across the road.

Dizzy, his body aching, Busby crawled back to his car. It started without trouble.

The truck driver, John Hartsworth, was waiting for Busby in Olive Branch. Hartsworth explained that he had been unable to brake the truck and stop to help. From what he saw in his headlights, however, he said the thing looked like a *big* cat.

Mike Busby was treated in St. Mary's Hospital in Cairo by a Dr. Robinson who gave him two inoculations, one for tetanus, another for the relief of pain. Busby's brother Don told me that in the days following the encounter Mike required aid in walking, was often dizzy and fainted once.

Such details as the creature's unprovoked attack and the possible electro-magnetic effect on Busby's automobile — although the latter could be coincidence — seem to take this account outside the realm of the normal.

But many things have happened lately in Illinois. From eastern Winnebago County in the northern part of the state in late

May 1970 astounded residents reported what one state trooper described as "a male African lion about eight feet long with hair growth at the end of its tail and a mane." One group of young men said it ran alongside their Volkswagen. All this prompted a small "safari" of law enforcement officers, complete with a state police airplane, in the area of the sightings near Interstate 90. The usual teletype inquiries requesting information on escapees from circuses and animal shows elicited negative replies. But a week later something caused two ponies, a horse and four calves on the Lyle Imig farm near Rockford to bolt through a barbed wire fence. The prowling beast left enormous tracks like those of a "huge dog," Larry Black of the county's Animal Welfare League said. Black admitted, though, that he was baffled.

As reports continued they grew increasingly sinister. In Marion County during the last three weeks of May 1970 24 hogs disappeared. In the three preceding months "hognappings" had been numerous from Salem, Ill., area farms. In central Illinois near Farmer City three sheep turned up dead in the early spring. Officials assumed — until July 9 anyway — that it was the work of "wild dogs."

On that date Don Ennis, Beecher Lamb, Larry Faircloth and Bob Hardwick, all 18, decided to camp out on a wild 10-acre buffalo grass-covered piece of land a mile south of Farmer City near Salt Creek. Their campsite, often used as a lovers' lane, was very isolated. Before the night was over they would realize just *how* isolated.

About 10:30 P.M. as they sat around the campfire they heard something moving in the tall grass. When "it" moved between them and their tent Lamb decided to turn his car lights on. The thing, whose widely-separated eyes gleamed at them, was squatting by the tent. Then it ran off — on two legs. The young men left in a considerable hurry themselves — in such a hurry in fact that Ennis, who had one foot in a cast because of a broken ankle, left his crutches behind.

Soon word about the Farmer City "monster" spread. On Friday, July 10, more than 10 persons said they had seen a pair of glowing eyes near the site of the first sighting. And on the 12th and 14th at least 15 persons swore they had seen a furry creature in the same area. Witnesses told me how "it" seemed to be attracted by the sound of loud radio music and campfires.

Police Officer Robert Hayslip of Farmer City decided to check

the stories of the monster. He went out to the campsite/lovers' lane area early Wednesday morning, July 15, between two and three o'clock. Hayslip heard something running through the grass. Then, "out of the corner of my eye I could see these two extremely bright eyes," he told me soon after his sighting, "just like it was standing there watching me." As he turned toward it, he said, it disappeared.

About 6 A.M. Hayslip again visited the site. He found that the heavy steel grommets in a tent that had been intact at 3:00 A.M. now were ripped out. A quilt lying nearby was torn to shreds.

The police chief of Farmer City, who had expressed the personal opinion that the so-called monster was nothing more than a Shetland pony, now decided to lock the gate that led to the 10-acre area.

The monster apparently moved on.

A couple driving near the Weldon Springs State Park on the afternoon of July 24 spotted a "bear" near the Willis Bridge on Salt Creek. Stopping at a farmhouse they asked the residents to notify the Dewitt County Sheriff's office. The sheriff and State Conservation Officer Warren Wilson found several tracks with definite claw marks around the water's edge and on a sandbar in the middle of the creek. Wilson said the tracks were more like a large cat's but definitely not a bear's.

Soon after the Willis Bridge incident, during the first week in August, Vicki Otto of rural Bloomington saw something near the Ireland Grove Road three miles southeast of Bloomington. She saw a pair of eyes reflecting her automobile headlights as she approached what she at first thought was a dog. Then, she writes, "I saw this ape running in the ditch. The thing I saw was the size of a baboon."

About the same time three Rantoul youths on an early morning fishing trip to Kickapoo Creek picked up in their headlights an upright creature as big as a cow. It seemed unbothered by the lights and continued ambling along the edge of the creek.

That same week another person saw it near the Heyworth-Kickapoo Creek area, followed it and found a string of opened mussel shells and half-eaten minnows.

On Tuesday night, August 11, Steve Rich, 18, George Taylor, 17, and Monti Shafer, 20, were hiking on the land of Farrell Finger about two miles northeast of Waynesville half a mile from Kickapoo Creek. At 9:15 P.M. Steve called the others' attention to the "thing" standing atop a

cliff. They said it was between seven and eight feet tall, slightly hunched over, but not like an ape. Its arms were proportionately as long as a man's. One of the youths fired an arrow at it but when they returned to the cliff the next day, they found only the undamaged arrow — no footprints. However, they too discovered piles of broken shells.

The night of a lunar eclipse marks the most recent monster report that has come to me.

On Sunday, August 16, Dan Lindesy and Mike Anderson, construction workers with the Arcole Midwest Corp., were driving on Route 136 approaching the Kickapoo Creek bridge north of Waynesville. Around 9:30 P.M. they encountered it: "My first thought was a tall man or maybe a bear or a gorilla," said Anderson. The creature stood six feet five inches tall, was all brown and had stooped shoulders. Walking on two legs and illuminated by the car lights it more or less trotted across to the west side and along the creek's edge. Then it was gone.

THE ILLINOIS creatures (both puma and Sasquatch types) display the familiar "monster" preoccupation with automobiles, desolate lovers' lanes and backwoods creek bottomlands. Another common feature is the huge seemingly unidentifiable clawed tracks often found despite descriptions of apparently known animals. Have we here unknown but flesh and blood animals — or "monsters" of a paraphysical nature?

It should be noted, also, that they seem to act as a diversion. For while the Kickapoo Creek-Salt Creek monster was creating a furor over $2000 worth of cattle and swine were being easily "rustled" from Maroa and Argenta area farms just a few miles south of the area of the monster reports.

The Illinois incidents parallel the reports of Mothman in West Virginia as well as other monster flaps of recent years. But 1970 marked a sharp increase — almost to "invasion" proportions — in the activity of weird unexplained creatures in Illinois.



INCREDIBLE ESCAPES: No. 1

IN 1967, RONALD Johnston, a taxi driver of East Ord, Northumberland, England, was knocked down by a freight train which he didn't hear as he walked across the tracks. "It threw me off my feet and the entire length of the train clanked over me as I lay between the lines." Injuries: A chipped hip bone and a few bruises. Even his spectacles weren't broken.

True Mystic Experiences

FATE will pay $5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE WHISTLE PRAYER

By Oscar Villasis

DURING 1943 after the Japanese had successfully invaded and occupied my country, the Philippine Islands, I engaged in the dangerous business of buying and selling rice, dried fish and meat, traveling between the islands in a small chartered sailboat.

The boatman took great pains not to come within sight of any enemy sea craft, for we might be chased and taken prisoner or even killed on the mere suspicion that we were *guerilleros*, members of the underground forces waging guerilla warfare against the Japanese.

One windless afternoon we were becalmed in the middle of the wide sea in the central Philippines when a Japanese gunboat appeared on the horizon.

"Whistle! Whistle!" cried the boatman in panic.

We both whistled as hard as we could because, as every Philippine sailboat man believes, whistling will attract strong wind. But that time not even a weak wind came.

In those critical days one never could tell what the Japanese would do next. Through their binoculars they must have mistaken our cargo for arms for their ship gathered speed, heading toward us. Suddenly there was a flash and an explosion as they fired.

That explosion jolted me into letting out an extra loud whistle and this at last must have



Oscar Villasis

shaken the Wind God from slumber. Quicker than one could say "Amen" a gale blew so strong that it shot our sailboat out of reach of the pursuing Japanese gunboat! — *Iloilo City, P.I.*

"WHAT MADE YOU CALL?"

By Mimi Baer

MY MIND raced to come up with some kind of logical answer to the detective's patiently repeated question, "What made you call us, ma'am?" The most I could manage was a flustered, "We thought we heard strange noises in the hall."

When I had left home that evening I remarked to my husband that the lecture I was going to attend with Dr. Bob Rogers probably would be very dull and not worth the trip. The discussion on the different methods of administering psychological tests bore out my expectations but of the nightmare that followed that event I had no warning.

Bob and I arrived back at his Los Angeles office about 10:00 P.M. and as I was getting into my own car to go home I remembered some books I had wanted to borrow and asked if we could run up for them. We went to the front of the building and were surprised to find we were unable to open the door because someone had broken a key in the lock. Bob surmised one of the tenants must have jammed his key accidentally and said the back door might be open. I was ready to forget the books but as we passed the back door on the way to the parking lot Bob reached out to try the door anyway. Sure enough, it was open — although usually it was locked. Terror and fear crossed the threshold with us — as we were to discover in a few short minutes.

We entered the waiting room of Bob's second-floor office, leaving the outer door unlocked. The door to the inner office locked automatically after we passed through it and even now, 10 years later, I shudder to think what would have happened if it had not.

It took only a moment to spot the two books I wanted and as I picked them up and turned to leave I found myself feeling physically ill. My body went limp and I sank into a chair, aware that I was drenched with perspiration. I noted dimly that Bob, who was bending over me, looked terribly frightened. I opened my mouth to reassure him and found the words that came tumbling out were not what I had intended to say at all.

"Bob, there is a man out there with a knife and he wants to kill me," I mumbled.

"I know, I know," he stammered, "but I don't know how I know."

We sat dumbly staring at each other. The urge to run was overwhelming but as I started to rise Bob pushed me back.

"Wait, let me call Barbara. Just be quiet," he exhorted. He quickly dialed the number and all he said was, "Barbara, I'm at my office with Mimi. See if you feel anything and call me right back."

Had Bob gone completely crazy? I vaguely remembered meeting this Barbara once and that she was supposed to be psychic. At the time I had been neither impressed nor interested in psychic phenomena. In an instant the phone rang. Bob listened for a moment and put the phone down. His face was white.

"Barbara said to call the police immediately. There is a man out there with a knife in his hand and it is you he is after."

I felt ill again, shaking with fear. I had been sure she would say something like, "Be careful driving home. You may have an accident."

Bob called the police, explaining that they would not be able to enter the front door because of the jammed key. He said he would watch from the window, then unlock the back door for them. He had locked it from the inside when we came in.

All this time we had heard no sounds from within the building, only the muffled traffic sounds drifting up. Glancing at the clock I was startled to find only 10 minutes had passed.

In the few minutes it took for the Hollywood police to arrive I had calmed down. Just as I had known with absolute certainty that I was in danger, now I felt that it had passed.

It wasn't necessary for Bob to go down and unlock the door for the police. It was standing wide open when they arrived. — *Anaheim, Calif.*

THE UNSEEN VISITOR

By Marilyn E. Durgin

THE CLOUDY sky over Lynn, Mass., held a hint of tragedy the day my Aunt Judith returned from the hospital with her infant son. She had been seriously ill during her confinement and was warned to take good care of herself. Her baby fared better; he was a healthy squealing newborn.

The afternoon of that spring day in 1917 all the relatives including my family arrived at Aunt Judith's apartment with gifts for the new arrival. As the festivities went on Judith began to tire. Soon she seemed so ill that Uncle John summoned the doctor. While he was examining

Aunt Judith, my father and Uncle John talked in the living room. They were interrupted by a loud banging on the door.

"Answer the door, John, before they break it down!" my father exclaimed.

John, silent and ashen, stared at the door a moment, then bolted forward and thrust it wide open. No one was in sight.

"That's impossible!" Dad cried. "Someone nearly pounded it in!" Both men raced down the corridor of the apartment building — and found nothing.

"I've seen this happen before," John gasped. "Whenever there is a death in my family we have a warning. I'm going to lose Judith! I know it!"

"Don't talk foolishness!" my father said. "She'll come through with flying colors. Wait and see."

The doctor came out then and said, "Judith is seriously ill and I don't want to move her. Call me if there's any change."

All of the relatives had left, of course, and Dad followed after the doctor. The next morning early he telephoned John.

"You were right," the young husband said. "Judith is much better today. But I'm afraid I was right too — about the warning." His voice broke. "During the night the baby died," he stammered. "According to the doctor it was just one of those unexplained infant deaths." — *Framingham, Mass.*

"THE CONVENT'S ON FIRE!"

By Carrie B. Countryman

MY FIRST husband, Joseph E. Gauzens, was a farmer in the Hastings-Elkton (Fla.) potato belt. His parents had come from France and homesteaded a 40-acre plot which now was part of our holdings.

Many years before a French priest had bought four acres in one corner of the homestead from Joe's parents and eventually a church, convent, priest's home, a small school and a large shed for social activities were erected. These buildings were already old when Joe and I were married and moved into the cottage on the other side of our 40-acre tract.

In May 1918 when my oldest son Joseph, Jr. was nine months old I would lie down after lunch to nurse him while my husband rested on the day bed in the living room. One day in that state between wakefulness and sleep I heard a pony come racing down the road and halt abruptly before our gate. A boyish voice shouted. "Oh, Mr. Joe, the convent's on fire. Come quick!" I seemed then to get up and go to the back porch from which I could see flames shoot-

ing up around the convent's chimney flue.

When I awakened I couldn't believe that it had been a dream. The scene had been so realistic that I described it to my husband and the maid.

The next day I was nursing the baby again when I heard a pony race down the road and suddenly come to a stop at our gate. The same voice I had heard in my dream shouted, "Oh, Mr. Joe, the convent's on fire!" This time the voice added, "Bring a bucket."

Strange to have the same dream again today, I thought.

But this time it was not a dream. My husband's hurried movements and his excited announcement, "The convent's on fire," brought me to the back porch on the run. Flames were licking the convent roof around the chimney exactly as I had seen them in my dream the day before. — *St. Petersburg, Fla.*

WAS IT CHANCE?

By Pamela Kingston

AS A YOUNG housewife in Inglewood, Calif., I often went shopping with a dear friend, Marie Goode. We would board the bus, ride to the shopping center and visit the stores together.

One day in June 1943 Marie wanted to visit a store where Italian specialties were sold. The windows were filled with interesting forms of pasta and other imported foodstuffs. Not needing anything I said I would wait outside and look at the display. I was engrossed in studying the multitude of delectable goodies when some mysterious inner voice commanded, "Go into the store! Hurry! Go into the store!"

Frightened and puzzled I nevertheless responded instantly. I turned quickly and stepped into the store. Barely had I reached the counter when we all were startled by a resounding crash. The building trembled and shook while the ominous sound of shattering glass hung in the air.

A moment after I had stepped inside an automobile went out of control and smashed into the window where I had been standing! The huge plate glass window and much of the front of the building were demolished.

The storekeeper stared at me saying, "Young lady, you were standing in that spot only seconds ago. You surely would have been killed if you hadn't come in. What a lucky chance!"

But was it chance? — *Inglewood, Calif.*

DREAM DOG

Betty M. Romer

A NIGHTMARE featuring ghostly monsters may be terrifying but I couldn't under-

stand why a dream of a little dog should frighten me so. I had seemed to be walking my dog, Mr. Smith, as I always do in the morning, following the route we regularly take from my home on 100th Street in Miami. Not until we had crossed 103rd Street and he paused near a regular tree stop did any variation occur. Then a small brown impudent-looking dog emerged from a nearby alley and came trotting smartly toward us.

I awoke trembling. My heart pounded and I was overwhelmed by a strange terror which took a long time to change into bewilderment. It had been only a small brown dog. Why on earth was I so frightened?

When Mr. Smith and I stepped out that pleasant day in May 1965 I had forgotten the dream of the night before. But the memory came back with a rush when we were standing near the tree in 103rd Street. I looked up to see the little brown dog of my dream emerging from the alley and that strange terror swept me again.

However, there was no time to do anything about it. Although he was half Mr. Smith's size the little dog sprang to attack and the two tangled in one of those snarling snapping fights so unnerving to behold. It lasted less than a minute and then the little dog ran off, outclassed.

It was long enough, however, for Mr. Smith to have wrapped his leash around my ankles and sent me crashing to the sidewalk. Neither animal was hurt but I had the worst skinned knee of my life — not excepting those of roller-skating days. It took months to heal.

I was left with two concrete reminders of the experience: a scar that is visible six years later and a firm determination that should another such dream occur I'll take Mr. Smith along a different route. — *Miami, Fla.*

ONE WIFE POORER

IN HAMBURG, GERMANY, Verena Lange, 23, went to her husband's office to collect his weekly pay because he was ill and confined to bed. For the boss, it was love at first sight. He showered Verena with gifts, bought her a villa and offered her husband $36,000 if he would agree to a divorce. He refused the offer, resigned his job and is looking for a new job — $36,000 and one wife poorer. — *Irene Noble.*

YOUR PATH around the ZODIAC



By WINIFRED TENNES

A NATIVE of Illinois, Winifred Tennes studied astrology for some years with Katherine de Jersey, assisting her in preparing personalized horoscopes. In recent years Mrs. Tennes has been teaching, writing, lecturing and giving personal consultations. Since 1969, at the invitation of Maine Township High School which maintains an extensive adult education program, she has been teaching astrology in its East and South branches in Park Ridge, Ill.

Recognized as a foremost authority in the field today Mrs. Tennes is a member of Friends of Astrology in Chicago and the American Federation of Astrologers.

ARIES

Or Aries Ascendant | March 21-April 19 | Cardinal Fire Sign | Ruler: MARS

THE FIRST WEEK in March is an inspirational time for Ariens. The ensuing few days — to the 10th — may bring rich rewards for creative work in art, music, designing and literature. Seek the advice of an older person, a boss or one who has good sound judgment, for you may be in need of both moral and financial support.

1st week





The planet Neptune turns retrograde March 6 in the sector of your solar horoscope ruling higher education, religion, philosophy and travel. Jupiter, the good luck planet, conjoins Neptune in your ninth solar house and this planet turns retrograde March 24. This means that while you still may feel creative and inspired some of your plans may not get beyond the planning stage right now.

2nd week



Be careful on March 1 about decisions involving legal proceedings. You will cope more favorably with this type of problem March 16, 17 or 26.

3rd week



Mid-March brings a variety of experiences, some good, others disappointing. Impulsiveness while traveling could result in an accident so try to protect your head, legs and feet. A sharp tongue may start an argument which you later will regret. Think before you speak. On the positive side you may find a long journey pleasant and financially

4th week





rewarding. Some Ariens will find that religion in some form is becoming more important and influential in their lives.

The month ends on an explosive note so watch your temper. As a marriage or business partner is likely to be your target, avoid disruptions if you can.

TAURUS

Or Taurus Ascendant — April 20-May 20 — Fixed Earth Sign — Ruler: VENUS



1st week

FRIENDS CAN help some Taureans early this month offering either moral or financial support. The trick will be to see that you are not deceived by someone who holds out *both* the rainbow and its pot of gold. What seems an ideal situation well may be someone's foolish dream. Better not gamble at this time. March 6 to 10 is a favorable period for making decisions regarding your long-range plans, hopes and wishes. A loved one should help you a lot — even to increase your fortune.





2nd week





3rd week

You will have to devote some time to matters of insurance or inheritance or your mate's financial problems and some adjustments may have to be made. Avoid litigation if possible.



4th week

The middle of March may find you in a quarrelsome mood. Saying the wrong thing at the wrong time to a friend or a co-worker may end that relationship. A little luck may come from unknown sources about March 17 when communications will have improved.

In your professional life a frustrating situation may arise about March 19 or 20. A restraining influence is at work which will make it difficult to push ahead.

Watch your health at the end of this month and avoid stress and overwork.

GEMINI

Or Gemini Ascendant — May 21-June 21 — Mutable Air Sign — Ruler: MERCURY





1st week

GEMINIS — DUAL people — will experience both good and ill fortune in March. Opposition and concern originate primarily in partnerships, whether marriage, business or both. But enemies also could cause you difficulties.



2nd week

Two planets in your solar seventh house, Neptune and Jupiter, turn retrograde this month. The conjunction of these planets opposing your natal sun (this applies particularly to those born May 22 to 31) tends to make you dreamy and superstitious. If you become too idealistic you may find your judgment is unsound and you may be much too emotional over a partnership situation. If your professional reputation is at stake this is not the time to be involved in a lawsuit.





3rd week

Midmonth brings another "double" situation. Improper communication or misinformation may form the basis for

an argument or disagreement between partners over a business problem. On the other hand sudden unexpected good news or much-needed help may come through your children or a lucky investment. Some Geminis seeking romance may meet someone exciting while traveling or in school or church. On March 26 or 27 a friend may bring you good luck or a superior may grant you a favor.

As the month ends try to avoid arguments with loved ones.

4th week




CANCER

Or Cancer Ascendant June 22-July 22 Cardinal Water Sign Ruler: MOON

YOUR DOMESTIC affairs are undergoing changes; some of these have been planned but others are quite unexpected. While it is difficult for you to do so, you may have to pull up some well-established roots.

1st week



March 6 to 10 is a good time for you if you are going to college or planning to travel. Friends may be helpful and you can gain in many ways by listening to their advice. If you are in the position of managing other people's money you probably will make some gains.

2nd week




Whether you are employer or employee you can expect a sticky situation to arise around March 14. Differences of opinion concerning working conditions will have to be ironed out. Try to resolve these problems without argument. Some difficulties probably will be solved by March 15 but additional enlightenment may be needed to reach an ideal situation.

3rd week




March 20 could bring some disappointment. A romantic affair may be frustrating or you may be denied what you want because your partner is short of money.

This is a good time for a physical checkup, for your health could be impaired. If so, some difficulty in diagnosing the ailment may be encountered.

4th week



LEO

Or Leo Ascendant July 23-August 22 Fixed Fire Sign Ruler: SUN

MARCH IS APT to bring good luck and confusion in your affairs. Experiences will vary, of course, for individual

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KEY TO THE SYMBOLS:

SUN: personal affairs. DOLLAR SIGN: finances. LETTERS: communications of all kinds, documents. HOUSE: domestic affairs. HEARTS: love affairs. CHILDREN (self-explanatory). CADUCEUS (medical insignia): health. DOUBLE RINGS: marriage and business partnerships. SKULL AND CROSSBONES: death. SUITCASE: travel. SUNDIAL: age and responsibilities. HORSESHOE: general good luck. HANDCLASP: friends. DAGGER: arguments.



1st week



2nd week




3rd week




4th week

Leos. In any case hectic situations probably will slow down in the course of the month.

Two planets transiting your fifth solar house will turn retrograde, Neptune on March 6 and Jupiter on March 24. Thus, a love affair which has seemed ideal may disintegrate as you discover unsuspected faults in your romantic partner. Gradually you will begin to see the light in situations where your thinking previously has been foggy.

If you are dealing in investments or are involved in sports or acting you may find March 6 to 10 a good time for advancement. Some difficulty may arise March 1 concerning clients' or partners' money but you should attempt to solve such problems without litigation. An argument with children, a loved one, or someone who disagrees with your decision regarding partnership finances may occur March 13 or 14. But a third party — a relative or neighbor — could be the bearer of unexpected news which helps to settle a marriage or business partnership problem.

March 19 and 20 could be a frustrating two days. Your career demands your full attention and interferes with the desires and demands of a partner. Duty to your job necessitates giving up some pleasures.

VIRGO

Or Virgo Ascendant August 23-September 22 Mutable Earth Sign Ruler: MERCURY



1st week



2nd week



3rd week



4th week

EVENTS IN YOUR domestic life in March will result in mixed emotions. Persons born between August 24 and 31 will be particularly aware of subtle changes. You may tend toward self-indulgence, a kind of self-hypnosis that enables you to see your domestic situation through rose-colored glasses. Take a cool look at your utopia.

Your love of luxury will make you careless with your budget and you may overspend. March 13 and 14 are days when you will have to face facts, for a marriage and/or business partner may bring you a problem. You can prevent arguments by becoming more considerate and less sarcastic. An undermining influence may be at work to disrupt your personal plans March 18 and 19.

A favorable time for partnership, harmony and gain through co-workers or persons who serve you comes between March 6 and 10. A partner will give you sound advice to help in solving a problem.

Finances fluctuate this month. You can make some gains but be prepared for possible speculative losses as March ends.

LIBRA

Or Libra Ascendant September 23-October 23 Cardinal Air Sign Ruler: VENUS

FOR LIBRANS March should be a month of important



Persons born when the sun is in a favorable aspect to the planet Jupiter, the greater benefic, are likely to be benevolent, generous and optimistic. The influence of this aspect is predominantly intellectual, conferring extraordinary mental powers, wealth and success.

decisions involving short trips, the signing of documents or communicating with brothers or sisters.

On March 6 to 10 you can advantageously discuss your affairs with a parent, a boss or other VIP. An older person can be instrumental in helping you settle an estate, buy insurance or invest partnership funds. The decisions you make will be conservative and lasting.

Mixed aspects in mid-March indicate progress in your relationships with children where a change of attitude will make for greater harmony. At the same time an argument or disagreement with a co-worker may upset your peace of mind. Avoid bluntness and sarcasm; use your intuition and sense of balance to keep things on an even keel. Some good news concerning a mate, sweetheart or business partner may be expected March 16 or 17.

The 20th could be an adverse day for speculation — especially if you are handling other people's money. You may be frustrated by restricting circumstances. As March ends you can expect some changes on the domestic scene.

1st week 

2nd week 

3rd week 

4th week 

SCORPIO

Or Scorpio Ascendant October 24-November 22 Fixed Water Sign Ruler: PLUTO

FINANCIAL MATTERS call for particular attention in March. It would be well to examine your holdings to be sure you are earning all you can. Some Scorpios have dreams that do not fit their pocketbooks. Affluent ones are spending too fast, being overgenerous or extravagant. If you were born between October 24 and November 3 you probably feel a little freer and more optimistic now. On

1st week 



2nd week

March 3, 10, 18 and 24 be careful not to make mistakes in managing your financial matters.

Speculation, marriage and/or business partnerships, personal pleasures and dealings with children should go well March 6 to 10. Some decisions will have to be made concerning your children or a romance. Should your problem relate to a love affair it is a good time to say "yes." Stability and security are important to you and a decision reached now would make for permanence. If you are speculating take advantage of this good period because on March 24 when the planet Jupiter turns retrograde it may bring confusion in your financial affairs.


3rd week



4th week

About March 19 or 20 you may face a proposition presented by your partner, a child or a loved one with which you will disagree wholeheartedly.

SAGITTARIUS

Or Sagittarius Ascendant November 23-December 21 Mutable Fire Sign Ruler: JUPITER


1st week

BE GOOD TO yourself this month. Concentrate on personal plans and indulge yourself — but be careful not to put on weight and do watch your health. Some ego-satisfying opportunities should come your way and your greatest problem will be to pass through this period without deceiving yourself. Dreams can be pretty heady and you could be looking for a nonexistent "ideal" situation. You are apt to go overboard March 1 in a venture affecting your domestic life. Curtail expenditures for a little while.



2nd week



3rd week

The period between March 6 and 10 favors the home but an antagonistic situation could arise between you and someone in your home about mid-March. The wrong decision could lead to an argument and separation. At the same time you may be corresponding with a friend who is interesting and exciting and news received from a relative or neighbor will be personally satisfying. The middle of the month is a good time to travel with a friend or to visit a friend.



4th week

March 23 to 27 is a creative period, particularly favorable for musicians, educators and ministers.

CAPRICORN

Or Capricorn Ascendant December 22-January 19 Cardinal Earth Sign Ruler: SATURN



1st week

UNSEEN FORCES MAY bring Capricorns good luck in March but at the same time you may be the target of enemies working behind the scenes. Early in the month you may be involved with disturbing correspondence concerning money or litigation.

Between March 6 and 10 favorable decisions may be made about children. A love affair could become more serious and you may make a decision that results in a

permanent situation. Something you have been working on quietly and alone now may bring you financial gain.

An unexpected opportunity about mid-March may arise which would enhance your income and a domestic matter may require some travel or correspondence.

March 18 and 20 could be a frustrating time if you find yourself financially involved with a child or a loved one. Some Capricorns may not be able to carry through certain plans because of lack of money while others may find themselves involved in a disappointing romance.

You probably will be more sensitive and responsive in your domestic situation during the last week of March. It is a good time to follow your intuition.

Don't be afraid to seek favors from persons in authority. As March ends be ready for an unusual experience in your business.

2nd week





3rd week





4th week



AQUARIUS

On Aquarius Ascendant January 20-February 18 Fixed Air Sign Ruler: URANUS

YOUR HUMANITARIANISM makes you enjoy doing things for many different persons and you care about what they do. March should bring you varied experiences with your friends—inspiring, creative and spiritual. Advice from religious friends may give you a more optimistic outlook and possibly bring you good luck but you may have some disappointments arising from disillusion or deceit. The loss of a friend is not unlikely about March 10.

March 6 to 10 should satisfy your personal hopes and wishes and possibly bring some monetary gain resulting from creative or inventive efforts.

A sudden unexpected trip about mid-March would be both enlightening and pleasant. At this time your highly romantic mood may lead you to seek greater freedom and an unconventional way of doing things may appeal to you as offering excitement. To "do your own thing" probably is more important than the dictates of society.

As you are apt to be high-strung you should watch your nerves March 19 and 20 especially as your domestic life could be frustrating and somewhat disappointing.

1st week



2nd week





3rd week



4th week



PISCES

Or Pisces Ascendant February 19-March 20 Mutable Water Sign Ruler: NEPTUNE

YOUR PROFESSION, your reputation or both come under fire during March and these circumstances need careful consideration.

Early in March you may have to make a decision that will affect both your career and your personal life. Be on guard against a cunning individual who seeks to upset the applecart. You must see the other person's point of view

1st week







2nd week

and remain unprejudiced or you will have problems. If you feel quarrelsome, irritable and restless March 13 and 14 try not to argue with persons connected with your business. You would be hurting only yourself.



3rd week

March 6 to 10 marks a period favorable for communicating with older people, relatives or neighbors and making decisions of a permanent nature. Material gain may come from unexpected sources. A friend behind the scenes may be particularly helpful to you.



4th week

Partnership problems have to be reckoned with from March 18 to 20 and changes in financial dealings may be required. Try not to be headstrong or ruthless in these matters especially toward the end of the month.



★

MAN SHARES FATE OF EDSEL AND HUDSON

THE LABOR Department's manpower magazine reports the strange story of a man who sought help in the Biloxi, Miss., office of the Mississippi Employment Service in the fall of 1969.

He explained that his ill luck began in the early 1960's when hurricane Betsy wrecked his home. He moved to Minnesota and his home there was destroyed by a tornado. Back in the south once more in August, 1959, the disastrous hurricane Camille demolished his third home.

The man's name is Edsel Hudson.

★

INTERIM CHECKUP ON SEERS

AT LEAST TWO of the 1970 predictions made by prominent psychics came to early fruition. FATE readers with good memories will recall that in the May, 1970, issue Brad Steiger reported on the seers' "psych-in" which was broadcast January 10, 1970, on radio station WWCA, Gary, Ind.

Chicago psychic Joseph DeLouise included in his predictions: "A major Hollywood studio will suffer a fire." Headlined in the Los Angeles Herald-Examiner for April 28, 1970, was the $500,000 Columbia Studio fire which started early that morning and could be controlled only when firemen resorted to the use of explosives.

Ruth Zimmerman, Monee, Ill., medium, also hit a bull's-eye when she said, "There will be a call for help from outer space." Who can forget the near-catastrophe that occurred aboard Apollo 13?

A LONG-DISTANCE TELEPATHIC CALL

A midnight vision that spanned a continent filled me with dreadful fear . . . and certainty that my daughter faced unsuspected peril.

By Grace Donovan

I AWAKENED suddenly from deep slumber. It was near midnight December 14, 1960, on our homestead in Gulkana, a tiny hamlet located in an isolated area in the interior of Alaska.

Startled to find myself sitting bolt upright, I wondered what had roused me. The room was dark and silent except for the sound of my husband's gentle even breathing. I felt icy cold and strangely uneasy. A sense of foreboding, of impending tragedy, pervaded the room. I had no recollection of a dream — good or bad. Not yet afraid, I was disturbed and distressed and had no idea why.

Before long I realized that sleep was impossible, so I arose, slipped into robe and slippers. Trying not to bother my still sleeping husband I went to the kitchen to brew a cup of hot strong coffee.

But the coffee dispelled nothing of the oppressive aura of gloom. Now I was beginning to feel an urgency, a presentiment of harm — to someone I loved. Suddenly I was scared.

I had never experienced this sort of thing before. As time passed I became confused, worried and increasingly agitated. Pacing the floor in desperation, I decided to do something, anything, to narrow my fears to one person or to one locale. I would try to visualize the face of each family member one by one. Maybe this would dispel the atmosphere that seemed to surround me. Our family was scat-

tered from California to Florida — parents, brothers, sisters, and our three grown children.

Exhausted, I sat on the couch, leaned back against the cushion and closed my eyes. I concentrated on visualizing the face of each absent loved one. First, my mother's and father's, both peaceful and content. I felt no worry for them. Nor did I for the others as their faces appeared in my mind — until I came at last to our youngest daughter, Maureen, who lived with her husband Ron Allen, an Airman First Class, near Homestead Air Force Base in Florida. With her white, hollow-cheeked face turned slightly from me, dark circles under her eyes, she gazed off somewhere to my left.

Gripped by a nameless fear which made me tremble and with a deep sorrow welling up within me, I choked as tears formed in my eyes. My mind's eye traveled down her body and came to rest at her abdomen where she carried her yet unborn child. And I knew as surely as if I had been told that this child would not live.

I tried to calm myself, saying aloud, "This is ridiculous!" Only a few days before I had received a cheerful letter from her describing the imminent arrival of their second child and how much she looked forward to it. But there was no sleep for me this night. Nor did the light of day allay my growing apprehension.

The following night, again unable to sleep, I stalked the kitchen through the long hours, trying to dismiss this experience that my mind could not accept but which my heart and body would not let me forget. I had not told my husband of my "vision." He is a reasonable, logical sort of man and I hesitated to discuss the episode with him. But the next day I broke down and confided my fears. He said nothing at first and then he finally suggested I call Maureen. I was reluctant to do so, but after two more days and nights without sleep, I realized that I had no alternative.

As I crossed the room to place the call, the phone rang. It was my son-in-law Ron. He said he had just taken Maureen to the doctor's office for an X-ray, and afterwards — unknown to her — the doctor had called the young father aside. Although the birth of the child was very near, he explained, the X-rays revealed that the child was not likely to live. The doctor felt that Maureen's mother should be with her in the troubled days ahead. I quickly booked passage on a plane leaving Anchorage for Florida.

Subsequent events proved that

my apprehension was well-founded. The baby died within the first few minutes of birth. My daughter acknowledged the loss with a heartbreaking stoicism which was almost frightening to me. Her dark-rimmed, suffering eyes were dry and haunting. There was deep grief in them and — unaccountably — fear.

Before a year passed she had parted from Ron. Only then did she tell me of the terrible rages that her unstable husband would fly into. In one of them a few days before the child was born, he had struck her in the abdomen. Young, afraid and intimidated, she had told no one, not even her doctor. The child was born with a crushed skull.

When I checked my diary, I found that my "vision" had occurred the night of her beating!



HAS THE ALLIGATOR INVASION BEGUN?

By Lucius Farish

WHERE DO ALL the alligators come from? In recent months the rambling reptiles seem to be turning up all over the place.

On August 18, 1970, the *New York Times* reported that Mrs. Pete Becker of Newton, Kans., found a 10-inch alligator in her basement. It had "apparently crawled out of a drain." Mrs. Becker proceeded to flay the animal with a mop. Final disposition unknown.

Radio station CKLW in Windsor, Ontario, Canada, reported on September 20 that an alligator measuring three feet long and a foot wide had been seen waddling down the streets of Windsor that day. The critter was spitting and hissing and bit one less-than-cautious passerby.

At Brownsville, Tex., according to the *Arkansas Gazette* of September 22, Max Cody, a warehouse employee, found an 18-inch alligator in a cotton bin "but could offer no explanation as to how the reptile got there."

Sheriff's deputies in Jefferson Parish, La., thought themselves the victim of a joke when someone called in to report an alligator slithering across lawns in the Green Acres subdivision of Metairie, La. Responding to the call they discovered the ambling creature was all too real. According to a *New York Times* story of September 25 the deputies tried for an hour to subdue the beast before one deputy managed to clamp the gator's mouth shut with his hand. This one was the largest of the recent lot, measuring four feet in length.

The Fortean Society used to have a most appropriate special heading for reports like these: "displaced critters."

CAN *Poltergeists* BE EXORCISED?

Occasionally the answer is yes — but such rites may goad "noisy ghosts" to incredible pitch of fury.

By Raymond Bayless

BY ITS VERY nature the rite of exorcism implies the reality of possession. And believing in possession in turn often demands the acceptance of witchcraft. In fact, it can be said poltergeist phenomena, possession and witchcraft represent different facets of the same subject.

Monsignor Saudreau has written, "One of the most frequent causes of demonic persecution (possession) is a malefice." A malefice or sortilege is a spell cast by a witch or wizard. And possession is to be countered by the practice of exorcism.

Although it is popularly believed that the Roman Catholic Church includes in its arsenal of religious rites a type of exorcism specifically designed to deal with hauntings this actually is not the case. However, as Fr. Herbert Thurston has noted, a ritual bearing the title "The Exorcism of a house troubled with an evil spirit" was published in 1631 in Madrid. It exists today only as a religious and historical antiquity.

Traditionally the Roman Catholic Church uses a rite of exorcism — seldom thought of as such — as part of the ceremony of baptism: "I adjure you, unclean spirit, in the name of God the Father, omnipotent, and in the name of Jesus Christ, his Son, our Lord and Judge, and through the power of the Holy Spirit, that you relinquish this creature of God, which our Lord has deigned to choose as His holy temple, that it may become

the temple of the living God and that the Holy Spirit may dwell in it."

Prayers and rites to cleanse houses and other purportedly haunted structures are common to churches of all religions. Such practices, around the world, are as old as history.

But does exorcism actually work? Can it deal effectively with disturbances of poltergeist origin? The answer is yes, but only sometimes is it effective.

In contrast, popular spiritualism is replete with tales of hauntings, both "orthodox" and poltergeist, dispelled by mediums of awesome dignity, of lurid infestations rendered ineffectual or totally dissipated by mysterious occult masters such as Dion Fortune or Leadbeater.

But the psychical researcher's view — that the only valid approach is to compare various cases and see just what did happen when the rites were performed — tells a different story. Truth is that while religious rituals occasionally do end poltergeist hauntings, at other times they have quite the reverse effect; they goad the disturbances to greater fury. On the other hand, the majority of poltergeists are merely unaffected.

In one exception to this general rule a rock-throwing New Zealand poltergeist plaguing a guest home apparently was dispelled by a curious and exotic exorcism. At the height of the disturbance in March 1963 a Samoan told the owner of the beleaguered building that the trunks of a number of nearby recently-cut trees had been left too high and served as an aid to evil forces. Taking him at his word the owner arranged to have the trunks leveled.

Before this could be accomplished an elderly Maori woman

ABOUT THE AUTHOR

RAYMOND BAYLESS, who has been active in parapsychological research for more than 20 years, is the author of the recently-published "Animal Ghosts" (University Books, New Hyde Park, N.Y., 1970) and the classic "Enigma of the Poltergeist" (Parker Publishing Co., New York, N.Y., 1967) as well as numerous articles published in the Journals of the Society for Psychical Research, London, and the American Society for Psychical Research and in FATE.

He was sponsored for membership in the Society for Psychical Research by such notables as Dr. Robert Crookall and Dr. J. B. Rhine. A specialist in poltergeist cases, he is a member of the Research Committees of the California Parapsychological Foundation and the American Society for Psychical Research.

and a boy appeared and announced they had come to drive away the evil spirit responsible for the mysterious stoning. After the offending tree trunks had been cut to the ground the woman went through the afflicted guest house performing a ceremony of exorcism. After completing the ritual she predicted the stone bombardment would cease, that there would be no further difficulty from evil spirits. She was right.

Increase Mather, in his *Remarkable Providences,* describes an interesting parallel to this case which occurred in early New England. A home disturbed by poltergeist phenomena was "protected" by a ring of bay trees. When the bays began to wither and lose their green coloring the persecution resumed.

If I had not known of the New Zealand case I might have dismissed the connection between "tree lore" and poltergeists as a product of superstition. But these two cases together make it worthy of consideration.

One of the most violent poltergeist cases ever recorded was in a Calvados castle and is described in Prof. Camille Flammarion's *Haunted Houses.* As is so typical of some of these complex cases the eerie force displayed an obvious hatred for all religious matters. This characteristic antipathy suggests another link between possession and witchcraft. It suggests the possibility that poltergeist cases formed the basis for a large part of the belief in witchcraft and allied subjects.

In the course of this astonishing affair, both walking and running footsteps, blows and raps ranging from faint tapping to tremendous blows, mysterious displacements of objects, shrieks and other incredible sounds were chronicled. But no one saw any visible effects or apparitions.

Strangely enough this poltergeist occasionally displayed respect for religious articles and sentiments. Once in an abbé's room that was frequently a target for the poltergeist-force about 100 books were taken from their places and scattered over the floor but three books of the Holy Scriptures were left undisturbed.

By way of contradiction, quite a number of religious medals including a cross vanished completely.

In desperation a priest said a Novena of Masses, a form of exorcism, after which the phenomena ceased.

A few months later, however, to the dismay of the castle's owners the haunting began again. This resumption of ghostly activity illustrates the type of

fairly common poltergeist that is amenable to exorcism although the effect is not lasting.

The much publicized "House of Flying Objects" of James M. Hermann of Seaford, Long Island, involved phenomena of only moderate intensity. Objects were displaced and tossed about, bottles were opened and the contents spilled with no special consideration given to religious and holy water bottles.

On February 17, 1957, Father William McCloud blessed the house without result; the phenomena continued unabated. Eventually, as with all such hauntings, the manifestations ceased of their own accord.

The famous possession of Helene Poirier in some ways resembled a poltergeist haunting and there is a strong possibility that truly paranormal features were present. She underwent exorcism at least twice to definite effect in a period of six years.

The haunting of Eleonore Zugun included the usual poltergeist manifestations together with a quite rare phenomenon — scratches and bites. On one occasion a priest attempted an unsuccessful exorcism which ironically roused the fury of the poltergeist to new heights.

A 1926 biography of Bishop Weston of Zanzibar relates the story of a house bombarded by clods of mud. The clod-throwing was brought to an end by an exorcism the Bishop conducted.

In the Ringcroft haunting of 1965 the attempts of five ministers to purge the house met with failure.

Prayers also failed to dislodge a poltergeist active during the "Drummer of Tedworth" haunting. Although they temporarily diminished the intensity of the phenomena, the manifestations would resume immediately after the prayers were ended.

Ballechin House, which Sir Oliver Lodge, F. W. H. Meyers and others investigated, was exorcised twice without affecting the invading force either time.

Another well-known case, the Derrygonelly haunting studied by Sir William Barrett, featured poundings and rappings, some so violent they shook the house. The rappings, curiously enough, displayed a certain degree of intelligence. Attempts made by a Methodist minister to banish the phenomena were unsuccessful.

The famed mystic and exorcist St. John Baptist Vianney was persecuted by a poltergeist for many years. Despite all he did he could not dispel the ghostly force. During the last few years of his life, however, the unwanted manifestations abated and the saint was mostly free of his unseen adversary.

Interestingly, as early as 1191 Giraldus Cambrenis wrote that what we now call poltergeists could not be dispelled by the use of holy water and religious objects.

We have seen here, in a representative sampling of the hundreds of reported cases, that poltergeist behavior is unpredictable and usually not amenable to exorcism. At the same time, we can see that on a few occasions religious rites have worked.

Poltergeists still represent a mystery that by and large is u n e x p l a i n e d . Many glib hypotheses have been advanced most if not all of which belong in the categories of pseudoscience or science fiction. However, certain general principles are evident.

The origin of the force must lie within the human subconscious from whence the usually malicious and frequently destructive disturbances are triggered by psychological tensions, frustrations, unhappiness and resentment. The resulting phenomena can be defined as supernormal extensions of normal abilities and the manifestations undoubtedly act as a psychological safety valve that may even have curative powers.

Suggestion seems to be the key to controlling this mysterious force, suggestion within the framework of existing social customs, traditional beliefs and probably most important within the field of religion.

This rule seems applicable: In direct proportion to the strength of customary beliefs and religious faith so will poltergeist manifestations be amenable to rituals and exorcisms. This principle is in turn subject to the strength of existing psychological tensions.

* * *

The phenomenon of secondary and multiple personality certainly is related to poltergeist phenomena. It has been said, of course, that the acting force simply is a form of secondary personality gifted with paranormal abilities. This may be true as far as it goes but it oversimplifies the problem.

A fascinating example of multiple personality — the Doris case studied by Dr. Walter Franklin Prince — clearly shows the relationship of this phenomenon to the poltergeist. Dr. Prince, refusing to exclude the possibility of spirit possession, attempted to exorcise the "Margaret" personality. This facet of Doris, strikingly similar to the poltergeist in many ways, responded to the attempted exorcism by threatening to destroy Doris, the primary personality.

Final explanations for all this will have to await the future, I believe. Insufficient knowledge has been obtained to make any "final" pronouncements. We do know that subconscious phenomena play a large part in poltergeist effects. As in secondary personalities and multiple personalities a frequently malicious, even malignant "self" is manifested. Therefore many parapsychologists consider the poltergeist a form of secondary personality plus abnormal psychic powers.

This theory of course finds no need to consider any possibility of spiritistic origin or influence. But as the Doris case indicates, the possibility of spiritistic influence cannot be eliminated.



BATTLE OF THE FROGS

WHEN OVER 3000 frogs of four different varieties fought a six-hour battle to the death in early November 1970, residents of Sungai Siput, Malaysia, were not surprised. The war, they say, is almost an annual event.

The fight began when 50 frogs gathered and started biting and tearing at each other. Soon, however, the numbers swelled and before the battle was over nearly 1000 persons had come to watch the slaughter. When it was over hundreds of frogs lay dead.

No one yet has been able to explain why these battles take place but local tradition has it that frog wars presage big national disasters.



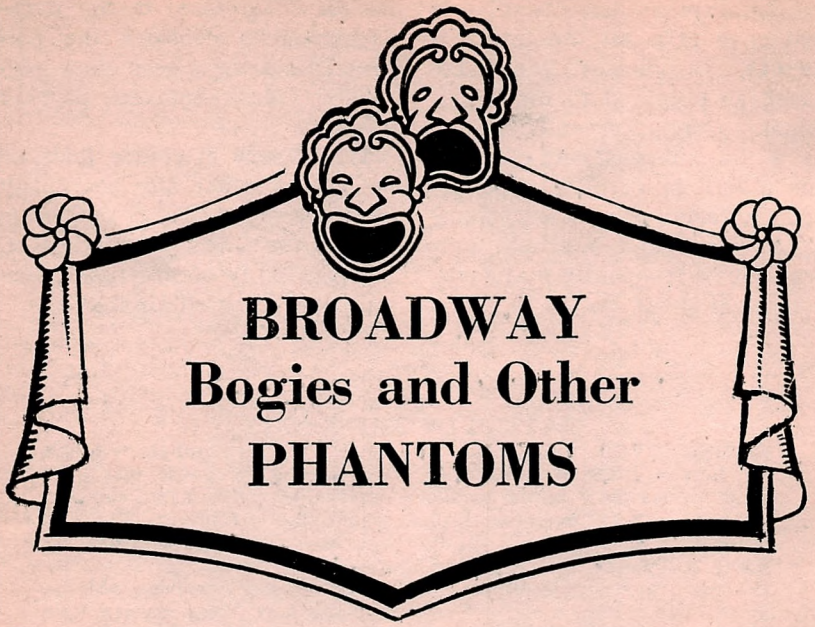
HERE COMES BUNNY MAN

TO FAIRFAX COUNTY, Va., authorities a man in a bunny suit is not a character out of *Alice in Wonderland* — he's an ill-tempered, probably dangerous hatchet-wielder who apparently does not approve of a new housing development under construction in this Washington, D.C., suburb.

The "bunny man" first appeared to a young couple parked in a wooded area. After smashing a window in the car he told the startled onlookers that they were trespassing and then he hopped off into the woods.

Two weeks later a security guard came upon the man chopping away at a porch post on one of the unfinished houses. "You are trespassing," the man in the bunny suit said. "If you come any closer I'll chop off your head." With these words he bounded off into the trees.

The last reported sighting was made by three Seat Pleasant, Md., children who came home from school telling of "this man on the street with this bunny rabbit suit on with a hatchet."



BROADWAY Bogies and Other PHANTOMS

By Eugene Burr

The ghosts of famous stage stars always seem more exciting, more dramatic and more unusual than ordinary spirits.

NEW YORK'S Great White Way — Broadway — is a street of dreams and illusions, perhaps, but hardly a happy hunting ground for ghosts, except the one that walks on Saturday afternoons. For some reason which slumbers in obscurity the appearance of the company manager with weekly paychecks is known as the walking of the ghost. So if on a Saturday you hear one actor call to another, "Has the ghost walked yet?" it doesn't mean you've blundered into a misplaced nest of psychic researchers.

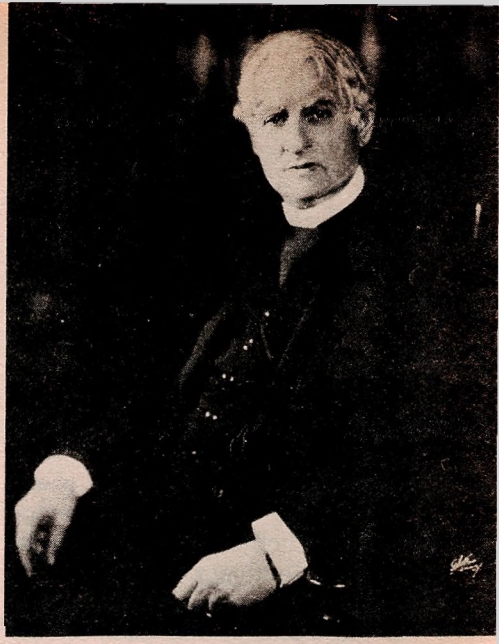
Aside from that strictly semantic specter the bogies of Broadway are few and far between. One of its best ghosts was seen only once — a good number of years ago — but it is as well authenticated an appearance as any terrain can boast.

It happened at the Empire Theater, a magnificently rococo

red-and-gold playhouse at the southeast corner of Broadway and 40th Street. Until it was torn down a few years ago it was New York's top temple of theatrical art. The Empire had been built in the late 1800's by Charles Frohman, a great theatrical manager who became known as "the Napoleon of the Drama," and it was his pride and joy. The Empire became the center of his all-consuming devotion to the stage.

From the beginning Big John Ryland, who eventually became a Broadway character in his own right, was connected with the Empire. He began as the carriage starter and ended many years later as overseer of the maintenance staff taking care of the theater and the five floors of offices over the lobby. But for the last 20-odd years of his incumbency he absolutely refused to go alone to the fifth floor once darkness had settled over Broadway.

Occasionally he could be persuaded to go up if someone else were with him but under no circumstances would he go into the big offices at the back of the fifth floor, accompanied or not, after the sun was down. His idiosyncrasy prevailed during the last days of the Frohman Company when those offices were occupied by the press department. Before that they had been Charles Frohman's private suite.



David Belasco (1854-1931) is remembered for his success in developing actors' talents and dramatic innovations of stage setting and lighting.

Frohman always obtained most of his plays in Europe and World War I failed to change his way of working. He continued to make regular trips to England and the continent in search of material. Before one such trip planned for the spring of 1915 he received mysterious warnings by mail and phone not to go — but these did not deter him. The United States had not entered the war and he wanted to see a couple of plays in London. His staff, including Big John — all tremendously devoted to him — went to the pier to see him off.

In those days Big John had no phobia about the fifth floor. It was his nightly duty once the offices were cleared for the day to check through and see that everything was all right. He usually made his rounds during the first act of whatever play was in performance in the theater below.

A few nights after Frohman's departure for Europe Big John made his rounds as usual. Everything seemed in order and nothing bothered him until he opened the door to Frohman's private sanctum, the last room of the suite at the back of the fifth floor. Then Big John got the surprise of his life.

There at the big desk, with only the desk lamp shedding light, sat Mr. Frohman. Open on the desk and stacked around it were books of press clippings, pictures of Frohman stars, designs for sets of his plays and all the memorabilia of many years of active and successful producing. As Big John opened the door Mr. Frohman looked up.

"I — I thought you were almost in Europe by this time, sir," Big John stammered.

Mr. Frohman smiled and shook his head. "No, John," he replied, "I had to come back. I had to look at all this again before I left."

"Did you forget something?" asked Big John. "Can I help?"

Again Frohman shook his head. "No, you can't help me, John. Just leave me alone here for a few minutes. Thanks — and good-bye."

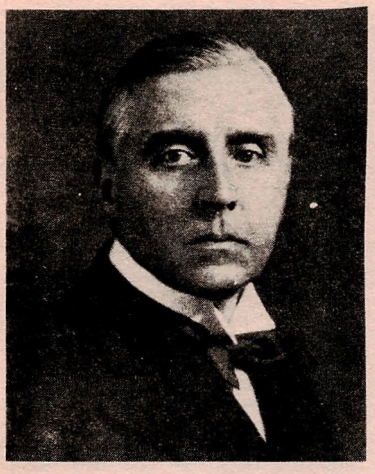
Big John closed the door and took the elevator down to the lobby. In great excitement he told the box office boys and several others that Mr. Frohman had returned. They laughed at him but Big John insisted. Finally the entire group, still laughing at him, decided to go back with him to the fifth floor.

When Big John unlocked the door to Mr. Frohman's office they found nothing but darkness. They switched on the overhead lights and saw that the big desk was clear and neat, just as Frohman had left it. Press books, pictures and all the rest were in their accustomed files. Now the men really laughed — although a few of them were disturbed because John insisted he knew what he'd seen and he even quoted Mr. Frohman's exact words.

The story of Big John's view of Mr. Frohman, his report of their conversation and the subsequent trip up to the office have been verified separately and exactly by five of the people who were in the lobby when John came down and who went back upstairs with him to find nothing.

One of them was Peter Mason,

Broadway's best-authenticated ghost story concerns Charles Frohman, whose last words before he died were, "Why fear death? It is the most beautiful adventure of life."



E. H. Sothern (1859-1933), popular leading man in Frohman's stock company, relates strange survival story in his "Reminiscences."



Clara Morris (1847?-1925), born in Canada, came to United States in childhood, and later won acclaim for her emotional acting — but she was levelheaded and steady-nerved.

Frohman's office boy, who told me the story about 40 years ago; three of the others were the house manager and two box office boys employed by the Empire; and the fifth man was the press agent for the show playing the Empire that night.

These five also recalled that the next morning the United States learned of the sinking of the Lusitania the day before, May 7, 1915, and its toll of American lives.

Among the lives lost was that of Charles Frohman.

* * *

COLUMNIST Dorothy Kilgallen once wrote a feature article about a fascinating set of Broadway bogies, including an intriguing lady ghost called the "Specter of Shubert Alley." The wistful phantom is said to have haunted the tiny thoroughfare between 44th and 45th Streets over a long period of years. She appeared almost any hour of the day or night as if she were a live actress looking for a job.

She was reported in all sorts of costumes, from modish sophisticated frocks (obviously out of character for a self-respecting apparition) to the traditional and far more fitting filmy white shroud. Everyone who saw her reported that no matter what time of day it was and no matter how she was dressed you could see right through her. In this she doesn't differ much from a lot of other girls trying to get jobs on the stage — although in the Specter's case the transparence was physical.

One who claimed to have seen her was David Belasco, the great producer-director whose insistence on wearing his collar backward was not his only nod in the direction of the spiritual. He always maintained a firm belief in extrasensory perception. He neither ruled out nor maintained that the spirits of the deceased could return but he believed that a tremendously powerful surge of telepathy occurred at the moment of death — so strong that it could make an impression on a mind many thousands of miles away.

Belasco had good reason for his faith, according to a story he once told William Winter, the drama critic on the old *New York Tribune*. The experience that made a believer of him occurred, as Mr. Belasco told it, during rehearsals of "Zaza." In those days, before Actors' Equity put rehearsals on a banker's schedule, work was apt to end at two or three in the morning and resume seven or eight hours later. It was tough on the actors and it was just as tough on the director.

After one such marathon session Belasco reached home not long before dawn, threw himself on his bed and immediately dropped into the sleep of exhaustion. But no sooner had he fallen asleep than he wakened — or seemed to waken — and saw his mother standing before him. She smiled at him and spoke his name three times, "Davie, Davie, Davie." Then she bent and kissed him.

He tried to raise himself from the bed but he couldn't. Only his

eyes followed her as she moved toward the door and disappeared. After a long while -- he never could say how long — he got up, deeply disturbed. He put on his bathrobe and went downstairs. His youngest daughter Augusta heard him, followed him and tried to coax him to go back to bed. Eventually he returned to his room but he couldn't sleep. He was convinced his mother was dead.

The next morning when he told about his vision or whatever else it may have been his family attributed it to overwrought nerves and the strain of rehearsals. He tried to agree but he was worried and distraught all morning. During the lunch break he went to a coffeehouse with one of his staff and remained so silent that his companion asked what was wrong. He repeated the story of his "vision." Again it was dismissed as a case of nerves.

When they returned to the theater a telegram awaited Mr. Belasco. Its message was that his mother was dead. Later he learned she had died at the exact time she appeared — or he thought she appeared — at his bedside. When he revisited his boyhood home in San Francisco his brothers and sisters told him that just before she died his mother had smiled and murmured affectionately three times the diminutive by which she always had called him: "Davie, Davie, Davie."

* * *

THE STAR IN another ploy of the supernatural is Miss Clara Morris, a leading stage player almost a century ago. She had worked hard from her early teens to support herself and her mother and it cannot be said Miss Morris was of a romantic turn of mind. She includes this little tale in her memoirs but she tells it almost grudgingly, as if she were ashamed to admit it happened to her.

She appeared as guest star for a couple of weeks with the resident company in New Orleans which was under the management of Lawrence Barrett, a fine actor who later co-starred with Edwin Booth. In the company was Barrett's ne'er-do-well brother Joe, a good actor in his own right but one who brought bad publicity to the Barrett name because of his drunken escapades. Joe fell in love with Clara Morris and took her and her mother (her constant chaperone in the best Victorian tradition) to all the points of interest in and around New Orleans. In the old French cemetery they strolled among the flowers and the strange aboveground stone mausoleums, then sat on a stone bench near the gate to await a

carriage that was to come for them. As they waited Joe started singing an eerie wordless refrain, a heartbreaking tune — so moving that it brought tears to Mrs. Morris's eyes. Clara asked the name of the song. Joe said he didn't know.

"I call it 'The Lament,' " he told her. "I learned it from an Irish immigrant lad who was dying of consumption. It's always seemed to me to be a message from the dying."

"I'm sure it's a farewell," said Clara.

"A farewell and a message too," Joe said, leaning forward earnestly. "A message from the dying or the dead. Believe that!"

After the New Orleans engagement Clara and her mother returned to New York and the incident was forgotten. But a few months later, at six o'clock in the morning, Clara awakened herself from a dreamless sleep. She was singing a wordless tune, weird and mournful, but she didn't know what it was. She awoke her mother and asked her what the tune was. Mrs. Morris remembered it was the tune Joe Barrett had sung to them outside the old French cemetery.

Clara tried to sing it again but found she couldn't. She asked her mother to start the first phrase for her but Mrs. Morris couldn't remember the tune either. Clara even went to the piano in the living room to try to pick out the notes but the song evaded her completely.

She went back to bed to finish her sleep. Arising a few hours later she found her mother in the dining room looking at a newspaper and trembling. Clara read the paper at breakfast but this morning her mother tried to keep it from her. When Clara insisted on having it Mrs. Morris gave it to her and left the room sobbing. Of course, the first thing Clara saw when she opened the paper was a headline reading, "Sudden Death of Joseph Barrett."

Simultaneously she heard a low voice saying gravely, "A message from the dying or the dead. Believe that!"

The voice was so real that she asked, "What message?" Her mother heard and came back into the room to see what she wanted. Then they remembered what Joe had said about the Irish lad's lament.

What made the incident all the more eerie to the steady-nerved and unsentimental Miss Morris was that never again could she recall a single note of the song.

* * *

THERE WAS A time when almost every theater claimed to have a specter. Today, however,

films, sound amplification and other improbable scientific weirdies seem to have driven them away. So there aren't many theatrical ghost stories floating around these days. However, E. H. Sothern's reminiscences reveal that spirits were around in his time. He is best remembered for his success in romantic adventure plays in the late 1800's and in Shakespearean drama after the turn of the century.

Sothern included this account in his autobiography as cold fact. Before he went into the theater he studied painting at Heatherly's in Newman Street, London, and roomed nearby on a street off Golden Square. He attended Heatherly's from nine to four, then went to his room for a daily French lesson with a visiting tutor, Monsieur La Tappy.

La Tappy was an atheist. "*Pour moi, il n'y a pas de Dieu,*" he would say. And indeed his circumstances explained why he often repeated, "For me there is no God." A refugee from France after the debacle of the Franco-Prussian War, he precariously supported a wife, a son and a daughter by giving piano and French lessons. At 50 he was a worn-out skeleton of a man, always cold and hungry. Sothern made tea for him each afternoon and pressed food on him. M. La Tappy would take the tea but proudly refuse the food.

Sometimes Sothern would see him coming up the street, bowed and weary, each step an effort. But when he reached the house he would throw his shoulders back and actually run up the stairs. The French lessons consisted chiefly of conversation, the tutor injecting corrections when the pupil went wrong. And M. La Tappy always put on a show of gaiety. Gaily he conducted the lesson, and gaily he would depart but when he reached the street his shoulders would droop and his footsteps falter.

One rainy afternoon Sothern was late getting to his room and he hurried up the stairs. M. La Tappy always arrived on the stroke of four but this time he hadn't and Sothern sat down to wait for him. Shortly thereafter the tutor arrived, looking even thinner than usual.

They talked. When Sothern was at a loss for a word M. La Tappy supplied it. If Sothern failed to understand the tutor carefully explained. As the conversation went on M. La Tappy seemed to tire and a rare look of pain overcame the determined gaiety of his expression. At last he rose to go and as always when he handled anything he spoke the French words for the object: "*mon surtout,*" as Sothern

helped him with his threadbare coat; "*mon chapeau,*" as he picked up his battered hat; "*mon parapluie,*" as he took his umbrella and prepared to go out into the rain.

Prompted by some impulse he never could explain Sothern remarked on the unpleasant weather and joking added M. La Tappy's own familiar phrase, "*Pour moi, il n'y a pas de Dieu.*"

La Tappy turned suddenly and Sothern fell back in fear. The tutor's face was livid and in the dark hallway his eyes shone like live coals. He raised his right hand, pointed upward and moved his lips — but no sound came. Then suddenly he was gone.

Sothern, afraid he'd offended the poor man by burlesquing his familiar words, ran to the window. But it was dark and he could see no sign of the stooped figure in the street. Intending to follow M. La Tappy to apologize he put on his hat and coat but on the stairs he was intercepted by a strange young man.

"I'm Monsieur La Tappy's son," said the stranger. "My father had an appointment with you at four but I've come to tell you he can't be here."

"But he's been here already," answered Sothern. "He just left."

"That's impossible," said the other. "He's home in his bed — dead."

Sothern was appalled. "When did he die?"

"At three o'clock," said the son. "It was very sudden. He fell to the floor in his room and uttered only one word."

"What was it?" Sothern asked.

"It was '*Pardon!*' "

* * *

THE CAREER OF Eugene Burr has branched in two different but parallel directions. Since young manhood he has been author and producer of mass entertainment and at the same time critic and commentator on the entertainment world.

Mr. Burr was born in New York City in 1910. After being graduated from Columbia in 1920 he worked as press agent and company manager for the Theater Guild, then spent 10 years as film and play reviewer for BILLBOARD. After two years as night managing editor for the New York Journal-American he became general manager for Billy Rose in 1944 and later play editor for Warner Bros. Between 1940 and 1960 he wrote theater material for Encyclopaedia Britannica and the lead column in PLAYBILL from 1948 to 1958.

After serving as vice-president in charge of TV programing for NBC, in the 1960's Mr. Burr set up his own production company in Beverly Hills, Calif., New Day Productions. He is co-owner and executive director of the firm which currently produces TV series and specials for the three major networks.

* * *

Fingers of Fate

By Harold Helfer

Larry Seiler of Wauseon, Ohio, met his Uncle Donald of Pettiesville, Ohio, on a highway near Meadville, Pa. Neither knew the other was in Pennsylvania but it wasn't exactly a cordial get-together. Their cars had collided.

•

Seventeen years ago doctors told Mrs. Walter O'Connor of North Weymouth, Mass., she never would be able to have any children. Since then she's had 11.

Emmett Ross of East St. Louis, Ill., was shot to death by a man with whom he'd been arguing about the wording of a passage in the Bible.

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Bird-raiser Antonio Cieli of Piacenza, Italy, installed a heating system to keep his quail from freezing during a cold wave. It touched off a fire that destroyed 10,000 birds.

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Mrs. S. C. Townsend, Cheyenne, Wyo., was born July 18. Four years later, her sister Grace was born July 18 and two years after that, sister Thelma was born on July 18. Their brother missed the pattern by a month. He came into the world on August 18.

•

Frank Fowler of Whalley Banks, England, was on duty as the town's ambulance driver when the phone rang to report an emergency. A few minutes later he was delivering a child — his own son.

•

Waterford City, N. Dak., has four ministers named Nelson. The Rev. Carl Nelson is pastor of the Presbyterian Church, the Rev. Paul Nelson is associated with the Arnegard Lutheran Church, and the Rev. David Nelson serves another Lutheran parish and a second Rev. Carl Nelson is visitation pastor for a home for the aged. These men are not related.

•

After their cars had collided on a highway near Concord, N. C., the two drivers, Albert Brown of Landis, N. C., and Lonnie Brown of Rutledge, Ga., got out and identified themselves. They discovered they are cousins who had never met before.

2500 Miles Off Location . . .

They Still Search for NOAH'S ARK

Searchers' ignorance of location where Ark came to rest must astound anyone who knows biblical account of Deluge.

By Howard B. Rand

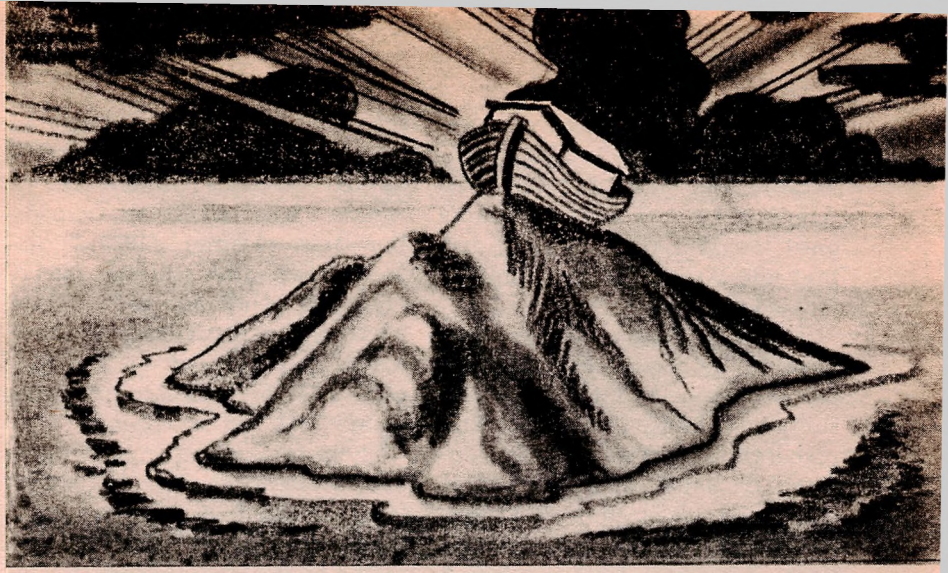
IN RECENT YEARS news articles have described the continuing search for whatever remains of Noah's Ark. Some writers have suggested that timbers imbedded in a frozen lake at the 14,000-foot level of Mt. Ararat in Armenia are part of what remains of the vessel in which Noah and his family survived the Deluge.

Persons who are familiar with the Bible account of the Flood are astounded at the manifest ignorance concerning the actual geographical location where the Ark came to rest. In the first place Mt. Ararat in Armenia — while today it bears this name — was known as Mt. Massis until it was renamed Mt. Ararat in the 16th Century. Furthermore the Bible designates the resting place of the Ark as "upon the mountains" (plural, not singular), denoting a range of mountains:

"And the Ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." *(Genesis 8:4.)*

Moses declared that the highest peaks of all the mountains on the earth were covered by the Deluge with 30 feet or more of water. The top of Mt. Massis in Armenia would have been so far below the surface of the water that the Ark with its draft of little more than 30 feet would have cleared this mountain by many yards.

According to the old geographies the Hindu Kush Mountains, which extend from the eastern extremity of the Himalayas, were called Caucasus — the name of the mountain range between the Black and the Caspian Seas. The "mountains of Ararat" was an ancient designation for the high tablelands of Tibet. In the original Hebrew, "ark" — as



used in the Bible for the Ark of Noah — is *tebah* and Tibet is a closely related word.

Legends from India tell of the land of Arya-Varta in the northern highlands of Kashmir whence the early patriarchs descended to replenish the earth. This name is but another form of Ararat.

In his translation of the account of the Flood, Ferrar Fenton states that the Ark came to rest "upon the Peaks of the High Hills." Then he gives the following in a footnote:

"I translate the compound Hebrew word 'Ararat' as, by leaving it in the Hebrew as the current versions do, it misleads the reader to fancy Ararat in Armenia is meant but the real resting place of the Ark, as the Sacred Record clearly proves, was upon the Peaks of the Hymalayah Mountains in the Hindoo Koosh in the region of Kashgar or northern Affghanistan."

After the Deluge the first migration is recorded as coming from the east toward the west (*Genesis 11.2*). Those early pioneers came to the Plain of Shinar in the region of Chaldea. A study of the map reveals that Armenia is due north of the Euphratean Valley. However, the land of Kashmir is due east. Thus, Noah, his sons and their wives came from the north of India and journeyed westward until they left the Ark to replenish the earth.

To confirm the evidence that Mt. Ararat in Armenia cannot be the mountain on which the Ark came to rest, we offer a statement by Dr. William Albright,

Old Testament scholar now retired from Johns Hopkins University. He maintains that Mt. Ararat did not receive that name until the 16th Century A.D. and that the Ararat of the Bible is located elsewhere.

It is interesting to observe that those in the group who organized the expedition to Mt. Ararat last summer claim that Albright's research is not thorough or accurate. Actually, however, it is their own research that is neither thorough nor accurate in the light of biblical facts confirmed by an examination of the region's geography. *The Bible Science Newsletter* (published by the Bible Science Association, Inc., Caldwell, Idaho) for April 15, 1970 published the following about the carbon dating of the wood thought to be fragments of the Ark found on Mt. Ararat:

"In 1955 French archaeologist Fernard Navarra found 50 tons of timber embedded in a frozen lake at the 14,000-foot level of Mt. Ararat, from which he managed to chop a five-foot piece. Fragments of this chunk were dated in Paris and in Spain and the date was established as being from 4000 to 5000 years old. In 1963 some British scientists said the wood was last alive in about 650 A.D. give or take 90 years, which of course is far too recent a date to make it a fragment of the Ark. This is an instance of the unreliability of radioactive dating methods. Members of SEARCH, who plan an expedition this summer (1970),* discount this latter dating figure, saying it could not be accurate because the wood was contaminated by melting from the glacier and by sulphurous gases from inside the mountain."

There is no question that there are timbers at the 14,000-foot level on Mt. Ararat in Armenia. However — rather than the remains of the Ark of Noah — it is more likely that at some time in the early Christian century a shrine was built there and those timbers are the vestiges of that construction. It has been stated that the timbers are of oak and Noah built his vessel of gopherwood according to *Genesis 6:14.* Gopherwood was a resinous wood, either cedar or cypress.

In his *Commentary* Dr. Adam Clarke** associates gopher with cypress, a wood used extensively in shipbuilding in ancient times because it was not likely to rot or to be injured by worms — facts with which Moses was acquainted.

*Editor's Note: The expedition to which the author refers was canceled when the Turkish Government barred the searchers from the area for "security reasons." Mt. Ararat is on the fortified Turkish-Russian border.

**_Commentary on the Holy Scriptures_ by Adam Clarke (1762-1832), an Irish Wesleyan minister, was published between 1810 and 1826.

I have pointed out in my own book *Primogenesis:*

"We might hazard a guess that the vessel used by Noah may be preserved under many feet of snow and ice somewhere on the high plateaux of the mountainous land of Tibet. In due time God may allow it to be revealed to a skeptical world and further demonstrate the accuracy of His Word. The northern part of India has been the home of mysterious science from time immemorial. The very name *Kashmir* or *Kashdim* means 'keeper of secrets.' May there not yet be interesting facts to come forth from that land when it is opened up to real exploration?"

For all of these reasons no expedition to explore Mt. Ararat in Armenia to uncover traces of Noah's Ark about 2500 miles off location ever can be expected to succeed.

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EASY AS ONE, TWO, THREE

WHEN MISS Lee Hing Seen, 23, and Lee Yoke Shim, 32, of Singapore were married in 1966 they planned a family of four children. The first year she gave birth to a son. The next year brought twin girls. The third year she had triplets — all boys. Fearful of this mathematical progression she decided to undergo an operation for sterilization.

ANOTHER LOST CONTINENT FOUND

By Cy Ince

UNITED PRESS International reported from Hanover, Germany, in the fall of 1969 that German scientists had discovered a sunken continent. Under the leadership of Prof. Hans Closs, director of the Federal Institute of Geology, a party of 30 German scientists aboard the research ship Meteor found the landmass in depths as great as 9,000 feet. The announcement of their find led inevitably to the question: Is it Atlantis?

Professor Closs reminded his questioners that Atlantis is thought to have been an island in the Atlantic. His expedition made their discovery beneath the Ionian Sea, that part of the Mediterranean between Greece and Italy.

The scientists said that tests indicate the continent or continental shelf had sunk about 20 or 30 million years ago, the same time the Alps and Pyrenees were taking shape. As these great mountain ranges rose in the center of the European continent other peaks were sinking to watery oblivion and the sunken range is part of the newly-discovered continent.

Messages from Two Worlds



By Comtesse Madeleine de La Riviere

ABOUT THE AUTHOR

COMTESSE Madeleine de La Riviere is a free-lance writer who for many years has researched strange happenings and beliefs and whose stories frequently appear in FATE. Now living in Canada she was born and raised in Hungary.

She was married in 1937 and her husband, a fighter with the French Resistance during World War II, died in 1945 in Mauthausen, a German concentration camp. The author herself was imprisoned during 1944 and 1945 in Lundenberg.

"In my hopelessness I expected nothing — but a message from a departed loved one would have been comforting."

MY MOTHER Ella Alberti was slowly going blind. In the mid-1960's she lived in England and had consulted several London doctors who considered her case hopeless because of her advanced age and other ailments.

At last in the spring of 1969 she found a specialist, Mr. Ian M. Duguid, gifted Harley Street eye surgeon, who was willing to operate to remove her cataract. I was more than glad to hear this, knowing how deeply depressed she had been by the prospect of blindness.

Because I knew she would need to be tended and looked after after the cataract operation I already had prepared to leave Canada and go to England to be with her when she called me by transatlantic telephone in May. Mother said the operation had to be delayed. At the same time, in a strangely altered and weak voice, she begged me to come over "in any case." She added, "I want to see you."

Greatly troubled, I promised to come.

What was the reason for this

delay? Was my mother seriously ill? Did she want to see me because she felt she might die?

I am a widow and live alone in Montreal. Her call came on a weekend when I had no one to talk to. My few friends were out of town. Suffocated by loneliness and fear I felt I could not stay alone in my flat any longer.

Picking up the paper in search of diversion I saw that the First Spiritual Church of Montreal at Sainte-Catherine Street near Atwater, held evening sessions. Although I have lived through many strange experiences and know I have been in touch with beings from the other world I do not frequent spiritualist meetings. Nonetheless I decided to go to this one.

I tied a scarf over my head — a pattern of red roses on a golden-yellow background. It had been a gift from a dear departed friend: Leila, a relative as well as a friend who had died of a heart attack. I missed her deeply and wore her scarf in remembrance.

The First Spiritual Church was far downtown in Montreal. By the time I arrived for the evening session, darkness had fallen. I entered the building and walked into the main assembly hall. A few people already were there and slowly in small groups others entered. I noticed the audience was composed mainly of women and older people. Some men were present but few of the younger "hippie" type. Anyway, no one would come here for "kicks."

The medium was Pearl Freeman of Hamilton, Ont., a short-haired woman of middle stature. I remember her voice particularly well. It had a bell-like timbre.

She began to give her messages at random as if beings close to her were pushing, pressing her to do so at their bidding She reminded me of nothing so much as a busy telephone operator, having to deal with several lines of communication at once. Indeed, she seemed hard pressed to take and deliver all her messages.

The audience was enthralled, leaning forward, each person appearing to be hopeful, even eager, that he or she would be singled out and given a few words.

Miss Freeman's procedure was to point directly at the person concerned saying, "You, the young man in the blue overcoat." Or "I have words for the lady in brown wearing a felt hat."

I expected nothing in my sadness and hopelessness — although it would have been comforting to hear that someone from "the other side" who had once known and loved me was aware of my

trouble and sorrow. Watching therefore with detachment I was surprised when suddenly Pearl Freeman pointed at me.

"You — yes, you with the flowered scarf on your head! I have a message for you from a friend. She says you are worried. You are planning to go on a journey and you are afraid about what you will find, what will happen when you arrive there. She said not to be afraid. Nothing is going to happen — nothing bad or what you fear. Only that certain thing for which you have planned and which you expected. Is that clear to you?"

"Yes, very clear," I replied, feeling immense relief.

"Can you tell me who is sending this message?"

But Pearl Freeman, too busy to give me more attention, already had gone on to another person delivering her urgent messages.

When I reached London I found my mother in a weak almost critical state. I had to spend a long time with her, helping her build up her strength, but finally she had her operation. The cataract was removed, she bore up well during the operation and afterward she recuperated rapidly.

As I write this, a letter from her doctor Mr. Duguid is in front of me. He wrote, "I thought you would be pleased to know that your mother has done very well and once she gets her glasses in the near future she can be categorized as having normal vision again."

I often wonder: was it my friend Leila whose scarf I was wearing who came to give me the message of comfort?



MAGIC IN A NAME?

By M. E. Sheffer

IS THERE MAGIC in the name "Kelsey?"

In the January, 1970, FATE an account appears in "Fingers of Fate" of Mrs. Louis Kelsey of Detroit attending an automobile show just to please her husband and receiving a mink stole on the coincidence of being the 150,000th person to visit the exhibition.

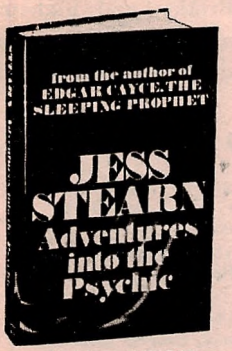
A friend of mine, Mrs. Althea Kelsey, also of Detroit but no relation to Mrs. Louis Kelsey, was preparing to retire early one evening in November, 1969, when some friends dropped in to ask her to go to a bingo party. She didn't want to go but after some persuasion she reluctantly consented.

During the evening she and another player tied for a $300 jackpot and her take-home was $150. Althea conceded that $50 for each of the three lost hours of sleep was worth the sacrifice.

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UNEASY IN THE CEMETERY

By Riley M. Diener

MY SISTER Bessie Aitken died August 17, 1969, after a long illness. Her funeral was held on the 20th in Goshen, Ind., and a few days later my wife and I decided to visit the spiritualist camp at Chesterfield, Ind., where we had been going for several years. We took along my mother-in-law Della Wolf and two nieces, Anne Diener and Jean Miller, who had come for Bessie's funeral and were staying on with us.

Anne always has been a skeptic about the possibility of communication with the dead but she was interested in seeing the camp. On August 23 she left the hotel and was gone for some time, returning quite late in the day.

"I've just had a private reading from one of the camp mediums," she said gleefully. "And guess what? I got a message from Aunt Bessie!"

The medium she had met was the Rev. James Tingley who informed her that he knew she had just attended her aunt's funeral. He also told her, "Your Aunt Bessie is unhappy about where she is placed in the lot at the cemetery."

Anne said we all had been there at the Aitken plot and everything was all right.

The medium insisted. "Bessie says, 'I am in the wrong space.' "

We had to go through Goshen to reach home so we decided to stop at the Violet Cemetery, although none of us could believe that such a mistake could have been made. But it had. My sister was in the wrong grave.

When her husband Charles had died in 1956 Bessie had purchased a family stone and head markers and had them placed — one for Charles and one above the space she knew she would occupy one day. But that



Riley M. Diener

was not where she had been interred.

When we confronted cemetery officials with the improper burial they lamely tried to excuse their mistake by protesting they had limited finances and poor help. But of course the next week they had to dig the proper grave and reinter Bessie's remains.—*Mishawaka, Ind.*

WARNED FROM THE GRAVE

By Nick Patton, Jr.

WHILE SERVING time in the Lansing State Penitentiary in Kansas I was assigned to work in the prison coal mine. On July 19, 1947, I was in one of its divisional sections, a room four feet high, six feet wide and 30 feet long.

I had to lie on the wet floor and turn sideways to drive a spike deeper into a coal vein which normally would split its full length, thus upheaving a half-ton of coal. When that split occurred I had to be ready to get out of there fast because the prop board under which I lay would give way and the coal would come tumbling down.

I was unaware that a short circuit had put out the lights in the main part of the mine so I simply hammered away guided by the single beam from my miner's cap. I was keeping close watch on the progress of the split in the vein when suddenly I thought I heard my grandmother Mattie Clark call out to me from somewhere beyond the room.

"Nick! Come out of there quickly before it's too late!"

I was puzzled, for Grandma Clark had died in 1937. I wondered if I had imagined the voice or if I were losing my mind. Soon, however, the words were repeated. The voice sounded so persistent that I scrambled out of the divisional section to see exactly what was going on. I was no sooner out than the whole room caved in behind me — supports, rock, coal and all. I looked back, completely unnerved. If I had not heeded my grandmother's warning I would have been buried alive. — *Chino, Calif.*

ENCOUNTER

By Hazel Nowell Ailor

MY BROTHER Horace Nowell met my friend Margaret Infinger when she visited me when we were girls. A special rapport developed between them immediately. Married and the father of one son Horace teased his wife Lillian when he learned Margaret intended to marry William Love. "Oh, to be her husband!" he laughed — and my sister-in-law took it in good-natured fun.

Some 10 or 11 months later Margaret sent her regrets: she couldn't come to my wedding. She expected a baby in the spring and she and Bill had decided against traveling.

A crisp sunny morning promised November 7, 1941 would be a perfect wedding day. Jim Ailor, a graduating seminarian, and I were to be married at seven o'clock that evening in the First Methodist Church in Mansfield, La.

At noon Horace telephoned from Atlanta, Texas., where he had just taken a new job, to wish us happiness.

"Where will you be tonight?" he asked. "I want to know where to be thinking about you."

After a few more words we hung up.

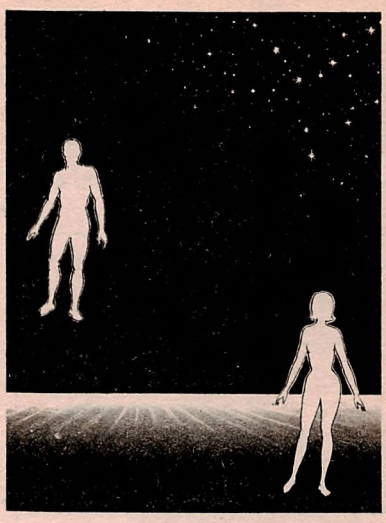
The telephone rang again an hour or so later. It was Lillian sobbing, "Hazel, Horace is dead!"

In a breaking voice she told me he had been killed by a train right after noon.

Throughout the rest of that day I just did what people told me to do. Jim and I simply stood in the living room and were married about four o'clock in the afternoon.

Two weeks later I was waiting in my room for the time I would have to go meet the train bringing my

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young husband. We spent only the weekends together while he completed his last month's work at Southern Methodist University. Suddenly I felt my brother Horace's presence. I didn't see him but I knew he was with me. We had a peculiar sort of conversation. I didn't speak aloud but I felt I was talking with him.

He told me not to worry about him. Everything was all right except that he was sorry to have spoiled my wedding day. After asking that I do what I could for his wife and son, Horace said, "And another thing. About Margaret's baby — something is not right about that baby!"

My emotions were in turmoil. I felt I had been with Horace and I wanted this to be true. I didn't want something to be wrong with Margaret's baby, however. I tried to will away the experience, for I knew how Bill and Margaret yearned to have the child.

When Jim finished school he was appointed to serve the Methodist churches on the Bernice-Dubach charge about 30 miles from Hodge, La., where Margaret and Bill Love were living.

A week or two before the baby was due I went to visit Margaret. I found her radiant. When I left after a good day with her, she said, "I'm happier than I have any right to be!"

I could not share her gladness wholeheartedly. I had to fight back the memory of the visit with my brother and his ominous words.

Then a few days later I learned Margaret's baby had arrived but had lived only two days.

I rushed to Margaret who said, "I didn't call you because I thought you'd already been through enough. The doctor said at first that everything was fine but I didn't like the way she was breathing. I felt from the beginning something was wrong. The doctor later said he had learned the baby never had a chance — 'just

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by **Israel Regardie**

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one of those things that makes a fellow want to quit!' he said."

Now I knew the encounter with my brother had been as real as the birth — and the death — of Margaret's daughter. — *Lake Charles, La.*

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GHOSTS BELONG in tired old houses with vast dusty rooms and draft-swept staircases. But I saw something — I can't say what — in the clear daylight of a bright June morning in 1929.

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I attended a one-room schoolhouse about a mile from home and I had to get up early to reach it by eight o'clock. Judith Harbinger, our teacher, wouldn't tolerate tardiness. On the day I'll never forget I started earlier than usual intending to catch some minnows on the way. I didn't use them for bait; I just liked to catch them. When I had my small glass jar full I'd let them go.

My minnow spot was down a steep embankment near a big steel bridge. I slipped down the bank without a care for the dirt on my clothes. Then I used a little kitchen strainer to scoop up the tiny fish. That day my luck was poor; I caught only five. It was good fun but I was supposed to be on my way to school.

I could tell when I reached the top of the slippery bank that my fishing had taken longer than it should have. The position of the sun gave me the grim news that I would be late to school unless I took the shortcut through the back woods—normally a route to be avoided, not for the dense brush nor the possibility of encoun-

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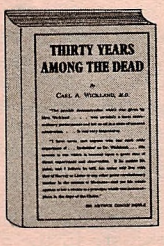
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tering a rattlesnake but because of the chance of meeting Rosie, the wild woman. Everyone who lived around there knew about her.

Rosie Brant had lived near the river for many years. The story went that she had seen a terrible flood and that fear of another had unhinged her mind. She had been seen wandering through the woods at night, cursing the river and muttering about dead bodies hanging in trees.

Every child at school knew about Rosie. If he did something wrong his parents were apt to threaten that Rosie — instead of the bogeyman — would get him. And I knew Rosie was real. I had seen her, wearing an outlandish baggy dress and sometimes a long greenish raincoat. Her shock of gray hair appeared to stand straight out on her head. Even her miserable one-room shack was a horror. Young as I was I often wondered why her relatives hadn't put her where she could be taken care of, away from the river she hated and feared.

As I started along the lonely piney trail every summer sound filled me with dread. I nearly jumped out of my skin when a fat brown rabbit scampered across the trail a few feet ahead of me. I think the road had been an old logging path when timber was cut in the mountains but now it was deserted except for a few poorly-built widely-separated shacks. With each footstep I drew closer to the one Rosie occupied.

Thoughts of unimaginable perils raced through my mind. My heart was pounding in my ears by the time I approached Rosie's dilapidated home. I wanted to run but the ugliness of the lopsided shack had its own fascination. I stared at the hulking blackness of the windows and they stared back like great dark eyes.

Suddenly I heard a scratching noise from somewhere in the vicinity

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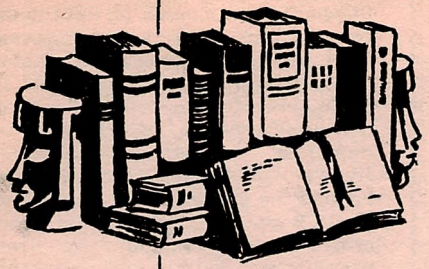
of the door which hung askew. That faint noise was enough. I lit out down that road like a bolt of blue lightning and I kept on running until I was finally out of those God-forsaken woods.

In the distance the gray outlines of the school for once looked inviting. But nearer, standing behind a clump of berry bushes some distance from the trail stood a figure, its head hanging at a crazy angle. My fears were evaporating so I scarcely took notice of the figure except to think that the person was a fool to pick berries that weren't even ripe yet. Then a glimpse of wild unkempt hair and a greenish raincoat set me once again into supercharged motion. I raced to the school as Mrs. Harbinger was ringing the third bell, the deadline bell. I slid into my seat in the big classroom and fell into the rhythm of another school day.

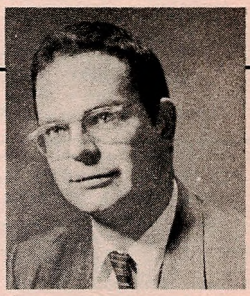
At recess my pals Tom Houck and Jim Wemple were sharing the excitement of the other children as we rushed outdoors. The scuttlebutt was that Rosie Brant had died the previous night. The children had heard their parents talking about it and with the morbid interest of youth they gabbled about her death. It seems she had wandered outside in the dark and fell down a steep embankment. Her neck had been broken and she had died alone in the dark night. Her cousin Doris Schaaff found her when she went to take food to Rosie's shack.

The children treated the news with levity, as children will, but I did not. That lonely figure in a greenish raincoat, its head hanging at a crazy angle, had to have been Rosie's spirit. I had seen her after she died! — *Schenectady, N.Y.*





New Books



By David Techter

STEIGER ON IRENE HUGHES

FATE READERS are familiar with my respect for the prolific writings of popular author Brad Steiger. He is one of the most conscientious researcher-writers in the psychic field and combines this care with an impressive command of the English language. I found some of his recent books disappointing only in the light of my expectations aroused by earlier volumes. Readability again is the strong point of his latest paperback, *Know the Future Today*, a biography of the well-known Chicago sensitive, Irene Hughes (Paperback Library, New York, 1970, 188 pages, 75 cents). Because I have known Mrs. Hughes for several years I was especially curious about Brad's account of her and I am pleased to report I consider this book Steiger's best efforts in the last couple of years.

This account could have been presented "as told to Brad Steiger." The last 40 pages actually were written by Irene.

After introductory chapters recounting some of Irene's successful predictions Steiger returns to Irene's childhood and early years. It is here his gift for characterization comes into play. His chapter on her romantic involvements is especially sympathetic. It is interesting to note that when Irene's "spirit guide" offers her, as proof of his powers, three wishes she chooses to hear from three former male admirers. After granting these three wishes, the spirit guide shows her episodes from a former life involving three males and prepares her for encountering them again in her present life. The ensuing story may strike some readers as too good to be true. However, I remember very well Irene's telling me of her encounter with "Arrara" soon after it occurred. The book recounts it in almost the exact phraseology she used. Throughout Steiger has captured the essence of Mrs. Hughes' personality.

If I have a criticism of Brad's share of the volume, it is that he repeats in good faith all of Irene's claims to accuracy and superhuman omniscience which simply are not supported by the facts. There is no denying Mrs. Hughes possesses psy-

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chic gifts but infallible she is not. Steiger quotes dozens of testimonials from clients who were impressed with her accuracy, as many unquestionably are; he tactfully omits the comments of those who have found her unimpressive, which also are numerous. A detailed analysis of Irene's "predictions for 1970 and beyond" is a matter for a later time. But Chapter 11, a verbatim transcript of a "reading" by Irene, presents an accurate and representative example of the mixture of hits, near-hits, misses and irrelevant material that characterizes her psychic work. Steiger is to be commended for including this material.

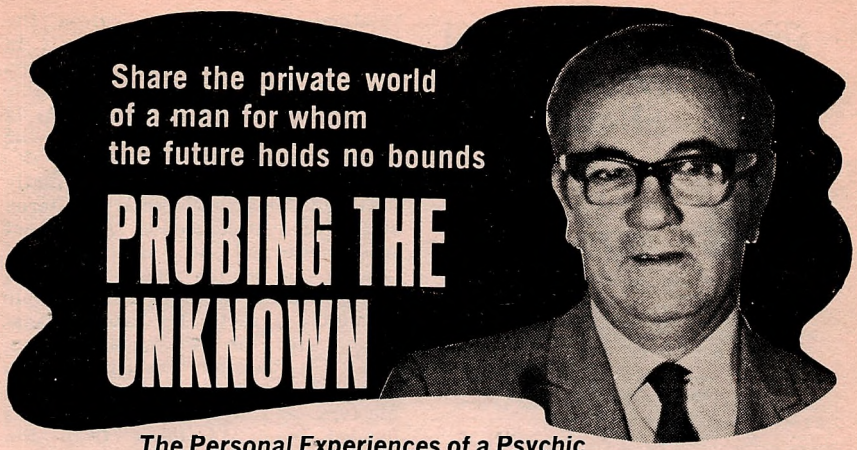
On the whole, this is an entertaining account of a major sensitive; Steiger fans will not want to miss it.

CONVENTION CONTINUED

IF THERE was a recurrent theme for the 13th Annual Convention of the Parapsychological Association (I began my report on this last month) it was the use of the electroencephalograph for ESP tests.

Two papers dealt with the continuing research program at Maimonides Hospital in Brooklyn, N.Y., which uses the EEG to monitor dream states. An interesting variant from the familiar telepathy experiments was a series involving young British sensitive Malcolm Bessant. Rather than have an agent transmit a target during the night, the target was not chosen until after Malcolm awoke the next morning. Thus it was a test for precognition, an ability Malcolm previously had displayed in free-response situations. Independent judges were asked to match transcripts of Malcolm's dreams with the correct targets. This series was judged successful — that is, there was a correlation between the precognitive dreams and the later chosen target.

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retained telepathy but varied the target matter. Previously targets in the dream experiments had been reproductions of paintings. This time the experimenters, collaborating with Masters and Houston, used the "sensory bombardment" chamber developed by the latter and originally designed for experiments in altered states of consciousness. The agent was subjected to varied visual images and sound which formed a theme. Again, the judges were able to match correctly the dream transcripts with the corresponding targets. This second experiment also introduced a distance factor, as the Masters and Houston facility was located some 14 miles from the Dream Laboratory.

The EEG also figured prominently in other research. Great interest has been aroused by reports on training subjects to produce alpha rhythms, slow-frequency brain waves typically associated with states of meditation. Since many psychics have stressed the importance of meditation in developing their abilities, parapsychologists hoped that training to produce alpha rhythms might make possible "instant meditation" to increase ESP. The research reported in September demonstrates, however, that it ain't necessarily so. While some experiments looked encouraging, others showed no clear effect of alpha on ESP performance. The banquet speaker, Dr. Barbara Brown of Sepulveda, Calif., who has pioneered the study of alpha-training, explained that no one knows exactly what alpha rhythm represents and there may be quite different states of consciousness which register as slow-frequency brain waves. Her iconoclastic address was one of the high points of the conventions.

SENSITIVES FROM ELSEWHERE

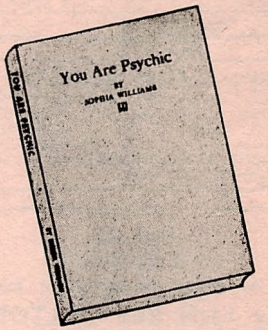
ONE OF THE few instances where alpha rhythm has seem-

ed important is with Lalsingh Harribance, a promising sensitive from Trinidad, who has cooperated with the Psychical Research Foundation in Durham, N.C. The most successful experiments done with Harribance are those in which he had tried to guess the gender of 10 photographs of persons, equally divided between male and female. He has achieved exceptional scores over two seasons of such experiments. During many of these he has been monitored with an EEG. The runs on which he scores well show a marked increase in alpha brain waves over his normal pretest brain wave pattern, although some of the findings are ambiguous. (In some runs his guesses were recorded before the targets were laid out so it is not clear just when his ESP was operating.)

Harribance also has been tested for his ability to "read" for people. This was his stock-in-trade in his native Trinidad. Such material is notoriously hard to evaluate but the experimenters are favorably impressed with the results. Harribance seems particularly good in the areas of physical descriptions of unseen subjects and the romantic lives of female subjects. The tendency for sensitives to "specialize" was observed many years ago by Dr. Tenhaeff of Utrecht, The Netherlands, and it is encouraging to see American researchers catching up with the good Dutchman. Research with Harribance will continue and I can think of few better places for him to be than with William Roll and his colleagues in Durham.

An innovation in this year's convention were the informal workshops conducted during lunch periods and off-hours. One intriguing session was on psychic development and featured the aforementioned Malcolm Bessant and the young American writer-sensitive Alan Vaughan. Both have studied with the English medium,

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Douglas Johnson. They told how they first became aware of their abilities and described their training under Johnson. Alan has become the most successful contributor to the Central Premonitions Registry in New York City and has conducted several seminars on the development of psychic ability.

I was delighted to learn that Alan will be featured, along with Chicago psychic Joseph DeLouise and several others, at an April conference on precognition in Rochester, N.Y. (Readers desiring details should send a stamped envelope to the sponsor: Mind Frontiers, 22 Lansdale St., Rochester, N.Y., 14620.) Alan also served as a subject in the "sensory bombardment" dream study described above and gave a fascinating account of his dream experiences.

STEVENSON ON SPONTANEOUS ESP

ONE OF THE disappointments of the convention was the absence of any major report by Ian Stevenson, traditionally the most interesting speaker at the P.A. meetings. However, a compensation for this is the issuance of his new major monograph, *Telepathic Impressions* (published by the *Proceedings* of the American Society for Psychical Research, Vol. 29, 1970, $5.00). In this departure from his better-known studies of reincarnation cases Dr. Stevenson has turned his attention to spontaneous cases of the sort Mrs. Rhine terms "intuitive," cases in which the percipient has no imagery or hallucination but simply "knows" something through extrasensory perception. He reviews some 160 published cases* of this type and publishes 35 new cases he himself has collected.

In this monograph Stevenson takes

* Two of these came from the files of FATE Magazine.

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a middle course between the early S.P.R. workers who insisted on exhaustive documentation and Mrs. Louisa Rhine who accepts any account that strikes her as legitimate. He tends to agree with Mrs. Rhine that ESP cannot be proven from spontaneous cases but argues that investigation is necessary to weed out those cases that represent merely mistaken memories or interesting coincidences.

The human interest element in spontaneous materials is often high (as readers of FATE's columns "True Mystic Experiences" and "My Proof of Survival" are aware) and the monograph is worth reading from this standpoint alone. Its importance for the researcher, however, is in Dr. Stevenson's analysis.

Mrs. Rhine has reviewed thousands of cases submitted to Durham over the years. One of her major conclusions has been to reject the traditional model of a "sender" transmitting a message to a "receiver." In many cases, she argues, the percipient seems to be the more active party, the one who reaches out, using ESP, for information of importance to himself. In some cases the presumed agent (sender) had little or no motivation for giving information to the percipient (receiver). Mrs. Rhine consequently adopted the term "target person" to designate the individual who revealed information during the ESP interchange and Mrs. Rhine's concept of the "active percipient" (receiver) soon became widely accepted by parapsychologists.

Stevenson now presents arguments for reexamining this evidence and conclusion. He includes in his analysis the question of whether the presumed agent (sender or target person) was specifically thinking of the percipient (receiver) at the time of the latter's ESP impression and he notes a tendency for the percip-

ient to correctly identify the agent (sender) and take some action when the agent (sender) is thinking of him, too. Certainly the argument is far from decided.

Like all human activity, spontaneous ESP is not simple and it is gratifying to see so fine a mind as Stevenson's devoting attention to this important area of psychic research.

OTHER REVIEWS

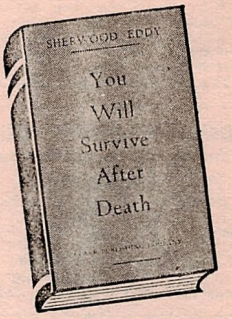
THE JUNG-JAFFE VIEW OF OUT-OF-THE-BODY EXPERIENCES by Robert Crookall, The World Fellowship Press, Plymouth, England, 1970, 136 pages, $3.95.

In *Mechanisms of Astral Projection* Robert Crookall devoted more than 100 pages to discrediting the theory that the human "double" is an hallucinated "body image." *The Jung-Jaffé View of Out-of-the-Body Experiences* has a similar goal and in many ways it is a sequel to *Mechanisms.*

C. J. Jung is best known as one of the early psychoanalysts. Not so well known is his interest in psychical matters and his own curious personal mysticism. According to Jung our minds are a weird mixture of learning experiences coupled with a racial unconscious and thought processes he termed "archetypal." It is hardly surprising that such a psychologically provocative occurrence as an "out-of-the-body" experience should come to Jung's attention — especially since Jung himself seems to have had the experience.

What Jung made of these experiences is clearer from the writings of Aniela Jaffé, his secretary and disciple, than from Jung himself. The OOBE is viewed not really as a psychical event but as a projected "archetype" of the body image. Thus the appearance of the "double" does not represent the projection of a superphysical body but a projected body image that every individual has

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the power to create. Although Jung grants that such experiences might stimulate ESP-type experiences and even physical effects (for, according to Jung, archetypes might become objective!) he never considered that perhaps man contains a second and finer body.

It is here Crookall enters the picture. In his usual categorical manner he points out several sets of data that cannot be explained by Jung's vague theory. Why, for instance, are "doubles" always observed to float horizontally above the physical body during exteriorization? Why is a connecting "cord" seen between the bodies? Why during projection experiences are "helpers" and "hinderers" seen, beings that either aid or repress the experience?

Jung's concept of the archetype is difficult to understand. As Crookall points out Jung "evoked a multiplicity of hypotheses most of which were subterfuges, for they were in the realms of metaphysics and not those of science."

This short monograph covers several other themes. Crookall explores the relationship of the psychedelic experience to the out-of-the-body experience and how the Serios data could be explained by incorporating some concept of astral projection (an hypothesis first suggested by Jule Eisenbud himself).

Little new case material appears in this book and most of Crookall's case references have been published previously in his other studies. But it cannot be argued that Crookall does not revamp his material. In each new writing he brings new insights into psychical research and in this volume psychology in general. — *D. Scott Rogo.*

OUT-OF-THE-BODY EXPERIENCES: A Fourth Analysis, by Robert Crookall, University Books, New Hyde Park, N.Y., 1970, 219 pages, $4.95.

Having long been primary republishers of historical astral projection literature, University Books finally has published a new treatise on this bizarre phenomenon — not unexpectedly, a book by Robert Crookall.

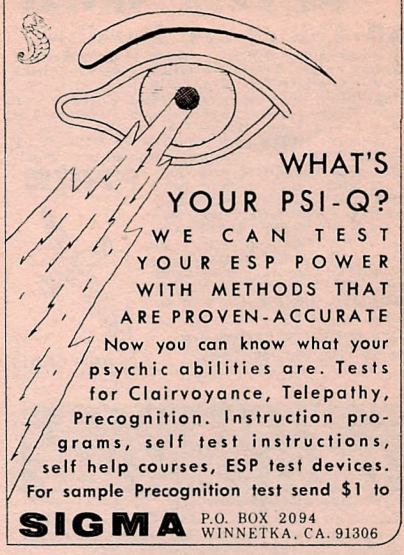
In previous works Crookall has analyzed the OOBE in a variety of ways. He has analyzed the general patterns found in the cases, classified the differences between the experiences of those who left their bodies "naturally" as opposed to those who were "forced" and he has shown the differences in the OOBE as reported by mediumistic and nonmediumistic subjects—three different approaches to the same data. In his new attractively-printed volume Crookall's fertile ingenuity offers yet a fourth.

Crookall for a long time has hypothesized that during the OOBE two different types of "doubles" might be released. The first would be the simple projection of a "soul body," while another type might consist not only of the "soul body" but also a denser etheric shell which Crookall has called the "vehicle of vitality."

All this may sound terribly metaphysical. Yet in his new book Crookall shows that in many OOBEs persons reporting them have projected their "astral" bodies in two distinct phases: a release into a misty dense surrounding and a further projection into a normal or supernormal consciousness. On the other hand, other OOBE narratives indicate a simple one-stage release. From this Crookall deduces that some OOBEs represent only the projection of the "soul body" while others are a projection of both the "soul body" and the "vehicle of vitality" from which the "soul body" ultimately releases itself in a second stage.

Since this volume *is* a fourth analysis Crookall's *Study and Practice of Astral Projection* and *More Astral Projection* should be read first, for every one of his books, although

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released through different publishers, picks up where its predecessor left off.

For those already familiar with Crookall's writings this volume shows a welcome return to the actual classification of case data. His last few books have been more in the line of a rebuttal of psychological explanations of the experience. — *D. Scott Rogo.*

PSYCHIC DISCOVERIES BEHIND THE IRON CURTAIN by Sheila Ostrander and Lynn Schroeder, with introduction by Ivan T. Sanderson, Prentice-Hall, Inc., Englewood Cliffs, N.J., 1970, 443 pages, illus., $8.95.

Only once in a blue moon is a book published that is as important as this in its particular field. It is a stimulating comprehensive survey of psychic research in the Soviet Union and satellite countries and an eye-opener for the west. The Russians have a try-anything approach in their researches which also seems true of some other Communist countries. Coupled with fertile imagination and enthusiasm, this has led to wide-ranging research.

An estimated 12 million dollars annually provided by the government of the USSR for psychic research has no counterpart in the west. The Soviets have taken a "paraphysical" approach (involving physiological and physical testing). In Bulgaria and Czechoslovakia, however, novel methods in parapsychology have been used with exciting results.

The two authors, both experienced writers, did much on-the-spot interviewing and a vast amount of literary research. They have produced a lively, intensely interesting account which is obviously a responsible work. It is a feast of wonders, both in concepts and claims, and surely should lead to greater activity along related lines in the west.

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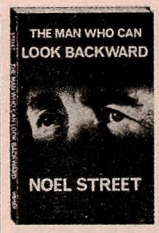
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A fascinating panorama of unorthodox investigation is spread before the readers. Among the hardest to accept ideas are a theory that treats time as energy and variable in density; small metal forms that, when intensely stared at, are considered to store psychic energy by which physical effects then are produced; a small cardboard model of the Cheops pyramid in which a razor blade, properly placed, has its sharpness continually restored — believe it or not; and astrobiology, a stepchild of astrology but different, which by calculations based on sun and moon positions and date of birth permits predictions of high accuracy, so they say, of times of conception and nonconception, and even the gender of progeny.

More readily believable, at least to me, are such matters as word-by-word transmission of messages by telepathy by use of a code; direct (rather than statistical) demonstration of psychokinesis (or mind over matter); kinetic telepathy, such as causing a dog to do something one wishes; developments in eyeless sight (finger vision, etc.); and dowsing proven by massive investigation, correlated with physiological tests. The Russians' paraphysical viewpoint seems to have led them to steer clear of map dowsing, for no mention is made of it.

Of paramount importance are developments in a new kind of photography of living things by a Russian man and wife team, the Kirlians. Acted on by a high-frequency electrical field, the object radiates "some kind of bio-luminescence" onto photographic paper. A pattern of the object showing dots and flares of luminescence is obtained which is informative in several ways. It is thought of as a complementary body of energy plasma associated with all living things. As illustrated in photographs reproduced in the book it dies away as the object dies. This sug-

gests, of course, the subtle, astral or etheric body of occult tradition and out-of-the-body travel. The most exciting evidence for this interpretation is the reported maintenance of the whole pattern even after a part of the object (as much as a third in the case of a leaf) is removed. Thus the man who says he still has feeling in his amputated leg may not be deluded. The authors say that the implications of Kirlian photography are awesome and they certainly are if the claims are correct.

In addition to the experimental material the book presents an interesting account of a Bulgarian psychic who is good at predicting personal events. The significant point here is that she has government sponsorship and her predictions are checked. — *Harold Steinour.*

THE RELUCTANT MEDIUM by Trixie Allingham, Regency Press, London, England, 1970, 104 pages.

This small volume by Trixie Allingham contains a series of brief and informal descriptions of various events in her life.

One of England's best-known psychics and presently on the staff of the College of Psychic Studies in Kensington, Mrs. Allingham first relates her childhood experiences with clairaudience and clairvoyance, her early training as a nurse, her marriage and then the death of her husband, and her entrance into the life of a professional medium.

The rest of the book contains anecdotes about her work — some humorous (like the story of the discarnate who was irate that some of his ashes had been lost down the sink) and others more serious (being saved by a ghostly tenant from buying a house filled with dry rot). A few of the stories describe the appearances of well-known people (Cardinal Newman, for example, who

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identified himself and mentioned his autobiography) and a few deal with well-known houses such as Longleat, which is known to everyone in England for its ghosts. Two of the incidents related here occurred on the Continent, the rest in England.

Mixed with the anecdotes are jottings on various subjects: hauntings, use of the Ouija board, prevision, suicides, Developing Circles (groups who gather for the purpose of developing their psychic powers) and affinities. Inevitably Hans Holzer figures in some of the memoirs. Mrs. Allingham mentions several cases of investigation in which she assisted the ubiquitous Holzer.

These little pieces exude sincerity throughout and indeed Mrs. Allingham stresses the verification for most of her stories. Moreover, no matter how the reader may regard mediums and their work, he surely will be in sympathy with the spirit of compassion and helpfulness that seems to have motivated Mrs. Allingham all her life.

The Reluctant Medium suffers, however, from lack of focus. Some editing might have set this hodgepodge of reminiscences into more meaningful order. Stricter proofreading might have prevented a number of misspellings and at least one grammatical gaffe (page 102: ". . . believe me it is often the ones who have passed who disturb we who are mediums!").

The foreword is by Lt. Col. Reginald M. Lester, Chairman of the Churches' Fellowship for Psychical and Spiritual Studies. His closing observations are worth quoting:

"I am very glad that (Trixie Allingham) has duly warned her readers of the danger of unwise psychic experimentation by the unexperienced, without the guidance of those who are more knowledgeable in the subject . . .

"I know that Trixie Allingham's



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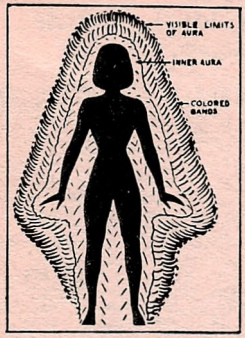


Diagram of normal aura based on W. J. Kilner, M.D.

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work has always been Christ-centered and that as a communicant of the Church of England she has always used her gifts in a truly dedicated manner, on the highest possible spiritual level." — *Nan Cooke Carpenter.*

ALSO NOTABLE

THE BETTY BOOK by Stewart Edward White, Psychic Press, Ltd., London, England, 1970, 302 pages, $3.50.

Originally published in 1937, this is the 15th printing of the classic "excursions into the world of other-consciousness made by Betty between 1919 and 1936."

A BOOK OF SUPERSTITIONS by Raymond Lamont Brown, Taplinger Publishing Company, New York, N.Y., 1970. 123 pages, $3.95.

The author of the popular *A Book of Epitaphs* now examines some of the superstitions associated with colors, numbers, birds, flowers, weddings and symbols and delves into the histories of those most commonly-held.

THE CIPHER OF GENESIS by Carlo Suares, Shambala Publications, Inc., Berkeley, Calif., 1970, 231 pages, $5.95.

Originally published in Switzerland in 1967, this is the first translation into English of a work that applies the original code of the Qabala to the Scriptures. It offers a fundamental rereading of the text of the Book of Genesis, presenting revolutionary meanings. The first five chapters of Genesis have been open to incorrect interpretation because they are not written in translatable words but in code. *The Cipher of Genesis* purports to decode the original text and to show the traditional interpretation is unsuited to space-age thinking.

THE WAY OF THE WHITE CLOUDS by Lama Anagarika Govinda, Shambala Publications, Inc., Berkeley, Calif., 1970, 305 pages, paperback (price not shown).

The first American edition of a book published in Great Britain in 1966 is the story of a Buddhist pilgrim in Tibet — must reading for Govinda's admirers and anyone interested in Buddhism or Tibetan mysteries. It contains a section of rare photographs, intriguing even in black and white.

TEACH YOURSELF ASTROLOGY by Jeff Mayo, Shambala Publications, Inc., Berkeley, Calif., 1970, 214 pages, $2.25.

If anyone is qualified to write this type of "teach yourself" book, it is Jeff Mayo. He does not claim astrology will come easily to every reader but after the opening chapter, "What Is Astrology?" the author provides step-by-step instruction.

Report FROM THE Readers

THE WHOLE TRUTH

I have not yet seen your November 1970 FATE but yesterday I received a long-distance telephone call from a feature service in Chicago telling me that on page 25 Ernesto Montgomery of Los Angeles claims Wanda Sue Parrott of the *Los Angeles Herald-Examiner* can vouch for many predictions which came true. This includes the Tate murder case.

Please be advised that I cannot vouch for Dr. Montgomery's statements.

In the past I have talked with Dr. Montgomery on the phone. He always has been gentlemanly in his approach and in fact has made many predictions. A couple of years ago I ran a few of his political predictions in a local story called "The Psychics Predict."

Dr. Montgomery and I never have met in person. He has sent me many papers containing some of his predictions. However, it is impossible for me to keep all the hundreds of papers that cross my desk in a month's time. Therefore I have no way of verifying whether or not Dr. Montgomery sent me predictions of the Tate murders and I have no recollection of ever seeing a copy of a letter to actor Dana Andrews.

It is highly possible Dr. Montgomery did make such a prediction because in the past he has sent me

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prophecies of a number of future events he has foreseen. It is reckless of him, on the other hand, to make the statement that I can vouch for his predictions, for either he is making an assumption about me or he is using my name to help sell his articles.

I realize FATE conscientiously tries to present the truth. In this case the whole truth appears to have been slanted in his favor by Dr. Montgomery. — *Wanda Sue Parrott, Pacific Palisades, Calif.*

MORE ON THE CRYING PHANTOM

As a resident of Mexico City from 1950 to 1958 I have heard many stories about the crying phantom described by Sr. Ramon Pantoja in the November 1970 FATE. However, she always has been known to me as "La Llorona" or "the crying one."

According to the most familiar story she lived at the turn of the 19th Century. Her mother was of peasant stock. Therefore she was unable to rise to the level of her aristocratic father. However, this did not keep her from being ambitious. A young beautiful girl with milk-white skin and long flowing black hair, she met and fell in love with a young aristocrat and had at least two or possibly three children by him in the hope that he would marry her — but the young man's father had other plans for his son and heir and soon after the birth of the last child he arranged a marriage to the daughter of another aristocratic family.

Furious, La Llorona went to her young man's wedding uninvited and watched the whole ceremony through an outside window of the church. Convinced that she had now lost her chance to elevate herself she went home and either drowned or stabbed to death her two or three children, then killed herself. This part is history and supposedly verifiable.

For committing such a heinous

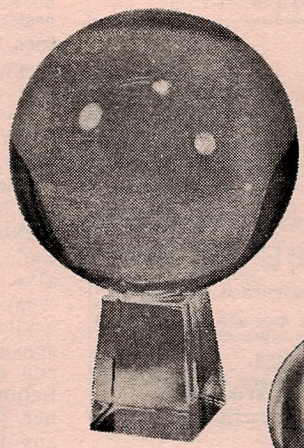
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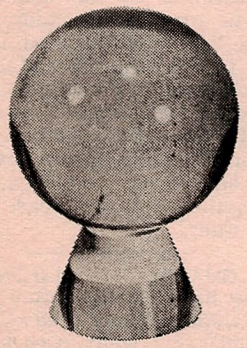
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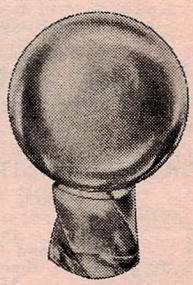
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crime, legend has it, she has been condemned to walk the face of Mexico for eternity searching for the souls of her murdered children.

Since then, she has been seen in many places at the same time and on the same night. A typical encounter might go something like this: A lone man on a dark or dimly-lighted street is slowly walking home. Suddenly he sees the back of a woman standing in the shadows; she is dressed in a long black gown with her black tresses cascading down her back and she is sobbing. The man goes to her and asks if he can be of assistance. She turns to him and he sees teardrops of blood coursing down her pale cheeks. Then — as if this weren't enough — she wails out, "Have you seen my children?" The unfortunate man immediately drops dead of fright!

The story, told and retold throughout Mexico, is believed to this day. Mexican mothers warn their children that if they don't behave she will give them to La Llorona. The only way to prevent La Llorona from asking her fatal question is not to speak to her in the first place and to run, not walk, to the nearest brightly-lighted area as soon as you recognize her. La Llorona apparently avoids any bright lights and to my knowledge she never has been seen in the daytime. — *David Reed, Sherman Oaks, Calif.*

CHARGE AND RESPONSE

I just have returned from San Luis Rio Colorado, Sonora, Mexico, where a friend and I went to check on the girl referred to in your story "Nobody Loves a Poltergeist" (September 1970 FATE).

What I found is that there is not and has not been a doctor practicing in San Luis by the name of Dr. Filemon Cuanalo. Neither the name nor the picture was familiar to the hospital, its records or a doctor who

was serving patients there. This is the hospital referred to on page 94 in which Dr. Cuanalo supposedly first examined Silvia.

The hospital records failed to show that any person by that name ever had been admitted nor do the records have any information on poltergeist trouble. Furthermore the police department in San Luis does not and has not used jackets of the kind worn in the picture on page 93. The police were unable to identify the uniform.

I submit that Emil Zubryn, the author of the article, has given false data to you in this case. — *Bill Finch, Phoenix, Ariz.*

THE AUTHOR REPLIES:

I suggest that Mr. Finch has absolutely no knowledge of the way things happen in Mexico nor anything about personal reactions from petty authorities on up to higher-ups where *anything* deemed detrimental, defamatory or otherwise unsuitable is obscured, censored and criticized. This situation often makes things difficult for the foreign press corps.

I don't know the whys and wherefores of the alleged disclaimers by San Luis Colorado authorities but I can say (1) that as a practicing freelance writer for more than 43 years I have not had any need to give false data as alleged by Finch (and as a professional I resent this implication strongly); and (2) there was widespread publication of the story on the girl in the Mexican press and magazines with doctor, hospital, police, etc., just as in my story. As a matter of fact the pictures in FATE were bought from one of the photographers who supplied pictures to Mexican publications.

I only can conjecture that for reasons best known to themselves authorities decided to disclaim the story, something that has happened at regular intervals in the past — not only to me but to any writer and

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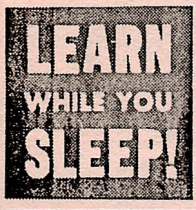
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correspondent who works in Mexico for a protracted period of time. It may reflect the provincialism still extant in Mexico despite all its much-flaunted material progress.

I reiterate that the Silvia Diaz story is true as reported; the facts are represented (these also have been reported in the Mexico City and national press). I am mystified by denials of events which can be substantiated by *published* reports. — *Emil Zubryn, Cuernavaca, Morelos, Mexico.*

AN OFF-COURSE ASTRAL BODY

I have been wondering how many letters you may be receiving calling attention to the fact that although the author who "Found Life Beyond Death" (December 1970 FATE) makes quite a point on page 50 about Vicksburg, Miss., being on a straight line from Abilene, Tex., to Richmond, Va., the map shown has quite a kink in the line.

The important point from the author's perspective is apparently that the line should be Euclid's shortest distance between two points. Presumably this would be on a great-circle line on the globe. In general it would not be straight on the usual map but I note that Abilene and Vicksburg have nearly the same latitude whereas the latitude of Richmond is much greater. Not having a globe handy I have made do with an orange and it tells me (nonverbally) that a great circle passing through two points of nearly the same latitude — and positioned relative to Richmond as Abilene and Vicksburg are — could not reach as far north as Richmond.

It seems to me that either I am confused or the author's astral self got a bit off course. — *Harold Steinour, Oceanside, Calif.*

WARNING ON HYPNOSIS

I have a new book coming out,

ready to come off the press very soon, which will detail the various laws all over the country and all over the world pertaining to hypnosis. Naturally this is too big a project to be able to incorporate in a letter.

However, I can say in brief that in any state — in order to use hypnosis for *any* therapeutic purpose — you either must be a licensed physician or work under the direction of a licensed physician. The treatment of alcoholism is of course within this area and therefore requires medical supervision.

I would suggest that before anyone does any work with hypnosis, to protect himself he should take a course from a school of hypnosis approved by the Association to Advance Ethical Hypnosis, which deals with these matters in detail. — *Harry Arons, Director, Ethical Hypnosis Training Center, Inc., 10 Washington Ave., Irvington, N.J. 07111.*

SETTING THE RECORD STRAIGHT

In the editorial columns of the October 1970 FATE I notice a preview of Grumley and Ferro's forthcoming book on a search for Atlantis. Regrettably I find it necessary to set the record straight concerning the "discovery" claimed by these writers.

Actually the area off Bimini referred to is just one of a number of probable archaeological sites scattered over the Grand Bahama Banks on which I have been working as both an airborne observer and an undersea explorer since 1958. I first recognized this particular area, which features megalithic "walls," as an archaeological potential in 1968 when on September 2 I made repeated dives on it. Jacques Mayol, holder of the world's free dive record, and Chip Climo, experienced skin diver, were with me at the time. Three other persons, including the boat's owner and a native guide

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called "Bonefish Sam," were also present.

It was not until February 1969 that at the request of Mrs. Margaret Adams of the Cayce Foundation I brought Grumley and Ferro to the site, acting in good faith and certainly not anticipating any breach of confidence. It therefore came as quite a shock to learn of their intention to publish a book which they preceded with a press release to the *New York Times* claiming "discovery" — and using one of my pictures (taken in their absence on a subsequent trip) to prove it. The original, of course, is in my files. It is in fact one of several which illustrate my article for the Miami Museum of Science (*Muse News* June 1969) in which the first report of my underseas findings was published. Later (December 1969) in a story for *Argosy* authors Robert Marx and Dimitri Rebikoff accorded me proper credit for the "discoveries."

Fortunately I had the foresight to provide several of my colleagues in the professional world with both written and verbal accounts of the finding of the Bimini site soon after its discovery in September 1968, considerably prior to February 27, 1969, when I showed Grumley and Ferro the same spot.

It is very disheartening to be forced to lodge a protest like this one, I can assure you, but occasionally one finds it necessary to defend oneself, even in science. — *J. Manson Valentine, Miami, Fla.*

FINDING THE SOURCE

Flying over the Gulf of Mexico recently, I located the source of the mysterious Gulf Stream. I've never heard a theory that explains the source of that huge river of warm or hot water that emerges from the Gulf and flows a thousand miles out across the Atlantic.

(Continued on page 144)

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REPORT FROM THE READERS

(Continued from page 132)

From a plane at 28,000 feet I found a vast fault just off Houston, Tex., stretching straight to the Florida Keys and Andros Island where a lake of warm fresh water gushes from the island into the ocean. This is also the source of the vast amount of warm fresh water that divers found in the great caverns under the shallow sea bottom just west of Andros. — *Verne L. Cameron, Elsinore, Calif.*

HISTORIC MYSTERIES

The article in your September, 1970, issue about the discovery of an ancient tombstone in Virginia bearing a date earlier than any permanent settlement ("I See by the Papers") brought to mind a question I often have pondered.

Have mediums ever been used to help solve historical mysteries? One such mystery is what happened to the "Lost Colony." Several possible explanations have been set forth: the colony was destroyed by Indians, the colony became integrated with a tribe of Indians or the remaining colonists were rescued by a Spanish ship. It would be interesting to know if a medium could substantiate one of these or if there might be a different psychic explanation. Incidentally the Lost Colony might explain the tombstone, for if my memory serves me correctly the colony disappeared in 1590.

Another mystery that has puzzled historians for centuries is that of the "Princes in the Tower," Edward VI and his brother, the Duke of York. It is believed they were murdered there by their uncle, Richard III. Recent evidence throws doubt on this theory. A medium, if taken to the Tower bedroom in which the princes were supposed to have died, might shed light on this unsolved mystery.

If it were possible for mediums to obtain messages from long ago, we

might learn exactly what happened on the day of Custer's Last Stand, who was directly involved in the plot to kill President Lincoln, how Christ spent his first 30 years and the answers to many other intriguing historical mysteries. — *Lois W. Lovell, Zionsville, Ind.*

LESSONS OF "OAHSPE"

I am surprised that FATE editors have failed to make use of the evidence readily available in the book *Oahspe*, published in 1882. Correlation of archaeological discoveries since with the secular prehistory contained therein could prove that its mundane history is correct foreknowledge. It is then reasonable to assume that the spiritual history in the book also is accurate.

As this spiritual history covers the lives and doctrines of all the main religious teachers known to history, *Oahspe* should be of immense interest and value for those young men and women on a search for the transcendental, a search for greater meaning in life. — *Roger H. Aston, Lusaka, Republic of Zambia.*

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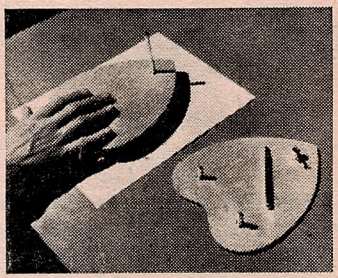
I wish to call your attention to a booklet put out by Foster-Hamilton of New York in which they list you as paying $3.00 to $5.00 for clippings. I send clippings only to editors who pay me. — *Mrs. E. Fedak, West Springfield, Pa.*

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∞ When something falls out of an empty sky, whether it's a bird, a fish or a $20 bill, an explanation is called for. Read what happens when the explanation is even more unlikely than the fall itself.

∞ Wherever Dorothy went a ghost was sure to follow. But when the Roberts family hired her to cook for them they had no idea that she was going to brew a haunting.

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