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FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

December 1972 50¢

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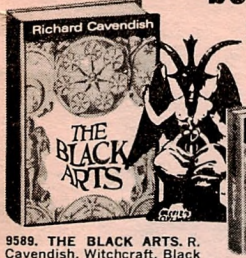
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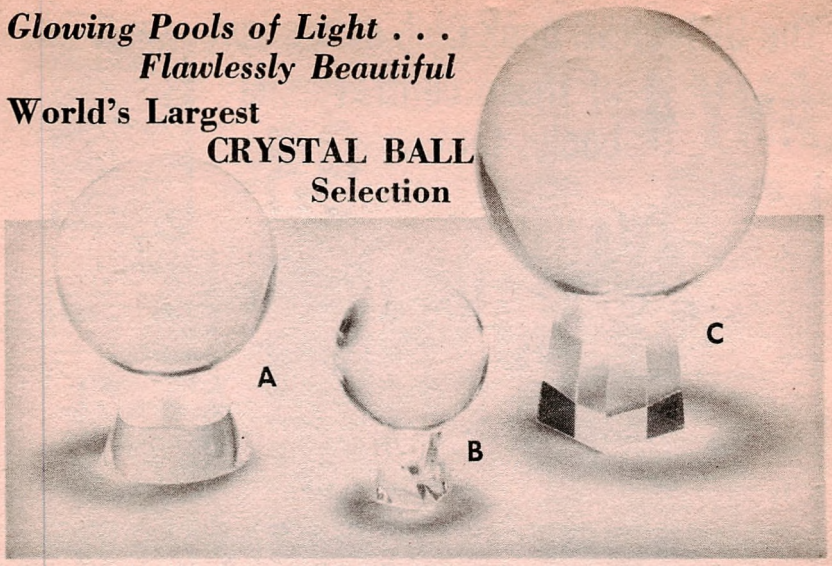
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

I asked Einstein, "Do you believe that absolutely everything can be expressed scientifically?"

"Yes," he replied, "it would be possible, but it would make no sense. It would be description without meaning — as if you described a Beethoven symphony as variations of wave pressure."

— Hedwig Born,
quoted by Ronald W. Clark
in *The Reader's Digest*

IT BECOMES clear that one of the great conflicts of our time is exemplified in the problem so nicely capsuled by Albert Einstein in the above quotation. We are so caught up in the patterns of our 19th-Century rationalistic and mechanistic thinking that this simple statement is almost a shock.

Many scientific disciplines, of which biology strangely enough is a notable exception, appear to recognize a need to develop a synthesis of viewpoints rather than ever-increasing fragmentation. But the thought patterns involved in old-fashioned approaches still dominate the older scientists. They cannot see that the variations of wave pressure are not the symphony.

THE CASE OF MARTIN GARDNER

ALL THIS is sparked by a new book, *The Roots of Coincidence*, in which Arthur Koestler seeks in physics a possible explanation for some of the unexplained mysteries posed by parapsychology.

Koestler calls parapsychology "one of the most important branches of investigation which may transform the whole intellectual outlook upon which our present civilization is based." But compared with the concepts of advanced physics, he points out, the claims of parapsychology appear conservative.

Martin Gardner, mathematical gamesman and author of *The Ambidextrous Universe*, was chosen to review Koestler's book in the first issue of the much heralded magazine *World* which appeared August 1. Gardner not only takes off on Koestler's book



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but uses his three-page review as a springboard to attack parapsychology itself. He says Koestler's most glaring failure "is to give us the slightest information about painstaking research, underway for decades, which runs counter to the claims of leading parapsychologists."

This is a very old chestnut. Scientific critics of Gardner's generation for the most part do no scientific research themselves, read only negative reports on parapsychology and support all their arguments by quoting each other. Among them is C. E. M. Hansel, author of *ESP: A Scientific Evaluation*, who tries to make a case for believing that all positive statistical results by parapsychological researchers are attained by cheating.

FATE answered Hansel's claims in a detailed review by John Beloff of Edinburgh University, published in the December 1966 issue, but it is doubtful Martin Gardner read this review or would credit anything FATE Magazine published anyway.

∞

THE CASE OF TED SERIOS

A GRATUITOUS target of Gardner's criticism is Jule Eisenbud's book *The World of Ted Serios* which describes his research with that famous psychic photographer. Gardner calls Eis-

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enbud's book "preposterous" and dismisses the phenomena described as the work of a sleight-of-hand artist.

"Readers with little knowledge of contemporary psychology, and how its experiments are designed, are likely to fall under the spell of Koestler's persuasive prose and finish the book without any inkling of its shortcomings," writes Gardner.

One might assume from this that Gardner places a high value on careful scientific research. Let us then examine the basis on which he dismisses Jule Eisenbud's claims for Ted Serios' psychic abilities.

Eisenbud had worked with Ted for three years at the time he wrote the book. He had affidavits from about 50 University of Colorado faculty members or men and women of similar caliber attesting they had witnessed the successful production of psychic photographs.

But Gardner bases his dismissal of all this on "research" which presumably meets his standards of what is scientific. He quotes an article by David B. Eisendrath and Charles Reynolds published in the magazine *Popular Photography*.

Eisendrath and Reynolds came to Denver with a sleight-of-hand expert and spent a weekend observing Ted Serios at work. They returned to New York and pub-

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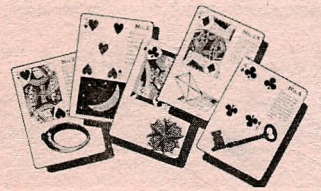
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lished an article claiming it would be possible for them to construct a simple optical device which they could palm and use to duplicate Ted's photographs.

Thus through two days of casual observation by two photojournalists, Gardner seeks to discredit three years of work by Eisenbud. Eisenbud issued a public statement in *Popular Photography* challenging its editors or any magicians to duplicate Ted's pictures by the methods Eisendrath and Reynolds described. His challenge was never accepted — even when his critics were pressed.

It also is significant that the magician who accompanied Eisendrath and Reynolds to Denver very conspicuously did not sign their report. Nevertheless, with what hardly can be described as scientific open-mindedness, Gardner pretends that this incident is crucial evidence against Ted Serios.

∞

THE DISCOURAGING FACT

THE REAL problem is this: It doesn't really matter what kind of evidence Jule Eisenbud produces. Traditional scientists simply cannot bring themselves to believe his claims are valid.

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with Ted Serios. Several years before Eisenbud ever heard of him, Ted was studied at the Ingersoll Research Laboratories of Borg-Warner Corporation.

The physicist in charge of the work told me at the time that they had been able, at great expense, to grind a special lens that could produce technically the kind of photographs Ted Serios was able to take. But they knew that Ted was not using a lens like that and they could discover no device by which he could be cheating. Their experiments involved stripping Ted to the buff and requiring him to take a shower before he began to work.

And yet such is the nature of the Establishment's preoccupation with its own standards of reality that in future years Ted's detractors will continue to quote Eisendrath and Reynolds — and now Martin Gardner — and discredit Jule Eisenbud.

It is sadly true that sensational psychic abilities do tend to reach a peak and then diminish and dry up. This seems to be the case with Ted Serios' psychic photography. Gardner writes his own requiem for Ted by reporting that since the "sensational exposé" in *Popular Photography* "Ted has softly and happily vanished from the psi scene."

But cheaters do not dry up!

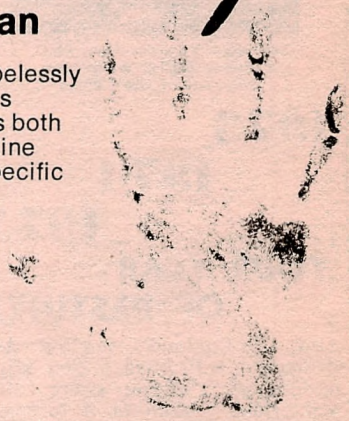
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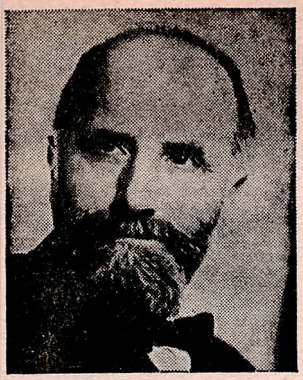
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If Ted were accomplishing his results by cheating why is he able to cheat no longer? Or is something wrong with Martin Gardner's reasoning? He is a famous mathematical logician. But related to human problems does his sort of logic make any sense? Or is it, as Einstein intimated, "description without meaning?"

∞

BRINGING IT ALL TOGETHER?

THE APPARENTLY separate subjects of acupuncture, healing, human auras and so-called Kirlian photography all may be linked in some mysterious way and it appears scientists around the world are groping, however uncertainly, toward understanding this synthesis.

In California Dr. Thelma Moss of U.C.L.A. and Dr. Marshall Barshay, a Veterans' Administration kidney specialist, are studying healers who claim to cure by the laying of hands. Using Kirlian photography, Dr. Moss has been photographing the finger pads of healers and has discovered that the coronas surrounding their pads appear wider than those surrounding the finger pads of the average person.

For those not familiar with it, Kirlian photography is a photographic technique named after the Russian husband-wife team



James Mandel holds frozen mass that struck the slate roof of his Paterson, N.J., home during a storm June 16, 1972. Police were as puzzled as he as to the origin of the object which they described as a foot-thick chunk of ice, "yellowish and smelling strongly of urine." (Paterson, N. J., News Photo)

who invented it. The subject is placed on a piece of film and the film is exposed by a pulsed electrical discharge which passes through it. Most objects thus photographed display a brightly colored corona around their edges.

Photographs of a plucked leaf, for example, taken at time intervals, graphically depict the death of the leaf. The corona is bright and clearly defined around the freshly picked leaf and gradually shrinks and fades as the leaf dies.

In one series of three photographs of a leaf shown by Dr. Moss, the second photograph shows the leaf after a hole has been punched into it. Then the same leaf is photographed a few minutes later, after a psychic healer has passed his hand over

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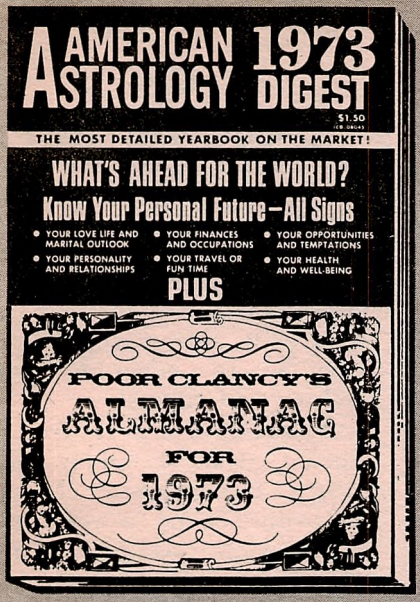
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the hole. The second photo shows a gaping black hole. But after the healer passed his hands over it this hole appears to have changed.

∞

"CORONAS" AND "AURAS"

IT WOULD have been simple enough, it appears, to have taken photographs of two leaves side by side, only one of which was "blessed" by a healer, and then to compare the differences. Apparently this was not done. Even so, the experiments are exciting and suggestive.

"I strongly believe we are making visible something which radiates from the body of a person with healing power," says Dr. Moss. She also believes that while all persons have the kind of corona Kirlian photography delineates, the coronas of healers are "quantitatively different."

Dr. William A. Tiller, chairman of the department of materials science at Stanford, recently discussed Russian efforts to measure "psychic energy" which may be what Kirlian photography photographs.

Tiller says that in one experiment the Russians traced paths on the skin surface along which electrical resistance is lower than in adjacent areas. These paths, Tiller says, correspond with what the Chinese call "meridians" and

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What are the facts about the guru-disciple relationship?



Roy Eugene Davis

You may have wondered: "Just what is this guru-disciple relationship all about, anyway?" A lot of people wonder. So, as one who knows about this tradition, let me share some insights which may prove helpful.

First, what is a guru? The word, *guru*, is a Sanskrit term which is defined as "he who dispels the darkness." In other words, a guru is an enlightened person, male or female, who teaches a clear message and shows a seeker on the path the way to spiritual freedom. A true guru is not a miracle-worker, a confidence man or a person who seeks a following. He may *have* disciples but they are drawn to him; he does not try to convert others to his point of view. His life is the example. His presence uplifts and awakens. His spiritual touch, when the disciple is ready, can stir up the Divine Life.

So, *awakening* is the key. A teacher, and there are many fine ones, shares information and guides seekers according to his own understanding. But a true guru awakens the soul nature and shows the disciple how to clear mind and consciousness, how to live and how to meditate in order to experience enlightenment.

The guru knows he is but playing a role; he is an expression of the Divine who awakens the disciple to the full realization of his own divinity. Though there have been instances where a seeker on the path received initiation from his guru on subtle planes, usually, the guru is met on the physical plane; or a disciple of the guru acts as the *point of contact*. Gurus are very practical. They counsel against "other worldliness" and seance-room "contacts." Everything is natural.

A guru does not want dependent, weak-willed followers. He rejoices when he sees true seekers on the path who have courage and an independent spirit. Then there is hope and the possibility that at least a few of those drawn for training will break through into the realization of Life *as it is*.

It is not easy to be a disciple, either. We start where we are in understanding and then do the best we can, under the guru's wise and patient guidance. He can help but he cannot do our work for us. The guru can give us necessary instruction, boost us when we tend to despair and *even* work on subtle levels to lift our psychic burdens; through special meditation work and conscious use of will. However, it is our task to keep everlastingly at it until the goal is attained.

Om, Shanti, Shanti, Shanti —
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Roy Eugene Davis is a disciple of Paramahansa Yogananda, the author of ten books and director of Center for Spiritual Awareness. For **free** literature describing a home study course and for a 16-page, printed book catalog, write: **Center for Spiritual Awareness, Dept. F5, Box 7, Lakemont, Georgia 30552.** There is no obligation.

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connect points in the body which correspond to acupuncture points where needles are inserted to cure various illnesses.

He recently described to Harry Nelson of the *Los Angeles Times* other Russian work which seems to show a relation between resistance changes at acupuncture points and an individual's mental state — whether he is awake, asleep or hypnotized.

∞

OTHER AREAS OF STUDY

IT SEEMS researchers are onto something exciting here but broad as their approach may be, it still is much too narrow. For example, Tiller describes a Russian experiment done with newborn rabbits which seems related to the studies Cleve Backster is making, using polygraphs to record the reactions of livings things.

In the Russian study newborn rabbits were taken into a submarine which submerged while the mother rabbit remained ashore hooked up to an electroencephalograph. The baby rabbits then were killed at intervals and at the time of each death the electroencephalogram showed a characteristic response in the mother's brain waves.

From this Tiller concludes there is some kind of link between mother and offspring — but that it involves an energy system not

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In Cleve Backster's polygraph experiments the same sort of response was recorded by living plants which were threatened by fire or even by someone's thought of burning them — and at a distance of many miles.

It would seem reasonable, therefore, to expect Backster and Tiller to get together, to pool experiments and share ideas. But this, so far as we know, is not happening.

∞

ELECTRIC PATTERNS OF LIFE

AN ALLIED area — probably another manifestation of the same thing — lies in the work of Dr. Harold Saxton Burr, Ph.D., who has been a faculty member of the Yale University School of Medicine for 43 years.

Burr began researching the electrical fields surrounding living things 40 years ago. He recently has published his results in a new book, *Blueprint for Immortality, The Electric Patterns of Life* (Neville Spearman, London, 1972, 192 pages, £2.10).

No one else has investigated this subject as extensively as has Dr. Burr. Unfortunately, when he began his instruments were not nearly as sensitive as the refined

electronic devices available today but even so Burr's work is a milestone that scientific researchers in parapsychology and allied subjects cannot ignore.

Years ago Burr's studies seemed to me to be tremendously exciting. I do not consider myself qualified on the subject of genetics but they appear to offer important modifications of genetic theories. For example, if I read Burr correctly, it is not genetic inheritance that determines the structure of the growing organism but the shape of the electrical field that surrounds it. Of course, it may be that the electrical field is determined by the genetic inheritance but here is what Burr's studies show:

"The electrodynamic field of the body serves as a matrix mould, which preserves the 'shape' of any material poured into it, however often the material may be changed.

"When a cook looks at a jelly mould she knows the shape of the jelly she will turn out of it. In much the same way, inspection with instruments of an L-field (field of life) in its initial stage can reveal the future 'shape' or arrangement of the materials it will mould. When the L-field in a frog's egg, for instance, is examined electrically it is possible to show the future location of the frog's nervous system because the

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frog's L-field is the matrix which will determine the form which will develop from the egg."

When Burr's studies showed an L-field with abnormal voltage patterns he found they could warn of a defect in the developing life form — sometimes in advance of actual symptoms. For example, malignancy in the ovary has been shown by L-field measurements before any clinical sign could be observed.

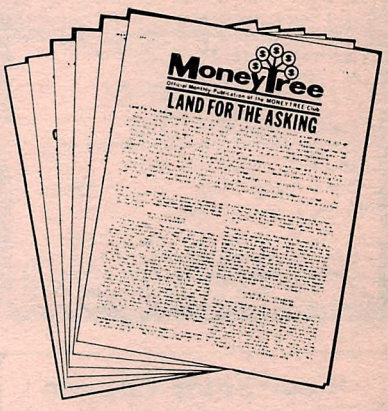
Burr draws metaphysical implications from his discoveries.

"Though almost inconceivably complicated," he says, "the 'fields of life' are of the same nature as the simpler fields known to modern physics and obedient to the same laws. Like the fields of physics, they are a part of the organization of the Universe and are influenced by the vast forces of space. Like the fields of physics, too, they have organizing and directing qualities which have been revealed by many thousands of experiments.

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SO ALL OVER the world we see scientists discovering clues that seem to lead toward the same conclusions — that a field surrounds all living things; that this field is measurable by electric instruments but that it also many involve energies not part of the electromagnetic spectrum; that this field is affected by events at a distance; and finally, that it certainly is involved with the matrix of life and as a result may also be involved in healing.

From many different sources we see this river of information leading toward the same conclusions. Dr. Stanley Krippner, an ingenious researcher at the Dream Laboratory of Maimonides Medical Center in Brooklyn, has examined Kirlian photographs in Russia and reports that the Russians have seen a complete, although fuzzy, outline of a leaf from which as much as a third has been cut away. They have also seen the outline of a foot and finger after these members have been amputated.

And Burr's electrical field studies years ago showed the same thing — the electrical field is present even before the organism grows to match it — and even after partial amputation.

What is needed, obviously, is a clearinghouse for scientific information that will cut across many

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fields of knowledge. Parapsychology needs cross-pollination. And workers in allied disciplines need to start talking with each other!

∞

RUB-A-DUB-DUB

MORRIS SCHREM runs a modest little variety store at 1605 Avenue U in Brooklyn, N.Y. When the New York State lottery began to sell tickets in January Morris sold them too, at the rate of about 100 a week to begin with. Finally his weekly sale leveled off at about 350 of the 50-cent tickets.

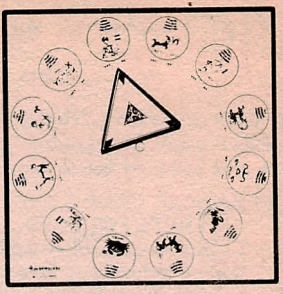
But then something happened, according to Joseph Kiernan and Peter Coutros, writing in the *Brooklyn News* of April 6. That something was a yellow, orange and blue papier-mache parakeet that Leon Sultan, Schrem's brother-in-law gave to him. Kiernan and Coutros describe the paper bird as about 15 inches high and worth no more than $1.50 "even at inflated prices."

Morris perched the bird beside his cash register and one day for a yuk, when one of his customers bought a lottery ticket he rubbed it against the bird.

That ticket won $500 in the February 17 drawing and the winner rushed into the store to tell the good news. This started a trend. Morris rubbed tickets against the bird and the tickets

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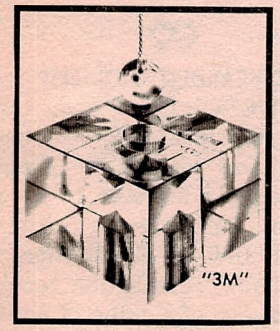


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paid off. A few $50 prizes were won and then a $5,000 prize.

Word got around, report Kiernan and Coutros. Soon Morris was in the ticket-selling, bird-rubbing business. On March 16 one of his customers won the $50,000 top prize. Soon Morris' lottery business reached 2,000 tickets a week.

Horseplayers began to drop by to furtively rub their OTB tickets against the paper bird. Then five horseplayers formed a syndicate and tried to buy the bird from Morris — an offer he reluctantly turned down. At last report he still was selling lottery tickets, still rubbing them against the bird and all was going well on Avenue U.

∞

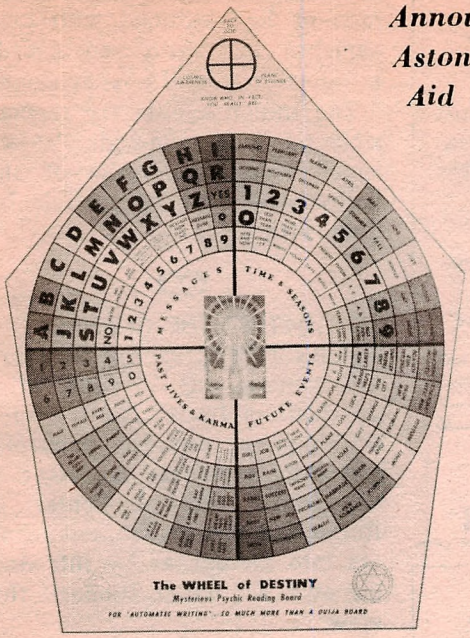
RED-BEARDED INDIANS?

THIS REPORT has been turning up since before Colonel Fawcett was lost in the jungle. But now it is attested to by no less an authority than the National Indian Foundation of Brazil. That organization reports the discovery of a tribe of white-skinned, red-bearded Indians in the middle of the Amazon jungle, according to UPI.

The tribe is called the Assurinis and at least 500 males (no females so far) have been contacted by Indian agents clearing the way for the new Trans-Ama-

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zon Highway. They describe the men as light-skinned with long earlobes and with red beards trimmed in a kind of pear shape.

The Indian agents are responsible for a 50-mile-wide "safety zone" along the route of the highway in case of possible Indian attack.

∞

DATING THE GOSPELS

WAS THE Gospel of St. Mark written only 15 years after the death of Jesus? The Rev. Joe O'Callaghan, Spanish papyrologist who is visiting professor at the Papal Biblical Center in Rome, has thrown biblical scholars into an uproar by introducing evidence which supports this view.

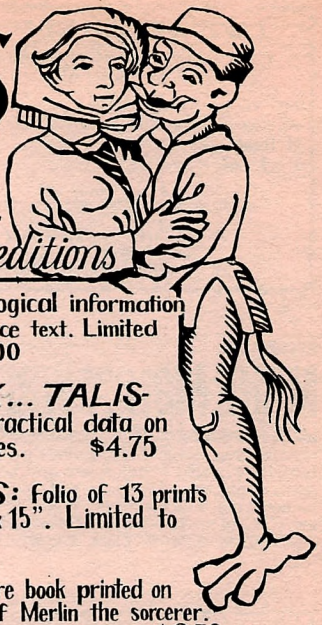
Scholars have assumed that the stories of Jesus' life were handed down orally by disciples for many years after His death. It had been estimated that St. Mark wrote his Gospel about 70 A.D. although the earliest verified fragment of the Gospel, found in Egypt, was dated about 135 A.D. and attributed to St. John.

Now Father O'Callaghan has written an article for *Biblica*, a scientific quarterly published by the Pontifical Biblical Institute, presenting evidence for an earlier Gospel in the form of a scrap of papyrus from the Dead Sea

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Scrolls containing 17 letters which he identifies as a passage from the Gospel of St. Mark. Chapter 6, Verses 52 and 53. He believes that a word in the text formerly read as the Greek term for "generation" is in fact the word "Genesareth." Read in this manner the fragment of papyrus seems to correspond almost exactly with the verses from St. Mark:

52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Genesareth, and drew to the shore.

∞

SATANISM AND BLACK MAGIC

AN EXAMPLE of perversion in so-called "witchcraft" or "black magic" ceremonies is reported in an Associated Press dispatch from Orlando, Fla. Young people using peyote and LSD are giving psychism a bad reputation.

Graveyards in Volusia County were desecrated a year ago and in one instance the head of a woman many years dead was removed from the corpse and replaced with a cow horn — a symbol used in some ceremonies.

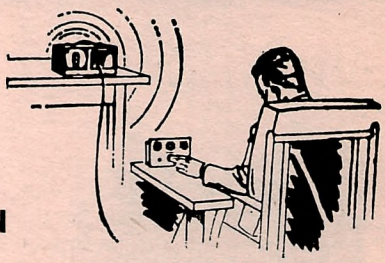
A youth suffering from an overdose of LSD took Orange County officers to the site of a "black

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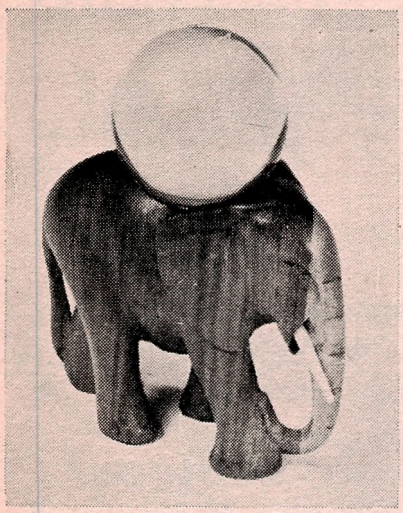
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mass" where animals were sacrificed. A drug counselor named Sharon Lanham told the Orange County Drug Abuse Council that some groups, having reached the point of animal sacrifice, might be moving toward human mutilation and human sacrifice.

∞

ON THE OTHER HAND

THIS SEEMS farfetched. It is one thing to suspect uninformed kids of being foolish, another to consider them capable of ritual murder. The crimes of the Charles Manson freaks can hardly be blamed on witchcraft.

On the other hand, primitive peoples still are taking their witches mighty seriously. Recently in the village of Santa Ignacia in the Philippines a 70-year-old widow was killed by fellow villagers who suspected her of being a witch. She first was beaten, then strangled and shot in the head. And her village was only 60 miles north of Manila!

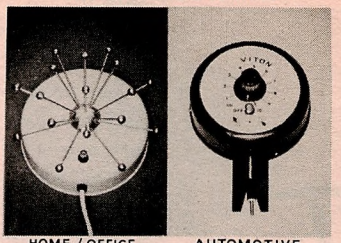
This is not the first witch killing reported to FATE in recent years. It is our observation that, despite all the violence and criminal activity attributed to "witches," it is the anti-witches who perpetrate the most revolting crimes.

— *Curtis Fuller.*

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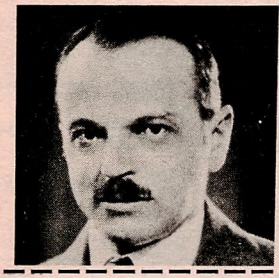
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The Girl with the Golden Hair

PART ONE: Could we convince her mother that silent screen star Olive Thomas spoke from beyond the grave?

By J. Gay Stevens

MANY YEARS AGO I promised a distraught mother I wouldn't write this story while she lived. Now she's gone, as are all the other principals in the story except me, and I can tell of the tragic death of Olive Thomas, beautiful, brilliant star of the silent screen.

She was born Olive Duffy in November 1895 in McKees Rock, Pa., according to the record. In her late teens she succumbed to the lure of Broadway where she soon found herself one of the most celebrated beauties in the Ziegfeld Follies. She married Jack Pickford, Mary's brother, moved on to motion pictures and as a star in Selznick Films rose to stratospheric heights of popularity — all in less than six years.

Then, in Paris in September 1920, she died. Was it suicide brought on by a night of debauchery in Paris' Montmartre, as the headlines screamed?

The loss of her daughter and the attendant publicity nearly destroyed Olive's mother, Laurena Van Kirk. Ten years later she was still grieving over her daughter's shattered life and reputation when along came Chester Grady — and I.





Few photos of Olive Thomas remain in Hollywood archives but author unearthed still shot from movie.

In November 1930 I began a series of "sittings" with Chester Grady, a medium newly approved by the American Society for Psychical Research which I just had joined. Our seances were held at Hyslop House on Lexington Avenue in New York City, then ASPR headquarters.

At our very first sitting a girl appeared to Grady. He described her as "the girl with the golden hair." He said she was "perfectly beautiful" but clearly in a very agitated state, trying to tell us something through a maze of disturbed vibrations. All he could make out was that she was desperately anxious to get a message through to *me*.

Thoroughly nonplussed, I had no idea who the girl could be — and she couldn't even get her name through, much less the message. The stalemate over her identity continued through several sittings and it only added to our frustration when she insisted I did know who she was despite my repeated denials.

Finally it occurred to me to bypass the identity block by asking, "Where had I last seen her?"

This brought a strange series of word pictures from Grady. The place was in dim light, he said, a long room with chairs arranged in rows and a huge window at the far end looking out on undistinguishable scenery — but the girl was out there somewhere.

"You know what that place

is?" he said. "It's a movie theater. Now she's nodding and smiling."

I thought she meant the last time I saw her I had taken her to a movie. Grady was annoyed. "She says she was on the screen," he said, "and she's given me the initials 'O.T.' "

A movie actress. "I don't know any movie actresses," I told Grady "Why does she keep saying I know her?"

"She doesn't say that," he reminded me. "She says you know *who* she is. What about those initials 'O.T.'? They must be hers."

I started sifting names of movie personalities, mentally checking current favorites.

Finally Grady broke in. "She says you have some pictures of her."

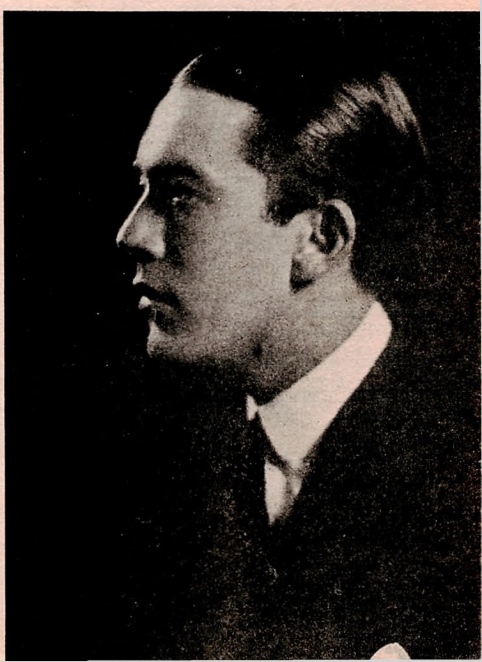
I hadn't collected pictures of movie stars for 10 years. When I grew up I threw them all out — except a couple of Olive Thomas. *Olive Thomas!* Of course I knew her. I had had a teen-age crush on her and I'll never forget how the scandalous nature of her death* had shaken me.

"But what about her hair?" I asked Grady. "You say it is like sunlit gold but the Olive Thomas on the screen was a brunette. Anybody could see that in black and white films."

Grady said there must be an easy explanation for that, possibly something to do with the film. Nevertheless a shadow of doubt lingered in my mind. I had read a lot about astral impersonators playing games with unsophisticated sitters.

My persistent skepticism was driving the girl frantic, Grady said. Couldn't we get on with her message and do my psychic re-

Although Jack Pickford never attained fame to equal that of his sister Mary he was a star on both stage and screen at the time he married Olive Thomas.



*On the day of her death the marquees of five movie theaters on Broadway had her name in lights, a record unmatched by any star before or since, and her funeral at St. Thomas Church was the first of the mass-mobbed spectacles that closed down whole areas of Manhattan, a preview of Rudolph Valentino's funeral to come six years later.

search later? The message, she said, is not for me personally. It is for her mother. She has three reasons for trying to get me to deliver it. First, I am the only person interested in her who is currently sitting with a medium. Second, most people already have forgotten her and she needs someone who will take this mission seriously. Third, she needs someone who will be persuasive enough, she hopes, to get her mother to listen to the message, for her mother has no interest in or tolerance for so-called "psychic" matters.

Through Grady I gave the girl my word that I would do as she asked.

Next she said her death in Paris was not suicide. And the stories of her immoral behavior at wild parties the night before were lies invented by newsmen. Somehow she has to get this truth to her mother who has been living in torture since that September night a decade ago.

The difficulties were mounting. Where is her mother? What is her name? If I find her will she believe me? Will she believe Olive has sent the message? How can Olive prove her story? How can I prove she told it to me?

Grady said she airily dismissed my doubts. "I will help," she said, "but first you must have the story of my death straight, for my mother and for the record."

Yes, she had been in Montmartre that night with her husband Jack and some friends. They visited two or three nightclubs and ate and drank in each one — but nobody got drunk and there was no wild or wanton behavior. She said they behaved like any group of American tourists.

"What's more," she went on, "Jack and I left the rest of the party early and went back to our hotel, because Jack was planning to fly to London early the next morning."

In their room in the Ritz, Jack went to bed and Olive started to write a letter to her mother. When Jack complained that the light kept him awake she turned it off and went to bed, leaving the unfinished letter on the writing desk.

But she couldn't sleep. She decided to take some of her sleeping medicine, a solution of liquid bromides. In the same medicine cabinet was another bottle, similar in shape and size, which held a contraceptive commonly used by women in those days. It was bichloride of mercury. Reaching into the cabinet in the dark because she didn't want the light to disturb Jack she picked up the wrong bottle. Pouring what she

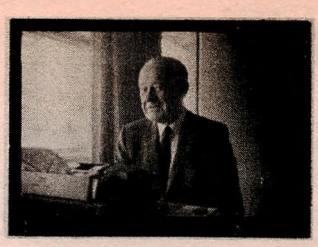
thought was her usual dose of bromides in a glass, she drank its equivalent in bichloride of mercury. Instantaneously — but too late — feeling its burning corrosion in her throat, she screamed and dropped the glass. This brought Jack bounding out of bed.

When they realized what she had done he plied her with warm soapy water as an emetic and frantically tried to get help from the hotel staff. The kitchen was locked, however, and Jack had to leave the hotel to get the milk, butter and other emetics he wanted. By the time medical help finally arrived Olive had absorbed enough poison to wipe out the population of a small town. She was taken to American Hospital where she lived in agony for four days.

These are the facts of Olive Thomas's death as she told them to Grady and he relayed them to me. Neither one of us ever had heard any part of it before. No part of it ever was published in the newspapers at the time or since, so far as I could discover, and we had no way of knowing whether any of it was true.*

I had made carefully detailed notes, however, and I wrote to

*Mary Pickford's biography, *Sunshine and Shadow*, published in 1955 by Doubleday, recounts the story of Olive's death essentially the same as it came through in our sittings.



CHESTER MICHAEL GRADY, a prominent psychic in and around New York and Boston in the 1930's and 40's, originally planned a career in the musical theater or opera as a tenor. He showed great promise and spent two years studying voice in Germany under the patronage of Mme. Ernestine Schumann-Heink.

However, after he won attention for his readings for the great ballerina Pavlova, his reputation as a psychic grew until he had to choose between musicianship and mediumship.

He was a complete "sensitive" — a trance medium, clairvoyant and clairaudient — sponsored by leading members of the American Society for Psychical Research and officially endorsed for sittings with its members. Personable, cultured and ethical, he enjoyed lifetime friendship with many socialites and titled Europeans.

In research work he collaborated with Stewart Edward White of Betty Book fame, Frederick Bligh Bond (the archaeologist who employed psychic assistance in his Glastonbury Abbey excavations) and Gardner Murphy, the eminent psychologist and longtime ASPR officer.

After his retirement from professional psychic activity in 1952, Grady made several lecture tours of North and South America, Europe and Africa, appearing on radio and TV in major cities along the way. Grady always felt his psychic ability was dedicated to advancing belief in the survival of death and he had little interest in laboratory ESP.

Chester Grady died in January 1972 near the place where he was born — Hampton, N. H.

the Prefect of Police in Paris for a transcript of the police report on the case.

Jack Pickford, the only eyewitness, could confirm the story in detail, I realized, so I wrote a letter to him in care of Mary Pickford at United Artists Studio in Hollywood. My letter included Olive's report of the events of that fateful evening, an explanation of how I happened to have it and a request for his confirmation or disagreement with any part of it.

No reply ever came from Jack Pickford but after about two months I received the report from the Paris police. It was thorough and detailed and fully reported their intensive investigation. It completely confirmed the version of Olive's death as she had given it to us.

* * *

MY EXCITEMENT was mounting with the evidence. I believed I was on the way to proving survival — with official confirmation. Since only the Paris police and the Pickfords in California knew the true story and we had no contacts with either at the time Olive first appeared to Grady — and neither of these sources knew Grady and I existed — our information had to have come from Olive.

At our next sitting Grady said Ollie was elated to know that we had confirmed her story. (We had drifted into the habit of calling her "Ollie" and she observed that it was about time, that we had been much too sanctimonious all along.) And now, she said, we must get her message to her mother.

We reminded her that she had promised to lead the way. At this point Grady waved his arm toward the west. "She says her mother is out that way."

I said there was a lot of west out there — 3,000 miles of it. She'd have to pinpoint it a little closer. Then she came up with the name "Van Kay." "Not far away," she said. "Just across the river."

Between sittings a close check of New Jersey maps revealed no town with a name remotely like that. When we reported this to her she was annoyed. "That is not the name of a town," she told Grady. "It is the name of my mother!"

To our immense confusion she kept repeating "Van Kay" until quite unexpectedly she said, "Kay. That's an initial Van K. and the 'K' stands for Kirk. That's the name: Van Kirk."

Already aware of the trouble she had with names, we were delighted with this development. Now we felt we were halfway there. We pressed her for the name of the town and again

came to an impasse. Grady said she kept shaking those golden curls as if trying to shake off interference. At last she gave us the name "Leonia."

Our persistent questioning to learn who Leonia was brought nothing but headshaking from Olive. Finally, as in exasperation, she broke through. "Leonia is not the name of a person. It is the name of a town."

Neither Grady nor I ever had heard of such a town but when we checked we found it was scarcely five miles away across the Hudson River in New Jersey, directly west of where we were sitting.

The telephone book listed a Van Kirk in Leonia but I decided to drive to the address without calling ahead. As it turned out, it's a good thing I did.

In April 1931 — six months after our sittings began — I found the small well-kept bungalow on a quiet tree-lined street where Olive's mother and stepfather lived. Mrs. Van Kirk, a still-attractive woman in her early 60's with graying reddish-blonde hair, answered the doorbell. When she opened the door I saw, behind her on the wall facing the door, a full-length oil painting of Ollie. For a moment I stood looking past Mrs. Van Kirk, fascinated by the sight that Grady was seeing all the time at our sittings. I saw that golden hair for the first time and it dispelled the last vestige of doubt of the identity of the spirit communicating with Grady.

I introduced myself, saying that I was a member of the American Society for Psychical Research, which I thought would impress her — but she was not impressed at all. Rather, she seemed nervous and uneasy. She did not invite me in so I stood awkwardly outside the door like a peddler, while I explained that I wanted to talk to her about Olive's death.

Mrs. Van Kirk asked why the Society was so interested in the tragic death of her daughter. I could only reply it was not a project of the Society, that I had come to call on her at Olive's insistence. I explained that I was communicating with her through a medium.

This only made things worse. She stepped back saying she did not believe in nor approve of such things. Furthermore, what was my interest in Olive? What was my business?

Thinking she must suspect I had something to sell I hurried to explain that I was on the staff of the *New York World-Telegram*. I should have known better. I could feel the chill of her hostility.

"So you're a newspaperman,"

she said, as if she were addressing some kind of man-sized rodent. Her voice rose. "You people smeared my daughter's reputation all over the world with your dirty stories about her suicide. Olive didn't deserve that. You dirtied her name without caring what you did to me and other people who loved her. And now you're back for another sensational story about her. No, thanks, young man!"

Mrs. Van Kirk started to close the door, than hesitated. Her surprise attack had dismayed me and I must have looked completely taken aback. "Well?" she said sharply.

I decided to try again. "I have no intention of writing a story about Olive," I said quietly. "On the contrary, Ollie wants to relieve the pain and distress you have lived with all these years and I am trying to help."

I felt she was gaining confidence in my sincerity but it was clear she thought I was misguided — if not wacky. No, she didn't believe my messages came from Ollie. She knew this sort of thing simply is not possible.

I would have to get more evidence, I realized. I asked if she would try to keep an open mind and examine some of the evidence of Ollie's survival if I were to bring it to her.

She studied me thoughtfully for a moment, then nodded. With that she closed the door.

* * *

AT OUR NEXT sitting when Ollie appeared to Grady we gloomily reviewed my visit with her mother. Ollie was not surprised by her mother's attitude. She had tried to impress her mother with her presence many times over the years but it didn't work. She simply couldn't get through the wall of doubt her mother had built around herself. Her mother's convictions were based on her lifelong training in Christian orthodoxy and blocked out any belief in communications with the so-called dead. To her it was simply wishful thinking and sacrilegious at that.

Grady told Ollie we would need some facts — some personal information — that only her mother would know. Could Ollie give us something like that?

She brightened. "Sure I can," she said. "I'll give you information about my early years I've never talked about to anyone — even Jack." She never had given interviews to the press. If only she and her mother knew these things she was about to tell us they could come only from Ollie, for Grady and I knew nothing about her early years and nothing about her mother.

Ollie started off with her birthplace which had been given as

McKees Rocks, Pa., in studio press releases — in error. She declared she was born in Charleroi, Pa., but a public correction had not seemed important. Only her mother knows the truth.

She was baptized Olive Elaine Duffy, one of three children. Their father James Duffy died when they were little tots and their mother supported the family by baking bread, cakes and pies for sale in the town.

When she was 15 she married a good-looking millworker named Krug Thomas, mainly, she said, to make one less mouth for her mother to feed. She was a gay, happy-go-lucky kid but Thomas, on the other hand, was serious, suspicious and jealous — with a volcanic temper. Now and then he slapped her around.

She got a job at Kaufman's Department Store in Pittsburgh, commuting back and forth by trolley, to earn the money for clothes and toiletries every girl needs. When she got home late, as every commuter occasionally does, Krug worked her over. One night when she was unusually late, he grabbed her hands and interlocking his fingers with hers he forced her to her knees and fractured both her wrists.

There was no money for skilled medical attention so the fractured bones never were properly set. That left her wrists stiffened and thickened for the rest of her life — and she never allowed her wrists and hands to be photographed close up.

She had loved music and with a few lessons from a neighborhood piano teacher she had learned to play quite well. Her broken wrists all but ended that. And it was after the wrist injury she decided to leave Thomas. With a few dollars she saved and a few more from her mother she took the train to New York.

These were the highlights of the personal data she offered as evidence for her mother. She also managed to get through a number of names of playmates, schools and churches and she related some childhood escapades. Over a period of a dozen sittings I collected more than 20 pages of notes on her early years.

When I telephoned Mrs. Van Kirk with the news that I wanted to bring the evidence of Olive's survival I had promised, there was a long silence on her end of the line. For a moment I thought she had hung up on me. Then, in a faint voice, she agreed to let me come.

I made my second trip to Leonia on the Fourth of July 1931. Mrs. Van Kirk was courteous, but cool, when I handed her a typed transcript of my notes through the door. Again,

she did not invite me in. She promised to read the transcript, however, and to return it to me the following week if I would come back to pick it up.

When I called on her the next week Mrs. Van Kirk had changed. A quite different woman answered the door. This time I rated a wisp of a smile and an invitation to come in.

After we were seated in her living room, she told me she was bewildered and upset. Her hands and voice trembled and she was on the verge of tears as she asked, "Where in the world did you get all this information about Olive's early years?"

It was almost all true. There were events mentioned in the transcript, she said, that she hadn't thought of for years and some she had completely forgotten. She had to try for days to remember before they finally came back. I could see that she was badly shaken by the idea that somehow I was communicating with Olive but she admitted she could find no other explanation.

Few persons in this world know about Ollie's early years, she said, for she never talked about her background. This sometimes had offended Mrs. Van Kirk, for although they had been poor she was proud. Therefore, my notes, she realized, pointed straight to Ollie as the source.

"In the name of common sense I should accept this," she said, "but I can't. I have to go too far from what I deeply believe." Then she told me that after she read my notes she had gone to see her minister.

He warned her to have nothing to do with the alleged "message." Chances are, he said, she was right the first time. As a newspaperman, digging up stories is my business. Even more important, he reminded her, communing with the dead is a sacrilege, a violation — even a defamation — of the canons of her church. It is occultism, spiritism, the work of Satan.

But Mrs. Van Kirk wanted to believe my story and she found the evidence hard to deny. "Why must this terrible ordeal keep tearing me apart?" she pleaded.

I was beginning to regret I had brought Olive back into her life.

Then Harry Van Kirk, Ollie's stepfather, came in. After we were introduced he told me his wife had been badly upset all week, alternately cheerful, even happy, and then in tears. He had had to give her sedatives. After all these years of grieving over Ollie's death — feeling mortified by the humiliating reasons for it — now she faces this. He feared she would break down.

I decided it was time to leave

and I promised to come back the following week. At the door Mrs. Van Kirk asked me to promise never to publish anything about this or any story about Ollie's death — as long as she, Ollie's mother, was alive. Touched by what I had seen, heard and understood that day, I promised without a second thought. And I have kept that promise.

(To be concluded next month.)



CANADIAN MINISTER REPORTS HEALING

By W. Ritchie Benedict

SOME 300 registrants attended a recent all-Canadian conference on the churches' ministry of healing under the auspices of the Order of Saint Luke. One of the clergy at the Toronto gathering, the Rev. Walter Johnson, 52, of Port Sydney, Ontario, told Canadian Press of his healing some three years before. Mr. Johnson was only 41 when stricken with the crippling disease of osteoarthritis. As his condition became worse he was taken to Sunnybrook Hospital in Toronto. After he had spent four months in a wheelchair, the church reviewed his case and made it possible for him to retire in 1965. An attack of fibrositis, resembling symptoms of a heart attack, aggravated his condition that same year.

For three more years his condition continued to decline and once again he was hospitalized in Toronto. Doctors told him only to lose weight. In desperation he called a friend, the Rev. Lloyd Hoover, who was active in the church's ministry of the laying on of hands. After receiving the laying on of hands, Mr. Johnson enjoyed his first full night's sleep in years without resorting to drugs.

In hope of further relief Johnson attended the first Canadian conference on healing conducted by Dr. Alfred Price in 1969 in Toronto. Feeling very ill when he arrived at the church, Mr. Johnson's attitude when he went to the altar with others was: "Lord, you've got to heal me. Do something for me. Other people have been healed. Why can't you do something for me?" Nothing happened that night nor the next. But on the third night he took a different approach and said: "Lord, I'm in your hands. I'm going to leave it right there."

"Then suddenly something very strange happened to me," he told reporters. "It was as though something was flowing through me." The sensation was as though he were in trance but he recalled "terrific pain" in his shoulders. "My mind went numb. . . They carried me out and laid me on the couch."

From that time on he has made steady progress and hopes soon to return to work as a parish priest. He has become active in the Order of St. Luke and in the church's healing ministry. The Reverend Johnson concluded: "The Lord has me on His welfare."

Every Christmas, pageants portray three Wise Men arriving with gifts for the newborn Christ child. How much is history, how much myth?



Who were the Magi?

By Margueritte Harmon Bro

EVERY Christmas gorgeously costumed figures known as the wise men walk down the aisles of countless churches carrying make-believe offerings of gold, frankincense and myrrh. Always there are three of them and by tradition one of them is black. But in real life who were they?

In modern terms the magi — whose fame was greatest between 500 B.C. and 200 A.D. — were scholars distinguished in mathematics, astronomy and astrology, alchemy and religion. Often they were court advisers, one of whose duties was to study the stars in order to anticipate the birth of any new ruler who eventually might threaten the current power. Would the newborn come as a commander of armies, teacher, sage or lawgiver? Was he dominated by the beneficent wisdom of Jupiter or by the worrisome tutelage of Saturn? Setting up such a horoscope was no one-day assignment.

The Bible record does not say how many magi came to see the babe in Bethlehem. The early churches argued this point. Oriental Christians have a tradition of 12 wise men, one for each of the 12 tribes. Some early mosaics depict only two while others show seven or 11. The number 11 has had its special supporters since 11 is said to be a spiritual number and also might foretell the number of the

faithful disciples. However, by the Sixth Century the Western church had settled on three Magi, variously said to represent the three major races or the three aspects of the Trinity.

In the Fourth Century Empress Helena, mother of Roman Emperor Constantine the Great, became interested in the debate over the identity of the magi. She must have been one of the busiest women in recorded history the way she went about discovering relics and holy places. She made a trip to the Holy Land accompanied by priests and scholars, including one astrologer, and once there she and her advisers accomplished a great deal! They agreed on the exact birthplace of the Child, ordered an ornate church built on the spot to replace the modest chapel, located the exact place where the three crosses had stood and consecrated a sepulcher decreed to be the one given by Joseph of Aramathea for the burial of Jesus. They then happened upon three skeletons and decided they had been the three Magi who had been murdered on their way home from their visit to Herod, according to her advisers.

The Bible account of the visit of the magi is told in a dozen verses in the second chapter of the gospel according to St. Matthew, beginning:

NOW when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

What brilliant star directed

ABOUT THE AUTHOR

MARGUERITTE HARMON BRO has traveled widely throughout the world pursuing her interests in religious and psychic matters.

She has spent much of her life on campuses (her father, brother and husband Albin all were college presidents) and has lectured to students across the country. Mrs. Bro reports that student interest in ESP has outrun teachers' knowledge for 25 years.

She is best known for her collaboration with American medium Arthur Ford in his autobiography, "Nothing So Strange." She is currently editing a collection of Arthur Ford's letters. Her son Harmon H. Bro also is a noted lecturer and FATE contributor.

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their journey? The two recognized types of sudden bright lights in the night sky, apart from shooting stars, are comets and novae — new stars. For thousands of years comets have been thought to portend special events. Legends involving this idea come down to us from ancient China, from Egypt, Babylon and Greece. The assassination of Caesar and the suicide of Nero

were presaged by comets.

Could the birth of Jesus have been indicated by Halley's comet? The first known description of Halley's comet was recorded in a Chinese encyclopaedia, in the year 12 B.C., giving dates in relation to the reign of Emperor Yuen-yen. This record states the comet passed over Gemini, proceeded in a northerly direction from Castor and Pollux into the head of Leo and then into his tail. On the 56th day it disappeared in the Blue Dragon (Scorpio). The last time North Americans saw the comet was 1909-1911. It always appears close to the sun at 76-year intervals and is due next around 1986.

But it scarcely could have been the star that led the wise men unless Jesus was born a dozen years before our modern calendar turns the era.

Novae are stars which suddenly increase tremendously in brightness. Such a transcendent radiance did fill the sky in 134 B.C. and again in 173 A.D. but none of the old records mentions such a heavenly blaze around the year zero.

However, we do have a hint as to what the star-of-Bethlehem may have been. On December 17, 1603, the noted astronomer Johannes Kepler turned his modest telescope on the conjunction of Jupiter and Saturn in the constellation Pisces. He recalled some comments made by the rabbinic writer Abarbanel to the effect that the Messiah would appear when there was a meeting of Saturn and Jupiter in the constellation Pisces. Kepler went to work on his data and decided Jesus was born in the year 6 B.C.

Although he was a scientist and well enough thought of to have established the astronomical laws named for him he was sometimes overeager, so after the initial furor caused by this pronouncement as to the date of Jesus' birth his conclusions were more or less forgotten until 1925. At that time German scholar P. Schnabel deciphered some Neo-Babylonian cuneiform records once put down at Sippar, Babylonia.

Since modern scholars in their contrived planetaria can retard and advance the cosmic clock at will and gaze at the sky as it must have appeared for any given night and year, they calculated Schnabel's figures. Jupiter and Saturn did meet three times in Pisces in the year seven B.C. — in late May, early in October and on December 4. At the end of January in the year six B.C., Jupiter moved out of Pisces into Aries. Moreover, in the Greek text the phrase "We have seen his star in the east" has a particular connotation since the

Greek word "antole" (singular) applies to the early rising of a star. A more authentic English translation, therefore, might be "We have seen his star in the first rays of dawn."

Another German scholar, Werner Keller, raises a question as to why astrologers interested in finding the Child hastened to Palestine when the same peculiar star could be seen over Babylon. A possible answer lies in the fact that in Jewish tradition Pisces was the sign of Israel, particularly the sign of the Messiah and — inherited from the Chaldeans — the sign of the West, meaning the Mediterranean area. Could this mean the beginning of a new age — possibly — of the reign of the Messiah?

This leads us to further interesting speculation. At that time there must have been scores of Jews who studied at the School of Astrology at Sippar, Babylon. Since the time of Nebuchadnezzar thousands of Jews had lived in Babylon and more than a proportionate number were scholars. They held Jupiter to be a royal star, as did all ancient peoples, and Saturn to be the protector of Israel. In fact, Tacitus (First Century A.D.) makes Saturn the sign of the god of the Jews. The second conjunction of Jupiter and Saturn occurred on October 3, a fact they knew well in advance, and this was the Jewish Day of Atonement. Was it on this day that the Magi started on their journey?

And if they were Jews, or if some of them were Jews, what would be more natural than that they go freely to King Herod and ask him, "Where is he that is born King of the Jews? For we have seen his star in the east and are come to worship him."

The tyrant Herod, however, was not pleased with their ardor. He assembled his chief priests and scholars and asked how much significance there was to this matter of a Messiah's sign in the stars. They told Herod that some 700 years before the prophet Micah had prophesied that from Bethlehem should come forth a ruler of Israel *(Micah 5:2)*. Slender though this clue was, Herod directed the wise men to Bethlehem. The third conjunction of Saturn and Jupiter in Pisces came on December 4. As these Magi traveled the ancient highway that Abraham once had walked the star seemed to go before them, brilliant, transcendent. Who would not be moved to worship?

Historians have assembled a great deal of relevant but inconclusive evidence as to the exact date of Jesus' birth. Changes in methods of calculating the

calendar have added to their difficulties. We know from the story in Matthew that Jesus was born during the reign of Herod the Great and we know that Herod died in Four B.C. Nor is there any special reason to conclude that December 25 was Jesus' birthday. In Rome there long had been celebrations around the winter solstice and the 25th, the last day of the Saturnalia or festival of Saturn, was devoted to unrestricted merrymaking. It also was known as *Dies Natalis Invicti,* the birthday of the unconquered. Since the people were going to celebrate on that day anyway perhaps someone suggested it might as well be declared the birthday of the Savior. But not until 354 A.D. did Justinian officially decree December 25 the birthday of Jesus. Some scholars feel a spring date would be more probable.

At any rate, once Queen Helena had found the skeletons and declared them to be those of the three Magi she forthwith ordered them exhumed and removed to Constantinople. But their stay in that city was brief. Very shortly they were moved to Milan. Then after Barbarossa became emperor in the 12th Century their remains again were moved, this time to Cologne. And somewhere they picked up the names Caspar, Melchior and Balthazar.

A record ascribed to St. Bede the Venerable, 735 A.D., refers to an early legend describing the three kings: Melchior was an old man with white hair and a long beard who offered gold to the Christ child to signify that all of value in the world would be his; Caspar, young, beardless and ruddy-complexioned, offered incense, the homage due a deity; Balthazar of the black skin and heavy beard offered myrrh which forecast the suffering and death awaiting Jesus.

In the Middle Ages students of the occult held that Balthazar was the foremost astrologer of his time. To him came messengers from courts as far away as India, bringing parchment scrolls detailing the forthcoming holy birth and wanting their findings checked by this expert. The second Magus, Melchior, was renowned for his clairvoyant insight. The ancients called him "traveling sun" because wherever he went he drew meaning from events as the sun draws moisture from the earth. His wisdom, like the rain, was distributed wherever it was needed. Caspar, the third of the Magi, was the genial one who secured the cooperation of officials along the way, eliciting deference while maintaining secrecy so that the three were not forcibly detained at other courts.

However authentic these portraits of the three wise men are, they were accepted as historic personages by the early church.

The first Church of the Nativity, built in Bethlehem by Constantine in honor of his mother Helena, displayed an enormous mural of the three Magi behind the altar. More than two centuries later when the Persians swept through Palestine bent on destroying all Christian places of worship some of their officers on horseback threw open the great bronze doors of the church to find themselves facing this mural depicting men like themselves dressed in their own national costumes. At this they dismounted, prostrated themselves before the painting and promptly fled, letting the bronze doors close firmly behind them. Thus this church remained unharmed.

In honor of the wise men the early church decreed a special celebration called Epiphany which means "the coming" because the Magi were the first Gentiles to approach Jesus.

Did these Magi also read in the stars that after nearly 2000 years they would be portrayed as important characters in a religious drama? And that the child they honored one day would be the central character in the only pageant which yearly occupies a worldwide stage?



FILM vs. *FUNG SHUI*

CHINESE RESIDENTS of Hong Kong are firm believers in *fung shui*, the science of wind and water. The placement of buildings and routes of roads and canals are all carefully studied for their possible effect on the precarious balance of natural forces that govern the harmony and prosperity of the area.

In 1970 Hong Kong film magnate Run Rin Shaw found it nearly disastrous to ignore *fung shui* when filming "Thirteen Knights," a story of an uprising against the Chinese Tang dynasty. Angry villagers threatened to tear down a 500-foot-long set representing a segment of the Great Wall of China built at a cost of 70,000 Hong Kong dollars ($1,118). They claimed it disturbed *fung shui* and was responsible for the deaths of two persons — one a 17-year-old schoolboy who grew ill and died after watching the filming of a scene at the set.

The Shaw organization had to placate local authorities before filming could be continued, although they denied local reports that they had paid a bribe of 10,000 Hong Kong dollars.

MISSOURI MONSTER

Unexplained screams and smells, strange tracks and UFOs combined to terrorize a sleepy river town last July.

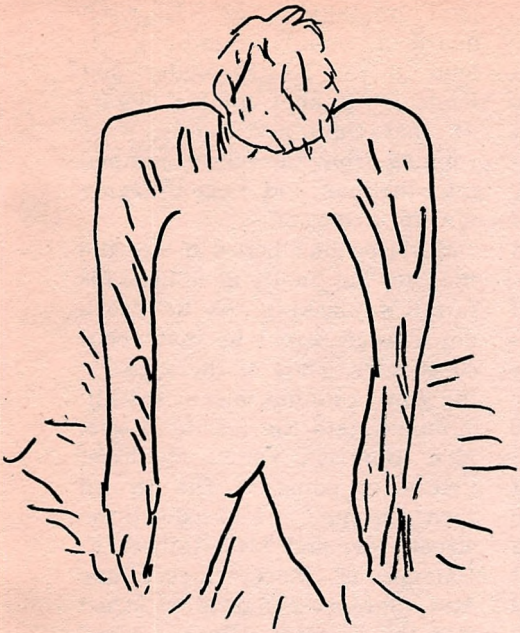


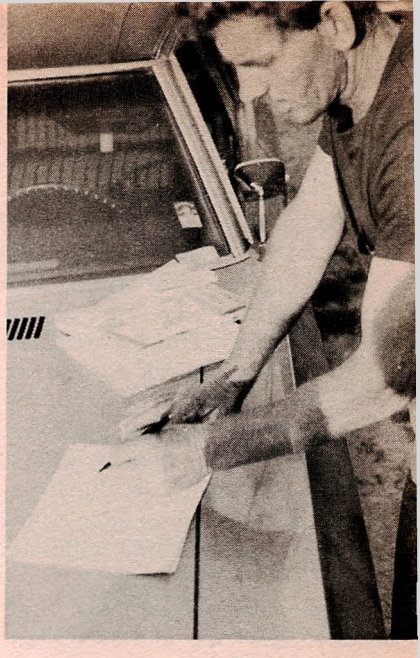
UPI Photo

Terry, Doris and Edgar Harrison examine casts of tracks found on Marzolf Hill, locale of strange screams attributed to monster.

By Richard Crowe

THE TOWN of Louisiana, some 25 miles southeast of Hannibal in Missouri's Pike County, is an unassuming Mississippi River town of about 4,600 persons. Suddenly in July 1972 this obscure settlement came into national prominence when documented reports of a hairy monster and mysterious three-toed footprints began to appear. The press humorously dubbed the unidentified foul-smelling creature "Momo" for Missouri monster. For the local residents, however, the novelty soon wore thin as they began to realize that the unnatural events were real.





Edgar Harrison sketches the monster — a hairy black upright figure as described by his children Terry and Doris.

The first of a series of strange events occurred at the Edgar Harrison residence on Allen Street at the base of Marzolf Hill. About 3:30 on the afternoon of Tuesday, July 11, Terry Harrison, eight, and his brother Walley, five, were playing with their dog Chubby near some old rabbit pens in the woods next to their yard when Terry saw something which caused him to begin to scream.

In the house their 15-year-old sister Doris heard his screams and ran to look out the bathroom window. "It was right by the tree," she said, "six or seven feet tall, black and hairy. It stood like a man but it didn't look like one to me.

"I started crying and ran to the other room to call Mom on the telephone."

Both Doris and Terry agree that the monster's face could not be seen due to the mass of its hair. The creature seemed to have no neck and, Terry added, it was carrying under its arm

what looked like a dead dog flecked with blood.

At 4:00 P.M. their father Edgar Harrison arrived home from his job at the town waterworks. He found no monster but the brush was beaten down where the children said the creature had stood. He did find faint footprints in the dust and black hairs round about.

Nothing more happened until Friday night, July 14, when Harrison, a deacon in the Pentecostal church, held a regular prayer service in his home with some 30 persons in attendance. The meeting ended about 8:30 P.M. At 9:45 Harrison and 12 others who had stayed on after the service saw two fireballs move from east to west over Marzolf Hill and seemingly land in some trees behind the abandoned Lincoln School opposite Harrison's house.

The first fireball was white and about one foot in diameter. Five minutes later it was followed by a green fireball. Besides Harrison witnesses included Richard Bliss, 20, and Officer Ruffin, Louisiana's meter cop, and his wife.

Some time later that same evening Harrison heard ringing noises that sounded like stones being thrown onto the metal water reservoir atop Marzolf Hill. Neighborhood youngsters frequently play near the reservoir which holds a million and a half gallons. After one particularly loud metallic ring Harrison heard a sound resembling "a loud growl. It got louder and louder as it kept coming closer. At that time my family went running from the house, jumped into the car and began urging me to drive off."

Harrison had hoped to see the monster but finally gave in to his family's pleading. As he drove down Allen Street he met about 40 persons, some of them carrying guns, running toward the hill to investigate the terrible noise. Mrs. Harrison yelled at them, "Here it comes." The crowd turned around and fled down the street. Mr. and Mrs. Robert E. Parsons of Murry Street and Mrs. Clarence Lee of Allen Street told the *Louisiana Press-Journal* that they too heard the awful screams that night. But by the time the town police arrived on the scene all was quiet once more.

About five the next morning Pat Howard of Third Street saw a man-like creature cross the road near Marzolf Hill. He described it only as a "dark object" running like a man.

Due to all the publicity the reports were causing, Louisiana's Police Chief Shelby Ward organized a 20-man search party onto Marzolf Hill on July 19. State Conservationist Gus Artus

helped Harrison and Shelby lead the posse. The men spread out 30 feet apart and combed the hill with the aid of walkie-talkies. Nothing was found.

Mrs. George Minor of Dougherty Pike complained that the search should have been made at night. She reported hearing the creature growl on several occasions — always between 10:00 and 10:30 P.M. the noise would begin as a low growl and end in a high-pitched scream.

On July 20 Skokie attorney Loren Smith and I drove down to Louisiana, Mo., to report for Chicago's *Irish Times*. After introducing ourselves to the police we were escorted to the Harrison home at about 9:30 P.M. Harrison and his daughter Doris' fiancé Richard Bliss were camped out waiting for something to happen. The Harrison family moved out of their home after the events of July 14 and Edgar Harrison had begun a 21-day vigil on Marzolf Hill hoping to solve the mystery once and for all.

Harrison was hospitable and filled us in on events up to that time. We set out to explore the hill and he pointed out the large tree under which Doris had seen the monster. There was a circular spot in the brush where leaves and twigs had been stripped from the branches.

Farther up the path an old dump obviously had been disturbed recently, old tin cans and bottles had been dug up and strewn about. Harrison also had discovered two disinterred dog graves on the hill with bones scattered about.

From here on up the hill the landscape grew wilder and steeper. As we continued up the path we came to the first of two tracks Harrison and Bliss had discovered earlier that day. The first track resembled a large human footprint. Even with the heel impression incomplete it measured 10 inches long and five inches wide.

The second track farther up the hill was less distinct. It was five inches long, curved and showed three or possibly five toes. It might have been the print of a hand. There had been no rain in the area for 10 days and it was estimated that more than 200 pounds of pressure would have been necessary to make prints in the hard soil.

We then descended the hill and Edgar Harrison pointed out a vacant shack he thought might serve as a sleeping place for the monster. A pile of leaves and debris in one corner of the shack might have been its bed or nest. He had hung fish and a strip of ham skin in a nearby tree as bait but it was undisturbed. As we prowled around the shack with flashlights we suddenly noticed

that Chubby the dog had left us — it was now about 10:30 P.M. — then we smelled an overwhelming stench that only can be described as resembling rotten flesh or foul stagnant water.

"That's him, boys," announced Harrison. "He's around here somewhere."

Loren readied his camera and I got the cassette recorder ready but our flashlights showed us nothing. From nearby Dougherty Pike we heard a number of dogs barking furiously. Harrison explained that the dogs refuse to enter the woods when the monster is around but run excitedly up and down Dougherty Pike or Kentucky Street east of the hill. After five minutes the smell went away and we returned to Harrison's house. The four of us stayed up until 3:00 A.M. but except for two brief periods when we smelled the stench again the night was uneventful.

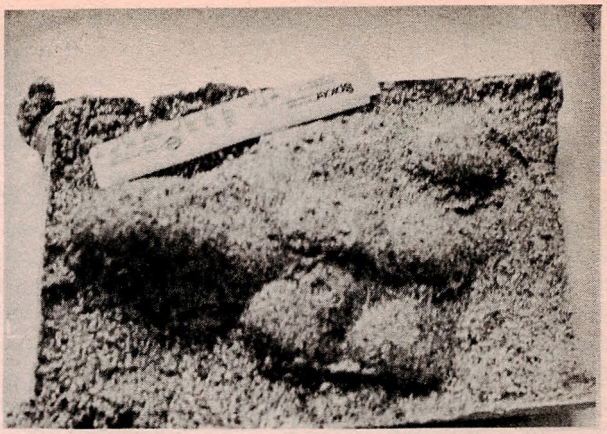
On July 21, one day after our first visit, the monster was seen again, this time on River Road which runs northward along the Mississippi River. Ellis Minor, 63, was sitting in front of his cabin alone between 10:00 and 10:30 P.M. It was pitch-dark and Minor's bird dog began to growl. Minor switched on a powerful flashlight and there was the monster, about 20 feet away in the center of River Road.

"It was standing there, hair black as coal," Minor told Thomas Uhlenbeck of United Press International. "I couldn't see its eyes or face. It had hair nearly down to its chest. As soon as I threw the light on it, it whirled and took off thataway." At the time Minor did not report the sighting to the police but Mrs. Minor later called Gus Artus, the conservation officer.

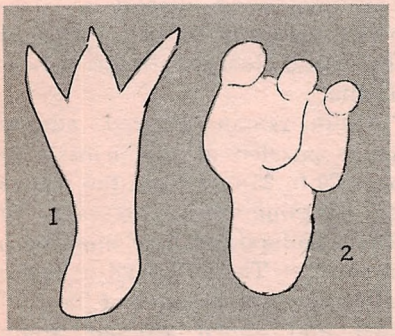
The next day, July 22, Hayden Hewes and Daniel Garcia of the International Unidentified Flying Object Bureau, headquartered in Oklahoma City, arrived and camped out in Harrison's backyard. Although they saw nothing out of the ordinary during their stay they collected testimony from witnesses and made plaster casts of the two tracks on Marzolf Hill. Harrison gave Hewes two of the black hairs he had found to send to zoologist Ivan Sanderson for examination.*

Hewes proposed the theory that the monster was a "giant hairy biped" left by a UFO. He said the descriptions match some 300 other sightings he has collected, including two last year from Washington and the Florida Everglades. He described the hairy biped as having a large pumpkin-shaped head and glow-

*In a telephone conversation Ivan Sanderson told us that he was promised an opportunity to examine these hairs but to date has received nothing. — *The Editors.*



Three-toed print (left below) from Robbins farm, drawn from memory by Edgar Harrison, is contrasted with cast and outline of more massive track from Suddarth farm.



ing orange eyes. It walks upright and has clawed arms that reach to its knees. Press accounts of Momo thereafter added these details supplied by Hewes to their descriptions of the monster although the best witnesses clearly stated the eyes were indistinguishable in the long hair.

* * *

BY NOW national publicity was drawing visitors from near and far. Among them were 12 sailors from Texas and a carload of students from Chicago. Harrison's home became "monster outpost," his phone rang constantly and the strain began to tell on him. He lost weight and took a leave of absence from his job.

Although Harrison heard and smelled the monster on many occasions he never saw it. He said the terrible smell would come just when the searchers were onto something. He speculated that it might be a stink gas used to distract the searchers. On one occasion the group of sailors saw a small glowing light that silently exploded and was followed by the stench. Harrison

said he had observed the same thing himself on other nights.

On two occasions seemingly disembodied voices were heard. While Harrison and some students were on the hill on July 29 they heard a shot from down near the road. Thinking someone might be shooting at the monster they hurried down the hill. When they neared the road they all distinctly heard an old man's voice say, "You boys stay out of these woods." The voice seemed to come from a small wooded area no more than 20 by 50 feet but an immediate search produced no one.

On August 5 Pat Howard and a friend were camped in back of the Harrison house and drinking coffee when a mysterious voice said, "I'll take a cup of your coffee." Again a search was made without result. After these two incidents Harrison hesitated to enter the woods alone.

In the last week of July three-toed prints were found on the farm of Freddie Robbins, eight miles south of Louisiana. No casts were made of these prints but both Edgar Harrison and his hunting buddy Clyde Penrod saw one of the tracks which had been protected by a large tin can. They agreed it was oval-shaped with long thin toes.

The clearest tracks attributed to the monster were found early on the morning of August 3 at the Suddarth farm northwest of town. It had rained most of the night and was nearly dawn when Mrs. Betty Suddarth noticed her dog was acting nervous. Then she heard a high-pitched howl in her yard.

Minutes later she and her husband Bill went out onto the yard with flashlights. In the mud in the center of their garden were four tracks, three-toed, perfectly formed. Bill Suddarth called Clyde Penrod who drove over immediately and made a plaster cast of the best print. A copy of this cast is on display at Penrod's Louisiana Auto Parts at Fifth and Georgia streets in Louisiana.

Outdoorsman Penrod admits he is puzzled at the prints. "It was 20 to 25 feet from the tracks to anything else," he said. "I can't understand how they were made." The tracks began abruptly in the center of the garden and ended without going anywhere. It looked as if the three-toed visitor had flown down, deliberately planted four perfect prints and then flown off again. The prankster hardly could have made the tracks without leaving other telltale traces of himself in the soft mud.

* * *

MANY STUDENTS of monster lore like Hewes postulate

some connection between monsters and unidentified aerial phenomena. Both monsters and UFOs share the distinction of being widely observed by numerous witnesses yet never yielding to scientific confirmation. Although news accounts from Louisiana played down any mention of UFOs I found the local residents had a different tale to tell.

The most interesting UFO reports come from River Road where Minor spotted the monster. On the night of July 26 a fireball was seen to land in the top of a large cottonwood tree at the first railroad crossing on River Road. Two red spurts of light shot out from it; then it took off into the night.

On the following three nights small blue and red lights, like flashlights signaling back and forth, were seen atop the limestone bluff at the north end of River Road. Members of the relocated Harrison family were among the witnesses. Another witness, Mrs. Lois Shade, Edgar Harrison's sister, described the lights as being about the size of an apple.

Mrs. Shade's seven-year-old son Rossie went outside to play and returned home with two pieces of good-quality white linen paper upon which cryptic messages had been written with a blue ball-point (see box). Mrs. Shade and Edgar Harrison believe these messages relate directly to the intelligence behind the monster and the UFOs.

THE MESSAGES

"Explain away my fears, answer my questions and relieve my heart. I ask, I want, I seek and I punish. The sweet, good delightful, beautiful are destroyed as I see only devastion (sic) and feel sorrow for myself + bitterness. Is askance the answer? I don't know? I'm lost + forlorn though I desperately try to see the good. Turning to God to music + love I feel releif (sic) + I feel guilt What is it?"

"I can't realize the finality of the affair I don't realize the futility of my fondness My adoration is wanted but not myself as a whole, and as someone said "you can't have the cake + the icing too." Making the cake the good part and the icing: although not bad, the show, it's hard to see why you can't have both! Only on rare occasions I've been told do both come together. For the icing though by far the most romantic + sweet looking is very deceptive for it has a bitter taste if not taken in stride. Oh, but I feel like turning away the cake too. I've been advised and I've sought many answers from other mens words but the decision is mine. Yeah, you who read this, only I shall understand my writings take from me not the pleasure of my work, leave it still."

Shortly after these notes were found the small lights were seen again — on the night of Sunday, July 30, about 9:00 P.M. A lighted object was spotted in the thicket at the top of the limestone bluff just above a house that was vacant at the time. Ernest Shade,

Sr., described the UFO as an "orange-looking color" resembling a car light. Later the color changed to red and gray and a definite shape could be made out. Mrs. Shade said it was disc-shaped with what "looked like little bitty windows all lit up."

The object stayed atop the bluff from 9:00 P.M. until about 2:00 A.M. when "the lights went out." The UFO then gave off a "red glow" and "went straight up into the air and disappeared," according to Mrs. Shade.

This same morning a glowing UFO was sighted heading north along the Mississippi. After this alleged UFO landing activity in Louisiana ceased.

No further reports of the monster came in following the finding of the Suddarth prints and gradually things returned to normal. Edgar Harrison returned to his job and his family moved into a new home. Mrs. Shade and her River Road neighbors saw no more UFOs and the local people talked more about Senator Eagleton and the Democratic Convention and less about the monster.

But for those who witnessed them the events of July and August that terrorized Louisiana, Mo., never will be forgotten.

GHOST MADNESS IN VENEZUELA

By W. Ritchie Benedict

POLICE IN the tiny village of San Pedro outside Coro, Venezuela, are trying to track down the cause of an epidemic of hallucinations that beset the hamlet's 34 inhabitants on New Year's Day, 1972. San Pedro's frightened population claim they have been tormented ever since by a number of ghosts including "a fat woman accompanied by enormous man-eating animals and a dwarf who burns his victims sadistically with cigarettes."

One resident, Maria Acosta de Dias, says, "The dwarf tries to burn me — see the huge cockroaches and giant insects the dwarf sets on me?"

San Pedro's police chief, Ramon Rojas, has ordered a ghost-hunt, saying, "We are going to investigate exhaustively to determine if it is true that the town is being haunted by witches, wizards and demons. You can be sure the culprits will be punished with the full weight of the law. I know there are some smart guys behind this and we are going to unmask them."

True Mystic Experiences

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

A DEATH REVISITED

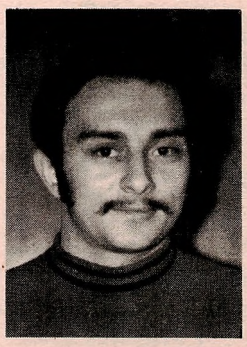
By Daniel A. Schreiner

IN 1970 I was a member of a small study group that met weekly in Cleveland, Ohio, for psychic research. One of our members, Robert Howitt, was a highly successful hypnotist but refused to use his ability indiscriminately or merely for entertainment. We had talked often of conducting an experiment in past-life regression and one February evening finally undertook one.

Eight of us were gathered in the home of Betty Metzel, one of our members. Howitt had brought a Brain-Wave Synchronizer to help induce trance. After he had explained briefly how it worked the experiment got underway. We tried first one subject and then another but none could get beyond a fully relaxed state.

I had no difficulties, however. I could feel my consciousness ebbing as soon as I faced the machine. While the hypnotist's voice droned on a tape recorder was started to record the session. After some initial suggestions to relax and to remember everything upon awakening I was guided carefully back in time. I remembered my seventh grade teacher, my first day of school and listening to a radio when I was an infant. Then I was instructed to go further back in time. Gray-black clouds seemed to swirl about me.

Suddenly there was darkness and I was in a thick woods with large trees looming around me. I



Daniel A. Schreiner

was a terribly frightened young soldier holding a rifle and sitting in a hole in the ground with my knees tight against my chest. As questions were put to me at this point I registered disgust and impatience. Obviously I was a Confederate soldier and I seemed concerned the Yankees might overhear my answers. I knew it was September of 1862 but I was not sure where I was. I knew only that our army under General Lee recently had crossed the Potomac River from Virginia into Maryland.

I was reassured that I was perfectly safe and the questions continued. I was from near Lexington, Ky., and had enlisted the previous summer. I was 19 years old. When asked if I were in pain, I replied, "My legs . . . damned cramped in this hole." My replies were in a low drawling voice with gasps and long pauses. I was perspiring heavily. As the questioning continued my voice began to crack with fear and discomfort. My replies became even more abrupt, my heavy breathing became panting. I was in mortal terror for my life.

The hypnotist (who had his dates confused) asked me about Lincoln's assassination. I hadn't heard of it, I gasped, but hoped it was true. I also was asked about my weapon, which ironically was a Union rifle I had picked up somewhere. Further questioning was useless; vague forms were moving in the trees and I was paralyzed with fright. Suddenly enemy cavalry burst from behind the trees. I wanted to scream in a wild frenzy.

The hypnotist rightly concluded we had gone far enough and quickly led me back through swirling clouds to the present. With the final suggestion that I was all right and would remember all that had occurred he awakened me. My legs felt terribly sore; I was covered with perspiration and still very scared. It seemed as if I had been snatched from a battlefield at a terrifying moment.

I often have thought of my experience that night and I believe I received personal proof of reincarnation. I know that a young man died a horrible death in September 1862 and that young man and I are the same person.—*Brooklyn, Ohio.*

THE JOB WAS A DREAM

By Kate Chancey

AS I walked the two blocks from the Birmingham, Ala., car line to my rented room near East Lake June 4, 1945, the beauty of the full moon made me forget the frustrations of job hunting. The Madonna lilies along the lakefront breathed in-

cense. I was filled with a peace so strong and deep that I was not disquieted even when I thought of my need for work. In this mood of spiritual elation it seemed only natural to offer prayer.

"Lord," I said with calm assurance, "please show me which way to turn for I certainly don't know."

This feeling of closeness to God remained when I went indoors and retired for the night.

The next morning I was jerked awake by a dream so vivid that it seemed like an actual occurrence and not just a fantasy. In the dream I saw myself working in a sewing room. There was a long cutting table down the length of the room with a row of seamstresses on each side.

I dreamed that I sat sewing at the machine next to the door. I was hemming upholstery and putting in cord for the arms of sofas and chairs. The stout blonde at the machine next to me was hemming large pieces of upholstery for the backs of sofas and chairs.

As real as life, the dream blonde turned to me and said, "Lifting and turning this heavy material all day long is killing me."

"Why don't you ask one of the others to exchange work with you?" I suggested, glancing along the table at the other seamstresses. Even in the dream, I knew I could not do her work.

"I'm not asking any special favors," the blonde replied with a tired smile.

It was only a dream but now I had the positive conviction that I ought to sew. It was like an inspired calling. The next morning before I could begin this new approach to job hunting the phone rang.



Kate Chancey

It was my friend Annie Lind in the nearby town of Pinson. Annie knew my situation and had called to tell me that Brentnall's Furniture Company was hiring "tackers," persons who nail upholstery on sofas and chairs.

I thanked Mrs. Lind for trying to help me but nothing but a sewing job would satisfy me. For three fruitless days I made the rounds of overall factories, dress factories and even a tent fac-

tory — any place that used seamstresses. Finally I gave up and went to Brentnall's, where I was hired as a tacker. I thankfully accepted the work as God's answer to my prayer; perhaps he meant me to sew some other time.

Leon Lockhart, the foreman who hired me, was busy with other applicants and told me to look over the plant until he had a chance to assign my work. I walked through the office, the woodwork shop, the upholstery department where I was supposed to work — all over the building.

Beyond the upholstery department to my great surprise I came to a sewing room exactly like the one I had seen in my dream. I had not realized the factory had such a sewing room. The room was empty as it was not yet work time. I walked in and sat down at the machine next to the door, the position I had had in my dream. I had never seen a factory machine before but I looked it over, saw how it was threaded and found the switch to turn it on.

When the seamstresses came in and began settling down to work, I recognized the stout blonde at the machine next to me as the dream girl whose work was too heavy for her. Sure enough, she was "making backs." No one came to the machine where I sat and I learned later that one of the girls was off with a cold that day.

Feeling perfectly at home, I sat watching the seamstresses at work and the upholsterers passing back and forth to the different machines. Seeing me at the machine, one of the girls quite naturally assumed I was filling in for the absent seamstress. "Will you hem this?" she asked, handing me the upholstery for a chair arm.

I switched on the machine, hemmed the arm and looked up to see three more girls waiting with arms to be hemmed. For four hours I hemmed arms like a sweet dream, wondering now and then what would happen next.

About noon the foreman came around. He had forgotten me in the rush of other work. Meanwhile the absent seamstress had phoned that she had developed an allergy to cloth dust and could not sew anymore. The furniture company had needed a seamstress without knowing it. By the time they realized there was an opening I had the job "sewed up"!

When I had been working at Brentnall's a couple of months, Nell Lockhart, the blonde at the machine next to me, turned to me and said, "Lifting and turn-

ing this heavy stuff all day is killing me."

Instantly I was carried back to my prophetic dream and in reality as I had dreamed it I knew that Nell's work was too heavy for me. I could only offer the same suggestion I had made in the dream, "Why don't you ask one of the others to exchange work with you?"

I knew the answer before I heard Nell repeat the words of the dream, "I'm not looking for any special favors." Nell was the sister of the foreman and was very sensitive to any suggestion that she was being favored. — *Kingsland, Ga.*

FATAL CRIME FORESEEN

By Lonnie David Williams

FOR THE first few months after returning from my tour of duty in Vietnam in November 1968 things went very well with me. But in Vietnam I had gotten hooked on drugs, mescaline and speed (methamphetamine). As time went on I found it harder and harder to get money to support my drug habit. Alas, like many others, I turned to robbery in order to obtain the money I needed. To my surprise I found it was a quick and simple way to get the money for the daily supply of drugs my body craved. Of course my family remained ignorant of my drug habit and of my wrongdoing.

One night in November 1969 a man I was robbing started to put up a fight. I hit him on the side of the face with my pistol. He fell to the ground and I grabbed his wallet and ran. The next day my brother Roger called me on the phone and asked, "Are you O. K.?"

"Why, yes," I replied, "Why do you ask?"

"Well," he said, "last night around 10:00 P. M. I was in bed not yet asleep — you know, kind of half-awake and half-asleep. It was odd for I got a cold feeling and the next thing I knew you were standing right in front of my eyes. You were standing over some guy wearing a blue suit. Your hands looked as though they were tied together and in them you were holding something. I couldn't make out what you were holding. You just stood there looking down at the guy in the blue suit. But I felt very cold and worried for some reason. It only lasted a few moments."

I just laughed and asked him if he had eaten any spicy foods lately. In turn he laughed and with that we hung up.

Not until some months later did I realize the full meaning of my brother's vision. I had been on the run from the police for weeks when on February 20,

1971, I encountered two police officers behind a school building in St. John, Ind. I was handcuffed and placed in a police car. All at once I found myself standing over a dead policeman in his blue uniform. My hands were handcuffed and in them I was holding a pistol. How it all came about is hazy in my mind. The one thing that is certain is that I am now serving a life sentence in prison for killing a police officer. At the time of his death I was under the influence of drugs, which I now know can lead only to trouble. And the next time my brother has a dream, believe me I'll listen closely. — *Michigan City, Ind.*

DREAM OF A FATAL FIRE

By Marilyn J. Harmon

IN NOVEMBER 1968 after a difficult night shift at the newspaper where I worked as a teletypesetter operator I was looking forward to a long sleep. My rest was interrupted, however, by a dream I'll never forget.

Sometime in the morning hours of November 18 I found myself amidst a crowd of people in what I knew was a foreign city. The crowd had gathered to watch a fire which was destroying a warehouse. Men and women inside the building were at the windows screaming for help — but the windows were barred and there was no escape. The heat from the fire was almost unbearable. Within a few moments the building collapsed with a roar and the screams ceased.

I awoke still feeling the heat and shivering with horror. The distorted, desperate faces and the screams were almost impossible to erase from my mind. However, I finally managed to get back to sleep. When I awoke later that morning I momentarily had forgotten the dream.

I arrived at the newspaper office that afternoon and the first story I was given to type concerned a fire that had killed more than 20 men and women that day in Glasgow, Scotland. The flames had cut off the exits in the warehouse where they worked and the workers had screamed for help at the windows while the crowd watched helplessly. Just as in my dream the windows were barred and there was no escape. The warehouse collapsed and all perished.

I sat completely stunned as the memory of my dream returned in every detail. — *Portland, Ore.*



Gallup Poll Asks: DOES HUMAN LIFE EXIST on Other Planets?

By George Gallup, Jr., and John O. Davies III

A majority of knowledgeable persons polled believes that we are not alone in this vast universe.

"I WOULD be very much surprised if there were no human life elsewhere in the total universe. The number of stars is so tremendous that the chances are virtually overwhelming that somewhere in the total universe there is a planet similar to the earth and a star similar to the sun and that some form of human life has developed."

These are the words of Dr. Lyman Spitzer, world-famous astronomer from Princeton, N.J., one of 470 top leaders representing 72 nations who were interviewed in April and May 1971 by the Gallup Poll.

A majority of 53 percent of these persons expressed a belief in the existence of human life on other planets while 47 percent ruled out the possibility.

Leaders in science, medicine, education, politics, business and many other fields were selected randomly from *Who's Who in America* and interviewed by mail. We specifically asked, "Do you believe that some kind of human life exists on other planets in the total universe?" However, we think it is likely that some respondents thought of "human" and "intelligent" life as the same. We asked those persons who answered "yes" the reasons for their belief.

The president of a southern liberal arts college believes it is likely that life exists elsewhere and he feels we should not underestimate its importance:

"I'm convinced that human life exists in other star systems. Considering the immense size of the universe and the little we know about it I think we would be making a mistake to think that we are the only human life that has been created. It may not be too long (before) we make contact with this life and we'll have to be prepared for that possibility."

Ideas of what human life might be like on other planets

range from notions of some primitive ape-like creature to the conviction that man's exact counterpart lives somewhere in the outer regions of space.

"I don't believe there's life as we know it," said a Kentucky clergyman, "but an unusual life form that is surviving under different atmospheric conditions. They might be primitive creatures of some kind. The UFOs have led me away from the view that we are the sole inhabitants of the universe."

An Illinois college professor has a similar view: "There must be some form of reproduction on other planets. I don't think there are men on Mars or Saturn but I'd guess that other forms of life could exist billions of miles away. Sometimes I think these science fiction stories eventually are going to be proved to be fact."

A New Jersey scientist sees the existence of life in space as likely but he's doubtful that we will encounter it within the foreseeable future: "If other life exists it is likely to be billions of miles away. Even if we were to confirm that fact today it would take us hundreds of years just to get to that remote star or planet. Of course, there's always the possibility that the life we are searching for could have known about us for years and is ready to make contact with us."

* * *

IN THE PAST it has been speculated that if life existed away from earth it was limited to Mars and Venus. Currently, however, we are beginning to explore the billions of miles outside our star system and some astronomers now think that intelligent life may exist far out in space or perhaps as close as the planet Jupiter.

In March 1972 a spacecraft designed to communicate with intelligent beings in outer space was lanuched from Cape Kennedy, Fla. This spacecraft, Pioneer 10, will explore Jupiter, some half-billion miles away, by late 1973 and then will plummet into outer space at 32,000 miles an hour.

Dr. Carl Sagan of Cornell's Laboratory for Planetary Studies, his wife, and Dr. Frank Dranke, director of Cornell's National Astronomy and Ionosphere Center, designed a gold-anodized aluminum plate to be carried in the spacecraft. On this plate in scientific symbols is recorded information on where the spacecraft was launched and by what kind of people. Inhabitants of another star system would have to capture the spacecraft to get this message.

Seven years ago a representative national sample of adults in

the United States were asked if they believe people like ourselves live on other planets in the universe. Thirty-four percent replied in the affirmative but nearly half (46 percent) took the opposite view. Some, of course, were undecided. Adults with the highest level of formal education were most likely to believe in the existence of intelligent life on other planets.

In an attempt to gauge the present views of the adult population Gallup interviewers in March 1972 asked the same question in a small-scale study. Out of these in-depth conversations with persons in different walks of life came these comments: "There are so many planets in our universe," said a 19-year-old college student, "that the odds are certainly in favor of some intelligible life elsewhere. I wouldn't know how else to explain the mystery of flying saucers. They had to have been made by some superintelligent form of life."

A 24-year-old draftsman with a religious turn of mind envisions life on other planets and gives as his reason, "Something made our form of life. If our Creator had the means of doing this I can't imagine that His creation was limited to earth."

A 37-year-old scientist commented: "Anything not contradictory is possible. Since the creation of life is scientifically probable, I'll bet many planets in the solar system have such life."

One of those who expressed doubts about the existence of life on other planets was a 47-year-old civil service employee: "We've been to the moon and back, we've studied Mars and other planets and we have scrubbed the theory of flying saucers. All this leads me to the view that with the exception of our planet, the universe is void of life."

* * *

JUST HOW fast space technology has moved can be seen by reviewing public attitudes toward space travel a mere quarter-century ago. A Gallup survey made in 1949 found the public highly skeptical that men in rockets would be able to reach the moon by the year 2,000 — a feat which now has been accomplished several times.

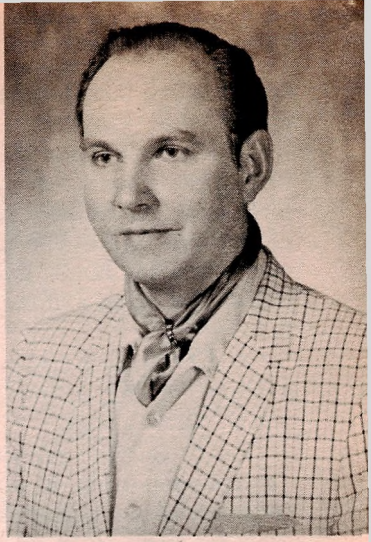
At the time of that poll only 15 percent of the public sampled thought man would land on the moon; 85 percent took the negative point of view. Yet, at the time the Wright brothers were perfecting the first successful airplane some 70 years ago, it was the sober opinion of some members of scientific societies and journals that the very idea

of a heavier-than-air flying machine was absurd.

If history is any guide the next century's space research will uncover phenomena in space which no one but the most imaginative science fiction writer has dreamed possible.

THE GINSENG IN TIBET

IN THE February 1972 *Bulletin* of Field Museum of Natural History, Chicago, Ill., Patricia M. Williams quotes the observations of Dr. Nathaniel Wallich of the Bengal Medical Service on the occurrence of ginseng plants, so widely valued in the Orient and even in this country for their alleged curative powers, in the Himalaya Mountains of Nepal. In his 1831 folio *Plantae Asiaticae Rariores* the learned explorer wrote: "While I was in Nepal in 1820 and 1821, I found on the top of Sheopore, one of the highest mountains which surround the great valley, near the remains of an old fortification at an elevation of between 9,000 and 10,000 feet above the plains of Bengal, a plant which I had no difficulty in recognizing as a species of *Panax* nearly allied to the ginseng if not identical to it. There were a good number of individuals growing under the thick shade of oaks and rhododendrums (sic) within an area of 40 or 50 feet square; but the most diligent and frequently repeated search by myself and my assistants convinced me that the plant was fixed, as it were, to one circumscribed spot. Nor were our subsequent endeavors to find it anywhere else in Nepal attended with success. The natives of the country to whom I showed it were totally unacquainted with it and ignorant of its virtues, real or imaginary. They had not even a name for it to give me, although in ordinary cases they are so fertile and inventive and so utterly to be mistrusted in matters connected with the nomenclature of the productions of their country. The Resident at the court of Katmandu, my worthy friend the Honorable E. Gardner, at my suggestion intimated to that Durbar, or government, that the country possessed a plant which was held in the highest estimation among their Chinese neighbors and which might perhaps prove the most acceptable gift that could be sent to the Emperor with the triennial embassy from the Rajah of Nepal. But the matter was not considered in the light of one deserving of any further inquiry, the government being either unwilling to contribute so grand a panacea to a court which they look upon with feelings both of awe and envy or disinclined to ascribe to that court so great a degree of folly as to pay the weight in gold for an insignificant root possessing no earthly sensible qualities and of which not even the name is known in its native country. A very advantageous consequence has resulted from this proud feeling; it is this — that our little innocent plant continues up to this day in the undisputed and undisturbed possession of its secluded and small territory on the top of the above-mentioned mountain."



ABOUT OLOF JONSSON

OLOF JONSSON was born in Malmo, Sweden, in October 1918. Psychic since childhood, Olof trained as an engineer and served in the Swedish merchant marine during World War II. Following the war Swedish parapsychologists Sven Turck, Prof. Olle Holmberg and Dr. John Bjorkhelm conducted extensive tests of Olof's abilities. Since immigrating to the United States in 1953 Olof has undergone further experiments with J. B. Rhine, J. G. Pratt, Edward Cox and Ian Stevenson. He recently achieved fame when newspapers carried the story of his participation in ESP tests with astronaut Edward Mitchell.

Olof married his wife Betty in 1968 and resides in a southern suburb of Chicago, where he is employed by an engineering firm.

Psychic OLOF JONSSON *Solves Mass Murder*

By Brad Steiger

From the book THE PSYCHIC FEATS OF OLOF JONSSON
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ON MARCH 7, 1952, at his home in Malmo, Sweden, Olof Jonsson received a telephone call from Leif Sunde, a Malmo journalist who had witnessed a number of experiments which the psychic had conducted in Varberg and elsewhere. "Olle," Sunde began, "terrible things have been happening in Tjornarp. Thirteen victims have now been claimed by a madman."

"Yes, I have read about them," Jonsson said. "Have the police no leads?"

"Nothing more than what appears to be the *modus operandi*," Sunde replied. "It seems he murders his victim, then sets fire to the house so that no clues can remain. It isn't known whether the crimes are sexual in nature or if. . ."

"He robs them," Olof interrupted. "He — and it *is* a he — murders, then robs. He does not sexually violate his victims. And

he has killed both men and women, is that correct?"

Sunde's voice sounded pleased. "Ah, Olle, you are beginning to pick up some clues. Yes, there have been male victims; however, the madman has chosen more women to suffer the torch than men."

"You have been assigned to do a story on the crimes, haven't you?" Olof asked.

"Yes," Sunde acknowledged, "and I wondered if you would consider using your psychic abilities to work with me on the case."

"What have the police to say of your plan?"

"I've already checked it out with the investigating officer in Tjornarp," Sunde said, "and we have his permission to bring you in on the case. Will you do it?"

Olof's fingers tightened around the receiver. He had used his psychic abilities in the laboratory, in the seance room, in the streets of Stockholm, even on a merchant ship in seawaters bobbing with deadly mines but never before had he employed his unique talents for crime detection. In his late 20's, he was a man of peace who abhorred violence. Could his psyche pursue a murderer? Could his mind blend even momentarily with another mind that gloried in sadistic death?

"Will you come, Olle?" Leif Sunde's voice prodded.

Olof blinked. There were flames leaping up from a corner of his apartment. No, the flames were not really there; he was seeing. . .

A woman lay bleeding, clutching her abdomen. She was terribly wounded but not yet dead. The fire began to sear her feet. Her clothing which had been liberally sprinkled with some highly combustible fluid burst into flames. She screamed horribly; a painful scream that echoed and reechoed in Olof's inner ear.

"Yes," Olof told the journalist. "Yes, I will come. I will do what I can to apprehend this murderer."

The flames and the screams were gone now, reabsorbed into whatever mysterious ether had granted them momentary rebirth.

Moments after he had hung up the receiver Olof dialed his sister Birgit Persson.

"But, Olof," she protested after he had told her about his accepting the case, "you know how such things upset you. You have always avoided the sordid and the sensational. You know how such grisly acts will affect your sensitivity! Your psyche is like a sponge. You soak up everything around you. Are you really prepared to absorb all

Clippings from Swedish newspapers show Olof Jonsson as he tries for impressions on 13 murders. With him is Officer Hedin of Tjornarp police.



Kan han lösa Tjörnarpsgatan?

Olle Jönsson — även känd som "Mannen med röntgen-
mål för ett SkD-reportage nyligen — intresserar sig för
vars gåta han försöker lösa på telepatisk väg. Härom-
n mordplatsen, och på bilden ovan granskar han till-
lisman Hedin mordoffrets förkolnade gevär. Om
na forskningar är Jönsson hittills mycket förtegen.

Verdensrenommeret, ing. Olle Jönsson fra Stockholm, nylig kon-
trolleret af svenske professorer, som har sagt god bor hans telekinetiske evner og
clairvoyance, har lovet D.P.S. at komme herover i maj, men kan kun foretage
eksperimenterne i en sluttet kreds, ikke over 10—12 deltagere. Gæster kan tilslutte sig
disse mod kr. 10, i honorar (se svarkortet) og medlemmer kr. 6, ... *Selskabet vil*
senere efter tilslutningens antal meddele de indbragte om modetid og sted. Der

these vibrations of death?"

"In my vision," Olof said, "the woman was crying for help. It is my distinct psychic impression that this psychopath will kill many, many others unless he is stopped very soon."

"But what of the police?" Birgit argued. "Too many authorities welcome a psychic as they would an outbreak of the Black Plague!"

"Leif Sunde says that it is all arranged," the psychic assured his sister. "They are eager for my cooperation."

"Very well then, go!" Birgit said in an exasperated tone. "But don't think for one moment that I am letting you go up there alone."

Olof smiled. He had hoped that Birgit would accompany him, knowing that he would need all

the psychic and emotional support available if he were to emerge psychically unscathed from the carnage being wrought in the village of Tjornarp.

Leif Sunde and his photographer, Erling Tollefsen, picked up Olof and his sister at Jonsson's apartment and together they made the 40-mile drive from Malmo to Tjornarp. Talk of the 13 murders dominated the conversation so that by the time they pulled up in front of the police station Olof felt lightheaded and slightly nauseated. If he had not been given such a sincere welcome by the police he might have changed his mind. Within moments Olof and his party were being shown the various murder sites by a young officer who had been assigned to assist them in any way possible.

"Are you getting anything here?" Sunde asked, as Jonsson stood quietly amidst the ashes of a victim's home.

"Please, Leif," Birgit said, raising a mittened finger in a gesture of silence. "Just let Olof stand quietly and seek to absorb the vibrations in the atmosphere."

Olof shuddered, opened his coat, suddenly mindless of the cold. "God! It was terrible."

Birgit put an arm around her brother's shoulders. "Did you see it?"

Olof nodded.

"Could you see the murderer?" the officer interrupted. "Could you see his face?"

"No, Officer Hedin," Jonsson said, shaking his head slowly. "But all that blood. And the pain. The terror."

"Olof takes these things into himself," Birgit explained. Fixing Leif Sunde with a stern eye, she said, "That is why I did not think this experiment to be such a good one. It is too hard on Olle."

Officer Hedin smiled. "It is not that I doubt your brother's ability but it all seems so incredible. These ashes are cold. The crime has been committed. How can he see it happening?"

"It's no more peculiar than watching him move bottles and read books from another room," Leif Sunde told the policeman. "I was a skeptic too until I did an article on him some months ago."

Erling Tollefsen took some photographs of Olof and Officer Hedin standing together beside the charred remains of a victim's home. "Olof," Tollefsen requested, "look mystical!"

But Olof appears dazed on the photographs. His eyes reflect the shock and the horror which he had been reliving.

Later that night over dinner Officer Hedin admitted to Olof

that he had often read about the demonstrations of the Engineer Jonsson in the Swedish press. "It must be wonderful to have this talent," he reflected as he poured himself another beer. "To be able to see through walls, to relive the past."

"It has its price," Birgit spoke up. "Olle is really a shy, sensitive man. His talent immediately forces him into the limelight. I think he would rather sit at his drawing board."

"Oh, not really, Birgit," Leif Sunde laughed. "I have seen the excitement in Olof's face when he conducts a successful demonstration of psychic powers and the skeptics mumble and stammer with their scientific explanations."

Olof set down his glass of white wine. "I am happiest when I can do something worthwhile with my abilities."

"And that is what you are doing now, Olof," Officer Hedin said loudly. "You should have seen the looks on the peoples' faces when it was said that Engineer Jonsson was coming to Tjornarp to help us find the murderer. It was like one of the saints was going to descend on a cloud."

"That's wrong," Olof said. "I am no saint. Everyone has these abilities if only they knew how to use them."

"Not everyone," Sunde corrected. "Tollefsen is lucky if he can get three out of five pictures to turn out. When I told him to use his psychic powers, the plates came out completely blank!"

"Seriously, though," Officer Hedin's voice boomed above the laughter that followed Sunde's good-natured jibe at his photographer, "you came very highly recommended. Good lord, every professor in Sweden must know your work."

Olof chuckled. "Yes, and there are some who would like to see me burned at the stake!"

"But you could actually see those people being murdered today?" Officer Hedin pressed on.

"Today, it was more like *feeling* them being murdered," Olof clarified. "Perhaps after we visit a few more sites I will be able to see clearer images."

"You really feel that you will be able to see the murderer himself, eh?" the officer questioned, rubbing his chin thoughtfully.

"If the conditions are right," Olof nodded.

Officer Hedin rose. "It is getting late and I have a young lady waiting who becomes most impatient," he said, punctuating the reference to his *inamorata* with an exaggerated wink. "Remember to sign your checks. You are the guests of the people

of Tjornarp. I'll be by tomorrow morning to drive you. Good night."

"What an earnest and cooperative young officer," Leif Sunde said as they watched Hedin leave the restaurant. "He stands there so patiently while you soak up the impressions of each site, Olof. He will be of great help to you."

Olof jerked back his head, suddenly startled by a fleeting impression. "Yes," he agreed, snatching at the tail of Sunde's sentence. "Yes, he will be of great assistance."

For the next two days Officer Hedin drove Olof and his party from place to place, standing by quietly while the psychic went into light trance. On the third day Officer Hedin handed Olof the charred remains of a rifle. "It is unknown whether or not this may be the murder weapon the killer employed during one of his slayings," he said. "Friends of the deceased are positive that she did not own a rifle so we have concluded that the murderer may accidentally have left this at the scene."

Birgit sighed audibly. "Why didn't you let Olof see this at once? I told you at the very beginning that if you had any physical clues whatsoever, Olof would be greatly aided by being allowed to handle them. You see, it is an ability called psychometry. By touching the object. . ."

"Never mind," Olof said gently. "Now if I might have a few moments silence. . ."

The others stepped back, allowing Jonsson a space in which to form his own little psychic universe.

The images began to come almost at once. Brutal, violent images, half-thoughts, frightening glimpses into a mind corroded with perversion.

"W-would you drive us back to the hotel, please?" Olof asked Officer Hedin.

Birgit had noticed that her brother had begun to sway weakly and she rushed to his side. "Olle, you are so pale. Are you all right?"

"Did you see the murderer?" Leif Sunde asked, moving in closer to the psychic. In spite of the March cold the journalist had slipped off his gloves and hovered above a note pad with a stub of a pencil. "What kind of a description did you receive?"

Officer Hedin made no move to walk toward the police car. "Don't keep us in suspense, Olof," he coaxed. "Tell us what you saw."

"I saw nothing," Olof said softly. "Please, I would like to rest."

Once they had returned to the hotel Olof locked himself in his room and stretched out on the

bed. But there would be no rest for him until he had solved this mystery. From the very moment that Officer Hedin had handed him that charred rifle he had seen a strong image of a man. But he had to be absolutely certain. Murder was not an accusation to be handed out as lightly as a parking ticket.

Olof lay quietly for a few moments, achieving calm, acquiring that feeling of harmony that he considers a prerequisite for effective psi control. The images began to form. One by one he would visit the murder sites and see them as they and their ill-fated inhabitants existed before the night of grim visitation.

A woman, tall, blonde, young, sat reading in an easy chair. A knock sounded at her door. Who could it be at this hour? Puzzled surprise, not fear — she knows and trusts her caller. Won't he come in? Is this official business . . . or . . . My God! What is he doing with a rifle?

A redheaded woman is preparing the evening meal. Husband and children have not yet returned from an after-school outing. Oh, no, not the doorbell. What on earth does *he* want here now? Have you come to see Eric? Have you come to. . .

A large man with his spectacles blown away with half of his face.

A woman barely out of her teens in her first home away from her parents, fighting, not releasing her hold on the rifle. Not letting go until. . .

On and on came the faces of the victims until all 13 had been cruelly cut down by the murderer's rifle. As if he were watching a grisly horror film Olof's inner eyes were able to perceive even the most minute detail in the montage of violent death.

And in each murder Olof had seen the same cold eyes sighting along the riflle barrel, the same grimly-set features twisting into a grin.

"Who, Olof? Who is the murderer?" Leif Sunde demanded when Olof opened his door to admit the two journalists and his sister.

"You are alone?" Olof wanted to know.

"Yes," Erling Tollefsen answered. "Officer Hedin was called away. Do you want me to call the station house and summon him before you make your statement?"

"Lock the door, please, Erling," Olof requested.

Tollefsen quickly slid the bolt into place, then took a seat on the bed next to Olof's chair. "Okay," the photographer said. "Enough suspense. Who. . ."

"Officer Hedin," Olof told them, "is the murderer."

Birgit gasped. "You are certain?"

Olof nodded. "I saw him pulling the trigger soon after he handed me the rifle. I could say nothing at the time. He would have killed us all; I read it in his thoughts. We were out in the country away from the village. It would have been easy for him."

"He would have been mad to even have thought such a thing," Sunde objected.

"He is mad," Olof told the journalist. "He has killed 13 villagers in order to steal their money. He has burned their homes in order to hide the clues. Four more lives mean nothing to him."

Sunde let his outstretched arms fall numbly to his sides. "But Officer Hedin has been so cooperative. He has been right by our sides every minute since we arrived."

"Yes, and for good reason," Olof said soberly. "And now we must call his superiors and tell them that their trusted officer is a psychopath."

"But, Olle," Birgit said, shaking her head, "will they believe you? What proof do you have? The authorities asked you to come to Tjornarp to apprehend a murderer. Who expected you to name a policeman?"

"I must try to make them understand and believe me," Olof sighed, "for I know that I am correct."

Leif Sunde volunteered to call the police officials and to request their presence at the hotel. When he returned to Olof's room, he bore a puzzled expression on his face. "They said that they would be pleased to come over to the hotel but they asked our patience until they could solve another mystery. It seems that Officer Hedin has disappeared."

The next day Officer Hedin's body was found in the river. He had taken his own life. In his room the police found a suicide note in which he confessed the murders and expressed his fears that it was only a matter of time before Olof would reveal his guilt.

Nineteen years later Olof told me that whenever he thought of Officer Hedin's suicide it still filled him with depression. The psychic realizes that the villagers of Tjornarp were spared further attacks but he only wishes that they might have found some way to have helped the sick man before he destroyed himself.

"Officer Hedin killed because he had a girl friend who made extravagant demands on his poor policeman's salary," Olof told me not long ago. "He took the money from his victims and bought her expensive gifts. But

still she demanded more. After a while killing became easy for him. His conscience became a dead thing within him.

"I fear that this same insensitivity to the value of human life becomes a great risk for those who must fight in a war. I am so sorry for the young men who must kill in Vietnam and other places around the world. It is the hardest to kill the first time, then it can become automatic. Once killing becomes a reflex action, the conscience dies. When I think of all the young men whose consciences we have killed — and then we expect them to come home to the United States as normal citizens — it makes me very sad and very frightened for all of us."



DEADMANS FUGITIVE RED POT

ROBERT LOUGHRIDGE has sent in news of his important discovery of a Deadmans Fugitive Red pot, a product of the little-known Cohonina Indians who mysteriously vanished some 600 years ago. An amateur archaeologist, Loughridge, 32, came upon the shards of the pot in February 1972 while searching for caves some 30 miles northwest of Flagstaff, Ariz. Some 150 pieces of the jug were found in a hole three feet in diameter. As reconstructed by Dr. Richard Ambler of Northern Arizona University, the pot stood about 15 inches high and held 20 gallons.

Most Indian pottery of northern Arizona was widely traded but the Deadmans Fugitive Red style was manufactured only by the Cohoninas around 900 A. D. Its distinctive manufacture involved the addition of sand to the fine clay for added strength. The interior was smoothed and shaped by paddle and anvil and the pot fired in a reducing atmosphere. The name derives from the fugitive red color applied after firing.

Cohonina sites have been neither plentiful nor productive, explains Dr. Ambler. Archaeologists accordingly have favored other cultures with more abundant artifacts. As a result little is known about this loosely-knit tribe that lived in scattered villages, subsisting on corn, beans and squash. The Cohoninas differ from other Arizona tribes in possessing painted basketry and houses with signs of fireplaces. They might have worshiped the mountains, speculates Dr. Ambler, but little is known of their religious rituals.

Loughridge took up archaeology after moving to Flagstaff some months ago. A native of Bryant, Tex., he lived in Los Angeles for 28 years before moving to Arizona because of its historical and scenic qualities. Any money received through selling the pot will be used for future excavations.

Spirit Healing Makes Horse Sense

Healer Edward Haydock had worked primarily with humans but had a great love for animals. Could he succeed with a horse?

By Maurice Barbanell
Reprinted by permission from PSYCHIC NEWS
Photographs by J. de Jong

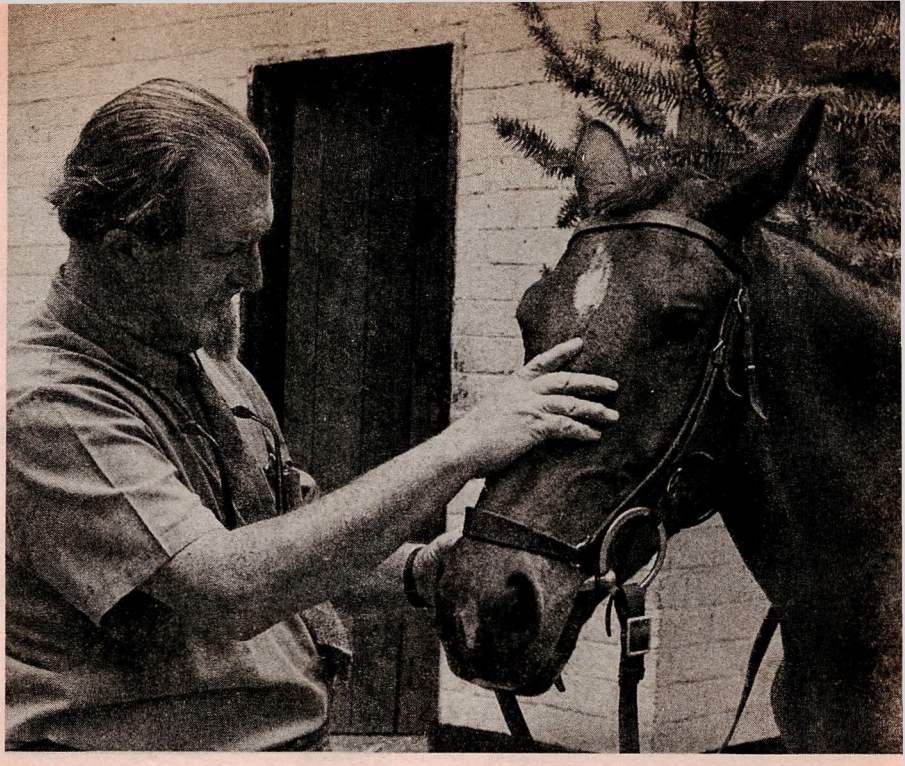
ONE OF Rhodesia's leading horsewomen, Ailsa van Heerden, who jumps for her country in major shows, sought the services of a spirit healer when a veterinarian concluded that one of her horses would have to be destroyed.

Mrs. van Heerden owns a large riding school and livery stable seven miles northeast of Salisbury. One of her favorite horses is Gatooma, a five-year-old bay, and when he began to develop malignant tumors in late 1970 she was distraught.

The first growth soon reached the size of a cup, hanging raw and bleeding under his belly. It was removed surgically but soon returned. When tetanus set in the vet told Mrs. van Heerden that if her pony survived it would be a miracle. Gatooma did survive but he could hardly move; every joint in his body was stiff. Again the tumor was removed and the vet injected a vaccine as protection against tetanus. However, the growth returned, bigger than before. Once more the vet cut it away but soon another started to grow. The vet said, "If there are any more I'm afraid that is the end."

Mrs. van Heerden was in despair. If medicine had nothing to offer what could she do?

She remembered having read a magazine article about mediums and began to wonder if spirit healing might save her beloved horse. She made a few inquiries and learned about Maj. Edward Haydock who has a healing sanctuary in Ruwa, a small village some 20 miles southeast of Salisbury. Although



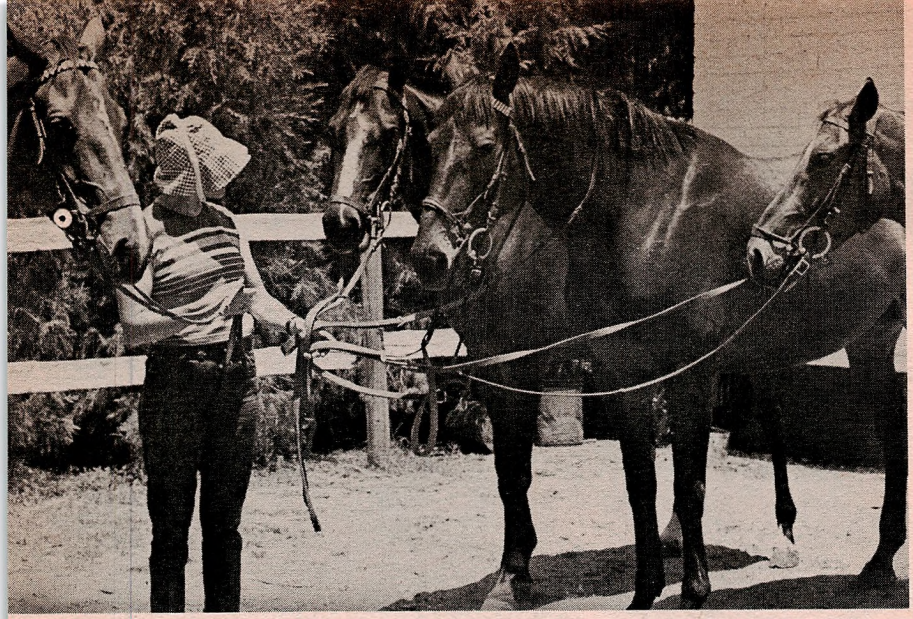
Major Haydock is seen here with Gatooma, the five-year-old bay whose malignant tumors he healed after veterinarian gave up, having exhausted all remedies.

most of his healings have been for human beings he was known to have had success with animals, she learned.

Mrs. van Heerden telephoned Major Haydock, begging for help with Gatooma. The healer, whom she found very sympathetic, said he never had treated horses but had worked with dogs and cats and one cow. Nevertheless, he promised to give absent healing at 7:30 on Monday nights and he asked her to join this effort with prayer. She did so.

After about a month Mrs. van Heerden was delighted to see Gatooma's tumor had not returned. When she asked her skeptical husband to look at the pony he said, "The tumors are growing inward, not disappearing."

With a sinking heart she telephoned Major Haydock and asked him to come to her stables to examine Gatooma. The healer did so and found no evidence of any growth, either inward or outward. And indeed, since then



Mrs. Ailsa van Heerden shows some of the horses Major Haydock has healed. A leading horsewoman of Rhodesia, Ailsa owns a riding school near Salisbury.

there has been no recurrence of Gatooma's affliction.

Gatooma's healing took place in January 1971. The horsewoman told her friends, "This remote-control healing is unbelievable." Since then Ailsa has depended on Major Haydock to help when one or another of her horses goes lame or falls sick. In an emergency he goes to his Sanctuary and asks help from his spirit guides. But usually her requests are included on his "Healing List" which he submits at each Monday evening service.

Haydock again visited her stables when South Seas, a three-year-old mare, ran afoul a barbed wire fence. Her right hock was badly lacerated on the inner side. Then a big grey took sick. Injections of various types given by the vet left a fist-sized hard lump on the horse's chest. Haydock gave both horses healing on the spot and continued absent treatment. It took nearly a year for South Seas' leg to heal but the grey's lump was gone in a few months.

"The results he gets are fantastic," according to Mrs. van Heerden. She gives as a further example his treatment of a brown horse, Dark Moon, who took a dreadful fall at a water jump. He came down on both knees on slippery painted concrete. Mrs. van Heerden thought

this surely was the end of the horse for she was positive his knees were broken. Dark Moon couldn't walk and the vet said he thought the horse was a write-off. Certainly he never would jump again. The vet didn't even X-ray the horse's legs because he thought he knew the worst. Once again Mrs. van Heerden appealed to Major Haydock.

Dark Moon's knees were as large as footballs. He was in such terrible pain that he would roll in his stable as if he had colic. He would leave his food and often ran a temperature. After Major Haydock began absent healing the horse improved a little and after two months Ailsa insisted on having the X-rays.

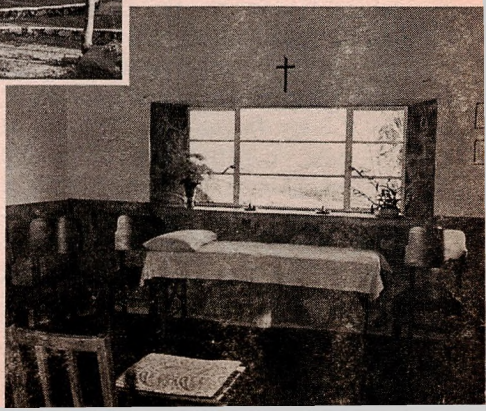
"The most amazing thing happened," she said. "A chip about an inch away from the bone was dissolving. He had not broken his knees."

Five months after the accident she reported, "His progress is unbelievable. He gallops madly around the paddocks."



Major Haydock and a visitor enter healing sanctuary in Ruwa, small village 20 miles southeast of Salisbury, Rhodesia. Healing services are held every Monday evening.

On a clear day one can see 80 miles from interior of Ruwa sanctuary, founded in 1958 when Major Haydock and his wife moved to Rhodesia from Zambia.



Then in March 1972 Mrs. van Heerden telephoned to tell Major Haydock that a reexamination of the X-ray plates showed Dark Moon's knees actually were cracked at the back. Despite the seriousness of his injuries the horse was healed.

"This was a case we all despaired of," said Mrs. van Heerden. "Major Haydock and the spirit helpers responsible have my everlasting gratitude."

A dramatic healing occurred when Ailsa was jumping at an international horse trial in Lourenco Marques, Mozambique, more than 500 miles away from Major Haydock's Sanctuary. Her stables received an urgent telephone call which they immediately related to Major Haydock saying that a horse had gone lame. He began intercessory prayer at once and the horse miraculously recovered and continued jumping in the trials.

* * *

ON MONDAY evenings many persons drive the rough road which leads to the Haydocks' small farm near Ruwa. Their goal is the Sanctuary which Ruth and Edward Haydock have built near their farmhouse. The small building constructed of rocks and mortar is furnished with a few chairs and lighted by candles. A wooden cross on the wall symbolizes the Tree of Life and Ruth keeps vases of flowers in the small room to relieve its austerity.

Ruth and Edward Haydock moved to the Rhodesia farm in 1958 and built the Sanctuary where they have worked all their spare time since. He is Chairman of the Rhodesian Healers' Association and Vice-President of the Federation of Healing Associations of Southern Africa.

Born in Cheshire, England, in 1912, Haydock was educated at Four Oaks College in Birmingham. By occupation a land surveyor and ornithologist, Major Haydock served throughout World War II in England, North Africa, Italy and the Middle East. He married Ruth, a native of Yorkshire, in 1942 and after the war ended they emigrated to Northern Rhodesia (now Zambia) where he worked until 1958 surveying for a mining company and studying birds. For his contributions to ornithology he was elected a Fellow of London's Zoological Society.

However, all this time spiritualism and healing had been part of his life and his own Sanctuary enabled him to bring these interests to the forefront. Inclined to be reticent, he speaks about his psychic abilities only when pressed.

"I never say I can cure anyone but in many cases there have

been first-class cures. There are so many sick people that when we see them get better our work seems really worthwhile."

Haydock insists he is not a faith healer. "How can a dog or a baby have faith?" he asks. Or a horse?

HER MYSTERIOUS "BIO-ENERGY"

By Dora M. Pettinella

SIGNORA Nora Valente Iannone who lives with her electronics-technician husband in Naples, Italy, has the natural power of creating a sort of bio-energy which rises from her hands — and heals the sick.

She was born in Calabria, Italy, and as a little girl she showed no exceptional qualities. Even today, she is not considered a magician nor a saint but she has a long record of healings. What does Mrs. Valente's "cure" consist of? A simple application of her hands two or three inches above the nervous centers of her patient's body. Science has not been able to identify and classify this phenomenon but its existence cannot be doubted. During her therapeutic sessions with varied categories of illness she quickly improves her patient's condition. Her cases have been scrupulously checked and confirmed by local medical doctors.

A recent case in Naples was that of a five-year-old boy, Alessandro C., afflicted with muscular dystrophy. According to the child's physician, Aniello Ametrano, the boy was completely cured in three treatments administered by Mrs. Valente.

Another widely-publicized case was that of the child Vincenzo de Lorenzo of Tolve, near Potenza, who was mentally retarded and unable to walk. Through treatment by Mrs. Valente he now can walk.

It seems that the vital energy Mrs. Valente releases is effective even in paranoia, for she cured a woman afflicted so seriously that she was continually delusional. Also to the amazement of doctors a series of therapeutic sessions with Signora Valente cured Rosaria Caci who suffered poliomyelitis.

Mrs. Valente receives much approbation for her cures but she attaches little importance to it. She is happy to know that her work is successful and that she can help so many families. It is a wonderful way of helping people "according to what the Bible says," she comments.

UNBELIEVABLE COINCIDENCES

TWO EXPECTANT mothers named P. Seaton were admitted to the 12-bed hospital in Adstock, England, at the same time. Both gave birth to boys at 2:55 A.M. and the babies weighed exactly the same. Mrs. Patricia Seaton said she and Mrs. Penelope Seaton at first thought they might be related but after a long talk they had found no common relatives.

The VIRGIN WEEPS in New Orleans

An editor-priest manages to capture on film startling phenomenon of weeping statue of the Virgin Mary.

By David Techter
Photos by Rev. Elmo L. Romagosa - Copyright July 1972.

PUBLICATION OF Father Elmo Romagosa's photographs of the weeping Fatima Pilgrim Virgin in the *Clarion Herald* on July 20, 1972 — and the subsequent distribution of one of these photos by the Associated Press — resulted in hundreds of letters and calls from interested persons and from radio and television stations all over the United States and a number of foreign countries. The Reverend Romagosa is executive editor of the New Orleans *Clarion Herald.*

The wooden statue of the virgin which has attracted all this publicity was carved by Sister Lucy, the only survivor of the three little girls who claimed to see the Virgin in Fatima, Portugal, in 1917. The statue has been on display in various Catholic churches in the United States this past year, sent to inspire renewed veneration of the Virgin. It is one of two statues carved by the nun. The other is being carried on a similar mission in Communist countries.

Father Joseph Breault, who travels with the statue by automobile, states that he had seen the statue weep a dozen times before its 10-day visit to Louisiana on July 6 to 16, 1972. The last previous occasion was on July 2, 1972, at the home of Mrs. Valerie Noble of Long Island, N.Y., a housewife and mother who is in charge of arranging the tour schedule for the statue. Father Breault mentioned this unexplained weeping to Father Romagosa who asked to be informed when the phenomenon took place again. On July 17 at

Reverend Romagosa photographed weeping Virgin in New Orleans Ramada Inn.





Reverend Romagosa removes crown from Virgin's head to investigate possibility that water dripped into hole will account for tears appearing in statue's eyes.

9:15 P.M. Father Breault called his fellow priest to report that tears again were falling from the eyes of the statue. The Reverend Romagosa and *Clarion Herald* editor Hal Ledet hurried to the New Orleans Ramada Inn where Father was staying with the statue.

When they began taking photographs at 9:30 tears were visible on the statue's lower eyelids and a droplet hung at the tip of Her nose. Then, within minutes, reports Father Romagosa, the statue's eyes were totally dry.

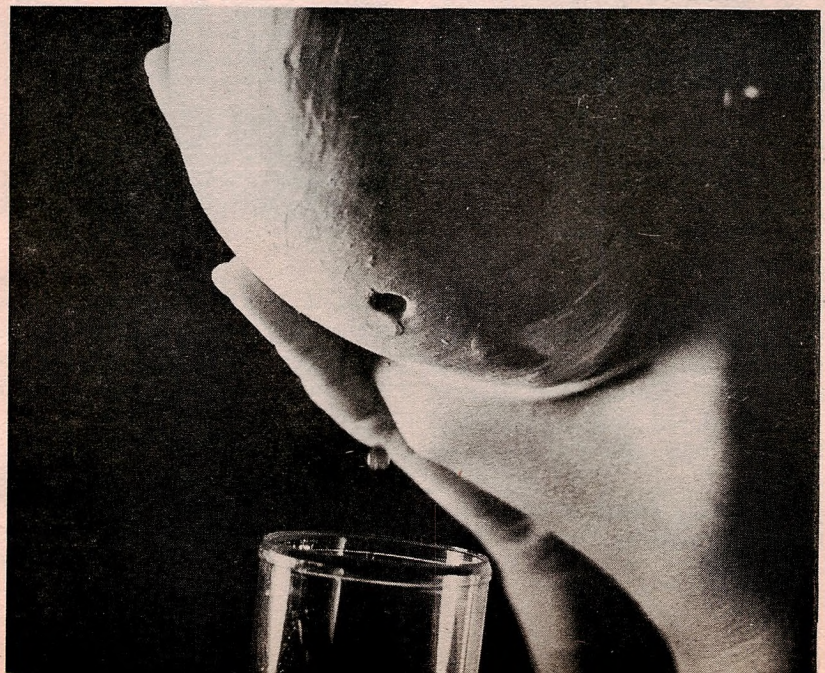
At 4:00 A.M. the next morning, July 18, the tears began to form once more. Father Breault alerted the Reverend Romagosa at 6:15 but because he was to officiate at early morning mass the editor-priest was unable to return to the Ramada Inn until 7:30 A.M. The statue was still weeping and the Reverend Romagosa took more photographs.

Father Breault later visited the offices of the *Clarion Herald* bringing the statue with him and

Father Romagosa had an opportunity to examine the wood carving closely. The possibility had occurred to him that water might be introduced into the statue through an opening in the head. He removed the metal crown from the statue's head and ascertained that the head was completely dry although there is a hole at the top of the statue's head that receives the pin which holds the crown. The Reverend Romagosa even wrapped tissue paper around a piece of wire and inserted this into the hole but could detect no moisture. As a final test he used an eyedropper to drip water into the hole. But after a 10-minute wait the statue's eyes remained dry. The Reverend Romagosa then turned the figure upside down and let the water drip out again. There was no indication that the statue absorbed any of the water.

By the time the many hundreds of persons who wished to view the mysterious tears of the Fatima Pilgrim Virgin got in touch with the Reverend Romagosa he could only tell them that Father Breault had taken the statue with him and was on his way back to New York.

Father Romagosa lets water drip out of hole in statue's head. No water was absorbed by statue in the 10 minutes' time water remained in hole.





THEY SHARED THEIR HOME with a GHOST



Main lodgings of Greyfriars Monastery remain in good order today. Mrs. Oliver, right, and her family occupied second story of 19 Stour Street (facing page), thought to have been one of the monastery's 17th-Century buildings.

By Dennis Chambers

IN THE HEART of Canterbury's shopping center — just walking distance from the cathedral where Sir Thomas Becket was murdered and the Anglican Church was born — is Stour Street.

Along this street is the Greyfriars Monastery which dates back to the 13th Century. In a flat nearby Reg and Margaret Oliver and their family shared two years of their lives with a ghost.

In 1953 Reg, then 38, worked as manager for an electrical wholesaler who traded from No. 19 Stour Street. The wholesaler out-

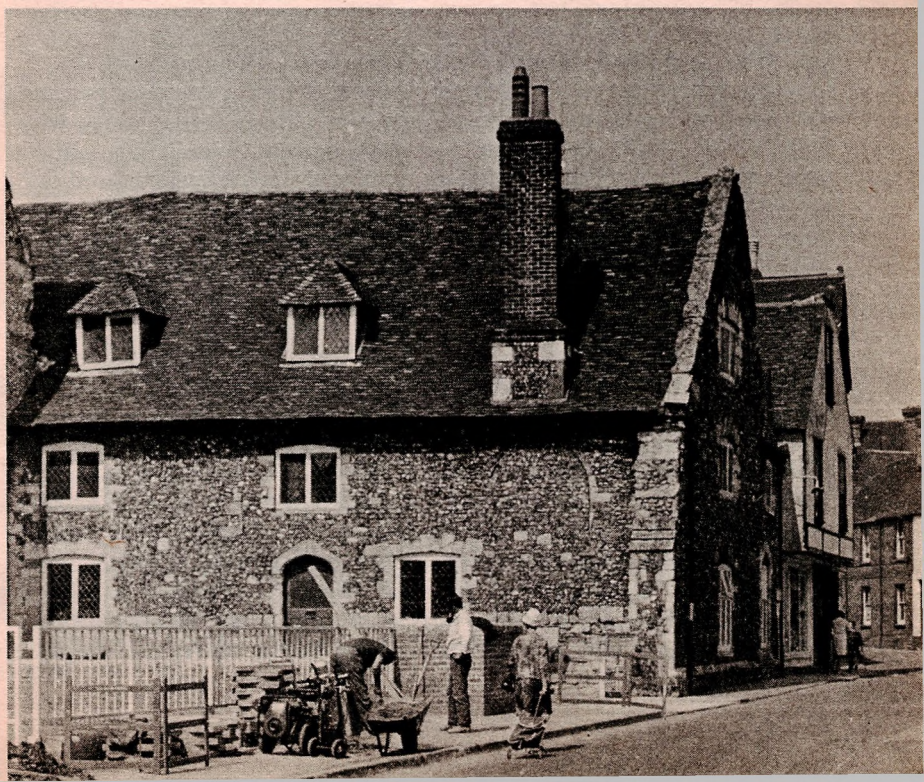
One of the historic sites of Canterbury is Greyfriars Monastery, home of the Franciscans and possibly a neighborly roving spirit.

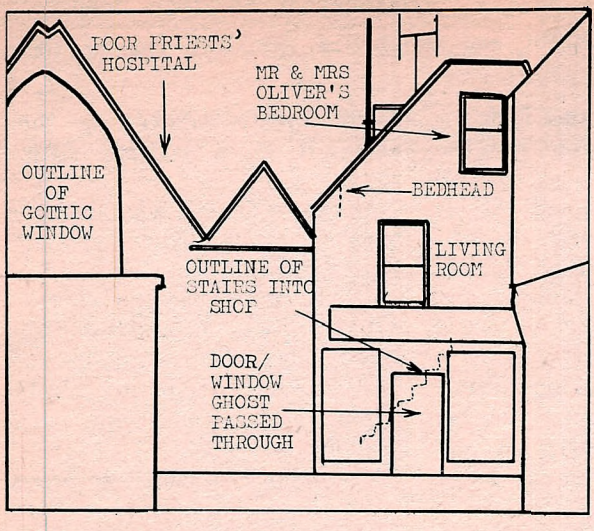
fit used only the ground floor for its business and the rooms on the other two stories were used by a dealer for storing furniture.

When the company decided that Mr. Oliver and his family should live on the premises, the rooms above the shop were cleared and a contractor came in to convert them to living accommodations. Before conversion began the Olivers moved in and took up residence in the large room directly above the shop using it as a bedroom-sitting room.

Margaret Oliver, who had been born in Stour Street and had lived there most of her life, was then 36. Maureen, the Olivers' daughter, was 13 and their son David was just three months old. The fifth member of the family, Prince, a brown and white mongrel dog, was seven.

The man contracted to carry





Diagrams of front view and rear (facing page) of 19 Stour Street show relative position of Poor Priests' Hospital and pinpoint some of ghost's meanderings.

out the necessary alterations, George Whitman — after whom the Olivers were to nickname their ghost — lived in London 56 miles from Canterbury. Because the thought of driving that distance twice a day through heavy traffic held no appeal to a man his age — he was 60 — Whitman asked if he could live "on the job." When the Olivers consented he moved in to occupy a small room on the upper story.

One day not too long afterward Whitman mentioned to Mrs. Oliver that he had become concerned about some peculiar things that were happening. Regularly, he said, one or another of his tools would be missing; some of them he soon found but others vanished without a trace.

One morning when he returned to work from a tea break Whitman had discovered his saw was missing from a collection of tools he had left at the bottom of the second staircase. Eventually he found it behind the door of his own room. How it got there he had no idea.

Whitman said he was considerably shaken by this incident. But he was to be even more shaken a few days later.

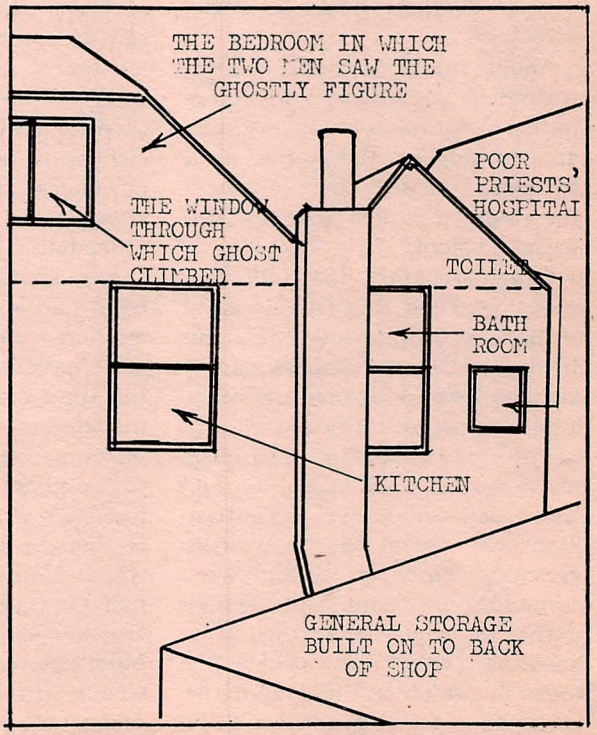
Early one morning the sound of noisy activity roused the Olivers from their sleep. They reached their bedroom door just in time to see Whitman, dressed in a nightshirt and brandishing a poker, go charging down the stairs in

hot pursuit of some unseen quarry.

Ignoring the startled onlookers he dashed down the stairs and into the shop below. Moments later he reappeared, seemingly exhausted. He was muttering to himself something about "it" having disappeared through the front door.

Whitman explained that he had waked to find a grey misty figure beside his bed. Thinking he had surprised an intruder he had leaped up to grab the first weapon that came to hand, a poker, and given chase.

He had kept the figure in sight all the way down the stairs and into the shop. Knowing the shop door would be locked he had expected to corner his quarry there. To his astonishment, however, the misty figure passed *through* the shop door and out into the street.



The Olivers found Whitman's story hard to believe and dismissed it as an old man's nightmare, no doubt stimulated by the disappearing tool episodes. Whitman himself refused to spend another night on the premises.

On February 20, 1954, Mrs. Oliver's 24-year-old sister Ann married Peter Gouldsmith, then 23. After the ceremony at Stock, Essex, they traveled to Canterbury to spend the first few days of their honeymoon with the Olivers at their home in Stour Street.

About midnight both couples retired to their beds, the Olivers to their own room above the shop and the Gouldsmiths to the small bedroom on the floor above — the room in which George Whitman had slept.

Over breakfast the following morning when Reg Oliver asked if his new brother-in-law and his bride had slept well Peter got a strange look on his face and asked Reg for a word in private.

Peter Gouldsmith told Reg that around 2:00 A.M. he had awakened suddenly. His attention was drawn to the window through which a strong wind blew into the room. This seemed remarkable to say the least because the window was closed.

As he watched, the hazy figure of a man dressed in monk-like habit, head hidden beneath a cowl, entered the room through the window. The figure moved silently across the room, came to a momentary halt beside the bed before leaving the room through the open door.

Peter could do no more than stare in amazement at the weird visitor. Ann slept soundly throughout and Peter did not disturb her. He told Reg he knew that if he told her what he had seen, it would ruin their visit. However, once having told Reg of his night's experience Peter saw no point in keeping the matter secret any longer and so it was discussed freely. The Olivers related Whitman's experiences in that same room — experiences they purposely had kept from the Gouldsmiths in order not to worry them.

Ann Gouldsmith, as her husband had expected, insisted they cut short their stay and they left after having spent less than half the time they had intended with the Olivers.

Peter Gouldsmith's description of the phantom intruder's monk-like garb is significant because it is thought that the building, of which Number 19 Stour forms a part, was built during the 17th Century and is one of a group of buildings that belonged to the Greyfriars Monastery. This monastery was founded by five

of the original nine Franciscan Brothers whom St. Francis of Assisi sent to England in 1224 to further the work of their Order. The main lodgings, originally constructed around 1267 and lived in right up until 1918 when they housed Belgian refugees, still stand in good order today and thousands of tourists visit them every year.

From the window where Peter's "ghost" entered the room there is an uninterrupted view of the Franciscans' lodgings and the ruins of the chapel in which they worshiped.

The history of the building to the left of Number 19, with which it shares a common wall, goes back to 1180 when it belonged to Lambin Frese, a minter of coins, whom a plaque on the wall identifies as an "enemy of Becket." Subsequently Frese offended Henry II and fled the country after which — in 1200 — the building was taken over as a hospital for poor priests.

Today it is used as a Child Welfare Clinic and Military Museum. The huge Gothic window under which the High Altar once stood has been filled in but its outline still is clearly visible. Once there may have been direct access between the hospital's chapel and the shop premises.

Although the Olivers themselves never actually saw their ghostly lodger, they often were conscious of his presence. For example, each evening Mr. and Mrs. Oliver would hear footsteps shuffling back and forth across the floor of their daughter Maureen's bedroom directly above the living room where they sat. At first they assumed, not unnaturally, that Maureen was out of bed and wandering around. They were annoyed, thinking she might disturb her baby brother, and Reg would go upstairs intent on chastising her, only to find her fast asleep.

As time went on they grew used to the nightly footsteps and no longer bothered to investigate.

The door to Maureen's room and the doors to the other two rooms leading off the top landing were fitted with quite substantial catches. Nevertheless, each night they would fly open with a bang. The catches were old but Reg did not think they were faulty. Nonetheless he fitted new ones. The new catches failed to improve the situation and the doors continued to open of their own accord.

The Olivers learned to take the phenomenon for granted and stopped climbing the stairs to reclose the doors knowing that within minutes they would be open again.

One night when Mr. Oliver was away from Canterbury on busi-

ness Mrs. Oliver awoke to the feeling that there was a "presence" in the room. What puzzled her most was that under normal circumstances if she had suspected the presence of an intruder she would have been terrified but in the presence of "George," as they had come to call their ghost, she felt no fear at all.

Margaret Oliver believes that the close proximity of her bedroom to the chapel of the poor priests' hospital in some way was associated with George's appearance in her room that night. The head of her bed actually rested against the wall which adjoined the chapel building.

As far as the Olivers know their children, Maureen and David, never were aware of the manifestations which went on around them. Mr. Oliver himself had no experiences that were strictly his own but those he shared with his wife have convinced him of George's existence.

He recalls the night when he and his wife were awakened by a terrific noise coming from downstairs. Fearing the crockery and glassware were being smashed they rushed downstairs to check. When they switched on the light they were relieved to find everything intact, without a sign of any damage or anything to suggest what had caused the commotion. The room was empty except for Prince, their mongrel dog, standing terror-stricken in the center of the floor, his legs rigid, his hair standing on end.

One more incident confirms the Olivers' belief that they were not the only occupants of the flat at 19 Stour Street.

One evening about 10:00 P.M. the Olivers returned from an evening out to find their chiropodist friend who had been baby-sitting for them considerably upset. "I'm not going to baby-sit for you again," he announced. But he seemed reluctant to explain.

Finally the Olivers elicited his story. All the time he was there, he said, he had felt he was sharing the room with someone. At one time he even thought the Olivers had returned earlier than anticipated but soon discovered they had not. Then he became aware of someone unseen standing beside him. More than a little apprehensive by now, he crossed the room to a chair close to the window. As he sat down he was shocked to find that, as he put it, "someone was already sitting there." Needless to say he quickly vacated that spot.

This experience shattered his nerves and he still was shaking when the Olivers arrived home. Today the gentleman, unwilling

to discuss the incident, will do no more than affirm that what he told the Olivers that night was true.

In 1955 the company for which Mr. Oliver worked moved out of Stour Street and he and his family went to live elsewhere in Canterbury.

Another electrical business took over the shop and the rooms above and put them all to use. A few alterations have been made since the Olivers left but the glass front door of the shop is the same one through which the ghost allegedly passed.

When Mrs. Oliver revisited the premises with me she said they no longer had the atmosphere she had known during the years she lived there with her family and "George."

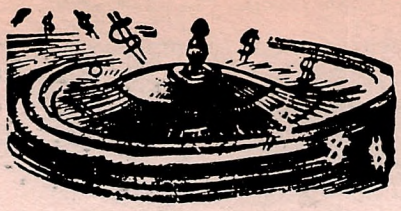
The present owners say they have experienced nothing unusual since their occupation of the premises but they admit they are there only during business hours. Most of what the Olivers experienced took place during the evenings or at night.

Interestingly enough, under the floorboards of the bedroom where first George Whitman and later Gouldsmith slept and saw the monk-like apparition a collection of bones has been uncovered. At first they were thought to be human but later were identified as animal bones by a museum curator.

Because animal bones buried within the structure of a building are thought to be connected with witchcraft or black magic we might theorize that "George" was not drawn to the Olivers' home of his own free will but through the use of "dark forces." In this case this seems doubtful as witchcraft or black magic that employs sacrifice or rituals, involving bones, human or otherwise, usually implies a malevolent force — which certainly does not describe "George." Margaret Oliver and Peter Gouldsmith both insist they experienced no fear in George's presence. This should discount any suggestion that George's character was an evil one.

Even George Whitman did not fear the grey misty figure. He felt instead a general apprehension about all things supernormal. Prince's reaction was that of an animal confronted with something so alien that it terrified him. The force or "presence" obviously was not an evil one and did no harm to anyone.

Whatever the truth, the Olivers do not forget those two years of their lives which they shared with a ghost.



Wheel of Fortune

By Paul Steiner

A Melbourne, Australia, man saw his wife for the first time recently although the couple have been married for seven years. John Crowe, 58, had been totally blind since the accidental explosion of a gas cylinder 35 years ago until an operation performed in New York restored sight to one eye. He first saw his wife when she met him at Tullamarine Airport upon his return.

•

In Recco, Italy, a judge ordered a local woman to sell her "talking cat" to pay off her debts. The judge ruled that Chicchiri the cat was the only thing of value owned by Miss Franca Cappoini, who admitted having debts of $2,500. Chicchiri utters meows that allegedly resemble words.

•

When Pharoah hound Fqira owned by Ruth Hobbs, Shrewsbury, Mass., had seven pups, it more than doubled the rare breed's United States population.

•

In London, England, a medical patient who complained of being hungry less than five minutes after eating a full meal was found with a misconnected small intestine as the result of a botched ulcer operation. The prestigious British medical journal, *The Lancet,* reported that the patient's stomach had been reconnected to the wrong end of his intestine after an ulcer removal. A subsequent operation corrected the mistake and returned the man to normal.

•

A Flossmoor, Ill., woman attorney announced that she had three divorce clients, all with the same first-last name combination. "Thank heaven they had different middle names," said her secretary.



UPI Photo

WILLIAM ALLEN WHITE and the LITTLE PEOPLE

What could he have seen — this noted editor, skeptical by nature and sober of judgment? Fairies?

By Glenn Clairmonte

THE NOTED journalist William Allen White (1868-1944), who made Emporia famous and was one of the most prominent editors of his time, would seem an unlikely person to be accused of "seeing things." In politics he was the world's most skeptical and in judgment the world's most sober.

Yet in his *Autobiography* (Macmillan, 1946) he describes a vision he never was able to explain. Although he began the report by calling it "quite mad" he gave the details with his characteristic clarity.

In 1891 when he was still under 30 he was about to start what seemed a glamorous career as a Kansas City newspaper reporter. He spent his last evening at home in El Dorado, Kans., saying farewell to all his lifelong friends. He then went to bed while the August harvest moon was still high in the sky and fell into a deep sleep. By the time the moon had traveled to where its beams were creeping through his window and across his face he awoke and decided it probably was two or three hours before sunrise.

He was about to turn his face away from the moonlight and go back to sleep when he heard the soft sound of rhythmic music. He

leaned up on an elbow and looked out of the south window toward a huge elm tree, beneath which he only recently had mowed the blue grass.

To his immense surprise, he saw beneath that elm tree a variety of little people, three or four inches tall, gaily dancing together while humming with the music. Naturally he thought this was very unusual, to say the least, for there seemed no possible reason for such an occasion to be taking place in his family's yard. But the lucidity of the scene was too much for him to deny. He turned away and looked again. He did all he could to assure himself that he was mistaken. He even rose and walked across the room to look out another window but even from there he could see those dainty grayish little figures moving to the tune that flowed around them.

Again Bill White tried to prove to himself that he was awake and that he actually was seeing these little people whom he had never seen before at any time of day or night. He resolutely turned away and went back to bed but when he rose again they still were there. He executed some vigorous calisthenics to discharge any dreamlike mood but when he looked again he still could see those gentle activities beneath the elm tree.

Then as he watched them for at least five more minutes they began to fade, finally leaving only the blue grass for him to stare at.

In trying to analyze the situation he eventually decided that by some amazing quirk his optic nerves had caught some rays of reality that his eyes were not usually sensitive enough to catch. He reasoned there may be other creatures within our world "which we may not feel with our bodies attuned to rather insentient nerves." He told himself that "with other eyes other beings see other things; with other ears they hear much that escapes human ears."

Nevertheless he concluded the account by saying, "When I recall that hour I am so sure that I was awake I think maybe I am still crazy."



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WE MET THE SAME NIGHT

By O. Wilfred Prahlad

IN NOVEMBER 1956 in my job with the Indian Government Employment Bureau I was transferred from Delhi to Saifabad, Hyderabad. On my first day at the new office I was pleased to see my old friend K. C. Henry, with whom I had attended Methodist Boys' High School in Hyderabad some 20 years before. He was even more delighted to see me as he was most anxious to find a job for his son. After a brief chat he had to leave to go to his job at Indian Posts and Telegraphs, Hyderabad, but promised we would get together soon for a longer visit.

About the third week of December 1956 I went on an inspection tour to the town of Warangal about 100 miles from my headquarters. After inspecting the Warangal office, weary from my long trip there, I went to sleep in the lonely Travelers' Bungalow away from the town. Though I was in deep slumber I had a weird feeling that my bedroom door was being opened. Before I had time to reason out the situation, my friend K. C. Henry silently walked in and after explaining to me his poor financial situation pleaded with me to find a good job for his son. When suddenly I realized where I was, my visitor vanished. I shouted for the watchman who was sleeping in an outbuilding. When he came with his hurricane lamp, I asked him if anyone had come to visit me. He mumbled, half-asleep, that it was past midnight and nobody would call at that unearthly hour in that small town.

When I returned to my headquarters after a couple of days I thought I should tell K. C. Henry about my fantastic dream. When I knocked at his door, his wife Gnanama opened it and when she saw me burst out sobbing and fell in a swoon. His son Jeevarathnam then approached me



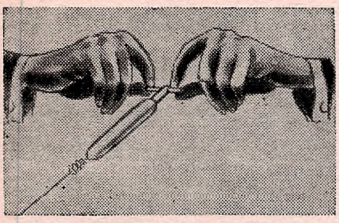
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with tears in his eyes and amid sobs told me how on Monday morning his father had gone to visit me in my office and was informed I was away on tour. That same night he had complained of pains in the chest and before the doctor could arrive had collapsed and died.

True to my friend's memory I found a job for Jeevarathnam by recommending his name for the Defense Services of India. — *Marshall, Tex.*

BEULAH LAND

By Elsie Bates

MY MOTHER, Mrs. William Roecker, had two bachelor brothers, one of whom made his home with us in Marion, Ohio. Uncle Joe Staiger was a self-taught violinist who used to play for square dances. When he was ready for bed at night he would get out the old fiddle and play his favorite hymn, "Beulah Land."

Late in the summer of 1935 Uncle Joe took a vacation trip to Bucyrus, Ohio, to visit his brother William and family there. The evening he left Mother and I decided to take a ride. It was a beautiful moonlit night and the stars sparkled as we walked to the car.

Just as we had gotten seated in the car, we heard, coming from Uncle Joe's room above the portico, the strains of "Beulah Land" being played on the violin. Mother and I were stunned but finally decided there must be another violinist in the neighborhood. But why that particular hymn?

An hour later when we returned from the ride Dad informed us there had been a phone call from Bucyrus saying that Uncle Joe had passed to his Beulah Land in his sleep about the same time Mother and I had heard the violin playing. — *Cincinnati, Ohio.*

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HE HAD TO BE SURE

By Joan Ann Parkins

WHILE I was attending Hunter Elementary School in Detroit, Mich., my grandfather, Julius Salewske, died on July 20, 1949. One afternoon a few months later my mother, Bertha Marie Zecchin, fell asleep in Grandpa's favorite chair. I was sitting on the sofa nearby doing my homework when the room suddenly became very cold. I started to awaken Mother but before I could do so she started talking in her sleep. Between us I could see a haze resembling cigarette smoke. All Mother said was, "Yes, Dad, we'll take care of Ma." Then I realized that the smoke was Grandpa. After the chill left the room Mother woke up. I

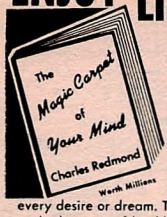


Joan Ann Parkins

didn't have to tell her what happened as she knew her father had come to be sure we were looking after Grandma.

Although none of us saw anything further of Grandpa, it seemed he was still there. Every so often there would be a severe chill in the room near Grandpa's chair. Dad checked the house for drafts but could find none. As time went on the chill became smaller in circumference

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and weaker and after about six months stopped altogether. Grandpa finally must have been sure we were looking after Grandma and he never came again. — *Melvindale, Mich.*

SCAREDY-CAT

By Jean A. McDonald

JUST AS it was turning dusk on November 12, 1971, I heard the unmistakable shriek of my Siamese cat Jade. I looked toward the patio door and saw her standing there obviously terrified. Her mouth was wide open, she was drooling and she looked as if she were standing on the tips of her claws. Her ears were drawn back close to her head and her hair stood on end making her look twice her size. She was both frightened and frightening.

Opposite her on the patio stood the little stray kitten Fluff we had adopted a few months back when we found that Jade had taken such a fancy to her. She looked her usual unconcerned self and I was puzzled as to what could have frightened Jade. Just as I got up to investigate the front doorbell rang. I answered the door and there stood my neighbor's boy, Eric Sorensen, with something in his arms.

"I'm sorry," he said. "I saw it happen. The car didn't even stop."

I looked at the white bundle in his arms in disbelief. "It can't be Fluff," I said. "I just saw her on the patio." But suddenly and surely I knew it was Fluff he was holding. I rushed back through the living room. Jade was still in her same position as if frozen but there was no sign of Fluff.

I opened the patio door and Jade flew past me and ran straight behind the refrigerator where she remained for the rest of the evening. I can't explain the appearance of Fluff but I do know that Jade will not set foot on the patio and will not go out nor enter by the patio door. — *Pasadena, Calif.*

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I was sure of myself the many times I said, "Everything will change, be better, life will become more meaningful." In this way the years passed; the opportunities, one's strength.

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KINDNESS DREW HER BACK

By Eleanor Kravig

IN 1957 while I was doing graduate work at Hunter College I was living at the Women's Residence, a home on Third Avenue in Manhattan run by the Lutheran Church primarily for Swedish women. The office secretary was a dour frowning woman, Anna Hanson, who always dressed in brown. The only time I saw Anna unbend was when she fed scraps from the dining room to the stray cats in the block.

As it happened, Anna was in charge of my table in the dining room. Although the other girls asked how I could stand her, I made up my mind to be as kind as possible. Somehow a happy atmosphere prevailed at our table. Anna seemed less drab and dull and made awkward gestures of gratitude toward me.

One day she did not come to the table and her chair in the office was empty. I felt a genuine concern when the director, Mrs. Karlson, announced that Anna was ill and had been taken to The Little Sisters of the Poor, a hospital on 72nd Street next to the Frick Library where I was doing my research work. I kept thinking I must go and see Anna but I always was too busy.

Then one day at dinner Mrs. Karlson announced that Anna had died. I was shocked and remorseful. Only a few days before she had sat there at the table, perhaps controlling an intolerable pain under a gruff exterior. At least I could have gone to visit her and perhaps brought her a bunch of flowers from the street vendor. Now it was too late!

Then one day when I came home from my studies, I clearly saw Anna feeding her cats. As she turned to smile at me, the face I saw was young and happy, a beam of joy transfixing every feature. Then she was gone. Only the hungry cats remained.

I like to think that Anna knew of my concern and wanted to tell me that my sincere regret had penetrated into her world of the unseen. — *Chicago, Ill.*

FORGIVING KISS

By Marcella Caine

WHEN MY husband Arthur died on March 31, 1972, I was absolutely numb with grief. It was a difficult adjustment for me after 20 years of marriage. Arthur had been



Marcella Caine

ailing for some years and was a very difficult personality. Hair-trigger temper tantrums over trifles were hourly events and quite understandably I often lashed back.

The first night following his death I couldn't sleep all night as thoughts of our life together surged through my head. Death makes one realize that human judgments are faulty and I now realized that his illness was responsible for his irascibility. Twice that night I felt his calm cool kiss on my cheek telling me that he understood this himself and forgave me.

Once more the next day while I still was feeling guilt I sensed his kiss. Others may put this down to shock and self-delusion but for me it was too real and genuine to doubt. — *Portland, Ore.*

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New Books



By David Techter

UP THE PAGAN PATH

THE NUMBER of publications available for the witch and the neopagan comes as a surprise to a nonwitch like myself. They vary enormously in format and sophistication; however, none of them could be termed "slick." *The Crystal Well* (P. O. Box 18351, Philadelphia, Pa. 19120) is rather modest. The issue I have is labeled simply "Introductory Issue" but it professes to appear "approximately four" times a year. There is no fixed subscription price; "however, donations make publication possible and are gratefully accepted." The brief articles discuss various traditions within witchcraft and give simple rituals. An annotated bibliography of current books on witchcraft and several reviews rounds it out.

I gather that *Korthalia* (Box 691, Altadena, Calif. 91001) is intended for the true believer. At least I was unable to make head nor tail out of most of the issue (Vol. III, No. 10) on hand. After a few opening pages of book reviews and references to even more obscure witchcraft publications the issue is devoted to a pagan calendar pointing out which is the "day of meadows, grasses, initiative, impact, penetration" and which is the "day of fire, deserts, energy, cheer." If this is your bag you can get 13 issues for "each solar cycle" for $6.00 or six issues for "dollars three."

After *Korthalia* even *The Pagan*! (Church of All Worlds, P.O. Box 2953, St. Louis, Mo. 63130) seems subdued. It is illustrated by the kind of psychedelic art that graces products of the underground press but at least the text is intelligible. A letter from the publisher Tim Zell indicates that frequency of publication is uncertain but that individual issues may be ordered for $1.00 each. The only number I've seen is dated "No. 2 Yule 1971" and contains a long article on the pagan origins of Christmas symbols. Other articles are on ecology and ancient Greek festivals.

Besides *The Pagan*! Church of All Worlds also publishes *Green Egg* which comes out eight times a year for $5.00. Its content is similar to that of *The Pagan!* but it carries more articles plus selected poetry and fiction on pagan and witch themes. A

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large section of each issue is devoted to letters from readers with replies by publisher Zell.

UFOS AND OTHER SCENES

A LITTLE BIT on witchcraft appears in a curious publication called *Other Scenes* (P.O. Box 45, Amsterdam, Nieuwendam, Holland) which states its subscription price is "$1.00 for the next few issues." If publication is spotty I suspect it's because the publisher still is trying to figure out what the magazine is trying to do. Along with a sprinkling of articles on witchcraft, astrology and mescaline there are features on social protest, anarchy, pornography, travel and bullfighting. The magazine reminds me of that Hollywood film that boasted it contained something to offend everyone.

Spaceview (Paradice International, 290 Washington St., Vidor, Tex. 77662) is a monthly magazine for UFO enthusiasts. While it is not as professionally done as *Flying Saucer Review* still it is far superior to most of the others. Its attractive format is paid for by a steep subscription price of $7.95 a year. Besides articles on UFOs the magazine deals with outer space, astrology and graphology. Sam Paradice, the publisher, also sells a variety of UFO photographs, slides, paintings, posters and other paraphernalia. A variety of other UFO magazines advertise in *Spaceview* and many readers will find this information makes a sample copy well worth 75 cents.

A truly impressive publication is *OMEN* (Box 12457, Tucson, Ariz. 85711). It is tabloid newspaper size and sells for $1.00 a copy or nine issues for $8.00. The copy in this office (No. Two) has handsome violet foil covers and full-page illustrations. Dane Rudhyar, Abraham Maslow, Thomas Merton and Idries Shah are amongst the authors included. Notable are the six pages devoted to

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THE BLIND LEADING THE BLIND

THE ABOVE seven publications were called to my attention by still another incredible publication, the so-called *Threefold Listing* issued by Occult Information Services (P.O. Box 313, Islip, N.Y. 11751). Singling out this overly-ambitious organization probably is unfair—but I cannot help thinking of it as the epitome of the bumbling amateurishness that is pervading the psychic-occult field. Almost daily the FATE office is bombarded with announcements of "New Age" conferences or "Aquarian" courses. I would be delighted by all this interest in the metaphysical field if only I hadn't encountered some of the "world-renowned" authorities involved. When the president of an occult group twice in a public lecture uses "premonition" when he means "apparition" and when an instructor in a course in "parapsychology" admits never having heard of the Society for Psychical Research . . . words fail me! I can understand why academic parapsychologists hide behind laboratory doors rather than endure the general level of enthusiastic incompetence that masquerades as occult wisdom.

This *Threefold Listing* wouldn't irritate me so much if it didn't claim to be authoritative and if it were distributed free. Occult Information Services imprudently sent me a free copy for review; otherwise I would be as angry as the FATE reader who complained he wanted his $3.00 refunded. This reader really was being too kind when he suggested that the information all could have been collected from the advertisements and columns in FATE because, in fact, the perpetrators of this 13-page mimeographed compilation appear to be totally ignorant of my New Books col-

umn for they faithfully omit nearly every periodical I have described over the last several years. Perhaps they have something against the technical parapsychology publications (although they list their publishers among the organizations).

But as puzzling as the omissions are some of the inclusions in their periodicals list. Perhaps we cannot blame the list compilers for the demise of some of the publications they include but I fail to see that others listed have any occult or psychic angle whatsoever. For example, *The Phoenix* is a slicker-than-average underground newspaper totally lacking in psychic interest. Several of the publications on the list are put out by American Indian activists ("red power"). They may be espousing a worthy cause but they are scarcely occult. Their only possible relevance for FATE readers is the inclusion of many hard-to-find volumes on Indian religion in the mail-order book service of *Akwesasne Notes* (Mohawk Nation via Rooseveltown, N.Y. 13683).

GETTING ORGANIZED

EVEN MORE unbelievable is the list of organizations allegedly "as complete, current and accurate as was possible at press time." The compilers could not have omitted more efficiently most of the important psychic organizations if this had been their intent—and the few they (inadvertently) included are listed under addresses that are no longer current. This might be excusable if the psychic organizations weren't listed already in the initial issue of *Parapsychology Review*. But since this is one of the many publications they omitted the editors most likely never heard of this list. One would think that the "group of experts who have devoted many years to the gathering of occult information" would be aware of the basic resources within the psychic field. But it is the history

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of this field that overyone who tries to compile such a directory seems totally ignorant of anything ever done before. Just last week we had an inquiry from yet another outfit seeking to compile "an annotated bibliography (sic) of all organizations dealing with occult phenomena." With such a beginning I doubt this new list will be an improvement over that in *Threefold Listing.*

The same reader who complained about *Threefold Listing* called my attention to *Spiritual Community Guide* (Spiritual Community, Box 1080, San Rafael, Calif. 94902; 192 pages, $2.95). This attractive paperback does not attempt to cover the occult field but concentrates on "natural food stores, restaurants, metaphysical bookstores, Yoga and meditation centers" in the United States and Canada. The major metaphysical organizations are listed alphabetically and then geographically by state and province. A section entitled "handbook for a new age" contains brief articles on various aspects of occult teachings. The whole is beautifully and lovingly done and well worth the modest price to those interested in meditation and the spiritual path.

OTHER REVIEWS

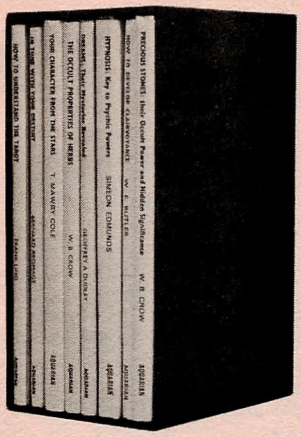
ASTRAL PROJECTION, MAGIC AND ALCHEMY edited by Francis King, Neville Spearman, London, England, 1971, 254 pages.

This volume consists of printed lectures on aspects of the magical-alchemical tradition that were circulated among members of the Order of the Golden Dawn prior to 1900. For some reason unknown to this reviewer, these lectures were known as Flying Rolls. The book includes all of the Flying Rolls except those previously published by Israel Regardie in his study *The Golden Dawn.*

Editor Francis King adds an introductory section on the survival and

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revival of magic and some background on the Golden Dawn as well as prefatory notes to each section into which the lectures are grouped, such as Esoteric Psychology, Rosicrucian Adeptship, etc. As I would expect, the material written by S. L. MacGregor Mathers and other high-ranking members of the Golden Dawn varies in quality; some papers are quite lucid and others rather obscure. Some familiarity with other Golden Dawn writings, especially Regardie's work, will enrich your understanding of this book.

The sections on Imagination and Will-Power and on Astral Projection contain practical suggestions for developing clairvoyant and magical capabilities. The easy-to-follow directions are for those interested in practice as well as theory. This is not a book for dabblers or newcomers but serious students of magic will find it contains valuable technical and theoretical information. — *Donna Cole Schultz.*

THE OTHER SIDE OF DEATH by Raymond Bayless, University Books, New Hyde Park, N. Y., 1971, 191 pages, $5.95.

There are few good books published on psychic research and even fewer *unique* ones. This volume is both. It serves as a sequel to Dr. Robert Crookall's *The Supreme Adventure* in which Crookall showed that statements by "communicators" through mediums describe the death experience in much the same terms as astral projectors describe their out-of-the-body experiences. This current volume by Bayless demonstrates a general agreement on the nature of the "next world" as described by mediumistic communications and corroborated by astral projectors.

The central problem handled in the volume is twofold: (1) Is survival of death possible? And (2) what kind of

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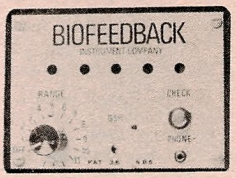
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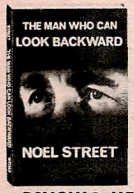
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postmortem world are we apt to find? By summarizing the evidence as presented through such mediums as Mrs. Piper and Mrs. Leonard and by studying apparitions, Bayless iterates the startling evidence for survival offered by psychic research and verbally chastises parapsychologists who overlook this data. However, the crux of the book is the comparison of the statements of mediums and of astral projectors concerning our future state.

There is a striking agreement on the nature of the next world: it is composed of several "planes"; the spiritual development of the individual determines the plane which he or she ascends to; individuality merges with a higher level of existence as one transcends these planes. Concepts such as group souls and the survival of animals also are agreed upon by independent communicators.

Mr. Bayless has no qualms about his own conclusions. He is convinced these agreements by communicators and projectors cannot be due to coincidence or borrowing from common sources and that the basic Spiritualist teachings may not be far from reality. Even if one disagrees with Bayless, this volume still presents a useful compilation of what mediums say about the afterlife, organized in a systematic manner.

The jacket blurb of *The Other Side of Death* begins by asking three questions: Is survival of death possible? What is the nature of such an afterworld? Are paranormal phenomena attributable to the dead or to the powers of our own minds? Mr. Bayless presents a volume that brings us nearer to answering these questions. — *D. Scott Rogo.*

A WORLD BEYOND by Ruth Montgomery, Coward, McCann and Geoghegan, New York, N.Y., 1971, 199 pages, $5.95.

Ruth Montgomery surely has cap-

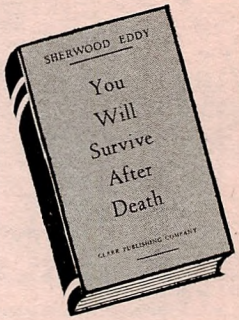
italized on her past successes and also on the avidity of the public for sensational reading matter in writing these supposedly veridical utterances of the now-dead medium Arthur Ford. Ordinary automatic writing or Ouija board must have been too slow for the urgency of his message because *A World Beyond* was dictated to her by automatic TYPEwriting.

It stretches my credulity to think that Arthur Ford would — after an interim of only 20 days — muster enough force (let alone enough interest) to roll up his sleeves and begin dictating a celestial gossip column. In his last public appearance he was so weak from illness, drugs and alcohol that I would have expected he would take advantage of a few aeons of rest.

Not so. Here he is, jabbering away so glibly about the Onassis marriage and other trivia that for a moment I thought I must be reading a movie magazine at the hairdresser's. I feel a certain revulsion about this chummy rushing to and fro of deceased Washington, D.C., notables, Hollywood stars and less savory characters bursting with love and goodwill, all working so hard to better this wicked world — without detectable success thus far. Surely the afterlife consists of something better than grubby politicians continuing the struggle for power.

Ruth Montgomery devotes a chapter to Ford's *Nothing So Strange* and for good measure adds a glossary of psychic and metaphysical terms. But who has not read about breath control, meditation, love and its benefits? The book is a rehash of bits of Hinduism, snippets of New Thought and a broad dash of Blavatsky *cum* Besant. One of the mighty thoughts Ford was in such haste to convey is: Thoughts are things! What dabbler in metaphysics has not parroted these words till they have lost any impact or freshness?

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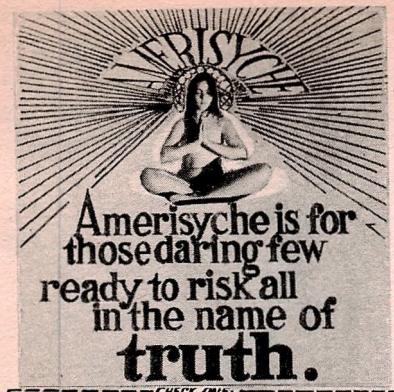
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In the past reputable investigators of psychic phenomena have been careful to guard against fraud and not to allow themselves to leap to alluring conclusions. Many brilliant minds have conceded there are inexplicable happenings but they also have demanded some evidence. I for one am unwilling to swallow whole Ruth Montgomery's strange interlude with her typewriter. But the book has gone through its seventh printing and now has become a book club selection — so I suppose the end justifies the means. — *Eleanor Kravig.*

VOICES IN THE DARK by Leslie Flint, Bobbs-Merrill, Indianapolis, Ind., 1971, 221 pages, $5.95.

This book is a quick chronological account of the life of Leslie Flint, an English "direct voice" medium now in his early 60's. It follows the pattern of many psychic biographies: the humble origin and slight formal education that foster the unfettered mind; the early misunderstood indications of psychic ability; the conflict between conventional and psychic ways of life followed by consecration to the latter as a means of service to God and man; the humiliations, sorrows and prevailing triumph over the skeptics; and finally the testimonials and conversions.

The book's chief message is the truth of spirit survival but its most striking feature is Mr. Flint's special kind of mediumship. After he puts himself into darkness but not into trance, voices near him can usually be heard by anyone present, sometimes several speaking at once.

Mr. Flint admits to being "very much a film fan," an interest that has related closely to his development as a medium. As a child he "loved the thrill which rippled through the audience as the lights



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went out, the excited feeling that something wonderful was about to happen." At the cinema years later he first heard spirit voices. Indeed his first communicator was Rudolph Valentino. Other communicators have been Ellen Terry and Sidney Howard and among his sitters have been Beatrice Lillie and Mae West. He also has served as medium for other illustrious spirits ranging from Thomas Edison to King George V.

I might be more impressed if these voices in the dark had been less concerned with establishing their identity and more with describing life on the other side and beyond. Moreover, Flint's story comes to us edited by a lady who seems adept at taking what must have been extraordinary raw experience and reducing it to marketable cliché. The result is artificial and maddeningly slick. While the reader may not doubt the apparent facts, he can wish he had them in Mr. Flint's own voice, which however unpolished would have given the book a more satisfying sense of his personality. — *Joseph M. Backus.*

WITCHCRAFT IN EUROPE, 1100-1700, edited by Alan C. Kors and Edward Peters, University of Pennsylvania Press, Philadelphia, Pa., 1972, 382 pages, $17.50.

This scholarly volume quotes primary sources on the literary and sociological problems of witchcraft between 1100 and 1700 A. D. The seven chapters cover aspects of witchcraft in Christianity, Saint Augustine's treatise on the nature of evil, witchcraft and the papacy, the persecutions of the 16th Century and the resultant disbelief of the 17th Century.

Though well illustrated in black and white, because of its price and lack of general distribution the volume probably will not be popular. It is, however, an important

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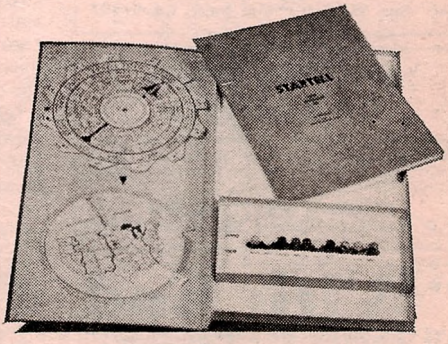
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contribution to the historical study of witchcraft and the serious student will want to read it. — *Paul Dimmitt.*

INVESTIGATING THE UNEXPLAINED by Ivan T. Sanderson, Prentice-Hall, Inc., Englewood Cliffs, N. J., 1972, 339 pages, $7.95.

As any good Fortean knows, the world is full of unexplained mysteries — nubby oddments that stubbornly refuse to fit into the pigeonholes so beloved by orthodox "scientific" minds. In this latest volume Ivan Sanderson dishes up a heaping measure of Fortean pudding with pithy observations on the inadequacy of the orthodox solutions. Not that Ivan pretends to have solved the problems, far from it! He simply examines them, demolishes conventional explanations and speculates on what the real answers might be. It is this freewheeling approach of his that drives the orthodox mind right up the walls.

Sanderson buffs already will be familiar with many of these cases but the whole is somehow greater than the sum of the parts. The various mysteries include an assortment of monsters from aquatic to aerial, pre-Columbian gold figurines resembling airplanes and bulldozers, an explanation for the zodiac so logical and down-to-earth that astrologers are likely to burn Sanderson in effigy, and a fascinating aggregation of falls from the sky.

The book, superbly illustrated by dozens of photographs, includes two appendices and an index. This is a gourmet's delight of Fortean phenomena served up by a master chef. When you buy your copy of *Investigating the Unexplained* pick up another for that good friend who knows all the answers. He'll probably never forgive you — but he might become a Fortean too. — *George W. Earley.*



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THE CENTER OF THE CYCLONE by John C. Lilly, Julian Press, New York, N. Y., 1972, 219 pages, $6.95.

Lilly presents this volume as "the story of my personal search of some 56 years for meaning in life." He feels that inner realities or higher states of consciousness are beginning to receive the rational exploration formerly reserved for outer realities. In this book he claims to speak as one who has been to the highest states of consciousness and seeks to share "several new maps and several new spaces" he has discovered.

He begins his first entry into "the new and strange LSD spaces." He moved into Heaven and saw God on a tall throne surrounded by angel choruses. He looked into a mirror and saw multiple projections on his face. He lived out scenes of his childhood, relived his first nursing experience and returned to the uterus. Through other episodes, using both LSD and drugless techniques, Lilly feels he has discovered fairly safe maps into the spaces of expanded consciousness.

The book is largely autobiographical, recounting his experiences in workshops, encounter groups and training sessions in South America, Africa and the United States. Seemingly there is always another group, another place to go. And he takes his hang-ups with him: difficulties he is trying to resolve, conflicts with his mother in childhood, fears of impotence and unconscious games involving women. Indeed references to women appear with what might seem inappropriate frequency. Perhaps this is the "refreshingly objective" frankness mentioned in the jacket blurb.

Lilly speaks of karma, of satori, of ways of dealing with oneself as an aid to navigating inner space, of mentations for moving toward the supraself and beyond current belief

structures. Interesting mystical anecdotes aside, it is difficult for the uninitiated to know whether the author has attained significant breakthroughs or disguised stupidity by using the technical-mechanistic language of group eccentricity. Doubtless he has penetrated realms of consciousness unfamiliar to the average man in the street to whom the maps, the argot, the activities and experience are foreign. But this does not mean they do not exist. They do.

The dust jacket made the point that this book includes the presence on our planet of intelligences greater than human, methods of communicating with them and how to program one's life into higher states of consciousness — but after reading the book I just don't know whether these were included or not. Perhaps I just was incapable of understanding it all. — *Tommy Rogers.*

ALSO NOTABLE

VOICES FROM THE OPEN DOOR as recorded by Margaret Scott Houts, Christopher Publishing House, North Quincy, Mass., 1972, 360 pages, $6.50.

Spirit messages received through a minister's wife are reprinted from the first edition of 60 years ago.

MURDER AND WITCHCRAFT IN ENGLAND, 1550-1640 by Joseph M. Marshburn, University of Oklahoma Press, Norman, Okla., 1972, 287 pages, $7.95.

Scholarly study reprints texts of original pamphlets and news accounts of English murders attribute to witchcraft.

WHAT WITCHES DO by Stewart Farrar, Coward, McCann and Geoghegan, New York, N. Y., 1971, 211 pages, $5.95.

A journalist and practicing witch reveals how a modern coven of witches practices its ancient art and religion today. Illustrated by photographs.

CYCLES by Edward R. Dewey with Og Mandino, Hawthorn Books, New York, N. Y., 1971, 211 pages, $6.95.

Economist details evidence of cyclical recurrence of events in such diverse fields as history, botany, anthropology, terrestrial magnetism and sociology.

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Tompkins, Harper and Row Publishers, Evanston, Ill., 1971, 416 pages, $12.50.

Lavishly-illustrated oversize volume deals with the adventures and discoveries of the explorers and scientists who have probed the mystery of the Great Pyramid of Cheops.

THE BUDDHIST CONCEPT OF HELL by Daigan and Alicia Matsunaga, Philosophical Library, New York, N. Y., 1972, 152 pages, $4.95.

This book gives a philosophical insight into the Buddhist understanding of the human mind and its unique ability to transform the hells of its own creation into enlightenment.

ARISE! AWAKE! THOUGHTS OF A YOGA by Sri Chimnoy, Frederick Fell, New York, N.Y., 1972, $5.95.

A series of meditations and inspirational quotations are illustrated by original artwork.

ASTROLOGY IN MODERN LANGUAGE by Richard Blackmore Vaughan, G. P. Putnam's Sons, New York, N. Y., 1972, 351 pages, $8.95.

Comprehensive guide to astrological forecasting places emphasis on character and personality.

DARSHAN: THE VISION OF LIGHT by Roy Eugene Davis, CSA Press, Box 7, Lakemont, Ga. 30552, 1971, 208 pages, $5.95.

Noted metaphysical author's 10th book deals with meditation, kundalini, masters and avatars, life on other realms and numerous other topics.

BIBLE OF THE UNDEAD by Donald C. Barrie, Chemung Books, P.O. 3081, Elmira, N. Y. 1971, 166 pages, $10.95.

Author recounts his numerous experiences with ESP and his contacts with the spirit world, together with his philosophy.

ARADIA by Charles Godfrey Leland, Hero Press, 153 West 80th St., New York, N. Y. 10024, 1971, 36 pages, $5.00.

Large-format paperback is second recent reprint of Leland's classic "Gospel of the Witches," the Buckland edition now being out-of-print.

CURSES IN VERSES by Leo Louis Martello, Hero Press, 153 West 80th St., New York, N. Y. 10024, 1971, 32 pages, $1.00 (pamphlet).

Well-known witch presents in rhymes various spells and also directions for card reading.

NEW DIMENSION OF DESTINY by Richard Guggenheimer, CSA Press, Box 7, Lakemont, Ga. 30552, 1971, 224 pages, $5.95.

Author shows that "the mysteries and perspectives of human destiny expand as thrillingly as do our scientific insights."

Report FROM THE Readers

THE HEXENMEISTER OBJECTS . . .

I have just read Nan Cooke Carpenter's review of my book, *Strange Experience: The Autobiography of a Hexenmeister* (September 1972 FATE) and I consider it fair — but I wish she had left out one comment. I wish she had not said, ". . . presumably, Gandee operates as a qualified *Hexenmeister.*" The word *operate* has some connotations different from *practice.* In fact, I do not "operate" and I practice only for a small circle of neighbors and personal friends. The statement is likely to produce a flood of letters with requests, appeals and inquiries for which I cannot find time. As it is, more persons seek my services than I can cope with adequately.

Along with many other reviewers, Nan Carpenter comments that readers may find the sexuality in my book objectionable (although they seem to stress it more than I thought I did). Facts are facts and the point of including them was that to me the sexual aspect seems part of a totality of psychic, psychological and spiritual activity, all of which interact. The passion for life and creativity constitutes a libido of which sexual instinct is only part. If sexual instinct cannot find expression either in overt sexuality or in sublimation, psychological — even physical — im-

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balances and disorders result. Psychologists and psychiatrists agree on this. What appalls the conventional-minded reader is that I imply that if for some reason the usual channel of expression is closed by a psychological block, it is better to let instinct follow any open channel than to let it back up behind a dam of frustration until it stagnates into a backwater of psychoses and neuroses.

A genuine *Hexenmeister* cannot charge for what he does so he must make a living in some other way. I have considered formulating a course of instruction for persons who wish to learn hexerei but I have not done so, for if anyone wishes the true teaching he can find it in the words of Jesus Christ. Anything more is merely an elaboration and an exposition of techniques in magic. I counsel those who ask me about hexerei to study the Bible, witchcraft and Huna magic. What is true of one is true of all. Faith is the secret. — *Lee R. Gandee, Lexington, S. C.*

SHADES OF HERODOTUS

How gullible does an author expect his readers to be? In his article on Babylon (September 1972 FATE) L. Sprague deCamp writes "In the Fifth Century B. C. Herodotus visited Babylon and later wrote 'The city stands on a broad plain and is an exact square 15 miles in length each way, so the entire circuit is 60 miles. . . .'" From whence could Herodotus conjure up the word *mile*? It is an English word denoting a unit of measure. Our measure of a mile varies according to which definition is accepted. According to the dictionary, one standard of a mile is derived from the ancient Roman measure of 1,000 paces. Who is doing the pacing? Herodotus wrote his words long before the Roman Empire came into existence to establish this unit of measure. What was the standard of



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modern Biblical scholars agree that the "Babylon" alluded to is really Rome and that the work is a thinly-disguised political polemic aimed at Nero and his government. Mr. Neulin might refer to the word "apocalypse" in Father John L. McKenzie's *Dictionary of the Bible.* — *L. Sprague deCamp, Villanova, Pa.*

UFOs AND PIG THIEVES

On the night of November 3, 1971, I went to bed with my door closed to shut out the sound of the TV in the living room. I didn't know that my cats had slipped in and hidden beneath my bed.

About four o'clock in the morning I awoke to the sound of the cats' growling and carrying on something awful. I snapped on the light and opened the door with the thought of putting them out. They scuttled past me and ran into the living room where they hid under the couch. I tried to call them out but they kept on growling. Their fur bristled and I could not imagine what had upset them so. But cats are cats so I just put out some food and plodded back to my room.

I snapped off the light and looked out the window. I knew the moon would be full and I always try to watch the full moon coming up. It seemed unusually bright that night; the full moon hung low over my backyard. I was baffled because it seemed lower than it should have been and it was elliptical in shape. Its golden glow lit up the entire backyard and part of the pasture beyond. Now quite curious I moved closer to the window and pulled back the curtain. There in front of the window was a gold-colored shining wheel, with a center hub and spokes, spinning very fast. Light was reflecting from it and it tilted as it spun.

Something told me to go to the front door and open it. When I did so I found a strange little vehicle

measure in Herodotus' day? It certainly was not the mile!

Your author goes on to confound his reader by saying doubtless plenty of crime existed but he minimizes this crime saying that a police force existed. This can be likened to some future historian writing that the crimes of ancient New York City could not be as bad as the daily papers reported, for they had a strong police force.

For the benefit of FATE readers it is not Babylon (as Mr. deCamp contends) but Sodom and Gomorrah that have become a symbol of depravity due to Hebrew writings.

As for your author's closing sentence, "In this sense there will always be a Babylon," we should not have too many years to wait to learn if these words can overrule the promise of the 18th chapter of the *Book of Revelation.* — *Merritt Neulin, Hellertown, Pa.*

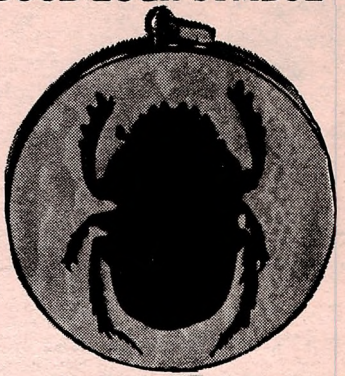
THE AUTHOR REPLIES:

Herodotus gave the dimensions of Babylon in stadia or furlongs, one stadion being the equivalent of about 660 feet or one-eighth of a mile. He said that Babylon was 120 stadia on a side, or 480 all the way around. Sir Henry Rawlinson, whose celebrated translation I used, converted the Greek units to modern English ones. If Mr. Neulin wants a more literal translation he might refer to the Loeb Classics edition which gives Herodotus' original Greek as well as the English.

Since we have no statistics on crime in ancient cities (those on crime in modern cities being untrustworthy enough!) anything said about it is at best an educated guess. If we may judge from ancient law codes and occasional remarks in the surviving ancient literature (e.g., Martial and Juvenal on Rome) there was plenty of crime.

As for the *Book of Revelation*, most

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parked on my lawn. It resembled a Volkswagen without fenders or doors. The top slid back and three small men emerged then sat down on the top of the strange vehicle. They looked very much alike, dressed in dark garments. They had dark skin and dark hair.

The one nearest me said, without speaking in words, "Are there any pigs in that field? They are hungry." Then I saw near the men two animals covered with fuzzy hair and standing erect. I immediately put my hand to my breast and thought, "Me?" The little men smiled. I shook my head "no" to their question and then an inner voice told me, "go back to bed. This will seem like a dream." I went into the house and closed the door. When I looked out again the vehicle was airborne and bobbling off in the direction of Austin, Tex., eight miles away.

I went back to my bedroom and looked out the window again. The full moon was not where I had seen it earlier but in the sky where it was supposed to be, not as low and not as bright.

I work with a girl who raises pigs on a ranch near where I live. I casually asked her if any had been missing lately and she said, "It's strange you should ask me that." It seems her neighbor recently had lost several. I did not explain why I asked. — *Trudy Van Riper, Austin, Tex.*

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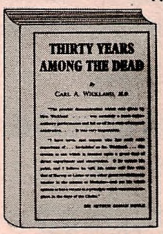
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MATHEMATICAL ERROR?

In "Psychic Warnings Kept Jesse James Alive!" in your September 1972 issue, I find a peculiar error. The author states that the real Jesse James died in 1951 at the age of 107 but the encyclopaedia states that Jesse James was born in 1847. Thus if he was alive in the year 1951 he would have been 104, not 107.

If it was Jesse James who died in 1951 why wasn't this made known at that time? Also, why did he keep his identity secret for so many years?

I think author W. D. Chesney should have gotten his facts straight before writing a story on such a famous person as Jesse James. — *Tonna Lusareta, San Jose, Calif.*

A WORD OF ADVICE

The most interesting paragraph in Margaret Gaddis' review of Frank Donovan's *Never on a Broomstick* (September 1972 FATE) is the first, for therein she commits two *ad hominem* fallacies, to wit: Margaret Murray was a witch. Ergo, what she says is hardly believable. The same is true, she says, of Gerald Gardner. One might as well say that a doctor's statements about medical treatment are inadmissible as he is personally

involved. Worse, however, is the implied slur on the Old Religion.

I am not a witch and I have not read Gardner. However, I have read Murray and frankly, she makes religious, anthropological and historical sense. Were more of us to listen to her and to persons like Dame Sybil Leek I think we'd all be better off. — *Hugh Hookway, Jr., Mt. Vernon, Ohio.*

* * *

I take issue with one of the book reviews in your September 1972 issue. Although I have not had access to Frank Donovan's *Never on a Broomstick* I feel that it is poor taste if not outright libel for a reviewer to write as Margaret Gaddis has in this case.

As an anthropologist and practicing psychologist, not only must I resent the tacit assumption that a belief which is not the reviewer's own is false or outdated but also that the reviewer did not trouble herself to acquire enough knowledge of the subject to prevent her making major errors regarding the belief structure involved.

If you are to publish such biased reviewers I think they should be qualified to report on their subjects or their reviews should be balanced by a second review or rebuttal.

Irresponsible reviews foist distorted ideas on the novice in the area of metaphysics and the occult and even knowledgeable regular readers are done a disservice. Serious consideration of these areas has long been hampered by attitudes generated in the general public by just such idiocies. — *J. Lynn Powell, Austin, Tex.*

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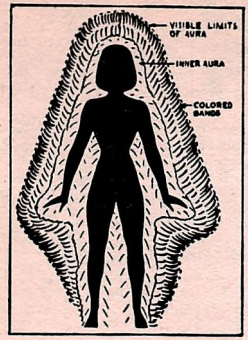


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(Continued on page 160)

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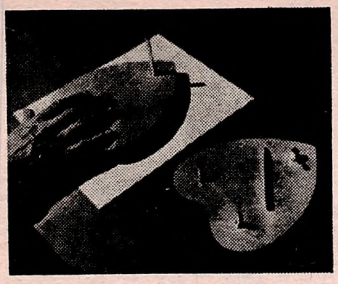
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REPORT FROM THE READERS

(Continued from page 146)

HOW DEEP IS A PHOTO?

In the various "official" reports of flying saucers, the term "optical illusion" invariably is attached to every UFO photograph whether it be amateur or professional photography. So far I have not read any scientific reply to the contrary.

I am not a scientist but I am an amateur photographer. You can't photograph an optical illusion, for the camera sees only in two dimensions — width and height. The human eye sees in three dimensions — width, height and depth. Without this third dimension it is impossible to "see" an optical illusion. How deep is a photograph?

Photography depends on shadows. Without shadows forms would not show up in photographs as we know them. I am surprised that no one has confronted the experts with these simple laws of physics, facts that any amateur photographer is aware of. I would like to know what the "experts" have to say about this.

The real question I suppose is not whether UFOs exist but why we have not been told the truth. — *Walter Inman, Kirbyville, Mo.*

THE PRACTICAL OUIJA BOARD

My 10-year-old son John asked me one afternoon if I would be his partner at the Ouija board and to be sociable I agreed. My wife, who doesn't think much of the board, called out from the kitchen, "If you are going to use that thing see if it can find the $13 Chris lost."

The $13 was part of our older boy's Christmas money and somehow he had misplaced it. Until she spoke I didn't know it was lost. Only Chris and my wife knew.

The board immediately spelled out, "She took it," and my wife accused us of pushing the planchette. But the thing continued and spelled out

"car." Chris collected small cars, many of the matchbox-size series, and they were all kept in the walk-in closet in the boys' room.

My wife and Chris went to search the closet — not an easy task considering the clutter. There were so many cars we decided to ask the board, "What kind of car, large or small?" The board replied, "GM car." With no success reported from the closet we asked if the car were in there. To that came the answer "no" so we asked, "In the boys' room?" The answer was yes. When we asked, "Where in the boys' room?" all we got was "TD." This all happened very quickly and as John and I worked the board my wife and Chris searched. The board insisted the amount was only $10 but Chris was sure it was $13.

I assumed "TD" meant top drawer but in searching my wife found a miniature racing car in the third drawer. Was this it? "Yes," came the answer. I couldn't see how money of any sort could be hidden in such a small auto.

These little cars are housed in plastic bases with clear plastic covers. My wife removed the cover and took out the car to search for the money but found nothing. Inside the plastic base was a cardboard pedestal the car set into. She removed the base and turned it over. Folded up inside were the bills — a $10 bill and three singles.

Without the Ouija board it is likely the money never would have been found, for in time the car would have been broken and it and its case discarded. — *George W. Dohmann, Bronx, N.Y.*



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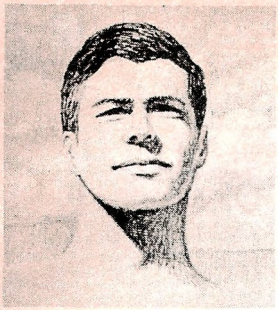
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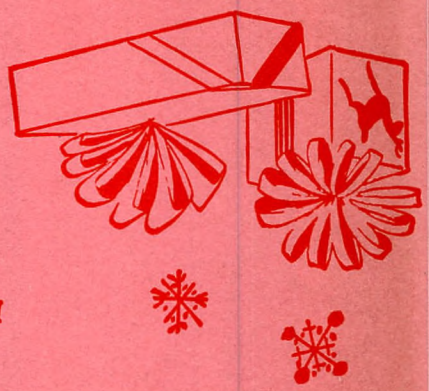
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