FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

June 1972 50¢



A Flap of Glowing Crosses

A NATIONAL epidemic which has been compared to UFO "flaps" began in Los Angeles on August 27, 1971. As Mable Davis was leaving the Faith Baptist Church her daughter called out, "Look, Mommy," and pointed to "a great gleaming golden cross shining in the window."

News of the cross spread rapidly. Soon people were lined up in the street awaiting their turn to enter the chapel to see the glowing cross in the window.

Scarcely two weeks later, on September 12, the phenomenon spread to the opposite coast . . .

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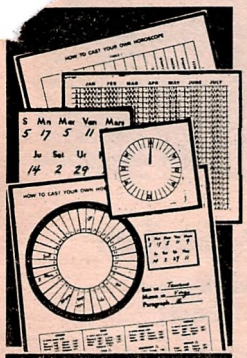
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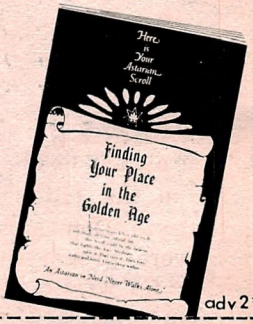


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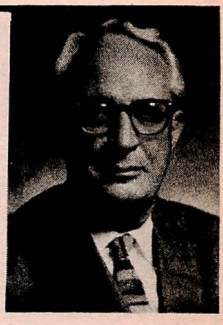
QUOTE OF THE MONTH

"In 1869 some men returned (from Yellowstone Park) with a story of a 'valley of death,' filled with monstrous hot springs and geysers but no sign of any living creature except for 'the entire skeleton of a buffalo that had probably fallen in accidentally and been boiled to soup.' When they submitted an article to Lippincott's Magazine *it was rejected with a note saying, 'Thank you, but we do not print fiction.'"*

— Don Moser, *Life Magazine*
March 3, 1972

BREACHING the walls of belief always has been difficult. Early in the 19th Century, according to Don Moser, Americans were prepared to believe that the far west contained woolly mammoths and Indians descended from the Welsh but they couldn't swallow stories told by John Colter about the Yellowstone country.

Colter was a mountain man who split off from the Lewis and Clark expedition in 1807 and returned to tell "fabulous stories of a land of fire and brimstone that lay beyond the mountains."



Curtis Fuller

Skeptics poked fun at his tales and called the area "Colter's Hell." They were sure it was all a pack of lies.

When FATE began publication 24 years ago we met a similar atmosphere of disbelief. It is encouraging to report that things have improved — at least in many quarters. The reasons for this include the accelerating discoveries of science and the accelerating breakdown of cultural controls and fixed patterns of thought which tend to shake up even the most conservative minds and make them more open.

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TOMORROW'S PHYSICS

FOR INSTANCE, 24 years ago there could not have been a man like Stanford University's William Tiller. Tiller is a metal-

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lurgist who for five years was dean of the Materials Science Department at the university. He also has degrees in physics, did research at Westinghouse before going to Stanford and recently completed a Guggenheim Fellowship at Oxford.

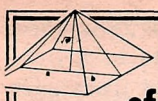
"His scientific credentials are as impeccable as his new field of interest is astounding," reports Pete Carey, staff writer for the *San Jose Mercury.*

And this new field of interest, reports Carey, is psychic phenomena — the whole area of offbeat claims.

For example, Tiller already has developed electronic devices which he says can spot the acupuncture points described by Chinese medicine. Acupuncture is the medical art that involves the thrusting and twisting of needles at specified points in the human body to produce various anaesthetic and/or healing effects.

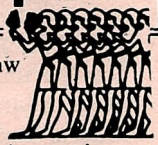
Tiller's next project is to build cameras that can take the bioluminescent photographs that the Russians call Kirlian photography. FATE Magazine was first to publish the Kirlian photographs in the United States — in September 1962.

Tiller theorizes that the bioluminescent energies that show up in Kirlian photography may be the forces that bind and organize



Does this wonder of the ancient world hold a science the modern world has yet to discover?

SECRETS OF THE GREAT PYRAMID by Peter Tompkins

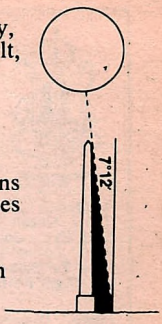


When Herodotus saw the Great Pyramid of Cheops in 440 B.C., it was already as ancient to him as he now is to us. Throughout all the intervening centuries, scholars have tried unsuccessfully to unlock its secrets. Napoleon, emerging pale and shaken from its main chamber (which he had asked to enter alone), hinted years later at the profound, mystical experience that had occurred there.

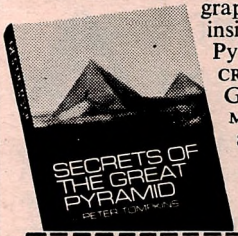
That the Great Pyramid was not just a tomb seems clear. According to one theory, it was a "temple of initiation where men rose toward the Gods and the Gods descended towards men." An Arab legend suggests that it was haunted at noon and sunset by a naked woman with large teeth who lured victims into her power and then drove them insane. A lifelong researcher refers to it as the personification of Universal Wisdom, whose secret truths shall again be the dominating religious and philosophical urge of the world.



Peter Tompkins, surveying all the theories of the Pyramid's influence on astronomy, astrology and the occult, geodesy, and history, caps his fascinating exploration into the unknown with some startling and carefully documented conclusions —that the Pyramid does indeed incorporate basic formulae of the universe by which man can orient himself in the cosmos.



"Mysterious and suggestive," says the *Los Angeles Times*. "Provocative... amazing," adds the *Chicago Tribune*. "Irresistibly fascinating," sums up the *N. Y. Times Book Review*. Whatever mystical, occult or speculative tales may be associated with the Great Pyramid, this remarkable book opens the door to a new understanding of ancient (and modern!) mysteries. Complete with 350 illustrations, including reproductions of the first photographs ever taken inside the Great Pyramid, SECRETS OF THE GREAT PYRAMID is available at bookstores or direct from the publisher.



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matter. He even suggests these energies may operate in a time-space frame different from ours.

"One thing we may eventually have to accept," he explained to Pete Carey, "is that there are other forms of energy than electromagnetic energy, and that their velocities may be less than that of light or far greater."

∞

STARTLING FINDINGS

CLEVE BACKSTER, whose experiments lead him to believe plants can read men's minds, has been terribly discouraged because he couldn't persuade the scientific community to investigate his claims. Now it seems this situation too will be remedied.

Backster is the polygraph (lie detector) expert who reports that when plants are threatened, even if the threat exists only in the minds of persons present, they react and these reactions result in polygraph tracings similar to those made by human beings when they are under emotional stimulation.

Backster's work recently was reported in of all places *The Wall Street Journal* and that report suggests he feels somewhat more optimistic about his claims at least being investigated. He has been speaking to informal university groups around the



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country and the *Journal* reports that such men as Prof. Bernard Grad of McGill University, Montreal, and Arthur Pinkerton, a physicist on the staff of the Sloan-Kettering Cancer Institute, are cautiously considering his claims.

The Mary Reynolds Babcock Foundation in Winston Salem, N.C., recently gave Backster a $10,000 grant to further his research. "It's risky research, certainly," says William L. Bondurant, chief executive of the Foundation, "but his work indicates that there may be a primary form of instantaneous communication among all living things that transcends the physical laws we know now — and that seems to warrant looking into."

The problem is, however, if science won't pay attention to the research Backster did on his own, why will they pay more attention to it if it is done under a research grant? Probably what is needed here is an "impeccable authority" for alas, Cleve Backster, for all his patience, knowledge and hard work, lacks standing in the academic community because he doesn't have the proper degrees.

∞

TRANSCENDENT LAWS

IT IS significant we think that both Tiller and Bondurant

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speak of "laws that transcend" the physical laws we know.

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Scientists are more and more like hooked trout. They have taken the bait and they can't spit it out. They dash madly about trying to shake the hook, to break the line or simply to run out the spool but there is no escape. Since they have come to accept the basic claims of parapsychology they must accept one of its main implications: that many of the scientific descriptions of our physical world cannot be true. Therefore, they search for new descriptions of reality, for transcendental physical laws, for hitherto unknown forms of energy.

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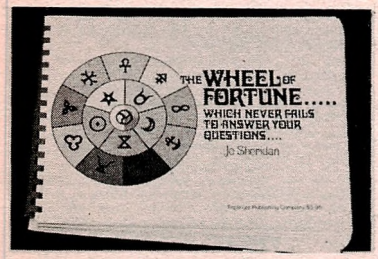
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course at Coe College in Cedar Rapids, Iowa, for example, students experimented with plants. They took three as nearly as possible identical African violet plants and gave each identical soil, amount of water and sunlight. In every way each plant was treated the same — except emotionally.

One plant was chosen for all members of the class to love.

A second was chosen to be ignored.

The third was chosen as the focus of all their hate.

At the end of the four-week experiment the first plant was flourishing and "vigorously alive," the second one which had been ignored had several large chunks missing from some of its leaves; the leaves of the one that had been hated were drooping.

∞

WITCH IN SALEM?

WHEN WE consider what is going on outside the colleges, however, we are apt to encounter superstition and disbelief.

In Clayton, N. J., this past winter 24 persons enrolled in an adult course in ESP at Pennsville High School. It was taught by Michael Kuchlak, a past president of the Guild of Ethical Hypnotists and a professional orchid grower.

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Thinking in Goals: How to have happy, well-adjusted, disciplined children.

Glass Cash: 17 salable products you can make from old glass bottles and jars, etc.

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This page contains a shameless bribe.

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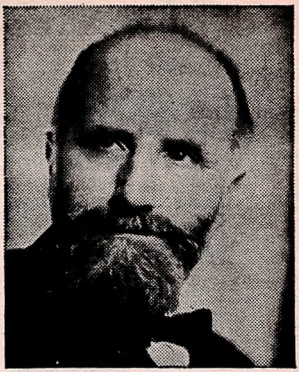
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Walter Elliott, Quincy, Mass., holds two of three stones he found in the summer of 1971 near Popham Beach (Me.) State Park. They are believed to bear runic inscriptions possibly left by Viking explorers. Alf Monge of the Landsverk Foundation of Glendale, Calif., has deciphered one of the stones: "Henrikus sailed 34 (days) 6 October 1123." If Vikings were here 369 years before Columbus some history books will have to be rewritten. (UPI Photo)

We examined Kuchlak's subject matter and found it included precognition, clairvoyance, clairaudience, mediumship, crystal gazing, hypnosis, dowsing, reincarnation, psychic healing, ghosts and hauntings, witchcraft, magic spells and telepathy.

But the clamor that erupted as a result of this class would lead one to think Mr. Kuchlak was an emissary of Satan in the days of the Inquisition. An organized body of clergymen descended on the Board of Education to accuse Kuchlak of teaching witchcraft. The Rev. Harlain H. Clayton of the Park Baptist Church and the Rev. Swain Houtain of the Trinity Methodist Church were among those who protested.

The furor was so loud that the *Atlantic City Press* felt it neces-

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sary to defend Mr. Kuchlak in a lead editorial which pointed out that by a weird coincidence the events were taking place in *Salem* County, N.J., and seemed on a parallel with the witch-hunts that disturbed *Salem*, Mass., in the 1600's.

"Several years ago," said the *Press*, "the Massachusetts Legislature, as a result of enlightened public urging and, perhaps, a sheepish feeling that the Salem incident was still making their state look ridiculous, voted a 'pardon' for all the executed 'witches.' This action brought none of them back to life but it was an admission that they were innocent victims of mass hysteria . . .

"It is true that there has been a strange growth of interest in the past few years in witchcraft, some persons honestly seeking a spirituality they had not found in their churches.

"Just a suggestion: Why shouldn't the religious leaders incensed by Kuchlak's course attend it, decorously let the man have his say, and then decide whether witchcraft is just a lot of nonsense or 'the work of the devil?'

"If the latter is true, they could get to know their enemy and learn how to win battles against him; right now he seems to have the edge."

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Premier Lon Nol called the hour-long shoot-out not only "a serious blot on the honor of the Khmer Republic" but lamented that it wasted so much ammunition that the army might have run out if they had been attacked that night.

∞

THE "THIRD EYE"

OCCULTIST tradition involves belief in a "third eye" which has special extrasensory attributes and is generally believed to be located in the pineal gland (or pineal body), a small reddish-gray organ in the brains of vertebrates. Some occultists also consider it to be the "seat of the soul."

All of this has had virtually no evidence to back it up. Scientists haven't known too much about the pineal gland and anything the occultists believed had to be

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based upon misinformation or "secret knowledge."

But science now is learning about the pineal gland and recently the proceedings of a Ciba Foundation Symposium held in London in January 1970 were published by Williams and Wilkins, Baltimore, and some of the findings reported in this new book are surprising to everyone concerned.

There is evidence that the pineal gland actually is a vestigial third eye. In larval lampreys and a few reptiles it is raised on a stalk toward the upper surface of the head and has the essential structure of an eye. It is now clear that the pineal gland is an endocrine organ and still has photo-neuro capabilities.

Under the influence of light and dark the pineal synthesizes potent endocrine secretions which seem to act selectively upon the midbrain hypothalamus and pituitary gland. Powerful hormones are thus created under its influence and it also can modify the electrical behavior of the human brain.

Whether the pineal gland ever was a genuine "third eye" is still unknown, nor is its influence on any special occult abilities proven. But its functions are complex and mysterious and a great deal of research on it remains to be done.

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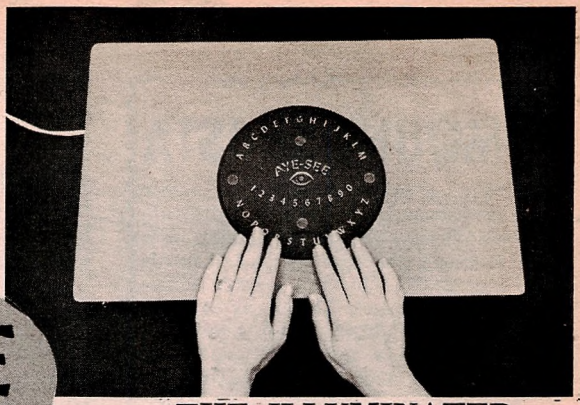
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In Mrs. Rimple's opinion, it all goes back to Louisa Chambers whose husband Robert had built the house, then a winery in the midst of a 165-acre estate, but later had gone insane. Mrs. Chambers had confined her demented spouse in chains in the basement and regularly used to taunt him. When Robert finally died in 1881 the vineyard had gone bankrupt and Louisa had to turn the building into a rooming



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house to make ends meet until her own death in 1900. There obviously was ample supply of strong emotions in the old house to generate the unexplained bangs and chain-rattling that had been heard by subsequent owners. The Rimples also had noted doors that mysteriously locked themselves and lights that put themselves on and off. But to register their own attitude towards such things they had laughingly named a new concoction of tuaca, creme de menthe and cream the "Spooooooky."

Having gathered ample material for an article, Miss Vitlip went to her room. But the door now seemed to be locked. Fifteen-year-old Greg Rimple happened by and gallantly offered to climb through the transom and open the door. He did so and when he opened the door from the inside he casually remarked, "That's funny. It wasn't locked."

This episode did little to help Miss Vitlip sleep that night. A piercing shriek closely following a rooster crow ended the prospect. When the Rimples' cat Ophelia meowed outside her door, she was quite content to lay the blame on the cat for the disquieting noises. "What seemed like seconds later," she continues, "there was a loud commotion on the stairs. Ophelia sure had put on weight."

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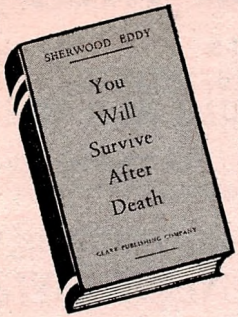
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Miss Vitlip might have dismissed her own experiences as due to an overactive imagination, except that the teen-aged boy who had the room next to hers reported at breakfast that he had heard "a noise like somebody falling down the stairs followed by a sound like a woman crying."

The lad had something further to report: the sound of bedsprings in the next room. "It was as if someone was jumping up and down on the bed," he explained. "It was very loud." When he had dressed he investigated the room from which the sound of the squeaking springs came. "You know something? There wasn't a bed there."

Maybe the manifestations are Louisa Chambers' hope of some postmortem publicity or perhaps the sounds actually have a normal explanation. But many a ghost-chasing psychic researcher will envy Miss Vitlip's luck in actually hearing some of the reported disturbances.

—Curtis Fuller



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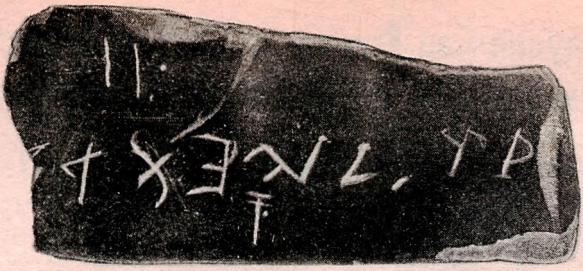
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Found in 1885, Bat Creek Stone's true nature went unrecognized.

ANCIENT *Rock-Writing* IN AMERICA

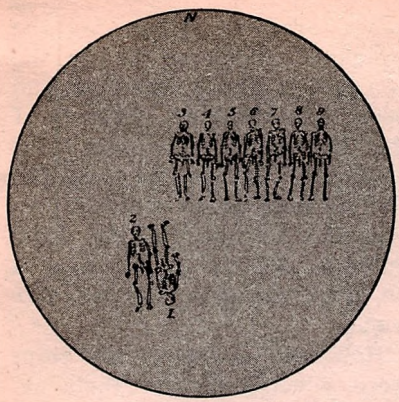
Did ancient Canaanites cross the Atlantic to the New World? A noted scholar presents surprising new clues.

By William D. Conner

SCHOLARS long have speculated that voyagers from the Near East must have reached the shores of the Americas thousands of years ago. Now, ancient inscriptions on rocks found in both North and South America provide proof that Canaanite mariners sailed to the New World 2,000 years before Columbus, according to Dr. Cyrus H. Gordon, the famous Brandeis University scholar and expert on ancient Mediterranean culture and language.

These inscriptions which Dr. Gordon believes are proof of the ancients' voyages are on the Bat Creek Stone found near Loudon, Tenn.; the Metcalf Stone discovered at Fort Benning, Ga.; and the Parahyba Stone found near Parahyba, Brazil. After translating an inscription on the Brazilian stone Dr. Gordon believes that 15 Canaanites left the Red Sea port of Ezion-geber in 534 B. C. and reached South America a little more than two years later.

Of the three inscriptions only the message on the Parahyba Stone clearly states the port from which the Old World visitors to America sailed, the number of persons aboard the ship



Cyrus Thomas found Bat Creek Stone under head of upside-down skeleton.

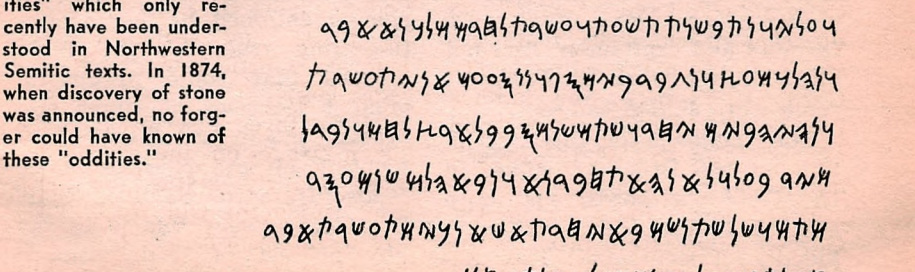
and their nationalities. The other two stones, found hundreds of miles inland in the southeastern United States, may have been incised by the descendants of those who sailed to America from the Mediterranean lands.

If the Parahyba Stone is authentic and if Dr. Gordon's translation is correct Canaanites reached the Americas 2,000 years before Columbus and some 1500 years before the Norse.

In the words of the Canaanite admiral on the Parahyba Stone, here is the story of the 15 ancient voyagers as translated by Dr. Gordon:

"We are Sidonian Canaanites from the city of the Mercantile King. We were caught up on this distant shore, a land of mountains. We sacrificed a youth to the celestial gods and goddesses in the 19th year of our mighty King Hiram and embarked from Ezion-geber into the Red Sea.

"We voyaged with 10 ships and were at sea together for two years around Africa. Then we



Parahyba inscription contains "linguistic oddities" which only recently have been understood in Northwestern Semitic texts. In 1874, when discovery of stone was announced, no forger could have known of these "oddities."

were separated by the hand of Baal and were no longer with our companions.

"So we have come here, 12 men and three women, into 'New Shore.'

"Am I, the admiral, a man who would flee? Nay! May the celestial gods and goddesses favor us well!"

Who were these Canaanites who crossed the Atlantic in the Sixth Century B.C.?

The term "canaanites" has two meanings in Biblical Hebrew. As a common noun it means "merchants" and as a proper noun it designates a group of inhabitants of Lebanon-Syria-Palestine who are related by language. Phoenicians, Hebrews, Edomites, Moabites and other peoples of this Near East region are all Canaanites.

The crew of the ship that sailed from Ezion-geber to Brazil could have been any mixture of these nationalities, according to Dr. Gordon, for contrary to the popular conception not all Phoenicians were sailors; many were farmers and craftsmen. And not all Hebrews were landlubbers; some were skilled sailors.

The language of the inscription on the Brazilian stone, in Dr. Gordon's words, "is more akin to Judean Hebrew than to Sidonian Phoenician." This dialect originated in the Ezion-geber area in Edom on the fringe of Judah where by the year 534 B. C. the Israelites had been "the seafaring partners of the Phoenicians for over four centuries," Dr. Gordon says. The Hebrew-Phoenician nautical cooperation began when King Solomon and Hiram I embarked on joint overseas trading missions.

However, crewmen for ships were selected not for their national and religious backgrounds but simply as able seamen. Likewise, the scribe who chiseled the inscription on the Brazilian stone was chosen not for his ethnic background but because he could write in Canaanite.

Because of the date mentioned on the stone the King Hiram mentioned in the Parahyba inscription must be Hiram III who reigned from 553 to 533 B. C. From this and other considerations Dr. Gordon found in the text he set 531 B. C. as the year the 15 Canaanites reached Brazil.

The god Baal and human sacrifice mentioned in the inscription ring true, for the Bible records that some groups of ancient Hebrews at times embraced pagan religions. Commenting on the passage which reads "from the hand of Baal" Dr. Gordon says this is to say "by an act of God." But it doesn't necessarily mean the

Canaanites were blown across the Atlantic by a storm, says Dr. Gordon. It might mean lots were drawn to see which ship should sail to the western hemisphere and this particular ship drew the "divinely inspired" lot to head for the "New Shore."

"In any event we have reason to believe that this was not the first successful crossing effected by Near East mariners," says Dr. Gordon.

* * *

THE PARAHYBA Stone was found on a Brazilian plantation in 1872 and the owner copied the text and sent it to the Historical Institute in Rio de Janeiro. In an accompanying letter he said slaves had found the stone on the plantation at Pouso Alto near Parahyba, Brazil. For some reason neither historians nor archaeologists ever saw the stone and all trace of it apparently now is lost.

For this reason "establishment" archaeologists dismiss the Parahyba Stone as a fake. But Dr. Gordon believes the inscription is genuine because it contains data unknown in 1872 even to scholars of eastern Mediterranean writing. He feels the inscription could not possibly be faked.

The voyagers described on the Parahyba Stone, or their descendants or other Canaanites, not content to stay in Brazil, must have sailed north to what was to become the southeastern United States. Solid evidence of their presence in North America exists in the form of an inscribed stone in the Smithsonian Institution in Washington, D. C. It is known as the "Bat Creek Stone."

When it was discovered in 1885 the Bat Creek inscription was thought to be in the Cherokee tongue. Nobody questioned this until October 1970 when Dr. Gordon announced his own assessment. Dr. Joseph Mahan, curator of the Columbus Museum of Arts and Crafts in Columbus, Ga., had directed Dr. Gordon's attention to the Bat Creek Stone two months before, in August 1970.

It was Dr. Mahan who previously had alerted Dr. Gordon to the existence of the Metcalf Stone. Inspired by Dr. Gordon's evaluation of the Metcalf Stone inscription as having been written in a "Second Millennium B. C." Mediterranean language Dr. Mahan searched American archaeological literature for other inscriptions which also might be of Old World origin. As Cyrus Gordon puts it, "Dr. Mahan ransacked the scientific literature from beginning to end in order to find such an inscription."

And Mahan's search bore fruit.

In the 12th Annual Report of the Bureau of Ethnology to the Secretary of the Smithsonian Institution published in 1894 Dr. Mahan saw a photograph of an inscribed stone found in an "Indian mound" during an archaeological excavation at Bat Creek, Tenn., in 1885.

Dr. Mahan, who specializes in American Indian archaeology and ethnology, for some time has believed Mound Builder Indians were connected in some way to the Near East. However, the Bat Creek inscription didn't ring a bell for Mahan until he turned the Bureau of Ethnology book upside down. From this view the symbols looked more promising. When Mahan compared them with a chart of Canaanite script he knew he had hit pay dirt.

He notified Dr. Gordon who examined the inscription and found it contained "a clear sequence of five letters" which can be translated as "for Judah."

The authenticity of the inscription can't be questioned, Dr. Gordon says. The Bat Creek Stone contains the oldest text ever discovered in America and it is the first Mediterranean inscription found in the New World in its original site with all the original objects connected with it in place.

"The archaeological circumstances of the discovery rule out any chance of fraud or forgery and the inscription attests to a migration of Jews," Dr. Gordon says. He speculates that this migration may have been to escape the disastrous Jewish defeats at the hands of the Romans in 70 and 135 A. D.

The Bat Creek Stone, a piece of slate-like ironstone with a brownish surface, measures about four and a half inches long and two inches wide. It was found with nine skeletons in a circular pit in the mound by one Cyrus Thomas, a science professor who supervised the 1885 excavation. Two brass bracelets were found with the skeleton whose head rested on the Bat Creek Stone.

The Bat Creek inscription reads from right to left. A tentative transcription of the complete Hebraic symbols, according to Dr. Gordon, would be "DWHYL'QS" or in the order of our writing, "SQ'LYHWD." (Dr. Gordon found the first two Hebrew letters a bit hard to identify but thinks the first may be a "sade" or "S" and the next a "qof" or "Q.")

Dr. Gordon is certain of the translation of the "LYHWD"; this readily translates as "for Judah." The "L" stands for "for" and the "YHWD" for "yehud" or "Judah."

Local legend lends some support to the Canaanite origin of the Bat Creek glyphs. The Melungeons, a small group of Mediterranean-type people who lived around the town of Sneedville, Tenn., in Hancock County, have a tradition that their ancestors came to America in Phoenician ships 2500 years ago. Melungeons already were living in Tennessee when the first white man came exploring, according to local historians who have several theories about their ancestry.

One theory holds that they are of Phoenician stock and another maintains they are descendants of the ill-fated Roanoke Island Colony of Englishmen who mysteriously disappeared in 1560.

Sneedville area legend holds that the Melungeons originally occupied the rich bottomlands of the mountainous area but gradually were forced off their lands by greedy white settlers. The Melungeons were called "niggers" and laws were passed to strip them of their civil rights. As a result the dark-complexioned straight-haired Melungeons were driven to the hollows and ridges of the mountains to escape the oppression of the whites. There they became reclusive and their mysterious ways probably gave rise to the colorful tales once whispered throughout Clinch Valley that Melungeons drank blood, worshiped the devil and dabbled in witchcraft. Today, perhaps only as many as 200 full-blooded Melungeons still live in the Tennessee mountains. The rest have intermarried and some have moved away.

Because of his belief in the authenticity of the Bat Creek Stone Dr. Gordon thinks the Melungeons' ancestry may date back to the ancient Hebrews who sailed across the Atlantic Ocean 1500 years ago, moved inland over the mountains and settled in the Clinch Valley.

* * *

THERE ARE sound reasons why history does not record the voyages of Canaanites to the New World, Dr. Gordon believes. In ancient times Old World seafarers were secretive about their trade routes. Advertising their ports of call would have invited not only competition from other traders but piracy as well.

So, although apparently many seafarers discovered America before Columbus, knowledge of the previous discoveries was kept secret by those who made them. And when a particular group of sailors or a sailing nation stopped voyaging to New World ports those ports eventually were forgotten.

The archaeological and historical community has accepted

this "forgotten lands" principle in the case of the Vinland of the Norse, thanks to the discovery of Norse village ruins by Helge Ingstad in Newfoundland and the discovery of the Yale University Map which shows Vinland as copied from a map made before 1492.

If the Canaanites did come to America in ancient times, as Dr. Gordon believes, it seems logical to assume they contacted the Central and South American civilizations and left other evidence besides the inscribed stones. One possible example of this evidence was found as part of a carving on a Mayan stone uncovered recently near Campeche, Mexico. A figurine carved in relief on this stone wears what closely resembles a Star of David earring design. Dr. Gordon agrees with Prof. Alexander von Wutheneau of the University of the Americas in Mexico City who says the design is the Star of David and is shown "partly covered with horizontal lines that might well mean water.

"This ornament is encircled by a rope, very much the sort you would expect to see on a ship," Dr. von Wutheneau says.

Von Wutheneau points out that a torpedo-shaped hat worn by the figurine depicts a ship as seen from above which "has a great affinity with ancient Egyptian papyrus boats."

Prof. von Wutheneau believes people from Africa, the Middle East and Asia populated the Americas along with the Indians before 300 A.D. and that in addition to Mediterraneans, these pre-Columbian Old World visitors included Japanese, Chinese and African Negroes. Dr. Gordon agrees — and even believes the Central American civilizations may have arisen as a result of this cultural enrichment.*

Why have archaeologists and historians been reluctant to consider Dr. Gordon's evidence of Canaanite voyages to the Americas?

It would mean scholars in many specialized fields would have to change some of their theories and conclusions about ancient America. In Dr. Gordon's words, "They would not be happy to see ancient America brought into world history."

*Other comments by Dr. Gordon on the mixing of Old and New World cultures in pre-Columbian times are included in the article, "Archaeologists Link Georgia Indians to Crete" (January 1971 FATE).

WOMAN'S WINNING WAYS

FRANK KENT of Derby, England, worked the football pools for 20 years without winning a penny. The first time his wife tried she won $60,000.



Late Ambrose Worrall was well known as a spiritual healer.

While under "Chinese" influence John Cockerill displayed unbelievable immunity to fire — a gift he transmitted to me.

I Achieved FIRE IMMUNITY

By Ambrose Worrall

DURING 1920 when I was assistant secretary of the local YMCA in Barrow-in-Furness, Lancashire, England, I was invited to participate in a "developing circle" in the home of Mrs. Brown on Harrison Street. The invitation came from my boss, the YMCA secretary, John E. Cockerill.

The group met once a week and had about 12 members. Some of the circle claimed to be clairvoyant and would describe various spirits who allegedly were visiting us. I was unable to see any spirits and consequently was thinking seriously of dropping out of the group.

However, one evening there was a new development and my attitude changed abruptly. My friend Mr. Cockerill gradually seemed to take on the posture and facial expression of a Chinaman. He slowly placed his hands crosswise as though they were hidden in the long wide sleeves of an invisible Oriental robe. In a voice not normally his own he asked us to sing.

As we began to sing a hymn

ABOUT THE AUTHOR

AMBROSE WORRALL, noted spiritual healer, was born in Barrow-in-Furnace, Lancashire, England, in 1899. He came to the United States in 1923 and became an American citizen in 1930. Becoming aware of his healing abilities in 1916, he and his wife Olga practiced spiritual healing for over 50 years without recompense.

Ambrose Worrall was associated for over 40 years with the Martin-Marietta Corporation in various executive and consulting positions. He also served as a consultant to Westinghouse Corporation and as a vice-president of Makari Research Laboratories, Englewood, N. J. At the time of his death on February 2, 1972, he was a resident of Baltimore, Md., where he and Olga conducted a healing ministry at the New Life Clinic of the Methodist Church.

Mr. Cockerill went over to the roaring fire in the fireplace. He sank to his knees and with his hands began to play with the hot coals with his hands, turning them over and over until they were a mass of red-hot embers. Then, still with his bare hands, he scooped up some coals and carried these about the room pausing before each person to hold the coals close to each sitter's face. The heat coming from the glowing coals was enough to cause every one of us to shrink back but Cockerill seemed completely unaffected by it.

After each of us had received this "baptism of fire" Mr. Cockerill calmly returned to the fireplace and placed the coals back on the fire. Still looking very Chinese he dusted off his hands in the midst of the flame. Then he allowed each person present to examine his hands for burns. They seemed totally unaffected by the red-hot coals he had handled.

Walking home with Cockerill after the meeting I skeptically asked him what he had used to protect his hands from the fire. He protested he had done nothing to protect his hands and was incapable of handling the coals except when under the Chinese influence. After this the handling of the coals was repeated at several meetings, always accompanied by uninterrupted singing.

One evening two ladies, out-of-town guests of Mrs. Brown, were invited to join the circle. Neither had previous experience with psychic phenomena and I am sure they were not prepared for anything unusual. They were seated together immediately to the right of the fireplace.

The meeting proceeded in ordinary fashion. Nothing unusual happened until Mr. Cockerill came under the Chinese influence and asked us to sing. One lady started a hymn and we all joined in. Mr. Cockerill rose and moved toward the fireplace but

did not kneel as usual to pick up coals. Instead he paused as if waiting for guidance and then, turning to one of the visiting ladies, removed a hairpin from her hair.

The lady was surprised but said nothing until she saw Mr. Cockerill push the hairpin slowly through the palm of his hand. Abruptly she stopped singing to announce what he had done. Mr. Cockerill urged us to continue singing and we did so. Then each of us in turn was allowed to observe as he pushed the hairpin slowly through his hand and drew it out the other side. When my turn came I watched very closely but could detect no sign of trickery. Finally, with a courteous bow Mr. Cockerill returned the hairpin to its owner.

Then he immediately moved over in front of the fireplace and dropped to his knees. He began to stir the hot coals with his hands in the usual manner and scooped up some in his cupped hands. Then he turned to thrust his hands towards the first person on his right, who happened to be one of the visiting ladies. Apparently frightened by the flaming coals she screamed and we abruptly stopped singing. Hastily Cockerill threw the coals back into the fire. He lost his Chinese appearance and seemed bewildered. He found his way



John E. Cockerill, secretary for a YMCA, was not a professional medium.

back to his seat but in a few moments began to complain that his thumb hurt him. An examination revealed a large blister covered most of the inner surface of his right thumb.

After the meeting I told Mr. Cockerill to be more careful in applying the secret protective coating to his hands or he might be more severely hurt. Once again he denied protecting his hands in any fashion. He explained that he received the burn that evening only because the protective *conditions* had collapsed when the lady screamed and the singing stopped. At this

time in my life I had not heard the accounts of D. D. Home's similar ability to handle red-hot coals when in trance. I asked Cockerill to show me how he had pushed the hairpin through his hand and drawn it out the other side. But he protested that he had no knowledge of how it was done; in fact, he never had done it before that evening and could not do it under normal conditions.

To my knowledge Mr. Cockerill never duplicated the hairpin act and did not handle coals again at any of the meetings for nearly a year.

* * *

After the YMCA closed at 10:00 P.M. I often stayed to talk with Mr. Cockerill about problems and plans of the program. Invariably Mrs. Cockerill and the children would have retired by this time and he and I would sit alone in his dining room before the fire and chat. One wintry evening we were drawn up close to the fire for warmth and when our conversation concluded we sat in silence watching the flames.

It was nearly midnight when my thoughts went back to those nights the year before when Cockerill had handled the hot coals. After all these months I was wondering if I had really seen it or perhaps had been hypnotized somehow. My attention was drawn to my friend's face and I was surprised to see his taking on the Chinese appearance once more. For some minutes I watched in silent anticipation. Then he slowly leaned forward and stirred the fire with his fingers, occasionally turning over coals to bring their hottest surface upwards. As the flames rose higher he thrust his hands completely into the fire and made the motions of washing them.

By this time I was convinced I was not hypnotized nor asleep but actually was observing this seemingly impossible performance. My skeptical mind still refused to accept what I clearly saw before me and the idea occurred to me that, although the fire was hot enough so that I felt its radiant heat, perhaps the flames were not hot enough to cause discomfort to the flesh. As if reading my thoughts, Mr. Cockerill turned to me and asked, "You are wondering if the fire is hot?"

I answered truthfully, "Yes."

"The fire is not hot," Cockerill asserted. "Let me show you."

While his left hand remained in the flames he reached over with his right and took hold of my left hand. Very gently he drew it toward the flames, slowly enough so that I was not alarmed. I expected to feel the radiant

heat on my hand increase as it came closer and closer to the flames but this was not the case. The heat on my face increased as I leaned forward but the heat on my left hand unaccountably seemed to decrease.

Soon Mr. Cockerill was holding my left hand between his hands directly in the flames. His hands felt cool as he gently "washed" mine in the flames which felt like cool breezes playing around my fingers. Then my hand was thrust into the red-hot coals and held there for about two minutes.

Mr. Cockerill smiled and said, "You see. The fire is *not* hot."

Then he slowly withdrew my hand and replaced it in my lap. With my right hand I tossed a scrap of newspaper into the fire and it was consumed within seconds. I felt no pain but was almost afraid to look at my left hand after its baptism of fire. When I examined it, however, the only evidence of its journey into fire was a residue of dust on the skin.

COBRA BITES CURED?

BITES FROM the deadly cobra are successfully treated at a unique shrine at Hathoj in Rajasthan, India, reports Kurt Severin in *Science Digest* (March 1971). Severin journeyed to the small village some 15 miles from the city of Jaipur to witness the curing ceremony performed by priests of the horseback-riding god Tajaji. The shrine to Tajaji is simply an elevated square with a corrugated tin roof covering a stone statue of the god. Business is brisk during the spring "cobra season" when the reptiles come out of their holes and attack the field workers and village laborers.

Severin was on hand when a recently-bitten young man came to the shrine for treatment. Accompanied by a band of musicians the priest fell into a trance and made hissing sounds. Then he lay stretched on the ground next to the patient, who bore a telltale swollen leg with bluish marks around the barely visible fang marks. An assistant held one end of a long hollow pole next to the bite, while a second assistant waited with a bowl. The entranced priest sucked on the pole and then transferred the liquid allegedly removed from the victim to the bowl. The venom was then offered to Tajaji. The cobra victim was back to work that afternoon, reported Severin, with no visible ill effects from either cobra or ceremony. Local residents claim that the cure is always effective if the victim is treated as soon as possible after the bite. In a nation where some 10,000 die yearly from reptile bites, priests are credited with more cures of cobra bites than Indian physicians.

A FLAP OF *Glowing Crosses*

Whether due to light refraction or divine intent, crosses have produced healings and renewed faith.

By David Techter

A NATIONAL epidemic which has been compared to UFO "flaps" began in Los Angeles on August 27, 1971. Choir practice at Faith Baptist Church had not gone too well that day. Mable Davis had sought in vain for an organist to provide accompaniment for the choir and was about to resign from the choir in discouragement. As she was leaving the church her daughter Patricia, 11, called out, "Look, Mommy," and pointed to a window near the rear of the chapel. Mrs. Davis turned and saw "a great gleaming golden cross shining in the window." She later remarked that she was "nearly scared to death."

News of the cross spread rapidly. Soon people were lined up in the street awaiting their turn to enter the chapel and see the glowing cross in the window. Some came again and again.

The Rev. Floyd W. Standford, associate minister of the church, told the *National Enquirer*, "For seven years we prayed for a larger congregation. Suddenly the shining cross has brought the answer to our prayers. The church is filled to capacity every Sunday now." And Mrs. Davis reports with delight that she now has a volunteer organist and "a pianist as well!"

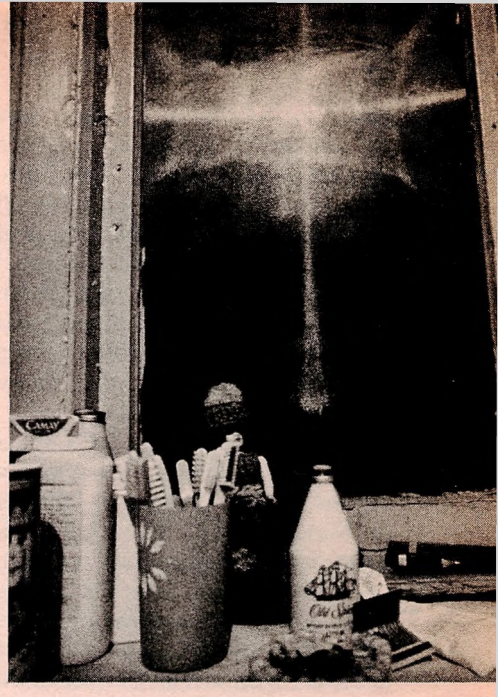
Skeptical observers point out that the cross appears only after 4:00 P.M. when the sun moves into position to shine through the church window. But the explanation of "natural light refraction" through frosted glass has failed to dampen the enthusiasm of the congregation, who prefer to believe the cross is "a miracle of the Lord."

Scarcely two weeks later, on

September 12, the phenomenon spread to the opposite coast. Following a Sunday evening service at First Born Holiness Church in Apalachicola, Fla., a young Negro girl spotted a cross in the window. The reactions and results were much the same as in Los Angeles. Jack Harper reported in the *Tallahassee Democrat,* "Thousands of the devout and curious have come to this isolated fishing town to look, disbelieve, ask questions and wonder."

A little more spectacular than its predecessor in Los Angeles, the cross in Apalachicola reportedly changes color and shape. Observers say that at times it appears a brilliant white, at others a reddish orange. Apalachicola Mayor James Daley was sufficiently impressed to request the physics department of Florida State University to investigate.

Consequently Dr. K. R. Chapman and his wife, who is a science photographer, drove down from Tallahassee. Chapman found the window glass was flat on the outer side but on the inner surface was marked by horizontal and vertical furrows in a regular pattern that diffracted the light of the 60-watt bulb behind the window into the appearance of a cross. The window glass had been installed a year before and



The New York Times

First glowing cross reported in northern states appeared in this bathroom window in South Bronx (N. Y.) tenement.

he speculated that it probably had not been seen very often at night and that this might explain why the cross had gone unnoticed before.

"There is no doubt that the cross observed is an optical effect produced by the light and the particular type of window glass," Dr. Chapman was quoted as remarking. "I have seen an identical result in a window of similar glass and I can easily produce a cross or a six-pointed Star of David in my laboratory." He hesitated to debunk the effect

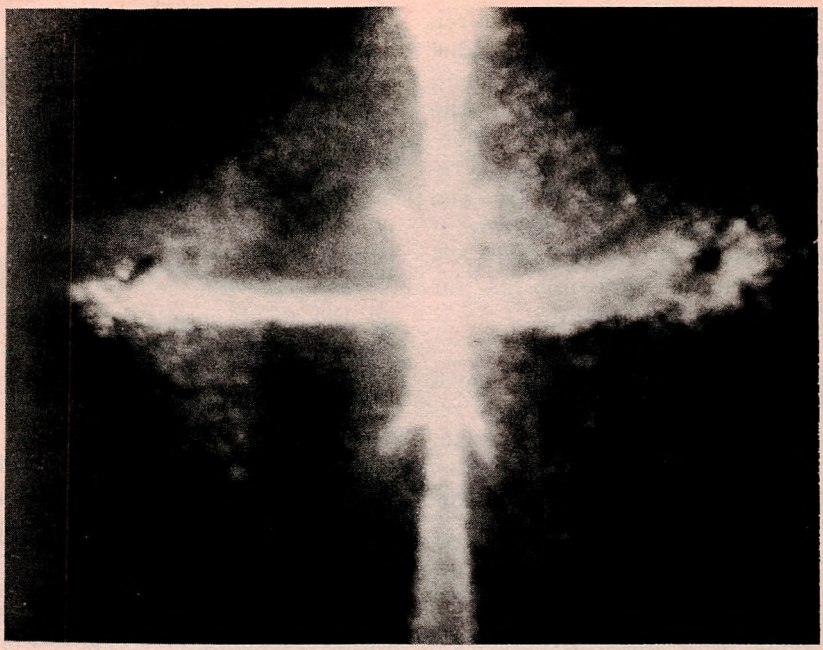
entirely, however. "There was no deliberate effort to produce this effect and it has brought to this church a large number of people who would otherwise not have come. So the miracle must be decided by the individual. Was it sheer coincidence that just the right conditions were brought together or was it by divine purpose?"

When on September 22 a third cross was reported in the window of the United Methodist Church in Mexico City, Fla., the epidemic was beginning to roll. Less than a week later St. John's Baptist Church in Panama City, Fla., became the scene of yet another instance of the phenomenon. When the usual suggestion of light refraction through glass was proposed, the Rev. Jackson Jones, pastor of the church, insisted that a boy first had noted the cross before dark and that "light don't have nothing to do with it." He neglected to explain why he refused to admit reporters from the *Panama City News-Herald* or why his office light was left burning when he went home in the evening.

Not to be outdone two other Panama City churches, the Greater Bethel Church and the Nazarene Church, soon reported their own crosses. FATE correspondent Thomas R. Beech reported that the Nazarene Church displayed "two crosses in one double window and one cross seen through another double window." The wing with these cross-bearing windows was built some 10 years ago and church members insisted the crosses never were seen before September 1971.

The epidemic gained momentum as three Jacksonville, Fla., churches — Paxon Revival Center, Tenth Street Baptist Church and the Church of Christ Written in Heaven — discovered they too had crosses. The pattern seemed to hold. The Paxon Revival Center cross, for instance, first was seen by two young boys playing outside. Initially indifferent, the pastor, the Rev. James W. Dobbs, became more interested when crowds gathered to stare and take photographs. "All hours of the night, hundreds of them were coming," he told Jacksonville's *Florida Times-Union*. "They took Polaroid pictures and when they were developed you could see Jesus' hands on some of the pictures. And some showed spikes through the hands."

Then the phenomenon spilled over the state line into Georgia. In Brunswick, Ga., the first cross to appear outside a church was reported from the Glynn-Brunswick Memorial Hospital. In the same town the Seventh Day Ad-



Many believers claim to discern the hands of Christ at ends of horizontal bar of this cross in window of Paxon Revival Center in Jacksonville, Fla.

ventist Church, Mt. Olive Baptist Church and the Church of God soon had crosses of their own. The cross at the Seventh Day Adventist Church was described by a witness who was inside the church looking out as "a brilliant cross several miles in length and width." A size record?

St. Andrews Methodist Church in Brunswick presented a variation on the phenomenon. Observers reported seeing a scroll with the Ten Commandments on one of the church windows. According to the *Savannah News-Press* some witnesses claimed that after dark words were visible on the scroll. The usual controversy arose between the believers and the advocates of light refraction with Brunswick city officials more concerned with traffic jams caused by gawkers than with the crosses themselves. The Rev. E. C. Tilman, pastor of Shiloh Baptist Church, summed up the believers' position best, "For those with faith, no explanation is needed. For those without faith, no explanation is possible."

Georgia was just getting hot!

The First African Baptist Church and St. Paul African Methodist Episcopal Church in Kingsland reported crosses, as did the Union Baptist Church in Savannah. In Darien a cross was reported in the home of Mr. and Mrs. George C. Hall. By now it was late October, then early November — the epidemic so far had lasted three months.

* * *

DURING THE second week of November the first report came of a cross in the north. On November 19, 1971, *The New York Times* reported that "in the heart of the South Bronx slums" a cross is seen nightly in the bathroom window of apartment No. 1 at 835 Trinity Avenue between 160th and 161st Streets. And here, just as in the south, one report led to another, although the Bronx witnesses were more imaginative in their descriptions. Two other windows in the same building reportedly display "the Bible" and "the Scroll" (presumably that with the Ten Commandments again). A building a block away boasts "the Star" in one of its windows.

However, the greatest attention is paid to the first "northern" cross at 835 Trinity. This was first observed by a visitor from Bayside, Queens, the mother of Mrs. Viola Mitchell, who is a ground-floor resident in the building. Mrs. Mitchell, as it happens, originally hails from Darien, Ga., and just happens to be a friend of the aforementioned Mr. and Mrs. George C. Hall, who just happened to send a clipping describing the crosses in Georgia. This curious coincidence was noted by *The New York Times* but had no impact on the local enthusiasts in the Bronx. Gospel singer Easter Near of People's Community Temple and the Rev. H. B. Bolden, pastor of Little Mount Bethel Baptist Church, agreed that the manifestations heralded the Second Coming. A neighbor, Mrs. Marcella Moore, who describes herself as a clairvoyant, came up with this quote from the Bible *(Jeremiah 9:21):* "For death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets." It was one easy step for a listener to identify the "young men from the streets" as drug addicts.

* * *

MOST RECENTLY the crosses have returned back south and one in Ocala, Fla., combines some novel features with those already become familiar. The windows — typically frosted glass — in which the "strange lights" are seen are in an unoccupied building, the recently-

abandoned Ocala Theological Seminary. The windows on the side away from the street have been broken by vandals. The still-intact windows facing 12th Avenue display diamond-shaped lights in which some see a cross and a scroll or a Bible. Mrs. Belle Williams, who has resided across 12th Avenue from the seminary building for more than a year, claims the lights never were visible until January 3, 1972, even though she has spent many evenings sitting on her porch facing the windows.

An atypical feature of the Ocala sighting is the negative effects attributed to the glowing crosses. Rumors have it that witnesses have fallen dead or collapsed; culprits taking pieces of glass from the broken windows allegedly have suffered ill luck ever since. Still another tale is of a young man falling to the ground and "speaking in tongues." But none of these stories can be verified, cautions David Wilkening in the *Orlando Sentinel.*

Sentinel photographer Tom Netsel observed that the mysterious crosses were noticeably brighter when the lights were on at nearby Webb Stadium and Gregg Field. He suggested that the phenomenon was due to light entering the broken windows at the rear of the seminary. However, the awestruck observers standing on 12th Avenue by the dozens were not likely to be satisfied by any such mundane explanation.

In fact, the emotional impact of the crosses has been so strong it is difficult to evaluate the phenomenon objectively. Disinterested skeptics explain the phenomenon in terms of light refraction by the window glass. The Brunswick Glass Company, which has supplied much of the glass used in church windows in Georgia, blamed the effect on interior patterns of horizontal and vertical lines termed "finetex obscure." Such glass is manufactured in New Jersey and also imported from Europe and is especially popular for frosted church windows.

The believers ask why the effect never was noticed prior to 1971. Regular church members ask in amazement how they could have passed the windows for years without noticing so obvious a feature as a glowing cross. Bill Middleton, religion editor for Jacksonville's *Florida Times-Union,* summed it up by asking, "But why, as if someone had pressed a button, have these crosses been seen all of a sudden, but in different churches, different cities, different states?"

How independent these many reports are in fact is a moot

point. Certainly some of the crosses first were observed by witnesses who had read news accounts of earlier sightings elsewhere. Psychologists might suggest the concept of "expectancy set" to explain the gradual spread of the phenomenon. Clearly the crosses have been seen only where the audience was sympathetic. For instance, none has been reported from a Jewish temple or a sophisticated high-income neighborhood. The churches have been primarily fundamentalist, among folk of evangelistic fervor.

But no one denies the emotional impact the cross sightings have on the observers. There is a singular lack of rowdiness in the crowds who stand and stare. FATE correspondent Amelia G. Wright reports, "There is something awesome about the sight. The cross itself has a magic spell-weaving aura that reaches out and inspires the viewer." Newspapers have commented on the signs of goodwill between black and white viewers. Many credit the glowing crosses with strengthening their wavering faith. Inevitably in such an emotional climate healings have been reported. Most of them remain on the anecdotal level and cannot be tracked down. One case has been verified by Amelia Wright, however.

James Cross of Green Cove Springs, Fla., visited Paxon Revival Center in Jacksonville one evening. Amelia Wright reports, "He was so impressed with what he saw that he returned the following evening with his wife and a friend, Robert Millet. Millet suffered from a condition in his spine that was causing him to become crippled. His doctors had advised him to use crutches and had warned him that within three years he would probably be in a wheelchair. It was with great effort that Mr. Millet struggled around with the use of a cane. James Cross had to help him out of the car and up onto a chair for him to look through the church windows. Cross testifies that within seconds after Millet stood peering at the cross he jumped down from the chair and ran around the church grounds carrying his cane high above his head. Since that moment Millet himself claims he has had no pain or strain in his back and legs. It is interesting to add that prior to his experience with the glowing cross Mr. Millet was not a regular churchgoer or a believer in spiritual healing."

Healings such as Mr. Millet's well may be genuine without necessitating a supernatural origin for the crosses.

Amelia Wright concludes her account, "Some people combine

the explanations by saying that although light factors might be contributing to the environment surrounding the crosses, the fact that they are appearing and have such a fascination is the result of spiritual intentions. Whatever the cause, the glowing cross phenomenon has created a stir, the effects of which are far-reaching and probably long-lasting."



UFOs SHOW DRAMATIC WORLDWIDE INCREASE

By George D. Fawcett

A SUDDEN dramatic wave of unidentified flying objects, the largest number of sightings on a worldwide basis since the fall of 1967, has been recorded globally in the summer and fall months of 1971. The frequency and density of the reports indicates a genuine unknown phenomenon of worldwide scope.

Such encounters, like those of the past several decades, have resulted in power failures, landings, radar trackings, auto chases, pilot pursuits, electromagnetic effects, animal reactions, ground markings, radiation increases, "occupant" reports, injured eyewitnesses, etc.

On September 28, 1971, two motorists near Niteroi, Brazil, reported their cars were buzzed by a low-flying UFO that stopped their car motors. On October 25, 1971, over London, England, a UFO that maneuvered, hovered, revolved and left intermittent vapor trails was filmed for 60 seconds in color by a British TV crew. An aircraft observer at Brightwalton, England, earlier had reported seeing a UFO about 20 feet in diameter, gray in color, and humming faintly.

Other sightings include two auto chases in October 1971 reported by startled motorists near Mosheim and Tusculum near Greeneville, Tenn. These UFOs were reported as circular, over 20 feet in diameter, with rotating bands or structures on their lower sides which threw off sparks and multicolored lights.

More than 40 reports of unknown objects came from Finland and Sweden, among them four reports of small four-foot-high humanoids who paralyzed eyewitnesses temporarily with "beams of light."

In the United States since July 1971 dramatic UFO reports have come from at least 36 states. Twenty cases include reports of UFO occupants from 14 different locations widely scattered between Canada and Venezuela. Some 30 foreign countries have reported UFO incidents during the year's flurry of observation.

If the current rate of UFO incidents continues, 1972 should be another banner year for UFO activity worldwide. The UFOs have risen again — or did they really ever go away in the first place?



JESSE SHEPARD
THE
Musical Medium



Jesse Shepard, mystic, seer and author, displayed many unusual psychic abilities. In the field of music he has no parallel.

Lionized by the rich and royal of two continents, master pianist played improvisations unlike anything in this world.

By Vincent Gaddis

AT THE ROYAL residence of Prince Adam Wisniewski in Rome on a day in September 1894 members of the Italian court, social personages, patrons and performers of the arts gathered to witness a musical seance. Seated at the piano was the medium, a tall, slender middle-aged man with a trim dyed moustache and large brown eyes. On his head was a wig of dark wavy hair. His cheeks were lightly rouged.

The guests sat in a circle around the piano and the room was darkened. As the pianist, his huge hands covering an octave and a half, struck the first chords, tiny lights flickered in every corner of the room. The great composers of past centuries had arrived, some to listen, others to perform from the beyond their latest compositions through the dexterous fingers of the medium. Thalberg was first with a rippling fantasia, then he was joined by Liszt in a rhapsody for four hands.

"Notwithstanding this extraordinary complex technique," wrote the Prince in *Vessillo Spiritista*, "the harmony was admirable, such as no one present had ever known paralleled even by

Liszt himself, whom I personally knew and in whom passion and delicacy were united. In the circle were musicians who, like myself, had heard the greatest pianists in Europe, but we can say that we never heard such truly supernatural execution."

A globe of light and three raps on the Prince's knee announced the appearances of Chopin and George Sand, respectively. Then Chopin's spirit, with the expressive tones that distinguish his compositions, played first a fan-



Shepard's Villa Montezuma, currently being restored, is San Diego landmark.

During private seances in music room Shepard played "simply indescribable" music.



ABOUT THE AUTHOR

VINCENT GADDIS, whose articles appear frequently in FATE, is a free-lance writer who specializes in explorations of the occult, the borderland where fact and myth merge. His writing career began in the mid-1930's when he was a reporter for the Warsaw, Ind., TIMES and later night news editor for radio station WRSW.

After his marriage to Margaret Rea he worked in Elkhart, Ind., as a reporter and feature writer for the Elkhart TRUTH and area representative for United Press International and Religious News Service.

Mr. Gaddis has written hundreds of magazine articles and he has published four very successful books: "Mysterious Fires and Lights," "Invisible Horizons," "The Wide World of Magic" and most recently, in collaboration with his wife, "The Strange World of Animals and Pets."

tasia followed by haunting and exquisite melodies "with a pianissimo of diminishing notes and tones full of despair — a prayer to God for Poland."

The somber mood was dispelled by Mozart who played with the agility and lightness of a sylph, the genius of his unique and melodious style displayed by notes that danced to an airy climax above a Lydian measured undertone.

"But the most marvelous incident of the evening was the presentation of the spirit of Berlioz by his two chaperones, Liszt and Thalberg," the Prince reported. "That was the first time Berlioz had played through Jesse Shepard. He began by saying that the piano was toned too low for his music (Shepard is also clairvoyant and clairaudient) and he tuned it a tone higher himself. For 10 minutes we heard the spirits working with the piano, which was closed. At the first sound we observed that the instrument was about two notes higher.

"Then Berlioz played sweet, ideal music. It seemed as if we heard the little bells of a country church; as if we saw and heard a marriage procession . . . entering the edifice; then a music which imitated to perfection the sound of the organ and continued piano, pianissimo and morendo, as if indicating that the marriage was celebrated. . . . This piece finished, Berlioz, with the aid of several other spirits, restored the instrument to its first tuning and began playing on its ordinary tone while the lid was still shut."

Jesse Shepard could speak English and French only, but after the musical seance he entered a trance state and the spirits spoke through him in other languages. Prince Wisniewski said that Goethe came and recited passages in German, while other spirits spoke in Hebrew and Arabic.

"After the seance," the article concluded, "Mr. Shepard was much exhausted and had to retire to rest."

As the late Dr. Nandor Fodor wrote in his book *Between Two Worlds,* "No musical party by the Mad Hatter could sound more preposterous than this account. It leaves breathless the most ardent spiritualists."

Did Prince Wisniewski report accurately or was he guilty of exaggeration?

Whatever the source of his inspiration, Shepard was a master pianist whose improvisations left his listeners dumbfounded. Varied in style, emotionally powerful, his music sometimes had a delicate lilting beauty; at other times it was haunting, primitive. His renditions roamed the world and the centuries. With processions of chords, he evoked the antiquity of Egypt, the mystery of India, the agelessness of China and the sophistication of the West.

John Lane, the English publisher, was a guest one evening at a Shepard musicale when the performer improvised on the sinking of the Titanic. The treatment was so stupendous, so overwhelming, Lane said it caused him to postpone his departure for America for a fortnight, although he had arranged to sail the very next day.

Edwin Bjorkman, writing in *Harper's Weekly,* described a Shepard concert: "Something more than sound issued from that piano: it was a mood, uncanny yet pleasing, exalting, luring. He seemed to keep notes suspended in the air for minutes. Now and then he would make a shining vessel out of such a chord and then he would begin to drip little drops of melody into it, until the Grail seemed to rise before your vision, luminous with blood-red rubies. . . . Then the music swelled and became strangely urgent — I felt there was an image that wanted to

Drawing room shows Victorian elegance of Villa's luxurious appointments.



break through — a consciousness of some mighty presence."

Prof. Harold P. Simonson, author of the only book-length biography of Shepard, writes that to Shepard "music was the medium to supra-conscious experience. An intransigent foe of positivism, relativism and determinism — of all 'isms' denying the power of the invisible and the reality of absolute spirit — (he) by means of musical seances, sought to lead others to transcendental perception."*

Unlike Rosemary Brown, the contemporary English housewife who has produced hundreds of astonishing compositions said to have been dictated by Liszt, Chopin, Schubert, Beethoven and other musical geniuses of yesteryear, Shepard's music was never committed to paper. He believed that to do so would nullify the rationale of his gift. Some of his improvisations had titles and basic tonal structures but his renditions were never exactly the same.

* * *

BORN IN England in 1848, Jesse Francis Shepard was brought to the United States as an infant by his parents. The family settled on the Illinois prairie, in Sangamon County, in the heart of Lincoln country. For a time his log home was a station on the Underground Railway, and at the age of 10 he listened to the final Lincoln-Douglas debate at Alton. Three years later, as the Civil War got underway, he was a page to Gen. John C. Fremont in St. Louis.

Later the family moved to Niagara Falls and then Chicago. Shepard, in an biographical article in *The Medium,* a London spiritualist publication, said that his first psychic abilities, clairvoyance and psychometry, appeared when he was 19. Meanwhile he was taking piano lessons and developing his skill in a normal manner. In fact, for a time, his sister Letitia played better than he did. When and where did the baptism of transcendental proficiency take place?

The mystery of this musical medium is noted in *Twentieth Century Authors:* "With only two years of formal musical training, Shepard exhibited an extraordinary talent at the piano. At barely 21 he set out for Paris with scarcely enough money to buy his own passage, and almost overnight became a sensation."

Without a knowledge of French, letters of introduction, companions or a reputation as a musician, he received immediate acclaim as piano improvisator *par excellence.* Within a month he was a welcome guest at the Parisian salons where he

*_Francis Grierson_, by Harold P. Simonson, Twayne Publishers, Inc., N.Y., 1966.

entertained those distinguished in titles, society and the arts.

In addition to his instrumental endowment, Shepard was blessed with a remarkable voice. He sang in Saint-Eustache and the basilica of Montmartre by special invitation and was chosen by composer Leon Gastinelle to sing the leading parts in his Mass written for the fete of the Annunciation and performed with orchestra and chorus in the Cathedral of Notre Dame.

"With your gifts you will find all doors open before you," Alexandre Dumas the Elder told Shepard at a reception. Now the darling of French nobility, Shepard received so many social invitations that he sought the advice of friends in dealing with them. But in time the Franco-Prussian War brought his happy stay in the City of Light to an end.

He went to London where he was a guest at the home of Viscountess Combermere. He continued his recitals for the distinguished and socially elite and also advertised that his psychic services were available — "clairvoyant, prophetic, psychometric sittings, diagnosis of disease and discovery of mediumistic faculties," with the added note that "music manifestations are not given at the same sitting."

After eight months in London he spent a delightful summer in the German resort city of Baden-Baden where his circle of aristocratic friends included the King and Queen of Prussia. In October, with no knowledge of the Russian language and with only enough money to pay expenses for one week, he moved on to St. Petersburg. After spending the week in a hotel room reading the works of Lord Byron, he took his limitless optimism and a letter of introduction to Madame and Monsieur Hardy, owners of the opulent Restaurant Dusseau. They took him in and while the fierce Russian winter raged and howled he moved among the high and mighty, his days "crammed with pleasure and amusements of all sorts."

Princess Abamelik introduced him to General Jourafsky, the noted Russian mystic, who discussed with him the proper conduct of seances. Shepard climaxed his visit in the spring by performing before Czar Alexander II, then returned to London.

In the autumn of 1874 he returned to the United States. Within a month he was in Chittenden, Vt., attending the seances of the Eddy brothers in their farmhouse. He spent 10 days there with Madame Blavatsky and Col. Henry Steel Olcott, later the co-founders of Theosophy, as crowds of the curious came and went. According to Ol-

cott, in his book *Old Diary Leaves*, Shepard not only gave "mediumistic musical performances" but entered into the spirit of things by going into trance and singing Russian songs "under the control of Grisi and Lablache."

Back in New York Shepard continued to visit Madame Blavatsky, but a personality conflict finally developed. She told Olcott Shepard was a charlatan and accused him of having paid a music-master to teach him the Russian songs he had sung in the Eddy farmhouse. But Theosophical teachings were another matter and years later he lectured on the doctrine.

During the next 12 years Shepard roamed the world living by his wits and talents in northern California, Europe and a year in Australia. In Chicago he held a series of seances in the home of another medium, and according to the daughter of Hudson Tuttle, "strange and unaccountable phenomena nightly occurred." Tuttle is the noted author of classical books on spiritualism. Shepard, Tuttle's daughter reported, said he was controlled by a band of Egyptian spirits, the leader of whom had lived on the earth when the pyramids were young.

The medium's most amazing performance was simultaneously singing in two voices, in bass and soprano, his control singing in one voice and an Egyptian in the other, while another spirit accompanied on the harp.

"Between the musical pieces," Miss Tuttle added, "Mr. Shepard, 'under influence,' gave tests, describing spirit friends, etc."

Throughout his career Shepard's dual-tone singing left his listeners in states of bewildered shock.

And it was in Chicago that he met Lawrence W. Tonner, his self-effacing modest secretary, man Friday and dedicated admirer, who would be his companion the rest of his life. A few months later they came to San Diego, Calif. Here Shepard would build his magnificent Victorian mansion, the Villa Montezuma, and enter a new profession. He had reached life's midpoint, a midwest farm boy who had become a globe-trotter over three continents; a cosmopolite honored in the salons and palaces of society and royalty. Now would come a time for inner searching, a change in goals, a personal renaissance.

* * *

DESIGNATED AN historical landmark, the Villa Montezuma is currently being restored by the San Diego Historical Society, the San Diego Chapter of

the American Institute of Architects and the Save Our Heritage Organization. Upon completion of the work it will be furnished with period furniture and opened to the public. Its exterior is somewhat weathered but the main floor of the interior with its polished redwood walls, ornate tiled fireplaces, silvery Lincrusta Walton ceilings and cathedral glass transoms is almost the same as when the house was built in 1887. There are ebony panels inlaid with bas-relief figures of ivory and mother-of-pearl. A mantel designed to look like a medieval castle tower is made of walnut shingles and imported English tiles.

It is the colored art glass windows that Shepard had made to order that are the home's outstanding decorative feature. On the long east wall of the music room the huge window depicts the Greek poetess Sappho attended by two cupids. At the north end of the room circular windows contain art glass portrait heads of Mozart and Beethoven, while on the south wall are similar windows with portraits of Rubens and Raphael. In the drawing room are the heads of Shakespeare, Goethe and Corneille. Other art windows included allegorical representations of the Orient and Occident (the face of the figure representing the Orient is a portrait of Shepard himself), the four seasons, and St. Cecilia playing the organ.

While Shepard lived in the house, the floors were covered with heavy Persian and Turkish rugs and there was a large polar bear skin in the music room. An elaborate Oriental candelabrum hung from the ceiling and throughout all the rooms were life-sized busts, exotic plants and polished candelabra. The second floor, since remodeled into rooms, was originally an art gallery and museum displaying along with sculpture and paintings, memorabilia and gifts Shepard had received from royalty, titled patrons and others during his tours. A Spanish cedar stairway led up to a third floor tower room beneath a Moorish roof. This was Shepard's study.

Private seances were held in the music room. So beatific, so unearthly was his music that contemporary accounts call it "simply indescribable." There were listeners who said they heard drums, tambourines and trumpets accompanying the piano with voices issuing from the trumpets. Other guests claimed they heard choirs of voices led by Shepard's own singing, now soaring to the heights in melodious soprano, then dropping down

to an euphonious bass.

Two changes occurred in Shepard's life during his San Diego period; one was temporary, the other permanent. There was a crisis in his spiritual and religious thinking. Although he continued his musicales and was associated with a group of wealthy local spiritualists who had contributed heavily to the cost of his villa, he seemingly tried to break away from spiritualism. He attacked what he called "phenomenal spiritualism" which led to a bitter counterattack by Hudson Tuttle in an article in the *Religio-Philosophical Journal*. His upheaval was climaxed by his becoming a member of the Roman Catholic Church.

The permanent change was his decision to embark on a literary career with music taking second place. This career began with the writing of essays for *The Golden Era*, a west coast journal that published much of the early work of Mark Twain, Bret Harte and Shepard's friend, the poet Joaquin Miller. Most of them were written in the tower room where in later years it is said a butler hung himself.

Late in 1888 Shepard and Tonner went to Paris to arrange for the publication of his first two books, both containing some of the earlier *Golden Era* essays. They returned the following September. Shepard decided that to achieve literary success he should move permanently to Europe. He needed money. On December 17, 1889, he completed the sale of Villa Montezuma and all its furnishings to David D. Dare, a bank executive, and that night gave his farewell concert before a large audience at the Unitarian Church.

In a biographical sketch Tonner wrote: "Certain rich townspeople gave the land and some of the money to build the Villa, the idea being to attract attention to the town (which it certainly did) . . . When the boom died out in San Diego in 1889 we had to sell for what we could get. We gave half the proceeds to those who had supplied the money, which they considered quite generous, for it was not thought necessary to return any; and the following year we went to Europe."

* * *

SHEPARD AND TONNER'S arrival in Paris marked the beginning of a 23-year residence abroad. Shepard resumed his European tours. Published reports revealed that he was still the musical medium. In Austria he played at a reunion of three royal houses as the guest of the Duchess of Cumberland. The Queen of Denmark said that the piano playing was so marvelous

that it seemed four hands were engaged instead of two. Again he was welcomed in royal courts and cosmopolitan salons.

Unless he knew his listeners were sympathetic Shepard did not refer to psychic inspiration. Few would believe such claims and those who did were regarded with suspicion by the others. According to Dr. Fodor, the penalty for belief could be great. Henry Kiddle, Superintendent of Schools of New York, was forced to resign when he publicly said he believed in Shepard's spirits. The school official said he heard Shepard play a magnificent impromptu symphony under the control of Mozart, give philosophical dissertations under the influence of Aristotle and speak in six different languages while in trance.

During his European years Shepard was writing essays, articles and books on art, philosophy, human nature, biographical sketches and his own experiences. With the publication of his book *Modern Mysticism* in 1899, he took one of his middle names and his mother's maiden name "lest his literary efforts be regarded as mere diversions." Thus, during the last 28 years of his life the former Jesse Shepard became Francis Grierson.

Included among his published books were *The Celtic Temperament* (adopted as a textbook by Japanese universities), *Parisian Portraits*, *The Humour of the Underman*, and *Abraham Lincoln, the Practical Mystic*. In 1911 his *Invincible Alliance* foresaw World War I.

He won the admiration and praise of the leading critics and literary great of his day. Maurice Maeterlinck found his writings mystical, romantic and profound. *The Westminster Review* noted his "rare intuition and a profound knowledge both of art and human nature."

Grierson's greatest work was *The Valley of Shadows*, the story of his boyhood on the prairies of Illinois, in Lincoln country, at the time of the spiritual awakening as the Civil War approached. It presents a poetic and vivid picture of a bygone time and was used by Carl Sandberg as an information source in writing his *Abraham Lincoln, the Prairie Years*. When the fifth edition appeared in 1948, 39 years after it was first published, Bernard DeVoto called it an American classic. Edmund Wilson, reviewing it in *The New Yorker*, said it fills a "niche which no other book quite fills."

Grierson and Tonner returned to the United States in 1913. He continued his writing and piano recitals. For a time he was in Toronto giving lectures on Theos-

ophy. He made many friends. Judge Ben Lindsey introduced him to Henry Ford and he was invited to be a member of the Chevy Chase Club. He discussed the fourth dimension and occult theories with Claude Bragdon. His literary friends included Edwin Markham, Sara Teasdale, Mark Van Doren, William James and Edwin Arlington Robinson.

In 1920 he settled in Los Angeles and a year later published his final book at his own expense. It was titled *Psycho-Phone Messages*, and its 82 pages contained communications allegedly received through a phone-like device from illustrious but deceased persons. Abraham Lincoln predicted the failure of the League of Nations; Henry Ward Beecher assailed the sins of the Jazz Age; Elizabeth Cady Stanton preached Women's Lib. Other messages, warnings and diatribes came from General Grant, Thomas Jefferson, Benjamin Franklin, Daniel Webster, Oliver Wendell Holmes and other great personalities of yesteryear.

Grierson's final years were sad ones. The public was no longer interested in his music. Despite efforts of admiring fellow authors, publishers failed to accept his manuscripts. Occasionally he gave a lecture or lessons in poise and practical psychology. Tonner taught French and for a time was a partner in a small dry cleaning establishment. Despite the recommendations of Mary Austin an anthology of poetry Grierson had compiled and edited could not be sold. Eventually all sources of income failed; the pair were destitute.

Zona Gale, the Pulitzer Prize winning novelist, was staying at the famed Mission Inn in Riverside, Calif., where Grierson sometimes gave concerts. He visited her at her request. When she arrived back home at Portage, Wis., she wrote friends in Los Angeles and encouraged them to arrange a benefit dinner to honor Grierson and to raise money for him. In the meantime he pawned the last of his valuable possessions, a gold watch given him by King Edward VII of England.

The benefit was held the evening of May 29, 1927. Following the dinner Grierson entertained with what Tonner called "marvelous instantaneous compositions on the piano." Finally the pianist told the 30 guests that his final number would be his Grand Egyptian March. It was a moving rendition, haunting and mystical, with mighty chords alternating with soft melody that invoked thoughts of dark antiquity, of temples, of the ever-flowing Nile, of gods dethroned and empires gone.

When he finished he sat perfectly still as he often did as he rested, his head slightly bent forward, his fingers on the keys. There was applause but he failed to acknowledge it. Long seconds passed. A grim suspicion gripped Tonner. He walked over and touched his companion of over four decades. It was true! Dramatically, yet quietly, surrounded by friends, Jesse Shepard had entered the realm of his visions and found peace.

THE DISAPPEARING REGIMENT

By Bert Groth

THE AMAZING disappearance of an entire British regiment at Gallipoli during World War I was recalled recently at the 50th Jubilee of the ANZAC landing, according to the New Zealand magazine *Spaceview*.

This event occurred in 1915 during Allied efforts to force the straits of the Dardanelles and capture Constantinople. The Allies had landed at different points on the Gallipoli peninsula, meeting strong Turkish resistance. Some months later Gen. Sir Ian Hamilton moved new troops secretly to Suvla Bay on the Aegean coast.

During the afternoon of August 28 the weather over Suvla Bay was clear except for about eight strange loaf-shaped clouds that hovered over Hill 60 about three-fourths of a mile from the fighting front. Despite a breeze of four or five miles an hour from the south the clouds maintained their position. At ground level below them was another light gray cloud of the same shape about 800 feet long, 200 feet high and 200 feet wide. It seemed almost solid and hung over a sunken road in a dry creek.

On Rhododendron Spur about a mile and a half southwest of Hill 60 and some 300 feet higher were stationed 22 soldiers of No. Three Section of No. One Field Company. They noted the strange ground-level cloud as a British regiment began marching up the sunken road toward Hill 60. The regiment was the British First Fourth Norfolk, several hundred men. The observers watched as the troops marched right into the cloud. But no one was seen to come out of the cloud.

About an hour later the cloud gently rose from the ground and joined the clouds above it. Thereupon all the clouds moved northward towards Bulgaria and within 45 minutes all had disappeared.

When Turkey surrendered in 1918, the British immediately demanded return of the regiment. But the Turks maintained that they never had heard of the regiment nor had they captured any of its members.

Among the New Zealanders who witnessed the unexplained disappearance were F. Reichart, J. L. Newman and R. Newnes, all of the garrison stationed on Rhododendron Spur.

News media tend to joke over improbable reports of mysterious cats — but persons who were attacked or have lost livestock aren't laughing.

PART ONE

On the trail of Pumas, Panthers and ULAs *(Unidentified Leaping Animals)*

By Jerome Clark and Loren Coleman

SIX PASSENGERS in a car moving along a highway near Pana, Ill., on September 19, 1970, encountered something they neither could explain nor comprehend. Alongside the road a small tannish-gray puma-like animal suddenly appeared as if, in the words of A.V. Hamm, who saw it, "it just fell out of the sky." Later Hamm would attempt to convince himself that it had leaped out of a clump of bushes and only *seemed* to have materialized a few inches above the ground. But there was no way to account for the fact that *not everyone in the car could see it although it was clearly visible to some of them.*

The animal turned its head toward the observers, then jumped over a fence and disappeared in the brush.

Hamm's report is not typical but it is one of the most revealing in a long series of stories — spanning almost a century — involving the activities of weird cat-like animals whose comings and goings are fully as mysterious as those of UFOs. Unlike UFOs, however, the cats have not received widespread consistent publicity and hardly anyone recognizes them as paranormal phenomena. The usual explanations — that they are ordinary mountain lions *(Felis concolor)* which have strayed far from their normal habitat or that they are escaped circus animals — have gone pretty much unchallenged. But neither theory tells us why there have been so many varied sightings over such a long period of time nor helps us to understand why the appearance and behavior of these creatures are so unlike those of *Felis concolor.*

Even if it were not for an ob-

servation like Hamm's there would be ample reason for us to wonder about the origins of these mystery cats. But his story, if true (and we believe it is), serves as spectacular confirmation of what is only implied in the evidence. For it is highly improbable that after a century and a half of civilization in midwestern America a major mammal has completely escaped detection — especially when we compare these reports with similar scarcely rare reports of *European* panthers.* The sheer volume of these reports leaves us with only two realistic alternatives: either we reject them all as hoaxes and mistakes or we forget everything we know about conventional zoology and search for answers elsewhere.

* * *

A DRAMATIC event that occurred in December 1877 underscores the difficulty of any conventional approach to the problem and sets the pattern for much of the panther activity that has followed.

One night a badly frightened young man banged on the door of his employer, a wealthy farmer named Hunt, and blurted out an amazing story. At first Hunt did not believe him but later he was forced to change his mind.

Earlier in the evening, the young man, a member of one of two tenant families who worked for Hunt, had gone to the village of Rising Sun, Ind., a mile from the farm. On his way he passed through an area midway between the farm and the village called "Halfway Place," a spot where Hunt's fence divided the cleared land from the woods, woods so tall and thick that local people called them the "Black Forest."

His trip to Rising Sun had taken place routinely and without incident. But on his way back about 9:00 P.M. something completely unexpected occurred. "Some monstrous animal," he said, had come crashing out of the woods and pursued him down the road. He felt he barely had escaped with his life.

Several evenings later a girl named Mary Crane was visiting one of the families on Hunt's farm and someone told her of the young man's experience. She laughed it off but was sufficiently impressed to insist on company when it came time to leave. When no one was willing to accompany her she went next door and asked another young man to walk her to the village. The two set off in the dark.

*We are concentrating, with one exception, on midwestern incidents which are not significantly different from incidents that occur in England, the Soviet Union and other places where mystery cats have been reported.

As they entered the blackest part of the Black Forest Miss Crane and her companion suddenly heard a peculiar shriek from deep among the trees. Miss Crane whirled around to see two glowing eyes descending from the branches of a poplar no more than 40 feet away and to hear the sound of claws scraping against the bark.

"My God!" she exclaimed. "Let's get out of here!" They sped off down the road, then eventually stopped briefly to look behind them. For a moment they saw nothing — until the animal, "big as a good-sized calf, with a tail as long as a door," leaped onto the fence. Running along the top of it, the creature moved rapidly toward them. The couple started to run again and had begun to outdistance the animal when it bounded to the ground to follow them down the road, now rapidly gaining on them.

At this point Miss Crane's companion, overcome by panic, let go of her hand and dashed the short remaining distance to the village to sound the alarm. Only moments later the girl felt the thing's claws ripping at her dress. She collapsed in a faint, awakening moments later to find herself pinned to the ground and something licking her face. Knowing she could do nothing she lay motionless and prayed.

Shortly afterwards voices of the villagers broke the silence. The animal perked up its ears, rose and growled menacingly, looking for a moment as if it were going to charge the approaching group. Instead it gave its piercing shriek, leaped over the fence and disappeared. The deeply-shaken Miss Crane had to be carried to the village where she was treated with stimulants.

The next morning a large party of men with hunting dogs tracked the creature for half a mile until its footprints, which measured over six inches across, were lost in the high ground. The hunt continued for the next two days to no avail.

"It has been ascertained," *The New York Times* reported, "that sheep and young hogs have been missed by several farmers living near the 'Black Forest' and it is presumed that this animal has taken them. What manner of beast it is no one seems to have any idea. Where it came from is the strangest circumstance of all unless it has escaped from some menagerie. The whole affair is wrapped in mystery, which the inhabitants of that region would like to have solved."

Already we are moving outside the confines of ordinary mountain lion behavior. In all

of North America only 10 instances have been recorded of mountain lions turning on people and then only because the animals were starving. But as we shall see, hostility toward human beings is a trait common to our mystery cats. There is also the matter of these enormous tracks. It is too bad our source doesn't tell us more about them because they too enter into the enigma, as the next account demonstrates:

In August 1971 residents of rural Michigan were uneasily pondering a puzzling "cat of some kind," which had taken to slaughtering large numbers of farm animals. At one place in Canton Township it killed 197 chickens and 55 rabbits. Glenn Brothers, a neighbor of the man whose livestock were attacked, said, "I saw that cat. I'm a believer now. It was about two-and-a-half feet tall, about three feet long. It had a long tail and a blunt nose and it was gray. I saw it in broad daylight."

Brothers had gone into his house, grabbed a shotgun and chased it into his neighbor's cornfield about 150 yards away.

"I found some prints out by the corn," he said. "They sure looked like cat prints to me. They were about the size of the palm of my hand. I've got a dog and I know what dog prints are like," he concluded.

The tracks may have been a cat's but there was one significant difference: they had claw marks. In common with other members of the cat family, ordinary mountain lions or pumas, long extinct in midwestern America, have retractable claws which do not show in their paw prints.

So far we have remarked three features we shall see again and again in our study of mystery cats: hostility toward human beings, a taste for livestock and unusual tracks with claw marks. The taste for livestock alone implies we are dealing with something out of the ordinary, for mountain lions outside their home territory are not likely to risk death raiding a farmyard when natural food is abundant.

A fourth characteristic will become more obvious later on: the odd elusiveness of the beasts. Not only do they appear and disappear with frustrating abruptness but they also never seem to get captured nor killed — unlike real wandering mountain lions. This is a paradox the mystery cats share with UFOs and their occupants.

* * *

PERHAPS IT was coincidence, or perhaps it wasn't, that in 1896 and 1897 midwestern newspapers were filled with re-

ports of some kind of large animal, usually labeled a "black panther," which made a "terrible noise" and slaughtered sheep and cattle. At the same time an enormous UFO flap was in progress and panther and "airship" sightings sometimes occurred in the same locations. This is not the only time events have hinted at some oblique connection between giant cats and flying saucers.

Like UFO sightings, cat sightings often occur in "flaps." Decatur, Ill., hosted one of the first to take place in this century involving a beast reporters called "Nellie the Lion," a curiously affectionate nickname for a creature whose temperament made it the terror of central Illinois throughout the month of July 1917.

It first managed to get on everyone's nerves by attacking Thomas Gullett, a butler at the Robert Allerton estate southwest of Monticello, while he was in the garden picking flowers. Gullett suffered only claw scratches but the incident touched off a furor which didn't abate for weeks.

The affair had begun around Camargo a few days before but the Monticello report was the first to get press attention. It led to the forming of a 300-man posse which spent most of July 15 tramping through the thick woods near the Allerton place. While the hunters engaged in this fruitless endeavor the lion nonchalantly reappeared a quarter-mile away from the Allerton house and Mrs. Shaw, the chief housekeeper, got a good look. Unfortunately she was one of the few persons in the vicinity without a gun. Like Gullett she referred to the animal as an "African lioness."

On July 17 searchers discovered tracks five inches long and four inches wide near Decatur. "Tracks of a small animal similar to a muskrat are mingled with the larger ones," the *Decatur Herald* noted. Two 14-year-old boys, Earl Cavanaugh and Glyan Tulison, claimed to have seen the beast that day walking along Allen's Bend on the Sangamon River a short distance east of Decatur.

As public hysteria mounted residents of central and northern Illinois outdid themselves in silly behavior. On a number of occasions they mistook collie dogs for the lion and one farmer got involved in a well-publicized dispute about whether or not he had mistaken the headlights of an approaching auto for the beast's shining eyes and shot a hole through the radiator. (He denied it.) The papers of course had a good time with this and it must

have helped casual readers dismiss the other reports as jokes.

It was no joke to the families of Earl Hill and Chester Osborn of Decatur, however, when the lion pounced on their car in an attempt to get at them. The attack took place at 10:30 P.M. on July 29 as the two men and their wives motored west on the Springfield road. Hill and Osborn, sitting in the front seat, first caught sight of the big animal standing in the weeds along the side of the road. Suddenly it leaped a distance of 20 feet and crashed into the car which was traveling 20 miles an hour. The women in the back seat screamed as the creature struck the side of the vehicle and slid off onto the highway.

Osborn, who was driving Hill's vehicle, turned and headed back to Decatur, where he and the others gasped out the tale to two policemen. The officers and the two male witnesses immediately returned to the scene to find the creature still there. When it saw them it disappeared over a bank and the policemen, lacking heavy firearms, chose not to pursue it. At 1:30 A.M. two carloads of police returned with high-powered rifles to search the spot but after many hours returned to town with nothing to show for their efforts.

On the 31st of July at about 3:00 P.M. James Rutherford, a farmhand, was driving a hay wagon past a gravel pit when he spotted a "large yellow, long-haired beast." As he gaped in terror the animal regarded him without interest, then wandered off into a clump of bushes near a small creek. When the inevitable posse of armed men rushed to the scene they found only its tracks — with clawmarks. Continuing their search into the evening they came upon the remains of a calf which its owner said had been missing four days.

After that "Nellie" disappeared as mysteriously as she had come leaving behind her innumerable stories of mind-boggling events which the locals, perhaps understandably, chose to forget — until 31 years later when the most spectacular cat scare of them all came to eastern Indiana.

* * *

THE YEAR 1948 was the year of the "varmint" or "varmints" depending on whose stories you choose to believe. At least four distinctly different animals figured in the reports of excited, often terrified witnesses. Two of the creatures sometimes worked as a pair. Another seems not to have been a member of the cat family at all. One bore enough resemblance to a conventional tan-colored mountain lion

to convince some individuals this in fact was what they were seeing. Most observers, simply perplexed, confessed they had no idea what it was, although one suggested it might be a "wolf with yellow spots"!

The Great Varmint Scare began in the fall of 1947 when weird screeching cries first disturbed the sleep of Fountain City, Ind., residents and as a contemporary news account puts it — vaguely — "cattle, sheep and horses acted in an unusual manner." Then a group of citizens saw a huge catlike beast in a roadway late one night.

Richmond policeman Louis Danels had the most detailed sighting but he didn't mention it until months later. "It was so strange," he said, "that I just didn't mention it to anyone at the time. But now that other folks are seeing things and talking I guess I can talk too."

He and his family had been taking a casual Sunday afternoon drive along a road southwest of Centerville. "Suddenly," Danels related, "the strangest, most vicious-looking thing walked toward my car down the center of the road. It had long front legs, a large head with small pointed ears and small glittering eyes."

Its back sloped oddly and its body narrowed at the hips, ending with back legs considerably shorter than the front two.

"We got to within 10 feet of it and it ran off the road into the weeds," Danels continued. "We all remarked that it was the most ferocious evil-looking thing we ever had seen." He thought it might be a hyena — or anyway, he said, that's what it looked like to him.

Only when the varmint started killing livestock did the Hoosiers get riled. In mid-July 1948 farmer Dorten Moore who lived a mile southeast of Fountain City complained to Sheriff Carl Sperling that something had slaughtered seven of his small hogs, eating their hearts and livers. When soon thereafter Sheriff Sperling and three other law officers kept a vigil at Moore's place from dark to 3:00 A.M. they saw nothing.

A night or so later neighbor Harold Erskine, hearing a "strange caterwauling noise" over in Moore's fields, grabbed a gun and scooted over to rouse Moore. They set out after whatever had made the sound but it already had vanished, leaving in its wake still another butchered hog.

Another neighbor, Lewis Swain, heard a "strange whining call" on several occasions and found a wide path cut through his wheat field as if it regularly was

used by an animal on the prowl. One farmer, unnamed, supposedly got chased out of his barn by an unidentified "something."

Clifford Fath, a game warden, and Charles Cornelius, a county conservation officer, testified they had encountered a varmint on the road between Quakertown and Roseburg on the night of August 1. It was sitting in the middle of the road and Fath had to swerve his car in order to avoid hitting the animal, which looked as if it might weigh as much as 350 pounds. Frightened, it lunged at the car, crashing against it, then fled into the woods.

Fath and Cornelius quickly organized a posse. With the help of dogs they tracked the animal to a tree in whose branches it was hiding. Members of the group opened fire but their prey escaped. They heard sounds as of an animal leaping into another tree deeper in the forest.

The next night a farmer near Liberty reported finding the carcass of a 1,000-pound bull in his pasture, one of many such accounts pouring into Fath's office. Angry and unnerved farmers gathered in bands and beat the backwoods but the varmint eluded them.

One thing not hard to find was its tracks—which stretched along the sand at Silver Creek and measured six inches in length. "Such tracks are not those of any of the wildlife living in this section of the country," the *Richmond Palladium-Item* calmly noted.

Three days later, during the evening hours of August 5, an "African lion" — complete with mane — rushed a fishing party at Elkhorn Falls south of Richmond.

While walking to their barn at 5:30 on the morning of the seventh two farm boys, Arthur Turner, 16, and his brother Howard, 14, saw a strange shape near a plum tree which grew beside the gate to the barnyard. Another animal stood on a rise of ground to its right and not 200 feet away. Arthur, who like other rural persons in the Richmond area had taken to carrying a gun, raised the rifle to his shoulder and fired. The creatures wheeled, jumped a gate and escaped.

Curiously, the animals while similar were not identical. The first, having "the appearance of a lion," was large-headed, "shaggy" and brownish in color. The other, said the boys, "had more the appearance of a panther and was black."

The following afternoon farmers northeast of Abington in Wayne County watched two varmints similar to the ones the Turner boys had seen. The morn-

ing after that others sighted identical beasts in the same general vicinity. At 4:30 in the afternoon a "long black animal" crossed the Robert Martin farm near Middleboro. Police searches proved unproductive except for the discovery of five-toed tracks made by animals clearly weighing in excess of 300 pounds. Art Lecamp showed officers a spot in a ravine where apparently some large animal had bedded down for the night.

With rumors spreading and panic growing many persons were ready to shoot at anything that moved. Unfortunately for those trying to stem the rising hysteria the varmints were coming closer to houses, even those in town. One story had it that a giant cat had chased a woman into her home. James Leo of Pennville, a little town west of Richmond, nearly fainted when he found a strange animal on his back porch on the morning of the 11th. Having only a butcher knife with which to defend himself he was considerably relieved when the beast sauntered away.

That evening police got a call from Robert Martin who said he had fired at a varmint through the screen of his bedroom window. "I know I hit him," Martin insisted, "but I'm too scared to go out in the yard to see what I hit." A police check revealed nothing, although Martin stuck to his story that the animal "reared up" after the second shot and fled in the darkness.

On the 12th of August a 100-man posse led by Deputy Witherby and H. B. Cottingham, a state conservation official, plowed through a cornfield and the woods near Middleboro. Earlier in the day Cottingham, after studying tracks near the Test Bridge south of Richmond, had expressed "an opinion only" that these were from "some type of wildcat." Other tracks, specifically those from Abington and Middleboro, were "different" and much larger.

Suddenly varmints were reported in other parts of Indiana as well. On August 10 at Bedford in the central part of the state two lions were seen lying in a field near the Crane Naval Ammunition Depot. One witness, Andrew Street, said he had hunted mountain lions and knew one when he saw one. Armed marine patrols were alerted and ordered to shoot the animals on sight. At Gosport, more than 40 miles northwest of Bedford, William Sterwalt lost a 400-pound calf to something observer Keith McGinnis described as "long in body, black in color, with short perked-up ears and a long tail." It resembled a pan-

ther, he said. The same week Eugene Myers' dogs treed a screeching animal but in the darkness Myers could not see what it was.

Near Greenville, Ohio, about 20 miles northeast of Richmond, Darke County game protector Robert Wiegand investigated large tracks "definitely not made by a dog." After receiving several varmint reports he interviewed George Royer who at noon on the 19th had watched a strange animal from a distance of 20 feet as it passed the Slagle gravel pit. "I could not have mistaken it for something else," Royer said. "It was a black panther."

On August 22 Orris Tate, a farmer in the Sand Creek area, found one of his pigs with a hole under each of its front legs and claw marks four inches deep and several inches long over its right shoulder. Miraculously it was still alive but it died later in the day. In the ground nearby were mammoth five-inch tracks.

Near Peppertown on the morning of the 28th something jumped Henry Ferguson, Jr., from behind while he was topping tobacco. He didn't get a good look at the animal but it succeeded in tearing his trousers and shirt and cutting his arm before it streaked away. Ferguson's story started a flood of reports of sightings in the area about 30 miles southwest of Richmond; most were reports of a big catlike creature dark yellow in color. There were more posses, now bigger than ever, and some shots were fired but the intended prey always escaped unscathed.

September 11 marks the last recorded 1948 appearance of the varmint. Henry Rodenberg and Ed Raffe, working on a roof at the Rodenberg farm, observed an animal "about the size of a wolf and having yellow spots." It did not harm any livestock.

For the time being Indiana seemed to have freed itself of its nasty varmints. But in January 1951 three persons at a farm near Noblesville in the central part of the state saw a giant panther, "five feet long and pitch-black," which left tracks as big as the "palm of a woman's hand." It disappeared into a thicket along Stoney Creek after David Simons shot at it.

* * *

BY NOW THERE should be no question that something damned strange is going on. In this small sampling of reports we have examined seven, possibly eight, unprovoked attacks on human beings. We also have been confronted with consistent sightings of three types of cats, only one of which bears any resem-

blance to the mountain lion, in areas where *Felis concolor* has been extinct for well over a century. The other two are unlike any animal ever known to have existed on the North American continent: "African lions" (giant bushy-maned beasts) and black panthers, perhaps the most common type of all, to which we shall devote more attention in Part II of this article.

If we do not know exactly what these mystery cats are, at least we know what they are not. They are not escaped circus animals — unless over the past years, unbeknownst to us all, hundreds of giants cats have inexplicably slipped from their cages and a conspiracy of silence has kept this information under wraps. However, the conduct of these animals is so different from that of known animals that this seems unlikely, even impossible — without considering the anomaly of those claw-marked tracks.

There is something else — obviously — these things are not; they are *not* genuine cats! So far they can only be described — and even in their description we will find the first clues to an infinitely greater mystery.

(To be concluded next month.)



HAWAIIAN HAPPENING

EMMA de Fries is the great-great-granddaughter of Kealiiopunui and Hewahewa, the *kahuna nui* (high priest) of Kamehameha I and the great-granddaughter of John Howard de Fries who brought some of the first Chinese families to Hawaii. Recently she related a strange story for publication in the Honolulu *Star-Bulletin and Advertiser.*

"In 1934 we lived at Aiea — my aunt, Rose Kilioulani, Grandpa Henry de Fries and myself. On fair days, during mountain apple season, Grandpa Henry and our yard boy, Akino, would hike up the trail past a *heiau* (temple) on their way to the highlands.

"One day, as they were walking past the *heiau,* Grandpa and Akino met a beautiful woman dressed in white. Her hair was very long and it was wet.

"Grandpa stopped and talked with the woman in Hawaiian. Just before they said their alohas, they heard a terrible noise. Large boulders and rocks had broken loose from above and rolled down across the path.

"If Grandpa and Akino had not stopped to talk to the woman, both men would have been killed. As Grandpa turned to say thank you and good-bye to the lovely person, she disappeared — just as strangely as she had appeared. He looked all around but she simply had vanished."

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.

FARAWAY CRY FOR HELP

By Kenneth R. Nielsen

DURING THE closing months of the Korean conflict in 1953 I was a radarman aboard the LST 1138, part of a small flotilla bound from the Marshall Islands to Yokosuka, Japan. One day in March I had just been relieved from late afternoon watch and exhausted from a day of continual drills, I hit my bunk without bothering to eat or undress and was sound asleep only minutes later. I had slept about two hours when my father Aksel Nielsen appeared before me. His face was pale and ghostlike, his eyes tightly shut and beads of perspiration glistened around his mouth. As though it came out of a long tunnel I heard his voice crying, "Kenny, Kenny, help me. Please, help me."

I woke up to find myself trembling. My denim shirt was soaking wet; tears were streaming down my face. Finally I convinced myself it was only a bad dream and went to sleep again.

Five days later we arrived in Yokosuka and had mail call, I eagerly opened a letter from my mother Martha Nielsen back in San Leandro, Calif. As I read the first few lines, the hair on the back of my neck stood on end and a strange weakness overtook me. It read, "Dearest son, last night we almost lost Dad. He developed heavy lung congestion and has been sick for several days. Last night he took a turn for the worse and lapsed into a



Kenneth R. Nielsen

coma. In his delirium, he called out for you to help him. I called in a doctor and he gave Dad some shots."

The letter was dated twice. By the later date Dad had pulled through. The first date compared with my frightening experience. — *Seattle, Wash.*

I CAME BACK

By Ann S. Thornton

IN THE beginning of my fourth month of pregnancy in 1957, I began to feel as if all was not right. The doctor assured me I was doing well but I was uneasy. My first three children had been born with almost no trouble at all but this time I had the feeling this child would never make it. I was soon proven correct. Just prior to my fifth month the doctor informed me there was no heartbeat to be heard. Another doctor confirmed his diagnosis and both agreed the child should be aborted. But it was discovered that I actually bore twins and delivery by surgery would be nearly impossible at that time. My best chance was to wait until they were born or naturally aborted.

As time went by I grew weaker and the doctors had little hope for me. It never dawned on me that they might be right, that I might not survive. It could happen to others but never to me. Finally in April 1958, late in the ninth month, I began to have labor pains that were almost unbearable. Never had I experienced such pain. After a quick trip to Jackson Memorial Hospital in Miami, I was taken to the emergency room where the doctor gave orders that I was not to be moved. No more patients came into that room and several doctors were sent in to begin a battle for my life. It seemed hours went by and the pain grew worse. By that time I honestly preferred death to further agony. I no longer thought of anything except stopping that pain any way I could.

Then it seemed the pain was lessening. It was still there but in a distant way. The agony was still in my body but no longer part of me. I felt an odd sense of apathy. I felt myself drifting as if I were above the room. My body seemed unconscious but I knew and saw all that was going on. The doctor stepped away from me and softly requested the nurse to get my husband and a minister. He held no hope for me!

I shall never forget the next few moments. Until I heard the doctor give me up I never really believed in death. I had been told that my chances to live were slight but I had not really believed it. Even when I had wished for death, it was only to

be free of the pain. But now I was being marked for death. They had given up!

What part of me fought back to life I will never know but fight I did. I went back to that tortured body and called to the doctor to forget the minister and my husband and *help me.* The pain no longer mattered: I had to live. My children needed me. A short time later the birth was over and I was fine. The doctor explained that I had been in a coma for over two hours; yet I knew everything that had gone on in the room. I knew I was still needed and I came back. — *Temple City, Calif.*

WHITE BIRD OF DEATH

By Ruby Merriman

ONE MORNING in March 1967 my mother Fannie Bass and I heard a loud pecking sound coming from the basement. Mother went down to investigate while I was getting ready for work. She reported that a beautiful white bird was trying to get in the basement window. She speculated, "It probably sees its reflection and thinks it's another bird."

Each morning for the next several days the bird would start its pecking about 8:00 A.M. and continue for 10 or 15 minutes. Once we heard something struggling around in the furnace and it turned out to be the white bird. My husband William got it out and it flew away — or so we thought. The next morning it was back pecking at the window.

I became terribly upset by this endless pecking. There was absolutely no way to ignore it. My 18-year-old son Butch and I went to the basement and thought we could rap on the window and scare the bird away. But it completely ignored us and kept pecking away. When I told Butch that death was imminent if a bird entered a home, he laughed at my superstition and joked, "Maybe I'll fly away with the little bird." I had a very strange feeling that my son spoke more truth than he realized. When I mentioned this to Mother she told me to erase the thought. God would protect my only child.

The afternoon of Saturday, April 1, Butch picked me up after work and told me the boys



Ruby Merriman

were having a get-together that night and asked permission to go. I agreed. He said some of his fellow high school students were working until 11:00 P.M. and it would be rather late when he was picked up. At 11:30 his friend Butch Evans stopped by for him. I walked him to the car and said, "Be careful, honey." That was the last time I saw my son alive.

A few hours later we were awakened by a call that there had been an accident. My first words were, "Butch is dead." It was useless to try to convince me my son had survived the accident. We rushed to the hospital where they had taken Butch. As we sat in the hospital corridor I heard my son's voice say, "Mama, Donnie tells stories." He repeated it and his voice faded away. I asked my husband Bill who Donnie was, but he didn't know. No one else I asked seemed to place the name either. Then I noticed a young boy who was a stranger to me. "What's your name?" I asked.

"Donnie Grant," he answered.

My questions poured out. "Were you with them?" "Is Butch hurt?"

He told me that Butch had been driving. "My Butch?" I asked. "Butch Merriman?"

"Yes, he was driving," answered Donnie.

My son was dead but I had received his message. I found out later that Butch had gotten into Donnie's car 30 minutes before it ran off the shoulder of the road and struck a bridge, killing my son instantly. The seat belts had to be cut to remove Butch from the passenger side of the car. Donnie, not he, was driving.

After my boy was dead we never saw the bird again. — *Martinsville, Va.*

WHEN JERRY'S IN DANGER

By Cecile Moore

MY FIRST premonition that my son was in danger came on a stormy night in August 1960. Gusts of wind whipping the trees in the farmyard, streaks of lightning piercing black boiling clouds overhead and the continuous rumble of thunder warned us our part of Arkansas was in for a bad night.

Our 17-year-old son Jerry and a boy from a neighboring farm had worked late trying to get the hay into the barn before the storm hit. Hot and tired, they had wanted to go into the nearby town of Donaldson for Cokes. Jerry, who had just learned to drive, had promised to come right back — but that was two hours ago. I felt he was in danger and soon I was walking the floor, anxiously watching for the car lights. Suddenly in my mind's eye I saw our son lying in

the middle of a roadway and with a sureness I cannot explain I knew he was hurt.

By this time the rain was coming in torrents. I roused my husband Jim from bed and sent him to our neighbors to ask them to drive us into Donaldson. But before he had reached the neighboring farm a man came to tell us Jerry had been in an accident and he would take us to him.

As he was turning off the highway to come home Jerry's car had been hit broadside and he was thrown out on the highway where he was lying unconscious in the pouring rain, just as I had seen him in my mind. Fortunately, his injuries were minor — only a slight concussion — and he soon was well again.

Two years later in October 1962 I was sewing one afternoon when a strange uneasiness came over me. I became so agitated I put my sewing aside and went out onto the front porch. At this time Jerry was attending Ouachita Baptist College in Arkadelphia, Ark. He drove there every day with other students in a car pool and this was his day to drive. He was due home any minute. I stood on the porch watching and listening for the car but underneath I felt he had been in another accident or was in some kind of trouble. In fact, I was so certain that I dashed into the house and changed my dress. While I was changing I heard an ambulance siren on the highway! I knew Jerry was involved and I was standing ready to go when the police came for me. When we reached the scene of the accident I found to my relief that no one was hurt; the boys had been shaken up but nothing more.

Over the years these premonitions came many times, sometimes over serious things and sometimes over trivia.

Then Jerry married and had a son of his own. Jerry was in the army and stationed at White Sands, N. Mex., when one day in October 1967 I felt that terrible agitation again. I was so burdened that I finally called his quarters in White Sands. The operator informed me that his phone had been disconnected.

Now I knew something was wrong — and strangely I knew what it was. I called his office and asked for Lieutenant Moore. I was informed that he was no longer in charge.

"Is Lieutenant Moore going overseas?" I asked.

"Yes, he is," the voice replied. "Korea."

The year Jerry had to spend away from his wife and baby son was the hardest year of his life. — *Malvern, Ark.*

LINDA CALLING

By Bobby-Jean Cilsdorf

AFTER A doctor's appointment in Van Nuys, Calif., in February 1958 I drove out of the parking lot, then sat idling the motor at a stop sign debating which way to turn. Left meant going home; right meant going to visit my friend Mary Grigg a few blocks away. Since the children wouldn't be out of school for another hour and a half, I told myself I had enough time to run over to Mary's for coffee.

My daughter Linda's voice broke into my musings. "Mother, Mother!" I heard her voice so clearly it was as if she were sitting beside me in the car. I even turned to look. Then came a more insistent cry, "Mother!"

The driver behind me sounded his horn and startled me into action. I turned left toward the Hazeltine Avenue elementary school where my daughter was a student. As I entered the main office the attendance clerk looked up and said with relief, "I've been trying for more than an hour to get you on the phone. Your daughter is sick."

"Where is she?" I asked.

"In the nurse's office." As she started to guide me to the office the clerk seemed suddenly to realize I was there unsummoned and said, "By the way, how did you happen to come?"

Looking directly at her I said, "You probably won't believe this but I heard my daughter call me." — *Long Beach, Calif.*

THE NIGHT ON THE MOUNTAIN

By JoAnn Coughran

I HAVE HAD many prophetic dreams but one that came in September 1963 stands out in my memory. I was on top of a small mountain. Noticing the bright moon and soft breeze I wondered why I was standing there all alone. I began to walk slowly down the mountainside toward a strangely familiar farmhouse.

I reached out to open the little white gate, then saw a crumpled figure in the yard. I ran over and gathered it up in my arms, turning the face toward me. It was my aunt, Lara Santisteven, who lived in Trinidad, Colo. I knew she was dead.

I awoke quite shaken, thinking about the strange dream and about Aunt Lara whom I hadn't seen nor heard from in more than 10 years. Just as I was thinking I would write her to see if she were all right the phone rang. It was my mother calling to tell me Aunt Lara was dead. She had been found early that morning in her yard where she had fallen after suffering a heart attack. Behind her farmhouse was the small mountain of my dream. — *Sacramento, Calif.*

My Silly Little Dream of . . .

Uncle Allan *and the* Handcar

My family gambled on untold wealth from the fabled Athabasca tar sands — but our only gain was my psychic dream.

By Luelia Evelyn Potts

AT THE TIME of World War I, because my grandparents were Canadian, the whole family had invested in the now-famous Athabasca tar sands many miles up the Athabasca River from Edmonton, Alberta. During my early childhood I heard how the fabulous black tar, actually crude oil, that oozed from the banks of the river would make us all millionaires.

Years later this would be mined in open pits by machines equipped with giant washers to separate the oil from the sand. At that time, however, it was impossible. The chief problem was transportation. In 1912 a railroad had been built to Athabasca Landing but our holdings were beyond there. The only means of navigating the upper Athabasca River was by Indian canoe.

After the war ended the family decided to send my uncle, Allan R. Scott, up to Edmonton to investigate our claim. He wrote from there saying he was having trouble finding an Indian guide to take him up the river. Then we heard nothing more from him for quite a while. No one was apprehensive as we knew that the mails were slow in those isolated areas. Uncle Al was well able to take care of himself; his engineering work often took him into wild country and he had survived the Spanish-American War.

On the Fourth of July 1918 when I was 11 we had a picnic on the farm of my grandparents, Richard and Jane Davey. I don't recall much talk of Uncle Al or the tar sands that day; a new baby in the family had taken up most of the attention. I only remember feeling slightly feverish that night as if I were getting a

summer cold. But I shall never forget my nightmare.

The dream started with an old-fashioned handcar, the kind train crews used when repairing tracks or damage to the roadbed, usually operated by two men pumping up and down on a center double handle, on the order of a seesaw. But in my dream Uncle Al was working one by himself. I recognized him immediately from his Spanish-American War hat. For a while I watched him in silhouette as he pumped the handle up and down.

Presently my attention was drawn to the railroad tracks, which appeared to be very close together. Even as I became aware of them they seemed abruptly to widen. The handcar flew into the air, carrying my uncle with his arms wildly flailing like some monstrous awkward bird. The handcar and Uncle Al fell into a gully at the side of the tracks.

Now I seemed to be above the scene looking down at a big brown "rooster" flapping its wings at the bottom of the gully. Then all was quiet. Lying very still under the handcar was my uncle's body. His hat was sitting primly on the tracks about where they had started to spread. Next I felt as if I were under the handcar unable to move or breathe properly.

I woke up from the nightmare screaming. My mother was leaning over me. She brought me a warm drink but I seemed to be still with my uncle and the handcar as if I had walked out of a painting. I described my dream in detail. Mother admonished me not to mention this to Aunt Luelia as there was no use worrying her with a silly little dream.

Three days later that "silly little dream" assumed major proportions when a wire announced that Uncle Al had had an accident. He had been found by trappers and taken to a Hudson Bay station. He was still alive but in serious condition. The news had been brought out by Indian runners.

There was no way we could reach Uncle Al so we could do was wait in stunned apathy for further news. It was months before he returned to piece the story together for us. Just as in my dream he had been operating a handcar by himself. The rails had spread, tossing him through the air like a bird. He distinctly remembered feeling like one as he flailed his arms trying to keep from falling. He had landed beneath the handcar at the bottom of a steep ditch, where he was found by the trappers who transported him to Hudson Bay.

We never realized a cent from the fabulous tar sands. Eventual-



ly we let our holdings go for taxes. It seemed the sensible thing to do. Recently Sun Oil Company built a $300,000,000 plant there and extracts 45,000 barrels of oil a day. But all we got out of our investment was the first of a series of psychic dreams for me — and a whole family believing in them.

WHY OUR HEARTS BEAT

By Hugh Auchincloss Brown

THE HUMAN heart has been described as an electric pump. Electric voltage builds up until great enough to cause the heart muscles to contract. The heart then rests until the voltage builds up again. The voltage is readily identified but not the source of the electrical energy that causes the heart to contract continuously, reminiscent of perpetual motion.

It has been disclosed that all earth materials arrive from space in the form of invisible particles of electrical energy that change through photo-synthesis into atoms of vegetation. This same electrical energy pouring down on the earth causes the heart to beat and also sustains all animal and vegetable life. Light rays were found to be particles, known as photons, by H. A. Lorentz and Pietr Zeeman, who shared the Nobel Prize in 1902. They had noticed and measured the deflection of light rays as they passed through a magnetic field, thus proving that light rays are corpuscular. It is but a step to consider that all life is supported by this same electrical energy from space.

DEATHBED VISIONS and SURVIVAL

Case histories from different cultures around the world seem to show that soul-form observations are universal.

By D. Scott Rogo

THE MAIN GOAL of science always has been to understand man. Biology seeks to understand his organism; physics tries to understand his universe. Geology attempts to study his world and psychology his behavior. However, only isolated research ever has attempted to study the greatest and most mysterious adventure man faces — his own ultimate death.

Academic literature on the subject is scarce. In fact, Robin Denniston of Hodder & Stoughton Ltd., a leading British publishing house, in a recent anthology on the phenomenon of death, described such discussions as being "like the new pornography — a secret and shameful matter totally opposed to the life-enhancing virtues of sex, love, freedom and immortality." The subject has been relegated to the abstract domains of philosophy and theology and few scientists have attempted clinical studies of death. Even most psychologists have shunned a clinical study of this enigmatic phenomenon which is puzzling since death and preparing for death is one experience every man must face. Even the modern theologians — Tillich, Cox, Robinson — and academic religion have hardly concerned themselves with it.

However, the Victorian scholars of the 1870's and 1880's were shaken by Darwin's theories at a time when Stuart Mill had engendered a public enthusiasm for scientific methodology. It is not surprising, therefore, that a group of philosophers pondered the possibility of studying death scientifically in the hope of giving credence to their religious heritage. Among these men were Prof. Henry Sidgwick of Cambridge University, Edmund Gurney, F. W. H. Myers and others who finally looked to psychic phenomena in the hope that this study could ultimately provide a solution to their most formidable problem as philosophers: does man survive physical death? They hoped to find the answer in the study of apparitions, so-called

communications with the dead and deathbed visions.

The dying often have interesting subjective experiences which for the most part are dismissed as being due to delirium, toxins affecting the brain, sensory deprivation and other mundane causes. Nevertheless, parapsychology for the past 80 years systematically has studied, catalogued and sought to verify such experiences.

Among the most common visions of the dying are those of deceased relatives who come to guide them through the death experience. And parapsychologists, notably Dublin physicist Sir William Barrett and American logican Prof. James H. Hyslop, note that often the dying see figures representing persons they had no normal way of knowing had died. In his small but monumental volume *Deathbed Visions* Sir William Barrett gives a firsthand account of this phenomenon by a matron of the Mother's Hospital in Clapton, Great Britain. There can be no confusion of the facts since the case was witnessed by the patient's mother and Barrett's own wife, a physician at the hospital:

"I was present shortly before the death of Mrs. B. together with her husband and her mother. Her husband was leaning over her and speaking to her when, pushing him aside, she said, 'Oh, don't hide it, it's so beautiful.' Then turning away from him towards me, I being on the other side of the bed, Mrs. B. said, 'Oh, why there's Vida' referring to a sister of whose death three weeks previously she had not been told. Afterwards the mother who was present at the time told me, as I have said, that Vida was the name of a dead sister of Mrs. B.'s of whose illness and death she was quite ignorant as they had carefully kept this news from Mrs. B. owing to her serious illness.



Author D. Scott Rogo

We are faced with two possible

explanations, either the dying woman actually saw an apparition representing the dead but surviving entity of her sister or through a complex system of telepathy she gleaned this knowledge — manifested in a visual hallucination — from the minds of those living and present.

Of course, the critics may say Mrs. B. unconsciously became aware of her sister's death sometime during the three-week period before her own demise. Certainly this is possible. However, this explanation makes it hard to understand more complex cases such as the following which first was noted by Minot J. Savage, an American clergyman-turned-psychical researcher, and which Hyslop used as a springboard for his own discussions. Here the patient, a little girl, clearly had no knowledge of the death of the figure she saw:

> "In a neighboring city were two little girls, Jennie and Edith, one about eight years of age and the other a bit older. They were schoolmates and intimate friends. In June 1889 both were taken ill of diphtheria. At noon Wednesday Jennie died. Then the parents of Edith and her physician as well took particular pains to keep from her the fact that her little playmate was gone. They feared the effect of the knowledge on her own condition. To prove that they succeeded and that she did not know, it may be mentioned that on Saturday, June 8th, at noon just before she became unconscious of all that was passing about her, she selected two of her photographs to be sent to Jennie and also told her attendants to bid her goodbye.
>
> "She died at half-past six o'clock on the evening of Saturday, June 8th. She had roused and bidden her friends good-bye and was talking of dying and seemed to have no fear. She appeared to see one and another of the friends she knew were dead. So far it was like other similar cases. But now suddenly and with every appearance of surprise, she turned to her father and exclaimed, 'Why, Papa, I am going to take Jennie with me!' Then she added, 'Why, Papa! You did not tell me that Jennie was here!' And immediately she reached out her arms as if in welcome and said, 'Oh, Jennie, I'm so glad you are here!' "

Such cases as the above are by no means rare and clearly they are a major point in favor of psychic survival. In fact, Charles

Richet, the famous French physiologist who bitterly opposed the spiritistic theory as an explanation of psychical phenomena, found such cases impossible to explain by his "sixth sense." Barrett described them as "one of the most cogent arguments for survival after death." What so intrigued Barrett was the enormous amount of such material. Years before, J. S. Pollock, an English clergyman, had collected over 500 cases taken from previous sources which he incorporated in a book, *Dead and Gone*.

Unfortunately, there remains a deep chasm separating observed data from accepted theory. It does seem the dying see figures *representing* the dead and on occasion they have had no normal means of knowing of that person's death. But this does not prove that, in fact, these apparitions do represent personalities who have survived death. For could not telepathic communication with the onlookers or even a telepathic message sent by the represented figure at the moment of his own death be an explanation?

Clearly a new line of corroborative evidence is needed to validate the survival hypothesis. And so we turn to an even more astounding phenomenon: deathbed visions seen not only by the dying but by the onlookers and often collectively as well!

Frank Podmore, an English researcher, reported a case wherein three sisters, one of whom lay dying, all saw hovering over the deathbed a bright light in which appeared the faces of two long-dead brothers.

We have yet another line of evidence which was touched upon only briefly by Barrett but which is more prevalent in the often uncritical literature of the Spiritualists than in the files of the British Society for Psychical Research and the American Society for Psychical Research. These are cases wherein those present at the deathbed actually have seen the soul or "something" leave the physical body at the moment of death. One such case that was recorded in the *Journal* of the S.P.R. was submitted by Richard Hodgson, a keen investigator at the turn of the century:

> Mr. G. while holding his dying wife's hand saw forming at the door "three separate and distinct clouds in strata." These clouds gradually approached the bed and engulfed it. Mr. G. said, "Then, gazing through the mist I beheld standing at the head of my dying wife a woman's figure." He also saw "two figures in white" which

"knelt by my wife's side, apparently leaning towards her, other figures hovered about the bed, more or less distinct. Above my wife and connected with a cord proceeding from her forehead, over the left eye, there floated in a horizontal position a nude, white figure, apparently her 'astral body.'" After observing this figure for several hours he witnessed his wife's actual death. "With a gasp, the astral figure struggling, my wife ceased to breathe . . . with her last breath, as the soul left the body, the cord was severed. Suddenly the astral figure vanished." All the figures disappeared at that moment.

Cases such as these are immensely hard to evaluate. Usually there is only one witness and since we rarely have coinciding testimony from other sources it is hard to give them initial credence. But we can analyze them by that traditional form of evidence first proposed by the Archbishop Whately in his Laws of Evidence: "It is evident that when many coincide in their testimony where no previous concert can have taken place, the probability resulting from this concurrence does not rest on the supposed veracity of each considered separately but on the improbability of such an agreement taking place by chance — chances would be infinite against their all agreeing in the same falsehood."

By looking into a large body of cases recurrent patterns can be found. This technique is called "content analysis." For instance, compare these three separate cases:

Florence Marryat, the Victorian authoress, wrote in some autobiographical notes of having witnessed a death. She described what she saw as "like a cloud of smoke" which left her sister's body, "gathered above her head and acquired the shape of the girl's body." It was "suspended in air two or three feet above the body" bound by "cords of light like electricity." She also saw apparitions about the body.

A second case comes from the fascinating records of G. Maurice Elliott, a contemporary Anglican pastor who in his ministerial work often served the dying and apparently often witnessed the soul leaving the body. In one case his observations were shared by his wife: "We saw, just above the bed, a white hazy mist . . . In a very short while it took the perfect form of the suffering

one . . . a silvery cord was attached to the physical Soul Body and helpers severed this."

The third case comes to us from the English psychic-mystic Tudor Pole who died only a year or so ago. Of his psychic observations we read: "Directly above the dying man I see a shadowy form that hovers in a horizontal position, about two feet above the bed. The form is attached to the physical body by two transparent cords . . . the figure grows until it is a counterpart of the body." Tudor Pole also saw figures sever the cord.

All of these cases, taken from our Western culture, have several things in common. All saw a vapor which took on the form of the dying person; all saw this vaporous figure hovering above the physical body, connected by an astral cord, which was severed by apparitional figures at the time of physical death.

Entirely independent of these three cases Ernesto Bozzano, an Italian psychist, quoted a missionary from Tahiti who reported to him the native "superstition" that shortly after a human body ceases to breathe a vapor rises from its head, hovering a little way above it but attached by a vapory cord. This vapor gradually increases in bulk and assumes the form of the inert body. When this becomes quite cold the connecting cord disappears and the disentangled soul-form floats away as if borne by invisible carriers."

It is amazing that the Tahitian natives report exactly the same observations as do Marryat, Pole and Elliott from halfway around the world in a totally different culture. It almost seems such observations are universal!

These cases also have a remarkable parallel in narratives of the out-of-the-body experiences wherein an individual feels himself leave his physical body and float away in an apparitional body. Dr. Robert Crookall, an English geologist, has spent many years studying and writing about such temporary experiences, popularly called "astral projection." Crookall's findings closely parallel the deathbed cases or "permanent" releases of the psychic doubles. In about 20 percent of the astral projection cases the double was horizontal, hovering over the physical body. Also in about 20 percent of the cases a cord extension was seen.

It was not until fairly recently that a critical examination of Barrett's and Hyslop's findings was made. In 1961 the Parapsychology Foundation published

a survey done by Karlis Osis, a Latvian-born psychologist, who sent out questionnaires to 5000 physicians and 5000 nurses in order to discover the frequence and types of deathbed visions they had observed. Osis' *Deathbed Observations by Physicians and Nurses* has become one of parapsychology's classics.

One of Osis' chief discoveries was that of the predominant mood of the patient shortly before his death was not one of sadness or depression as might be thought but actually one of exaltation. This exaltation was not due to medications or the nature of the disease, was unrelated to the patient's educational level or sex but *was* to some degree affected by his belief in survival after death.

Osis catalogues two major kinds of subjective visual experiences of the dying: those which include figures and those which include landscapes. Dying persons have many many more visions than do others of the normal population. These visions come predominantly from between one hour to one day before death and most important, in the vast number of cases, the visions are seen while the patient is clearly conscious. In other words, patients having such visions are not delirious or under heavy sedation.

Osis maintains it is significant that apparitions of the living are seen as well as apparitions of the dead. He writes, "The predominance of the dead in the deathbed apparitions was previously found in studies by Barrett, Hyslop and Hart who claimed that deathbed apparitions are comprised 100 percent of dead hallucinatory persons. Although our study shows a predominance of the dead in the deathbed hallucinations, the proportions were as follows: 52.3 percent dead, 28.1 percent living, 19.6 percent religious figures."

This is not quite true for Barrett was quite well aware of apparitions of the living. In fact, one chapter of his *Deathbed Visions* is exclusively devoted to this topic, under the heading "Visions Seen by the Dying of Living Persons at a Distance — In some Cases Reciprocal." Also Osis' figure of 19.6 percent religious figures must be taken with a grain of salt. It is quite possible that a good proportion of these figures represented either recognized or unrecognized apparitions which, because of the religious backgrounds of the patients, were *described* in religious terms to the doctors and/or nurses in attendance. A dying person might easily construe a white apparitional form as an "angel of mercy."

In his follow-up study Osis found even more evidence in his data to support a survival hypothesis. For instance, about 50 percent of the dying, in a clear state of consciousness and regardless of religious affiliation, recognized the apparition as coming to take them away. This had a calming effect on the patients. As Osis himself summed up, "Phenomena relevant to the survival hypothesis occur mostly when the physiological and psychological equilibrium of the patient is not markedly disturbed."

In a notable number of reports only one person was seen in these visions (to my mind only one figure was *reported*), sex was not a factor and most often the form, when it represented a deceased personality, was that of a mother or spouse.

Of those patients seeing hallucinatory persons 83.1 percent saw close relatives — a mother, father, spouse, sibling, offspring — 50 percent saw other dead relatives and 42.9 percent saw deceased persons who were not relatives.

Osis drew few conclusions from his study. His major endeavor was to verify the basic findings of Barrett and Hyslop — that predominant among the visions seen by the dying are the "dead."

So where does the study of deathbed visions lead us?

Not only have the dying seen the dead come to greet them and apparently lead them through the death experience, but observers at deathbeds also have, on rare occasions, witnessed the same phenomena. And both of these testimonies in no way differ from those clairvoyant descriptions of the death experience recorded in all cultures throughout all ages.

There have been a few attempts to record mechanically odd phenomena occurring at death. Duncan MacDougall, a New England physician, at the turn of the century recorded unexpected weight losses at the moment of death which even today never have been explained. Hyppolite Baraduc, in France, photographed the death of his wife and recorded three cloudy orbs similar to Hodgson's Mr. G. who saw "three separate and distinct clouds in strata." And an ingenious American physicist R. A. Watters in 1934 photographed the "double" of a mouse he killed in a Wilson Cloud Chamber.

All these bits and pieces of evidence carry us a little way in our study of the central issue and question for parapsychological research — does man survive death and even in death can he still influence our "real world?"

My Personal Miracle

When my dead brother came back and held out his arms, had he come to take me or save me?

By Wilma S. Ashby

SATURDAY, AUGUST 2, 1930, dawned with no sign of a letup in the drought which had gripped Kentucky and its neighboring states for several weeks. The water supply in the cities was dangerously low and the beautiful bluegrass lawns in Louisville were sered and crisp. The leaves of maple, elm and beech trees curled brown as if a flaming torch had passed over them. And there was not a cloud in the sky to offer promise of relief.

My husband Walter and I had decided the night before to visit my sister Mary who lives with her husband Clyde Lucas on a farm in western Kentucky. There at least we would be free from the oppressive heat of city pavements. As light began to creep into the sky, we arose and awakened our two-year-old Billy and four-week-old Bobby. Several hours later we stopped at Henderson and spent the day with my mother, planning to continue our journey after sunset when the night air would be a few degrees cooler.

At dusk I dressed the children for the trip. I had just finished dressing Bobby when suddenly a premonition of grave and imminent danger swept over me. Trying not to let it upset me I shrugged and murmured that it was due to fatigue and heat. Such thoughts did not dispel my fear but I said nothing.

More than four years earlier I had had a similar premonition and its tragic fulfillment remained an all too vivid memory. My twin brother Willard and I had been constant companions until I married and moved to another state. A premed student, he was due to graduate from Lindsey Wilson College (Columbia, Ky.) on May 16, 1926, and although I was unable to attend the ceremonies, my thoughts were naturally with him that night. At the exact hour of the ceremony my twin appeared in a hazy vi-

sion and looked at me sadly. I was so sure that something terrible was going to happen to him that I felt violently ill.

Although nothing did happen the next few days to suggest my fears had any real basis Willard was constantly on my mind. Then, exactly one week after his graduation I received a telegram from Hartford, Ky., where he was living. "Come at once," it said tersely. "Willard seriously ill." We drove as rapidly as possible but my twin had been dead for hours when I arrived. A strep infection in his throat had suddenly developed into cerebral-spinal meningitis and he died May 21, 1926.

And now another premonition — concerning my own family — assailed me. When we got into the car I insisted that Billy be seated between his father and me rather than placed in his comfortable bed on the rear seat. My husband gave me a quizzical look but did as I requested. I held the baby on a pillow on my lap.

Just outside Henderson the city paved street became a two-lane gravel highway. Roads like these were hazardous enough at any time but at night they were especially risky. We were fortunate, however, that no oncoming cars passed us to fog our vision and choke us in clouds of dust.

As we approached Morganfield, some 20 miles from Henderson, suddenly a car loomed in front of us, the headlights locked in a direct line with ours. My husband, startled, swerved far to the right of the road while the other driver came on heedlessly, leaving blinding, swirling clouds of dust in his wake. As the wheels of our car plowed into the deep shoulder of the road, one tire blew out, then another. The brakes screeched uselessly as my husband fought without success to keep the car from crashing into two telephone poles.

The right fender rolled away like a piece of ribbon. Both front and rear doors were sheared from their hinges. The rear seat, where Billy was to have slept, was a crumpled mess, littered with slivers of glass. The car itself was a nearly complete wreck. Only the motor remained intact.

Quick reflex action had prompted my husband to press his right knee against Billy to prevent him from flying through the windshield, but my infant son, who slept peacefully on my lap, and I were thrown from the car.

In the dim light cast by a street lamp a block away I could see that a crowd had gathered around our wrecked car and I could hear my husband saying as he handed Billy, crying but

unharmed, to a stranger, "Somewhere around is a four-week-old baby."

With the lower part of my body pinned beneath the tangled wreckage I could not move but concern for my baby kept me conscious and I cried out, "Please find my baby!" Flashlights beams poked through the darkness until finally someone found Bobby some 14 feet from the car, his face buried in gravel. Miraculously his bed pillow was close beside him and his injuries were not serious.

A group of men lifted the car and gently removed me while my husband stood by, his left arm hanging limp and useless from a dislocated shoulder. We were taken into a neighboring house where kind people bathed the faces of our children and tried to soothe them. I was only half-conscious and oblivious to the fact that I was injured critically.

At the entrance to the hospital in Henderson I saw the ashen face of my mother hovering over my stretcher as it was taken from the ambulance. I murmured, "Don't worry. No one is hurt except me and I have only a broken leg."

It was midday Sunday before my head was clear enough to think straight and I learned that members of our families had congregated at the hospital.

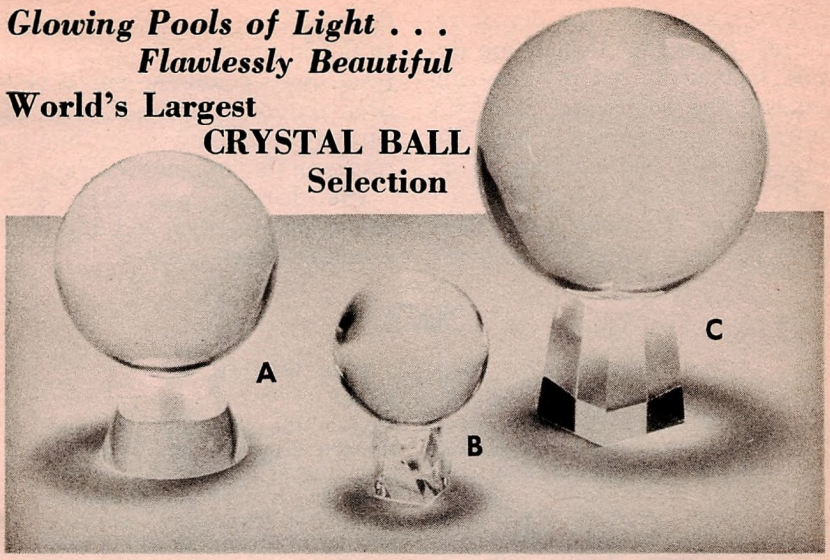
Then I did not know the prognosis: recovery, highly unlikely; amputation of the right leg inevitable due to the splintered, spiral fracture. The doctor told my husband that since the hemorrhaging had continued unabated, I could not survive another 24 hours. For that reason relatives had been notified of my impending death.

At eight that evening, fully conscious, I said a simple prayer of thanks that my family had been spared any great harm. Suddenly something compelled me to open my eyes. I was astonished to see the gray wall in front of me changing. In the middle of a beautiful purple mist stood my twin brother, robed in white. He was smiling the same kind of infectious smile he used to smile when he teasingly called me his "sin-twister." His arms outstretched, he moved slowly forward. I reached out my arms to embrace him.

My brother had reached the foot of my bed and our fingers were about to touch when my husband entered the room. My twin instantly vanished. I began to cry, "Willard was here but he left before I could touch him." My husband looked amazed. "When I opened the door," he said, "it was as if an electric shock passed through my body."

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Two hours later the doctor returned expecting to find me dying. Instead he led my husband outside the room and said, "A miracle has happened here tonight and I had nothing to do with it. Your wife will live."

Late one afternoon a few days after my personal miracle clouds darkened the sky and rain began to fall in torrents. From my hospital bed I could see small children outdoors running with upturned faces and open mouths relishing the long-needed rain.

The drought was over. Life would be renewed and the land would be green again.

THE DAY I PICKED THE WINNERS

By Lee Miller

SOMETIME IN 1957 two friends of mine, Ann Tarantino and Helen Cadek, and I had tickets to a rather unusual broadcast in New York City. This was an unadvertised private filming of pilot films of projected television shows. The producers and prospective advertisers use these showings to get public reaction before investing money for the full series.

As we entered the theater we each received a ticket for the door prizes to be awarded between "commercials." The major prize was a color TV set.

When the break arrived people were asked to volunteer to draw the winning numbers. I did not volunteer — but I was practically pushed all the way to the stage by my friends.

After the spinning container stopped I put in my hand. The first number I pulled out was my own! The host assured the audience I was "just lucky" when he announced I had won $10 in groceries.

Again the wheel was spun and I reached in for the second winning number — my friend Ann's! She won the same prize as I had.

I was rather shaken by now but the host insisted I draw the third number — blindfolded. The third winning number belonged to my friend Helen. She almost got the TV set but someone in the audience cried "foul." So she settled for a box of candy. I returned to my seat feeling terribly guilty but the fact was that I had done nothing wrong.

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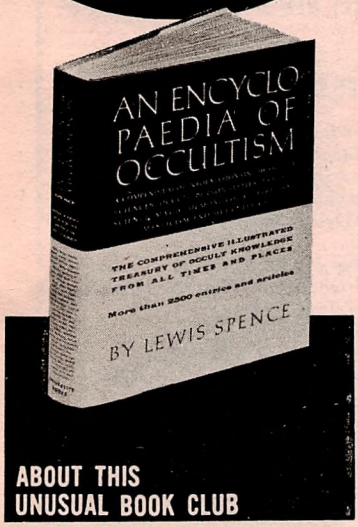
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MEMORIES OF A FORMER LIFE

By Judy Wilson

I WAS born into this life in St. Louis, Mo., on August 1, 1944, the daughter of Gerald and Janie Wilson. I say *this* life because from my earliest years I distinctly remember parts of an earlier life. Some of the vivid recollections I had as a small child began to fade when I started school and became increasingly occupied with this present life. However, my memory of another life has left a deep impression on my personality.

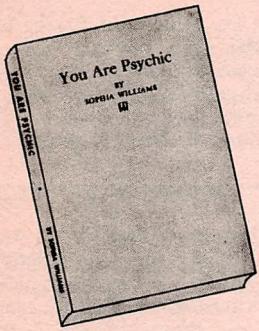
When I was a small child living in Festus, Mo., I often sat in my little rocking chair near my mother or my grandmother, Mary Jane Rhives, and told stories of my previous life. I rarely spoke of it to my father or anyone else but Dad clearly recalls Mother's concern over my vivid imagination. Especially she was concerned because I was giving support to reincarnation, which was against her religion.

My name in my past incarnation was Virginia but I never was able to remember my last name. I lived in a state other than Missouri in the late 1930's or early 1940's judging by the style of clothes I recall. I had a lovely brown full-length fur coat and wore dresses that were rather long but different in style from any that are fashionable in my present life. I especially recall wearing ankle-strap shoes. These were still in vogue in my present-life childhood but not in the same style I recalled. As I grew older and ankle straps went out of style I nearly drove Mom and Dad out of their minds by insisting on a shoe style that rarely could be found. At one time a shoestore in St. Louis was able to obtain a number of pairs of ankle-strap shoes with high heels for me when I was in my teens. My parents bought them all even though they amounted to nearly $100. Oddly enough I have a passion for ankle-



Judy Wilson

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strap shoes to this day despite their having been out of style all my adult life until just recently.

I recall having worn my long curly brown hair in a style similar to one worn by actress Rita Hayworth. I had a big car of my own and during my early childhood in this life I saw cars similar to it but now I can't recall what it looked like.

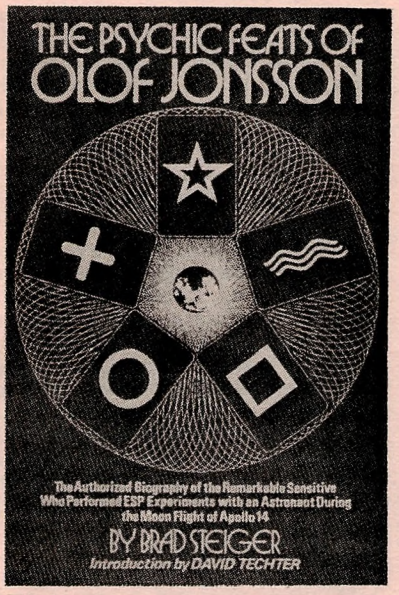
I was married to a man I idolized; I think his name was Steve but I'm not positive. He was quite tall and very handsome with wavy brown hair. But I was depressed because he often left me alone. I missed him and still felt longing for him when I was a little girl in this life. He gave me all the money I desired. In fact I believe we were wealthy but he never returned my love. I was miserably unhappy because I never seemed to make him happy and I continued to feel this emotion in my present childhood.

I had a grown daughter but I never could recall what she looked like. I knew we weren't close and this too increased the empty feeling that I carried over into my present life. I could not recall my daughter's name, only that she had a car of her own and she too was frequently gone from me.

I remember the house we lived in was a lonely house on a tree-darkened street. It was white, Spanish style, with steps going from the sidewalk up to the front door.

The last day of my past life was particularly unhappy. I saw my daughter leave in her car which had been parked in front of our house. My husband's car was parked directly in front of mine across the street. I said good-bye to him beside his car. I don't remember what sort of work he did but he always carried an attaché case. I stood beside my car as if ready to get in. From that point on I have no memory. Did I perhaps have a fatal auto accident? I feel I

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must have died tragically but I really don't know how.

This couldn't have been a dream because I started telling my parents of my other life as soon as I could put sentences together. I was too young to have experienced the emotions of love and alienation that I felt. Some persons suggest my memories might be the result of telepathy but I think not. I believe they are the memories of another life. — *Nashville, Tenn.*

AUNT CARRIE'S PACT

By Frances Williams

OUR FRIEND of many years, Earl Bolton, was told in 1947 that his favorite aunt, Carrie Bolton, was gravely ill. Living over a hundred miles from her he had to wait till a weekend before he could pay a visit. He and his wife Tika left on Saturday and on arriving in Madison, Fla., found Aunt Carrie in critical condition. They were told that she had terminal cancer. With heavy hearts they sat at her bedside and Earl held her hand. Suddenly she motioned to him to move closer to her.

In a very weak voice Aunt Carrie said, "Son, you and I are going to make a pact." She explained that if she died first, she would return at the time of his death to help him across the river. If he should die first, he was to come to her and do likewise. They agreed and shook hands. Earl and Tika visited the rest of the day and then left for home. Scarcely had they returned to Trenton, Fla., and walked into their home when the phone rang; Aunt Carrie had died. This was on October 17, 1947.

Some months later Earl's health began to fail. He too was found to have terminal cancer and he took the news like a true soldier. As he was my best friend I spent as much time with him as I could manage. On the night of January 5, 1948, several members of his family and I sat at

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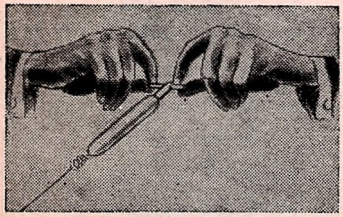
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his bedside. His wife came into the room about midnight to give him a shot of morphine. He had been in a state of depression for several days and at times had been delirious. He awoke with a clear mind and asked not to be given the shot. He then asked for a drink of water and also asked all but his wife and me to leave the room. They did so and we waited to see if he had any further requests.

Then he began to talk to someone at the foot of the bed. Thinking that someone must have slipped back into the room, I did not turn around to look. Earl talked for several minutes and then fell silent. At this point I looked over my shoulder to see whom he had been talking to. Standing at the foot of his bed was his Aunt Carrie! She was dressed in a long black dress and was holding her hands out to him. As Tika and I stared in disbelief, Earl seemed to rise from the bed and the two figures disappeared into nothingness. We looked at the prone figure on the bed and saw that Earl was dead. We both agreed that the pact had been kept. Aunt Carrie had returned to help Earl across the river. — *Trenton, Fla.*

I KNEW THE RULE

By Lonnie David Williams

IN OUR family there was a strict rule that none of us three kids was allowed to enter our parents' bedroom unless we were invited to do so. Then on July 7, 1962, my father Roscoe Williams died. The next night my mother lay under sedation in her bedroom at our home in Gary, Ind. I lay next to her, holding her hand to comfort her. I was 14 years old. As we lay in silence, I heard a kind of coughing sound, then something hit the end of the bed. I looked up and saw my father standing at the foot of the bed. I couldn't make out the features of his face but

I lost 43 years saying life will be better.



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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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could tell it was Dad by his body outline and general features.

For at least two minutes he stood there looking at Mother and me. I wasn't scared as my father and I had been very close. Then Dad pointed to the door. Right away I knew that he wanted me to leave. I said, "O.K., Dad," got up and went to the door. I glanced back at the bed and could no longer see Dad but Mother was smiling. I closed the bedroom door and went into the living room. There I told my aunt, Edith Davis, about my experience. She smiled and said, "Yes, I know. I've felt his presence for a good while now."

The next morning I was drinking coffee with my aunt in the kitchen when Mother entered the room. She smiled at both of us and said, "You know, I had the strangest feeling last night. It was as though your father was with me in bed." Since that first experience I have had many further contacts with the unknown. — *Michigan City, Ind.*

"I BID YOU WELCOME"

By Sultana M. Nix

AFTER three years of city life I had lost patience with the crowds and the smoke and the traffic. I told my husband we should find another farm and our three youngsters quickly agreed.

In midwinter 1964, after much looking we finally found one 16 miles from Lexington, Mich., near Lake Huron. It was surrounded by woods and we fell in love with it at once. The house had two stories, a spacious interior and windows all around. We could see in all directions, even as far as the lake.

Although it was February we decided to move in immediately. Our older son Joseph was in his first year of junior college and our younger boy, David, was in 11th grade. All one Saturday the boys and their friend Ramone helped with the mov-

ing. Although the furniture had not been moved yet they asked if they might spend the night in the new home. They had sleeping bags and were planning to take ample food so I agreed.

We were sitting in the kitchen of the new house resting and talking and the conversation came around to ghosts. I said to them, "This is a happy house. You can feel it." Then as I glanced across the room I saw a woman. It was as if a picture were being projected. I asked the boys if they could see her but they couldn't and skeptically asked me to describe her. She was not very tall and not very old. She wore a print dress and an old-fashioned bonnet and had a friendly smile and sparkling eyes. In my mind I heard a voice say, "I bid you welcome. Tell the children they have nothing to fear. They will be happy here." I gave the boys her message and they asked her name. As if she had heard, the voice answered "Alice."

Sometime later, after we were settled and I got acquainted with the neighbors, I found that one of them, Florence J., had been raised in our new house. I told her of the welcoming lady and to my amazement she said the aunt who raised her was named Alice McCullough and resembled my description of the apparition. Her aunt had died in this very house. Florence got up and returned with a photograph. I really was startled, for looking out at me from the picture was the woman I had seen.

Alice's statement has proven accurate: we all have been very happy in this house. And Florence has become my best friend. I never shall forget Alice and her happy voice bidding us welcome. — *Lexington, Mich.*



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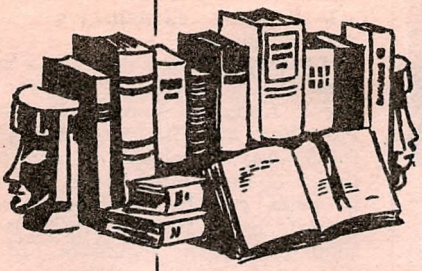
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By David Techter

COMING CONFERENCES

SEVERAL GROUPS will be sponsoring conferences again this summer. The New Jersey Society for Parapsychology (P.O. Box 2071, Morristown, N.J. 07960) will meet in June at Drew University in Madison, N.J. Interested readers are invited to write for details on dates and speakers.

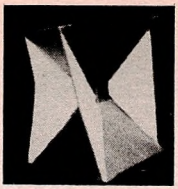
In late August and early September the Association for Humanistic Psychology (416 Hoffman St., San Francisco, Calif. 94114) will hold two sessions, one in Honolulu and one in Squaw Valley, Calif. Both will feature speakers on transpersonal and paranormal topics. Because of the extensive interest in these meetings, attendance is now limited to members of the A. H. P. But membership in the organization is open to anyone who can afford the dues. Details on speakers probably will not be available until sometime in July, by which time all available hotel space could be gone. Interested readers are urged to inquire *now* in order not to be disappointed.

More details are available on a "Spiritual Awareness Retreat" sponsored by Spiritual Frontiers Fellowship at Gettysburg College in Pennsylvania July 23-29. Featured speakers will be Dr. William R. Parker, author of *Prayer Can Change Your Life*, Gordon Turner, a gifted English healer, and Canon John Pearce-Higgins whom readers will remember from his article on poltergeists in the August 1971 issue of FATE. The program will include lectures, workshops and a healing service. Last July 600 participants attended a similar retreat and an even larger attendance is anticipated this summer. Readers should write to: Mrs. John Bierstein, 4211-C Sussex Dr., Harrisburg, Pa. 17109.

PUBLISHERS' ADDRESSES

A RECURRENT PROBLEM for both FATE readers and editors is that of publishers' addresses. A lot of correspondence comes to Highland Park from readers who wish to order books they have seen reviewed in FATE but lack a complete address for the publisher. Nearly every bookstore and library, however, has copies of *Literary Marketplace* and/or

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A number of bookstores specializing in psychic and occult books advertise in FATE. Readers desiring books now out-of-print should contact such bookstores.

A BRITISH VIEW OF PSI

BY HAPPENSTANCE (or synchronicity) a letter from a reader asking my opinion of the *Journal of Paraphysics* arrived at about the same time I received the literature from England describing the journal. I never had seen a copy and so ordered the journal for our library; happily all the back issues still are available. Begun in 1967, the journal is edited by Benson Herbert and published by the Paraphysical Laboratory, Downton, Wilshire, England.

Herbert's major interests are psychokinesis, poltergeists and other physical aspects of psi. But the journal — and I find the term "paraphysics" just as inappropriate for psychic phenomena as "parapsychology" — covers a wide range of topics such as apparitions, hauntings, UFOs, telepathy experiments and mediumship, in addition to physical phenomena. Indeed, the range of interests of Herbert and his co-workers reminds one of the early days of the Society for Psychical Research when the full range of paranormal phenomena were studied.

The very first number, for instance, reports on an unexplained

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figure of a man that appeared on a photograph taken at Sanford Orcas, Dorsetshire. Herbert later tracked down persons who had experienced, over a period of 60 years, various haunting phenomena at the manor house. Several other hauntings also were investigated by the Paraphysical Laboratory. One number of the six that appear annually is concerned with a "classified directory" of haunting and poltergeist cases reported during the year throughout England.

A notable feature of recent issues of the *Journal of Paraphysics* is the extensive coverage of psychic research in the Soviet Union and Czechoslovakia. Several articles deal with Nina Kalugina's PK abilities, with Kirlian photography and with Russian sensitives Karl Nikolaev and Wolf Messing — all familiar from Schroeder's and Ostrander's *Psychic Discoveries Behind the Iron Curtain.*

Benson Herbert is one of the few British investigators to have attended international conferences in Moscow and Prague and much of the material appears here for the first time in English. Because of high bank charges on checks originating outside England copies are sold abroad only by the volume of six issues, $12.00 apiece for volumes one through four (1967-1971) and $15.00 for the current 1972 volume. No serious research library would be complete without this stimulating journal.

ACADEMIC ATTITUDES

THE BREADTH of interest of Herbert and colleagues seems atypical of psychic researchers today. A recent survey of opinions amongst the academic parapsychologists graphically illustrates just how narrow most of them are. At the 1971 convention of the Parapsychological Association Dr. Gertrude Schmeidler

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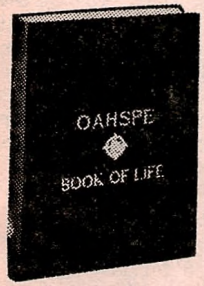
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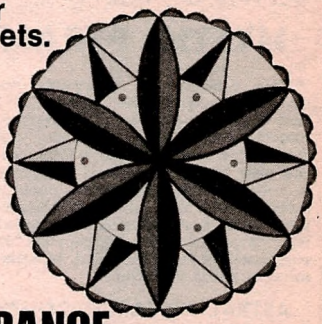
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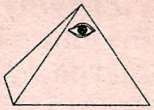
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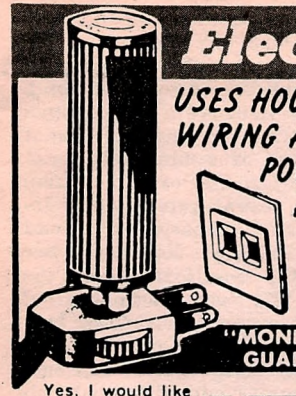
passed out a questionnaire. Replies from 39 members and 34 nonmembers were collected and analyzed. Of the 22 items several dealt with the finer points of laboratory testing. Of greater interest were the responses to the broader statements. Predictably there was near-unanimous agreement that ESP has been convincingly demonstrated and only slightly less belief in the existence of the particular varieties of telepathy, clairvoyance, precognition and psychokinesis. Likewise there was substantial agreement that "ESP is a general, normal human ability."

There was considerable division of opinion as to whether animals possess ESP. In point of fact, very little research has been done on this problem. The strongest evidence comes from instances where cats and dogs succeed in following their owners to unknown locations. There was, on the other hand, very strong agreement that ESP in plants had *not* been demonstrated. The well-publicized research of Cleve Backster seems to have met little enthusiasm from the parapsychologists. One suspects this may be related to Backster's preference for nonparapsychological publication of his research.

Another phenomenon deemed unproven is retrocognition, or paranormal knowledge of the past. The difficulty lies in distinguishing this from simple clairvoyance and telepathy. It strikes me that the psychometry experiments of Pagenstecher and "return to the past" experiences such as Moberly and Jourdain had at Versailles are explained most easily by retrocognition — not to mention the fact that retrocognition is almost the only explanation for much of the material received through mediums if one discounts the possibility of survival after death.

That the academic people *do* discount the possibility of survival is

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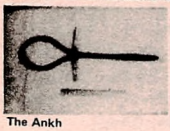
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shown by their response to the statement, "No research has unequivocally demonstrated any variant of the spiritistic hypothesis." Of those in attendance at the convention only seven lonely souls were rash enough to disagree. One would have thought the advocates of super-ESP as an explanation for the evidence from mediumship, astral projection, reincarnation and apparitions would have been delighted. Not so. In her report on the questionnaire in the September 1971 issue of *Journal of Parapsychology* Dr. Schmeidler confessed to being "astonished" that anyone believes in survival and suggested an inquiry into why this handful of people holds such a bizarre belief. It reminds me of Chairman Mao's wish to "correct" the thinking of his critics. How uncomfortable the Sidgwicks, Myers, Gurney, Lodge, Crookes and all the other brilliant founders of psychic research would feel in such company!

OTHER REVIEWS

INTERCEPT — BUT DON'T SHOOT: The True Story of the Flying Saucers, by Renato Vesco, Grove Press, Inc., New York, N.Y., 1971, 338 pages, $8.50.

Whenever the theory of earth-made "flying saucers" is advanced one hardly need ask where such marvelous craft might have originated. The answer is always the same: secret German developments in World War II.

Vesco's *Intercept — But Don't Shoot* is virtually identical to similar theories proffered by other writers but with a new twist. The "saucers" seen zooming through the skies of every nation on earth originate in huge underground Canadian factories. They are joint British-Canadian vehicles developed from captured plans of the aforementioned German experimental devices.

It is possible to take this bit of

inanity seriously only if one chooses to dismiss the voluminous mass of UFO evidence collected since 1947 (not to mention the equally considerable mass of pre-1947 evidence). Vesco so chooses. His "objectivity" is evident in such statements as: "And it is high time, too, that UFOlogy, the absurd branch of 'science' that nourishes the myth of extraterrestrial flying saucers manned by demiangelic pilots, be unmasked."

At another point, Vesco states that the information contained in his book "takes on meaning and value only if arranged according to a rigorously preestablished scheme that leads to one predetermined conclusion and only to that." In other words, pick your theory, find data which conform to it and dismiss everything else. There's a lot of that being done in UFOlogical circles nowadays anyway!

To Vesco's credit, he does provide some new and interesting UFO reports. And if you're interested in the alleged "inner workings" of the German military apparatus during World War II you will find many pages devoted to the subject.

However, if you want "the true story of the flying saucers" you will be well-advised to seek elsewhere.

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Vesco certainly doesn't have it. — *Lucius Farish.*

UNFINISHED SYMPHONIES by Rosemary Brown, William Morrow & Co., New York, N.Y., 1971, 180 pages, $5.95.

Few cases have hit the psychic scene with such impact as the case of Rosemary Brown, a relatively uneducated Englishwoman who not only claims to be in contact with the spirits of dead composers but also writes down the music they give her. Musicologists such as Ian Parrott and Humphrey Searle have been impressed by the musical level of these works, especially in the light of Mrs. Brown's lack of academic musical training. Professor Tenhaeff, the Dutch parapsychologist, also has taken an interest in her.

This volume, the first full-length book concerning the manifestations, is Mrs. Brown's own autobiography. She describes her poverty-stricken life, her lifetime of psychic experiences (some incidents strong enough to suggest psychical abilities apart from the musical mediumship she manifests), her lack of musical training (all too apparent in misspellings of musical compositions which crop up throughout the book), the composers themselves and her impressions of them, and the evidence of their continued existence which they have imparted to her and others.

Except for a fragment on the inside of the binding, no examples of the actual music are given in the book. Since it is the actual music which is the cornerstone in the case, this is a bad oversight. Further, the book contains no musicians' and musicologists' opinions of the music. *Unfinished Symphonies* is merely a simply-written and very entertaining account of Mrs. Brown's own life. She is a Spiritualist and takes her experiences at face value. This

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makes the book all the more delightful, even if naive.

Most impressive perhaps are Mrs. Brown's descriptions of the various composers and their personalities. Even if she had a passing knowledge of the lives of her "composers" I doubt that she normally would be able to give such accurate details of their lives. Bach, Beethoven, Berlioz, Debussy and others get lifelike portrayals at her hands. If one were to read the composers' biographies (and I have), he would be struck by the coincidences between Mrs. Brown's descriptions and their actual temperaments. This is particularly true regarding Liszt, her main communicator, who is a much misunderstood man.

The important question is: Could the music have a subconscious origin? Thus, could the entire mediumship be latent creativity? Mrs. Brown has communicated music of those composers which would be easiest to imitate since they are the most often performed. It would be more impressive if Mrs. Brown had given us a correctly written motet by Ockegham, a 15th-Century Dutch master, or a perfectly composed serial composition of Schoenberg or Berg. However, several instances cited in the book (with verification) indicate that the composers whom Mrs. Brown sees and speaks with are independent agencies. For instance, she relates that as a test Liszt gave through Mrs. Brown some biographical details. Only after research in obscure documents was the incident verified. Also striking is an instance where comments on interpretation were given by Debussy to Humphrey Searle. Such instances are as important as an evaluation of the music itself, although one might have hoped that more would have been written on the music.

I hope a more comprehensive book on Mrs. Brown's mediumship will be



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forthcoming. Until that time, *Unfinished Symphonies* is a charming introduction to a charming lady. — *D. Scott Rogo.*

PREMONITIONS: A LEAP INTO THE FUTURE by Herbert B. Greenhouse, Bernard Geis Associates, New York, N.Y., 1971, 348 pages, $6.95.

Herbert Greenhouse, who wrote *In Defense of Ghosts*, takes as the theme of his new book the premonitions registries lately established in both the United States and England. These serve to record premonitions sent in and to give alerts when there seems to be sufficient consensus in the reports. The book gets off to a dramatic start by telling of the premonitions that preceded the Aberfan tragedy* in Wales in which many schoolchildren perished under an avalanche of coal slag. This occurrence led to the formation of the Central Premonitions Registry in New York City.

Accurate premonitions reported to these clearinghouses provide the material for the book along with notes on the psychics who currently are the prize performers. However, elaborating on his theme, the author reports many other precognitions both historic and modern. He shows, for example, that the sinking of the *Titanic* in 1912 was preceded by many precognitions as was the assassination of President Kennedy. The *Titanic* case is made especially interesting by the inclusion of details of the fictional but probably psychic story written in 1898 by Morgan Robertson which closely paralleled the later actual occurrence. Greenhouse also uses the *Titanic* disaster to dramatize the problem of getting psychic warnings heeded.

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*See "Aberfan: A Test of Prophecy" December 1967 FATE.

The value of warnings such as a clearinghouse might provide depends of course on whether a psychically foreseen disaster can be averted. Greenhouse considers this question and presents interesting cases both pro and con.

While some of the premonitions in the book are impressive many others are less so, partly because of the common inability of psychics to predict closely the time of occurrence. Premonitions have to be pretty detailed or specific to be thoroughly convincing.

On the whole Mr. Greenhouse has presented an interesting informative account, venturing occasionally into the supernatural — for example, when he speaks of the 20-year cycle of presidential deaths and the coincidences in the Kennedy and Lincoln assassinations. But what is precognition itself, the most mysterious of psychic abilities? Greenhouse considers this question and advances his own theory of subliminal computers at work. However, his theory leaves unresolved the question of the role of free will.

One of the closing chapters presents predictions made by various psychics for the next 30 years. As the author notes, such far-flung prediction is a risky business for psychics. Many predictions of this kind, more forced than spontaneous, are destined to fail. — *Harold Steinour.*

WITCHCRAFT FROM THE INSIDE by Raymond Buckland, Llewellyn Publications, St. Paul, Minn., 1971, 132 pages, $2.00 (paperback).

Dr. Buckland, who is perhaps best known for having reprinted the old C. G. Leland book *Aradia*, begins his first chapter with two questions: "What is Witchcraft? What is a Witch?" Combined with an opening blurb promising "the full details of modern Witchcraft rites, rituals and



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initiations," this leads one to expect answers to most any question which might arise on the subject — in keeping with the book's subhead as an "Occult Manual."

The author does a fair job of answering the first question with an ethnographic account of "witch-worship" and the assorted deities of many ancient civilizations. But then he devotes nearly a dozen pages to fairies, dwarfs and "little people" for no reason save that "In any discussion of witches there is invariably mention also of *fairies*. In fact the two are frequently confused." Confused by whom? By little children, possibly, but hardly by an adult.

Similarly he devotes seven pages to rather explicit details of ceremonial "magick" and then dismisses the subject with a long paragraph in which he gives a few reasons why this *isn't* witchcraft! Then follows a discussion of Aleister Crowley, a ceremonial magician but *not* a witch — a point the author fails to substantiate. Buckland's last chapter is on voodoo and, again, he tells what it is and how it ostensibly works but fails to explain how it differs from witchcraft.

To my mind, the book is over-researched and overwritten insofar as corollaries to witchcraft are concerned but leaves gaps in its treatment of its main topic. Included are some poems and some old witches' recipes (interesting to be sure) but no actual witchcraft rites as promised. Dr. Buckland would not even have compromised his oath of secrecy in printing these since they already have been printed in England several years ago by a pamphleteer calling himself "Rex Nemorensis." All Buckland would have to do is quote. Certainly inclusion of these ceremonies would have immeasurably enriched this book.

Granted that Dr. Buckland is of the "Gardnerian" persuasion but any

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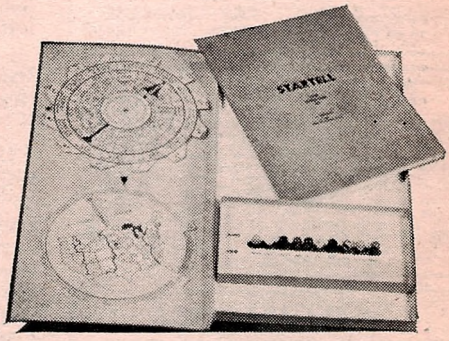
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pretense toward scholarship should force him to keep his mind open toward the greater scope of his religion, the better to allow prospective members to do more deciding for themselves. The fact remains that witchcraft does not begin with Gerald Gardner nor do the rituals given by this gentleman necessarily reflect the craft's truly broad and ancient perspective. It is interesting that the author omitted Robert Graves' *The White Goddess* from his bibliography nor did he attempt to compare or contrast the rituals of his persuasion with those which predate Christianity and are still very much in use today. As an anthropologist he should be well acquainted with them.

Perhaps Dr. Buckland is saving all this for his next book. I hope so; it certainly would fill the gaps he has left in this one. — *Henry Cole.*

THE MEANING OF TAROT by David Hoy, Aurora Publishers, Nashville, Tenn., 1971, 168 pages, $5.95.

Until this book came into my life I thought Arcana had something to do with Evangeline. But no, there are Major Arcanas and Minor Arcanas and arcana means "secret knowledge in occult symbols." And you would not believe how safe that secret is with me!

David Hoy has written himself a book as simple as a blade of grass. I didn't have to look up a word until the third paragraph. This delightful round man from Paducah, as concisely and unemotionally as he could, wrote down everything in the whole world about Tarot cards. And the way you play the game is "you divine through interpretation of mysterious symbols." So if interpretation is your name and divining is your game, buy this book and you will be glad.

First you have to memorize every

conceivable meaning of the 72 cards right side up. Then upside-down. Then you have to decide on a Significator. That's the card that personally describes you. Frankly, it was hard for me to find mine. In all of those 72 cards there isn't a single symbol that stands for bleached Presbyterian. Which is very strange as there are a bunch of us.

So mostly what I did was scream in frustration. I do not doubt a word that David Hoy wrote. But sitting cross-legged in the middle of my bed with his book and an elegant pack of Tarot cards was as devastating as if I were sitting on a launching pad surrounded by all the little insides of Apollo 12 which I was supposed to put together and then blast off.

There are mathematically possible 7,000,000 variations in a 15-card spread. And what with radiation, vibrations, psychic centers and Ids, is it any wonder you have to cherish your cards like your toothbrush. Except, whereas you just let your toothbrush hang out in the bathroom, your Tarot cards should be swathed in deep purple velvet, laid out in an unpainted box of white pine and interred in your lingerie drawer. (Well, he said store the box near personal belongings — and that's as personal as I get.)

David Hoy tells you how to read, spread, think (pure), shuffle (never riffle), cut and lay on hands. He even throws in a crash course in Hebrew. There are the Pyramid Spread and the Three Sevens, Spreads 35 and 36, Horseshoe, Horoscope, Yes or No, Tree of Life and Ancient Celtic.

Like I said, this book is frustrating, fascinating, enchanting, infuriating, delightful and demonic. Right side up, that is. Upside-down it is cinomed, lufthgiled, gnitairufni, gnitnahcne, gnitanicsaf and gnitartsurf. — *Lu Murphy Whitaker.*

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ON BEING STONED: A PSYCHOLOGICAL STUDY OF MARIJUANA INTOXICATION by Charles T. Tart, Science and Behavior Books, Palo Alto, Calif., 1971, 335 pages, $7.95.

Dr. Tart has written numerous scientific articles dealing with dreams, drugs, out-of-the-body experiences and related topics. He also edited the excellent handbook *Altered States of Consciousness.* This new volume is a report on the experiences of 150 persons who have smoked marijuana more than a dozen times; thus it deals with the effects of marijuana as typically used by our society rather than by inexperienced subjects in the laboratory.

Dr. Tart passed out copies of a long questionnaire to persons he believed to be users or acquainted with users of marijuana. The questionnaire covered almost every conceivable physiological, psychological, paranormal and social effect ever attributed to marijuana as well as a few not previously thought of. About one-fifth of the 750 questionnaires sent out were returned in usable form and these were statistically analyzed for the book.

Major effects reported included enhanced sensory experience, alteration of time and space, feelings of insight and social solidarity, enhanced sexual enjoyment, disruption of memory, alteration of thought processes, mystical experiences and general feelings of well-being. A considerable number of respondents also reported they had experienced ESP phenomena or out-of-the-body experiences while intoxicated. Few reported "bad trips." With higher levels of intoxication effects apparently became more variable. The results in any given instance seem determined by personality, set and setting. — *C. J. Parshall.*

Report FROM THE Readers

WHO'S SPINNING YARNS?

Establishing trust among those whose support you strive for demands unswerving adherence to the straight line of credibility in every statement you print. Even a seemingly insignificant inaccuracy can cast a justified doubt on the sincerity of your efforts to promote sober interest in and scientific examination of psychic phenomena.

An article by Jules Wolfe titled "The Graverobbers and the Ghost" appears in the March 1972 FATE. Can some of its details be reconciled with probability?

Even now our states have widely varying age requirements for granting drivers' licenses. Granting this, I refrain fom anything more than wonderment that in 1926 a 13-year-old boy would have a license and be "given a fancy Cole sportscar for his birthday" — a car in which apparently he was allowed to drive other 13-year-olds around the Massachusetts countryside at night.

However, that doubt is only secondary to my primary purpose which is to ask Mr. Wolfe's clarification of what seems an impossibility as described in his article.

He recounts that the old family burial crypt was "about five by six feet" in size. Then we are asked to believe that within its "hard-packed

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dirt walls" the following objects could be contained:

(a) several rotting wooden posts "shoring up the sides";

(b) generations of root growth from the "bushes above . . . dangled through the ceiling";

(c) "In *one corner* were *seven coffins, some standing open;*" (The italics are mine.)

(d) "About halfway up each wall were crude shelves;"

(e) on "a shelf on the other side of the room . . . stood a small closed box," later found to hold an infant's skeleton;

(f) and four teen-aged boys simultaneously rummaging around for ghoulish treasures.

Estimating the probable length and breadth of seven coffins, some of which were open, plus all the bulk of other objects and occupants enumerated, and trying to visualize them in a five-by-six-foot space at best strains my credence.

Has Mr. Wolfe been guilty of careless inaccurate reportage, heavy embroidery of an old boyhood graverobbing expedition or a compulsion to exercise a predilection for yarn spinning? My own carefully examined ESP experiences help me sense when fact is adulterated with fiction. In that case, *trust* is the victim. — *Zelma P. Cordwell, Flemington, N.J.*

THE AUTHOR REPLIES:

In my interview with B. Ann Slate, coauthor of my story, I tried to describe accurately my emotional responses and the details as they occurred when I was 13. My estimate of the dimensions of the burial crypt was made in the beam of one flashlight. There were shadows beyond where our light penetrated but we were too scared to explore them.

I stated the room was *about* five by six feet, not *exactly* that size. I may have been off a foot or so. Also, in the interview, I stated the height of

the crypt was about eight feet, a detail omitted in the published story.

Mrs. Cordwell has assumed the seven coffins were of contemporary adult dimension as we know them today. She also has assumed they were neatly stacked in one corner. This was not the case. The smaller coffins were stacked on the floor, the decayed wood collapsing one into the other. Possibly some of these might have been portions of coffins. The larger ones were standing on end. Please consider that the pine box of yesteryear was narrow in construction and varied in size.

Perhaps I oversimplified by saying "in one corner" but the grouping of the coffins formed a visual right angle or "corner" in our orientation of this dark dank place. The room may have been circular, for all I know.

The shelves Mrs. Cordwell takes exception to did not extend far beyond the wall but were placed in niches dug into the dirt. A wooden lip protruded from the wall and to my way of thinking this is still a *shelf*. And quite to the contrary of "simultaneously rummaging around" we were sticking close together out of sheer fright. Everything fitted into the crypt — coffins, shelves and boys.

The impact of my experience has not diluted with time nor has any of it been "embroidered." I personally wish it never had happened but it did, exactly as stated. The editors of FATE have my affidavit sworn before a notary public to that effect. As a businessman I take my legal oaths with solemnity. How Mrs. Cordwell is going to reconcile this somewhat better perspective of my experience with her ESP faculties which can distinguish fact from fiction I cannot say. — *Jules Wolfe, Burbank, Calif.*

THE RUNIC WRITING

The picture of the runestone in your March 1972 issue (page 19) is

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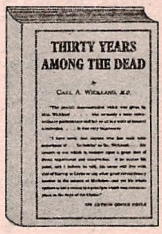
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upside-down. The stone seems authentic and it is dated 1011. Translated into our alphabet it reads:
simatumodin gilsa sla
27 did haladhir mibainbad
hum ahr 1010 iurlisa suitig
12 risi uist 12 nor 10 sagalm
ung sgighilman haagon fan
hrinigin at uist baalaaga
silga giislrign mibainba
fhum ahr 1011 sgualaljoisa
bamaroirmat that
sigjashibi

Many letters and some numbers are so badly marred they cannot be made out. Will a translator of old Norse please stand up? — *Forrest Crandall, Buffalo, Minn.*

* * *

If Mr. Elliott tried to decipher the stone in the same manner it was shown in your magazine I can fully understand why after a year he gave up in utter frustration and reburied the stones. The one you have pictured is upside-down!

Realizing this I already have the stone deciphered but not fully translated.

Line 1: Not translated

Line 2: With one word not translated, it reads, "57 people sailed here to the bay."

Line 3: "Came year 1010." Next two words not translated.

Line 4: "12 journeyed west; 13 North; 10 (?)."

Line 5: Of the five words the name "Hilman: Haakon" is translated. I have only a vague idea as to the meaning of the other three words.

Line 6: "Hrinkin at west Baalaaka" — a place, perhaps?

Line 7: Of the five words the last two are "by island."

Line 8: "Came year 1011; small (?)"

Line 9 and 10: Deciphered but not yet translated.

The dates on the stone are unquestionable, perfectly clear; there can be no mistaking them. And these

dates are mighty close to the recorded discovery of America by the Vikings.

I have been an historical researcher for more than 20 years and one of my main interests is the Viking explorations in America before Columbus. There is no question in my mind that the archaeologists who adhere to the outdated NEBC theory (No Europeans Before Columbus) are going to find themselves confronted someday soon with unquestionable evidence that will change the history of the world. — *C. G. Forrester. Lindenhurst, Ill.*

AUTHOR'S REVISIONS

Edna Rowland was kind in her review of my book, *Who Needs Wings?* but she has violated a reporter's first taboo by misspelling my name. It is "Brand," not "Braud." *(This violation cannot be laid at Miss Rowland's doorstep; it was an editor's mistake. — The Editors.)*

I wish to clear up another point. Miss Rowland writes: "She records astral projections to the homes of her relatives and friends . . ." and adds in parentheses, "who later claimed they 'saw' her at the allotted time." Your reviewer failed to explain that the homes of relatives and friends were not on this earth but in "the other dimension." And the parenthetical announcement that they later verified my visits is not true — except where I made a second visit or spoke to them through the Ouija Board and they knew and spoke of our first meetings. —*Belle Brand, 7582 Lee Dr., Buena Park, Calif.*

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why haven't they made themselves known to our astronauts, especially to the men who have actually walked on the moon? Would not Houston Mission Control screens have noted any UFO blips in their constant watch if there were any between the moon and our world?

UFOs have been sighted and physical evidence noted in many parts of the world. If these were interplanetary, why would they muff this chance to make contact? Why would they avoid our flight paths during the entire missions? — *Hazel M. MacDonald, Chicago, Ill.*

DOUBTS PLATO KNEW

In the September 1971 FATE a letter from Michael Cohen states that Plato said the continent of Atlantis was destroyed 10,000 years ago. Plato lived during the supremacy of Greece (330 to 30 B.C.) and I have my doubts whether Plato had any authentic history dating back 10,000 years from his time. We have no authentic history dating back that far, the most authentic is not more than 7,000 years, to ancient Egypt. — *Dewey Schley Carroll, Tennessee Ridge, Tenn.*

"AURA" WAS AFTERIMAGE

I would like to comment on the letter of Sylvia Schoenberger in the April 1970 issue. There is a natural explanation for the "aura" that Mrs. Schoenberger saw around her friend Doris Bauer.

It has to do with the reaction of the eye's color-receptors to an unusually strong stimulus. If the eyes are focused on a brightly-colored object for some time, the viewer begins to see an afterimage identical in shape and size to the object but complementary in color. In Mrs. Schoenberger's case, the "aura" was yellow and outlined her friend's body from shoulder to waist. Her friend was wearing a bright blue blouse and

black slacks. As yellow is the complement of blue a person looking at a bright blue blouse would eventually see a yellow afterimage. — *Judith Johnson, Detroit, Mich.*

DISTRUSTS VON DANIKEN

I read with interest Curt Fuller's comments in the November 1971 issue on the writings of Erich von Däniken. Even though he writes in German, he is Swiss. But it seems that the Swiss are not altogether proud of him. I read his serialized writings as early as the spring of 1968 in Zurich's *Weltwoche*. The Swiss have a wonderful word for the stuff he writes: *Mischt*, which is the straw-saturated rotted cow manure put on the snow in the winter. Wallowing through his works one detects a similarity to the thoughts originally and ably expressed by Isaac Asimov and others.

Von Däniken's *piéce de resistance* is the full-page rendition of a slab he allegedly discovered on an expedition into the Amazon jungle. The finely-chiseled stone depicts a hunched astronaut kneeling in front of the instrument panel of a spaceship. Now if this is true it is absolutely the greatest archaeological discovery of all times, relegating the Rosetta stone to near-insignificance. However, von Däniken has been most evasive concerning the whereabouts of this slab. When and if he produces it and it is assayed as antique I will be the first to apologize. — *Pierre Tissot, Pacific Palisades, Calif.*

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Ted Serios is nothing new. Spiritualists have been making what they call spirit pictures for ages. A certain medium I saw at Camp Chesterfield produces pictures of dead people very well. Some are strangely like duplicates found in family albums which moves me to think that at least some must be mind pictures.

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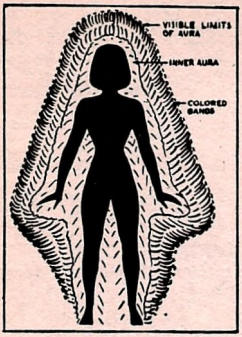


Diagram of normal aura based on W. J. Kilner, M.D.

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The one I received wasn't of anyone I had ever seen. It was of a person wearing a headdress made of leaves, allegedly my teacher. I had been told by various mediums about this teacher before I got the picture. I have experimented with "spirit" or mind pictures myself and some came out nicely with scenes, animals and faces. It is quite simple to do. You should do it in a dark room; it won't work in the light. You need an infrared light (40 watts) which you keep on while you are working. Keep contact paper under wraps under a blanket. Take out one piece at a time. Hold it in your hand and snap an ordinary electrict light on and off. Then put the photo paper in the developer. There will be a picture. — *Dulcie Brown, Fresno, Calif.*

IT'S ALL A TRICK

It appears to me FATE has been taken again — like you were by that navy guy who was supposed to be fireproof. This time it has to do with Mark Reymont who prewrote the headlines of several newspapers and had them locked in a vault, etc.

This has nothing to do with ESP and is strictly a magic deal and if you have the money to spend you can learn to do the act. A Reverend Crump did this act many years ago in San Antonio, Tex., and also a blindfold act with his eyes covered with bread dough. This act was advertised together with the other for a fee of $500. I did not have the fee so could not take advantage of the offer.

You may ask most any magic supply house about this and I am sure they will verify what I have said. — *A. B. Perkins, Lovington, N.M.*

"SMOG-LESS" ENGINE

In the February 1971 issue Curt Fuller states that auto manufacturers are trying to develop engines that will work on leadfree gasoline.

(Continued on page 159)

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REPORT FROM THE READERS

(Continued from page 146)

I am sorry to say that isn't strictly correct. The auto manufacturers *had* an engine that would work beautifully on lead-free gasoline: the Model "A" Ford. What the manufacturers *are* working hard at is some way to keep on building the present engines.

"Smog" is known to be caused in large part by the present engines throwing out of the exhaust pipes large quantities of unburned fuel. The present engines simply run too fast to allow the fuel-charge to burn. The Model "A" Ford of 1928, however, ran about half as fast in engine speed, hence all the fuel was consumed and our smog of today was not generated.—*Gordon Codding, Lawndale, Calif.*

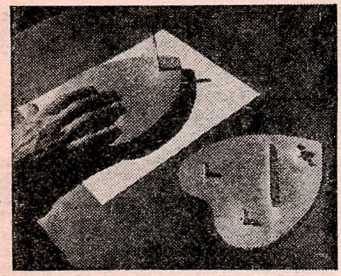
LOST CONTINENT DISCOVERED

Much has been written about such lost continents as Mu, Lemuria and Atlantis but here is one topping them all. I have named it Edenia because the Garden of Eden was located there.

Edenia was bordered on the north

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by the Tropic of Cancer and on the south by Capricorn and girdled the globe. The existence of the continent has been verified by a 25-year geophysical survey. Much factual evidence has been gathered by reputable scientists to show that the continents were originally one and have broken apart and drifted to form the seven continents we know today.

The continent of Edenia was inhabited by a superrace of nature people immune to disease and old age. My careful study of the earth's fauna and flora led me to that conclusion in 1953. Sunlight is of maximum carbonic potency at the equator, hence the brilliant colors of flowers, birds, fish and fruit. This indicates that man's natural environment was equatorial and tropical. Man is not evolving but has devolved down from his original natural state, just as is figuratively indicated in *Genesis*.

Edenia was broken up by volcanic eruptions and cataclysmic earthquakes caused by increased water weight on ocean floors. The weather and climate had been upset by Edenians cutting down trees and plowing under water-retaining grasses.

Man is by nature frugivorous (fruit-eating), not vegetarian nor meat-eating. Overpopulation forced the Edenians to eat vegetables, grains, dairy products and flesh. Agriculture required cleared land. The dehydrated atmosphere brought on rain, in turn causing water to run off the land and overfill the seas and cause the pressure on the sea bottoms.

I am an instructor at a college here in the Hollywood area and am no radical crackpot. I am empirically pragmatic, demanding proof for every hypothesis. I sincerely want the world to know about my discovery because I *know* it is greater than those made by Columbus, Copernicus, Galileo, Curie, Pasteur, Freud and Einstein all put together. — *W. E. O'Neill, Long Beach, Calif.*

FINISHING THE SYMPHONIES

In your December 1971 "Report from the Readers" under the title "A Musical Hoax," writer S.L.L. questions Rosemary Brown's contact with great musicians of the past, asking why composers of high caliber manifest through an unknown, unprofessional and inexperienced musician. The answer is simple.

Rosemary Brown created the right vibrations by her loving interest and patient toil in putting down what they say to her. They once were all unknown, unprofessional and inexperienced. Mozart and Beethoven were poor and would have considered Rosemary a wonderful friend. Spirits are charmed to be in contact with mortals. Many are eager to continue their work and are glad of any help they can get. As for why they gang up on her — one spirit finds a mortal friend and tells his friends on the other side.

S. L. L. believes that if any accomplished musician wanted to manifest on earth he would choose an experienced psychic musician. How many "experienced psychic musicians" are there and how many would give up their mode of making money for the thankless job of taking down musical notation with painstaking slowness dictated by the spirits for several hours a day? — *Alma S. Jonson, Rockford, Ill.*

NO JEWISH SAINTS

Kindly inform Bill Starr ("Witchcraft Pays Off Along the Rio Grande," December 1971 FATE) that there are no Jewish saints nor statues of Jewish saints. (He writes that "Mother Tina" uses "statues of Protestant, Catholic and Jewish saints.")

I am 74 and was born into and brought up in the Orthodox Jewish religion. You will find no statuary of any kind in any Jewish synagogue. — *Bessie Goldstein, Buffalo, N.Y.*

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∞ Both Taoists and yogis teach the spiritual and psychic benefits attainable through mystic breathing. R. Donald Papon tells you how to practice this art.

∞ From a Panama dig comes an archaeological anomaly—a tiny 1000-year-old pendant of consummate artistry which at the same time is a mechanical contrivance Ivan Sanderson describes as a "little gold 'dozer."

∞ Margueritte Harmon Bro speculates on the things Peter Hurkos can and can't do and recalls for us some of the healings she has seen him perform, the psychic knowledge she has heard him relay.



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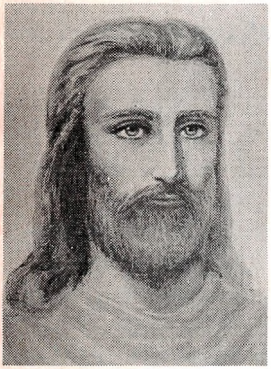
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