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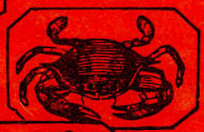
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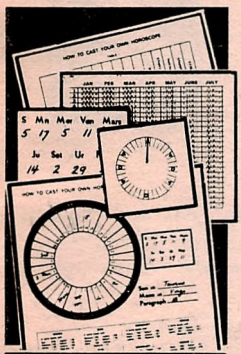
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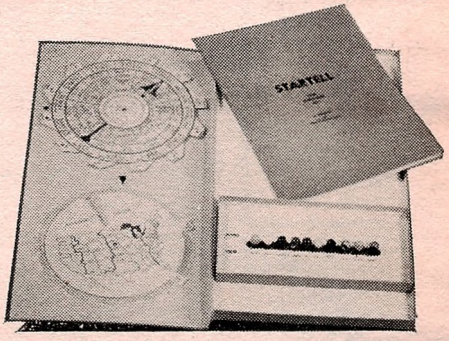
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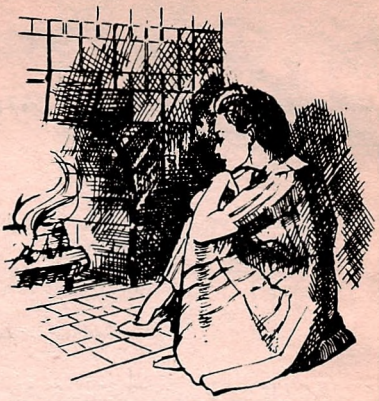
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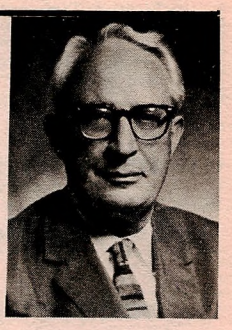
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

They are preparing to spend $800 million in order to find life on Mars. Why not spend some of that money to locate the extraterrestrials who are already here?

— Stanton T. Friedman
Nuclear Physicist

THERE IS NO doubt that the general public and even many readers of FATE have lost interest in UFOs since the Condon Report came out. For those readers on the fence we want to say two things:

(1) Good UFO reports continue to come into our office.

(2) The "respectability" of the subject among many members of the scientific community seems to be enhanced rather than diminished.

In the June 1970 issue of *Physics Today* William T. Powers of Northwestern University responded to a review of several UFO books, including the Condon Report, by Gerald Rothberg. First of all Powers quoted what he believes to be Rothberg's flawed argument.

Rothberg wrote: "The point of view of the project report (i.e., Condon Report) is that all but a small percentage of UFO reports can be reasonably explained, including some that seem very strange. Therefore it is plausible that the residue of unexplained reports could also be explained if more information were available."

This is the officially expressed viewpoint of the Air Force's Project Blue Book, Powers points out, and has been used by other scientists. He objects to it.

"The argument holds reasonably true *if and only if* the set of unexplained reports is similar to the set of explained reports save for completeness," Powers writes. "That is not, as far as I know, the case.

"Most 'explained' reports involve sightings of nocturnal lights of one kind or another. A considerably smaller number in-

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volves misidentified aircraft, missiles, planetary objects and meteorological phenomena seen in the daytime. There is a scattering of hoaxes and delusions but the above categories account for at least 90 percent of the explained cases."

∞

POWERS' ARGUMENT

POWERS, of the Northwestern astronomy department, continues:

"The good *unexplained* cases, however, remain unexplained — not because there is insufficient information to allow a firm identification in one of the above categories, but because there is enough information in the report to *rule out* any of the above explanations.

"The UFOs that are kept on the books as 'real' UFOs are kept in that category precisely because they do not fall into any ordinary class. . . In fact, cases that are not simply shelved as being too sparse in information, and that are admitted to the ranks of 'real' (that is, startling) UFOs, are so admitted because they are generally *more* complete and contain *clearer* descriptions than most explained cases. Therefore it is unlikely, not likely, that additional information would lead to an ordinary explanation of a UFO.

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Powers makes clear that he is not advocating uncritical acceptance of all "good" reports at face value but only that there "seem to be generic differences" between such "good" reports and reports that eventually are explained.

∞

FAR OUT?

THEN THERE is always the question as to whether UFO believers are "far out" and if so, who is farthest out, the scientists or the Air Force?

On the one hand a nuclear physicist, Stanton Friedman, last fall told the Fifth Intersociety Energy Conversion Engineering Conference in Las Vegas that "the earth is being visited by intelligently controlled extraterrestrial vehicles" — namely UFOs. Friedman is engaged in developing nuclear propulsion systems at TRW Systems, Redondo Beach, Calif.

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The skeptics would be inclined to dismiss Friedman's opinion out of hand if it hadn't become apparent that one large segment of the United States Air Force seems to agree with him.

The controversy, in case you missed it, began with a story in the *National Enquirer* which inferred that a textbook used in conjunction with the Air Force Academy's Physics 370 course, "warned that aliens from other planets are watching the earth."

The Air Force denials seem to weasel. They say cadets are instructed to remain open-minded on the subject of UFOs. They also say that the textbook is not a regular textbook but was compiled for exclusive use at the Academy. "Each cadet is required to have a background on the subject," one Academy spokesman explained.

The book in question runs 500 pages and devotes an entire chapter to unidentified flying objects. Here are some direct quotations from it:

"The entire phenomenon could be psychological but this is quite doubtful . . .

"It could also be due to known and unknown phenomena . . . but this is also questionable.

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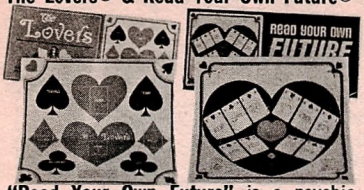
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well correlated and suggests at least three or maybe four groups of aliens . . .

"This, too, is difficult to accept; it implies the existence of intelligent life on a majority of planets in our solar system . . . or by members of another solar system."

The manual does conclude by advising, *"The best thing to do is to keep an open and skeptical mind and not take an extreme position."*

A *Milwaukee Journal* editorial writer comments, "That makes us wonder if the handbook wasn't written in Washington by a politician running for public office."

∞

HISTORY REPEATS

IT BECOMES more and more apparent that many of our high-ranking scientists are science fiction fans. In fact, we know of several who became scientists simply because as youngsters they got interested in S-F.

And one theme that has run through science fiction for at least two decades is that our earth was "seeded" by superior beings from Elsewhere. These superior beings, according to the science fiction stories, may have planted the seeds of life on earth, or they may have planted many kinds of life in a sort of Noah's

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Ark operation, or they may have brought only primitive man and left him to work out his own destiny on this Third Planet.

It is interesting to observe how our scientists now repeat this pattern while denying the possibility of extraterrestrials ever having done (or doing) the same.

Since Kenneth Arnold first reported seeing "flying saucers" over the Cascade mountains only 24 years ago man has orbited satellites; he himself has traveled into space and orbited the earth; he has walked on the surface of the moon; he has landed robot satellites on Venus; he has photographed the surface of Mars from a few hundred miles out and will soon land unmanned vehicles there.

Now Prof. Hannes Alfven who was awarded this year's Nobel Prize in physics (jointly with a Frenchman) wants to land men on the asteroids — the minor planets located between Mars and Jupiter, some of which are as large as 500 miles in diameter.

And to complete the cycle of our argument, The National Aeronautics and Space Administration is considering the creation of new life forms with which it would seed Mars and other distant planets. Such life forms, NASA told UPI, would transform

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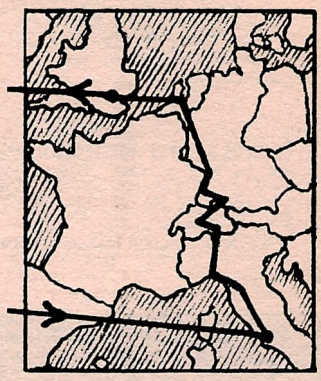
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The tour leaves Los Angeles (or San Francisco) on June 6, and returns on July 6. Participants also may join the tour in New York, with a corresponding reduction in cost.

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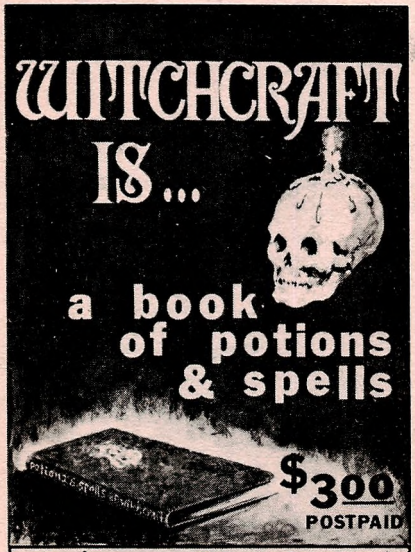
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"lifeless and hostile worlds into places useful to man, providing the organisms do not cause more damage than good."

NASA calls its new approach "planetary engineering" but hastens to state that before Mars is seeded with artificial life it must first be explored to rule out the possibility that life already exists there.

A paradox here is that even the most responsible astronomers concede that life must exist out in the universe — if not within the planets of our own solar system, certainly on planets of other star systems. And yet we continue to act as if we were the only life in existence and even as if we were the gods who created it.

∞

STILL WITH US . . .

HERE ARE A few of the UFO reports that have crossed our desk in recent months:

Tice, Fla. October 5, 1970 — Richard V. Stebbins of Fort Myers reported seeing an object about the size of the moon over his home about 5:15 A.M. It floated around a cloud and was seen clearly. Then after about three minutes it just faded away. About 10 minutes later Mrs. Gertrude Post saw a similar object, orange in color, with a tail. It came to within about 1,000 feet

of the ground and disappeared.

Bay City, Mich. October 10, 1970 — Roger Jayo, traveling north on State Route 15 at about 2:35 A.M. observed two objects about 25 feet in diameter, white in the middle with bluish dark rings radiating outward and seeming to be haloed by a milky white light. They were traveling toward his car at an altitude of only 50 to 75 feet at an estimated speed of 100 to 150 mph.

Winona, Minn. November 3, 1970 — Two police officers and four civilians saw what they described as a "string of lights" suddenly dive out of the sky and into the east end of Lake Winona.

Cholla Bay, Mexico. November 5, 1970 — Albert Formiller, Phoenix, Ariz., was fishing for black sea bass in Cholla Bay about 9:00 P.M. when he observed a light in the sky coming from a circular saucer-shaped object. The sea was quiet. The object appeared to stop and hover about 200 to 300 feet above the surface of the water. A light appeared from the bottom of the object and illuminated a broad spot of water, which Formiller estimated to be perhaps one-half mile wide.

Formiller described the light as appearing to come from within a tube and changing from a broad floodlight to sharp spot on

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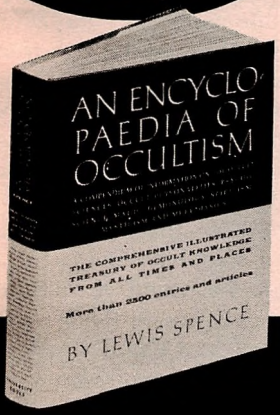
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the water surface, apparently as the light was raised or lowered. There was no sound.

After a few minutes a cloud seemed to form around the vehicle. Formiller does not believe this was caused by exhaust gases because there was no apparent "blowing" of the cloud from an exhaust. About five minutes after illuminating the water, the searchlight was turned off and a similar light was turned on atop the vehicle, illuminating the upper part of the milky cloud.

The vehicle then began to move in a westerly direction. It was visible for about 20 minutes in all. Other lights on the strange vehicle gave the cloud a greenish cast. Similar reports came to the *Phoenix Weekly American News* from other Phoenix residents.

Spokane, Wash. November 22, 1970 — A "spear-shaped" UFO was observed moving forward and back over Mica Peak, southeast of Spokane, at 6:10 A.M. Patrols alerted by the Sheriff's department confirmed the sighting and stated that it disappeared shortly afterward. The control tower at Spokane International Airport also reported the object.

Durango, Colo. October 13, 1970 — Diane Bard, 18, and Dale Kell, 17, were riding a motorcycle on an unpaved road five

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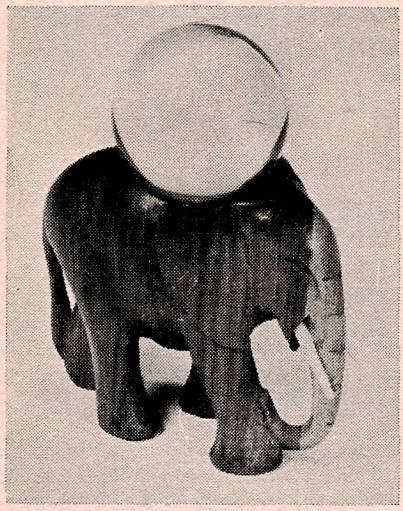
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miles south of Cortez about 8:30 P.M. when, said Miss Bard, "All at once we heard a whoosh-sound off to the left and a craft the shape of a jelly bean rose straight into the air. It had three lights in a row close to the top. One was small and white, another was small and orange and the third was very big and bright. All around us it was as bright as day."

Terrified, the young people rode to the Kell home. The object followed them. About an hour later, at 9:30 P.M. six persons returned in the Kell car to the same spot and watched as the two young people again rode by. Again the object rose out of the sagebrush and followed them.

A Dove Creek farmer and his wife also reported seeing a brightly illuminated object about 8:30 P.M.

Grande Prairie, Alta., Canada. November 4, 1970 — Fifteen-year old Jack Hickey was sitting on the farm tractor in a field waiting for his younger brother Terry to come and pick him up in a car about 6:00 P.M.

"I saw Terry coming up when suddenly the headlights went out and the car rolled to a stop. I then saw above the car several red lights moving in a group. I wondered what was going on . . . when the lights passed over me the tractor quit.



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Hackney, East London, U.K. November 23, 1970 — Experts were investigating the reported sighting of a "pulsating" UFO seen on the weekend over Hackney, East London, a Ministry of Defense spokesman said last night.

∞

NOW THEY TELL US

AFTER ALL these seven years the Russians now are telling us that Rosa Kuleshova, the Soviet housewife who was said to have fingertip vision, has been exposed as a fraud.

In 1963 Rosa startled the world when she was tested by a team of Russian scientists who declared she could successfully "see" colors with her fingertips even with her hands in a box.

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Archaeologist Dr. Louis Leakey shows some of primitive stone tools unearthed in Mojave Desert Calico dig which indicate man inhabited North America 50,000 to 100,000 years earlier than previously believed. Scientists call Calico dig one of the most significant ever undertaken in the United States. UPI Photo.

"All nonsense," declares the latest team of five scientists who tested Rosa — thus making liars of all who have worked with her before. She did it by peeking through holes in her blindfold, they say.

But how could she tell colors when her hands were hidden even from the holes in her blindfold inside a lightproof box? "Easy," say the scientists. "The color machine made squeaking and rustling noises" that signaled what colors were coming next.

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sons, we believe, the Russians simply can't officially admit that any talent as unmaterialistic as fingertip vision could exist in a Communist country.

On the other hand the investigators are willing to be broad-minded. They say Mrs. Kuleshova's claims have accomplished some good. About 1000 persons around the world (most of them presumably outside the U.S.S.R.) have come forward to report having "skin vision." About 100 have been "more or less proven authentic" the commissioners stated.

One of these was mentioned in this column recently. Mary Donahue of Philadelphia has shown similar abilities but she is being tested rather thoroughly. Dr. Caroll Nash, a parapsychologist and professor at St. Joseph's College, says Mary has been peeking down the space between her nose and cheek. She couldn't "see" objects held behind her back. She couldn't "see" in the dark, with a lightproof box over her head or with a cardboard shield held before her eyes to prevent any possible peeking.

Mary still has her partisans, however, including her parents.

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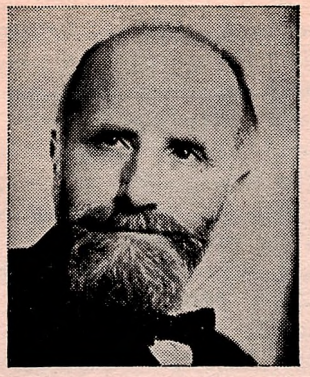
come to the startling realization that life appears to exist practically anywhere it isn't too cold to be dormant or too hot to be dead. Twenty years ago we were assured life was impossible in the ocean deeps and in the coldest regions of Antarctica. Since then, of course, life has been found in these places.

And now life has been discovered in a still more unlikely place — within the clouds which sail so peaceably over our heads.

"Within these cumulus puffballs and towering thunderheads tiny animals and plants are living: eating, excreting, even reproducing," says Prof. Bruce C. Parker of Virginia Polytechnic Institute, in an article published in *Natural History*.

In fact, says Professor Parker, clouds are "living ecosystems." Within their frail tissues minute multicelled organisms multiply and shower chemical products such as vitamins down upon the earth.

Perhaps there should have been nothing startling in Professor Parker's discoveries. It has been known for decades that our atmosphere is full of a kind of "aeroplankton" — spores, fungi, pollens, bacteria, even algae. But they were considered to be dry and dormant until they fell to earth to be nurtured by chemicals and water. The "aeroplank-



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ton," unlike the teeming plankton of the sea, was not considered biologically significant.

Now Parker is convinced that clouds, especially white cumulus clouds and thunderheads, are home to uncounted organisms.

The clues to all this activity, incidentally, came about when Parker measured dissolved organic substances in his home goldfish pond and found the amounts of vitamin B-12 and other B-complex vitamins, including niacin and biotin, increased significantly after rainstorms and especially after thunderstorms. He concludes that these vitamins are the product of airborne organisms and not sucked up from the ground.

∞

ROUND LOCH NESS

SUFFICE IT to say that the great monster hunt at Loch Ness this past season has produced little more evidence than similar hunts in other years.

Douglas Drysdale of the British College of Naturopathy and Osteopathy called forth the wrath of all good Scottish Loch Ness fans when he reported the pollution level is so high in the streams feeding into the Loch that it must reduce life there. He has analyzed samples of water from these streams and he says, "I am a firm believer in the Loch

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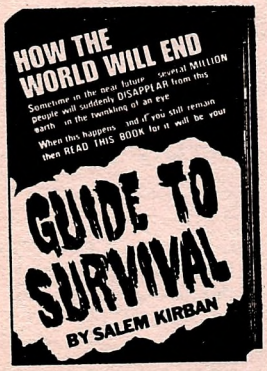
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Ness monster but I don't think it could survive the level of pollution going into the Loch."

Miss Holly Arnold, secretary of the Loch Ness Phenomena Investigation Bureau, replied that the creature is still being seen. Her colleague Peter Davies added that as a result of breeding, "I think there are not fewer than 20 monsters there."

Now, a group of four Americans, all members of the Academy of Applied Sciences, under the leadership of Robert Rines, a patent lawyer at Massachusetts Institute of Technology, plan to join university groups in a new approach to attracting Nessie. They hope to lure him (it? her?) with strobe lights, sonar devices and sex stimulants. "We're going after all the known senses the creature may have — sex, smell, taste, sound," says Rines.

Appealing to Nessie's sexual appetites is certainly a new twist. It's immensely complicated, of course, by the fact that no one knows whether Nessie is a giant snail, fish, saurian, mammalian or something previously unknown on our circling planet.

At any rate sex scents are being taken from such creatures as eels, dolphins, sea lions, manatees and several varieties of fish. There are also tape recordings of the sounds of various sea creatures eating, mating and

struggling. How can Nessie resist?

∞

MEANWHILE ON TO LOCH MORAR

IF LOCH NESS has a monster why not other Scottish lochs? Their origins are similar. All are landlocked bays which formerly connected with the sea. The deepest of these is Loch Morar, 1017 feet at its maximum and only 20 miles from Loch Ness.

This past summer a group of 25 aquatic biologists began to explore Loch Morar which is supposed to contain a monster called "Morag." Morag was seen in 1969 when two fishermen watched a black-brown hump move toward their boat. They attempted to beat it off but were rammed and had an oar snapped off.

However, the fishermen didn't think they were being attacked. Duncan McDonnell said, "Its skin was like that of an eel, only rougher in texture. I think it is some sort of overgrown eel."

So far we have no results on the summer's hunt for Morag either.

— *Curtis Fuller.*



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A LOVERS' QUARREL about SPIRITS

Could famed medium D. D. Home have destroyed the storybook romance that enchanted millions?

By Martin Ebon



MARTIN EBON served as Administrative Secretary of the Parapsychological Foundation of New York City and as editor of its publications for 12 years. Since 1965 he has been active as a writer, editor and lecturer. He also has conducted an adult education course on "Parapsychology: From Magic to Science" at the New School for Social Research in New York. His many books include "Prophecy in Our Time" and "The Psychic Reader." His article on the Brownings will appear in his forthcoming book "They Knew the Unknown," scheduled for publication by World in the fall of 1971.

HIS NAME was Daniel Dunglas Home and there has been no one like him before or since. Born in Scotland he grew up in the eastern United States and returned to Great Britain to became the most celebrated medium on the European continent. Spirits spoke through him, tables moved mysteriously, hands materialized and dematerialized, disembodied fingers played an accordion, and once he floated out one window and came back through another. True? False? Miracle? Fraud? To this day no one can be sure.

D. D. Home (1833-1886) held a generation spellbound. If he was no more than a trickster the man was a stage magician whose arsenal of gimmicks was ahead of his time. If he somehow brainwashed, "mesmerized" or otherwise gained emotional control over his audiences, Home at least had unusual mental qualities. He was admired by many, adored by a few and loathed by some of the leading public figures of his time.

Among his passionate detractors was the brilliant poet Robert Browning (1812-1889) whose wife Elizabeth was one of Home's most devoted admirers. That this boyish, smooth-talking medium should come between the Brownings, whose storybook romance has enchanted genera-



Elizabeth Barrett Browning posed for this daguerrotype about 1848. The portrait of her husband, Robert Browning, was painted 10 years later by Italian artist M. Guardigiani.



Photos courtesy The Bettmann Archive

tions of readers, has an irony all its own. And that one of Robert Browning's most memorable poems — also one of his longest — should be an unbridled attack on D.D. Home suggests the depth of the poet's feelings.

The poem, entitled "Mr. Sludge, The Medium," was published after Elizabeth's death although Robert probably composed it secretly while she was alive. Seventy pages, 2000 lines, comprise the "Sludge" poem. Here are some excerpts:

"No, don't sir! Don't expose me! Just this once!
This was the first and only time, I'll swear —
Look at me — see, I kneel — the only time,
I swear, I ever cheated, — yes, by the soul!
Of Her who hears (your sainted mother, sir!)
All, except the last accident, was truth . . .

"Try and do it! Take my word,
Practise but half as much, while limbs are lithe,
To turn, shove, tilt a table, crack your joints,

Manage your feet, dispose your hands aright,
Work wires that twitch the curtains, play your glove
At end o' your slipper — then put out the lights
And — there, there, all you want you'll get, I hope,
I found it slip, easy as an old shoe . . .

"Have I not used you, taken full revenge,
Persuaded folk they knew not their own name.
And straight they'd own the error! Who was the fool
When to an awe-struck, wide-eyed, open-mouthed
Circle of sages, Sludge would introduce
Milton, composing baby-rhymes, and Locke
Reasoning in gibberish, Homer writing Greek
In noughts and crosses, Asaph setting psalms
To crochet and quaver! I've made a spirit squeak
In sham voice for a minute, then outbroke
Bold in my own, defying the imbecile —
Have copied some ghost's pothooks half a page,
Then ended with my own scrawl undisguised . . .

'You've heard what I confess; I don't unsay
A single word: I cheated when I could,
Rapped with my toe-joints, set sham hands at work,
Wrote down names weak in sympathetic ink,
Rubbed odic lights with ends of phosphor-match,
And all the rest . . .

"What need I care? I cheat in self-defence,
And there's my answer to a world of cheats!
Cheats? To be sure sir! What's the world worth else?
Who takes it as he finds, and thanks his stars?
Don't it want trimming, turning, furbishing up
And polishing over? Your so-styled great men,
So they accept truth as truth is found,
Or try their skill at tinkering? What's your world?"

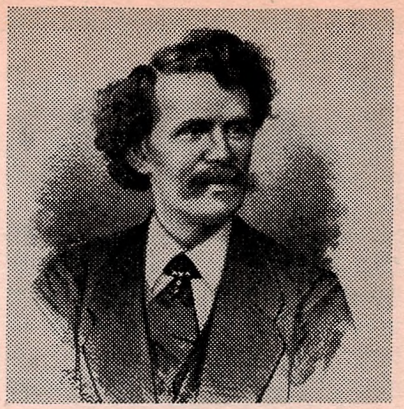
Why did Robert Browning dislike D. D. Home so violently? Did he fear some form of "alienation of affection" by the ingratiating younger man? In a letter to her sister Henrietta describing Home's crucial encounter with the Brownings, Elizabeth related the story of the curious seance that had taken place at the home of Mr. and Mrs. J. S. Rhymer in Ealing on July 23, 1855. The Brownings had been

touched by visible and invisible hands, heard mysterious raps and saw a table move.

Elizabeth wrote, "At the request of the medium, the spiritual hand took from the table a garland which lay there and placed it upon my head. The particular hand which did this was of the largest human size, as white as snow and very beautiful. It was as near to me as this hand I write with, and I saw it distinctly."

"Not troubled in any way" by these happenings she put on her eyeglasses to see the hands when they were farther away "proving that it was not a mere mental impression." While it seemed to her and her husband that the hands came "from under the table" another visitor saw them rising "out of the wood of the table."

Whatever Elizabeth Barrett Browning's state of mind under Home's persuasive influence, she was not originally prone toward occult ideas and if anything rather repelled by the phenomena of spiritualism. Three years earlier she had seen Lord Stanhope practice clairvoyance by looking into a crystal ball. Far from charmed by the experiment she wrote that she had "endured both the luncheon and the phenomena with equanimity." Also in earlier years she had written that she shrank from the "temptations" of spiritualism as from a "stew of infant children."



Scottish-American medium D. D. Home held many eminent Victorians spellbound with his alleged abilities.

By the time the Home seance in Ealing took place, however, the poet's wife had begun to dabble in table-tipping experiments in which she called forth real or imaginary spirits. All that Robert had tolerated more or less; Home's presence on the scene, however, added an element that alarmed him considerably. Not only was his wife obviously attracted to the dashing young medium but she was submitting herself to "supernatural" forces. Never quite certain — despite his loud insistence to the contrary — that all spirit manifestations were nothing but simple fraud, he

feared what he saw happening and fought it fiercely.

Much as he disliked Home, Robert Browning had demonstrated his irritation with inexplicable phenomena much earlier. In a letter written on June 31, 1845, he had said of an old friend that "his poor brains are whirling about with Mesmerism in which he believes, as in all other unbelief." Elizabeth replied, "But belief in Mesmerism is not the same thing as general unbelief — to do it justice — now is it? It may be super-belief as well."

Robert revenged himself by means of his craft, writing a poem that indicted Mesmerism in the manner he later adopted to lash out against "Mr. Sludge."

His Mesmerism poem revealed Browning's fear of one psychic element that he did acknowledge: the power of one human being to envelop and dominate other souls in ways beyond man's comprehension. Browning believed the human soul belongs to God, not to man himself — and no man should pass beyond the limits God has set. In essence then Robert Browning's dislike for mediums — aside from his aversion to their sometimes fraudulent practices — grew out of a deep-seated reverence for the integrity of the human soul.

Thus the Ealing seance, rather than an isolated crisis in the lives of the Brownings, was in fact a sort of climax. For all its elements of low comedy the seance was upsetting to Robert. Elizabeth admitted to her sister that at the conclusion of the sitting Home had talked a great deal of high-flown "twaddle" that pained her fastidious husband. To her, however, it was "confirmation of all my opinions, quite wonderful and conclusive."

"I believe," she wrote, "that the medium present was no more responsible for the things said than I myself was."

To top it all she hoped that her husband eventually might become a convert to Spiritualism: "Some of these days perhaps Robert will be a medium himself and then he will believe." She concluded, however, on a note of self-doubt: "I am rather a visionary."

When Home became aware of Robert Browning's distrust of him he sought to attribute it to the poet's professional jealousy of his wife. Home wrote in his autobiography *Incidents from My Life* that when spectral hands holding the traditional emblems of poetic glory moved between him and Elizabeth, Robert rose from his chair expecting to have the honors bestowed on him. He was disap-

pointed when the wreath veered toward his wife's brow rather than his own.

The emotions aroused at the Ealing seance left such a mark that they prompted a reappraisal a century later. In an essay entitled "The Seance at Ealing: A Study in Memory and Imagination" (*The Cornhill Magazine,* August 1957) Betty Miller recalled that Robert Browning met Home there for the first time "in the midst of a tranquil family atmosphere, in a house whose French windows opened onto green lawns and leafy trees." From this encounter grew his "notorious and all-absorbing enmity."

He recorded his impressions while they were still fresh noting that Home was acting like a child around the Rhymers, affecting "the manners, endearments and other peculiarities of a very little child indeed," addressing his hosts as "Papa and Mama" and "kissing the family abundantly." Browning also recorded that Home "professes timorousness, 'a love of love' — and is unpleasant enough in it all — being a well-grown young man of over the average height." He found the medium's face "rather handsome and prepossessing and indicative of intelligence — and I observe nothing offensive or pretentious in his demeanour beyond the unmanlinesses I mention, which are in the worst taste."

Browning wrote to an American friend, Elizabeth Kinney, within a day or two of the seance and gave details of the sitting. Reporting that a heavy lamp moved on the table Browning conceded, "I don't know at all how the thing was done." At one time he saw his wife's dress "slightly but distinctly uplifted in a manner I cannot account for — as if by some object inside — which could hardly have been introduced without her becoming aware of it." Although this phenomenon repeated itself "it remained, nonetheless, inexplicable."

He also could not understand the means by which a hand "appeared from the edge of the table, opposite to my wife and myself; was withdrawn, reappeared and moved about, rose and sank — it was clothed in white loose folds, like muslin, down to the table's edge — from which it was never separated — then another hand, larger, appeared, pushed a wreath or pulled it, off the table, picked it from the ground, brought it to my wife . . . and put it on her head."

A little later the table rose from the floor. While he obviously suspected some mechanism or conjuring trick, Brown-

ing wrote, "I looked under the table and can aver that it was lifted from the ground, say a foot high, more than once — Mr. Home's hands being plainly above it."

Summing up his impressions of other phenomena, including the playing of an accordion by invisible hands, he stated, "I don't in the least pretend to explain how the table was *uplifted altogether* . . . and my wife's gown was agitated — nor how the accordion was played."

Miss Miller notes that "throughout the seance, indeed, despite his own growing hostility, he was at pains to behave with overt decorum — to comply with his host's instructions that the guests should put no questions to the spirits, nor desire to see anything other than what the spirits might please to show them." Browning wrote that he treated "the spirits" (the quotation marks are his) with "the forms and courtesies observed by the others, and in no respect impeded the 'development' by expressing the least symptom of unbelief."

Despite his initial bafflement Browning eventually grew quite angry about the whole affair. A month later he and Elizabeth wrote to a Miss de Gaudrian; their separate letters, mailed in the same envelope, graphically demonstrated their disagreement. While Mrs. Browning emphasized her belief in Home's integrity, Robert, referring to himself in the third person, wrote as follows:

"Mr. Browning did, in company with his wife, witness Mr. Home's performances at Ealing on the night Miss de Gaudrian alludes to — and he is hardly able to account for the fact that there can be another opinion than his own on the matter — that being that the whole display of 'hands,' 'spirit utterances,' etc., were a cheat and imposture."

He spoke of the Rhymers as people whose "benevolence and worth" was "unaccompanied by a grain of worldly wisdom" and said that to achieve "a voluntary proration of the whole intelligence" at a certain point "no trick is too gross."

Miss Miller's historical reconstruction noted that in the Sludge poem as well as in numerous personal comments Browning implied that he actually had caught Home cheating although his first report on the Ealing seance confessed frankly to puzzlement. She described his attitude toward Home as "manifestly complex" — he believed that the medium, young enough to be his son, was a charlatan and a "charlatan, moreover,

who effortlessly, in a single evening, had won the enduring admiration and allegiance of Elizabeth Browning."

She added, "The ascendancy thus gained, Robert found, was unshakable: however fiercely, in the years to come, he might strive, as he put it, 'with the utmost of my soul's strength' to wean Elizabeth from Home, he was unable to do so." Home lurked thereafter a silent but omnipresent shadow on their domestic hearth. Elizabeth kept the wreath that had been placed on her head until her husband, coming across the dried-up flowers, angrily threw them away.

THE PATHS of Home and the Brownings crossed too often for Elizabeth's comfort, if not in England then in France ("Think of my horror at Robert's having heard today that Home the medium is in Paris") or in Florence, where the Brownings lived in the celebrated Casa Guidi, on Via del Tritone. Once Elizabeth asked Robert to be "meek as a maid" if he were to meet the medium on the street. Later, in Florence in 1858, they arranged a truce and Elizabeth wrote in a letter: "Robert throws his arms round me, calls me 'Darling' and says I shall do anything I like." She added, however, that she would not be "tempted out of our conventions" because no matter what, "Robert is still Robert." Their truce agreement was clear-cut: if she would not attend a Home seance Robert promised not to kill the medium.

Although Robert never was able to destroy Elizabeth's belief in Home, he did achieve a bitter triumph in the case of his wife's attachment to Sophia Eckley, a close confidante who apparently pretended to have mediumistic gifts. Mr. and Mrs. David Eckley, a well-to-do American couple, were among the Brownings' friends from late 1853 to early 1860. Their attentions were perhaps too eager at times but certainly Elizabeth was inordinately fond of "Sophie." She wrote that Mrs. Eckley seemed to have "fallen in love" with her and worshiped her "with a blind passion in all sorts of ways." They shared an eager interest in spiritualism and Elizabeth once spoke of them as "sisters in the spiritual world."

Some historians have seen a latent lesbianism in Mrs. Browning's more passionate phrases. Once she stated that the two women were growing "nearer to one another in love and nearer in soul to those gone before." Browning, who successfully had banned contact with Home, could not have cherished Mrs. Eckley's influence either.

Elizabeth Browning did tend toward crushes, personal and political. Fierce in her defense of Italian nationalism she was also a passionate partisan of French opposition to Napoleon III. Thus when Elizabeth speaks of Sophie Eckley as "so delicate and refined that there is never a jar for a moment," this may be attributed to poetic license and a lifelong adolescent streak in a woman whose father had sought to sabotage her maturity.

Illusion inevitably leads to disillusion and late in 1859 or early in 1860 Elizabeth somehow discovered that Sophie's mediumistic claims were false. She confessed that she had been taken in by Sophie and was "very sick at the adhesiveness" of her former friend.

Robert Browning felt that Elizabeth richly "deserved" her disappointment "for shutting her eyes and stopping her ears as she determinedly did."

And Browning's hatred of Home never died. As late as January 6, 1871, he wrote to Mrs. Kinney that he could not permit her to publish the letter in which he originally reported on the Ealing seance because "I should thereby give the unmitigated scoundrel in question a right as well as an opportunity to retaliate after his natural fashion, by a fresh vomit of lies such as he printed five years ago in a spiritual magazine — where, referring to this very 'seance," he attributed all my unbelief to my 'ludicrous jealousy' of my wife — whom the Spirits crowned as 'The Poet,' passing over — me!

"If I ever cross the fellow's path I shall probably be silly enough to soil my shoe by kicking him — but I should prefer keeping the disgrace from myself as long as possible. Indeed, I have got to consider such a beast as the proper associate and punishment of those who choose to shut their eyes and open their arms to bestiality incarnate."

THE AMBASSADOR'S ASTROLOGER

By Cy Ince

ASTROLOGER Ngo Quoc Hung apparently is one of the State Department's most highly respected advisors in Vietnam.

He is so highly regarded, in fact, that early in 1970 he caused Ambassador Ellsworth C. Bunker to change his mind — according to the *Los Angeles Times.*

A consulate was to be opened in Da Nang but the question in Ambassador Bunker's mind was: what would be the best day for the opening?

Astrologer Hung was consulted and he in turn consulted the stars. Although the ambassador thought February 15 would be the best day he took Hung's advice and opened on the 16th.

ASTROLOGY IN THE UNITED STATES TODAY

Once again, for the first time in 300 years, men of learning are asking: do the stars influence our lives?

By Zipporah Dobyns

DESPITE THE superficial absurdities of most of what is presented to the public as astrology, today more thinking people than ever are becoming aware that there is a serious subject behind all this froth; more educated people are discovering genuine astrology and especially more young people are learning to erect a horoscope, realizing the immense potential it offers as a path to self-knowledge. Genuine astrology uses a chart drawn for the date (including the year), place and minute of birth and includes dozens of factors in very complex interrelationships.

The expanding interest of the young people in their late teens and early 20's has brought about the most startling development of all — the return of astrology to the universities from which it was banned some 300 or more years ago. In a large number of universities, including almost all branches of the University of California, there now are "experimental colleges" or "free universities" which include astrology in their curricula. These schools began in the 1960's and are closely associated with the increased use of the psychedelic drugs which has stimulated interest in the altered states of

consciousness and implemented a readiness to consider the possible existence of forms of reality other than physical matter. What is known as the "hippie" movement developed during the sixties, precipitating widespread interest in eastern philosophy, psychic phenomena and a variety of forms of divination such as the I Ching and Tarot. Of course, astrology is among these ancient but newly discovered tools included in the mixed bag we label "occultism."

A good many professional people, especially those with university connections and research interests, were among the first to experiment personally with the mind-altering chemicals and university students were equally curious and ready to venture into new waters, urged on by dissatisfaction with the state of a world in chronic conflict and the lack of a meaningful philosophy of life. Colonies of cultural "dropouts" formed at the edges of many of the large universities and there was considerable flow between open-minded regularly enrolled students, temporary dropouts, young people trying to formulate new life-ways including many varieties of commune, and true addictive personalities seeking to escape reality.

As the demand for knowledge of the occult increased the young people began to create their own "free schools," usually in the shadow of a university and with the help of a few professors who were sympathetic to the search for unauthorized knowledge. Courses were offered without tuition, credit or obligatory work. The teacher himself might be a student with little more knowledge than his pubils but he offered what he had found meaningful; those who were interested came and if they found the offering met their needs they stayed and learned. Eventually, the universities recognized this demand for knowledge not covered by academic subject matter and a working compromise developed in which the university made classroom space available and printed the schedule of classes and hours while the subjects still were taught without cost, required work or credit. Astrology almost always was one of the subjects taught in these free schools simply because the young people demanded it. However, the qualifications of the voluntary teachers often left much to be desired.

The next step in this process of returning astrology to the universities occurred when the University of California at Berkeley offered for credit a course that revolved around the question of how astrology might be tested

ABOUT THE AUTHOR



ZIPPORAH DOBYNS brings to the field of astrology an impressive background in psychology and anthropology. A graduate of the University of Chicago, where she received a Phi Beta Kappa key and a scholarship for graduate study in anthropology, she went on to study psychology at the University of Arizona. She took her M.A. in clinical psychology and a Ph.D. in the same field, with a split minor in social psychology and cultural anthropology.

She became interested in astrology and psychic research in 1955, after the birth of the last of her four children. Convinced that there is a desperate need for scientific research in astrology, Dr. Dobyns has published two books on the subject, "Evolution through the Zodiac" and "The Zodiac as a Key to History," and regularly conducts workshops in which she combines astrology with psychotherapy. She is a member of Psi Chi, the American Psychological Association, Association for Humanistic Psychology, American Federation of Astrologers and a member of the Board of Directors of the International Society for Astrological Research.

scientifically. From this beginning Berkeley moved to a course in astrology itself, the erection and interpretation of horoscopes which, while still not offered for credit, was taught by a qualified professional astrologer paid for her services. The same woman taught a course for credit at the newly founded John Kennedy University in California. A course offered for credit at the University of California at San Diego was listed under the philosophy department and included a number of lectures on astrology's place in history. The University of Chicago offers a series of advanced courses in the history of astrology as part of the history of science. At the present time a credit course in astrology is being considered at Antioch College in Ohio (still not authorized) and at the New School for Social Research in New York City, the latter to be listed as part of the anthropology department. Other universities seem to be moving in this direction also. For example, one interested psychology professor at the University of Arizona has permitted two graduate students to do independent study centered on astrology.

In addition to all this many high schools, YMCA's and YWCA's now permit astrology to be taught on their premises;

these courses are offered by private teachers.

The first presentation of astrology to a psychology convention occurred in August 1969 when the Association for Humanistic Psychology invited a four-member panel — a physicist, two psychologists and a professional astrologer — to lecture on the topic.

Astrology also has been moving into the "growth centers," those new institutions headed by professional psychologists, psychiatrists or medical doctors but staffed in part by specialists in Zen, yoga, modern dance, massage, drama, art and so on. The professed goals of these centers include helping people to break their traditional life patterns in order to develop their full potential as expressive and creative human beings. The old "medical model" that spoke of curing mental illness has been abandoned for the idea of growth and transcendence, mostly using a learning model. A new school of psychotherapy, Gestalt therapy, has been central in the development of these growth centers of which the prototype Esalen Institute was founded in 1962. Various combinations of Gestalt techniques and astrological symbolism have been featured in growth centers since the first astrological program at Esalen in September 1968.

These growth centers are natural intermediaries between the academic, professional world and the fringe world of expanding human knowledge. They are staffed by people who have academic training and ties but who are willing to explore all areas that might contribute to growth. Openness is a central value to this group who call themselves humanistic psychologists in contrast to the Freudian and behavioristic branches of psychology. To be rigid, afraid of the new and ego-defensive is to risk being classed with the uptight Establishment.

Eastern philosophy has been a primary source of new ideas explored in the growth centers and this inevitability has called attention to the central role of astrology in eastern cultures and has encouraged willingness to examine astrology at least as an interesting early personality typology. And once there is willingness to look it is not hard to find sufficient evidence to justify further investigation. The primary problem, of course, is the lack of really competent astrologers but even a mediocre practitioner of genuine astrology usually is able to perform above the level of chance. Sun-sign columns, the bulk of what is called astrology, are not classed here as genuine astrology.

At present an increasing number of growth centers are trying experimental workshops in which the horoscope is used to delineate personality conflicts. Following this, modern therapeutic techniques, especially the role-playing Gestalt techniques formulated by Fritz Perls, are used in an attempt to integrate the conflicts and move toward the full realization of an individual's potential as symbolized in his chart. This approach focuses less on astrology as a clue to outer forces impinging on the individual, although these are part of the picture, than on using the horoscope as a symbolic blueprint of inner tendencies — talents, weaknesses, problems, reaction patterns, etc. These inner tendencies can be changed if the individual accepts responsibility for his own nature and action and if he wishes to change them, although it may take time and therapeutic assistance to do so. The goals are inner harmony, wholeness, self-actualization and self-transcendence. The horoscope offers clues to both areas of strain and of unrealized potential and eventually astrology could be a standard diagnostic technique in all forms of assessment and counseling. The growth centers are pioneering in this direction today.

Astrology is venturing into a third area as a consequence of the new confrontation with academia — the area of competent research. Astrologers long have been accused of refusing to subject their work to careful scientific scrutiny. Although this undoubtedly is true of some individual astrologers it would be nearer the truth to say most astrologers are unable to conduct acceptable research because they lack time, money and especially training. As practitioners, working with people and their problems, they are in much the same situation as physicians and clinical psychologists — the average tough-minded researcher takes an equally disparaging view of the practicing doctor and psychotherapist as a competent or willing researcher. But lack of time and specialized training are not the only problems. There is a basic ethical difference in the approach of the person for whom abstract knowledge is the primary goal and the one who is committed to helping individuals. This split between the clinician and the experimenter is recognized in both medicine and psychology and money is available, usually from university sources or independent foundations, to support the researcher in these fields. But such funds have not been available for research in astrology.

This has been true since the universities abandoned astrology because it could not be fitted into a materialistic world-view but it finally is changing. As educated individuals have discovered the potential value of astrology through personal exposure at least some of them have been appalled at the chaotic confusion of the field and at the total neglect by modern science of its immense value as a source of self-knowledge. A number of groups have been formed, mostly within the last two or three years, to do systematic research in astrology — both simple validation studies of basic principles, and attempts to extend or clarify techniques and concepts. Such groups range from Research Astrologers Los Angeles (RALA), a newly formed small group of professional astrologers engaged in several exploratory studies, to a group incorporated at The Church of Light that has been in existence for 30 years or more. The Church of Light has world-wide branches and is devoted mainly to teaching astrology as an aid to spiritual growth. However, over the years a limited number of its dedicated members have devoted time to research.

Another group, founded some time ago but recently renamed ARC (Association for Research in Cosmocology, a coined name suggested as a substitute for astrology), has headquarters in New York City. ARC, under its earlier name, published *In Search*, one of the first American journals devoted to astrology research, and sponsored a series of research projects which were handled by a clinical psychologist in Illinois, Vernon Clark.* Two of the three projects carried out in the early 1960's reached the .01 level of significance, while the third reached the .001 level. Currently, ARC has been holding a series of all-day sessions devoted to the relationship of astrology to various accepted fields of human knowledge. A number of fully qualified professionals from the fields of psychology, medicine, chemistry, engineering, etc., have participated.

It should be mentioned that the American Federation of Astrologers assisted Vernon Clark in his research and published his results in their monthly journal. The A. F. A., founded in 1938, always has sought to encourage higher standards of astrological practice and was first to institute an examination for competence. These examinations have been administered at the biennial con-

*Some of this work was detailed in the July 1961 and the February 1965 issues of FATE Magazine, under the title *Astrology, New Evidence to Support an Ancient Science*, I and II.

ventions since 1960 and include subcategories for students, professionals and teachers. Assent to a code of ethics in the practice of astrology is one of the requirements for membership in the Federation. Headquarters are maintained in the nation's capital at 6 Library Court, S. E., Washington 3, D. C., and a bulletin is published each lunar month.

The most ambitious attempt at serious astrological research began in the fall of 1968 with the incorporation of the International Society for Astrological Research (ISAR), now headquartered in Montclair, N. J. In an attempt to raise the professional standards of the field full membership is limited to college graduates although anyone in sympathy with the goals may join as an associate member.

Goals of the A.F.A. include the founding of an extensive library of books and tape recordings, the founding of a computer center for research and the design of computer programs and research projects, the preparation of reading lists, textbooks, examinations to test competence as instructor or practitioner of astrology, and eventually the founding of an accredited college specializing in the instruction of astrology, along with the raising of funds to carry out these projects. Some of these goals already are partially realized with the publication of monthly and quarterly journals devoted to astrology research, and a program to bring into mutual contact the various astrological groups around the world so they need not function in isolation as they largely have done in the past.

Additional partially realized goals include the development of a computer program to process birth data and produce planetary positions, house cusps, aspects, etc., so that large numbers of charts can be handled without time-consuming mathematical computation by individual astrologers.

In the fall of 1970 the ISAR began a series of weekend symposiums devoted to various facets of astrology. These are being held in New York City at the Carnegie International Center once a month. The first meeting in September was devoted to astrology and counseling; both professional astrologers and psychotherapists participated, seeking to share their approaches. Future programs will feature chart comparison, a look at various schools of astrology, the role of the astrologer in today's society, techniques, mundane astrology and the psychological sciences.

In considering the American astrological scene we should mention the work of John Nelson, although he is an engineer and his work never has been publicly acknowledged as being astrological in nature. Nelson developed his original formulas for predicting disturbances in the earth's ionosphere due to solar activity while working for Radio Communications of America. He bases his predictions on aspects between the planets, confirming the astrological traditions concerning the stress nature of zero, 90 degree and 180 degree angles and the harmonious tendency of the 60 degree and 120 degree angles, as well as adding other meaningful angles. Currently Nelson is working as an independent consultant, issuing predictions on solar and ionospheric activity for six-hour periods, well in advance of the expected action. If predictability is the acid test of science, Nelson, with his average of 93 percent accuracy over the past two years and his monthly accuracy which never has dropped below 90 percent and which in some months reaches 98 percent, certainly can be credited with providing scientific authenticity for some ancient astrological traditions.

Unfortunately most of Nelson's work remains unpublished although a number of articles have appeared in scattered journals and the American Federation of Astrologers does plan to reissue these in a booklet in the near future. Nelson promises to write a book one day but at present he considers his formulas a proprietary investment. Certainly many years of his life went into the effort to reach his present level of accuracy and NASA attempts to replicate his results have fallen far short of his record for accuracy, if we can trust the grapevine word around the astrological community.

And so you have some indication of the ferment in astrology in the United States as of the fall of 1970. The multiplication of astrology schools, magazines, social clubs, practitioners, specialty shops and the like continues at an expansive rate. On the one hand, popular astrology (i.e., s u n -s i g n fragments) appears in an increasing number of newspapers and magazines, radio and TV shows, in a rash of shallow and poorly-written books and in a host of dime store trinkets and it is hard to assess the ratio of noise to information although the latter probably makes up a dismayingly small proportion of what is lumped under the title astrology these days. The calibre of most of this bandwagon material is on a level with other cheap ephemeral fads

and is almost certain to alienate thinking people.

But the return of astrology to the universities, its acceptance by some professionally staffed growth centers and the beginning of serious research by trained individuals offers real hope that a validated astrology one day will provide a universal psychology with its greatest single tool for assessing human potential and will aid in reaching that potential.

AMERICA'S UNKNOWN PAST

By Lucius Farish

MANY WRITERS HAVE argued that unknown races may have lived in North America thousands of years ago. Such "erratics" as stoneworks of mysterious origin found on the peaks of the Rocky Mountains, enigmatic coins found at great depths in the earth and manufactured objects uncovered in solid rock suggest that the American Indians may not have been the first people here after all.

Another item of evidence for lost American races is described in the *Tombstone, Ariz., Epitaph* for October 18, 1903.

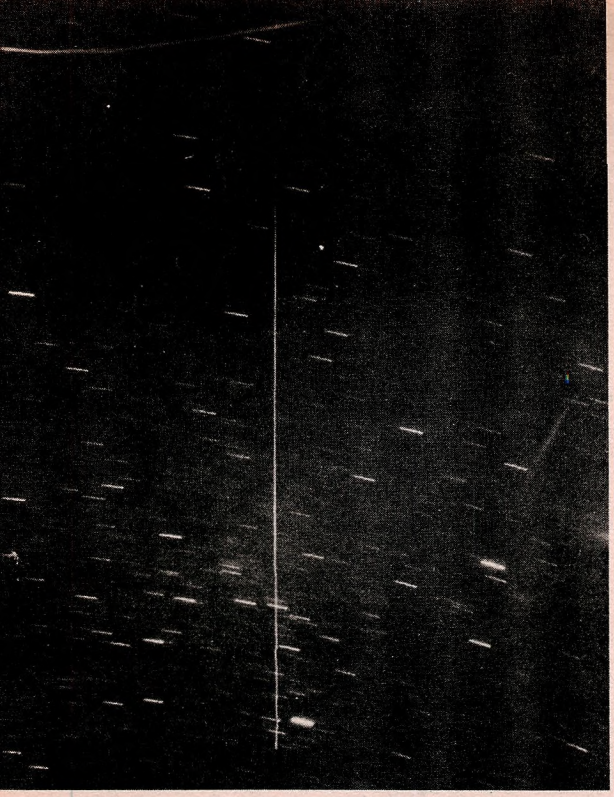
After claiming that a civilization predating those of the Toltec and Aztec once existed in Arizona, the article goes on to say, "In 1883 an old Swiss well digger . . . dug a well southeast of Florence . . . to a depth of 220 feet, all through adobe soil. At the bottom of the well he uncovered human bones and a large amount of pottery, unlike, in both quality and design, any of the pottery belonging to the Toltec, Aztec or subsequent civilizations.

"Among the undamaged specimens taken out of the bottom of the well were two teacups and saucers. The cups were bell-shaped like the china teacups of the present day and were as thin as the china cups. They were coal black and finely glazed inside and outside. The saucers were the same thickness as the cups, glazed the same and shaped like our modern saucers. The old Swiss knew nothing of their archaeological value but would not part with them.

"Along with the human bones were large pieces of well-preserved charcoal and the bones were fairly well preserved but soon crumbled after they were exposed to the air.

"The old well digger knew when he encountered these unmistakable evidences of a past civilization that he had just reached the prehistoric level of the earth at this point and would probably have to go 50 or 100 feet deeper to find water and he abandoned the enterprise.

"As this 220 feet of earth had been deposited there by the slow process of rock disintegration one must conclude that very many thousands of years have been added to the age of the earth since the civilization evidenced by the find of this old well digger passed off the earth. The Smithsonian Institution should investigate this matter."



INDIAN

Five-minute exposure taken by Courier photographer Chuck Roberts shows first August 1970 sighting. Vertical line is typical of north-south trajectory of Polar orbiting satellite but curved track at top is unlike any mundane image — star, meteor, space debris or other satellite.

"Contactee Paul Solem is either a hypnotist, magician, a man with a vivid imagination — or he is telling the truth."

By Jerome Clark

"I STOOD IN A backyard in Prescott with several neighbors and watched spellbound for almost a half hour Friday," wrote Joe Kraus of the *Prescott, Ariz., Courier*. "It looked like a star — almost. It rose in the sky, stopped, hovered, wavered to one side and then continued across the sky repeating the maneuvers . . . A flying saucer? Yes, if we could believe our eyes."

And if other residents of Prescott could believe their eyes as well, the city was playing host to a whole series of strange flying objects. The Rev. John Foster, a Baptist minister visiting the area from Phoenix, reported see-

PROPHECY and the PRESCOTT UFOs

ing an erratic pulsating light moving across the sky. Others saw objects zigzagging through the air and executing incredible maneuvers. *Courier* photographer Chuck Roberts took a picture of a UFO crossing the path of the satellite Pegasus.

Perhaps the most spectacular sighting was described by Mrs. Irene Wood:

"We were on a hill on De Merse Street and at 8:15 P.M. we saw a huge brilliant mass of light looking as big as three moons coming very fast from just over Thumb Butte. It seemed almost over Prescott and went to the east. It halted and a huge mass detached itself and fell straight down behind the hills.

"We came back in the house and at 8:30 we saw another smaller object that was reddish color with a glow. No blinking lights either. It came from exactly the same position and went the same route as the first. But when it got to the place where the first mass had detached its load, it let down six small red objects. There were no breakages apparent. Just as the thing hovered the six fell and they were spaced exactly the same distance apart. At one time we saw four of these things in the sky at one time."

In the middle of all this was a rancher from Idaho named Paul Solem whose appearance in Prescott — at the urging, he maintained, of angelic beings from the planet Venus — brought with it (coincidentally or other-

Paul Solem and Hopi delegation: Caroline Tawangyawma, Chief Dan Katchongva (seated) and Ralph Tawangyawma (right).



wise) the marked increase in UFO sightings. Solem himself said that the intention of the UFO beings was to draw attention to certain Hopi Indian prophecies.

In a dramatic demonstration made in the presence of reporter Kraus, whose sighting on Friday evening, August 7, 1970, was made in Solem's company, the contactee had stood off by himself gazing into the sky mentally "calling" the UFO occupants. After 15 minutes he announced, "They're here. I can't see them yet but I know they are here. One just said, 'We're here, Paul!' There are several people in the saucer. I can hear them talking."

Not more than two minutes later, Kraus reported in the lead story in the August 9 *Courier*, "a star appeared in the sky that wasn't there before." As the witnesses watched it Solem repeated words that he allegedly received through mental communication with a being aboard the ship:

"My name is Paul 2, fourth in command of all ships that enter the atmosphere of the planet called Earth. We come to lend credence and as a sign or token that the Hopi prophecy was of a divine nature. Great sorrow and fear will be coming to this planet very soon and few will escape it. Our leader as spoken of in Hopi prophecy is already here on Earth in mortality and is known as the Apostle John, the same as in the New Testament. The white brother shall be introduced by a huge fire and the earth shall quake at his arrival. We are of the 10 lost tribes and we will return several nights unless there is contempt for us."

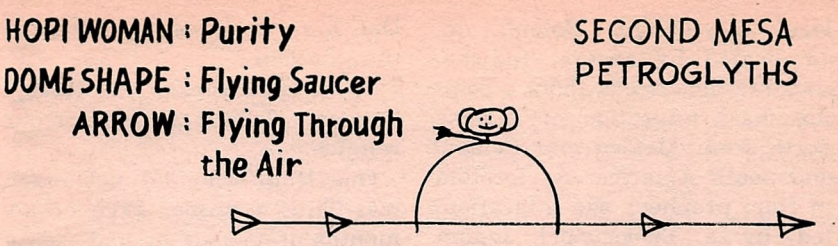
When Solem finished speaking the "star" disappeared.

Kraus concluded, "Paul Solem is either a hypnotist, magician, has a vivid imagination or he is telling the truth. Whatever, he is dedicated to his work."

* * *

FOR SOLEM flying saucers and Venusians are not a novelty. He says his first sighting and contact took place one day in June 1948 when he, his wife and his brother-in-law observed three round glowing objects speeding toward them over a field at his Howe, Idaho, ranch. At a distance of about 500 feet two of the UFOs veered away over Saddle Mountain in the north, leaving the other to hover in the air in front of the astonished witnesses.

Solem framed a question in his mind: "Who are you? Where are you from?" Not expecting an answer he was nonplused to hear a "voice" inside his head saying, "We are from another planet.



Petroglyph drawn by Great Spirit Maasau signifies coming of Purification Day when the faithful Hopi will fly to other planets in "ships without wings."

You will hear from us later."

Over four years went by before Solem heard anything however. In the fall of 1952, seeing a multicolored light in the sky over his ranch, he followed the UFO for three miles until it landed in the Lost River Sinks. As it came to rest on the ground the lights dimmed and went out and Solem saw a metallic disc reflected in the moonlight. Next to it was a person, whom he first took to be a woman but who turned out to be a man with long blond hair, clothed in a white uniform.

The UFO being — now speaking orally rather than telepathically — asked to be addressed as "Paul 2." He told Solem that as a Venusian he held the rank of "angel" and that Solem himself, a Venusian in a former existence, had been a spiritual teacher on that planet. In this life his task would be to work with the Indians of North and South America in preparing for the building of the City of Zion, a postapocalyptic utopian social order in which money would be outlawed and all persons would live communally.

Solem claims this was the first of many contacts. He spent the next 17 years wandering around the western states, talking with Indians and other contactees, gathering small groups of followers and scrupulously avoiding publicity. Unlike some of the more flamboyant contactees whose exploits are familiar to UFO students, Solem did not — and does not — seem much interested in getting rich from his supposed experiences and in fact lives quite modestly.

On the other hand many of his claims, such as the allegation that all the planets of the solar system are populated, are difficult to accept.

Solem first came into public view in July 1969 when a series of campfire meetings at the edge of Fort Hall Indian Reservation in Idaho attracted the attention of

local newspapers. Solem, accompanied by several Indians, spoke to the crowds about a coming mass migration of Indians north from Mexico and Central and South America. As foretold in Hopi prophecy the migration, led by a 130-year-old Indian named Etchata Etchana, will come in the wake of a huge fire and explosion which will herald the coming of the "True White Brother." The True White Brother will be carrying a set of stone tablets to match those given the Hopi 4500 years ago by the great spirit Maasau. On this, the Day of Purification, only those who have remained true to the old ways will survive.

In a meeting attended by Barbara Boren of the *Idaho State Journal* on the evening of July 12, Solem "called" the UFO beings who replied, "Paul, you are doing the best you can to get the message across." The skeptical reporter admits that she saw two "star-like moving lights" high in the air.

Not long afterwards Solem left for Hotevilla, Ariz., where he says the Venusians ordered him to go. There he met with the Chief of the Traditionalist Sun Clan, 108-year-old Dan Katchongva, who went on to preside over a stormy gathering in which the younger members laughed at Solem's claims. Chief Dan himself, however, defended the contactee.

"This man speaks the truth," he said. "This is all part of our religion."

One Hopi who did not laugh was Titus Lamson. Five or six months previously he had seen a brilliantly-lighted object sail over Hotevilla moving in a westerly direction. A saucer-shaped construction with a dome and aerial on top, it became transparent as he watched it. Inside he could see the back of someone dressed in a gray "ski-jump outfit." The man, who wore blond hair reaching to his shoulders, was facing an instrument panel.

The craft descended slowly until it nearly touched the ground and then disappeared over a ridge. Lamson set out to search for it with a flashlight but could not find it.

To Traditionalist Hopi like Lamson and Chief Dan UFOs play an important role in the lore of their people. Thousands of years ago, according to Hopi belief, survivors of a vast flood which had decimated the tribe split and migrated in four different directions: north, south, east and west. Only one group managed to complete the migration which led them all the way to the North Pole and — under the guidance of a brilliant "star" —

back to what is now Old Oraibi, Ariz.

The "star" was the vehicle in which the Great Spirit Maasau traveled. When Maasau landed he drew a petroglyph on Second Mesa (see illustration) which showed a maiden with the traditional butterfly hairdo in a wingless dome-shaped aerial vessel. This signified, he said, the coming of Purification Day (similar to the Christians' Day of Judgment) when the faithful would fly to other planets in "ships without wings." The Great Spirit went on to explain that other worlds are inhabited and that Hopi prayers are received there.

The issue of Solem's contacts and their relationship to the Hopi prophecy split the clan. Chief Dan viewed the matter philosophically, remarking that the division itself was fulfilling the prophecy which said there would be three divisions among the Hopi before the coming of the True White Brother. The first division, in 1906, had been between the Traditionalists and the Modernists — the former were forced to leave Oraibi and move to Hotevilla. What now was occurring was the second division.

For his part Solem left a few weeks later for Prescott to work with Indians and whites to further the message.

* * *

THIS WAS THE state of affairs when some months later — in August 1970 — the saucer deluge hit Prescott. The sightings began early in the month, shortly after Chief Dan had ordered 10,000 copies of the Hopi prophecy to be distributed to world leaders. Solem and his Hopi friends insisted this was no mere coincidence, that in fact the UFOs had come to confirm the accuracy of the prophecy.

Whatever the truth, there seems no question that residents of Prescott were reporting more than their share of unusual aerial phenomena and that Solem had a way of attracting the saucers to himself. Trailed constantly by skeptical reporters Solem seemed to have the knack of making UFOs appear at his bidding. On the night of the August 9, for example, about 100 persons watched Solem "contact" the saucers, which obligingly appeared shortly afterwards.

The next day Chief Dan, his counselor Ralph Tawangyawma and interpreter Caroline Tawangyawma arrived in Prescott to see the UFOs for themselves. Solem told them the "spaceships" would show up if the sky cleared.

It did not do so until the last night Chief Dan and his companions were in Prescott. At 10:30 P.M., when the rain clouds broke, Solem went outside to at-

tempt contact and in a short while those still inside heard him yell, "Here they come!" A group of 15 persons waiting at the door saw a bright object come sailing by.

In the words of witness Nonnie Skidmore, "The craft came in a rolling motion like a moon and was about 500 to 800 feet off the ground. It came from north to south, then turned by the side of the house due west. It climbed and turned off its light like a light bulb."

Two young Indians — Alvis Smith, an Apache, and Joe Manuel, a Pima — who had been talking with Chief Dan, came forth publicly to confirm the account as did a white couple, Mr. and Mrs. Morry, who had made their own sighting separately.

On the 17th, Solem announced that he no longer would contact UFOs in the Prescott area and that as a consequence sightings would diminish. They did.

Several days later the *Courier,* looking back on the flap, reported that a hoax had been responsible for sightings on the previous Sunday night: someone had dropped lighted plastic bags from an airplane.

"It should be noted, however," Joe Kraus went on, "that Paul Solem . . . did not make any attempt to contact (UFOs) that evening as members of the *Courier* staff were with him . . . The changing colors, the zigzags, the contacts which Paul Solem claimed he made and which were observed by several hundred witnesses including *Courier* staff members did not seem to us to appear as a satellite or a plastic balloon. There may be other explanations. If there are we have yet to find anyone to come forward with this information."

* * *

SINCE THEN Solem has continued to live in Prescott traveling occasionally with Chief Dan and others to Indian reservations to try to convince them of the imminent coming of the True White Brother. In October they went to Santo Domingo Pueblo in New Mexico where the Chief repeated the message once again:

"We have seen the flying saucers and have heard their message to us," he said. "We know they are real as their pictures were drawn upon stone for all to see near Old Oraibi in the very beginning.

"We know the faithful are to be gathered to escape Purification Day. We give you our testimony and all that we tell you is true so you have no excuse that you were not told."

Nevertheless things have not gone well for Solem, Chief Dan and those who have linked the

saucers and the prophecy together. A further split in the ranks of the Traditionalists has served to lessen their numbers. Chief Dan believes that this is the prophesied "third division" that will open the way for the migration and the great "earth eruption" to follow.

In November, Solem says, the Venusians complained to him that the message has not spread as it should have. Solem hopes to hold another meeting soon.

"This one will be in broad daylight," he claims, "and we'll have reporters and cameramen from the big networks so there won't be any question any longer. This time we'll try to bring the ship to within a hundred feet."

"You do understand all of this, don't you?" Mrs. Nonnie Skidmore, corresponding secretary to Chief Dan, asked a journalist. "This is the greatest event in the entire solar system right now."



FAREWELL KISS FROM THE OTHER SIDE

By Eugene Burr

AUTHENTICATED THEATRICAL stories of the supernatural are hard to come by, but recently while reading a volume of old letters I came across an example quite well attested:

"Didn't you tell me once that you saw me standing near you when I was in reality far away? I'll tell you what happened to me two nights before Mary left me.

"I was in New York, in bed; it was about two in the morning. I was awake. I felt a strange puff of air strike my right cheek twice; it startled me so that I was throughly aroused. I turned in bed, when I felt the same on the left cheek — two puffs of wind — ghost-kisses. I lay awake wondering what it could mean, when I distinctly heard these words, 'Come to me, darling. I am almost frozen,' as plainly as I hear this pen scratching over the paper. It made a strange impression on me. The voice was so sad and imploring.

"When I was in the cars on my way thither (Dorchester, Mass.), little dreaming that she was so seriously ill, I saw, every time I looked from my car window, Mary dead, with a white cloth tied around her head and chin. I did not find her so exactly, nor in the position I saw her from the window, but I saw her as distinctly a dozen times at least as I saw her when I arrived — dead, and in her coffin. What does all this mean?"

The letter, written by Edwin Booth on March 3, 1863, was addressed to his close personal friend, Adam Badeau, then a captain in the Union Army. The Mary who died was Mary Devlin Booth, the actor's first wife, with whom he was very deeply in love.



"Elma Hays Sunderlin never tried to make a big thing out of her powers of precognition but she did like to amuse or help people with whatever gift she possessed."

By Henry W. Hough

The BLIND SEER who could "SEE"

OVER A PERIOD of nearly 40 years some remarkable demonstrations of precognition were given by a blind housewife, Mrs. Elma Sunderlin, who lived in Englewood, Colo. Although I now am 61 and I was only 21 when I first heard of Mrs. Sunderlin it seems like only a few years ago that I met her.

Late in 1927 I had journeyed to "sunny California" with two pals and was enjoying life in Los Angeles when a letter came from my mother back home in Denver, Colo. Mother wrote that the family missed me but were expecting me back in a few months so everything in my room had been left just as it was; that she and another woman had visited a fortune-teller in nearby Englewood who had told them all sorts of interesting things, including something about me. This soothsayer, a blind woman who used ordinary playing cards with Braille markings, had told Mother that her son, Henry, had gone to the Pacific Coast intending to stay there but that he would be home within a few months — in fact, would reach home on February 9, 1928. So mother was passing the "news" along to me with a merry remark as to its source.

My reply was that this couldn't



Henry W. Hough

be true, not because I had anything against fortune-tellers but because I had landed a good job with a wholesale fruit company and was enamored of a sweet Mormon girl named O'Rissa. So I thanked Mother for the news and good wishes but said I expected to stay on in Los Angeles indefinitely.

Life was good that winter, at least for me. Jack had left us but Ivan and I were living the life of gay young bachelors although Ivan had not been able to find a job and sometimes his depressions were pretty bad. However, we managed to have some good times during the Christmas holidays. But a few weeks later Ivan got to brooding about having no girl friend as well as no job and then he disappeared for two days. When he showed up, just as I was thinking he might have done some really crazy thing, he was in high spirits and waving a sheaf of money.

"Come on, Hank," he called to me from a half a block away, "We're going to Montana!"

He explained that he had taken our savings and won the wad of money in a poker game, that his luck had come back with a rush and now we had hundreds of dollars instead of being nearly broke.

True enough, I reasoned, we hadn't been to Montana for a long time and our friends there probably were feeling neglected. It was so good to see Ivan feeling gay again that I soon fell in with his yen to revisit our old haunts in Montana. I suddenly found I wasn't ready to settle down. I told my girl friend farewell and gave my employer a wild tale to account for my sudden departure.

In our Hudson Super-Six we drove across the Mohave Desert to Salt Lake City on our way to Montana to rejoin old friends we had known at the University of Montana. Our open touring car was cold even with the side curtains on but we hoped to get through without difficulty despite reports of heavy storms ahead. In Las Vegas I nearly lost Ivan once he saw the gambling tables but after a couple of days we hit

the road again, heading into Utah.

Trouble with the differential in our car stopped us in St. George, Utah. The garage had no replacement parts and had to send to Salt Lake City for them. Thus we were delayed for two days in the charming little Mormon town in the Virgin River Valley.

Finally our car was ready and we resumed our journey, only to be advised that the mountain passes through Idaho into western Montana had been closed by snowdrifts. There was nothing to do but to turn east from Ogden, cross the Uintah Mountains into Wyoming, then cross the Continental Divide in Wyoming and head north through Lander and the Big Horn Basin. We stopped the night in Green River, Wyo., planning to head for Billings the next day. Since we weren't too far from Denver I decided to call home and let my folks know where they could reach me when I got to Montana.

Mother said she was glad I had called because my father was away and would be gone many weeks getting established in a new kind of work in New York City. She was almost crying and told me it would be appreciated if I would come home and be of some help to the family for a change. Of course, I agreed to head for home on the next bus, letting Ivan go on to Montana with the car.

Instead of a tearful countenance Mother was wearing a broad grin when I finally pushed through the front door with my bags and other gear. As I kissed her I asked, why the silly grin? Mother pointed to the calendar and said, "Look — February 9."

"What about it?" I asked.

"Don't you remember? The fortune-teller in Englewood told me you'd be home on February 9!"

Returning to Denver on this date was just a coincidence, no doubt, but it did seem peculiar. Before the week was over I arranged to see Mrs. Sunderlin myself. I drove the family car out past Englewood to a neat cottage on a little farm on the southern edge of the Denver metropolitan area.

Mrs. Sunderlin answered her doorbell. Her blindness didn't keep her from moving about her home with an air of confidence. She was in her 30's, rather pretty, somewhat short and stocky and hunched over a little as if ducking from a blow. She spoke softly, with a friendly warmth, but seemed at the same time rather shy.

As we sat in her comfortable living room I told Mrs. Sunderlin how impressed Mother and I were when I really did get home

from California on the date she had predicted months before. Mrs. Sunderlin said she would "run through the cards" for me and we walked across the room to a sturdy little table. She swept the top of it with her hand to make sure it was bare. We sat down side by side in straight chairs and she advised me not to cross my legs and to keep my feet squarely on the floor. She handed me a tablet and pencil saying some people liked to write down what the cards said for later reference.

As Mrs. Sunderlin fingered the cards I could see the Braille markings — little bumps punched through the cardboard for touch-reading by a blind person who otherwise wouldn't know which card was which.

I still didn't have much faith in fortune-tellers.

In the midst of much card cutting, dealing in groups of three, five and 15, Mrs. Sunderlin kept up a lively conversation about members of her family, my family and people she had known who moved to California. At length she began to turn over the cards one by one and tell me what the cards indicated to her. As she talked I made notes.

Now and then she would mention "a dark man" and show me a jack or king of spades or clubs, as any phony fortune-teller might do. Yet it became evident that the cards were only giving Mrs. Sunderlin hunches, starting flows of psychic contact or something. She would seem enthusiastic or depressed in turn by what the cards were telling her. When pressed for particulars she sometimes got a clearer "focus" on what she was seeing, although she said the image was often blurred. Much of the outpouring of words was trivia, mixed quite haphazardly with more significant warnings or predictions.

Mrs. Sunderlin told me that I wouldn't be staying long in Denver. Instead she "saw" me in a large city in the east, sitting in a swivel chair in a tall office building doing editorial work. She said when I looked out the window I could see a harbor with ships in the distance.

Actually, when I returned to Denver from California I had resumed work in the United Press News Bureau. I may have mentioned this or Mrs. Sunderlin may have picked it up telepathically and this might account for her mention of "editorial work." But Denver is far from big eastern cities and from any seacoast, so the rest of her comment impressed me as fanciful.

Nevertheless, it worked out exactly that way within less than two years.

I had forgotten her prediction,

of course. But one day in 1930 when I was sitting in my office in the Scientific American Building on West 40th Street in New York City I glanced out of the window and noticed some ships docked as usual at the Hudson River piers. Other ships were moving on the broad waters between Manhattan Island and the Palisades on the Jersey shore. It was then that I recalled Mrs. Sunderlin's prediction. For there I was, sitting in a swivel chair in a tall building in a large eastern city, doing editorial work and looking out at ships in a harbor!

It was several months before a writing assignment enabled me to get back to the Denver area. Of course, I went out to call on Mrs. Sunderlin, to let her know she had rung the bell a second time. And just as on my previous visit, within a few minutes she was going through her cards for me. This time I wrote down everything she said. Again much of it was trivia but as the years went by I found another of her predictions had come true in a way that astounded me.

Among the various pictures the cards gave Mrs. Sunderlin that time in 1930 was a scene on the deck of a ship. It wasn't a very big ship, she said. It was on a warm sea somewhere off to the south and east. I didn't seem to be doing anything but around me men were working. I would be there because of a white-haired old man who was a good friend of my family.

It seemed like a wild eventuality.

I returned to New York and resumed my duties as Associate Editor of the *Scientific American*. It was a job I loved and I was aware I was lucky to be doing such interesting work. I would have enjoyed it even more if I had been able to travel more frequently but except for the one trip out west to do some articles in Montana and in Missouri my work tied me down in New York City most of the time. I managed to get to Washington, D. C., now and then and to the big Eastman plant in Rochester in upstate New York but I had little opportunity to keep in touch with my friends in Colorado and Montana and I sometimes really yearned for the west. I had been living in Greenwich Village and began to see most of my close friends were not really my kind and they seemed to know it, too.

Finally in 1931, I decided to go back to Montana even if it meant giving up my good job. Then I remembered I never had been to sea and since I was moving inland probably to stay for the rest of my life it might be a good idea to learn what an ocean is like firsthand.

Getting a job on a ship seemed the thing to do but it wasn't easy, especially since I was not robust physically. An attack of polio when I was 16 had left me with a limp and a weak back. This didn't interfere with office work but kept me out of sports and everything calling for physical strength.

Such jobs as there were on ships were filled at centers like the Seaman's Church Institute down at the tip of Manhattan Island. I had been there once with my parents and we had been shown around by the Rev. Douglas Matthews, the white-haired chaplain for the Institute and formerly pastor of the Episcopal Church we had attended when we lived in Billings, Mont. I asked the Reverend Matthews if he would speak to the Institute's employment man and ask if he could find a job for me on one of the merchant ships.

Before long I had a job as a deckhand on an oil tanker. I was an Ordinary Seaman on the *S.S. Mevania,* chartered by a subsidiary of the Standard Oil Company of New Jersey, which made the ship part of the world's largest merchant fleet.

I worked with the crew stowing provisions, removing scupper plugs and battening down hatches during the hours following our departure from a dock in a cove between Staten Island and the New Jersey shore. The ship's bosun was disgusted with me because I was too weak to carry much of anything. In fact, I could scarcely stand up whenever the ship rolled or pitched. So they assigned me to the only job that didn't call for any strength, the night watch.

By sheer luck I had acquired the best job of all, except that I nearly froze standing on the ship's bridge during rain squalls. But on clear nights it was beautiful out there above the rest of the ship and for half an hour each night I steered the ship while the man assigned to that duty took his coffee break. I also had to clean the crew's quarters — to balance things up.

So it was that I slept most of the day when everyone else was at work, which meant chipping off old paint and repainting every steel surface on the ship. During late afternoons I loafed.

One afternoon I was taking my ease on the poop deck, watching for flying fish and porpoises and gazing into the Sargasso Sea with its endless masses of seaweed. Suddenly I remembered Mrs. Sunderlin and her prediction. She had said I would be on a ship in a warm sea, somewhere south and east (of Denver). I would be doing nothing at all while men all around me work-

ed. And it would come about with the help of a white-haired old man who was a good friend of my family. Once again Mrs. Sunderlin had seen it many months in advance.

Of course, Mrs. Sunderlin had her misses as well as her hits. There was the time in 1954 when I organized and led a group of mining people on a trip around the world to inspect uranium properties, visiting South Africa, Australia and other interesting places. My favorite soothsayer didn't catch an inkling of that noteworthy event in my life although I visited her shortly before my departure when I hoped she could give me some clues as to what the planned trip held in store for me.

It would seem, too, that Mrs. Sunderlin might have known that in 1964 my sister would die unexpectedly. But if my gifted friend did know about it she kept it to herself. In fact, she seemed to avoid all bad news in her reports and comments to me.

Now the small suburban farm owned by Elma Hays Sunderlin and her husband Ray has been subdivided and sold off. Mrs. Sunderlin died three years ago, in 1967. Needless to say I won't forget her. She never tried to make a big thing of her powers of precognition but she did like amusing or helping people with whatever gift she possessed and she did enjoy hearing about the instances when her predictions came true.



REMEMBRANCES OF THINGS PAST

A 12-YEAR-OLD PRAETORIA, South Africa, girl has amazed friends, reporters and even some scholars with her detailed memories of what she describes as past lives in Egypt, Italy, China, France and South Africa, according to a dispatch from Reuters. Claiming to have lived 10 lives Joey Verwey startled an historian not long ago by giving an accurate description of conditions, places and clothing styles of more than a century ago. She has drawn pictures of objects she says she has seen in earlier lives, among them hunting scenes from the early Stone Age, and recently she claims to have seen an old woman on the streets of Praetoria whom she recognized as her eldest daughter from her most recent life.



True Mystic Experiences

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FATHER'S LAST CALL

By Stanley Senovick

I AM A coal miner and have been for 23 years. I work in the Freeman Crown Mine at Farmersville, Ill.

On the night of January 15, 1964, I was sitting on the shuttle car waiting for the loading machine to move into a fresh fall of coal when suddenly I was shocked to see a vision of my father Mike Senovick dressed in his favorite blue suit and lying in a coffin. The apparition remained nearly two minutes. Stunned and shaken I glanced at my watch; it was 9:30 P.M. A few minutes later the vision appeared again. As before it remained a few moments, then disappeared, only to appear a third time at 10:00 P.M. I was mystified and uneasy but I didn't know what I could do except finish my shift.

I'm on the second shift so it is always very late when I get home. My father then lived in Christopher, Ill., and knowing he had a heart condition I decided not to disturb him in the middle of the night. It would be better to wait until the next day before calling. However, I never got to make the call.

Instead I was awakened by the telephone ringing at 10:00 A.M. The voice on the line was Forrest Russell, director of the Russell Funeral Home in Christopher, calling to tell me of the death of my father.

Father's housekeeper later told me he had been laughing



Stanley Senovick

and joking that morning and seemed well. But as he went to open the door of the refrigerator he fell to the floor. He spoke my name twice before death claimed him.

I believe his appearances in the mine the night before were meant to call me to his side, to warn me of impending sorrow, but I failed to act quickly enough to see my father alive one last time. — *Pana, Ill.*

ESP ON THE HIGHWAY

By Clark Mackenzie

WHEN A vivid mental picture of police searching my car began to nag me I was driving on Highway 66 east of Winslow, Ariz. I had left Tennessee a few days before and I attributed this nagging unease to nervous tension from so much driving. It was February 12, 1969, and except that I was due to report in Salt Lake City to take a new job in a few days I had no reason to care whether police stopped me or not.

When it did happen a few hours later the incident hardly could be called a "search." A friendly Arizona highway patrolman stepped away from a roadblock and simply looked at my driver's license and asked if I owned the car. I thought little about the incident until two similar precognitive warnings also were followed by actual happenings.

After a night in Flagstaff I headed north on Highway 89, intending to go as far as I could before dark. I had covered the red-cliffed pine-clad country of northern Arizona and entered Utah. Just south of Richfield, the second warning came.

"There's a rock in the road," said a voice in my head. "It may wreck you."

This came as I was threading my way at 60 to 65 miles an hour through steep cliffs. Earlier I had seen signs warning me to look out for falling rocks and I figured this imaginary voice was bugging me because of those signs. But I slowed down and kept a sharp watch for rocks.

Suddenly, as I rounded a long sweeping curve, I found the road strewn with jagged rocks, some as big as cantaloupes. I braked as hard as I dared and picked my way through them. I believe that warning saved me from an accident — possibly a bad one.

I finished the trip without further incident and started work in the plant north of Salt Lake City. Living in Ogden I continued to drive a total of about 60 miles every weekday back and forth from work. On March 29, 1969, I took a pleasure drive over the same road I used to go to work every day, Highway 83. As

I emerged from beneath an overpass between Brigham City and Corinne, a sequence of ideas and motion pictures began in my mind.

"You are going to have a head-on collision," a voice said.

No car was in sight as I drove further into a large curve. The sun was shining; visibility was good; but the words continued, "Get over on the right shoulder as far as you can." This command came so firmly and clearly that I instinctively veered to the right, to the smooth shoulder of the highway.

Then I saw it: a low-slung green sedan approaching at high speed. Its driver was passing another car on the curve and he was in my lane. Mysteriously prepared, I simply drove further onto the shoulder. Dust spewed up around me but the green sedan passed between my car and the other, leaving us all unscathed.

These three incidents convinced me: ESP is at work on the highway. — *Ogden, Utah.*

DAD WEARS A HALO

By Coraine A. Brown

MY FIRST precognitive experience occurred in 1922 when we were living in Springfield, Mo., where my husband Bill's parents also lived.

My father-in-law, Sam Brown, was a wonderful man, kind and gentle, who seemed to go through life smiling. My own parents were dead and I felt deep in my heart that Bill's father was trying to take their place. He succeeded, too.

On the 10th of December, a Sunday, he and my mother-in-law came to spend the day with us. I cooked a dinner of fried chicken, baked Dad's favorite cake and made a freezer of vanilla ice cream. He was pleased with the meal and ate heartily.

A few minutes before they left I asked him what I could get him for Christmas.

"Some wool socks," he replied, "and don't get them too small and don't buy them at the dime store this year." He loved to tease me.

It was about four o'clock in the afternoon and he had on his topcoat but he sat down to light his pipe before going out. Suddenly my whole body felt numb as I watched him. A light was moving over his head. At first it looked like a triangle, then a bright star, but as it came closer it changed into a halo almost touching his hair. I stood speechless as it disappeared. Somehow I knew it meant he was going to die, that I'd never see him alive again.

When Bill came back after seeing his parents out he asked me,

"Why are you crying?"

"Your father is going to die."

"You're a scatter-brained idiot," Bill exploded. "Dad is in perfect health. Don't ever let anyone hear you make stupid remarks like that. People will think you're crazy — which I think you really are!"

The next day, I went shopping for the wool socks. I bought two pair and as soon as I was back home I wrapped them in Christmas paper. On Wednesday, December 13, when Bill went to see his parents I couldn't go. The weather was bad and the children all had colds. So I gave him the gift I had bought for his father, telling him to be sure to give it to him.

Bill threw the package across the room and said, "I'll never know where you get such ideas about Dad. We'll all be together at Christmas at Dad's house and you can give him his gift then."

He left the house very angry. I felt miserable and even thought about seeing a doctor. I couldn't understand my deep conviction about Bill's father so I decided Bill was right. I must be crazy.

But Saturday, December 16, at five o'clock in the morning the phone started to ring. Bill answered and when I saw his ashen face I knew what he would have to say. He dropped the receiver and sat down slowly, saying, "Oh, God, my dad is dead."

I tried to comfort him while he kept repeating, "You were right — but how did you know . . .?"

December 19 Sam Brown was buried in a small cemetery seven miles west of Springfield. I'm sure he has a halo over his head now and will have through all eternity. — *Grants Pass, Ore.*

FOOTSTEPS ON THE STAIRS

By Opal Lintz

I NEVER would have believed it if I hadn't lived through the strange affair myself — especially that it could happen in Marguerite Gibson's lovely little cottage near Morristown, N.J., where she had invited me to stay for a while. She would join me on weekends, she promised, coming out on the commuters' train from the city where she worked.

I arrived at "Meg's dream house" — a name I gave my temporary home the first morning I saw it — early in May 1946. The cottage had been the gardener's home on a large estate which now had been subdivided. Before the project was started Meg had purchased the cottage and the half-acre on which it stood — a spread of land with apple and peach trees, lilac bushes, one huge mountain pine and a garden plot.

When I arrived all spring was in bloom and my heart sang.

Nothing could mar this idyllic spot I thought — but I had not heard the furtive footsteps on the short flight of stairs. When I began hearing these sounds from my downstairs bedroom I convinced myself I had been dreaming, for I was too in love with my surroundings to admit anything so strange could happen.

One Saturday night, however, when Meg was home I felt compelled to go to the foot of the stairs and warn her that someone might be on the way to her room. She came rushing down and urged me not to be afraid. She too had heard the footsteps many times, she said, but she felt certain whatever made the sounds meant no harm to her nor to her guests.

"Someday," she said, "I'm sure we'll find a logical explanation."

How logical the explanation we found is I can't say but when a three-day downpour late in July flooded the basement of the cottage Meg hired an old man who did odd jobs in the neighborhood to pump out the slush. In the process he discovered some human bones which had washed out of an old fireplace which had been cemented over.

I'll never forget the feeling I had when I saw those white leg bones on the muddy cellar floor and remembered the plink-swish, plink-swish I had been hearing on the stairs.

Meg looked puzzled as she asked, "I wonder — could they have anything to do with the footsteps on the stairs?"

The old man gathered them up and muttered, "But of course, of course," then quickly added, "I'll take care of these, ma'am. You won't be bothered no more."

From that day on until the dream cottage was sold we never again heard the footsteps on the stairs. — *Phoenix, Arix.*

DREAM OF BLOOD

By Don Benn Owens, Jr.

LIKE MANY others I never used to put much stock in dreams. I couldn't see them as warnings or premonitions. But something that happened in our neighborhood about the middle of October 1970 convinced me I should not take dreams lightly.

Less than a week before it happened I was talking to a neighbor who lives only four doors away, Joe Redmond, a hard-working family man. He seemed devoted to his three sons, the oldest a deafmute, the second a member of the armed services and his youngest, a five-year-old, entranced with two dogs, two cats and a rabbit his father had bought for him.

Joe's wife Phyllis also was a hard worker but there was some-

thing odd about her. She wasn't friendly with the neighbors and never bothered to speak to them — possibly because Joe was black and she was white.

It wasn't a bit unusual to see Joe puttering around his big yard or tinkering with his two cars. He and I talked often about his plans for his children, neighborhood doings and anything that came to mind. He was an easy man to talk with. But strangely, on this one occasion, his mind seemed far away.

"Mr. Owens," he began, speaking slowly, "I'm not a superstitious man, never have been." With eyes averted he was silent for a long moment. Then he looked up and said, "Something terrible's going to happen. I can feel it in my bones. Never had a feeling like this before. Something seems to be trying to warn me. Every night here of late I have a dream, the same old dream."

I laughed and said, "Why, that happens to lots of people."

As if he hadn't heard me he went on, "My life is spattered with fresh blood, blood everywhere." Shuddering, he licked his lips. "Blood on my hands, all over my body. The same dream, night after night."

"I say forget it, Mr. Redmond. It's only a dream."

"I can't rest, night or day. I just know I'm in for a peck of trouble. Maybe my son's going to get killed."

I had no answer for that.

"Blood, nothing but blood," he said sadly, turning away.

I never saw him again. Four days later at 3:00 A.M. the neighborhood was in a hubbub. The police entered the Redmonds' home to find Joe had been shot behind the left ear. They rushed him to Mercy Hospital but he was dead on arrival. They also apprehended Phyllis on a charge of first-degree murder.

Are dreams prophetic? From where I stand, poor Joe's death tends to prove they are. — *Toledo, Ohio.*

FORTUNE COOKIE MESSAGE

MISS MARION Kam Lin Yee was crowned "Miss Chinatown" in San Francisco in Feburary, 1970, winning over a number of attractive competitors for the honor of reigning through week-long Chinese New Year festivities.

The 21-year-old University of Hawaii graduate student, the daughter of Hawaii state representative Kenneth K. L. Lee, later recalled that she should have taken more seriously the message in a fortune cookie she had broken into the week before. It read: "You will be unusually successful."

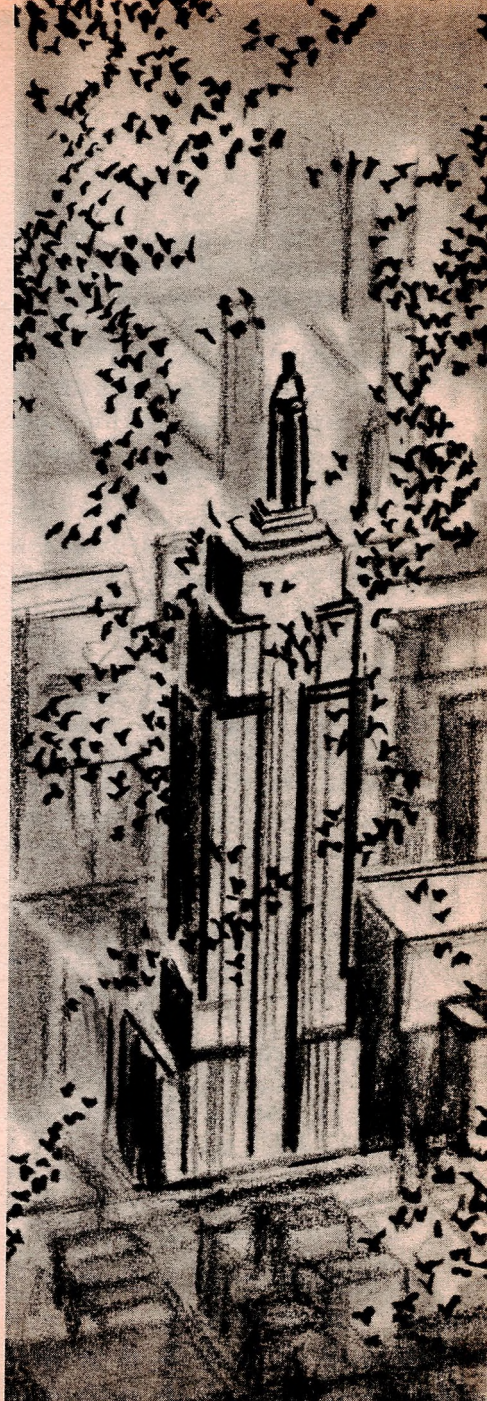
BIRDS FALL on the EMPIRE STATE

Mysterious falls from the sky continue to occur — as do unsuccessful and often ludicrous attempts to explain them away.

By Eugene Burr

DURING THE EARLY morning of Monday, September 28, 1970, thousands of dead birds fell on the sidewalks of New York. They descended on just four sidewalks in the entire city — the four that form a square around the Empire State Building. The birds had killed themselves crashing into the tower of the tallest office building in the world.

Authorities were at a loss to explain the mass ornithological suicides. United States Weather Bureau officials made a half-hearted attempt. The birds, they said, may have been attracted



by the floodlights that illuminate the top of the tower. This was even more painful than most "explanations" offered by scientists trying to explain away phenomena they fail to understand. For this explanation completely missed the point because the floodlights had been turned off at 11:45 P.M. Sunday, September 27. According to police the birds began striking the building shortly after midnight.

In any case the lights are turned on every night and no one even tried to explain why they should have lured our feathered friends to destruction *on this particular night.*

Nor did anyone — scientists, newspaper reporters, police or assorted experts — bother to mention that exactly the same phenomenon had occurred at exactly the same spot just 22 years before.

On the early morning of September 11, 1948 hundreds of small songbirds, of many esoteric varieties not usually found in the area and seldom if ever found flocking together, fell from the heavens (or from somewhere) to those same pavements around the Empire State.

Most of the 1948 birds, like those in the more recent holocaust, were dead when they fell. Others were dying. Many were beautifully iridescent and most were small — about three inches long — although among them were a few birds about the size of sea gulls.

Thomas Barnshaw, emergency director for the American Society for the Prevention of Cruelty to Animals, found about 30 living specimens which he took to the ASPCA shelter. Thirty-three birds — 26 dead and seven alive — were taken to the Bronx Zoo, where Lee Crandall, general curator, said the sampling (by no means exhaustive) included 12 different varieties: red-eyed vireo, ovenbird, northern water thrush, chestnut-sided warbler, bay-breasted warbler, magnolia warbler, northern yellowthroat, black and white warbler, American redstart, Canada warbler, Cape May warbler and Tennessee warbler. He added that the Cape May and Tennessee warblers are very rare.

He suggested that the birds, flying to New York from the northeast, might have become confused in a fog, crashed into the tower and been stunned or killed by the impact. This of course is the exact opposite of the later suggestion that the tower's lights attracted the birds. To his credit Dr. Crandall did not press his suggestion. The birdfall had begun at approximately 1:30 A.M. and continued for several hours — and Dr. Crandall

offered no explanation for why the birds were flying at night. Nor did he suggest reasons for the strange mixture of species, for the presence of rare specimens nor for the appearance of so many species so seldom found in or near New York.

No one else attempted to account for the fall.

Now, 22 years later, the same thing has happened again, with scientists choosing to ignore the fact that the phenomenon, no matter how widely spaced, is recurrent. Nor is even recurrence the most striking fact that has been carefully disregarded. The fall of birds isn't the only strange rain from the skies that has used the Empire State tower as a focal point.

Two years after the first birdfall, on August 18, 1950 between 9:00 and 10:00 A.M., workmen installing a new television mast on the tower were at first annoyed and then confused by a stinging rain of small objects which whipped downward from the sky. Examining the objects they found they were grains of barley and corn. They then began collecting the crop as it fell and gathered almost a peck. Tenants in the tower whose offices faced north heard the cereal hitting their windows and pedestrians on Fifth Avenue were pelted by grain as they passed the Empire State. But except for the tower itself and an area within a few feet of it nowhere else in the city of New York was the phenomenon reported.

Dr. Michael Lauro, official chemist of the Produce Exchange, examined the grain and said the barley was a type used by brewers and grown in great abundance in the midwest but grown nowhere in or near New York. He said that a strong wind possibly might have lifted it up the cyclone-chimneys of brewing plants where such grain is processed and carried it skyward. But he admitted that he advanced the theory simply because it was the only possibility that came to mind. But Ernest J. Christie, chief meteorologist at the Weather Bureau, said prevailing winds had reached a maximum of five miles an hour and no five-mile-an-hour wind could possibly have lifted the seeds to the height from which they fell.

Dr. Harold N. Moldenke, curator of the herbarium of the New York Botanical Gardens, identified the barley seeds but wasn't certain of the specific strain. He did not deny Dr. Lauro's identification, however. He said that birds sometimes carry seeds in their feathers and drop them from a height but he added this explanation couldn't account for

the amount that had fallen — and certainly couldn't account for the concentration of the fall.

The workers on the Empire State tower neither saw nor heard a plane overhead during the period of the fall. The next day the newspapers mentioned the grain-fall and then (to what must have been the relief of puzzled scientists) the whole thing was forgotten.

Is it possible that the Empire State Building, reaching 1472 feet into the sky, does something (at present inexplicable) at certain times (at present unpredictable) to attract and precipitate unusual collections of objects? Maybe. We can only guess. Scientists, far from trying to answer the question, haven't even bothered to pose it.

The Empire State, though, by no means has been the only place on the earth's surface to be plagued with the fall of strange objects from the sky. Rains of beans and peas have descended on a number of occasions in many places.

They fell for example during or immediately after a rainstorm on the grounds of Mrs. H. G. Gamble's home in Blackstone, Va., near Richmond, on August 2, 1962. After the rain beans and peas were found scattered over several acres, according to a reporter from the local paper who went out to check Mrs. Gamble's story. The beans were small and white, so-called navy beans; the peas were ordinary garden-variety.

A year and a half later, on January 22, 1964, the same kind of beans (this time without peas) fell on a backyard on the other side of the continent — the yard of Mr. Dudley Williams of Tujunga, Calif. These also came down during or immediately after a rainstorm, although the area covered — a backyard — was much smaller than Mrs. Gamble's bean-sprinkled acres.

How did the beans get up to wherever it was they fell from? Why in each case did they fall on a restricted area?

Nobody knows.

Maybe they fell from the upper branches of Jack's legendary beanstalk. At least some similar fall may have been the original germ of the legend.

* * *

PERHAPS THE pleasantest of all rains from heaven fell on January 11, 1952 in the form of objects unfortunately a good deal less familiar to the average American taxpayer than birds, barley and beans. They were $20, $50 and $100 bills.

This windfall — if you will pardon the expression—occurred at Jackson, Miss. The treasure hunt started early in the day

when two eight-year-old boys on a residential block in the city found a pair of $20 bills on a lawn. The news spread and soon scores of adults and children were scouring the lawns on the block and — amazingly enough — having excellent luck. Among scores of unimpeachable witnesses were Mrs. S. W. Valentine, wife of the pastor of the South Side Baptist Church, who saw a $20 bill outside her kitchen window, and her husband, who found their yard strewn with bills. He and Detective J. R. McLeod of the Jackson police force picked up $150 in currency.

In the afternoon, after the *Jackson Daily News* reported the strike, treasure hunters went to work in earnest and a total of $1,040 was collected — at any rate reported. There was no way of telling how much had been picked up by finders who considered discretion a profitable virtue.

Detectives and scientists alike could come up with no explanation. The police received no report of any loss of a large sum. The scientists had no ideas or even theories.

But the police did remember an additional rather odd fact. They recalled that the year before $500 had been found scattered over another residential area of the city. The Police Department took charge of the cash and advertised for the owner. No one ever claimed it.

It is quite possible that for some mysterious reason Jackson, Miss., like the Empire State Building, is a precipitation point for collections of objects that have been inexplicably hoisted to the clouds. Ten years later, on April 5, 1962 there was another fall of odd objects on the town. It was unfortunately far less exciting than the heavenly showers of United States currency. It was a fall of minnows.

Almost as if they were thumbing their piscine noses at vested authority they managed to land — only — on the flat roof of a Jackson police station.

Some two inches of rain had fallen the night before. In the morning the fish were found swimming around in the rainwater on the roof of the three-story building. Some of the minnows were three inches long.

Confused cops appealed to William Turcotee of the State Game and Fish Commission for an explanation. The best that Mr. Turcotee could come up with was that the drainpipe from the roof to the ground had filled with water during the heavy rain and the fish — like spawning salmon — had swum up the pipe! Vertical and three stories high it was quite an uphill swim for a mob of

minnows. Mr. Turcotee neglected to explain why so many obviously lunatic minnows were afflicted suddenly and simultaneously with an irresistible penchant for height or how they managed this superpiscatorial feat with torrents of rainwater gushing in the opposite direction. Or how or why they were in the sewer that connected with the bottom of the pipe in the first place.

As a matter of fact fish flop down from the heavens with surprising frequency. Seven months before the Jackson incident, on September 3, 1961 some descended on Muskegon, Mich. Again their discovery followed a heavy all-night rain. In the morning Arthur Tennant, on his way to work at the North Shore Garage, found four of them in a deep rain puddle outside the garage building. They ranged from four to eight inches long and one of them (like the Jackson minnows and some of the earlier Empire State birds) was still alive.

In January 1964 the Jackson incident was duplicated in Dorchester, Mass., except that this time the fish landed on the two-story flat-roofed building of the New England Telephone Co. Again they were discovered there after a heavy rain.

Even shellfish — not to be outdone by their scaly cousins — sometimes manage to come down like chuteless paratroopers. On September 7, 1963 Robert R. Burns found hundreds of half-inch-long shrimp in and around the pool in back of his home in Arcadia, Calif. He identified them as gulf shrimp, insisted they couldn't have come in through the pool's filter system and discounted the possibility of a practical joke since his place is fenced and the pool is 40 feet from the fence. There had been a heavy rain.

Frogs have managed to hop into the act too. On July 17, 1963 Mr. and Mrs. R. W. Carpenter of Eugene, Ore., were driving near Silver Lake when it began to rain. This was annoying but hardly startling — until the Carpenters noticed that descending amid the raindrops were hundreds of tiny frogs. The Carpenters stopped and picked some of them up. They were sandy-colored and about the size of a quarter. Mrs. Carpenter told an Associated Press reporter that the frog-rain was localized. As they drove through it, it seemed to cover an area of about half a mile. Beyond that there were just raindrops. Local residents said the species of frogs wasn't native.

* * *

AMONG THE most mysterious and intriguing facets of

these inexplicable falls — and the one scientists usually fail to mention, much less try to explain — is the frequency with which the same tightly restricted area of earth becomes the butt of successive downpours of strange materials. A case in point is an unfortunate square block in Terre Haute, Ind. The area in question is the 1800 block of South Fourth and South Fifth Streets. Actually not even the full square block was affected.

The first fall occurred during the night of July 4, 1963. On the morning of the fifth Riley Parks walked into his backyard and stopped short. His shed, the back of his house, the windowsills, the back porch and even the yard were covered with a smeary mess which looked like a mixture of mud and water. So were the homes of his nearest neighbors.

It wasn't mud and water, though. A heavy rain failed to wash it away and hard scrubbing with an abrasive cleaner did only a partial job. A second hard scrubbing had to be undertaken before Parks finally cleared off the muck. Experts said the stuff was some kind of fallout caused by Fourth of July fireworks.

But it wasn't. Because the same tiny section of Terre Haute — the same houses and grounds and no others — was covered with another precipitation 10 days later, on July 14. Although this of course is Bastille Day the holiday seldom if ever is celebrated in Terre Haute with fireworks.

This time the residents of the unfortunate little area actually saw the mess coming down. It was a soft white powdery substance that looked a little like snow.

This time the city took a hand. Councilman Lawrence R. Jones, also a chemist, examined the stuff and identified it as calcium magnesium oxide — lime. He said it was the same kind of lime that is put on lawns and added that he could make no guess as to where it had come from or why it had become airborne.

He also said he was sure the two falls were unrelated. In view of the fact that exactly the same tiny area was covered in each case, this attitude seems singularly naïve even for a city councilman. Or a scientist.

Of course, of all the extraneous objects that fall or float or plummet from the sky perhaps the most frequent are rocks and stones — entirely aside from the meteorites that are accepted and labeled (if not satisfactorily explained) by scientists. Of these wild rock-falls a number may be pigeonholed as the activities of a

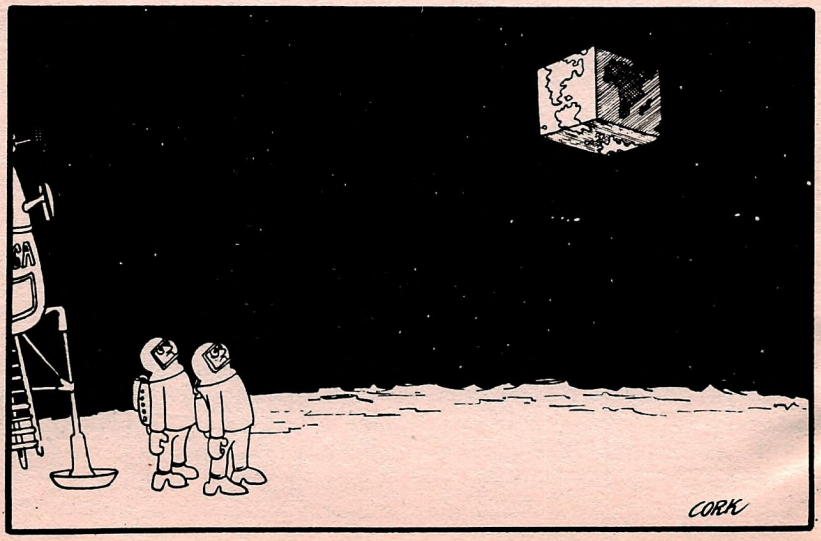
sort of outdoor poltergeist, which explains nothing. But this is guesswork at best and numerous other rock-falls by no stretch of even the most elastic imagination can be "explained" as poltergeist activity.

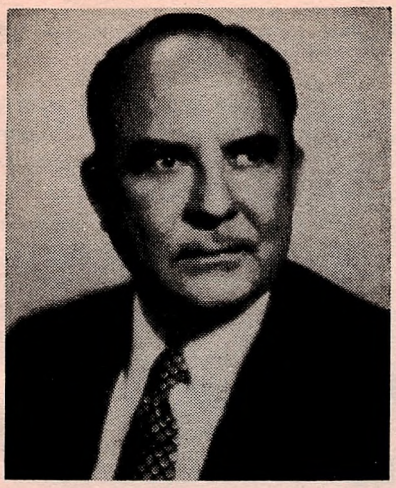
Rock-falls and other falls are so frequent, though, they really deserve serious research. And if we knew why birds kill themselves sometimes against the Empire State Building we would have learned something.

OUT OF THE POT, INTO THE AQUARIUM

A 120-YEAR-OLD lobster once headed for the boiling pot now resides safely in San Francisco's Steinhart Aquarium, thanks to a flood of calls from concerned persons protesting the St. Francis Hotel's announced plans to cook the giant three-foot, 25-pound crustacean.

The lobster's age was estimated from its weight, a hotel spokesman explained. Lobsters gain about one-quarter pound each year and seven-year-old specimens, the best age for cooking, weigh about one and one-half pounds. This probably is the oldest lobster caught.





ARTHUR FORD

WITH A DEEP SENSE of personal loss the editors of FATE report the death on January 4, 1971, of Arthur Ford, one of the world's great mediums. Arthur had been in poor health for many years but his friends and associates had come to think of him as immortal — on this plane, that is.

Arthur was born in 1896 in Titusville, Fla., and died four days before his 75th birthday. He spent most of his boyhood in Fort Pierce, Fla., was educated at Transylvania College and the College of the Bible in Lexington, Ky., and was ordained in 1922 in the Disciples of Christ church. He subsequently held pastorates in Louisville and Barbourville, Ky.

As his reputation as a medium grew he worked with the American Society for Psychical Research and studied under Swami Yogananda. He traveled widely and spent 12 years of his life in Europe, where he worked with the Society for Psychical Research and with the British College of Psychic Science in London, and with other psychic societies in other European capitals. He knew Sir Oliver Lodge and Sir Arthur Conan Doyle in the late 1920's and continued a mediumistic career that sometimes seemed to move from sensation to sensation. He was credited by Bessie Houdini with cracking the secret code left by her late famous husband. In more recent years he figured prominently in the belief by the late Bishop Pike that he had communicated with his dead son.

Arthur Ford was more than a successful medium. He was a brilliant and sophisticated speaker and most outspoken at times. As an investigator of psychic phenomena, including his own, he was serious and skeptical.

He considered the most important accomplishment of his life was not his mediumistic triumphs but his role in helping to found and assist in the growth of Spiritual Frontiers Fellowship, in association with such men as Sherwood Eddy, Marcus Bach, Albin Bro, Alson J. Smith and Paul Lambourne Higgins. The main purpose of "Frontiers" as Arthur saw it was to reintroduce the psychic, healing and prayer into the Christian churches. He devoted the last years of his life to helping the growth of "Frontiers." It is with a sense of shock that we realize we shall not be meeting him again at the organization's next annual conference.

— *Curtis and Mary Fuller.*

Why did Harbison and his son, intelligent modern dairymen, look at each other every now and then and laugh in a funny embarrassed way?

THE DAIRY FARM GHOST

By Oliver Bigler

I ALWAYS have thought of ghosts as habitants of ancient moss-grown castles in far places and times. Certainly I was not prepared to encounter one in such a prosaic setting as an up-to-date dairy farm in the state of Missouri.

In 1934 I was employed as a cow tester by the Missouri Valley Dairy Herd Improvement Association. My work involved obtaining milk samples, testing them for butterfat content and keeping simple records of cost and profit. At each farm I visited I always stayed overnight in order to obtain samples at both the evening and morning milkings and at some farms at three or four daily milkings.

In April that year I made my first trip to Jim Harbison's farm. I was not sure of its exact location but I knew it was about 30 miles northeast of Mexico, Mo., and a few miles west of Laddonia on Bennett Road.

Nearly all Missouri farm roads were dirt and generally muddy but I was accustomed to negotiating them. I plowed along until I judged I must be nearing the Harbison place. At a convenient

driveway leading to a farmhouse I turned in to ask directions.

One always goes to the back door of a farmhouse so I went around. On a wide porch were three middle-aged women, sisters by their appearance, and from the run-down look of the premises, spinsters. They were washing clothes.

I inquired the way to the Harbison farm. They reacted as if I had asked the way to Hades! Each one froze at her task and all three exchanged frightened glances. I thought they might fear strange men so I hastened to explain who I was and why I was going to Harbison's. One of them pointed to a red barn down the road.

"It's that place right there," she said, adding, "I should think you could see it."

I could think of no polite answer to that observation so I just thanked her and got back in my car. As I drove out of the yard I could see that instead of resuming their work at once they drew together. Giving me the works, probably, I thought.

A few minutes later I turned into the neat gravel drive leading to the red barn. It was huge and modern in design but the farmhouse was old, tiny and unpainted. The place seemed deserted. I walked around to the front of the little house and then I saw there had been another much larger house which had burned to the ground not too long before, I judged.

Entering the barn I found Jim Harbison and his son Larry busy with evening chores, weighing out grain for the cows, assembling the milking machines and finally letting the cows into their places. To all appearances the two men were perfectly normal dairymen who knew their business — except that every now and then they would glance at each other and laugh in a funny embarrassed way. That minor eccentricity I ascribed to their bachelorhood and solitude.

The milking completed, we went to the house and the elder Harbison prepared a good supper. Part of my job was to educate the dairymen in sanitation but the Harbisons needed no exhortation on that subject. The place was as spick-and-span as a navy ship and in fact Harbison told me he had served as a naval officer during the First World War. Both father and son were intelligent, well-educated extroverts and certainly completely free of any back-country superstitions.

After we had eaten we fell into general conversation about the government farm programs, prices and marketing. Then Harbison told me about the

house that had burned.

"We saved and skimped for 20 years," he said, "to build the new house and barn. We moved in last spring and a month later the house burned. We had to move back into this house — which luckily we hadn't got around to demolishing.

"I think the loss of the new house broke my wife's heart. She never was the same after that and a short time later she died."

I expressed sympathy, thinking he would say no more about a subject obviously painful to him and his son, but he continued:

"My wife always went to bed right after supper — about nine o'clock. She would get up from the table and go into that room." He indicated a closed door at the end of the living-dining-kitchen area. "She was a fairly heavy woman and we could hear her get into bed. Larry and I would sit here awhile lining up the next day's work and then we'd clear the table and go to bed."

After a moment's silence he continued. "One night after she went to bed I thought I heard her call me. I went into the bedroom and found her unconscious. She never spoke again.

I wondered why Harbison was telling me all these details, dragging out an old tragedy before a total stranger.

Finally he said, "You can have her room tonight. I've been sleeping there but Larry has fixed up a cozy room in the barn and I'll bunk with him."

Both men arose and went to the door. Harbison turned back and said, "I may after all come in and bunk with you. Larry's bed may be pretty narrow for two men."

Again father and son exchanged their embarrassed laugh. Then they went out and soon a light came on in the barn.

I got my suitcase from the car and went into the tiny bedroom almost filled by a double bed. A long bookcase stood along one wall with about two feet of space between it and the bed. At the end of this narrow aisle was a window and a straight-backed chair and on the bookcase, a kerosene lamp. The dairy barn was well-lighted by electricity but the little old house never had been wired.

In the course of my work I had slept in many different beds. When I turned back the covers on this one I knew at once no one had slept in it for many months. The sheets were clean but smelled strongly of mildew. They were almost damp to the touch. Still, a bed is a bed and I crawled in and soon dozed off.

Shortly the sound of the doorknob turning awakened me. I

hadn't heard the outer door open, nor had I heard anyone walk across the creaky kitchen floor. Probably Harbison took off his shoes outside, I thought. But whoever it was closed the bedroom door and walked quietly to the straight-backed chair and he *was* wearing shoes. He sat down and took them off, placing them one at a time on the floor. These were familiar sounds but I noticed that my visitor was breathing heavily and apparently with difficulty. He removed the rest of his clothing and I moved toward the wall to make room for him. I felt the bed sag under his weight, then after an interval of silence broken only by harsh breathing I heard a voice call quite loudly, "Jim!"

The voice was unmistakably a woman's and the tone was desperate. I sat up quickly. The light coming in the window was feeble but enough to show there was no one in the bed except me. I lighted the kerosene lamp. There were no shoes on the floor, no clothing on the chair.

At breakfast the next morning I said to Harbison, "You didn't stay long with me last night. Did I snore?"

Larry and Jim exchanged glances. "I didn't come into the house last night," Harbison said at last.

Well, there it is. Father and son had heard those homey sounds every night for years before Mrs. Harbison's death and they continued to hear them every night thereafter.

Even the three spinster sisters had heard the sounds. They had come to help with the housework for a few weeks after Mrs. Harbison died but after the first night they had refused to remain overnight in the house.

Harbison's description of his wife's death had been subtly calculated to prepare me to hear the sounds they had been hearing but in such a way that I would not be frightened.



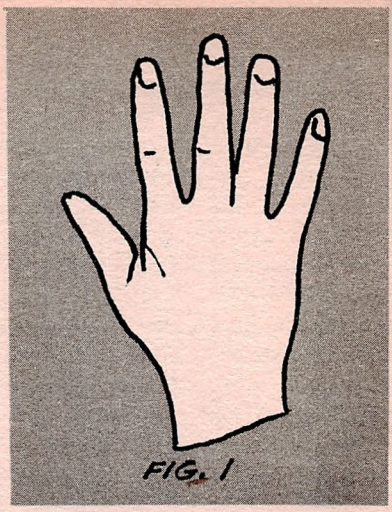
INDIAN DANCE WORKS—TOO WELL

SHERIDAN, WYO., has a Junior Chamber of Commerce which occasionally stages a snowmobile race in the Big Horn Mountains. In 1969 high winds had blown most of the snow off the course and it seemed the race would have to be called off— to the disappointment of the avid fans. The Crow Indian tribe volunteered to try a rain dance and after five hours the snow began to fall, heavily and fast. Soon the volume of snow threatened to impede the race. The Indians explained they didn't have a dance to turn off the precipitation.

NATURE ENDOWS us all with assets which, if understood and constructively applied, make life more productive and enjoyable. These assets may be vocational leanings, social abilities or artistic gifts.

A variety of physical characteristics testify to the nature and quality of each individual and the hands in particular are revealing. If you can read their messages you can gain a new understanding of yourself.

Look at the backs of your hands. A man should have some fairly observable hair from the



Your Life is in Your HANDS

They reveal personality characteristics which lie under your control: you can multiply your assets and vanquish weakness.

By Mir Bashir

knuckles to the wrist. When it has good color this symbolizes manly vigor and a good store of energy which you should channel to good purpose both mentally and physically.

A large thick crop of hair (Fig.1) indicates aggressiveness and a nature that dislikes any undertaking that requires continuity of application. If you are this type of person you probably enjoy the physical side of life — heavy work, activity that involves physical effort. Athletic pursuits may prove rewarding for you.

Now feel the skin on the back of your hands. If it is leathery you prefer the open air. Farm

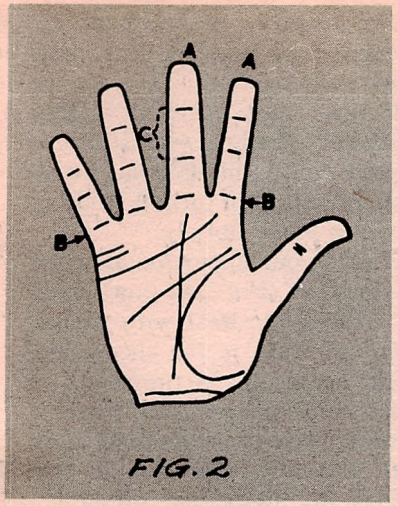


FIG. 2

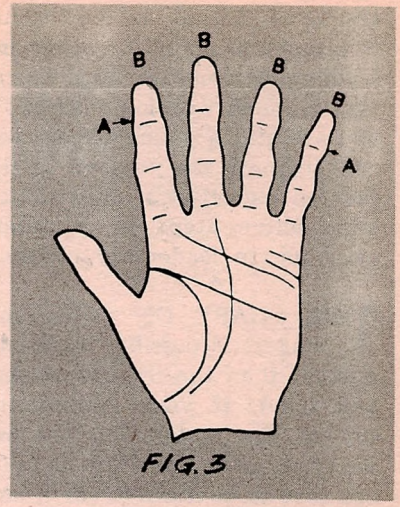


FIG. 3

life may tempt you. Weather is no problem: you can take rain, snow and sun in your stride. If your job keeps you indoors you find it exhilarating to hike through the country; fishing and golfing provide other enjoyable pursuits. You not only enjoy the outdoor life but seem to *need* it to replenish your energies so that you can go back to work with increased zeal.

If the skin on the backs of your hands is soft and silky you are at your best in cultural pursuits. If you do not happen to belong to a social milieu where your delicacy and tact are appreciated, you would be wise to try to find scope for these propensities.

If your fingers are evenly set across the palm (Fig. 2) you have a tremendous sense of discipline and you value correctness. Your manners are courtly and unless your job allows you adequate scope for their expression you would do well to seek a situation where you can make the most of your sensitivity, for unless you live under the right conditions you may become a very frustrated person.

If you have any interest in the field of sport you could become a good coach or instructor. You will soon discover your natural potential for organizing social, business or political activities. However, if you already are associated with business or politics and have not reached the execu-

tive level, it would be a constructive move to apply for in-service training or to obtain more education through evening classes. If you are still a young person you can begin to see yourself in the coveted executive's chair if you take active steps to stimulate your innate leadership ability.

* * *

THE SHAPE OF hands and fingers is possibly more important than the texture of skin and hand. If your fingers are smooth, the joints unknotted and squarish at the tips (Fig. 2A) you are sure to be down-to-earth and practical. You can apply your analytical and methodical talents successfully in any field. Whether your aim is to concentrate on business or to get your garden in shape, here is a hint. After working hours and some time for relaxation, take up a course of practical study to improve your efficiency. Keep at it steadily and energetically and you will be agreeably surprised by your progress.

If your fingers have naturally (not rheumatic) knotted formations you have a talent for exactitude and analysis (Fig. 3). You should be excellent at work with figures or cataloguing. You do, however, tend to be overfastidious about details and you may have a skeptical turn of mind. You usually prefer to work alone, quietly, and probably in academic or research surroundings.

If you have missed higher academic studies, you still can pursue serious intellectual development, either in formal study or in your local library.

If only your upper finger joints are knotted (Fig. 3A) you should not attempt to deal with *things*. Your aptitude is for theoretical work, especially in the realm of ideas and words. You have a natural bent for analytical work and certainly you should specialize in intellectual pursuits.

Cone-shaped fingers (Fig. 6) indicate artistic pursuits are for you. Stamp or book collecting, amateur dramatics, art study and even archaeology are sure to appeal to you.

Spatulate fingers (Fig. 4) indicate a restive nature; you have an urge to be constantly on the move. Mountaineering would suit you perfectly. At the same time you probably like to collect data or do survey work and perhaps write about these activities. You like to read travel books and exciting stories of adventure and expeditions.

If only the lower joints of your fingers are knotted you would be well-advised to forego intellectual pursuits. You love method and order in the realm of practical things. You like to tidy up and

keep things in their proper places.

You prefer to work in a set routine and you look with disdain on anything unseemly or disorderly. You are efficient and prompt and obviously rather set in your ways.

If you have a mechanical turn of mind you are sure to be dabbling with gadgets, cycles, electrical appliances or cars — probably making spare money doing repairs of this kind for friends and neighbors.

* * *

A LONG STRAIGHT middle finger, without knots, with its middle phalange the longest (Fig. 2C), implies a liking for growing things — "green fingers," so to speak. If all other fingers are smooth too, you have a leaning toward the occult sciences and you can develop true insight into metaphysics.

Should your third finger be a little longer than the index finger, you have a natural tendency to take risks. You are likely to enjoy putting a bet on horses or dogs and within limits this is probably harmless.

A long fourth finger (Fig. 5B) suggests that you can talk other persons into anything. A shrewd negotiator, you can be a convincing salesman, a good after-dinner speaker or a convincing platform propagandist.

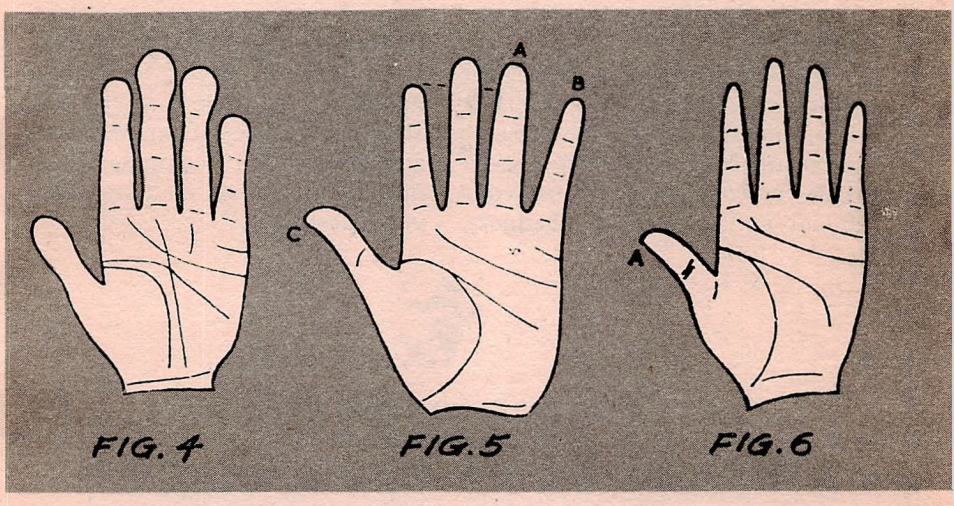


FIG. 4 FIG. 5 FIG. 6

A long firm thumb (Fig. 5C) denotes great willpower, a nature that is tenacious and determined but not unduly obstinate. You do not give in easily and in your persistence you have the makings of success. If the thumb is flexible you have an adaptable nature. Without yielding or giving ground you can maneuver a situation to your advantage and you are able do this tactfully and firmly.

A short thumb (Fig. 6A) is the mark of a person who probably is not intellectual but possesses a good deal of stick-to-it-iveness. This person tends to be emotional and somewhat obstinate. If these are your characteristics you can make good use of your determination by channeling your energies into work or a demanding avocation. This will help you accomplish something worth while and save you from letting your emotions get the better of you.

Of course the vital messages conveyed by the shape and texture of your hands are countless. In this thumbnail sketch I have tried only to give you career guidelines as indicated by the straightforward characteristics anyone can see and understand. Study your hands, for they carry your destiny.



". . . WITH SATAN PLAYING REFEREE"

By Madelon Logue

MY HUSBAND Chuck's great-grandmother, Brigit O'Tool Cooper, a native of Donegal, Ireland, often told her relatives and friends she'd had so many evil thoughts she was sure the devil would come for her at the end.

She was 76 when she died on July 29, 1935. She was laid out in the parlor of Chuck's home in south Philadelphia on a mid-summer day with all the doors and windows open to catch any stray breeze.

Without warning a streak of lightning came through the back door, through the breakfast room and dining room, across Brigit's casket in the parlor and out the open front door. Everybody rushed to the casket thinking the devil had come for her just as she had predicted all those years. But her body was untouched.

Nevertheless, it scared the wits out of her husband George. Their daughter Catherine C. Anderson, now 86, claims he thought sure Bright was striking him from her coffin. Another daughter, Thelma, told me recently, "Dollars to doughnuts they are still feuding and Satan is playing referee."

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

APRIL PROMISES to be an exhilarating month marked by much activity. But the first week, from April 1 to 8, is touch-and-go. You will tend to be self-indulgent, to spend too much on personal finery or travel. Sudden changes will arise involving your marriage and/or business partner and possible financial loss and you may have to face a problem concerning your job or reputation. You may feel that a change is in order because you disagree with those in authority. Be aware of the possibility of deception or disillusion relating either to a romance, your financial position or both. If you are compelled to make a decision about your job, you will find the circumstances more propitious between April 24 and 27.

On April 10 the planet Mercury turns retrograde as it passes through your second solar house. Any decisions you have to make relating to your financial affairs should be made before this date. Delays and hindrances will prevail in this sector of your life but some gains can be made between April 27 and 30.

Emotions run high from April 15 to 20. You will have to use great self-control to curtail your romantic impulses. By remaining persistent and assured you can get what you want whether it be material or emotional satisfaction.

1st week 

2nd week 

3rd week 

4th week 

TAURUS

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



1st week



2nd week





3rd week





4th week

KEEP A WATCHFUL eye on friends who seek your financial assistance between April 1 and 8. This applies particularly if you are managing someone else's money and an acquaintance hits you for a loan. The situation is not as it appears on the surface so a little investigating is in order to uncover any form of deception. Plans presented to you could be mere fantasies which later would become costly.

As the planet Mercury turns retrograde on April 10 some personal plans may meet such obstacles that you cannot carry them through immediately. Frustration may result if an aggressive person, someone in authority, interferes with your secret plans. April 17 to 20 is a more favorable period for permanently accomplishing your goals. You then will be able to communicate better with persons in command.

On April 21 be careful not to be hypnotized by a loved one into doing something that eventually would destroy the relationship. Temptations will abound to the end of this month — but a behind-the-scenes romance could be attractive and inspiring.

A poor decision made about April 25 may be detrimental to your work or reputation but good luck in finances and love is due on the 27th.

GEMINI

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





1st week





2nd week



3rd week



4th week

THE GEMINI WHO is restless and high-strung may find life situations at the beginning of April almost uncontrollable. Should you be engaged in an exciting romance or if you meet someone stimulating, be careful that an argument or a disagreement over who's the boss doesn't cause a separation. In this period children could be unpredictable and may revolt against parental authority.

April 1 to 8 also marks a period when you may be concerned about the financial matters of your marital or business partner. A careful study should be made of new plans presented for your approval because loss could result from a discrepancy in the facts. Overexpansion now would prove extremely costly and also you might pay dearly for being overly generous with your affections.

From April 16 to 20 a more stabilizing influence arises, stemming from sources unknown. Someone is working behind the scenes in your behalf. Some of the secret plans you and a friend have made may meet delay after April 10, but if you have been worried or troubled about something a solution may come in this same period.

Toward month's end benefits can be derived through the understanding and generosity of a partner. This may be

your sweetheart, mate or a domestic associate. It is a time in which you might put forth more effort to correct a domestic situation.

CANCER

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

AN OVERPOWERING DESIRE to express yourself in an independent way at the beginning of April could have unexpected repercussions and cause changes in your home. Your work also may be affected if you rebel against those in authority — whether parent or boss. Displays of temperament are inadvisable and you can't count on co-workers for advice. April 1 to 8 is an undesirable period for travel. Overindulgence may have a debilitating effect on you and you should watch your health, for an illness at this time might be difficult to diagnose.

1st week  

2nd week 

You may tend to be rash, impulsive and a little impatient with a mate or business associate. This will reflect to your disadvantage in your business endeavors.

3rd week 

Although you have experienced delays in attaining your hopes and wishes some improvement will come during April. However, you may encounter more delay and postponements after April 10 when the planet Mercury turns retrograde in your 11th solar house. April 16 to 20 marks a favorable period for settling some marital problems. You also may receive sound sincere advice from a counselor or friend about a pending business matter.

4th week  

April 24 to 30 is a good time to gain the cooperation of persons rendering service — to the benefit of employer and employee alike. If you have business involving travel you may take an optimistic view of its outcome.

LEO

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

LEO PERSONS managing others' money, those in the insurance business, or handling inheritances should be especially cautious April 1 to 8. The tendency may be to gamble or to overextend financially for a child or a loved one. Also, be careful traveling during this period because haste and carelessness could cause an accident.

1st week  

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.



2nd week

Leos born between July 23 and August 2, young and old alike, will experience love and passion they've never known before. You may feel you're on Cloud 9 and you won't want to get off. This is a mystical situation in which you may feel hypnotized.





3rd week

The planet Mercury transiting your 10th solar house turns retrograde April 10. New business matters may run into delays or obstacles after this date but you can wind up old affairs.



4th week

Between April 16 and 20 you may receive special recognition and perhaps a salary rise for work well done. Take the advice you now receive from a counselor, parent or boss. A favorable cycle for improving your financial picture comes between April 24 and 30 — but you should take care not to make any impulsive decisions on the 25th.

VIRGO

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





1st week

VIRGOS MAY DISCOVER early in April that a mate or business partner needs sympathy and understanding. Between April 1 and 8 marital problems could have an adverse effect on your domestic life. Money may be the basis of the disharmony but each situation is likely to be distinctive. Persons who are affluent may be spending too much on their homes, while those who are stretching every nickel will be disappointed because they can't do more. Some Virgos may find situations that appeared ideal simply are not. A skeleton in the family closet may turn up.



2nd week



3rd week

Mid-April should find you more stimulated and happier over a new romance and married couples will feel more compatible. Persons who have been depressed or restricted by an in-law relationship will find understanding brings greater harmony between April 16 and 20. A decision to study, either in business or some line of research, may be helpful and travel also is indicated as beneficial to your state of mind.



4th week

Partners are most likely to find peace and harmony in their homes in the last week of the month. The only upsetting factor may be arguments, disagreements or loss of children who want to assert their independence and break family ties.

LIBRA

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





1st week

AN EXPLOSIVE SITUATION between you and your mate early in April may necessitate your making some personal adjustments and possibly changing your attitude. If you are traveling during this period, guard against accidents. Your health could be adversely affected through overindulgence.



Those born when the sun is in adverse relationship to Jupiter (square or opposition) tend to be imprudent, overexpansive, overoptimistic, conceited, superstitious. Opinionated and rebellious, they tend to ignore authority and convention. But full judgment cannot be made without considering other aspects and planet positions in the chart.

Venus in your sixth solar house, however, aids recovery if you have been ill. Poor communication from April 1 to 8 between you and your co-workers may cause misunderstandings but these can be cleared up the last of April. 2nd week



Librans involved in the settling of an estate or managing other persons' money should try to finalize business affairs before April 10. At this time the planet Mercury turns retrograde, indicating the possibility of further delays. April 16 to 20 is a time when an older person can give you some practical advice concerning a delicate domestic situation and/or a health matter. 3rd week





April 24 to 30 is a favorable period which brings you a more optimistic outlook. You might take some enjoyable short trips. Some Librans may be happy about hearing from a brother, sister or another close relative. Librans engaged in music or some form of art will find this an advantageous period, for they will be inspired and richly rewarded for their efforts. 4th week



SCORPIO

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

SCORPIOS SHOULD exercise caution early in April to avoid situations they later may regret. Some may be involved in a love affair; others may concentrate on financial matters. Purchases made during this period not only may be costly but you may find later you have used poor judgment in your selections. 1st week





If you find yourself confused, it is better to put off decisions until the last week of the month. Things will clear up



2nd week


3rd week



4th week

then and you can view each situation in better perspective. Unexpected sudden changes affecting your love life and/or finances will keep you on your toes.

April 16 to 20 seems a favorable time for you to settle any marital or business partnership problems you have. Greatest gains will be made with the use of diplomacy. You have to work around restrictions imposed by a marriage or business partner.

An argument with your mate on April 24 or 25 may upset home conditions. Except for this April 24 to 30 is a period of optimism. In this frame of mind you may go on a spendng spree, seeking the finer things of life. Guard against falling for one who flatters you and promises you the world on a silver platter.

SAGITTARIUS

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


1st week



2nd week



3rd week


4th week

YOU ARE HIGHLY sensitive to a delicate situation in your home between April 1 and 8. If tension arises between you and your sweetheart, mate or child, showing your independence won't help. Tension may follow an argument over money or a possession, or you could be deceived or disillusioned by the actions of someone in your home.

Keep important plans to yourself for a while. Be cautious if you are thinking of buying any kind of investment. A better time comes between April 16 and 20, for this period favors purchasing property or things related to your home. Some financial gains can be made through hard work and you can rely on the help of a sincere co-worker.

Your health may be a problem this month so get a checkup. You also may tend to be extravagant, for you are in an optimistic mood. Be cautious about lending money or giving advice to a co-worker April 24 and 25. You could be making a mistake. At the same time, listen to those who would give advice.

April 24 to 30 may bring you an explosive and fascinating love affair. Emotions will run high and you may be ecstatic over the course of events. Your problem will be to decide whether everyone is on the level. Someone may be trying to pull the wool over your eyes.

CAPRICORN

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



1st week

SUDDEN UNEXPECTED CHANGES in your professional life are apt to have a disturbing influence in your home. You have a struggle to maintain harmony in domestic affairs when your job demands most of your time and energy. Between April 1 and 8, a period of stress, be careful not to have an accident while making short trips.

The secret angle of your solar chart indicates you will have both luck and chaotic experiences.

Misunderstanding or deception may occasion some difficulties with a brother, sister or other blood relative. If you are called on to make a decision for a child or a loved one, give your advice or help before April 10 for best results. On that date the planet Mercury turns retrograde indicating delays. Between April 16 and 20 you should give some attention to personal affairs. Take a good look at your long-range plans and your financial picture. Perhaps you need to make some adjustments now.

During the last week of April some Capricorns will be in the mood to buy something new for the home or to make major changes in their establishments. This is not the most favorable time, for you might spend too much for what you get. You might be disappointed in the final outcome.

2nd week  

3rd week  

4th week 

AQUARIUS

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

YOU MAY HAVE to cope with a touchy situation while traveling during the first week of April. An in-law will surprise some of you by asserting his or her independence. Occurring changes will be sudden and unexpected.

Expenditures need careful consideration during this period as well. In trying to fulfill some wish or desire of your own you could be led astray by a friend who makes false promises. An unknown enemy could cause trouble between you and a brother, sister, other relative or your neighbors.

Income should be good this month but your children or friends may make excessive demands. April 16 to 20 is a period when you could acquire a loan if necessary. Good investments may be made at this time if you follow the advice someone close to you gives.

Should you be contemplating a move or changes in your domestic situation it is advisable to make your decision before April 10. The 24th and 25th of April could bring an argument or disagreement over your home conditions. In this event, hold your temper and don't say something you'll regret.

Toward the end of April be wary of tales told by friends. Their motives are dubious and you are apt to be gullible during this period. Insurance and inheritance matters may call for some attention but keep these problems to yourself.

1st week 

2nd week 

3rd week 

4th week  

PISCES

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

A FLUCTUATING FINANCIAL situation keeps you — necessarily — on your toes. Insurance, taxes and your partner's financial picture all are due for sudden revision.

1st week  



2nd week

Between April 1 and 8 be careful not to be overoptimistic about the prospects of a new job or some honor due you through your work. A chaotic state in your professional life may interfere with your enjoyment of personal life. If you loan money to a friend this may result in loss.





3rd week

Important decisions should be made before April 10 when the planet Mercury turns retrograde and slows down all communications. Letters and phone calls are delayed, travel is slow and communication generally becomes difficult.





4th week

Between April 16 and 20 you can come to a better understanding with a brother, sister or other blood relative with whom you have had some dissension. Neighbors probably will be more cooperative and friends will be in a mood to grant favors. An older and wiser relative may give you some advice which will help you attain your goals.

April 25 to 30 is a period of optimism when you may want to spend more than you should on yourself or your place of business. A tricky situation exists in your close personal relationships and you should guard against *self*-deception.









YEAR OF THE SPEEDY MONSTERS

By Loren E. Coleman

THE YEAR 1970 marked the appearance of all manner of strange creatures — including fast-moving "things" that could not be outrun.

Near Whitewater, N. Mex., in January four men on the way to Zuni — Clifford Heronemus, Robert Davis, Carl Martinez and David Chiaramonte — spotted a hairy thing with two legs running alongside the car. It kept up with the 45 mph speed of Heronemus' vehicle and even when the driver sped up to 60 it continued to pace them. Finally one of the witnesses grabbed a gun and shot it. It fell and then got up and ran away leaving no trace of blood or trace of anything else.

In early August reports of a weird animal in Pike County, Ind., came to the state police, whose records read, "Ten-foot tall creature covered with hair, appears to walk on hind legs, top speed 60 miles per hour."

A similar "something" visited near Benton, Wis., late the same month. Over 15 townspeople claim to have seen a white-furred, ape-like, seven-foot-tall creature with a strong odor and pink eyes. This "monster" apparently was the speediest of all — one motorcyclist told of clocking it at 90 mph!

The REACH of a Mother's Concern

What happens when a dead mother refuses to give up her four-year-old son and vows to take him with her?

By Jessica Downs

IF MY FAMILY needed proof of life after death, the flu epidemic of 1918-19 proved it — in spades. However, all of us living in the home of our parents, Joseph and Anne Andrews, in Strafford, Kans., already had accepted the likelihood of communicating with deceased friends and relatives — probably because my mother took it for granted. Consequently the events of the spring of 1919 were understandable to us.

While our married brother Philip and his family were visiting us that spring all of them were stricken with flu. Phil recovered quickly as did his one-year-old son Glen but his pregnant wife Virginia and four-year-old Clint lingered for days between life and death.

Then on March 3, 1919, Virginia died. By the day of her funeral little Clint had fallen into a coma and was growing weaker every day. Dr. Adamson, our family physician, was puzzled. He tested Clint for fluid in the lungs and finding none was at a loss to know how to treat the child.

On the morning of the fifth day after Virginia's death we were finishing breakfast when my 20-year-old brother Fred burst out, "Are all of you so insensitive you don't know Virginia never has left this house? She is right here all the time and I'm afraid something dreadful is going to happen!"

This outburst was unlike Fred. Mother, who was often clairvoyant and always well-attuned to psychic manifestations, had not been aware of any discarnate presence. She and Father immediately took Fred into the living

room leaving me to watch at the bedside of the unconscious little boy.

Mother told me later what happened in the living room.

"We agreed to concentrate to see if we could communicate with Virginia and learn why she had not gone on to her new life. Soon I could see her but even before that we all felt her presence. No words were spoken but what she wanted to tell me was sharply impressed on my mind.

"I have left the baby for Philip but I am going to take Clint with me. Philip and I always have shared everything 50-50 and we are going to do that now. I won't give up both of my boys!"

"I knew she meant every word of it," Mother said.

She and Father and Fred agreed they must try to dissuade Virginia. Despite her knowledge of the afterlife Virginia seemed to fear she could not return from her "new home" to see her children once she had left them. Mother felt an effort must be made to show her she was wrong.

And it was Mother who thought of a way to acquaint Virginia with her position on her new plane of life.

Virginia had been exceedingly fond of Alma Baldwin, my father's mother. "Grandma," as we all called her, had served as midwife when Clint was born. Virginia took her death as hard or harder than did her blood relatives. Now, Mother thought, if she could call her mother-in-law to the scene *she* might be able to dissuade Virginia from her resolve to take her small son.

Again the trio concentrated on reaching both Virginia and Grandma. Again they felt Virginia's presence and soon Mother said, "Grandma is here too."

A discourse between Grandma and Virginia followed, the older woman endeavoring to convince the young mother that she could leave and then come back at will to see her loved ones.

While this was going on, Mother said, she could see Virginia. She seemed to float away and then return. On one occasion she returned smiling.

"Then," Mother said, "I can think of no way to describe her leaving except to say she seemed to float away in a bright cloud."

While the three were closeted in the living room it seemed to me Clint's condition changed. His fever seemed to break, his forehead became moist and once he opened his eyes and smiled at me. But I was only 18 years old and not sure enough of myself to interrupt Mother. When she and the men came out I told her Clint seemed better.

From that very hour Clint's condition improved rapidly and within a few days he was running around, playing, apparently as well as ever.

For a time Philip and the boys stayed in our home, the children sharing their father's bedroom. After dinner in the evening he would take them upstairs, put them to bed and stay with them until they went to sleep. One night, about a month after Virginia's death Mother awakened to find her standing alongside the bed. This time her message was simple and direct: "Tell Phil to be more gentle with the baby."

Mother arose at once, threw on a robe and went to talk to Phil, supposing he had already gone to bed. Seeing a light in the living room she found Phil there reading.

"Did you have trouble getting the children settled for the night?" she asked.

"No," Phil replied. "They were not long going to sleep."

Then she told him of Virginia's appearance and her words.

Phil laughed. "I know what she meant. I couldn't make the baby keep his feet under the covers and I slapped them — but not very hard. I'll not do that again!"

* * *

ABOUT THREE months after Virginia's death Phil decided to go to Michigan hoping to buy a piece of cutover timberland and make a home for himself and the boys, meanwhile earning a living by doing carpenter work among the settlers. He soon found a piece of suitable land and a job. Then he wrote me to ask if I would bring the boys to him. He said he would send me the railroad fare and mentioned that he had located a woman to keep house for him and to care for the children.

I agreed and started preparing for the trip. But shortly before we were to leave Virginia appeared once more at Mother's bedside.

"I want you to tell Phil I will not have his half-sister Stella caring for our boys."

Stella Putnam was our half-sister living in Horton, Kans. We had not seen her for many years and we didn't know Phil had been in touch with her. I think Mother doubted the authenticity of Virginia's words this one time — but she did have enough faith to write Phil the next day and give him the message.

Phil wrote back immediately and said he already had sent Stella the money for the trip. "She is coming next week," he wrote, "and if Virginia doesn't want her to care for the children, ask her to find a way to keep her from coming."

The next letter from him finished the story: "Stella wrote that she couldn't come. She didn't give any reason other than she just felt she couldn't. I can't imagine what came over her."

But we knew what or who had come over her.

MAGIC DIVERTS THE LOCUSTS

By Bert Groth

MAGIC WAS PUT to practical use a few years ago in Africa when its use diverted a swarm of locusts and saved the people's hard-won crops. This incident is reported by no less an authority than the *National Geographic* (August, 1969).

In the fall of 1958 a terrible drought struck Ethiopia. Tigre Province in the northeast was especially affected.

"We had a terrible famine and 15,000 of our people died," said Ras Mengesha Seyoum, governor of the province, speaking in the town of Makale. "The locusts destroyed everything — the trees, the leaves, the grass. In the end, we even tried a *tanquali*, a magic man."

The magic man was Gerauwerk Durso, 26 years old at that time. He studied with religious hermits called *bahtawi*, who taught him the *medhanit* (medicine). Durso is a lay priest, a *debtera*, of the Ethiopian Orthodox Church and he is said to have the power to heal the sick through the use of amulets.

After fasting alone — taking only a liquid composed of milk, honey and an herb unpleasant to locusts — Durso caught seven live locusts and put them in the folds of his robe. According to the principles of "sympathetic magic" Durso would release three of the insects after reciting an incantation to impel the swarm of locusts to follow them.

In Ge'ez, the ancient liturgical language of the Ethiopian church, the magic man intoned: "*Hadjburhak, iskhail, turbihak.*" Then, bringing out the three locusts from his robe, he said, "*Anbeta!* Locusts! During the period of our emperor Haile Selassie, be thrown to the air, to the mountains, to the desert and to the Red Sea."

Next he opened his left fist, in which he held a piece of metal, and cried, "Locusts! May your mouths be as hard and dry as this piece of iron."

He held the locusts to his mouth and blew on them. "*Jeril, Jerbahel* and *Mikael Archobia* you are named." *Mikael Archobia* means leader, the one with wings.

"Close your mouths, locusts," he said. "Do not eat. It is the time of Haile Selassie and Ras Mengesha, so fly through the air and go. *Khid! Khid! Khid!* Go! Go! Go!"

The locusts obeyed. When he released the three he had named they joined the approaching swarm which then veered off. The crops were saved.

But if his first try had been unsuccessful, he had four other locusts up his sleeve. He then would have mounted a fast horse and led the swarm away from the crops. They are believed to follow because they know he still has the four locusts in his clothing.



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The SOUND of MUSIC

"I would hear — at first faintly, then louder — an organ playing and then a trumpet and a harp would join in . . ."

By Glenn C. Gunn

EVER SINCE I can remember I have heard the playing of beautiful music when something is about to happen to someone in my family.

The first time it happened was around the turn of the century when I was about six years old. One day my father Henry Gunn and I, at work on our farm near Memphis, Tenn., stood in the potato house sorting sweet potatoes. Because we had to keep an even temperature in the house the walls were fully as thick as the walls of an icebox. They were virtually soundproof.

In those days radio had not been invented and even telephones were scarce. The nearest house was half a mile away.

So when we heard the faint sound of music emanating from one corner of the room we stopped what we were doing and looked at each other in astonishment.

"Are you hearing what I'm hearing?" my father asked me, his face white.

When I admitted that I was, he snapped, "Let's get out of here! My father is dead."

Outside it was deathly silent. Not even a bird chirped.

Tears streaming down his cheeks, Father told Mother to help him get his clothes together so that he would be ready when the message came about Dad Gunn's death. They were about half through packing when someone knocked on the door.

It was the Western Union boy with the news that Grandpa had passed on.

Years later — in February 1926 — as a salesman for the Baton Rouge Candy Company I called on one of my regular customers, druggist Bruce Bourgeois of Brusly, La. I was copying his order when halfway down the page something very strange dis-

tracted me — I was hearing the unmistakable sound of an organ playing. After the first few notes a harp joined, then a trumpet.

Seeing my startled expression Bruce said,, "What's wrong?"

I asked him if he had a record player in his back room.

"Certainly not," he replied. "I don't think there's a record player in Brusly."

Explaining what I was hearing I said, "I'm sure something terrible is going to happen in my family."

Bruce just laughed. But we marked the date on the calendar for future reference.

Two weeks later when my business next brought me to Bruce's store I showed him a copy of the St. Francisville, La., *True Democrat.* The obituary column reported the death of Mrs. Elmer Underwood Gunn, my sister-in-law, who died four days after my last visit with Bruce.

Not long afterward I heard the music again — this time while putting up a curtain in the rear of the Baton Rouge grocery store my wife and I ran. My mother-in-law Sophie Bobbitt was helping me and she heard it too.

In an attempt to locate the source we walked across the street to a little church but the doors were locked and no one was around.

We waited anxiously for three days. Then my mother called with terrible news: our son, three-year-old Henry, had fallen desperately ill from drinking impure water on a visit to my parents' plantation in St. Francisville.

Within minutes we were on our way. I made the 65-mile trip in record time. When we got there we found our son in the capable hands of Dr. George Sitman, who was able to save his life.

* * *

Around the second week of December 1930 something began to bother me. Unable to concentrate on anything I wandered around like someone lost. My wife thought I was losing my mind.

Suddenly one day my sister, Margaret Gunn, phoned to ask us to come to Memphis immediately: Dad was ill and his prospects of recovery were nil.

Several hundred miles into the trip from Louisiana to Tennessee my wife and I sat in silence, tired and saddened. We did not own a car radio so when organ music pealed around us I jerked in surprise, taking my foot off the accelerator as I did so. The car chugged to a stop.

The moonlight reflected on my wife's pale face. We looked at each other and knew that Dad would not make it.

My father died on Christmas

day 1930. We got there just in time to say good-bye.

In February 1931 Margaret wrote that Mother was suffering from increasingly severe heart trouble.

On the 20th I awakened about 2:00 A.M. to the now familiar sound of organ, harp, and trumpet. I roused my wife and we packed quickly — and soon received a telegram informing us that Mary Townes, my wife's sister, had died from a heart attack.

We made our second trip to Memphis to bury the dead. Arriving at Mother's house at 3:00 A.M. we were too exhausted to go over to Mary's so we went to bed to catch some rest.

The next thing I knew, the clock struck five. I tried to go back to sleep but I couldn't — something kept telling me I should get out of bed. Suddenly I felt a poke in the ribs and a voice spoke very clearly in my ear, "Get up!"

I arose immediately. My wife opened her eyes and asked, "What's the matter?"

I told her that I had had a vivid nightmare. I suggested that we go to see Mary.

Just before we planned to leave I stepped back into Mother's room to retrieve my gloves. Mother lay there on her back, a smile on her face, looking as if she were at peace with the world. She was dead.

She had died on her birthday — February 22, 1931 — less than 60 days after my father.

Each time death came to our family I was alerted by the haunting sound of music. Will I hear the same advance warning when my time comes?

AS THE WORLD GROWS

By Hugh Auchincloss Brown

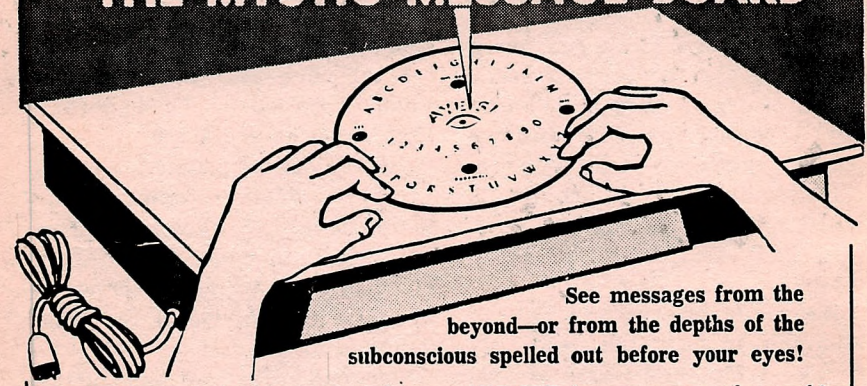
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MIDNIGHT ORGANIST

By Kamela Klaussen

I HAVE NEVER thought much about the survival of the spirit until 1966 when my husband Tom, the children and I moved to his old homestead a few miles west of Glens Falls, N. Y. It had been the home of his grandmother, Amanda Putnam. Tom had been born there and his grandmother had reared him. Since her death the year before at the age of 96 the house had been empty.

We settled down in the old home, pleased with the comforts that only a well lived-in house can have. And for about two weeks everything was peaceful.

The first disturbance was the sound of music in the wee hours of the August night. The old pump organ in the living room downstairs awakened me several times. As the old hymns rang through the stillness of the sleeping household, night after night I crept downstairs to investigate. When I reached the foot of the stairs the playing would cease and I would feel a cold chill. I never caught the organist of the night.

My teen-agers, Phyllis and Jack, heard the music and did not believe my accounts; they thought I was playing the organ as a joke.

Tom said not to worry about it. "It's just Grandma; she loved that old organ."

About three months after the music began I had occasion to scold my four-year-old son. "Charles," I said, "go upstairs and go to bed!"

A voice spoke, "No, it's Tommy." Charles was on his way to his bedroom.

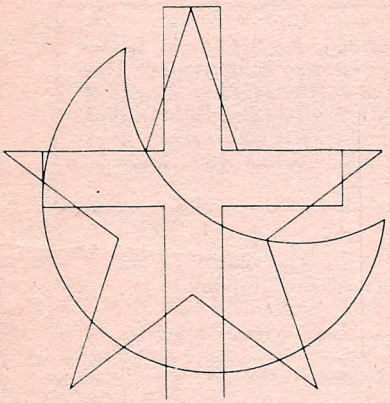
I answered testily that it was Charles who had to go to bed. Suddenly it occurred to me I was having a conversation with a disembodied voice. Another cold chill struck me and a few moments later a door slammed upstairs.

I thought Charles was up to something so I climbed the stairs but apparently he had dropped off to sleep immediately. Late that night I told this story to my husband and Tom said Grandma always had insisted his son should be named for him.

Next I began to find my kitchen utensils out of their accustomed places. I would put them away only to find them later in some other part of the kitchen. I didn't think too much about this, for the children could have been moving things around.

But on one occasion I washed the colander (which had belonged to

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Grandma), dried it and hung it under the sink where I liked to keep it. The next morning I reached for the colander to drain some boiled potatoes and it was gone. I searched every cupboard. The colander simply could not be found. When Tom came in I asked where it could have gone. He suggested that I look in the fourth cupboard on the third shelf.

"That's where Grandma always kept it," my husband chuckled.

I looked in the cupboard and there was the colander! Later I used that spot for it all the time. Whenever I hung it under the sink it ended up in the cupboard anyway.

Our dog finally convinced me that Grandma's spirit lived with us. While we were having lunch one day Tippy was lying in the pantry which I used for a rear entryway. Suddenly she began to bark and snarl. Then unexpectedly she yelped in pain and raced trembling to my side. We went into the pantry but found nothing to hurt or frighten the dog. Soon afterwards Tippy regained her courage and went back to lie in the pantry. But again came her yelp of pain and after that nothing would induce her to go into the pantry.

At the time we moved into the old homestead I threw away load after load of what I considered junk. Grandma always saved everything on the bare chance that one day she might need it. I saved nothing in that manner but of course I did have a few prized possessions. One was the christening dress for my daughter Sandra who had died as a baby. It was lovingly wrapped in tissue and stored in the storage room.

A few months after Tippy's encounter with our "spirit" we were digging in a rubbish pile at the back of the property and we found the christening dress and my daughter's little shoes. They were mildewed and gnawed by animals. Grandma had her revenge. — *Hickman, Calif.*

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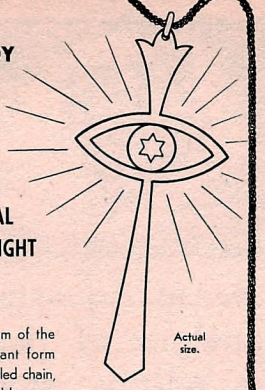
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LONELY CHRISTMAS

By Edith Ketchum

THE DANCING puffs of snow should have lifted my spirits. But on Christmas Eve, 1947, riding a bus to my Washington, D. C., home, I was miserable, pitying myself for having to spend Christmas alone. I paid no attention to a young man who got on the bus stamping the white fluff from his boots until he tapped me on the shoulder.

"Tom! Tom Nelson!" I hadn't seen him for five months.

"Hi, sweetie," he said with a crooked grin which always had made him irresistible to me.

'Well, stranger, what've you been doing?" It flustered me just to see him.

"Just got back from West Virginia tonight. I was doing an accounting job for the state, remember? Hey, I sure did miss you."

That made my eyes snap. It had been months since I'd had even a postcard from him and I had thought we were engaged when he went away.

"I'll just bet you did. More likely you were chasing after some snip of a Southern belle!"

He looked hurt, then grinned again and I melted inside.

"Not really, honey, just working extra long hours."

He sat down beside me and continued, "You know, since Dad died I've been Mom's only support." His mother was the "fragile" type, unable to work and used to the gracious life. "Mom" was the reason we hadn't been able to get married the year before when we finally admitted to being in love. My expression must have betrayed my thoughts.

"Honey, don't be like that. You don't know how lonesome it's been."

Through a cascade of tears I murmured, "Oh, yes, I do. . ."

He looked at me lovingly, I thought, then suddenly got up, rang

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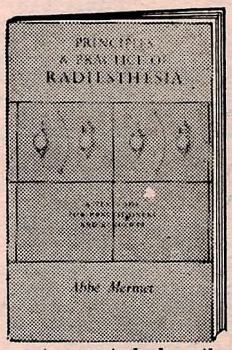
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the buzzer and stepped out of the rear door of the bus — nowhere near his stop.

The bus started and I jumped up thinking I would follow him. The driver stopped for me and I looked up and down the street but Tom was not in sight. Reluctantly I returned to my seat and flopped down, unmindful of other passengers' stares.

I woke up then, my face and hair wet with tears. "It was just a dream." I thought. "He's in West Virginia and he's forgotten all about me and that's all there is to it."

I wondered how long I'd torment myself, hoping he'd come back to marry me. Until summer, when Tom went to West Virginia, he and I had worked together for a certified public accounting firm.

About the middle of January his mother telephoned me at the office. She wanted to know if I would search our personnel records to locate Tom's social security number.

"Doesn't Tom have his card with him?" I asked, thinking she had a lot of nerve calling me.

After a long pause at her end of the line I thought I heard a sniffing sound.

"I'm sorry," came Mrs. Nelson's soft reply. "I thought you knew that Tom is dead." Her words reached me through a black haze.

"It seems he simply came home to die," she went on. "From here he went right to the hospital. It was just a few hours. . ."

"What happened?" I managed to get out.

"Bright's disease. He must have known for some time he had it. He said once — well, that he couldn't think of getting married even though he — well, he was very fond of you."

All that stuff about having to support her . . . just a front.

"When did it happen?" I was almost afraid to ask.

"About two weeks ago," his

mother said, "on Christmas Eve." — *Norwalk, Calif.*

TWO LAST-MINUTE CALLS

By Constance Baker

OF THE SEVEN children in my family — two boys and five girls — Edward and I seemed the most attached to our mother.

We lived in England until 1907 and when Edward was grown he joined the Baden Powell Police Company and was sent to South Africa. Soon after our emigration to America I was married and went to live in Missoula, Mont., while Mother remained in Cheyenne, Wyo., where the family had settled.

I secretly yearned to see her and we visited as often as we could. Finally she came to live in Missoula a few years before she died. Shortly before her death she went to Denver, Colo., to visit my youngest sister.

June 25, 1924, was an extremely hot day. When I went into the kitchen to prepare lunch I was overcome with the feeling that someone was near me. Turning my head I looked toward the hall doorway. Mother stood there, dressed as I had seen her last when she left for Denver.

I moved toward her, thinking she had returned unexpectedly but she raised her hand in a farewell gesture and smiled as she disappeared through another door.

My husband Leroy called from the porch, "Who are talking to?"

"Mother was here," I answered, tears rolling down my cheeks.

He came in and asked, "Why are you crying?"

"My mother is dead; she came to say good-bye to me," I said.

"How do you know? I simply don't understand you. . ."

I noticed it was 11:30 A. M. as I went on preparing lunch. Leroy helped me but he kept looking at me as if he thought I were ill. Soon the children came in and we sat to eat.

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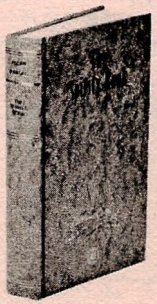
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When the doorbell rang I knew it would be a telegram — and it was. Mother had died at 11:30 A. M.

Six years later on April 18, 1930, my brother Edward appeared in my kitchen. I had opened the oven to baste a chicken when I felt that same peculiar feeling: someone was near me. I looked up to see my brother Edward, looking odd in the uniform he had worn when I last had seen him — 30 years ago. As far as I knew he was in Witbank in the Transvaal.

He smiled as I rose speaking his name. But he too made a farewell gesture as he glided past me through the door leading outside.

With tear-dimmed eyes I marked the date on the big calendar — and two months later I received a letter from his wife telling me of his death on April 18, 1930. — *Escondido, Calif.*

MY GIFT FROM GOD

By Lynn Fitzgerald

SHE WAS MY best friend — a loving person who believed in and lived by God's law — my grandmother, Ruth Johnson. And now I missed her terribly. Three months after her death October 24, 1963, in Bismarck, N.Dak., I still cried myself to sleep almost every night.

Late in January 1964 I spoke aloud as I turned out the light in my bedroom, "Oh, Grandma, I miss you so much." Then I chastised myself: "I must stop this. I have a family to care for," I thought as I slipped under the covers.

That night my grandmother appeared before me. She was wearing the dress she had been buried in, even her pearls. I remember thinking, "How come she doesn't have her wedding ring on?" But then I remembered my mother Verna Evans had kept it.

The soft music that seemed to fill my bedroom was the same music the organist had played at her funeral. I could see the interior of the church

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where the services had been held in Napoleon, N.Dak. Every detail was so clear I felt I could reach out and touch my grandmother.

"Honey," she spoke softly to me, "I've only a few moments. I have come to tell you that everything is fine; I'm no longer in pain and I'm very happy now. You must not cry for me."

The tears streamed down my face as I begged, "Please don't go. Stay with me. Don't leave me again."

"You will be just fine now," Grandma said, then disappeared as quickly as she had come.

The room was dark and empty again. I snapped on the light and sat for the remainder of the night wondering about the experience. I had not dreamed it for I had not slept. I was wide-awake. Had my grandmother really been in my bedroom?

The following day I called our minister, the Rev. Thomas Philippe of Minneapolis' Waite Park Methodist Church, to tell him what I had seen and heard. I admitted the experience had frightened me. "Could I be going crazy?" I asked.

"No," he answered, "God knew how much you missed your grandmother. He knew and felt your pain and suffering. What you saw and heard you could call a vision, but whatever you call it remember it was a gift from God."

As the years passed I have not forgotten a single detail of that beautiful night. I still miss my grandmother but I no longer weep for her or cry myself to sleep. Now I know she is happy with her Lord and mine. — *Minneapolis, Minn.*





New Books



By David Techter

THE SEERESS OF ELMIRA

I MET Jane Roberts some months ago and with eager curiosity have awaited her new book dealing with her trance sessions, one of which I witnessed. Perhaps the least satisfactory aspect of the volume is its title: *The Seth Material* (Prentice-Hall, Englewood Cliffs, N. J., 1970, 304 pages, $7.95). This may be a literal description of what the book contains but it hardly will grab prospective readers.

Briefly, Seth is an entity who speaks through the entranced Jane regularly twice a week. Jane herself normally has no knowledge of the communications but they are transcribed verbatim by her artist-husband Bob. The material in this volume, of course, is only a tiny fraction of Seth's voluminous utterances. Also, Jane has included accounts of other experiences of hers and her friends and these too are interesting. The story of her astral travels is particularly striking. The book is well written and reflects Jane's enthusiasm for the psychic world.

The reader will wonder about the true nature of the Seth entity. Seth himself makes the distinction between the true self and the personality assumed by that self during an incarnation. The doctrine is quite similar to the concept of a group soul as advocated by Geraldine Cummins' communications allegedly from F. W. H. Myers and by such mortals as Leslie Weatherhead and John Aiken. There is also an enigmatic communicator designated simply Seth Two who seems to be a higher self incorporating several such group souls.

The veteran psychic researcher, on the other hand, will assume that Seth is merely a product of Jane's unconscious. Having witnessed Seth, my own leaning is toward a belief that Seth is a complex mixture of fragments from Jane's unconscious and other elements that appear to be of a higher (or deeper) nature. Certainly there is evidence that Seth frequently is an expression for Jane's aggressive masculine side and his knowledge of many mundane topics seems limited to what Jane knows consciously. At other times he appears to possess metaphysical depth quite foreign to Jane's rather down-

to-earth personality. Far from being the usual tiresome "spirit master" Seth is an interesting speaker. As Raymond Van Over says in his introduction, "Seth, I believe, has a great talent for introducing complex and often difficult subjects simply and clearly."

INNER SENSES, OUTER REALITY

THE STUDENTS of mysticism and occultism will have encountered much of this material in other guises but the blend and language are new. Seth, for example, is a staunch proponent of the mental nature of reality. He has expressed himself extensively on reincarnation and the psychic faculties (which he terms Inner Senses). His material on the nature of Ultimate Reality is similar to that propounded in Stuart Edward White's *The Unobstructed Universe.* If you enjoyed White's volume you will enjoy *The Seth Material.* If White left you feeling confused, likely Seth will also. But nearly everyone will enjoy the accounts of Jane's experiences. I recommend that FATE readers who are interested in this type of material ignore the uninformative title and read the book without preconception.

After the metaphysical speculations of Seth, the straightforward style of M. H. Tester will seem deceptively simple. But his unpretentious volume, *The Healing Touch* (Taplinger Publishing Co., New York, N.Y., 1970, 154 pages, $5.95), is impressive in its sincerity. A successful London architectural consultant, Tester was the victim of a "slipped disc" which kept him in constant pain. The foremost medical authority pronounced the condition virtually incurable and recommended a risky operation. In desperation Tester blindly followed the suggestion of a business acquaintance that he see the noted English healer, Edward Fricker. A few treatments completely cleared up the malady. But Tester was even more startled to be told by Fricker that he himself possessed healing powers. Soon Tester was embarked on his career as a healer to which he now devotes two days a week without recompense.

Along with the gift of healing, Tester adopted Fricker's quiet reliance on the doctrines of Spiritualism. The last 40 pages are devoted to his basic philosophy of life. Many readers will enjoy this philosophy more than Tester's account of his healing.

Frankly, I would like to have read an exposition on how Tester believes the healings occur. He mentions having the physician Galen as a spirit helper. Presumably then, he favors spirit agency as the *modus operandi.* But nowhere is this clearly stated and the reader simply is informed that the healings are frequently successful.

Nevertheless, after a rash of books portraying psychics in almost superhuman terms, *The Healing Touch* is notable for presenting its author as a modest likable human being.

LIBRARY OF SYMBOLS

THE JUNGIAN psychology movement is notable for its creativeness and recently I received an announcement of a new departure which may interest those readers who live in the New York City area. The C. G. Jung Foundation (130 East 39th St., New York, N.Y., 10016) has a new department named the Archive for Research in Archetypal Symbolism (ARAS). This announcement states the ARAS "cordially invites you to visit its new quarters, to examine its collection of photographs of objects drawn from many times and cultures (selected for their symbolic content) and to explore and make use of its study and research facilities." The potential usefulness of such a library of symbols for the student of dreams and for the artist

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is obvious and the Jung Foundation is to be commended for its imagination and initiative. The ARAS also plans to form study groups in this area. Interested persons are advised to write or phone the Foundation for details on the library hours and the programs.

One can only speculate on how such an array of symbols may fit into telepathy experiments, particularly experiments involving dreams such as those being done at Maimonides Hospital in Brooklyn.

MUSIC OF THE SPHERES?

IT ALWAYS is a pleasure to encounter a book written by an associate. *NAD* (University Books, New Hyde Park, N.Y., 1970, 176 pages, $5.95) is the first book-length study written by D. Scott Rogo, frequent FATE contributor and book reviewer. Although Scott is still a very young man his knowledge of the psychic literature surpasses that of many researchers twice his age. The title *NAD* is derived from a Sanskrit term signifying transcendental music and the book is about "psychic music" most frequently heard and reported by those about to die, but also heard during astral projection



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and under a variety of other circumstances as well. Rogo has collected 101 such cases from widely different sources and presents these in summarized form together with his comments and analysis.

Some years ago the noted comedian Jack Benny starred in a mediocre movie titled "The Horn Blows at Midnight." In the film there was a long dream sequence in which Jack Benny imagined himself to be a trumpet player in a heavenly orchestra — rank after rank of white-robed musicians eternally performing music of adoration. This portrait of Heaven was based on a stereotyped tradition reaching back to the dawn of the New Testament and likely millenia earlier. And it seems to me this tradition is the major problem in the interpretation of NAD experiences. Rogo argues (in the fashion of Robert Crookall, whose writing he admires) that the concordance between independent accounts can only be explained by the assumption that the reported experiences have an objective basis rather than that they are hallucinatory. He presents evidence that there indeed are similarities between the reports but the alternative explanation, obviously, is that these similarities are due to their derivation from the same tradition of heavenly musicians.

The same possibility must be considered in interpreting deathbed visions. The reports collected by Dr. Karlis Osis on deathbed observations by physicians and nurses raise similar problems. A not-infrequent deathbed vision is a Christ figure welcoming the dying patient into Heaven. Together with the discrepancies between the descriptions of Christ, these visions can be explained as a simple matter of expectancy even in cases where the patient is not overtly "religious." In identical fashion, the hearing of heavenly choruses or orchestras well may be

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due to expectancy on the part of those who experience this — much as the image occurred to the scriptwriter of Jack Benny's movie.

Thus, I tend to disagree with Rogo's inclination to regard NAD as evidence for survival. To be sure, it is *consistent* with the survival hypothesis but scarcely compelling evidence.

Crookall's line of argument is far more persuasive in the case of astral projection, for here there is no widespread tradition relating to or affecting the phenomena. Indeed, most persons never have heard of anyone leaving his body, whereas nearly everyone has heard of angel choruses. Perhaps it would be more pertinent to ask why NAD cases are so rare!

Scott has done a thorough job of combing the psychic literature and also includes cases from the mystical and spiritualist literature. One could not ask for a more thorough job of compiling and editing these previously-neglected cases. He deserves our thanks for focusing his impressive grasp of the psychic field on this highly interesting phenomenon and his scholarly book deserves the attention of every serious student of the psychic field.

OTHER REVIEWS

KATHRYN KUHLMAN: THE WOMAN WHO BELIEVES IN MIRACLES by Allen Spraggett, World Publishing Co., New York, N.Y., 1970, 177 pages, $5.95.

Allen Spraggett's book on the remarkable Kathryn reflects careful, personal investigation of the cases cited and of the healer herself.

Maintaining a dispassionate viewpoint, Spraggett quotes doctors, some with outstanding affiliations, who have authenticated such healings as a clubfoot (which straightened before the physician's eyes), poker spine, bladder cancer and other cases similarly hopeless to medical science.

Miss Kuhlman, who is unable to explain the healings, disclaims any personal merit or power. The Holy Spirit acts through her on the platform. But if she is stopped on the street and asked to heal she feels it is sacrilege. They don't realize, she says, that when the Spirit is using her, she is not Kathryn Kuhlman. Only then does she have The Power — which tells her who is being healed, where they are sitting in the vast auditorium, and sometimes the sin that caused the condition. Not all of her healings are complete and this too is beyond her understanding.

When Kathryn Kuhlman began preaching at the age of 15 she was a school dropout, so poor that the acquisition of a new pair of lisle stockings was an event for her. She then believed everyone could be healed. Today her huge organization supports religious charities throughout the world and her charismatic gift has cost her all close human relationships. In the interim she has concluded that not all seekers are open to healing — but she can't explain this either. In fact, she apparently considers intellectual explanations presumptuous. "Of myself I can do nothing. Lord, take not Thy Holy Spirit from me" is her constant prayer.

Author Spraggett concludes with some ideas on how "The Power" may contact the patient and bring about a change in the whole person, spiritual, mental and physical.

The cases quoted, not all of which were new to me, do seem supernormal. The book is worth reading — but the price seems high for 177 pages. — *Margaret Gaddis.*

AQUEDUCT PAPERS by Brian Kingslake, The Christopher Publishing House, North Quincy, Mass., 1970, 197 pages, $4.95.

Brian Kingslake, born in London, England, is now minister of the



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Church of the Holy City in Washington, D.C., a national church of the Swedenborgian denomination. *Aqueduct Papers,* divided into 20 chapters, embodies the author's personal spiritual beliefs and his concepts of life after death based on the writings of Emanuel Swedenborg, the 18th-Century scientist and philosopher.

In 1747 Swedenborg claimed to have had a "religious revelation" which changed his life, for he believed he was on familiar terms with angels and had orders from Christ to explain the meaning of the Bible. He himself did not found a church but after his death in 1772 his followers originated a Swedenborgian sect.

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On closing the covers of this book I couldn't help feeling this concept of Heaven might fulfill the naïve expectations of a child but the perpetual monotony of such an existence hardly could satisfy the hopes and expectations of a progressive individual who expects freedom to bring change and a variety of experiences. The perpetual wheel of life (reincarnation) might be preferable to such a static existence, in my opinion — which just goes to show that one man's Heaven well may be another man's hell! — *Edna Rowland.*

ESP AND THE STARS by Dick Kleiner, Grosset & Dunlap, New York, N.Y., 1970, 209 pages, $5.95.

Hollywood reporter Dick Kleiner, when interviewing stars of the entertainment world, long ago began asking whether they had had psychic experiences. Three-fourths of them had and Kleiner thinks this proportion is well above the general average. In a previous book, *Ghosts Who Danced With Kim Novak,* Kleiner presented the psychic experiences of many celebrities. In *ESP and the Stars* he relates the experiences of 69 more.

This succession of brief stories, unrelated except by ESP, won't keep you reading late into the night but it is excellent fare to while away a few moments now and then. It is well and pleasingly written and even the less striking episodes are good entertainment.

Actually, it has a value beyond mere entertainment, for it presents a panorama of psychic experiences of persons who, except for their star status, are for the most part not especially unique. Most of their psychic experiences seem bona fide. While few achieve the bizarre heights of more selective works, the stars' accounts are all the more convincing because of this.

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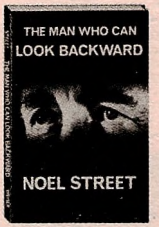
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Interestingly, Kleiner disclaims outright belief and says he is waiting for an experience of his own for conviction. John Wesley had the proper answer to that. When asked if he ever had seen an apparition, he said, "No, nor did I ever see a murder. Yet I believe there is such a thing; yea, and that in one place or another murder is committed every day." — *Harold Steinour.*

PARAPSYCHOLOGY: A SCIENTIFIC APPROACH by Milan Ryzl, Hawthorn Books, New York, N.Y., 1970, 216 pages, $7.95.

Milan Ryzl, a prolific lecturer on ESP research behind the Iron Curtain, probably is one of the best known researchers in the field of parapsychology. His work with hypnosis as a learning aid for the conscious control of ESP and his experiments with Pavel Stepanek have become modern classics. Further, he has been a member of the Czechoslovak Academy of Science and a prominent biochemist. Obviously a book by Dr. Ryzl ("an internationally renowned authority," according to the dust jacket blurb) will excite the interest of both the general public and parapsychologists alike.

This volume, intended as a general survey of the field, may be divided into three areas of concentration: historical, present research and views and perspectives on ESP.

Historically the book is a fiasco. It soon becomes apparent that either Dr. Ryzl's historical background is shaky or he has relied on questionable sources for his material. The general historical outline is only fairly accurate and its countless peccadilloes lead me to hesitate before recommending it for general reading.

Ryzl reports that the "spirit" who communicated at the Hydesville rappings, which ignited Spiritualism as a religious movement, was "Charles



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Ryan." His name really was "Charles Rosma." Ryzl states that spiritualism spread mostly among the lay people while in fact its greatest impetus came from the cultured class and the academic community (and the newspapers). William Crookes is credited as the first scientific researcher into the field of telekinesis — although Professors Hare and Mapes in the United States predated him by 20 years.

In more current history Mrs. Sidgwick is listed among the founders of the British SPR which is incorrect, and Edmund Gurney is ignored. An incorrect date is given for the founding of the ASPR and "Dr. Phinuit," Mrs. Piper's control, is said to have known no French when on the contrary J. Rogers Rich and Henry Holt reported that Phinuit was prone to quite extraordinary moments of facility with the language. Meanwhile, the French researcher, H. Baraduc, is renamed Baradue in the index as well as the text.

Such errors certainly are unbecoming to the book of "an internationally renowned authority"!

Dr. Ryzl's presentation of current attitudes and work is generally good, although he gives no references for any of the anecdotes he employs as examples, nor for any of the quotes he uses from other books. This seriously mars the book's value for the serious student. While laboratory ESP gets a fair representation Dr. Ryzl's abortive discussion of PK work hardly mentions any of the impressive research reports that have been published over the last 30 years.

In fact, the whole range of physical phenomena is condensed into not quite 10 pages. PK receives three pages and the physical phenomena of mediumship are represented by one-sentence mentions of Rudi Schneider and Eusapia Palladino, etc. On the other hand, a chapter devoted to

Soviet work in parapsychology seems not to fit the scheme of the book.

Ryzl's own views on parapsychology are curious. For example, he writes, ". . . instead of opening new avenues, parapsychological experiments often remain static recordings of observed facts." I don't know what he's getting at. However, his plea that parapsychology should be regarded as an independent science and not as psychology's valet is refreshing.

Dr. Ryzl's chapter on ESP theories again is marred by omissions. McDougall's theories are forgotten as is Nash's important "world-line" theory. Although Ryzl's discussion leads to an exposition on the "psi-field" theory, neither Wasserman (who developed the theory) nor W. G. Roll (its greatest propagandist) are mentioned. Finally Ryzl's comments on the future of parapsychology seem more in the realm of science fiction than scientific fact.

All in all, Dr. Ryzl's book is a disappointment. It is too elementary for the serious student and marked by too many flaws to be recommended to the layman. — *D. Scott Rogo.*

THE TRANSFORMING MIND by Laurence J. and Phoebe D. Bendit, Quest Books, Theosophy Publishing House, Wheaton, Ill., 1970, 160 pages, $1.95.

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able reference work for this New Age search. They chart the genesis and evolution of the primary tool in theosophical research — the human mind. Without gewgaws or amphigory they dissect the fundamental components of the mind and trace their coordinated evolution through the centuries.

The authors have meticulously skirted metaphysical abstraction while charting this evolution of mind processes into and through several landmark phases. Dealing historically with some current schools of philosophy, the book details the maturing justifications for, and predicts the eventual obsolescence of, existentialism and humanism.

Part II at first threatens to elaborate a new system, simply a replacement for old forms. But this suggestion of a new contrived cultism proves unfounded. The Bendits' speculations as to how the New Mind may evolve are presented with careful impersonality.

In what might have been designated Part III, the last three chapters tie the earlier subjects into a cohesive blueprint of interrelations of individual, group and community. Even in this speculative and conclusive epilogue the authors have adhered to the presentation of a clean-boned skeleton. The reader is left to add flesh, frills and dogma to suit his circumstances, needs and aspirations. Herewith provided is the framework for anyone's personal philosophy of life.—*Tom C. Lyle.*

ALSO NOTABLE

ECKANKAR, The Key to Secret Worlds, by Paul Twitchell, Lancer Books, New York, N.Y., 1969, 254 pages, $1.25 (paperback).
Sri Paul Twitchell, the Occident's principal exponent of "soul travel," details step-by-step aid for readers seeking to project their souls and travel through "invisible worlds."

STRANGER BY THE RIVER by Paul Twitchell, The Illuminated Way Press, Las Vegas, Nev., 1969, 106 pages, $3.50 (paperback).

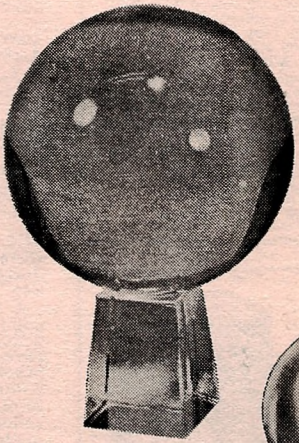
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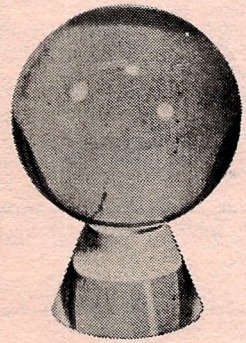
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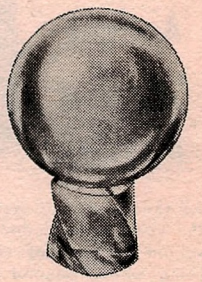
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PSYCHIC ENERGY, How to Change Desires into Realities, by Joseph J. Weed, Parker Publishing Company, Inc., West Nyack, N.Y., 1970, 216 pages, $6.95.

Author Weed, a lifelong student of esoteric philosophy and a prominent Rosicrucian, undertakes to delineate the ways of increasing psychic energy and putting it to use. He ties this force to prophecy, creativity, dowsing, reincarnation, clairvoyance, psychometry, telepathy and demonstrates that all manner of success attends the development of *your* inherent power.

TOWARDS AQUARIUS by Vera W. Reid, Arco Publishing Company, Inc., New York, N.Y., 1970, 111 pages, $3.95.

According to zodiacal symbolism, the Age of Aquarius is the era in which the "truth," long hidden, will be revealed. Author Reid has provided a history of man's spiritual development through successive 2,000-year periods and shows that events, if not inevitable, were certainly in line with the rhythm of astrological law.

THE ASTROLOGERS AND THEIR CREED, an Historical Outline, by Christopher McIntosh, Praeger Publishers, New York, N.Y., 1970, 146 pages, $4.95.

Astrology is enjoying unprecedented popularity today but few enthusiasts know where astrology came from, how astrologers work or what traditions underlie its practice. Starting with Babylonia, the author traces astrology through Greece, Rome, the Orient, through the Renaissance and the 19th Century right up to modern times, finally explaining how a horoscope works.

STRANGE ABOMINABLE SNOWMEN by Warren Smith, Popular Library, Inc., New York, N.Y., 1970, 144 pages, 60 cents (paperback).

A collection of bizarre tales claims scientific proof and eyewitness accounts to support the contention that abominable snowmen do exist.

CHILD UNVEILS THE TRUTH OF LIFE AFTER DEATH by Albert Hefferan, P.O. Box 2233, Grand Rapids, Mich., 49501, 40 pages, (paperback, price not shown).

This is the story of Daisy Dryden who lived in California more than 100 years ago and died at the age of 10. Author Hefferan is a student of parapsychology and through the vocal chords of a child psychic of his acquaintance he believes he has communicated with the long-deceased Daisy. From her he has learned the truth of life after death.

Report FROM THE Readers

POINTS OF ORDER

Thank you for William D. Conner's well-balanced and comprehensive treatment of Prof. Cyrus Gordon's theories and the Metcalf stone ("Archaeologists link Georgia Indians to Crete," January 1971 FATE). However, in a couple of instances, after arguing very reasonably, Dr. Gordon draws far too sweeping conclusions.

It is reasonable to admit that Mediterraneans and others arrived here in ancient times but when Gordon gives them credit for being the creative backbone of American civilization because "No one . . . should be satisfied with the explanation that such great technological achievements grew out of barbarism. Out of nothing comes nothing . . ." — his argument shows a basic fallacy, even chauvinism! On the basis of his reasoning how did *any* of the world's cultures arise? Perhaps he has not studied sufficiently the long period of New World habitation, the development of crafts, community living and agriculture, the rise of monumental architecture and "civilization" in Peru from *circa* 1500 B.C. and in Mexico from *circa* 1000 B.C. In these cases and even in the glyph-writings of Mexico, there is observable *progress* from elementary to more sophisticated forms. I wonder how Professor Gordon can analyze the

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situation in America as different from the appearance of writing and cities in the Near East, his own area of specialization?

Mr. Conner introduces Professor Gordon as "famous for deciphering both Minoan Linear A and Eteocretan inscriptions . . ." I think it should be pointed out that his decipherment of Linear A as Northwest Semitic is only a *theory*. Some linguists claim the language is Indo-European and Prof. John Chadwick (collaborator in the Linear B decipherment and author of *The Decipherment of Linear B)* tentatively favors the view that Linear A writes a tongue of unknown affiliations.

It is possible that the population of the Aegean area included a large proportion of Semites before the Indo-Europeans came and Robert Graves in *The Greek Myths* notes how earliest Aegean legends support this. The important point is that many scholars have yet to be convinced of the validity of Gordon's Linear A decipherment. Specialists agree that Dr. Gordon's best work has been on Canaanite literature and languages; his grammars have remained a standard for many years! — *Edmund S. Meltzer, Member, Oriental Institute, University of Chicago, Chicago, Ill.*

* * *

In the article on the Metcalf stone you did not mention the "Melungeon Theory" nor a stone similar to the Metcalf stone found near Madisonville, Monroe County, Tenn. The Melungeons, a people found by early settlers in East Tennessee, are not Indian, Negro or Anglo-Saxon and Prof. Cyrus H. Gordon believes they are descendants of Mediterranean people who came to the New World in ships about 2000 years before Columbus.

However, Dr. Alfred K. Guthe, head of the University of Tennessee's anthropology department, argues

against Gordon's conclusions, but the characters on the Tennessee stone look very much like those on the Metcalf stone shown in FATE. — *Zell Boring, Madisonville, Tenn.*

WHERE CHAPARRAL TEA ABOUNDS

After my first operation for cancer of the right breast in September 1966 the doctor told my folks I had nine months or a year to live. But I'm still here.

I heard of chaparral and started on it four years ago in tea form although it also can be bought as pills. Then about two years ago I met an 80-year-old man at a roadside rest area. We got to talking about chaparral and he said he would send me some, for I wanted to see what it looked like. (The kind you buy in stores is all ground up.)

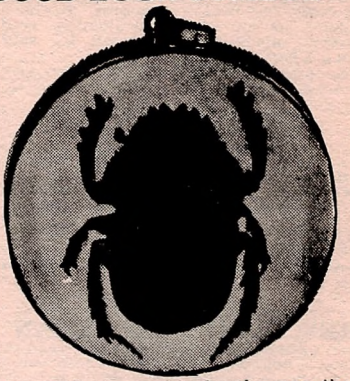
"Death Valley Joe," as he called himself, sent me a huge box and said to use only stainless steel in brewing the tea. You first bring the water to a boil, add the chaparral stems and all, cover, let steep, strain and dilute to taste. I've been doing it his way ever since. Yes, it tastes awful.

I really don't know if chaparral is helping me but I feel good and do everything as I used to.

When I ran out of the chaparral old Joe had sent me I wished I could find more of the fresh. On my way home from Fresno I found fields of it — dried — as it was almost winter. I picked enough to last more than six months.

If any FATE readers would like for me to get chaparral for them this coming spring I'd be more than glad to do it. But I would have to send it C.O.D., of course. In the meantime, if anyone would like to have a sample of it please send me a self-addressed envelope. Looking at the sample, you may find that it grows somewhere near you — even in your own backyard. — *Renée Lindahl, Box 782, Goldfield, Nev. 89013.*

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WHAT EVER HAPPENED TO — ?

Can any FATE reader give me the whereabouts of Margaret Storm, author of *The Return of the Dove?*

I belong to Space Age International and we would like to have her address our group. I would like to hear from anyone who knows if Margaret Storm is still living and where she can be contacted. — *Peggy Hoskins, 7224 Suffield Ct., Morton Grove, Ill. 60053.*

REVIEW OF A BOOK REVIEWER

John Keel's *UFO Operation Trojan Horse* is a revolutionary book. If thoughtfully considered it could reverse our whole picture of ghosts' communication, influences on human moods and so forth. I think Lucius Farish in his review did not do the book justice.

Mr. Farish seems unable to accept anything but extraterrestrials and to "shut off" when other ideas are mentioned. I surmise he didn't even finish the book. He certainly didn't finish my husband Vince's *Mysterious Fires and Lights!* In his review of Vince's book he said "no explanation offered" for Mrs. Reeser's death. Understandably this made me furious, for the whole point was the bioelectric explanation, which I'm sure no one but Vince had suggested at that time. — *Margaret Gaddis, Escondido, Calif.*

THE MYSTERIOUS ARTIFACT

I hope Fate readers can help me learn the origin of an artifact I purchased some time ago. It is a small crucifix with a statue of Jesus on the front. At the top of the structure is a small scroll held in place by a small centerpiece. At the base of the cross is a detailed skull and crossbones.

On the back of the cross at the top is a small heart with a rod which looks a little like a stake running through it. To my mind this cross has some

kind of magic connection, either black or white. I myself am interested in both black and white magic and I would like to have some facts about this cross.

I purchased it at an auction where it was one of many articles in an old glass case. The case is classical in design and has a padded bottom. I'm sure the cross is old and valuable and I would appreciate hearing from anyone who knows something about it. — *Gerald Frank Bessant, 216 E. 16th Ave., Apt. 2, Vancouver 10, B.C. Canada.*

OF SMELL AND SIGHT

Once I was standing in line with a number of blind persons waiting to be served. I was the only sighted person in the room. The door opened and a man with a seeing-eye dog entered.

The dog, leading his master to the head of the line, sniffed and passed to the next person and so on — until he came to me. He stopped and sniffed again then he deliberately pushed me out of that waiting line and put his master in my place.

How do you account for his knowing I could see and the other persons could not? — *Carol Whittaker, San Diego, Calif.*

DENTAL HEALING

I wish to thank FATE for alerting me to the evangelist Willard Fuller (October 1970). After learning that the Reverend Fuller was conducting services in a little independent church in this city, I attended services at which he prayed for dental needs. I had two cavities; one was small but the other tooth was so decayed that I was planning to have a dentist pull it.

That evening, however, I discovered the small cavity was filled with a gold-like filling. Two nights later I awakened at 3:00 A.M. and went to

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the bathroom mirror to look at my teeth. The large cavity was filled completely with gold, I found. I showed several of my friends the two gold fillings and they decided to attend the meetings too. Some of them received physical and dental healings.

My daughter Norma received two fillings in her back teeth. She had two little cavities and now she has two silver fillings. My brother said he felt a sensation in a back tooth where he had a large cavity and sure enough, when the Reverend Fuller examined him the cavity had been replaced with a silver filling. He has remarked too that his lower teeth are now much whiter.

When my wife Aileen went up to the altar she prayed to have her front teeth filled. Right in the very front were slivers of decay. Her fillings in the back were old and dark but they brightened considerably after prayer. Three days later her front teeth had porcelain fillings in place of decay. — *Garnet Steves, Worcester, Mass.*

* * *

Whatever author Allen Spraggett ("The Rev. Willard Fuller and his Dentistry Ministry," October 1970 FATE) heard about my husband's teeth he certainly misunderstood. Reverend Fuller's teeth are *not* false. Only two are not his own and there are a few fillings put in by a dentist years ago. His teeth are healthy, sturdy and his own. — *Amelia Wright Fuller, Mountain View, Calif.*

THE SMELL OF SANCTITY

Pride in one's affiliations is laudable but Mr. Charles Cross, "student in one of the finest mystery schools" (FATE, October, 1970, "Report from the Readers") seems in danger of treading a byroad of the mystic path. Somewhere in his teachings he seems to have missed absorbing humility and compassion.

His negative approach ("occultism is not for everyone") and his contemptuous dismissal of "the hippie and psychedelic set" as "less evolved beings" exude an odor of sanctity and pomposity which few ascended Masters would be likely to condone.

Within the teachings of our mystery school, we suggest that none who seek shall be turned away. The negative-natured ones whom Mr. Cross firmly excludes from the inner mysteries, are taught — with all other students — to wipe away their negativity and they then are introduced to the Path.

And in creating this letter I am of course guilty of the very error which prompted my comment. Perhaps Mr. Cross would join me in reading and applying *St. Luke 6:37:* "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven. . . ." — *G. Gray-Cobb, The Hermetic Order of Campo Santo, P.O. Box 202, Station H, Montreal, Que., Canada.*

THE AURA—FIRST VIEW?

Since I have never "seen" an aura a recent experience has aroused my curiosity. Recently my friend Doris Bauer was sitting in my living room. She is an interesting conversationalist and I sat back in my chair in a relaxed receptive mood, listening. As I did so I noticed a patch of yellow light on my beige carpet and when I looked back at Doris the same yellow light outlined her body from shoulders to waist.

It was early evening and electric lights were unnecessary. No other yellow color was in the room that I could see. Doris wore a bright blue long-sleeved blouse with black slacks and she was sitting on a green sofa facing two large picture windows. The draperies were pale green and open.

My eyes shifted from Doris to the floor and back to Doris and the yel-

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low light remained. Others in the room could not see it, I ascertained later.

I told Doris about the light and she quipped, "It must be the coward in me." Can this light be explained? Could I have seen my friend's aura? — *Sylvia Schoenberger, Wausau, Wis.*

REINCARNATION vs. ITS DETRACTORS

Regarding "Reincarnation and the Bible" (January 1971 FATE) I had to read it twice to be sure it said what I thought it did! With due respect to its author J. Gordon Melton and all his fancy degrees, I'm amazed at his shallow and narrow concept of the subject he chose to write about.

There is no doubt that he is well indoctrinated in the history of his Christian religion. But with his attainment of a B.A. in 1964 and current work on his Ph.D., I think he has had little time to study thoroughly the subject of the religions of India.

This is borne out by his statement: "Belief in reincarnation arose almost simultaneously in the Mediterranean Basin and in India. The Upanishads, the earliest writings from India containing a clear-cut doctrine of transmigration, were composed shortly before 600 B.C. . . ." This statement was made either out of ignorance of his subject or utter disregard for concepts that disagree with western and biblical chronology. His use of the word "composed" is another example of a bibliophile's disregard of established facts of other faiths. Christians seem to believe that only *they* know the real truth about all other religions. Perhaps this is why they are losing their followers; Christians are the executioners of their own religion.

If the Reverend Melton had investigated he would have found that the Upanishads are not separate from

(Continued on page 158)

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REPORT FROM THE READERS

(Continued from page 146)

the Vedas but a part of the whole revealed scriptures. Max Müller supposes the Vedas date from about 1200 B.C. but Haug holds out for 1200 years earlier — about 2400 B.C. But both being good Christian types, neither believes the divine origin of the hymns. Divine origin is reserved for the Bible, it appears.

Gangadhar Tilak, an eminent Indian scholar, calculating from astronomical data, suggests that the Mantras of the Rig-Veda were "brought together" about 5000 years before the Christian era. However, the rishis (Hindu sages and poets) had known the texts for unnumbered years before their compilation. In short the dates of the Vedic hymns and collections are far from clear — but no more nor less clear than the dates

of the Old Testament of the Bible.

Many students regard the Upanishads as later "compositions" than the Mantras and the Brahmanas. They do not admit any of them as being earlier than the 11th Century B.C. while much later dates are assigned to many. In Hindu tradition the orthodox belief and teachings are that "all parts of the Vedas, and the Upanishads are a part of the Vedas, were revealed at the same time, though the various collections might have been 'compiled' in different periods."

Thus, how can the Christian world set such accurate dates within a religion they don't understand when they are unable to certify accurate dates for their own scriptures?

Also, if the Christian religion is one of God and Love for all man why is bigotry so prevalent? The Vedanta accepts and respects all religions, sacred scriptures and the prophets of all peoples. It is a religion that in its lengthy history *never* has fought a war — as the Christian and Islamic religions have — to force itself upon another people.

The Reverend Melton's article firmly establishes him as a student of worth in Christianity but shows misunderstanding of the basic concepts of Hindu or Vedantic religion and philosophy. I pray that he doesn't believe God created only Christians and Satan created all the non-Christians.

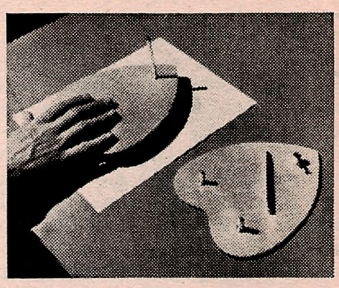
The Vedas and the Bible contain many answers to the questions that plague mankind. But to the question of reincarnation, only God has the answer and I wouldn't presume to tell Him what is true. But some would, I guess. — *The Rev. Robert W. Parr, O.B.M., Willows, Calif.*

* * *

J. Gordon Melton's article on reincarnation is a much-needed corrective to a lot of loose writing on this subject. However, I would like to

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take issue with Reverend Melton on a few points. First, though he mentions it, he fails to deal with the passage in the 17th chapter of *Matthew* about Elijah and John the Baptist. All arguments to the contrary, this passage still seems to indicate that Jesus considered John a reincarnation of the soul who was Elijah.

Second, when Reverend Melton deals with Jesus' question about the blind man, "Who did sin, this man, or his parents?" he misses the point. Whatever the Old Testament may teach about the inheritance of sin or however we may explain the parents' involvement in the son's blindness the point is that for the man to have sinned before his own birth (as considered a possibility by the Disciples) reincarnation is one of the few possible explanations. That Jesus answered this question without denying the possibility that the man himself sinned before his own birth only lends credence to the explanation.

Third, the author refers to various passages that are ambiguous "and appear to support reincarnation only when they are taken out of context." Actually, understanding many of these passages in the light of reincarnation and karma lends credence to the context from which they were taken.

A case in point is the Sermon on the Mount. If you read it with the thought of reincarnation in mind it comes to life and takes on a wealth of meaning. I could give other such examples but let me say with Mr. Melton there is not a great wealth of material in our Bible that explicitly and specifically teaches reincarnation. However, there is much material — while not lending itself solely to the support of reincarnation and karma — that becomes more believable and meaningful when understood in that light. — *The Rev. Robert S. Slater, Swampscott, Mass.*

RECOMMENDATION AND REQUEST

Harold Sherman's article, "Spirit Possession: Fact or Fallacy?" (May 1970 FATE) leads me to recommend to all FATE readers a book by William Sloane, *To Walk the Night*, published in 1946. It is a story of what happens when normal persons become involved with the supernatural and find they are unable to combat its malevolence.

I would like to know if Mr. Sloane is still alive and writing today. He once owned the World Publishing Company in Cleveland, Ohio, but my letters to him at that address were returned. If any FATE reader can help me locate Mr. Sloane I would appreciate it very much. — *Bubbles Stagnaro, 718 N. Fries Ave., Wilmington, Calif. 90717.*

OUR "SHARP" READERS

FATE has the sharpest readers in the world and I don't think they will let "The Prophet" pass without comment. ("I See by the Papers," November 1970 FATE).

I'm not usually a "nitpicker" but Dr. Ernesto Montgomery's letter turned me off — by the omission of the envelope in which the letter was mailed to Mr. Dana Andrews. The cancellation date on the envelope would be convincing evidence and the Post Office always stamps such envelopes showing the reason for nondelivery.

I think the failure to reproduce the envelope along with the letter weakens the story. — *Ruby M. Lee, Phoenix, Ariz.*

CRIB DEATHS: ASTRAL PROJECTION?

I have a theory that there is a connection between so-called crib deaths and astral projection. In a large proportion of the cases of astral projection reported in Dr. Robert Crookall's books and others the subjects state that projection is a wonderful experience from which

they did not wish to return. They give various reasons for returning: (1) They were "in the habit" of using their bodies and could not conceive of continued existence without it. (2) They felt compelled to return from a sense of duty to those left behind. (3) They were drawn back by the bonds of love for others.

Many researchers, both scientific and occult, have said they think such "psychic gifts" as the ability to project are far more prevalent in young children (and therefore, presumably, in babies) than in adults.

Now, babies are not "in the habit" of using their bodies; they are not compelled by any sense of duty; and according to psychologists, they are not bound by any sense of "selfless love" until somewhere between three and five years. By this age almost all danger of Sudden Infant Cot Death or crib death is past.

Has any research been done on projection in children? If so, how far back do their memories of this phenomena go?

I have read that extra spinal fluid is found in some babies who die unexplainably. Could there be an anatomical connection between this and the "silver cord" which seems to be reported variously as running to the solar plexus, the head or the spine?

I should be pleased if other FATE readers would comment on my theory. — *Diana M. Robinson, Fairfax, Va.*



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