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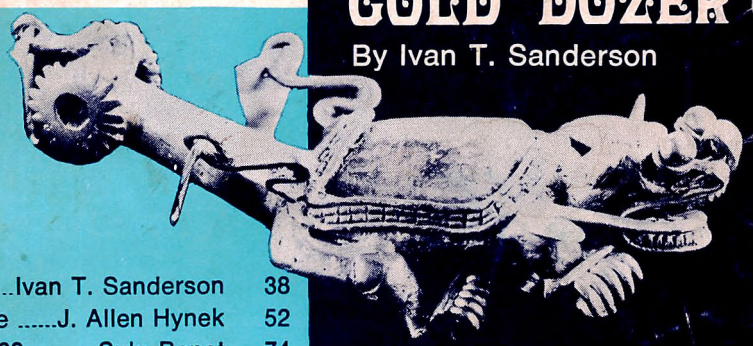
TRUE STORIES OF THE STRANGE AND UNKNOWN

August 1972 50¢

THE LITTLE GOLD 'DOZER

By Ivan T. Sanderson

56350-3PDC



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IN THE LATE 1920's an archaeological site was discovered on land owned by the Conte family near the town of Penonome in Cocle Province on the southern coast of Panama to the west of the Canal Zone. Here were found hundreds of graves containing great amounts of pottery, some funerary urns of children and masses of gold ornaments, body shields and jewelry.

The artifact I wish to discuss is a piece of jewelry in gold containing a huge green gemstone and obviously intended to be a pendant. It is four and a half inches long and described by . . .

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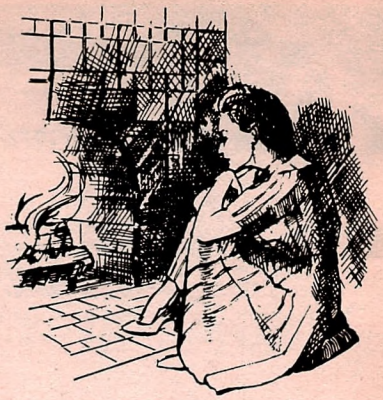
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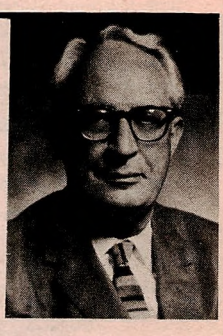
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

A new scientific truth does not triumph by convincing its opponents and making them see the light, but rather because its opponents eventually die, *and a new generation grows up that is familiar with it.*

Max Planck, eminent physicist, quoted by Arthur Koestler in *The Drinkers of Infinity*

ARTHUR KOESTLER, the Hungarian-born novelist, and intellectual who writes challenging books on social subjects, long has been critical of the Establishment, calling it arrogant, self-righteous and dogmatic. A great part of Koestler's writings involve pleas for more open-minded approaches to unorthodox claims.

Those of us who are interested in parapsychology and Fortean phenomena are apt to believe, in our own self-righteousness, that the Establishment closes its collective mind only to our particular fields of interest. Unfortunately this is not true; the Establishment is all-pervasive and operates in every field of human endeavor. All genuine breakthroughs are made in defiance of the Establishment. The Establishment is, in short an affliction common to all mankind — it is part of the human condition.

It was operating at its typical worst when Harvard University astronomers persuaded the MacMillan Company not to publish Immanuel Velikovsky; when Donald Menzel wrote his anti-UFO diatribes.

It was operating at its worst when H. H. Price attacked J. B. Rhine. Now it is refreshing to note that Price has admitted he was mistaken and FATE hopes to publish the details of this controversy in an early issue.

Now Arthur Koestler has published a new book, *The Case of the Midwife Toad*, which is a history of the circumstances surrounding the suicide of Paul Kammerer, internationally known biologist of the 1920's. Kammerer was attacked by the established biologists of his day

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for insisting that characteristics acquired by one generation of animals can be passed on to succeeding generations.

The midwife toad is a species of toad of which the male does not develop the spiny "nuptial pads" on its palms and fingers that male toads who mate in the water develop. The midwife toad mate on land and so has no need for "nuptial pads" which are used by the male to grasp the female during mating.

Kammerer experimented with midwife toads and required pairs of them to mate in the water. The results of these experiments led him to make two claims: First, that male midwife toads that mated in the water developed nuptial pads and second, that they passed these characteristics on to their descendants.

As a result of these and similar claims Kammerer was attacked with "an astonishing disregard for the rules of fair play" according to Koestler. And he was attacked, as is so typical in cases like this, by men who never attempted to duplicate his experiments to see whether he was correct.

∞

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strain of salamanders with black skin and yellow spots for 11 years. One group lived on yellow soil and the other on black soil. He claimed that the salamanders who lived on yellow soil acquired yellow skin and the salamanders who lived on black soil acquired black skin.

Another set of Kammerer's experiments dealt with a species of blind newt called Proteus, that lives in caves. Kammerer claimed that by breeding the newts in red light he was able to produce specimens with functional eyes.

Kammerer's critics drove him into the grave. But not one of them, Koestler declares, ever seriously attempted to find out whether he was right.

∞

KOESTLER AND KEPLER

IT IS NOT strange that Koestler now finds himself a victim of the same kind of dogmatic prejudice that dogged Kammerer; obviously he is feeling it in his bones.

For example, scholars have been honoring the great pioneering German astronomer Johannes Kepler on the 400th anniversary of his birth. There were Kepler exhibitions in Prague, Tubingen, Munich, and it all culminated last December 27 when two symposia were held during



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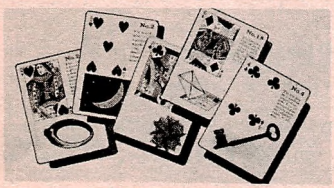
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meetings of the American Association for the Advancement of Science.

Koestler, whose book *The Sleepwalkers* deals with Kepler's genius, was specifically excluded from the Philadelphia symposium because of his unorthodox views on Kepler in particular and on genius in general.

Koestler believes that Kepler was a driven man who stumbled onto his earthshaking laws "like a sleepwalker."

"Kepler set out to discover India and found America," Koestler says.

But historians are so unhappy over Koestler's book and their belief that he is antiscience that he was barred from the Philadelphia meeting at the insistence of "several leading historians" according to Robert Reinhold in *The New York Times.*

Obviously they were only producing the proof needed to confirm the reasons for Koestler's antiscience bias.

∞

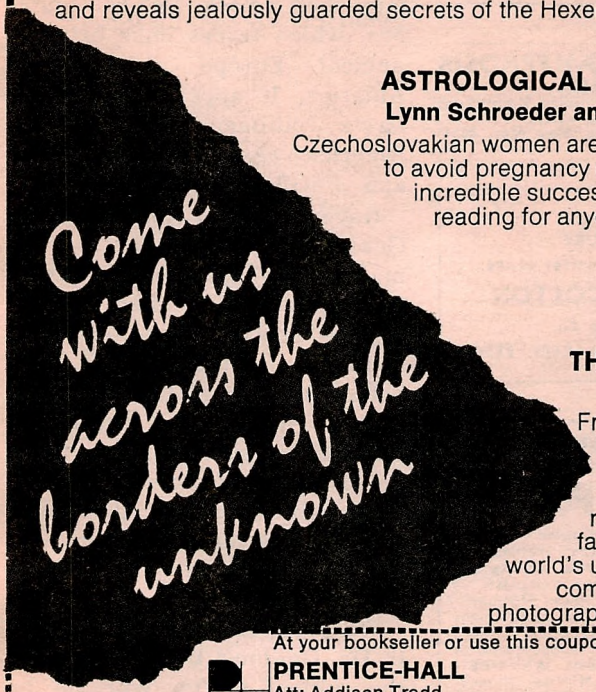
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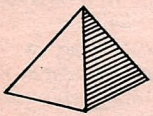
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Brandeis University.

Dr. Gordon is an expert on Middle Eastern languages and can translate esoteric writings such as Canaanite, Hebrew and Ugaritic. Last year Dr. Gordon published a book, *Before Columbus*, which traces links between ancient Europe and ancient America. It appears to demonstrate continuous contact with America across both Atlantic and Pacific oceans.

Robert Graves comments on Gordon's book as follows: "Romantic novelists and amateur historians have so often tried to sell us news of pre-Columbian traffic across the Atlantic, long before the days of Leif Ericsson, that when at last it comes, irrefutably substantiated and dated by one of the world's most dependable scholars, the shock makes us gasp. Professor Gordon, of Brandeis University, is the newsbringer."

We particularly call attention to Dr. Gordon's book — much of the subject matter will not be news to FATE readers — because of its contrast with another book, *Man Across the Sea*, published in 1971 by the University of Texas Press. *Man Across the Sea* also explores pre-Columbian contacts with America. It is edited by distinguished scholars and includes reprints of papers given at a symposium of the



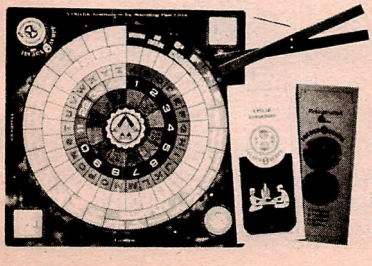
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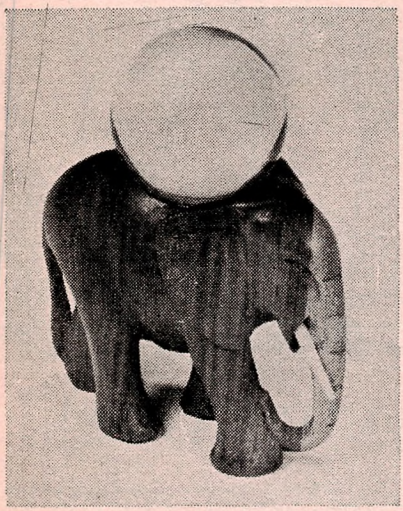
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Society for American Archaeology at Santa Fe, N. Mex., in May 1968.

Man Across the Sea is a book of the Establishment. And although it deals with the same subjects as does Cyrus Gordon's *Before Columbus* its text, prepared by more than a score of scholars, does not even refer to Gordon in a footnote.

This can be your fate, too, if you should write, as Gordon does, that Columbus did not even rediscover America — he simply used maps. Apparently it doesn't matter if you've written 13 books and are an "internationally respected scholar." The Establishment will try to kill you with neglect.

∞

THE OPEN-MINDED A.M.A.

IT IS A pleasure to report that *Today's Health,* the popular journal of the American Medical Association, has published a major article on the effect of magnetic field variations of humans.

Entitled "How the Heavens Influence Our Lives," this article by Martin Cohen discusses quite reasonably and even with an air of excitement research which suggests that:

- The composition of human blood can be altered by sunspots.
- Psychiatric admissions increase during magnetic storms.

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- Bob was convalescing slowly from an operation and his wife, Linda, was worried that he wouldn't recover. A friend suggested she turn on a Mystic Power Ray to improve his condition. Anxiously, she passed her fingers over Bob's body, exuding a strange power. In a short time, to the doctors' amazement, Bob was back on his feet, completely recovered!
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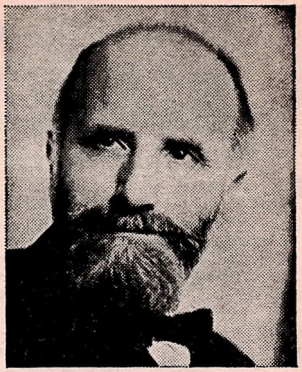
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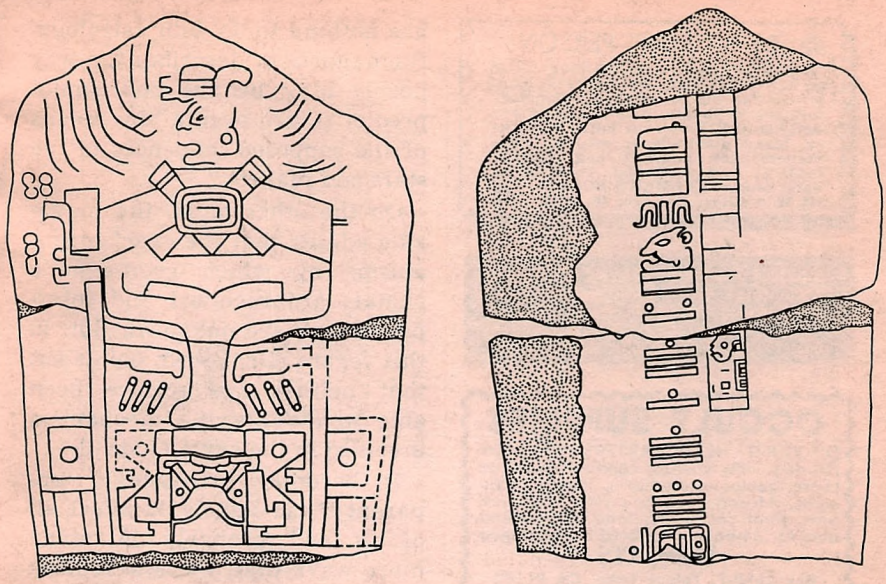
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FRONT BACK

The oldest recorded date in the New World is 31 B. C., established by a stone fragment found by a farmer near Tres Zapotes in Mexico's Veracruz state, reports the National Geographic Society. The fragment matches a broken inscription archaeologist Matthew W. Stirling found in 1939 on an Olmec column in the same locality. In these drawings the newfound fragment is the top portion. It proves the Olmecs invented the bar-and-dot calendar thought to be a triumph of the Mayas who came after the Olmecs. (UPI Photo)

• There may be a mysterious connection between choice of occupation and the position of certain planets at the time of birth.

Cohen reports on the work of Dr. Frank Brown of Northwestern University who has shown conclusively that plants and animals respond "directly or indirectly to changes wrought by the sun and moon on the earth's magnetic atmosphere."

One of the great problems that Brown's work raises, incidentally, is that so-called "controlled" laboratory experiments may be influenced by such unexpected effects as his biomagnetic research has revealed. In other words, maybe they can't be "controlled."

Today's Health is careful to point out that it is not advocating astrology and that biomagnetism

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has nothing to do with astrology. Biomagnetism describes the way people may behave but cannot predict future events "by means of the supposed influences of the stars and planets."

On the other hand, the magazine admits that the exact mechanisms by which geomagnetic signals are received and interpreted still are unknown. But, in this regard, Dr. Brown points out that neither has science been able to identify the mechanism involved in the sense of smell.

It becomes increasingly apparent these signals do affect all of us and probably in many more ways than we now realize.

∞

DISSECTING THE POLTERGEIST

PROF. HANS BENDER of Freiburg University in Germany, a parapsychologist well known in this country, has been more successful than American researchers in observing poltergeist cases in action.

Professor Bender's theories of how poltergeists function do not appear to differ substantially from those of United States investigators in the field. He has stated that these cases nearly always focus around a teen-aged boy or girl undergoing a severe emotional problem. Somehow this inner turmoil creates energies that extend outside the di-

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You see, to the name-brand manufacturers of shoddy, overpriced products, MONEYTREE is a menace. Medical hoaxers regard us with genuine fear. Gimmicky, humbug advertisers quake at mention of our name. Frauds and deceivers all across America hate us. Sadly, these crafty rascals are all around and among us. *I devoutly point the glaring finger of truth at their underhanded trickery, deception, and schemes* each month in the MONEYTREE report. Since they cannot buy me, silence me, or bribe me to stop telling you the stark truth about them, they shake their heads and condemn Martin J. Stone as *the meanest, stubbornest man in the world.*

Well, maybe I am. Ironically enough, to the members of MONEYTREE I seem to be a mixture of Ralph Nader, Superman, Don Quioxte, and Sherlock Holmes all rolled into one. I say only that I am a fierce, generous friend . . . *and a most determined foe.*

Together with a band of hard-nosed, knowledgeable experts, I have formed an organization called MONEYTREE. This exceptional, outspoken group genuinely believes that you deserve more out of life than you've been getting, and we vow to bring to you a windfall of bonafide advantages of the good life each month.

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rect control of the young medium and cause objects to move.

Professor Bender does seem to go beyond American theorists in at least two areas, however. He believes in the likelihood of apports — of solid objects passing through other solid objects. And he and his colleagues have caught a number of poltergeist actions in midflight.

In 1965, for instance, Bender studied the phenomena surrounding a 15-year-old boy, Heiner S. Heiner had the misfortune to be working in the china section of a Bremen store when various cups, saucers and other breakables began jumping to the floor in his presence. Bender suspected him of being a focus for poltergeist phenomena and arranged for Heiner to move to Freiburg, there to study to be an apprentice electrician. But trouble followed the lad. One day a cable hook came loose from a concrete wall and followed Heiner down the corridor. Bender and his team thereupon set up a controlled experiment. They screwed two strong hooks into the concrete walls, assuring themselves that they were quite solid. Then they put the boy within three feet of the wall and observed the hooks closely. Within a few minutes, according to Bender, the hooks came loose.

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gitte R., of Nickleheim, Bender's team watched the girl's dolls and toys flying about the room and saw linen appear mysteriously from closed closets. Clothing was inexplicably tattered and stones seemed to penetrate the house without breaking windows or knocking holes in walls. At one point, with Brigitte's family closely watched and all doors and windows locked, Bender's overcoat appeared neatly folded on the snow outside the house — although it had been hanging in full view in a small wardrobe near the kitchen.

A 19-year-old girl employee in a lawyer's office was able to make light bulbs explode and to cause wall paintings to move.

∞

TELLTALE SIGNS

BENDER LISTS the following "telltale" signs of a potential poltergeist focus, according to Nino Lo Bello who interviewed him last winter: "high inner tensions, frustration, aggressive behavior and a tendency to explode in rage."

He remains "baffled by the penetration of matter through matter, teleportation of objects into and from a closed space and the self-movement of objects in the air."

At this stage in his thinking Bender can only conclude that

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Hello, Fate Readers — I'm Roy Eugene Davis*. Let's get acquainted!

For 16 years I've been writing books, publishing journals and traveling the world-over to conduct lectures, seminars and retreats. On the average, 50 cities a year are visited and people gather in public halls, in churches (such as Unity and Religious Science) and on college and university campuses. Multiplied thousands are served in this way but I feel the time has come for a new out-reach, to supplement the overall ministry.

So, since FATE has the largest readership in the field of occult publications, I've decided to write an occasional column in order to share ideas, information and practical instruction. With this announcement we begin; and I hope you will look forward to our times together as much as I will. And that you will, from time to time, drop me a note and let me know of special topics you'd like me to discuss.

Let's begin with the basics — so often overlooked yet so very important to one on the path who wants to make steady progress. Saints and sages have taught for centuries that a student on the path should observe four simple rules if he would succeed. These guidelines are easy to remember but take daily practice to live up to.

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3. **Regular meditation should be practiced.** Meditation has been defined as "the practice of true self-remembering." It can be learned easily and regular practice will result in transformation of mind and behavior. Just remember that you are pure consciousness — an immortal being.

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*Roy Eugene Davis is a disciple of Paramahansa Yogananda and director of CSA. He has written several books and an informative home study course on yoga, the occult sciences and metaphysics. For free information and a 16-page printed catalog, send a request by letter or postcard to: **Center for Spiritual Awareness (Dept. F-1), Box 7, Lakemont, Georgia 30552.** There is no obligation.

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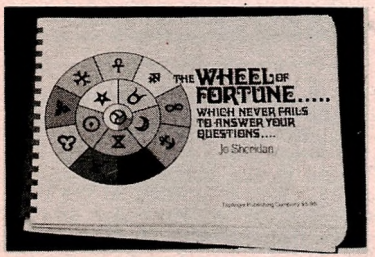
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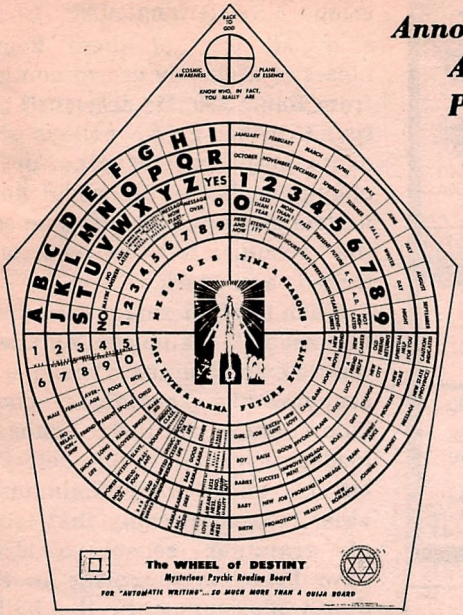
SPOOKS, GHOSTS, "ENTITIES"

WE HAVE BEEN preoccupied with space, archaeology, physical mysteries and other anomalies lately but we want our readers to know "hauntings" are always with us.

A faculty member of the University of Alabama has sent us a report from the campus newspaper, *The Crimson White,* about strange events in the Smith Hall Museum.

Late in January two students, Perry Hubbert and Jay Masingill, were leaving the graduate room in the basement around 2:00 A.M. They had been working late and were the only persons in the building. Above their own jingling keys, conversation and shuffling feet they heard loud footsteps on the first floor. By the time Hubbert and Masingill reached the first floor the sounds had ceased. Then they began to hear, from the second floor, a "very faint murmuring" which sounded like college students getting ready for class.

Bob Clark, another graduate student at Smith, also heard the phantom voices. On another night he worked late with three other students in the Cartography Lab which is across the cor-



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ridor from a second floor classroom. Around 3:00 A.M., Clark said, all four of them heard noises of a ghostly crowd coming from Room 200. He described the sound as being like college students preparing for class or of changing classes. He could hear a stronger voice speaking above the murmur. Yet the room was locked and dark.

When the four students stepped into the hall the voices fell silent but a new murmuring began — it sounded like "grammar school kids," they decided. Again a louder voice could be detected but no words were distinguishable. It is noteworthy that tours of grammar school children have been commonplace in the Smith Museum since the building was erected in 1910.

A number of other students and faculty members at the University report similar strange experiences in Smith Hall. Perhaps the most extensive are related by Dr. Gary Hooks of the Department of Geology and Geography, who has been hearing strange sounds there for the past 16 years — ever since he was an instructor working on his doctoral dissertation.

On a number of occasions he heard steps across the open area on the second floor and periodically he heard "mumblings." A year ago during the winter he

was working there around 1:00 A.M. and heard a group of voices. He was so convinced of their reality he went up expecting to catch several persons involved in a theft. But there was no one there.

∞

EXPLANATIONS?

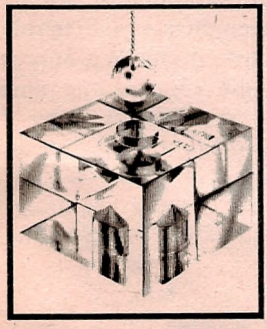
SO WHAT'S going on in Smith Hall?

Dean Jones, Dean of Arts and Sciences, also has heard the "footsteps" but ascribes them to a "rippling" effect on the wooden floors when the building settles.

Even Dr. Hooks says, "Personally, I don't think I've heard anything that could be attributed to building noise but there's always a doubt."

Some persons say they feel a "presence." When Reporter Jon Ronner asked them to explain he got a number of answers. "You have a feeling somebody's looking at you," Dr. Hooks said. Graduate student Chuck Wielchowsky said that when working around 1:00 or 2:00 A.M. he suddenly would feel a deep coldness "which would cause the hairs on the back of my neck to rise." He sensed animosity each time this happened and left the building.

Reporter Ronner says that



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many of the graduate students believe the building is haunted by Eugene Allen Smith, a former professor of chemistry and mineralogy at Alabama for whom the building is named. Smith was born in 1841, served in the Civil War, later was educated in Europe and spent the rest of his life in Alabama where he died in 1927.

However, in this strange case we are not necessarily dealing with a "ghost" — whatever that is. The reports of the graduate students suggest that quite frequently, when conditions are right, a strange transposition of time occurs in Smith Hall. What the correct conditions are, what the catalyst is that crystalizes the frozen moment of time, or what merchanisms are involved we have no notion. We only can listen to the reports and speculate. But we do not deny the evidence. What is going on actually is rather a common kind of event — one which remains a complete mystery at this time in history.

* * *

And so it goes . . .

During the months of July through September, 1970, we received other fascinating reports — of a haunting, with fires, at the Cahill House in Gulfport, Miss. Things (pens, paper clips and a chair) are flying around

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LOST ANIMALS

THE NATIONAL Geographic Society devoted a major portion of its March 1972 issue to a re-creation of typical Alaskan tundra animals of 12,000 years ago. A special supplement with the issue was a 19 x 31-inch reproduction of what the area near Fairbanks probably looked like at the time. Scattered on the map are drawings of the animals prevalent then.

Among the ancient species still present in Alaska today are the Arctic ground squirrel, caribou, brown lemming, red fox, Dall sheep, Arctic fox, tundra hare, lynx, musk-ox, beaver, moose, wolf, wolverine, grizzly bear and of course man.

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mammoth, the huge North American short-faced bear, the lion-like cat, the stag-moose, the American mastodon and the saber-toothed cat?

All are gone, not only from Alaska but from the world. The horse, the yak, the saiga antelope and the camel still survive elsewhere but how did they get there and why did they die out in the Americas?

∞

MAN THE KILLER?

THESE QUESTIONS increasingly concern ecologists and zoologists. One explanation is that the climate changed and the animals could not survive. This does not seem to be true. Another answer is that they were exterminated by that most savage and relentless hunter — man.

However, neither of these hypotheses seems to be sufficient; nor does an explanation that the species simply came to the end of their evolutionary roads. In terms of evolutionary time 12,000 years is but an instant and it is too much for me to believe that all of these magnificent creatures suddenly should disappear because they became obsolete.

That they were killed off by man seems the best guess although it is not wholly satisfactory. We know that even mammoths and mastodons were hunt-

ed and killed by man in the Americas but was he the only culprit?

Recently David Whistler, senior curator of vertebrate paleontology at the Los Angeles County Museum of Natural History, asked the same question concerning the camel and the horse. Both of these animals originated in North America. Both somehow made their way to Asia where they still thrive. Both became extinct in the Americas about 8,000 years ago. Why?

Horses, when they were reintroduced by the Spanish, thrived and quickly reestablished themselves in the wild. The environment was not hostile to them. On the other hand, camels were reintroduced during the Civil War and completely failed to recolonize their ancient habitat when allowed to roam free.

Nobody satisfactorily explains either of these anomalies.

The difficulty with convicting man as the exterminator arises from the fact that the horse and camel disappeared only in North America where they originated and where they should have been most perfectly adapted. But they survived in Asia and the hunters there must have been just as determined and fierce as those in America. So if the human hypothesis is correct, it at least is not consistent. — *Curtis Fuller.*

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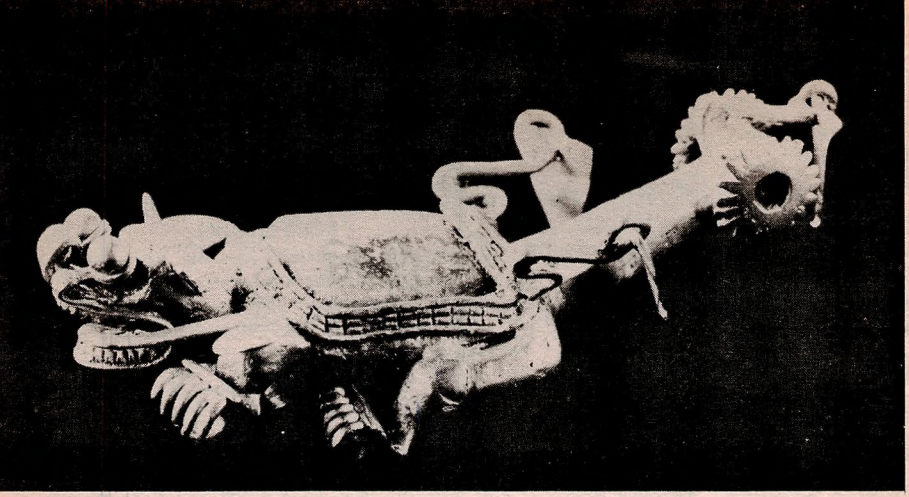
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Pre-Columbian artifact, shown in side view, has been described as stylized jaguar.

The Little Gold 'Dozer

Exquisite pendant from Panama's past bears startling resemblance —in miniature — to a modern farm machine.

By Ivan T. Sanderson

Abridged from INVESTIGATING THE UNEXPLAINED by Ivan T. Sanderson, Prentice-Hall, Inc., 1972

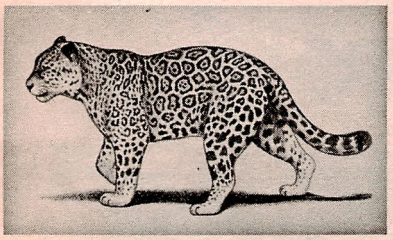
IN THE LATE 1920's an archaeological site was discovered on land owned by the Conté family near the town of Penonomé in Coclé Province on the southern coast of Panama to the west of the Canal Zone. Here were found hundreds of graves containing great amounts of pottery, some funerary urns of children and masses of gold ornaments, body shields and jewelry. The Peabody Museum of Harvard University carried out extensive diggings on this site in 1930, '31 and '33. And the University Museum of the University of Pennsylvania further investigated the site in April 1940 and Peabody Museum excavated again in 1951.

The site is on a level plain cleared for pasturage about 100 miles west of Panama City and 10 miles from the Pacific coast. There is nothing on this plain to indicate there are burials beneath because the people who did the burying did not erect tombstones nor any other mark-

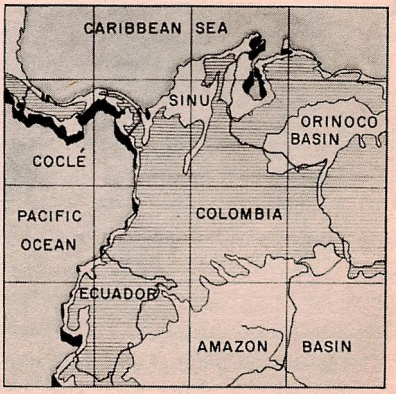
ers above ground. The site came to light only because the Rio Grande de Coclé flooded in 1901 and cut a new channel that disclosed the graves. They now are known to spread under at least six acres and appear to have been sunk, then filled over several centuries. Radiocarbon datings obtained from cinerary ashes range from 200 to 1000 A.D. In some instances, several graves of different dates were found one on top of the other.

The jewelers of this area reached a pinnacle in their artistry about 1000 years ago but apparently still were going strong when the Spaniards began to ravage the country in 1519 and toted off tons of gold ornaments, body armor and jewelry. Despite these robberies the Conté family's site was saved because it was not visible above ground and it has produced the finest jewelry and other gold artifacts.

Just as in Mayaland and in the Andes, jewelry substituted for coinage. The elaborate metal body coverings — breastplates, helmets, huge armbands, calf and shin encasings and so forth — were constructed not for protection but for ornaments, pure and simple. Among this wide variety of bodily adornments great emphasis was placed upon pendants, which have turned up by the millions and constitute the best workmanship. The consummate artists who made these exquisite things century after century depicted just about everything they were familiar with. Their knowledge of the local fauna, on both land and sea, was phenomenal



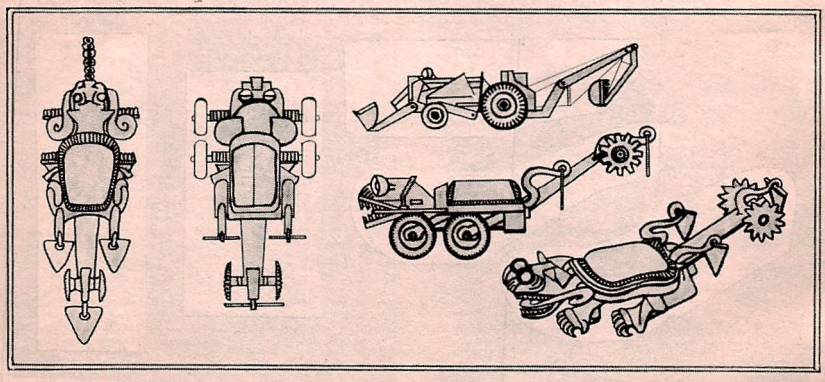
Jaguar is a common predator throughout Central and South America. The animal was well-known to Amerindian craftsmen of Panama's Cocle province where little gold 'dozer was unearthed.



and a trained zoologist today almost invariably can properly identify the animal represented, in many cases even down to species. At the same time these old artists often embellished these animal designs with all kinds of weird appendages and curlicues.

These latter stylized items have come to be called *zoomorphic* designs by archaeologists and art dealers. But this designation is simply an easy "out" employed when anything turns up that cannot be identified positively as a known animal, a god or a purely mythical beast. The mythical "monsters" are readily identifiable as based on a human or humanoid frame of reference. The zoomorfica, on the other hand, are quite otherwise. It is true that the ancient Amerindian artists often did "zoomorphize" certain things — that is, if they were confronted with something unfamiliar they modeled it in the form of the animal they knew best that most closely resembled, in shape or outline, that which they wished to depict.

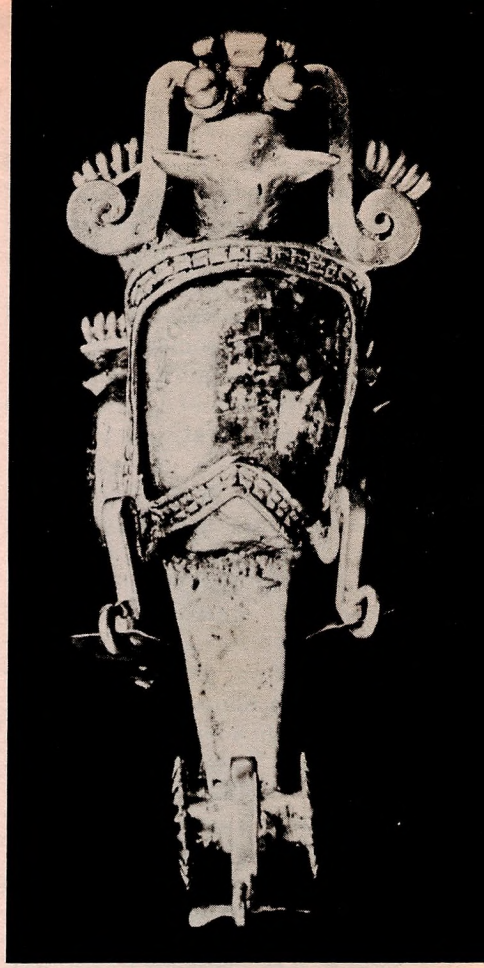
Which brings us to the artifact I wish to discuss. It is a piece of jewelry in gold containing a huge green gemstone and obviously intended to be a pendant. It is four and a half inches long and described by Andre Emmerich in *Natural History* as a crocodile and by others elsewhere as a jaguar. It is covered, however, with mechanical devices including two cogwheels. The story of this object from the time it was unearthed at the Conté site is somewhat obscure but it now is owned by University Museum of the University of



Top and side views of gold artifact are compared with author's "squared-off" sketches which emphasize resemblance to a modern backhoe or bulldozer.

Pennsylvania, where it has been on display for a number of years. The gemstone, identified on the exhibit label as an emerald, is almost certainly jadeite of a type known to come from Guatemela. But even more absurd is the label's description of the artifact as a jaguar holding a stylized snake in its mouth.

A jaguar, indeed! Did you ever see a large spotted cat without spots but with a straight tail, rectangular in section and bearing two cogwheels? Did you ever see *any* cat with two rocker arms sticking out of its rump and holding triangular "mudguards" behind its heels? Did you ever see a jaguar or any other cat with a row (both above and below) of evenly matched teeth, all shovel-shaped and slightly recurved? Even an archaeologist ought to know that *no* animal has rocker arms, axles and cogwheels. So let us examine this lovely little thing in detail.



Gold-and-jade artifact is displayed at University Museum in Philadelphia, Pa.

It is most unlikely that the pendant was hung from a chain which passed through the claws of the beast's front paws as archaeologists have suggested. On the contrary, there is an indication that there was a small hole centrally placed under the forepart of the thing. The claws of both the front and back feet curve around and backwards to form tubes of equal diameter which look as if they were constructed to hold axles.

We must understand that this object was made by Amerindian jewelers who never were much for sharp angles, preferring curved and rounded edges. When

we view this object directly from the side we discover that it looks altogether different than when we view it from other angles. If we then "square off the angles" as it were any resemblance to a jaguar or any other animal completely evaporates. In its stead there emerges something alarmingly like a certain machine only recently developed, known to farmers and construction men as a backhoe. Bear in mind that anybody who never had seen *any* powered machine well might take a backhoe to be some ghastly type of animal, since it makes noises and apparently moves of its own volition.

At the front end of the Coclé artifact we note a gaping mouth armed with a very regular and even set of "teeth," both top and bottom. Neither jaguars nor crocodilians have dentures of this nature. All the teeth of both animals are pointed whereas the "teeth" of this object are strap-like with dull chisel-shaped ends and slightly recurved — in precisely the shape of the prongs on our modern mechanical bucket-grabs.

At the other end of our modern backhoes there is of course a crane-like arm from which hangs a scoop. Some of the giant machines developed in West Germany have a pair of pulley wheels at the end of this arm over which heavy cables pass downward to the scoop which is on a shorter arm. This sort of assemblage is pretty well reproduced in the Coclé object in which the main arm has severe straight edges and is rectangular in section, while it tapers from the main body backward. The model-maker was very careful to make this portion of the object this way although, as I have said, Amerindian artists were not much for straight lines and sharp angles. If this was supposed to be (or was modeled on a theme of) a jaguar or a crocodile, why on earth didn't the artist make the tail round in section and in other ways the shape and proportions of either a jaguar or a caiman? Such questions are, of course, obviously rhetorical since no animal has two cog-wheels and a rocker arm at the end of its tail!

There are other appendages on the Coclé object that should be particularly noted. For instance, there seems to be an engine hood in front and two louvers on either side of this. Behind this assembly come two huge spheres which we must presume the "zoomorphists" take for eyes. However, jaguar eyes are rather small and directed forwards and downwards. On the other hand, the headlights used on heavy construction equipment are

large floods normally placed just where these things are. There are curved and slotted guards (modeled to represent the feet of an animal) that would have covered the axles, should there have been such passing through the neat circular shafts immediately behind and beneath these. But what is much more interesting is that these "guards" have their own sort of axles, and these are *square* in section. When the legs are looked at directly from the side it will be seen that their "joints" are hinged the wrong way for an animal but exactly the right way if they were heavy-duty rocker arms.

Perhaps the most significant features of all are the three S-shaped "arms," each with a dependent triangular plate. There are two of these at the back of the main body, one on each side, while the third one is median and goes up and over the end of the "tail." When the object is hung up headfirst these flaps add greatly to the design, as do the two curlicues on either side of the head. However, you will see by viewing the object from the front and from the side that the latter are thin plates issuing from the "mouth" (into which they are soldered, incidentally) and extending backwards on a horizontal plane. It has been solemnly suggested that these things are "a formalized snake" held in the mouth! Words fail me.

After I had the photographs blown up and outlined I was staring at them somewhat gloomily when a very old friend of mine, an engineer, walked in. He took one look at these illustrations and burst out laughing. Somewhat nonplussed, I asked him what the joke was. His only reply was to grab a catalogue of heavy farm machinery, find a number of backhoes and point out to me the model nearest in outline to this Coclé object. He happened to own a backhoe of just this type and he showed me that it had two tabular "mudguards" extending back from the driver's seat. (This seat can be reversed, incidentally.) But he then went on to tell me that *he* had constructed and suspended three "mudguards" at the other end of the machine in just the positions shown in this Coclé object. These were large metal flaps like the heavy rubber ones that hang down behind truck wheels and were devised to prevent mud and water from splashing back at him when he was working on ponds and drainage ditches.

It was this neighbor of ours, Mr. Adolph Heuer Jr., who first speculated upon the reason for

the insertion of the huge green gem in its particular position on the object. It would seem significant and he wondered if it might not represent a power unit. Further, if the "head" were hinged so that it could be lowered, the whole construction could be worked like a combined dozer and bucket-grab. Should such have been the case, the heavy guards in front of the "headlights" would become much more logical, since they would hold off material falling from above as the scoop "bit in" at ground level. (I should put on record, however, that another friend suggests the green dome could have been a fuel tank.)

The object also shows upwardly recurved plates on the heels of the feet. What on earth could these be on a jaguar or crocodile? On the other hand, they would be essential if axles ran through the holes under the claws. And something else most strange is the rather precisely angular, subrectangular plate with a slight keel, on what would be the "chest." This, we find when the thing is tipped forward, is placed exactly where a heavy-duty "skid" would be needed if the dozer blade were operated over a rough surface or rocky terrain.

If you are ever in Philadelphia go and take a look at this blasted thing in the University Museum before you make up your mind that I am talking nonsense. Please understand that I do not claim that the analysis of this object, as given above, is the only possible one, the right one or even a valid one. It is merely a suggestion but before tossing it out as being plain rubbish I do ask you to consider its two opposing aspects. The first is the abject absurdity of trying to tell us that this thing is even a *formalized* jaguar or crocodilian.

The real trouble is that we have been conditioned to the belief that, up until some 200 years ago, people had not discovered any kind of *power* sources other than themselves and animals. That the ancients, particularly the Romans, had *mechanical* devices is admitted — things like levers and wheels and pulleys and catapults of warfare. However, truly "dark ages" apparently descended upon the Old World well *before* the rise of the Romans and not *after* their collapse. Moreover, it seems to have descended upon the New World at about the same time, so that there were only memories left; but these memories were kept alive there for some 2000 more years because their priesthoods were not extinguished until the Spaniards arrived. The priests of the truly "ancient" (to

us) world were manifestly a technological class (possibly worldwide) who kept their knowledge to themselves — and so closely that, when threatened by aggressive temporal power, they had no defense but a sort of "scorched earth" policy. And these spiritual hierarchies went down like ninepins between 1500 and 500 B. C. in the Old World. Man had to start all over again and only now is he beginning to understand some of the "mysteries" the intermediate generation created.



VERNE CAMERON DIES

America's best-known dowser, Verne L. Cameron, died in Elsinore, Calif., on March 28, 1972, at the age of 75. The versatile Cameron divined successfully for water, oil, mineral ores, lost persons, wild game and lost treasures.

Cameron was born in Sioux City, Iowa, in 1896. In his youth, mechanical aptitude led him to a position as a shop superintendent. In later years he made his living as a welder, metalworker, silversmith, instrument maker, machine designer, auto mechanic and painter. In the dowsing field he gained prominence through numerous published articles and pamphlets and his invention of the so-called aurameter, which is said to respond to the human aura as well as to water and other sought-after substances.

His articles for FATE include "Rev. Cameron and His Witching Wand" (April 1955), "Dowser Restores a Dying Lake" (July 1968) and "Open Letter from a Dowser" (May 1972). His best-known book is *Aquavideo* (1970) in which he outlined his "primary water theory." At the time of his death he was preparing several new pamphlets, including one on advanced dowsing techniques in cooperation with British writer Edgerton Sykes.

Cameron devoted nearly 47 years of his life to the search for underground water supplies. His legacy of vast experience may enable others to carry on his work and possibly realize his fondest wish: to make the deserts bloom.



STOLEN BICYCLE RECOVERED

IN CAMPODARSEGO, Italy, Livio Meneghetti was using a hook to collect scrap iron from the bottom of the River Brenta. He pulled up a bicycle which had a familiar look. It proved to be one which had been stolen from him two years before.



The Rev. Arthur Ford

PART ONE

The Medium and the Voodoo Priest

Medium Arthur Ford and Haiti's Voodoo priest, Stanley Reser, were my friends. What would happen when they met?

By Marcus Bach

IT WAS an ambitious and exciting idea: a meeting between a leading psychic and a white Voodoo priest! What better way to study their techniques than to have each observe the other's method and for me to observe both in the subtle magic of a joint seance session?

The medium I had in mind for this adventure was Arthur Ford, whose recent death has left an unfilled void in the psychic world and who was probably America's outstanding medium. Arthur's psychic work was in the traditional mold of American Spiritualism; during trance his body was allegedly possessed by a discarnate acquaintance of his youth, Fletcher, who acted as the conveyer of messages from those in the spirit world. The Voodoo priest was American-born Stanley Reser, whom I had met in Haiti. During the intensely emotional Voodoo ceremonies the priest would become possessed by the *loa,* spirit forces and minor deities of Voodoo, many of them imported gods of West Africa or obscure Catholic saints "adopted" by the Haitians.

Both Ford and Reser were friends of mine and each had, as far as I was concerned, authentic familiarity with the spirit world. The two men were alike even in appearance: square-jawed, sturdy, roughhewn, middle-aged, a bit aloof from society, and confident in a secret knowledge they were living between two worlds.



Amercan-born Stanley Reser, a Voodoo priest, became revered throughout Haiti.

Each man had had his struggle too. Ford with alcohol, Reser with an open revolt against conformity to any stated social norm. Both hit hard at the stereotype of formalized education and the inflexibility of institutionalized religion. They dared educators and clerics to live more intimately and experimentally with the life beyond. Both played their parts not only on the stage of life but behind the scenes as well, their attitudes always suggesting they knew what was going on in the wings.

Ford was ordained as a minister in the Disciples of Christ church but he often preached against the dogmatism of the church-at-large and refused to be pigeonholed as a churchman. Reser was ordained as a *houngan* (Voodoo priest) and was affectionately called *M'sieur Doc*. He had been in turn Mormon, Catholic and 33rd Degree Mason but had quarreled openly with all fraternities which had become estranged from their psychic source and lost their mystical appeal.

While the physical and psychological similarities between these two men were startling enough, it was their involvement in spiritualism that most intrigued me. While I was working on my book about Voodoo (*Strange Altars*, Bobbs-Merrill, Indianapolis, Ind., 1952) I used to say to Reser, "Someday you must meet Ford." And whenever I ran into Arthur I urged him to fly down to Haiti and meet Reser. This road of good intentions was paved with the conventional reply from each of them, "Yes, we must arrange it."

My confidence and appreciation of both men were undergirded by many fortuitous meetings. Three psychic sessions with Ford, under what to me were satisfactory test conditions, persuaded me that sufficient evidence came through to defy ordinary rational explanations. Two of these get-togethers were pri-

vate sittings in our home and one was a public affair held in First Methodist Church, Iowa City, Iowa, where Dr. L. L. Dunnington was senior pastor.

Ford reported on several evidential phases of these meetings in his books *Nothing So Strange* and *Unknown But Known* but there were many things he left unsaid. For example, at one of the sessions in our home a message came through from a friend of mine who had died mysteriously in Canada. The idiomatic expressions and personal colloquialisms used by the communicating entity seemed to me proof that someone beyond the medium or his control were involved. It was also exciting to my wife and me to hear recounted the circumstances of my friend's passing and an explanation of the cause of death, a matter still under investigation and one that may be clarified by information that came through at this seance.

It was at our first home meeting, too, that Fletcher brought a message from my wife's father and described him presenting a handful of papershell pecans to Mrs. Bach, one of her earliest recollections of her father and one she never had told to me.

Each of these encounters with Ford made me more and more eager to have him meet Stanley Reser the *houngan*, for Reser had fully as impressive spiritualistic credits as Ford.

As a case in point, while I was working on the Voodoo book in which Reser was the pivotal character he spent a week with us at our retreat in British Columbia. One evening while we entertained him with a wiener roast on the beach of Kootenay Lake someone took a Polaroid picture of Reser ecstatically beating a Voodoo drum. When the picture emerged from Polaroid's 10-second printing process the photo showed two "spirit figures" hovering over Reser's shoulders. When Reser saw them, he exclaimed, "*Mon Dieu*! My good friends the *loa*! My guardian angels!" Impulsively he kissed the photo with great glee and hugged it to his breast.

So through the years I continued to envision a meeting between these two fascinating men and their attendant spirits. But I was busy roaming around the world and they were occupied with doing their thing. Ford was now increasingly active in the furthering of Spiritual Frontiers Fellowship, the Evanston-based organization trying to restore the paranormal to its original prominent role in the Christian church, a movement that Arthur himself had helped to organize. I was in on some of the radio and

ABOUT THE AUTHOR



DR. MARCUS BACH'S cultural and religious researches have taken him among the peoples of five continents and earned him a reputation as America's foremost interpreter of today's faiths. For many years a professor of Comparative Religions at the State University of Iowa, he now devotes his time to writing and lecturing while directing the Foundation for Spiritual Research, Palos Verdes Estates, Calif.

Born in Sauk City, Wis., Dr. Bach received his doctorate from the University of Iowa and holds three honorary degrees from other universities.

TV appearances and public lectures involved in his efforts and shared programs with him at several colleges and churches.

He was growing in confidence that he had something substantial to offer to the questing younger generation and continued to upbraid religious leaders for preaching about the hereafter without having the nerve to investigate it. He urged them to get primary information through psychic experiences. Predictably these challenges did not go down well with many conservative churchmen and academic theologians.

Reser, meanwhile, was even more deeply steeped in spiritualistic lore and I was with him at many a service when the power of the *loa* exploded into ecstatic frenzy. At such times in these Haitian meetings the "spirits" would possess the devotees and "ride" them as a horseman rides his mount.

I dearly wished that Ford might have been present when I attended a *kanzo* (initiatory) ceremony during which Reser thrust his hands into burning oil, reached calmly into a flaming *zin* (iron kettle) and came up with a handful of seared meal to demonstrate how the *loa* protected him and kept him from being scorched. He called this "Voodoo hagiolatry" and contended that a priest's credentials should consist of demonstrations in the supernatural. He lived with the people as though he were black, loved them as they loved him and performed many an act of mercy and charity without thought of reward. Throughout the island the peasant population loved and occasionally worshipped *M'sieur Doc.*

Early in 1959 I elicited a promise from Arthur that the year would not pass without a Ford-Reser rendezvous. We agreed that we would go to Haiti

at the February semester break at the University of Iowa's School of Religion where I was teaching at the time.

However, something uncanny and unforeseen intervened before that midyear break. Early on the morning of January 26 I received a phone call from Arthur who was in California.

"Say, Marc," he was saying, "you know our talk about meeting Stanley Reser? Well, there's no good going to Haiti. Reser is dead. He passed over."

I stared into the receiver. Either Ford was putting me on or he must surely have been drinking.

"Give me a repeat on that," I told him, while the vision of Reser, strong, bronzed and deathless loomed in my mind.

"Reser's dead," was the stubborn reply. "Fletcher reported it during a session last night."

"When did he die?" I asked.

"I don't know. Must have been recent."

"How did he die?" I prodded.

"Don't know that either."

At the end of the enigmatic conversation I said to my wife, "One thing a person can be sure of is that if psychics are ever right they can also be wrong."

Dutifully she agreed with me. But on the following day, January 27, this story appeared in the *New York Times.*

Port-au-Prince, Haiti. Jan. 26 — Stanley Henry Reser, retired United States naval pharmacist's mate who came to Haiti in 1928 and became a Haitian Voodoo authority, died here last night after a heart attack. His age was 71.

Mr. Reser lived among the peasants in the fertile Cul-de-Sac region. A continual stream of visitors — peasants, foreign newsmen, authors, celebrities and ethnologists — made their way to his home.

He collaborated on the book *Strange Altars* . . . Familiarly known as "Doc" Reser here, Haitians believed him to be a Voodoo *houngan* . . . When he collapsed, his peasant neighbors brought him more than 20 miles from the country to the hospital here at Port-au-Prince.

Upon reading this I got in touch with certain friends in Haiti who assured me it was true. Reser was dead. While the *Times* account was correct there were all sorts of speculations as to how and why Reser died. One rumor had it that this tireless man of the people had aroused the displeasure of President (Papa Doc) Duvalier, who had his own brand of Voodoo practices and that perhaps foul play was involved in Reser's passing.

Whatever the circumstances,

Fletcher's report was confirmed and already people were accusing Ford of having gotten the information by some telegraphic tip-off. The only trouble with such an accusation was the matter of timing, for even with the difference in time zones it would not have been possible for Ford to have gotten the report by telephone or wire or radio announcement. In fact, Fletcher's announcement of Reser's death must even have been in advance of his actually dying.

However it was, the white Voodoo priest had made his transition. Ford and I had missed the chance of sitting with *M'sieur Doc* in the flesh and had been denied the opportunity of involving Fletcher with the *loa*.

In mentioning my regrets to Ford I happened to mention the Voodoo service called *dessounin*, a secret ritual usually performed after the death of a Voodoo priest. Reser had once explained *dessounin* as the service at which the *maitre tete* or personal *loa* of the *houngan* is induced to leave the body and is lured into a sacred jar, the *govi*. This receptacle is the final resting place of the *maitre tete* and it then may be approached by devotees who wish to consult the spirit of the departed in time of need. Reser once had taken me to a service at which voices mysteriously issued from several sacred *govis*.

Ford wondered whether there might conceivably be a *dessounin* ceremony for Reser. I had heard that there would be one but I also realized that it would be next to impossible for any outsider to witness this most secret of all Voodoo ceremonies. Once when I asked Reser to disclose details of the *dessounin* service I mentioned that I had heard locks of hair and fingernails of the departed first were put into the *govi* to lure the spirit inside. I also told him I had heard that a kind of trepanation was performed and that the *houngan*'s spirit was then "drawn out" through the hole in the dead skull. Reser's reply to this speculation had been curt and markedly sullen. "To divulge what I know about the ritual," he said tersely, "would be a breach of confidence."

If, however, there was now the slightest possibility that Ford and I actually might see the *dessounin* ritual we should go.

Ford said he would be willing to go. The timing was right for me too because the close of the semester was near. Hurriedly reactivating my Haitian contacts I made arrangements with Arthur to go to Port-au-Prince for whatever adventure might possibly await us there.

(To be concluded next month.)

Under close scrutiny the UFO "research" by the air force comes off as incompetent and unscientific.



UFOs and the AIR FORCE

By J. Allen Hynek

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THE AIR FORCE officially entered the "flying saucer arena" on January 22, 1948, in response to an exchange of letters in the latter part of 1947 between the commanding general of what were then the army air forces and the chief of the Air Materiel Command, Air Technical Intelligence Center (ATIC) at Wright-Patterson Air Force Base in Dayton, Ohio.

The events of the summer of 1947 had been disturbing; too many reports of strange objects seen in the sky had been made by seemingly responsible people — mountain pilots, policemen, commercial pilots, military observers, etc. Charged with the defense of the country from the air, the air force had become instantly concerned. The first explanation to come to mind was, of course, that a foreign power had developed a new and potentially sinister device posing an obvious threat to our security. As frightening as this might seem, it was nonetheless a concept that the military mind could immediately grasp and with which it felt it could come to grips. Foreign technology intelligence

ABOUT THE AUTHOR

J. ALLEN HYNEK was born in Chicago in 1910. He received his Ph.D. in astronomy from the University of Chicago in 1935 and has taught the science at Ohio Wesleyan University, Ohio State University and Harvard University. Since 1960 he has been chairman of the astronomy department at Northwestern University, Evanston, Ill., and director of the Lindheimer Astronomical Research Center.

From 1956 to 1960 Dr. Hynek was in charge of the Optical Satellite Tracking Program and oversaw the establishment and operation of 12 tracking observatories around the world.

Since 1948 he has been associated with UFO investigations and during most of that time was a scientific consultant to the air force on the problem.

investigations were right up the air force's alley. And thus "Project Sign," sometimes incorrectly referred to as "Project Saucer," was born. Its staff went to work to examine critically the first series of reports and very shortly thereafter I was asked to check on how many of the reports probably had an astronomical basis.

But the reported actions of the "flying saucers" did not fit the expected pattern of advanced technological military devices and only a fraction could with certainty be ascribed to astronomical objects or events. Opinion in Project Sign soon became markedly divided: was it foreign technology or *really foreign* technology? Craft from outer space? A public psychosis? A fad spawned by postwar nerves?

In 1948 Project Sign faced a major explanation gap and sought the aid of its scientific advisers, both in the air force and in the scientific fraternity. Their reaction was the expected one, the one that has been experienced through the centuries: "It can't be; therefore, it isn't." The explanation gap was far above the thershold of acceptance, so the expected refusal to "weigh and consider," the popularly accepted hallmark of the scientist, came to the fore.

In fairness to the scientific fraternity it must be emphasized that available data were poorly presented and mixed with substantial quantities of nonsense — stupid reports, misperceptions of Venus and meteors by the untutored — all emotionally charged.

In my restricted assignment with Project Sign (merely to weed out reports ascribable to astronomical stimuli) I soon became aware of cases that, taken at face value, were outstanding challenges to science. But could they be so regarded? It was clear to me that because of the paucity of "hard core" scientific data in the reports their mystery might easily evaporate if properly followed up and investigated. The problem of the lack of proper investigation was present from the start.

The Pentagon's official attitude was largely dictated by the scientific fraternity. After all, not even a major general wishes to be laughed at by highly placed members in the scientific hierarchy. One example was, of course, Harvard astronomy professor Dr. Menzel, who took a seemingly compulsive interest in the flying saucer question although this subject was far removed from his scientific field. He loudly proclaimed that UFOs were nonsense and particularly championed the "mirage theory" of flying saucers. He ascribed properties to mirages, and mirage properties to UFOs, which have since been shown to be completely untenable, even by the air force itself.

But the 237 original Project Sign reports were not convincing and did not support "visitors from space." In reviewing these cases again in 1970 I recognized their markedly poor quality. Reports in the 1950's and in 1966 and 1967 were of a much higher caliber in both Strangeness Rating and in what had been determined about the character of the witnesses.

Even today, if I were given only the data of these first air force cases without knowing the UFO report patterns that later became evident all over the world, I would still come to the conclusion I reached in 1949: there were a number of truly puzzling reports for which the data were not sufficient to base positive conclusions. Even so, I would repeat my conclusion of 1953: the subject is worthy of further scientific investigation.

In all fairness to the air force, we must remember that as much as it has been justifiably maligned for its treatment of UFOs, its mission, particularly in 1949, was not one of science but of defense. The air force's responsibility was discharged when they demonstrated that the UFO phenomenon showed no immediate evidence of being hostile and was not a threat to our national security.

If at that point the air force had turned the problem over to a recognized and long-established nonprofit scientific organization, the history of the UFO problem might well have been quite different. A small scientific task force of persons with an understanding of the basic problems, set up on a continuing basis to publish their findings in recognized journals from time to time, would have sufficed.

Instead, the air force adopted another path. Once the Pentagon had set firm UFO policy and had rejected the historic "Estimate of the Situation" (which one faction in Project Sign had sent

through channels clear to the top), in which it was concluded that flying saucer reports did give evidence of extraterrestrial intelligence, the air force entered upon a long period of unfortunate, amateurish public relations. The issuance of propaganda and public relations handouts which were often ill-considered and contradictory ushered in an era of confusion from 1950-1970. *The insistence on official secrecy and frequent "classification" of documents was hardly needed since the Pentagon had declared that the problem really didn't exist. It was a mistake from the start to shroud the subject in an air of military science fiction, an error compounded further by seeming duplicity in public pronouncements.*

The change to Project Grudge signaled the adoption of the strict brush-off attitude to the UFO problem. Now the public relations statements on specific UFO cases bore little resemblance to the facts of the case. If a case contained some of the elements possibly attributable to aircraft, a balloon, etc., it automatically became that object in the press release.

Captain Ruppelt, speaking of these "brush-offs" as part of an intentional smoke screen to cover up facts by adding confusion, wrote, "This is not true; there was merely a lack of coordination. But had the Air Force tried to throw up a screen of confusion, they couldn't have done a better job."

Ruppelt described the period following the start of Project Grudge as the "Dark Ages." New personnel, rather than the most experienced people in Project Sign, established and used the air force theorem: "It can't be; therefore, it isn't." Ruppelt says, "Everything was being evaluated on the premise that UFOs couldn't exist," and, "Good UFO reports continued to come in at the rate of about 10 per month, but they weren't being verified or investigated. Most of them were being discarded."

In the years that followed, when I was consultant to Project Blue Book, no report that came in through official military channels was discarded but only the most perfunctory attempts were made to mount any type of serious investigation. This was especially true of the particularly puzzling, unusual cases. These were frequently evaluated as "Unidentified" and put aside. The objective had been attained: the UFO had been identified as "Unidentified."

After I submitted my report in April 1949 shortly after Project Grudge was underway I was

completely severed from the UFO office in Dayton. Thus I did not know until later what went on during the "Dark Ages."

In my report I noted what was then plaguing and what was to continue to plague the UFO office: the incompleteness of the data and of any effort to upgrade it. "Almost all of the data dealt with in this 300-page report are incomplete and inexact, and some are distinctly contradictory. Therefore, it has obviously been impossible to reach definite scientific conclusions. Most conclusions are offered in terms of probability, the degree of which is discussed in the individual reports."

It became patently clear to me as the years passed that no Blue Book case had been given the "FBI treatment"; that is, no case was followed through until every possible clue or bit of evidence was obtained as is standard procedure in kidnaping, narcotics rings and bank robbery cases.

Quite the opposite attitude was taken by Blue Book. When a case did appear to have a likely misperception explanation (and hence should have been excluded from further UFO investigative effort) Blue Book often spared little effort in phone calls, interrogations, etc. in order to pin it down to a planet, a refueling mission, or some other natural occurrence. Thus they set their dogs to catching simple chicken thieves but ignored potentially far more important prey.

Often Blue Book did not bother to investigate until the UFO event had attained some prominence in the press, or until an inquiry was made from a Congressman whose constituent felt he had not been treated right by Blue Book. Nothing brought more immediate and frenzied reaction from Blue Book than a query from Congress. Then, however, the effort was directed to the composing of a quick but satisfactory answer rather than to a serious study of the case. I frequently observed occasions when the sole Blue Book objective was "getting the Congressman off its back" by constructing some sort of possible explanation rather than mounting a scientific investigative effort.

* * *

On October 7, 1968, I wrote to Colonel Raymond Sleeper, commander, Department of A.F. H.Q., Foreign Technology Division:

I address my report to you alone, for as will be apparent, should the present staff of Blue Book read it, any further personal contact with them would prove most embarrassing to all parties concerned . . . It may be of interest to you that, in all of my 20 years as consultant, you are the first commander who has ever

asked me to write an evaluation of Blue Book. I would have been happy to do so earlier, but on those occasions when I attempted to advise on procedures and methodology . . . I had been politely but firmly reminded . . . of my place in the organization.

I sincerely hope that at long last . . . I may help transform Blue Book into what the public and the scientific world has been told it is . . . an investigative organization dedicated to the defense of the country but doing a good scientific job also . . . It is time that Blue Book no longer be called, as some wag has done, "the Society for the Explanation of the Uninvestigated."

You have chosen to refer to methods of "product improvement." Although this is a metaphor scientists rarely use, I believe it is a happy one in that it is practical to think in terms of what the Blue Book product is, who the consumer . . . is, how the product is "packaged," what the product "image" is and how we might "tool up" for product improvement.

You have indicated that I should not concern myself with the history of Blue Book; however . . . the 1960 hearings in Washington are germane to this report. My recommendations at that time for changes in Blue Book were applauded by the Smart Committee but never funded (although funds were promised), so my efforts came to naught.

Since my report is rather long, I have prefaced it with a sequential summary of points covered and of recommendations made.

Summary

A. It is concluded that neither of the two missions of Blue Book (AFR 80-17), (1) to determine if the UFO is a possible threat to the United States and (2) to use the scientific or technical data gained from a study of UFO reports, are being adequately executed.

B. The staff of Blue Book, both in numbers and in scientific training, is grossly inadequate to perform tasks assigned under AFR 80-17.

C. Blue Book suffers intramurally in that it is a closed system that has fallen victim to the closed loop type of operation. There has been virtually no scientific dialogue between Blue Book and the outside scientific world. Totally inadequate use is made of the extensive scientific facilities of the air force in executing the Blue Book mission. The superb talents and facilities of AFCRL (Air Force Cambridge Research Laboratories) and of AFOSR (Air Force Office of Scientific Research), for instance, have rarely been used. The lack of scientific dialogue between members of Blue Book and outside scientists has been appalling.

D. The statistical methods employed by Blue Book are nothing less than a travesty.

E. There has been a lack of attention to significant UFO cases, as judged by this consultant and others, and too much time spent on routine cases that contain few information bits and on peripheral public relations tasks. Concentration should be on two or three potentially scientifically significant cases per month, rather than having Blue Book effort spread thin over 40 to 70 cases per month. Too much attention has been paid to one-witness cases and to cases in which only point-source lights on the sky are seen at night and far too little to the cases of high "Strangeness Rating" reported by witnesses of conceded reputation.

F. The information input to Blue Book is grossly inadequate. An impossible load is placed on Blue Book by the almost consistent failure of UFO officers at local air bases to

transmit adequate information to Blue Book. Many information bits that could have been obtained by conscientious interrogation by the UFO officer are omitted, throwing the burden upon Blue Book to reopen interrogation for additional information, sometimes of the most elementary but necessary sort — e.g., wind directions, angular sizes and speed, details of trajectory, qualifications and nature of witnesses, additional witnesses, etc. The upgrading of original data is the most pressing need within Blue Book.

G. The basic attitude and approach within Blue Book is illogical and unscientific in that a working hypothesis has been adopted which colors and determines the method of investigation. One might put it in the form of a *Theorem:*

"For any given reported UFO case, if taken by itself and without respect and regard to correlations with other UFO cases in this and other countries, it is always possible to adduce a possible even though farfetched natural explanation, if one operates solely on the hypothesis that all UFO reports, by the very nature of things, must result from purely well known and accepted causes.

The theorem has a *Corollary:*

It is impossible for Blue Book to evaluate a UFO report as anything other than a misidentification of a natural object or phenomenon, a hoax, or an hallucination. In those relatively few cases where even this procedure met with difficulty, the report was evaluated as "Unidentified" but with no indication that the theorem had been outraged.

H. Inadequate use has been made of the Project scientific consultant. Only cases that the *project monitor* deems worthwhile are brought to his attention. His scope of operation, including personal direct access to both unclassified and classified files, has been consistently limited and thwarted. He often learns of interesting cases only a month or two after the receipt of the report at Blue Book, and no attempt is made to bring the consultant into the operating loop except in the most peripheral manner.

The popular impression through the years was that Blue Book was a full-fledged, serious operation. The public perhaps envisioned a spacious, well-staffed office with rows of file cabinets, a computer terminal for querying the UFO data bank and groups of scientists quietly studying reports, attended by a staff of assistants.

The actual situation was unfortunately the opposite. The operation was generally headed by an officer of lesser rank. In the military the importance attached to a mission is usually in direct proportion to the rank of the commanding officer. The relatively low-ranking officers in charge of Blue Book were usually assisted by a lieutenant and sometimes only by a sergeant. For one long period of time a sergeant with little technical training was given the chore of evaluating most of the incoming reports.

In a country as security conscious as is ours, where central intelligence is a fine art, it frequently seemed to me that very

provocative UFO reports were dismissed without any seeming follow-up. As an example, the following is a direct transcript of a Blue Book memo: "In the early morning hours of August 1965 the following calls were received at the Blue Book offices by Lieutenant Anspaugh who was on duty that night:

1:30 A.M. — Captain Snelling, of the United States Air Force command post near Cheyenne, Wyo., called to say that 15 to 20 phone calls had been received at the local radio station about a large circular object emitting several colors but no sound, sighted over the city. Two officers and one airman controller at the base reported that after being sighted directly over base operations, the object had begun to move rapidly to the northeast.

2:20 A.M. — Colonel Johnson, base commander of Francis E. Warren Air Force Base, near Cheyenne, Wyo., called Dayton to say that the commanding officer of the Sioux Army Depot saw five objects at 1:45 A.M. Members of E flight reportedly saw what appeared to be the same uniform reported at 1:48 A.M. by G flight. Two security teams were dispatched from E flight to investigate.

2:50 A.M. — Nine more UFOs were sighted and at 3:35 A.M. Colonel Williams, commanding officer of the Sioux Army Depot, at Sydney, Neb., reported five UFOs going east.

4:05 A.M. — Colonel Johnson made another phone call to Dayton to say that at 4:00 A.M., Q flight reported nine UFOs in sight: four to the northwest, three to the northeast, and two over Cheyenne.

4:40 A.M. — Captain Howell, Air Force Command Post, called Dayton and Defense Intelligence Agency to report that a Strategic Air Command Team at Site H-2 at 3:00 A.M. reported a white oval UFO directly overhead. Later Strategic Air Command Post passed the following: Francis E. Warren Air Force Base reports (Site B-4) 3:17 A.M. — A UFO 90 miles east of Cheyenne at a high rate of speed and descending — oval and white with white lines on its sides and a flashing red light in its center moving east; reported to have landed 10 miles east of the site.

3:20 A.M. — Seven UFOs reported east of the site.

3:25 A.M. — E Site reported six UFOs stacked vertically.

3:27 A.M. — G-1 reported one ascending and at the same time, E-2 reported two additional UFOs had joined the seven for a total of nine.

3:28 A.M. — G-1 reported a UFO descending further, going east.

3:32 A.M. — The same site has a UFO climbing and leveling off.

3:40 A.M. — G Site reported one UFO at 70° azimuth and one at 120°. Three now came from the east, stacked vertically, passed through the other two, with all five heading west.

When I asked Major Quintanilla what was being done about investigating these reports, he said that the sightings were nothing but stars! This is certainly tantamount to saying that our Strategic Air Command, responsible for the defense of the country against major attacks from the air, was staffed by a notable set of incompetents who mistook twinkling stars for strange craft. These are the people who someday might have the responsibility for waging a nuclear war.

For some, incidents such as the above would be *prima facie* and conclusive evidence that the cover-up hypothesis was the correct one, on the grounds that no group charged with serious defense responsibilities for the country could have been so stupid.

On the other hand, a debating team captain could amass an even more impressive cache of evidence to conclude quite the opposite: that the entire Blue Book operation was a foul-up based on the categorical premise that the incredible things reported could not possibly have any basis in fact. After all, science pretty well understands the physical world and knows what's possible and what is not. Since the reported actions of UFOs clearly didn't fit this world picture, they simply *had to* be figments of the imagination produced in one way or another.

All my association with Blue Book showed clearly that the project rarely exhibited any scientific interest in the UFO problem. They certainly did not address themselves to what should have been considered the central problem of the UFO phenomenon: is there an as yet unknown physical or psychological or even paranormal process that gives rise to those UFO reports that survive severe screening and still remain truly puzzling?

Such lack of interest belies any charge of "cover-up"; they just didn't care. There is another argument for the "noncover-up" viewpoint: the underlings in the military hierarchy (and all Blue Book officers were such — generally captains or majors, two of whom finally made lieutenant colonel but never full colonel) looked mainly toward two things: promotion and early retirement. Therefore, in controversial issues it was always considered far wiser not to "rock the boat," to please the superior officer rather than to make waves. Thus when the superior officers, who did not know the facts but were wedded to a rigid framework of military thinking handed down from above, let it be known in any controversial issue (whether UFOs or not) what the "right way" of thinking is, no underling officer was going to oppose or even question it unless, of course, he was 99 percent certain that he could prove himself correct in the controversy — and quickly.

Since the Pentagon had spoken in no uncertain terms about UFOs, no Blue Book officer in his right promotion-conscious military mind was going to buck that, even if he had private opinions on the matter.

Now that Blue Book is no

more, I am often asked whether the air force is really out of the UFO business. The answer is probably contained in an official letter from the Pentagon, written after the close of Blue Book. It states:

> The Aerospace Defense Command (ADC) is charged with the responsibility for aerospace defense of the United States. . . . Consequently, ADC is responsible for unknown aerial phenomena reported in any manner, and the provisions of joint army-navy-air force publication (JANAP-146) provide for the processing of reports received from nonmilitary sources.

In JANAP-146E, currently in force, provisions and instructions for the reporting of unknown objects in the air by military personnel are explicitly set forth. It must be remembered, however, that the military is primarily interested in unidentified planes, especially those that might be foreign. Such planes certainly are unidentified flying objects, although they do not satisfy the definition used in this book. There never is any question but that they are planes (which are flying objects) and that their source is unidentified.

In my long association with Blue Book I had some very interesting encounters with UFO witnesses, some equally interesting but less enjoyable encounters with military personnel, and a most intimate view of the running of a pseudoscientific project. Blue Book was essentially a closed operation in which A talked to B, and B talked to C, and C talked to A. There was little input from outside scientific groups. It is conceivable that in its ingrown and official military way it was allowed to bumble along, while apart from it serious official attention was given to a few selected cases that might not even have gone through Blue Book channels. I simply do not know. In my position as periodic consultant I certainly was never taken into the confidence of higher Pentagon officials concerning these matters. JANAP-146E still exists and is in effect, and it calls for the processing of reports of unknown aerial phenomena from both military and nonmilitary sources. Probably little more need be said.



GANDER PLUS DUCK EQUALS GOODUCK

MARIE HITCHCOCK of San Diego, Calif., who gained fame by successfully mating pheasants and chickens to produce phickens, has introduced still another new creature into the world.

It is a "gooduck," she explains—the result of mating a gander with a duck.



Author Russell Smith posed with healthy Ed Trimpe in November of 1968.

Unity Center-Birmingham in the fall of 1964 Ed Trimpe, the husband of one of my parishioners, was admitted to Botsford General Hospital in Farmington, Mich., for removal of his gallbladder. I had seen Ed only once or twice as he attended worship services at the church of his childhood. There was nothing unusual about his hospitalization; he appeared to progress normally toward recovery and by June 1965 was back at his job as supervisor in the Detroit A & P bakery.

I Watched God HEAL

Ed Trimpe lay dying of cancer and diabetes. Could prayer and God's healing power make him whole again?

By Russell E. Smith

I AM a Unity minister and although belief in the effectual power of prayer is part of the fiber of the Unity ministry it certainly would be impossible for me to deny that the miraculous healing I saw unfold was a refreshing and vivifying experience.

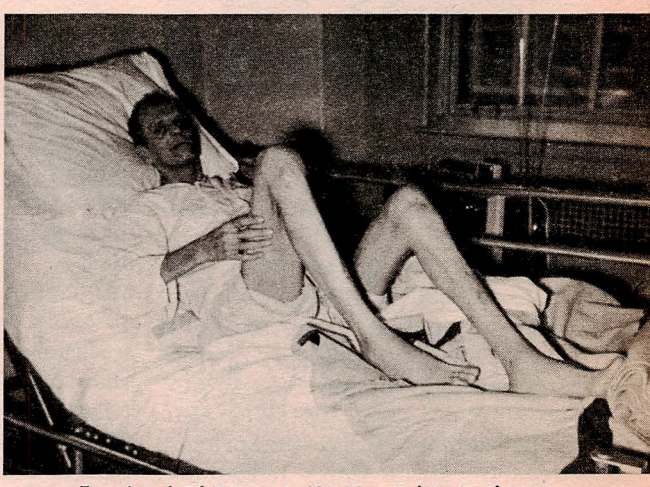
Some months after I had moved to my own ministry at

But not for long. By mid-August he was so sick he could no longer work. On Friday, August 27, Dr. Bayles told Helen that Ed had cancer of the pancreas and had at most three weeks to live. He was readmitted to Botsford General Hospital on Tuesday, August 31, 1965.

The day after the Trimpes got the news of Ed's cancer he

phoned me at home and we talked for about 45 minutes. Neither of us remembers exactly what was said but during our conversation Ed became convinced he did not have to die.

During the following weeks he had little cause for hope except for his faith in divine healing. He developed jaundice and an abdominal hernia. His entire body became distended with excess water. Unable to digest food he had to be fed liquids through a tube into his stomach. In the first week of November Dr. Bayles again told Helen, "You are about to run out of hospitalization coverage on your health plan. You might as well take him home; he's going to die anyway."



Emaciated Ed Trimpe in VA Hospital in April 1966.

At home Ed grew progressively weaker. Helen fed him liquid foods as he still could not digest solids. When the Trimpes came to our Christmas open house Ed's body was emaciated. His feet and legs were so swollen he wore overshoes directly over his stockings.

By early in 1966 Ed's condition had deteriorated to the degree that Helen felt she no longer could care for him at home. They had no more insurance and no money to pay for his return to Botsford Hospital. Dr. Bayles suggested the Veterans' Hospital in Allen Park, Mich., and this seemed the only possibility when Ed suddenly collapsed. His trip there was made in an ambulance with flashing lights to the accompaniment of a wailing siren.

My wife Dona and I had been visiting that day with her family in Garden City, Mich. We returned home late at night. The telephone was ringing when we entered the house. It was our friend Ellen Rader calling from the hospital with news of Ed's crisis. By this time Ed had lapsed into a coma and was not



Ed was well enough to leave hospital by February 1967, though still thin.

expected to live through the night.

Despite the lateness of the hour we called members of our prayer panel, a group of dedicated members of our church who stood by at all hours to act on prayer requests. We also called Silent Unity, the prayer department of Unity headquarters in Lee's Summit, Mo.

We drove the 20 miles to Veterans' Hospital praying and singing hymns all the way. When we arrived Helen said she had begun to feel the effects of prayers as soon as Ellen returned to the hospital room after calling us.

Thus began one of the most remarkable experiences any of us has ever had. Through weeks of tireless prayer and bedside vigil we saw Ed repeatedly rally and gain in strength only to suffer another setback, each one apparently worse than the last. The lab reports and Dr. Bayles' diagnosis were not encouraging. Ed was considered a terminal case — which is scarcely surprising since he was suffering from cancer of the pancreas, medically-uncontrollable diabetes, jaundice, cirrhosis of the liver, edema and abdominal hernias.

On that first night at Veterans' Hospital, after Helen was calm enough to join us, we stood around Ed's emaciated, seemingly lifeless form, our hands clasped. We prayed for perhaps an hour or so. We became so absorbed in the peace-filled consciousness in that room we were unaware of the passage of time.

During the weeks that followed Ed was given no medication other than pain-killers. Dr. Aaron Taylor, the staff physician, long since had announced, "We have done everything that we can do for him medically." And Dr. Taylor was frankly puzzled that Ed continued to live. By all medical criteria it was virtually impossible for anyone to recover from the combination of conditions that had taken over his body.

One evening the night nurse, Mrs. Lange, spoke to Dona who

was visiting in Ed's room, "I don't know what you folks are doing in here but whatever it is keep it up. That's the only thing that keeps this man alive." She commented that as she stepped into Ed's room she often could feel some kind of force in the atmosphere. "I don't know what it is," she said, "but it sure does feel good."

Ed was in Veterans' Hospital from January 4 through May 4, 1966. For days on end he hovered on the fine line that separates the living from the dead. In his lucid moments I would lean over his bed, hold his hand and talk to him, sometimes for an hour at a time. My words somehow filled an inner need for him. A new sense of purpose seemed to take shape in him.

At times when he tried to speak his vocal cords would not respond normally and his words came out sounding as if they were spoken through a mouthful of mush. Finally by the middle of March 1966 he was able to speak coherently once again and sit up in bed. He was still weak and so thin he was nothing but skin and bones. But the jaundice was clearing up and his eyes began to brighten. He told me one day in late March that he could actually feel healings taking place in his body.

One evening I noticed a box of chocolates on his nightstand. I supposed he had them there to offer his visitors; with his uncontrollable diabetes I was sure Ed would not dare eat them himself. He offered me a chocolate and when I lifted the lid of the box I saw it was already more than half empty. I joked, "Boy, you must have had at lot of visitors to have eaten up that many chocolates already."

Ed replied, "No, you're the first visitor I have offered them to. I ate them myself."

I asked him, "Oh, are you able to take insulin again?"

"No," he said, "I haven't had any insulin for a long time. The doctor doesn't know what happened but I guess I don't have diabetes any more. I can eat as much candy as I want and it doesn't bother me a bit."

For the first time in nearly nine years Ed was able to eat candy without any thought for its effect on his metabolism. I think he made up for those nine years in the next three weeks. When he was transferred into another room, it took two large supermarket bags and an armload of other assorted boxes to to move his "goodies" with him.

Soon Ed was gadding about the hospital in a wheelchair. It wasn't long before he was navigating on a pair of unsteady legs

with the aid of a cane. And then in May he was discharged from the hospital to be treated weekly as an outpatient.

A couple of months later, however, his condition again deteriorated. Water began to collect; his body became so distended that one of his abdominal hernias approached the size of a football. In June he returned to the hospital to have 48 pounds of water drained off.

He spent Christmas Day 1966 at home. But between then and New Year's Day he returned to the hospital for another bout with the Grim Reaper. We intensified our prayer efforts as once again Ed's life hung by a thin thread. Even during his more lucid moments he acted as if he were possessed. And this time, more than ever before, it looked as if he were not going to make it back into the land of the living. When he was able to speak at all he told of seeing his sister Gertrude and his mother. They had both passed on and apparently were trying to help him cross over.

I felt by this time that the matter was entirely in his hands. I guess he never had come to the point of making a final decision regarding his life. I told him, "Ed, all our prayers will be of no avail if you don't want to live. This is a question you have to answer in your soul."

He remained silent for a few moments, then told me in a weak halting voice, "Yes, I *do* want to live. I have a lot to do before I die."

From that moment he began to improve. The following weekend he was out of bed and home for Saturday and Sunday. He returned to the hospital on Monday and was released again on Friday, February 10, 1967.

On April 23, 1968, Ed made his final trip to the VA Hospital to have a small hernia corrected for the second and final time. The operation progressed normally; Ed recovered quickly.

At this writing (December 5, 1968) Ed Trimpe is the picture of health. He has a bounce in his step and a sparkle in his eyes. His complexion is healthy.

If you didn't know what this man had gone through you would never guess that Ed Trimpe is a walking miracle, a symbol of the power of prayer.

EDITOR's NOTE: *Ed Trimpe died in the spring of 1970, not apparently as a result of the illnesses discussed in this article but no doubt in part at least because of the weakened condition resulting from his long bout with those diseases. The cause of death, according to the death certificate, was pneumonia.*

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.

STRANGER IN THE ATTIC

By Joseph W. Pearson

MY STRANGEST experience with the supernatural left me with tangible evidence that a spirit had visited me.

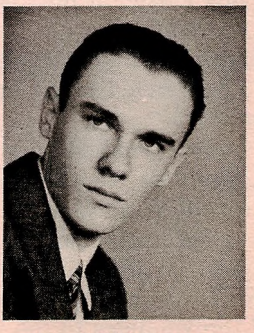
It happened in the summer of 1950 on my father Vern's farm in Newton County, Ark., about three miles west of Compton. My uncle, Otis Pearson, had sprained his ankle and couldn't do the chores around his own farm so he and his wife came to stay with us until he could get around again.

Lonesome farm families love company and Uncle Otis and Aunt Wenona were most welcome. Their stay, however, required some changes in our sleeping arrangements. Our farm home had only three rooms and an attic and I was elected to sleep in the attic. I took a bedroll, placed it on the floor of the attic and went to bed fully dressed. It was summertime and I needed no covers, merely a place to lie down.

In the early morning hours I was awakened suddenly by the sound of someone stirring beside me. I looked around to see a boy about 14 years old. In my sleepy state it didn't occur to me that we had no company that night except my aunt and uncle. I merely looked at the lad and asked, "How are you resting? Are you comfortable?"

He replied, "Oh, sure. This isn't a bad bed at all."

I noticed he had something in his hand and was turning it over



Joseph W. Pearson

and over. "What's that you've got?" I asked.

The boy showed me a kind of badge — a Lone Ranger badge. "I got this in a cereal box," he remarked. "I guess I'm a little old to be playing with something like this."

Then he handed it to me saying, "You can have it if you want it." I protested that I didn't want to take his badge. After all, I was 23, a lot older than he was. Just about that moment I heard a woman's voice calling from outside, a long drawn-out "Jooooe!"

The boy beside me slapped me on the shoulder. "Say, did you hear that?"

"I'll say I heard it and I don't like it!" Looking at the dial of my watch by moonlight I noticed it was 3:30 A.M. No decent farm woman would be in our yard at this hour.

Once again the voice in the yard called softly, "Oh, Joe!"

The boy looked at me and said, "I'm scared."

"I think I'd better check into this." I proceeded to get up from the pallet.

The boy grabbed my arm. "Hey, don't go outside. It could be a trap of some kind."

I laughed softly and assured him I had no intention of going outside. I was going to peep out one of the windows to see who in creation could be calling my name at three in the morning. Starting to back down the narrow staircase that led downstairs, I said, "Don't worry, boy, and don't be scared. I'll be right back."

Only as I was going downstairs did it hit me that I didn't know that boy at all! In my astonishment I shouted, "I don't know that kid!" Then I lost my footing and skidded down the stairs, my feet smacking each step as I fell. The resulting "clomp, clomp, clomp" plus my oaths and exclamations of course woke everyone in the house.

I tried to explain what had happened. My Aunt Wenona laughed and assured me I had had a nightmare. Real as the experience had seemed I forced myself to accept her explanation and go back up the stairs. When I found the attic empty I was convinced my aunt was right.

But the strangest part was yet to come. The next morning I took a lot of razzing at the breakfast table about my foolish nightmare. After breakfast I went to talk with my father. He had been ill for more than a year and spent most of his time in bed reading. While I was with him I felt something in the pocket of my shirt — the Lone Ranger badge! I had failed to return it to my "nightmare" visitor. I fished

it out of my shirt pocket and looked at it.

Father asked me what I had and I told him it was a badge from a cereal box and the boy in the attic had given it to me.

"For gosh sakes, don't tell anyone."

I agreed with my father that it would never do to reveal that I had physical evidence that my so-called "nightmare" was not a dream. Later in the day my 11-year-old sister Jeanette saw the toy badge lying on the dresser and asked where it came from.

"A cereal box," I replied.

She remarked a little indignantly, "Well, why don't you give it to me? You don't want it at your age." I did give it to her and for all I know she may have it still among her childhood souvenirs.

Recently my mother and I have been rehashing this old experience, talking over any number of explanations for the "stranger in the attic." We have to conclude that it was a supernatural happening for a number of reasons. First, although I knew everyone living in our locality, the lad was a stranger to me. Second, he couldn't have entered the house by climbing through the attic window. The window was large enough but it was covered by a piece of plastic sheeting glued and nailed across its square opening and, of course, entering by the window would have necessitated breaking this plastic sheet. But I had examined it the next day and found it intact. The final mystery is, who was the woman who called my name from outside the house that early morning.

I have no explanation for any of this. But the Lone Ranger badge was tangible evidence — it was not a dream. — *Fort Smith, Ark.*

THE IMAGE IN THE MIRROR

By Lucile Powers

IN 1966 IN Friday Harbor, Wash., I joined a small group of innocents who dared to experiment with the powers of the other side of the mind. We read and discussed reincarnation and astral flight and whether the latter could be used to investigate our past lives.

These matters interested me greatly, for even as a child I felt that I had died a violent death in a previous life. This odd notion was triggered by a curious recurring experience during my childhood. While combing my hair before the mirror I would see, instead of my own face, the face of a dark man screaming in agony. The black hair in wild disarray was pasted to the man's forehead with perspiration.

"Mama," I would ask, placing

my finger on the image in the mirror, "who is that?"

Mother saw only my reflection.

I confused and worried her in other ways. I knew and saw things that were not there to see and know. I was about 12 when I realized she thought I was mentally unbalanced. From then on I had a deep, almost traumatic fear of winding up in a mental institution.

Our little group agreed that we should try astral flight to see if we could learn anything about our past lives. We had read books and brochures from which we had learned how to attempt astral projection.

One night before going to sleep I went through the exercises prescribed and with my mind on the image in the mirror I asked, "How did I die?"

Immediately a terrific crushing pressure struck my upper chest, I couldn't get my breath. Choking and clawing at my throat I jumped out of bed and rushed outside, not noticing the cold at first. It took a moment for my heart to slow down, for my lungs to resume functioning properly. My husband had awakened and together we had a cup of tea. To explain the ruckus I told him I had been too warm in bed.

Soon after that experience we learned that a world-famous psychic, "Louis," lives on neighboring Orcas Island. Our group made an appointment and we went to see him in the fall of 1967.

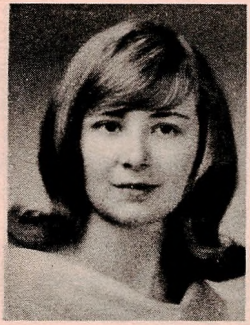
To Louis, reincarnation is an indisputable fact. He talked to all of us in the circle as we sat facing him and told us what we'd been in our past lives. To me he said, "You were an Indian in Oklahoma. You were with a war party, a scouting party, on horseback. You were circling a hill and just under the brow of the hill your horse stepped in a hole, threw you, fell on you and crushed your upper chest." He placed his hand just below his own throat, the identical spot where I had felt the crushing pressure. — *Friday Harbor, Wash.*

"5234"

By Kathleen Anne Corotitus

JUST AS I was about to awake on August 12, 1971, I heard a man's voice say, "5234." I thought: I must write those numbers down. Opening my sleepy eyes, I found a note pad and recorded the digits. As I settled back to sleep some more, I seemed to hear the grating of our mailbox lid. Then I saw my mother, Doris Corotitus, go to the box, with myself just behind. I felt there was something important about the scene.

When I did get up, I checked "5234" against telephone numbers, house numbers and even book numbers to see if any corresponded. Ma cast me a strange glance while my visiting cousin Lynn was excited but after an hour's search without success, I gave up.



Kathleen Anne Corotitus

I did not mention my other impressions about the mailbox for I suspected they referred to a package I was expecting from a friend stationed in Vietnam. But I could not figure out why a "small birthday gift," as the sender had described it, would be so dramatized.

There was nothing for me in that afternoon's mail. But on the following day, Friday the 13th, there was a knock on the door. Ma went to answer it and I followed her.

It was about noon and the mailman held a package and a slip of paper to be signed. The gift from Vietnam! I was too excited over the correctness of my impressions to wonder why such a small package had been sent by registered mail.

I placed the brown package on the table and looked at it. On its top was the number "5234." Also on the top was a description of the contents: a cultured pearl necklace! — *Niagara Falls, N.Y.*

FROM DREAM TO NIGHTMARE

By Bea Holley

WHEN I WAS 17 years old we lived about five miles west of Zanesville in southern Arkansas. My grandmother Zine Edwards had a house about 500 yards from ours and spent a lot of her time with us.

She was tiny, only five feet tall, with graying hair caught in a tight bun at the back of her head. She was quiet, gentle and soft-spoken — but when she spoke, we listened. Her stories of the past enchanted us. Many of them centered around her dreams which she told us often came true. While her stories were exciting and entertaining none of us believed all of them were true.

My father was a carpenter working on the Lavon Dam, a large federal project in southern Texas. He came home only on weekends and holidays so we all

looked forward to his arrival on Friday evenings. One Friday in April 1954 we hurried home from school and rushed to get the chores done so that everything would be ready for his arrival. Grandmother, seated in the living room, seemed unusually agitated. She was twisting her handkerchief as she smiled wistfully at us.

"Is something wrong, Grandmother?" I asked.

"No, nothing's wrong." She hesitated, then rushed on, "I just had a dream last night that sort of worries me." I waited, knowing she would tell me when she was ready. It came out that in her dream she had seen Rube, my father, lying in mud and water and covered with blood.

That's all there was to her dream but I shuddered with unexplainable fear. I caught her hand and whispered with much more calmness than I felt, "Don't worry, Grandmother. It was just a dream."

Suddenly a spring storm hit. Thunder roared, lightning flashed and crackled and the rain came pouring down. Grandmother left the room and still I sat, so absorbed in Grandmother's dream that I didn't hear the telephone ring. I was jerked back to reality by Mother's voice and the strained expression on her face. She said, "Get dressed and packed, children. We're going to Texas."

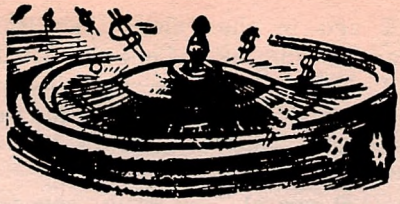
When we arrived at the hospital in Atlanta, Tex., where Dad had been taken we learned the story of his accident from his foreman and the doctors. Dad had been working on a scaffold on the top side of the dam when one of the anchoring ropes broke. He had fallen almost 30 feet into the mud, water and concrete. Grandmother's dream had turned into a nightmare.

The doctors thought it was miraculous that he was alive — but apparently the mud and water cushioned his fall. He was seriously injured and spent about two months in the hospital recuperating but he lived. — *Nashville, Ark.*



BATTLE TO A HAPPY ENDING

WHEN TWO cars collided at an intersection in Turin, Italy, in the summer of 1969 the drivers leaped out and squared off to fight. Bystanders separated them and when the men looked at each other's documents, they clinched again, this time in an embrace of love. They were brothers who had not seen each other since they were separated during World War II, 28 years before.



Wheel of Fortune

By Paul Steiner

Martina Arroyo, the Metropolitan Opera diva, is married to Italian violinist Emilio Poggioni and professional engagements keep them separated more often than not. Recently in an uncanny reversal of Italo-American ESP, Martina boarded a jet for Rome. But in Milan her equally lovesick husband boarded a flight bound for New York. The next morning they were oceans apart — again.

•

The word "wuthering," as used by Emily Bronte for her novel *Wuthering Heights*, is described on the book as "a significant provincial English adjective descriptive of atmospheric tumult in stormy weather." American International's filming crew shooting on the Yorkshire moors in midwinter learned its significance firsthand one day, suffering rain, hail, sleet, snow and finally sun before wrapping it up for the evening.

No 17-year-old ever received a more impressive birthday present than Betsy Mayo of Jenks, Okla. Hours after she turned 17 she learned that she, one of 200,000 contestants, had won Pepsi-Cola's national essay contest. Her prize: $11,000 in United States Savings Bonds and a three-day all-expenses-paid trip to Washington, D.C. Her high school in Jenks received a like amount in savings bonds.

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TV equipment worth $5,000 was stolen from an automobile during the filming of "The Making of a Saint" — in of all places Vatican City.

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According to Prof. Giorgio Breziosi, chief veterinary officer of Milan, dogs in Italy have only half a canine's normal life expectancy because they are about the same height as automobile exhaust tubes.

Why THEY LIVE TO BE 100

The Abkhasians who live in a USSR district on the Black Sea prove Theognis' dictum: "Moderation is best in all things."

By Sula Benet

TWO SUMMERS ago in the village of Tamish in the Soviet republic of Abkhasia I raised my glass of wine to toast K. L. Zantari, a man who looked no more than 70. "May you live as long as Moses (120 years)," I said. Mr. Zantari was not pleased. He was 119.

For centuries the Abkhasians and other Caucasian peasants have been mentioned in the chronicles of travelers amazed at their longevity and good health. Even now, on occasion, newspaper reports in the United States and elsewhere will tell of an Abkhasian who claims to be 120, sometimes 130.

Abkhasia is a hard land — the Abkhasians, expressing more pride than resentment, say it was one of God's afterthoughts — but it is a beautiful one. If the Abkhasians are right about its mythical origin God had a good second thought.

It is subtropical on its coast along the Black Sea but Alpine if one travels straight back from the sea through the populated lowlands and valleys to the main range of the Caucasian mountains.

After spending months with them I still find it impossible to judge the age of older Abkhasians. Their general appearance does not provide a clue. You know they are old because of their gray hair and the lines on their faces, but are they 70 or 107? I would have guessed 70 for all of the old people that I encountered in Abkhasia and most of the time I would have been wrong.

It is as if the physical and psychological changes which to us signify the aging process have, in the Abkhasians, simply stopped at a certain point. Most work regularly. They are still blessed with good eyesight and most have their own teeth.

Their posture is unusually

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In land of the Abkhasians, a 100-year-old man frolicking with a baby (perhaps his own) is a common sight. It is not unusual for a man of that age to sire children.

erect, even into advanced age. Many take walks of more than two miles a day and swim in the mountain streams. They look healthy and they are a handsome people.

Men show a fondness for enormous mustaches which are slim but not frail. There is an old saying that when a man lies on his side his waist should be so small that a dog can pass beneath it. The women are dark-haired and also slender, with fair complexions and shy smiles.

There are no current figures for the total number of aged in Abkhasia, although in the village of Dzhgerda which I visited last summer there were 71 men and 110 women between 81 and 90 and 19 people over 91 — 15 percent of the village population of 1,200.

In 1954, the last year for which overall figures are available, 2.6 percent of the Abkhasians were over 90. The roughly comparable figures for the entire Soviet Union and the United States were 0.1 percent and 0.4 percent, respectively.

Since 1932 the longevity of the Abkhasian has been systematically studied on several occasions by Soviet and Abkhasian

investigators and I was given full access to their figures by the Ethnographic Institute in Sukhumi. These studies have shown that in general, signs of arteriosclerosis, when they occurred at all, were found only in extreme old age.

One researcher who examined a group of Abkhasians over 90 found nearly 40 percent of the men and 30 percent of the women had vision good enough to read or thread a needle without glasses and over 40 percent had reasonably good hearing.

There were no reported cases of either mental illness or cancer in a nine-year study of 123 people over 100. All showed clear and logical thinking and most correctly estimated their physical and mental capacities.

For the rest of the world disbelief is generally the response to how long Abkhasians live. There really should no longer be any question about their longevity. All of the Soviet medical investigators took great care to cross-check the information they received in interviews.

But why do they live so long? The absence of a written history and the relatively recent period in which medical and anthropological studies have taken place preclude a clear answer. Genetic selectivity is an obvious possibility.

Constant hand-to-hand combat in the early centuries of Abkhasian existence may have eliminated those with poor eyesight, obesity and other physical shortcomings, producing healthier Abkhasians in each succeeding generation. But documentation for such an evolutionary process is lacking.

When I asked the Abkhasians themselves about their longevity they told me they live as long as they do because of their traditions in sex, work and diet.

The Abkhasians, because they expect to live long and healthy lives, feel it is necessary self-discipline to postpone and conserve their energies, including their sexual energy, instead of grasping what sweetness is available to them at the moment.

They say it is the norm that regular sexual relations do not begin before the age of 30 for men, the traditional age of marriage. It was once even considered unmanly for a new husband to exercise his sexual rights on his wedding night.

Postponement of satisfaction may be smiled at, but so is the expectation of prolonged, future enjoyment, perhaps with more reason. One medical team investigating the sex life of the Abkhasians concluded that many men retain their sexual potency long after the age of 70, and 13.6

percent of the women continue to menstruate after the age of 55.

Kutzba Murat, 101, confided to me that he had waited until he was 60 to marry because while he was in the army, "I had a good time right and left." At present, he said with some sadness, "I have a desire for my wife but no strength." One of his relatives had nine children, the youngest born when he was 100. Doctors obtained sperm from him when he was 119, in 1963, and he still retained his libido and potency.

The only occasions on which medical investigators found discrepancies in the claimed ages of Abkhasians was when men insisted they were younger than they actually were. One said he was 95 but his daughter had a birth certificate proving she was 81, and other information indicated he was really 108.

When he was confronted with the conflict he became angry and refused to discuss it, since he was about to get married.

Makhti Harkil, 104, with whom I spoke in the village of Duripsh, said the explanation was obvious in view of the impending marriage: "A man is a man until he is 100, you know what I mean. After that, well, he's getting old."

Abkhasian culture provides a dependent and secondary role for women. When a girl is young her appearance is stressed, and when she is married her service in the household is her major role. In order to narrow her waist and keep her breasts small, she wears a leather corset around her chest and waist. The corset is permanently removed on her wedding night.

Virginity is an absolute requirement for marriage. If a woman proves to have been previously deflowered, the groom has a perfect right to take her back to her family and have his marriage gifts returned. He always exercises that right, returning the bride and announcing to the family, "Take your dead one."

An Abkhasian is never "retired" — a status unknown in Abkhasian thinking. From the beginning of life until its end he does what he is capable of doing because both he and those around him consider work vital to life. He makes the demands on himself that he can meet and as those demands diminish with age his status in the community increases.

In the nine-year study a detailed examination of the work habits of the aged was made. One group included 82 men most of whom had been working as peasants from the age of 11, and

45 women who from the time of adolescence had worked in the home and helped care for farm animals. It was found that the work load decreased considerably between the ages of 80 and 90 for 49 men, and between 90 and 100 for the rest. Among the women, 27 started doing less work between 80 and 90 and the others slowed down after 90.

A researcher also observed 21 men and seven women over 100 years old and found that on the average they worked a four-hour day on the collective farm — the men weeding and helping with the corn crop, the women stringing tobacco leaves. Under the collective system members of the community are free to work in their own gardens but they get paid for collective work.

Overeating is considered dangerous in Abkhasia and fat people are regarded as ill. When the aged see a younger Abkhasian who is even a little overweight they inquire about his health.

The Abkhasian diet, like the rest of life, is stable. Investigators have found that people 100 years and older eat the same foods throughout their lives. They show few idiosyncratic preferences and they do not significantly change their diet when their economic status improves.

The Abkhasians eat without haste and with decorum. No matter what the occasion, Abkhasians take only small bites of food and chew those very slowly — a habit that stimulates the flow of ptyalin and maltese, insuring proper digestion of the carbohydrates which form the bulk of their diet.

The Abkhasians eat relatively little meat — perhaps once or twice a week — and prefer chicken, beef, young goat and in the winter, pork. They do not like fish and despite its availability rarely eat it.

At all three meals the Abkhasians eat abista, a cornmeal mash cooked in water without salt, which takes the place of bread. Abista is eaten warm with pieces of homemade goat cheese tucked into it. They eat cheese daily and also consume about two glasses of buttermilk a day.

The other staples in the Abkhasian diet — staple in Abkhasia means daily or almost so — include fresh fruits, especially grapes, fresh vegetables including green onions, tomatoes, cucumbers and cabbage, a wide variety of pickled vegetables and baby lima beans, cooked slowly for hours, mashed and served flavored with onions, peppers, garlic, pomegranate juice and pepper.

The Abkhasians practice an elaborate folk medicine, using more than 200 indigenous plants to cure a wide variety of ills.

They apply plaintain leaves to heal severe wounds, take ranunculi for measles and use poligonaceae as an anticoagulant and asafetida — also known as Devil's Dung — as an antispasmodic.

When all else fails, a doctor is called and the aged Abkhasian is taken to the hospital — but always with expectation, including his own, that he will recover. They never express the fatalistic view. "Well what do you expect at that age?"

Sickness is simply not considered normal and natural.

Although they are the main suppliers of tobacco for the Soviet Union, few Abkhasians smoke. They drink neither coffee nor tea.

But they do consume a locally produced dry red wine of low alcoholic content. Everyone drinks it, almost always in small quantities, at lunch and supper, and the Abkhasians call it "life giving."

Soviet medical authorities who have examined the Abkhasians and their diet feel it well may add years to their lives. The buttermilk and pickled vegetables and probably the wine help destroy certain bacteria and, indirectly, prevent the development of arteriosclerosis, the doctors think.

In 1970 a team of Soviet doctors and Dr. Samuel Rosen, an American ear surgeon, compared the hearing of Muscovites and Abkhasians and concluded that the Abkhasians' diet — very little saturated fat, a great deal of fruit and vegetables — also accounted for their marked better hearing.

Although the Abkhasians themselves attribute their longevity to their work, sex and dietary habits there is another, broader aspect of their culture that impresses an outsider in their midst.

There is a high degree of integration in their lives, a sense of group identity that gives each individual an unshaken feeling of personal security and continuity and permits the Abkhasians as a people to adapt themselves — yet preserve themselves — to the changing conditions imposed by the larger society in which they live.

In anthropological terms, the Abkhasians are both spatially and temporally integrated.

Their spatial integration is in their kinship structure. It is literally the Abkhasians' all-encompassing design for living. It regulates relationships between families, determines the settlement of disputes, defines the

position of women and marriage rules.

Through centuries of nonexistent or ineffective centralized authority, kinship was life's frame of reference and it still is. In times of crisis, sickness or death, all kinsmen are informed and immediately converge on the stricken homestead offering help.

Kinship in Abkhasia is an elaborate, complicated set of relationships based on patrilineage. At its center is the family, extended through marriage. It then is extended to include all those families which can be traced to a single progenitor and finally to all persons with the same surname, whether the progenitor can be traced or not.

As a result an Abkhasian may be "kin" to several thousand people, many of whom he does not know.

The temporal integration of Abkhasian life is expressed in its general continuity, in the absence of limiting, defining conditions of existence like "unemployed," "adolescent," "alienated." Abkhasians are a life-loving, optimistic people and unlike so many very old "dependent" people in the United States — who often wish for death so they will no longer be a burden to themselves and their families — they want to go on living.

One 99-year-old Abkhasian, Akhba Suleiman of the village of Achandara, told his doctor, "It isn't time to die yet. I am needed by my children and grandchildren and it isn't bad in this world — except that I can't turn the earth over and it has become difficult to climb trees."

The extraordinary attitude of the Abkhasians — to feel needed at 99 or 110 — is not an artificial, self-protective one; it is the natural expression, in old age, of a consistent outlook that begins in childhood.

There are no separate "facts of life" for children and adults. The values given children are the ones adults live by and there is no hypocritical disparity — as in so many other societies — between adult words and deeds.

Since what they are taught is considered important and the work they are given is considered necessary, children are neither restless nor rebellious. As they mature there are easy transitions from one status in life to another.

From the beginning there is no gap between expectation and experience. Abkhasians expect a long and useful life and look forward to old age with good reason. In a culture which so highly values continuity in its traditions the old are indispens-

able in their transmission. They are the opposite of burdens. They are highly valued resources.

My own view is that Abkhasians live as long as they do primarily because of the extraordinary cultural factors that structure their existence: the standardization and certainty of both individual and group behavior, the unbroken continuum of life's activities — the same games, the same work, the same food, the same self-imposed and socially-perceived needs — and the increasing prestige that comes with increasing age.

In so many ways Abkhasia is everything that America is not.

Miss Benet is a professor of anthropology at Hunter College, New York City. Her book Abkhasia: The Long Living People of the Caucasus, *will be published this year.*

MYSTERIOUS ROWAN TREES

By Roland A. Haworth

ALMOST THE FIRST thing John MacPherson did when moving into his new home in Kildonan, Scotland, was to plant young rowan saplings in his yard. There were seven trees for his seven children who looked on as he planted them more than 70 years ago. Each child soon claimed his or her own tree; Margaret and Annie claimed the two on either side of the gate, while Cathie, Willie, Davie, Tom and Hugh chose one each of the five planted in the front yard. As years went by all the children and their trees grew and flourished.

Then young Tom marched away to World War I. When he was killed in action, his tree in front of the house mysteriously withered and died. A few years later Cathie, only 30, died and her tree died also. Next to die were Hugh and his tree.

The other trees continued to grow straight and tall and bear their scarlet berries every fall. Then Willie died at 82 and two years later Davie died at 80. In some uncanny way the bond between the MacPhersons and the rowan trees continued, for their trees soon followed their owners in death, reports the *Glasgow Sunday Post.*

Now only Margaret, 87, and Annie, 77, are left. Both live miles away in Migdale. With a twinkle in their eyes, Margaret and Annie say they're keeping their fingers crossed that the last of the Kildonan rowans will flourish for a good many years to come.



Author believes his unseen tenant approves ongoing restoration of 200-year-old manor.

GENTLE GHOST ...in the Berkshires

By H. A. von Behr

EVERY DETAIL of the chilly March day in 1933 when I took possession of my 102-acre farm in the foothills of the Berkshires remains clear in my memory. The old Colonial farmhouse of gray clapboard stood on a hillside overlooking undulating farmlands and woods. On a clear day we could see 60 to 70 miles west over the Hudson Valley to the skyline of the majestic Catskill Mountains in the distance.

Old Willoughby Van Brunt, my real estate agent, had driven me and my dog up to the place for a final inspection, then back to the large farm in the Hudson Valley which had been in his family for 300 years. We settled down in the office from which he managed his dairy farm and con-

"Hearing this story my sophisticated friends think I have fallen off my rocker but I believe I have glimpsed another world. . . ."

ducted a small real estate business. I sat in a swivel chair in front of his rolltop desk and signed my name to the purchase agreement, my handsome English setter at my feet wagging his tail in approval. He wanted this piece of farmland even more than I did.

Willoughby's wife had prepared chicken and dumplings and we ate the hot dinner with great gusto after our long day in the cold and muddy farm country.

As it was too late to get a train back to New York I stayed overnight in the Willoughbys' large chilly guest room. Despite some lingering doubt about the wisdom of my investment I slept well this first night as a farm-owner. Little did I know I had struck a bargain — with fringe benefits.

As soon as spring weather set in and the muddy lanes became passable for my small Willys car I started for my new home in the hills. Its isolation had appealed to me; it could be reached only by a climbing dead-end woodland road. In fact, my little paradise was so hidden from neighboring farms that I had quite a time finding it on this second trip. To add to the confusion a number of previous short-term owners of the place never had become well known to the local people. I wasn't getting much help with directions until I mentioned the owners who dated back 100 years, the Chase family. That rang a bell at once. Life moves slowly in these hills, it seems. But perhaps there was more to it, for I became aware of questioning looks in people's faces when I introduced myself as the new owner of the Chase place. I accepted this as merely

Lead pellets remained in pattern of shotgun blast in upper panel of pantry door.



rural awkwardness, but I did begin to wonder if there were more than one reason the purchase price had been low.

The land itself was poor. Only about 20 acres were tillable and the remainder was overgrown pasture, woods and swampland. To me and my dog Dash it seemed sheer paradise, although my neighbors referred to it — somewhat in jest — as a "good-for-nothing farm." Nevertheless, on our first walk across our new property Dash flushed a covey of partridge and later a cackling cock pheasant.

The house itself was run-down. For about a year it had stood empty and forlorn amid tall weeds, in the shade of six beautiful 80-foot elm trees. The once-white clapboard siding was gray from lack of protective paint. The weather-beaten green shutters had a bluish tint and hung loose and askew. Three old chimneys were beyond repair. Eventually they would have to be replaced from the ground up to be safe and fireproof. The porch sagged badly and ugly chicken wire loosely attached to the railing betrayed that the spacious old porch had been used as a chicken coop. Evidently the barn had burned down years ago and thereafter cows had been kept in the cellar. The smell of rotted cow manure remained.

The inside of the house alone probably discouraged other prospective buyers. The ugly wallpaper was coming away from the sand-plastered walls and here and there the hand-split plaster laths were exposed — indicating the building had been done in the early part of the 19th Century. Parts of the house proved to be older than that. The floors were covered with patched oilcloth which hid the original wide pine floorboards. There was a broken cast-iron stove in the kitchen and a hand pump which after much priming produced water from a deep well. The rest of the plumbing was a three-seater outhouse about 60 feet north of the house. It too had wallpaper inside although its door swung loose on rusty hinges. Everything needed repair — everything, everywhere and soon.

Despite all this the dog and I were happy simply to be in this beautiful countryside and to have a roof over our heads. I had water and I could do simple cooking on a kerosene range. Best of all we had peace.

I soon learned that the poor land and poor condition of the manor house were not the only reasons the buy had seemed a "bargain." On one of my walks I met a neighbor, the owner of the dairy farm adjoining my

land on the north. He was plowing a sloping field with a team of bays. A hearty-looking, well-proportioned man with sun-tanned features, he halted his team and greeted me with a firm handshake, introducing himself in a heavy Italian accent as Mike Bencivini.

"Glad to see someone once in a while. It's lonesome here sometimes. Want you to come over soon and meet the wife and kids. If you need anything just drop in and ask."

I told him there were things I could use and asked if I might stop by on weekends to buy milk.

"Indeed you can," he assured me, "and chickens and eggs, and how about some ice? You may need it this summer. There's lots of it in my ice-house."

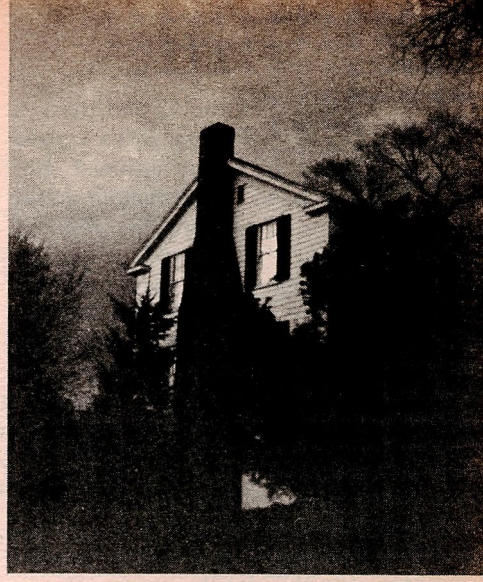
After lighting his pipe and petting Dash he looked at me in the same questioning way as had some of the other local people.

"How do you like the old Chase place? Having any trouble?"

"None in the least," I smiled. "Why should I have trouble?"

He hesitated for a minute. "Well, it's a strange place all right. The last owners couldn't take it any longer and they moved away in a great hurry. They say it's haunted — spooks, you know."

"I don't believe in such nonsense. It's a nice quiet spot and I like it. I'll let you know when I see a ghost but my guess is you'll have a long wait."



The old Chase place has come a long way since author bought it in 1933.

"Well, I wish you luck but I wouldn't spend a night there. I tell you strange things go on there."

I laughed heartily. "I have a good alert dog and a double-barreled shotgun. Any spook that comes our way will get a rough reception. I'll be over to see you," I said as he took up the reins to go back to his plowing.

Leaving him and his team to their work I climbed over the stone fence to my own side and headed home to my "haunted" house. I took a folding chair out onto the lawn (better described

as a mowed hayfield) and lighted a pipe. My new status as owner of a haunted house amused me. Nothing in my background could bring me to accept the idea of haunts and ghosts. I had been a research chemist after I left college, a true realist. My father had been a professor of physics — so there had been no room in my upbringing for such nonsense. Now it began to dawn on me why I had been able to buy the place at such a reasonable price. It had, as we say, "a bad reputation." This didn't bother me in the least.

* * *

ONE BEAUTIFUL morning in July I was having coffee on the lawn when my dog let out a sharp but not unfriendly bark. Turning in the direction of some damson trees that surrounded the overgrown garden patch I saw a woman emerging from the dense bushes. She seemed a pleasant person about 40 or 50 but she may have looked older than her years. She was wearing a faded print dress and bonnet-shaped straw hat and carrying a basket of empty kitchen pots. Rather timidly she approached me.

"I'm Mrs. Feger, your neighbor from over back of the hill. I wonder if you would allow me to pick some huckleberries. They are just ripe and there are lots of them in your upper pasture."

"Of course you can. Take as many as you want. No one else picks them here," I replied.

Before she started to the field we talked a little about the fine summer weather, the farms and the people who owned them. Then she asked the same question as had my plowman neighbor.

"Aren't you scared to be in this old house all alone? I wouldn't like it here."

"I suppose that's just why I'm here. I love being alone in the country."

"Well, what about nighttime? Don't you hear any ghosts?" Mrs. Feger inquired. "They say they do carry on here. The last people had to get away. They even shot at the spooks before they gave up the place. Let me show you where the shot was fired — right back there in your summer kitchen."

I laughed — but I was curious enough to follow her to the summer kitchen and there was the clear pattern of a shotgun blast right through the upper panel of the pantry door, as she had said. There was so much beaten up woodwork throughout the house I never had noticed this — but it was there. I even picked out a remaining lead pellet with a pocketknife.

"I'll be darned," I said. "It

seems they should have used silver pellets. That's the only way to shoot a ghost. Nothing else will do."

In a more serious tone I assured her I never had seen nor heard a ghost in the house and that I didn't sit around waiting for one either. Then we parted company.

All this neighborly concern had aroused my curiosity. Perhaps I'd ought to research local history for some light on my new home's "past" and its "bad reputation." My efforts in this direction soon produced some interesting information. From a story in the *Chatham Courier* published about a year before I bought the farm I learned that 100 years ago my house had been a small Quaker boarding school. There had been additional buildings but now only a few foundation marks were in evidence. The school* had been conducted by a Thurston Cornelius Chase. The entire vicinity had been a Friends' settlement and their meetinghouse, built in 1777, was less than a mile west of my boundary lines. Still standing and used as a granary it was even more run-down than my house.

I also learned that Thurston Chase's daughter, Mary Mehitable Chase, had published a book of poems** and I found a copy of it in the New York City library. In addition to poems the book contains many long letters she wrote to her friends describing in great detail the life in her Quaker household, her observations of nature, farm animals and pets, and climatic conditions. Sometime later I was able to buy a copy of the book from the Rievenoff family, local residents who had owned my farm in the early part of the century.

From her writing it is obvious that this young Quaker girl, who died at the age of 31 of tuberculosis, had loved her home very much. Her last wish had been to be buried on the nearby hillside under her favorite apple tree — the old arm tree, so-called because of its extraordinary branch formation.

I located the overgrown burial plot only a few hundred feet west of my house. The sunken plot, measuring about 18 by 25 feet, was surrounded by a stone fence and overgrown with myrtle which had spread to cover almost a third of an acre all around.

Perhaps the ghost of this romantic Quaker girl had resented

*My search also produced another fascinating bit of history. A young man who once taught at the school was Phineas Gurley, later to become Abraham Lincoln's minister and the man who preached the president's funeral sermon.

**Published in 1855 by Ticknor and Fields, Henry Wadsworth Longfellow's publisher.

the people who had owned this place shortly before I took over. They had let it run down. Did she eventually drive them away with her determined haunting? And was she now giving me, the new owner, a chance to put her home back into shape? Perhaps her observations of my planning and progress, slow as it was, had calmed her and I had her seal of approval. So I meditated, trying endlessly to undo the mystery of my new house.

* * *

IT TOOK much hard work, money and patience to improve, even to maintain the almost 200-year-old farmhouse. My first project had been to apply a coat of fresh white paint to the clapboard siding and green paint to the window shutters. This brightened the old house like magic. But it was only the beginning of a never-ending process of restoration.

A plumbing system, operated by a gasoline-driven water pump, supplied ample water to the newly installed bathroom and kitchen. Since rural electrification did not bring power to our countryside until many years later I used kerosene for lighting and cooking.

As the house became more orderly and attractive I naturally wanted to share it with my friends. In the mid-1930's almost every weekend I had guests from New York City. All my friends were young then — professional men, artists, their pretty wives and some beautiful fashion models. Their gaiety livened the old house and often conversations over scotch and soda lasted long into the night. A new atmosphere, most un-Quakerlike, had taken over.

I might have known this change in tempo would not go unnoticed by my long-dormant "haunt." When I entertained Don Flowers, the Associated Press cartoonist ("Us Girls"), and his Powers model wife Jane, they told me one morning they both had seen a pale and ghostly female figure in white who appeared in the middle of the night and stared at them from the foot of their bed. Later they had heard footsteps in the hallway while everyone else slept, including my watchful dog. A few weeks later two of the women guests heard an eerie scream in their room. Again no one else heard the sound and the dog did not stir. They were so frightened they left the house in the middle of the night and we found them wrapped in blankets asleep on the lawn the next morning. They never visited me again.

On one occasion Lisa Parnova, a ballet dancer, occupied the largest of my three bedrooms,

the one in which Mary Chase had died about 100 years before. The next morning she reported in a trembling voice that a female figure in a long white swishing garment had passed her bedside. It was a balmy July night but a cold chill had accompanied the apparition. Lisa said it seemed to dissolve slowly through a closed door. We calmed the ballerina over morning coffee but I was left wondering — and somewhat envious — over these experiences. Perhaps my friends were psychic and I was not so gifted.

After that things remained relatively quiet for a few years. At least none of my guests reported anything strange.

I spent the summer of 1938 in Europe and loaned my house to a poor Russian artist (whom I knew only as Alex). He intended to do some landscape painting but abruptly changed his plans. After only one week he frantically begged his friends to come and fetch him back to New York. When his rescuers arrived they found him, bag and baggage, sitting next to the mailbox half a mile down the hill. He said an old sea captain had come to the door of his bedroom in the middle of the night and stared at him. The poor artist was scared out of his wits.

I could only reject all this fantastic nonsense. I myself never had heard a sound nor seen a floating figure, never had heard footsteps nor screams at night, nor was I visited by the old sea captain. (One of Chase's neighbors, I later learned, had been a sea captain and had lived on the adjoining farm during Mary Chase's lifetime. I also learned that Mary's mother had come from a seafaring family in Nantucket.)

Why was I spared — or deprived of — these mystic goings-on?

* * *

MY TURN CAME in 1940. One clear balmy night that August I was sitting in a lawn chair under a sky full of sparkling stars and listening to a concert from nearby Tanglewood on my portable radio. I was thinking it was a great way to enjoy a musical performance, all alone, away from the milling crowd.

Suddenly, from the direction of Mary Chase's grave on the western hillside, a white luminous form became visible. Perhaps 50 to 100 square feet in area its irregular form reminded me of a gigantic amoeba. It rose slowly over the small barn and headed toward the lawn.

Dash had seen it and was cautiously stalking the strange floating ectoplasm. His tail out

straight, he moved as if pointing a game bird but his hackles stood on end to betray his fear.

I too had risen to walk slowly toward the strange white floating mass. It rose higher, then changed its course toward the north and finally disappeared from my vision as it floated behind the house. It's hard to say how long the phenomenon was in view — perhaps 15 or 20 minutes. Thoroughly perplexed, I returned to my lawn chair wondering what I had seen. With a start I noticed the concert music had stopped and it was nearly midnight.

The next morning I took up Mary Chase's book and came upon the date of her birth — August 12, 1823. Today was August 13. I knew now I finally had encountered a mystery beyond explanation, one I could not brush away as fantasy. And I could only wonder if the strange phenomenon bore any relationship to the people who had lived in my house 100 years ago — the kindly intellectual family of Friends and their daughter Mary who had loved so dearly the house and the countryside round about.

* * *

MANY YEARS OF ghostly silence followed that episode. I met and courted Ruth Ward in the early 1940's and in October 1943 I carried her over the threshold of the old house, much to the amusement of carpenters and masons who were replastering walls, repairing woodwork and building the long-needed new chimneys.

My bride's excellent taste and unusual talent for decorating rapidly improved the interior of the house. Slowly we gathered early American antiques at local auctions. These went well with the old homestead. Our son Robert was born in 1945 and Ruth and he stayed out there through the summer and fall seasons — often alone all week with only our faithful setter for companionship and protection — while I went into New York to my photographic studio. I had told Ruth about the "bad reputation" of our manor house but nothing that might have frightened her ever happened. Perhaps the spirits approved this new domesticity and saw no reason to interfere.

The one incident that did occur during those years was not frightening but comical. It seems we may take derogatory comments about our house in good spirit but our invisible tenants do not. Ruth's brother Robert Ward, then about 25 years old, visited us in 1950 and one evening claimed in a rather critical manner that our house was old

and shaky and our restoration efforts a bad investment.

That night Robert rejected the guest room and chose to sleep on a sofa in the dining room where it was warmer. Hours later he was suddenly and rudely awakened by a cupful of water thrown in his face. As the nearest source of water was 30 feet away from where he lay this seemed a real poltergeist prank, more amusing than frightening. Aside from this one capricious happening any spirits which may have been present remained totally unobtrusive until our son had grown almost to manhood.

Our home was popular with his friends and they were frequent house guests. In the summer of 1966 a lovely young girl, Jennie Defaux, struck Robert's fancy. She was bright and beautiful but untamed — and she behaved in a manner that disturbed and concerned Ruth and me and finally, our son.

During this uneasy summer things began to happen again. One night while the two youngsters were out Ruth and I heard footsteps in our son's room, then thumping down the stairs. At first we thought the young people had come home but on investigating we found their rooms empty. Ruth and I were alone in the house. Jennie and Robert didn't return for hours.

Another time Jennie reported she had seen a strange apparition in her bedroom, the room where Mary Chase had died. She described it as a hazy figure in white which sat at the foot of her bed and finally moved away. Jennie had heard the rustling of her gown. She was not at all unnerved, strangely enough, and the incident was forgotten.

Weeks later, when the risky romance had ended, we were awakened once again — this time by a rattle at the door leading from the master bedroom to our son's room. It seemed as if repeated efforts to open the thumb latch doorknob were causing loud metallic clicks. It was about 2:00 A.M. and we called to Robert to stop the nonsense and go back to bed.

"I *am* in bed!" he replied gingerly. "I heard it too."

Later we heared footsteps in the hall and going down the stairs.

When nothing more happened during a succession of peaceful summer days and nights we decided the spirit of Mary Chase had calmed down after successfully registering her objection to the hazardous teen-agers' romance.

The l a t e s t — a n d perhaps last — incident occurred in 1968. Robert had made friends with Mike and Sheila Redmond, the

son and daughter of a devout Catholic family who now lived in the restored Quaker meetinghouse about a mile from our place. One evening the two young neighbors were visiting us and we were drinking tea in the kitchen. Suddenly our attention was drawn to the top of the oven where a 12-inch cast-iron frying pan began to shake, then rose about two or three inches and thumped back onto the oven top. The pan weighed about five pounds and all this made quite a noise. We were completely taken aback.

Privately Ruth and I wondered if Quaker Mary Chase objected to our Catholic friends. In bygone days there was great tension between the two religious groups. My wife, who believes ghosts like to be acknowledged when they make themselves known, later gave Mary a good talking-to. She told her she had no reason to object to our Catholic friends. After all, they had saved her old meetinghouse from complete deterioration, having restored it as their home. Mary must have taken this little lecture to heart. Nothing strange has happened in our manor house since that time.

* * *

HEARING THIS story my sophisticated friends in the city feel I have fallen off my rocker. This old ex-research chemist and confirmed skeptic now claims to have seen an apparition at his lonely old house in the Berkshires and gives credence to other spirit manifestations! It's true, I'm not so skeptical anymore.

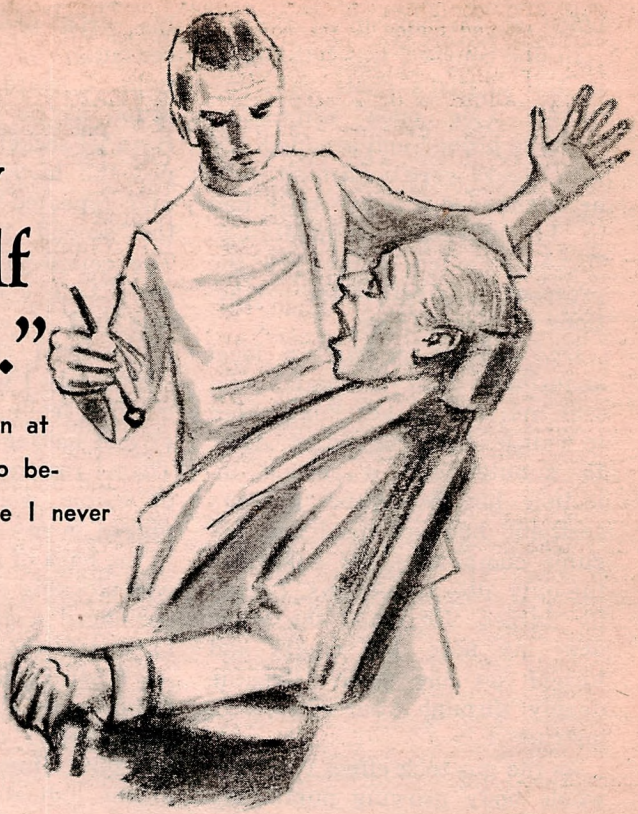
On the other hand, I don't believe one can sit in a so-called haunted house waiting for something to happen. I do believe, however, that departed spirits who maintain an interest in our world may go into action in their own way, of their own volition and in their own time. Drawn to the past, to places or people, they may try to take a hand in our lives, sometimes destructively, more often protectively. At times they startle or frighten us but perhaps they are trying to guide us. If we're not listening their actions may remain completely concealed from us — and we may never know that other world exists.



A BLIND SPOT

LONDON clairvoyant Madame Jaye late in 1971 complained to police that she was plagued by mysterious obscene telephone calls. She said, "I have no idea where they are coming from."

"I Saw Myself Die..."



A routine extraction at the dentist's was to become an experience I never shall forget.

By Frank White as told to Charles Denham

AS A POLICE officer I often have stood in the witness box and sworn to tell the truth, the whole truth and nothing but the truth. It is unlikely I shall ever be called on to swear to the truth of the strange experience I had in a dentist's office some years ago but I would do so gladly if it would help to convince others of its reality.

In May 1964 when I was 21 I was serving in the Folkstone area of Kent. Now I no more relish a visit to the dentist than the next man — but one day I suffered so severe a toothache that I rushed to the nearest dentist, Dr. A. J. Coombe, to make an appointment. Happily he could give me an appointment for the next day. The pain remained acute and I had no choice but to show up at his

office at the appointed time.

In due course I was lying back in the dentist's chair with my mouth wide open while Dr. Coombe probed and prodded. My worst fears were confirmed when he announced that two teeth had to be extracted immediately. However much I disliked the prospect, I agreed to the extractions then and there.

Dr. Coombe injected a local anaesthetic into my gums and sent me into an adjoining room to wait for it to take effect. After 15 minutes and a second injection he discovered the anaesthetic had not deadened my gums completely. He suggested the only alternative: gas. I readily agreed. He fitted the mask over my nose and mouth and turned on the gas. "Breathe deeply through your nose," he instructed.

As the gas took effect I felt my whole body growing numb. My eyes felt as if they were sinking deeper and deeper into my head. I was expecting to lose consciousness but this was not to be. I soon lost all bodily sensations but consciousness remained.

I lay back watching with interest as Dr. Coombe inserted a gleaming extractor into my mouth. With the other hand he took a firm hold of my jaw. I vaguely felt the extractor clamp onto a tooth. A deft movement of his wrist produced a drawing sensation in my gum but no pain. I heard a slight sucking sound as he twisted the tooth from its socket. He quickly dropped the tooth into a receptacle and repeated the procedure on the second troublesome tooth. The complete operation took no more than a few seconds and I was full of admiration for his professional skill.

Suddenly I was overcome by a choking feeling. It became harder and harder to get my breath. Then I realized that a small roll of cotton wool that had been placed in my mouth had moved to the back of my throat and now was blocking my windpipe. I experienced a greater fear than I have ever known before or since. As I struggled to cough in an effort to dislodge the obstruction, the dentist's assistant appeared in front of me. Her expression of alarm indicated her awareness of what had happened and the possible danger I was in. Taking a long pair of tweezers, she attempted to remove the roll of wadding which I could feel going deeper and deeper into my throat. Her efforts resulted only in small tufts of the cotton breaking away from the roll.

I struggled in vain to lift my head from the headrest. I wanted to move my arms but they remained inert on the arms of the

chair. Whether because of the anaesthetic or lack of oxygen I was completely immobilized.

The assistant appeared to be shouting as she tried repeatedly to free the obstruction. In answer to her cries, Dr. Coombe appeared on the scene and snatched the tweezers from her hand. His anxious look as he took over increased my foreboding that nothing could prevent my choking to death.

As my consciousness slowly faded my inner struggles and my fears also grew progressively less — as if I had resigned myself to dying.

In a flash, consciousness returned — bringing an experience I shall never forget. The scene was exactly as it had been prior to my lapse into unconsciousness but now as I felt Dr. Coombe still probing for the wadding I felt calm and unconcerned.

Then I became aware of an inner "shifting" sensation. It seemed as if I were drifting backwards and upwards from my body. The next thing I knew I was way up in the air, watching from an entirely different viewpoint the continuing struggle to save my life. I recognized my motionless, almost lifeless body in the chair below but I felt completely relaxed and happy. The more I thought about my situation, the stranger it seemed. My physical eyes were in my body below, yet I could see clearly. I was aware of being encased in a body — but it scarcely could be the physical one I saw receiving Dr. Coombe's urgent ministrations.

I recall regarding his efforts as futile; I was already dead! I drifted up and up with a wonderful feeling of "floating on air." I felt elated at how easy dying had been, not distressing nor terrifying as I had expected.

Then abruptly I was back in my body, seated in the chair and completely taken aback to find myself still alive. Apparently Dr. Coombe had been successful in removing the obstruction in my throat for I was breathing normally once more.

The dentist, his assistant and a receptionist were engaged in quiet conversation in the corner of the office. No longer immobilized I rose sprightly from the chair and walked toward them. They turned and seemed shocked that I was up. They were even more amazed when I thanked them profusely for saving my life. Although my brief experience of another state of existence had been immensely pleasurable, I was relieved to be alive and able to return to my family. Despite my brush with death I was feeling "on top of the world" both mentally and physically.

I described to Dr. Coombe the whole of my experience from the moment the gas began to take effect. As I recalled the battle to extract the cotton wool from my throat I could not help but notice how uneasy he seemed. When I questioned him as to the accuracy of my observations he neither admitted nor denied what had taken place but did his best to change the subject. His evasiveness convinced me I had not been dreaming. I realized afterwards that Dr. Coombe's reaction resulted from his desire to avoid acknowledgment of any possible negligence on his part. Such an admission would have been professionally unwise and had I been vindictive, might have resulted in unfavorable publicity.

However, I held him in no way responsible for my ordeal. In fact I was most grateful to him for saving my life and also for giving me an experience I never shall forget. I know now that there is an afterlife and that death, the transition from this life to the next, is nothing to fear.



STRANGE SALUTE TO AN OLD SOLDIER

By Sylvia W. Sproat

IN THE fall of 1967 my husband George was doing the yard work when a racing pigeon came to rest in our driveway. The bird walked into the open garage. My husband remarked, "When a bird flies into your house, there will be a death in the family." Then he added, "I wonder if it's one of Uncle Joe's pigeons?"

His uncle, Joseph Sproat, had raised, trained and raced pigeons since he was 14 years old. He has held offices in the National Racing Pigeon Association.

After a while the pigeon flew away.

A month later we received word that Uncle Joe had passed away on November 27, 1967. At the funeral in Calvary Cemetery, Pittsburgh, Pa., the priest recited the prayers and the American Legion gave their military salute to this veteran of World War I. At this solemn moment all the people looked up at the sky to see a flock of pigeons. They circled overhead and came to rest on a nearby hillside. They sat in silence as we laid the old soldier to rest.

When the services ended, we prepared to leave and took a final look at the grave site. The silent flock of birds flew from the hillside and came to rest on the unburied casket. The pigeons cooed and flapped their wings loudly apparently also saying a last farewell to their friend.

Fingers of Fate

By Harold Helfer

Ossi Kuula of Ironwood, Mich., struck a tree while driving. A fender was crumpled but he was uninjured. However, he discovered later the impact had dislodged a hubcap. On his return trip to retrieve the hubcap he struck another tree.

●

Charles F. Murphy lives at 1950 Madison Road in Cincinnati. Another Charles F. Murphy lives at 1949 Madison Road in the same city. They just happen to be neighbors — but there's more. Both are "the Rev. Charles F. Murphy." One is a Catholic priest, the other a United Methodist minister.

●

Richard Adamson, an explorer, scoffed publicly on a TV program in London about the "curse" on those who "violate" the tomb of King Tutankhamen of Egypt, as he had done. Shortly after leaving the studio he was injured in a taxicab accident.

●

Imre Borsody of Budapest, Hungary, divorced after years of matrimonial strife, decided to consult a matchmaking computer to get a line on a new mate. When data on his likes and dislikes had been digested by the computer it promptly came up with the name of Mr. Borsody's ex-wife.

●

Mrs. Alona Blakeney, Taylorsville, Miss., has one sister who married James Wilson and another who married Wilson James.

●

Peggy Iglauer and Geri Weiss, roommates at Jackson College, Medford, Mass., discovered they have more in common than their living quarters. Getting to know each other, they learned their fathers roomed together 25 years ago at Ohio State University.

●

A baby born at Ft. Riley, Kans., should live the life of Riley. He is Michael Lynn Riley and his family lives on Riley Street. Fort Riley, by the way, is in Riley County.

●

Dr. J. C. Moore, an optometrist, lives on Manatee Avenue in Bradenton, Fla., in a house aptly numbered "2020," the measure of perfect vision.

ASTROLOGY

Potential Science and Intuitive Art

Disdaining the fatal influence of the stars, modern astrologers see the chart as a spiritual map of the personality.

By Ralph Metzner

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Introductory and editorial notes by Dr. C. Muses

PART TWO

LAST MONTH Dr. Metzner reviewed the evidence — historical, legendary and scientifically modern — for believing that astrology, the study of the system of sun and planets, and the circadian rhythms in animals and man interact in ways which make it possible for us to use astrology in understanding ourselves and our world. This month he tells us specifically how we may put astrology to work.

Choosing Types By Astrology

WE MAY, then, consider the phases of sun, moon and planets at the time of birth not as causal factors but as *indicators* of certain inherited developmental tendencies. This viewpoint is not very different from that proposed by sophisticated modern astrologers such as Dane Rudhyar who, in his book *The Practice of Astrology*, writes that "astrology, as I understand it, has no concern whatsoever with whether a conjunction of planets causes some things to happen to a person or nation; it only *indicates* the possibility or probability of a certain type of event's occurring in a certain place at a certain time. . . . Sun, moon and planets are in astrology timepieces which enable us to find the state of development in time of the various organic activities and functions within all living organisms."

From a psychological point of view we may look at classical astrological theory as an attempt to construct a coherent framework for the understanding of human variability. Since it concerns itself with inherited patterns, with what is given at birth — and not with the effect of childhood experiences or learning in the shaping of personality — it is a needed complement to personality theories such as the Freudian which explains variability as due to different patterns of adaptation to environmental stimuli but does not explain why one adaptive pattern is chosen over another.

We can study the astrological typology as a source of insight and experimental hypotheses without for the moment concerning ourselves further with the detailed mechanisms by which planetary cycles are related to the genetic blueprint. In doing so we are taking as our data the observations of astrologers over the centuries, as they have been handed down from teacher to student. The empirical base is, therefore, in essence not too different from that of other descriptive personality tests such as the MMPI

which are based on the observations of large numbers of observers, or "professional clinicians," or most often, the person himself. True, modern tests are related to other tests and this network of conceptual relationships provides additional "meaning." In turn, astrology is related to various mythological and occult psychological symbol systems which provide it with a wealth of meaning and nuance.

As indicated last month, classical astrology has used three main symbolic frameworks: the house, the signs of the zodiac and the aspects, referring respectively to the diurnal revolution of the earth, the annual solar period and the relative values of the planets' periods. In a horoscope — i.e., the complete pattern calculated for the moment of birth — sun, moon and planets are each in a house, in a sign, and usually in one or more aspects. Each planet has psychological meaning, as do the signs, houses and aspects; so the interpretation of a total horoscope actually becomes a considerably difficult task of synthesis requiring a high degree of intuition or Gestalt perception if it is to be more than the mere mechanical listing of isolated "tendencies."

The Signs of the Zodiac make up the 12-fold division of the ecliptic, the apparent path of the sun around the earth. Although the earth has an elliptical orbit, the ecliptic is projected two-dimensionally as a circle divided into 12 equal parts. It should be clear that this is a division based on the vernal equinox and has nothing at present to do with the constellations which confusingly bear the same names as the "signs."*

As already indicated, the fields of the ecliptic, or "signs of the zodiac," are considered to be of alternating positive and negative polarity, a notion which has found empirical support in the sex-determination studies of Eugen Jonas. In addition, each sign is correlated with one of the four traditional "elements": e.g., Aries is fire, Taurus is earth, Gemini is air and Cancer is water. We may suppose that the elements symbolize different qualities of energy in a person. We all know "earthy" or "fiery" types among our friends or recognize such qualities in ourselves. Julian Huxley has proposed the term "psycho-metabolism" for the processes by which brains "utilize the raw materials of simple experience and transform them into special systems of organized awareness." It is not too unlikely to speculate that different types metabolize experience at different rates, which would manifest in different patterns of thought, and of feeling — even of movement.

Many descriptions have been given in astrological texts of the supposed qualities of the 12 types. Frequently, it is overlooked that the position of the sun in the horoscope, though of prime importance, is not the only factor entering into the total pattern and that the positions of the planets and their aspects must be taken into account in arriving at a type profile or pattern. In addition, it must not be forgotten there may be considerable difference between the essence-type — genetically given and astrologically indicated — and the *acquired* personality type which is a function

* The reason for the confusion is the phenomenon of "precession," a slow (1° in 72 yrs.) oscillation of the alignment of the poles which moves the starting point of the ecliptic (the first degree of Aries), *backward* through the constellation Pisces, so that each sign is now superimposed on the constellation which bears the name of the preceding sign. This discrepancy is often leveled as a charge against astrology and some astrologers even have attempted to "correct the error" by calculating "sidereal" horoscopes. But the signs of the zodiac constitute an abstract device for plotting the positions of sun, moon and planets and have nothing to do with an influence or effect of the constellations which are, after all, quite arbitrary.

of experience and cultural background.

Even so, it is my impression that the ideas of the astrologers have not been given a fair trial. Gauquelin cites several studies in which the birth dates of scientists and artists failed to conform to predictions that they would cluster in certain signs and yielded random distributions instead.

Yet we have just completed at Stanford University a pilot study of the relationship of zodiac typology to scores on the Strong Vocational Interest. On the "lawyer" scale, the mean for 100 freshmen was 36.7; the mean for a group of 20 born with the sun in Capricorn was 43.4 and the mean for a group of 20 born with the sun in Scorpio was 31.1. Both means were significantly different from the class mean, at the .01 level, using the t-test. On the "physician" scale, the class mean was 36.9; the mean for Scorpios was 41.5 and for Capricorns 31.0. Again, both differences were significant, though only at the .05 level. Both the Capricorns' interest in law and the Scorpios' in medicine are predictable from classic astrological theory.

Several other typologies can be derived from the basic zodiac cycle. Marc Edmund Jones, for example, has described seven different types of horoscopes based on the pattern of distribution of planets; i.e., whether they are evenly distributed throughout the horoscope or tend to cluster in a given sign. Dane Rudhyar has described an eight-fold typology based on the lunation cycle; that is, the cycle resulting from the constantly shifting angular relationship of sun, moon and earth. We know this cycle as "the phases of the moon" and it already has been shown that the lunation birthday, the time each month when sun and moon repeat the angular relationship they had at the person's birth, is crucially related to fertility in the female. Another lunation cycle has been described by the poet W. B. Yeats in his extraordinary book, *A Vision*, in which he records a system of 28 lunar phase types which are related to a concept of spiritual development through successive reincarnations. He obtained the system from his wife who obtained it in automatic writing trances over a period of seven years.

The zodiacal circle represents the annual period of the earth around the sun. Its starting point is the intersection of the ecliptic with the celestial equator, the vernal equinox, also called the "first point of Aries." The circle of houses on the other hand represents the diurnal revolution of the earth around itself. Its starting point is the intersection of the ecliptic with the horizon, called the ascendant. The field of the ecliptic in which the ascendant is found is called the "rising sign" because it is rising over the horizon at the time of birth. It is strictly dependent on the exact place of birth and the time of day. Every day the sun and each of the planets move through all 12 houses. A variety of different systems for calculating the disposition of houses exists and there is still dispute among astrologers as to the best one.*

There is not space in an article of this kind to examine the different systems. Suffice it to note that with modern computer techniques the debate as to the best house system can be settled by empirical means; large samples of horoscopes can be calculated by the different techniques and the results compared empirically. In classical astrology each house is said to relate to a basic department of experience: thus, the first house to personality; the fifth to lovers, children and gambling; the

* Those of Placidus and Campanus being most favored.

sixth to occupation and health, etc.*

The trio of sun sign, moon sign and rising sign have been thought of as a kind of basic triangulation on the personality. The sun sign represents essence type; the moon sign, the instinctive-biological nature or Jungian *anima* or *animus;* the rising sign, the projected *persona* or mask.

If sun and moon represent basic life forces, the planets have been considered to represent the pattern or plan through which the life forces are manifest in the individual — not, however, the individual planets but rather the pattern of their interrelations, called the *aspects.* An analogy would be the diffraction of rays of white light into different frequencies, each with different effects.

There is evidence to suggest that such a model of planetary action is not incompatible with astronomical knowledge. J. H. Nelson, analyzing the quality of radio reception for RCA, found evidence suggesting that certain specific planetary configurations cause disturbances in radio reception — those in which, in relation to the sun, the planets find themselves either at right angles to each other (astrologically "square") or in conjunction or in opposition. In 1966 the astronomer Michel Trellis showed evidence that the gravitational effect of the planets modulates the 11-year solar activity cycle.

Planetary configurations can modulate the transmission of radio waves or other solar radiation and can be assumed to modulate the electromagnetic and gravitational field-forces of the earth as it orbits around the sun. Astrologically, it is not enough to speak of sun in Leo; we must look at sun in Leo square (90°), moon in Taurus and trine (120°) Mars in Scorpio. We are looking at angular relationships of the planets to the earth in mutual relation to the sun.

Rodney Collin, in his *The Theory of Celestial Influence* — a most sophisticated attempt to integrate astrology with modern scientific knowledge — points out the effect of the periodicity of the moon and continues as follows: "It is therefore not difficult to conceive that other planets should also rule cycles in us, equivalent to their synodic periods; and also that these cycles should find corresponding rhythms in certain bodily organs — as does the lunar cycle in the female ovaries . . . we may imagine these same organs as receiving sets, each tuned to the wavelength of one particular planet and thus varying in the intensity of its action with the periodicity of that planet's influence. The complexity of man's life then arises from the fact that all these different rhythms overlap, neutralizing, accentuating or modifying each other — and yet at the same time producing a combined 'beat' which may or may not be recognized."

Again, on the subject of the "meaning" of the different planets — in other words, which cycles in man are related to which particular planet — there is much dispute among astrologers. Some, like Collin or the Rosicrucians, will correlate each planet with one of the endocrine glands; e.g., Mars with the adrenals. The angular relation of the planet to the earth and sun at the moment of birth would then "set" the glandular

* The seventh to relations with partners, open enemies and associates; the second to property and wealth; the eighth to debts and type of death; the ninth to long journeys and visions; the 10th to career and public relations; the 11th to types of close friends and the situations surrounding them; the 12th to activities and situations of which the subject is formally or actually unaware, such as treachery, secret enemies, the activities of the unconscious mind and being under surveillance; the third to neighbors, siblings and circumstances of the immediate environment; and the fourth to ancestry and home conditions.

clock in the person or, in the hypothesis of "planetary heredity," the fetus would choose to be born when the planetary clock synchronized with the inherited rhythm of his glandular clock. That glandular activity in turn is related to personality is a very ancient hypothesis and there have been various attempts to formulate a typology based on endocrinology. Other astrologers, such as Dane Rudhyar, will not concern themselves with the mediating mechanism by which planets might affect personality but rather consider the relationships of all the planets with each other and apply that to the interpretation of individual horoscopes. Thus "the astrological significance of Venus is a consequence of the fact that Venus is the first planet in the series* which reaches sunward; while Mars, being the first planet in the sequence in the direction of galactic spaces, is thereby endowed with an opposite and complementary attribute."

There are many areas of astrology which I have neither the competence nor the time to enter into here. We might just mention three. First, the concept of *transits*, which is the study of the relationship of the planetary positions at a given moment to their positions at the time of birth, which is believed to be related to the continuing fluctuations in psychophysiological cycles. Secondly, there is the whole subject of *mundane* astrology, where we are considering not individuals but social units, nations, etc. To quote Rodney Collin again: "If the possibility exists that a planet may stimulate an organ in one particular man, it seems indisputable that the same conjunction could activate this organ in millions of men, producing waves of business activity or depression, cycles of wars, periodic fluctuations in the birth rate and so on." We have already mentioned evidence for this possibility in the work of the Russian historian Tchijevsky. Third, there is the very real possibility that astronomical variables other than the traditional ones will be found to be of psychological or social significance. *Heliocentric* astrology, which bases its calculations on a sun-centered rather than an earth-centered system, is one existing alternative; Hindu astrology, which is based on the constellations, is another.* Probably more accurate sets of coordinates could be devised, utilizing modern principles of spherical projective geometry.

From a psychologist's point of view, whatever one may say about the established empirical content or lack of it there is no doubt that the complexity and flexibility of the model has much to recommend it over existing theories, which tend to view personality as collections of traits, scales or factors.

Astrology as a Spiritual Map

IMPLICIT IN the whole pursuit of astrology is the notion of human development. Personality is not fixed but can grow and change and become gradually more true to its essence nature. In other words, a person can actualize potentials which he had at birth but which, as a result of upbringing and miseducation, have been blocked in their expression. The horoscope then becomes a map of potential growth as well as of essence origins. To give a personal example, the first astrological reading I had helped me to

* Counting from the earth's orbit.

* Note that the first alternative disregards the fact that celestial configurations telescopically viewed from the earth are geocentric; and that the second alternative disregards precession and denies the effect of the vernal equinox, the position of which, however, has been in fact found unequivocally related to changes in the ionosphere.

regard certain traits in myself not as character faults which I had to overcome with effort but rather as the expression of undeveloped functions which I had to release and let grow. It diminished a load of guilt and unnecessary effort. On the other hand, it is easy to see how astrological interpretations can become an excuse for not growing and hence a hindrance rather than a help.

This is where the art and perception of the astrologer become crucial. Good astrologers are able to use their intuitive perceptions of a person so as to be able to give him, from the chart, the information he needs to take the next step. They are able to point out hidden potentials and thus give new directions for growth. And they can make the person conscious of tendencies and forces in him which he may have sensed but not understood. Becoming conscious of them he does not get rid of these tendencies and forces but by recognizing and accepting them he can regulate his life activities accordingly. As the Chinese say, one attains harmony by attuning oneself to the Tao.

Self-understanding is the goal of all the paths of liberation and spiritual growth. In studying astrology, one applies the understanding gained to one's own horoscope which thus constantly acquires new levels of meaning. We may, for instance, following Gurdjieff, ask ourselves why the 12 zodiac types are represented by the particular symbols which they have been given. Certainly it is not any physical resemblance of the constellations to the various mythic beasts or creatures. We could see anything we wanted in the visual patterns of the stars. Yet somehow, these symbols seem to mean something, to relate to something cosmically and humanly deep.

If I ask myself, what in me is the ram or the bull or the goat, I may find, after a long time of searching, something of my essential nature. The bull in one person may be somewhat different from the bull in another. It may be a different place in the person. Yet they may have in common a certain characteristic which we might call stubbornness in its negative aspect or perseverance in its positive aspect. And there is more here than mere play with words because precisely the same stubbornness of energy may keep a person locked in neurotic habits and it may also help him in his persistent efforts to change those habits and to actualize his potential. Thus what is from one point of view a man's essential nature is from another, as Gurdjieff would put it, his chief obstacle to liberation. Is it not precisely this characteristic that the Egyptian or Chaldean astrologers identified in the 12 types and symbolized by the beasts which now inhabit our zodiac?

We may attempt to understand the symbolism of astrology inwardly — that is, by recognizing that which is symbolized in ourselves — and this is the only ultimately meaningful way. Methods of Gestalt therapy, psychosynthesis or other psychological symbolizing techniques could be used here to advantage. We have, for example, experimented with having micro-encounters between persons of different or same elemental types, having them attempt to bring into conscious interaction what it is that is "fiery" or "watery" in their nature. By the use of guided imagery "trips" a person may learn to locate and identify different types of energy transformation processes in himself. From a Jungian point of view the elements are archetypes and have all the individuating power that archetypes have — that is, the power of transmuting unconscious into conscious processes.

An auxiliary method for under-

standing astrological symbolism is to relate it to other symbol systems of the "way." Thus, much effort was directed by medieval astrologers toward correlating the zodiac and planets with the Kabalistic Tree of Life. In "occult" psychology-philosophy the Tree of Life is thought of as a diagram of the relationships between man-the-microcosm and macrocosm. We already have noted its curious coincidental resemblance to F. A. Brown's schematic of a postulated solar-lunar frequency transforming device in the organism. Similarly, attempts were made to correlate astrology with the Tarot, an ancient symbolic map which comes down to us in its mundane form, altered and bereft of conscious meaning, as the deck of playing cards.

A correlation to Greek mythology has been presented by Alice Bailey, in her *Esoteric Astrology*, in which the 12 labors of Hercules are put in correspondence to the zodiac types. Hercules is here regarded as an initiate into the mysteries who shows mankind how to overcome the 12 kinds of ego-obstacles. And others have claimed the 12 Disciples of Jesus are also astrological types.*

I will end by quoting from the writings of Paracelsus, the great 15th-Century physician, alchemist, philosopher, who was the first in modern medicine to apply the concepts of specific cure and chemical therapy: "Constellations are subordinate to the wise man; they have to follow him, not vice versa. Only a man still on the animalistic level is ruled by the planets; just as the thief cannot escape the gallows, a murderer cannot escape hanging, a fisher cannot escape the fishes, a hunter cannot escape the animals. But this stems from the fact that such a man does not know himself, and does not know how to use the forces that lie within him, and does not know that the 'constellations'** are also within him, that the macrocosm and all its powers are within him. Justly he must be regarded as unwise and be in bondage to all earthly-mortal factors."

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* As well as Joseph and his brothers, forming the Twelve Tribes as a paradigm of zodiacal meaning. In addition to the book by A. Bailey may be cited the interesting philosophical work by Alan Leo, *Practical Astrology*, now unfortunately out of print.

** Or archetypal configurations of those forces.

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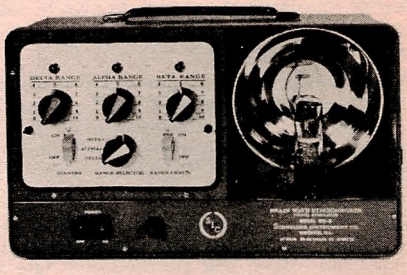
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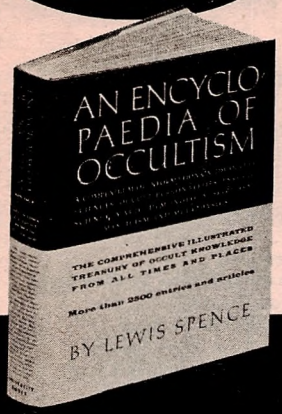
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PROTECTOR, EVEN AFTER

By Sheila A. Martinez

MANY TIMES my mother Gertrude Blank spoke to me of the protective instincts of parents. One illustration of this is an incident that occurred a few days after the death of my grandmother Francis Kruk in May 1944 in Chicago. Mother was the youngest of the girls in her family and very close to Grandma so she was taking care of her when she died. Grandpa John Kruk was in a grief-stricken stupor, refusing to talk or see anyone. When the family members began looking for insurance papers and a little nest egg of $40 Grandma had set aside, they could find nothing and jumped to the bitter conclusion that the money must have been taken by the last one to be with Grandma when she died.

Mother went home in tears, knowing she could not prove she had not taken the money. After hours of weeping and anguish she finally fell asleep. In that sleep Grandma came to her and asked what was wrong. Mother told Grandma what had happened and cried in the comforting protection of her arms. Grandma stroked her hair and said in her broken English, "Gar-thrude, honey, I know you didn't take the money. Papa was upset and he put the papers and the money in the bottom drawer of his bureau. Don't worry anymore. The children have already found it."

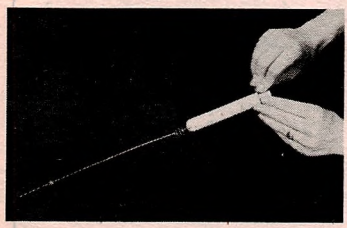
Next morning Mother awakened with a feeling of relief and decided to go back to Grandma's house to tell the others about the dream. She met her sisters Lillian and Betty there, both ready with apologies. Grandpa already had told them he had taken the papers and money and put them in his bureau just as Grandma had said in Mother's dream. — *Encino, Calif.*



Sheila A. Martinez

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THE MAN IN THE MIRROR

By Leonora E. Davies

MY DAUGHTER Gillian showed signs of being psychic when she was little more than a baby. She would be engrossed in playing with her toys, then quite unexpectedly she would make pronouncements about people and what they would do. Once she said, "I think Mrs. Cotton is going to have some people visit her today. She doesn't know they are coming but they are." Mrs. Cotton, our neighbor in Ilford, Essex, England, did have unexpected visitors that day. Another time Gillian said, "I think Auntie Kath is going to fall and hurt her arm." Auntie Kath did. When her strange predictions often became reality I realized Gillian possessed the gift of "second sight."

In 1946 she was five years old. One afternoon we were standing in the front garden awaiting the arrival of some friends. The street was deserted — not a soul in sight — when Gillian said, "Mummy, in a moment you will see an airman come round the corner, he will look exactly like Uncle Bill but it won't be him."

Within a few minutes an airman who indeed resembled her uncle came into view around the corner. Her uncle, my brother William Parsons, had been an airman. He failed to return from a bombing raid in 1941 when Gillian was four and a half months old.

Her most amazing experience occurred when she was eight and to me it proves survival of bodily death. She told me she had been lying in bed unable to sleep. Restlessly she turned over and in the mirror of her dresser she saw reflected the head and shoulders of an elderly man whom she didn't recognize. The vision remained for only a few seconds and then the mirror cleared.

I did not dispute her account of this experience but neither did I dramatize it. I merely said, "Oh, I

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wonder who it was?"

Weeks later I came across some old photographs in the attic. They had been there for years. Seeing them for the first time, Gillian said, "Mummy, this is the man I saw in the mirror." She pointing to a photograph of my grandfather, William Treece Parsons, who had died in 1922 when I myself was a little girl Gillian's age. — *North Vancouver, B.C., Canada.*

HIS FIRST WIFE'S GHOST

By Mary Escobar

MY SISTER Lydia found herself in an extraordinary situation when she became engaged in January 1969. Her fiancé Harold Steen was a widower with five children. He had been happily married to his wife Esther for nearly 20 years but when Esther became ill with terminal cancer she made Harold promise to marry again. She did not want him to be alone. After months of illness Esther died in 1967.

Ironically, Lydia and Esther had been close friends through their church activities but because Harold never had been active in the church she did not meet him until after Esther's death. Her car had developed a flat tire on the highway near San Antonio, Tex. As she was trying to fix it Harold stopped to offer help. Both were returning home after attending the strawberry festival at Boerne, Tex. Through their friendly conversation Lydia found to her surprise that he was the widower of her dear friend. During the following year they saw each other from time to time and their friendship eventually blossomed into love.

While Harold was courting Lydia, Esther appeared to him several times, each time looking the same. Once when he was too ill to go to the cemetery to place flowers on her grave on her birthday she appeared to him as a very sad luminous figure

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in white. Another evening Esther appeared beside him as he drove his car. Only a passenger's grabbing the wheel in the nick of time prevented an accident.

Esther's last visit came one evening after Harold had retired for the night. She sat on his bed and seemed concerned about the children. He showed her pictures of them and told her of his plans to marry Lydia. Seemingly she was satisfied, for she disappeared and never has returned. — *San Antonio, Tex.*

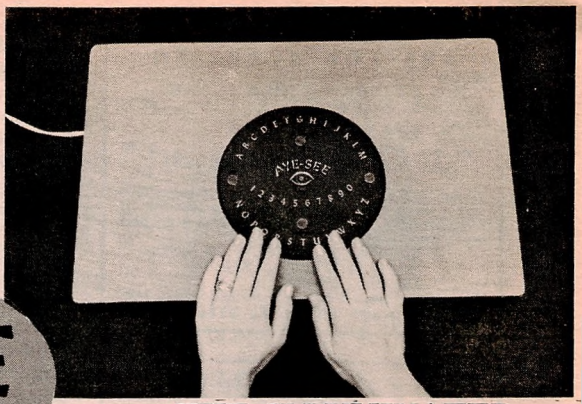
I'LL KEEP IN TOUCH

By Louise Riotte

IN 1953 I had a rather conventional secretarial job but in an unusual setting. Our company was faced with receivership and we were struggling to bring order out of the tangled financial records. My employer was Roy Johnson and his son, Dr. Otey Johnson, had purchased the abandoned Hardy Sanitarium, the first hospital ever built in Ardmore, Okla., and had offered his father rent-free office space while the reorganization took place. The west wing of the old hospital had been fixed up rather attractively with carpeting and air conditioning and made a pleasant place for us to work except for the rats that thrived in the still-vacant portions of the partially abandoned building.

One afternoon I had stayed later than the others to finish some work and was just about to leave when a severe storm broke. Lightning flashed, thunder rolled and high winds tore at the branches of the cottonwood outside my office window. There was nothing to do but wait it out.

As tired as I was from a strenuous day I decided I would get a head start on the next day's work while I was forced to wait. I typed one letter and while I was reading it over I heard a faint scratching at the hall-



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way door. This door was kept locked and bolted as the corridor and back entrance beyond never were used and we always entered the office through the street door. I decided the noise was caused by rats but when it began to sound like a faint tapping and finally became a sharp rap high up on the door I admit I was frightened. With the storm raging I could hardly leave and being alone late in the afternoon with an intruder was not a pleasant circumstance. Stepping over to the bolted door I called out, "Who's there?" I was surprised when a clear voice with a hint of laughter called back, "Miss Henry."

As I unbolted the door my thoughts went back eight years to the time I was a patient in that same building when my last child was born. My husband Carl had been overseas serving in World War II and my concern for his safety, combined with a difficult pregnancy, had thrown me into a severe depression. The hospital staff had no time to cheer me, however, and I had no friends in town. Into this dreary situation stepped a Gray Lady named Elaine Henry and I came to look forward to her cheerful visits. Sometimes she brought me a magazine and one time stamps and stationery so I might write to Carl and my friends. On the day I left the hospital she came early to help me pack my things. She walked with me and the baby down the hall to the elevator and as the door closed I heard her call, "I'll keep in touch."

When I had not heard from her a few weeks later I called the hospital only to learn she had left the city unexpectedly. The hospital had no forwarding address and I never saw her again. Now I was surprised to think this dear friend should be in the darkness of the hallway. Perhaps she had been in the vicinity of the hospital when the storm broke; perhaps she still had a key to the back

door and had taken refuge.

However, when I pulled the door open there was no one there. Up the hallway, in the semidarkness, I glimpsed a gray skirt and blouse and thought a slim hand beckoned me. I had taken only three or four steps down the hall when a tremendous crash and the sound of splintering glass jerked me up short. Forgetting my visitor I rushed back to the office.

Now a great limb, broken from the cottonwood outside the window, lay just where I had been sitting when the tapping first started. Branches covered my typewriter and desk and sharp slivers of glass lay everywhere. The rain poured in.

My first thought was to call Mr. Johnson and he promised to come down immediately. I had started to move papers and records and to mop up the water with paper towels before I remembered Miss Henry.

I had left the hall door open, why hadn't she come in? Taking a small flashlight I started down the dark empty hallway but no one was to be seen. There were no footprints in the dust of the hallway except my own — and those of the inevitable rats. I found the back entrance still securely locked and no sign that it had been opened during the storm.

As I puzzled over this mystery it suddenly occurred to me that only that tap on the door and my move to answer it had saved me from possible disfigurement or even death when the huge limb crashed through the window. Just when I needed her most Miss Henry had made good her promise to "keep in touch." — *Ardmore, Okla.*



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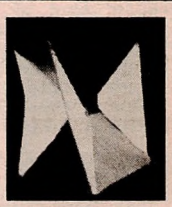
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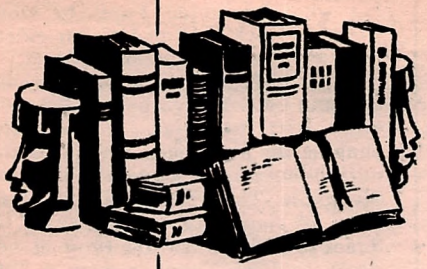
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New Books



By David Techter

A CASE FROM CAYCE

AT FIRST glance the idea behind Jeffrey Furst's *The Return of Frances Willard* (Coward, McCann and Geoghegan, New York, N. Y., 1971, 171 pages, $5.95) struck me as potentially exciting. Of the many "life readings" given by the late Edgar Cayce pitifully few identify the subject as the reincarnation of a known historical figure whose life can be checked and verified. In the instance of Stephanie Hale (not her real name), however, Cayce not only identified her as Frances Willard, the founder of the Women's Christian Temperance Union, but also gave a prognosis of Stephanie's future when she was a 15-day-old infant, in 1939.

While Stephanie's mother has been an admirer of Cayce for years her daughter remained rather disinterested in the life reading until recently. Jeffrey Furst, author of *Edgar Cayce's Story of Jesus*, decided Stephanie's case would make an excellent test for Cayce's concepts of reincarnation and karma. More or less together they researched the life of Frances Willard and analyzed the applicability of Cayce's reading for Stephanie.

But somehow the book doesn't come off. I may be overly influenced by Dr. Ian Stevenson's cases of spontaneous recall wherein young children name names and facts related to their alleged previous lives. Stephanie, alas, has no recall from Frances Willard (or anyone else). In Stevenson's cases another noteworthy feature is the frequency with which a visit to the scene of the supposed life touches off a flood of new memories, with recognition of changes that have occurred and identifications of persons and places.

Furst takes Stephanie to visit Frances Willard's home in Evanston, Ill. The house is maintained by the W.C.T.U. in essentially the same condition it was in during Miss Willard's lifetime a century ago, with all of her furniture and belongings. But even this stimulus stirred no recollections from Stephanie. Thus what promised to be the climax of

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the book falls flat. I am left wondering what prompted Furst to allow the book jacket to boast "an extraordinary case for reincarnation."

Fact is, Furst's evidence is so slim that the book had to be padded with extraneous material. In one long chapter an astrologer compares the natal charts of Miss Willard and Stephanie. The book ends with more than 10 pages of tributes paid to Frances Willard at the time of her death in 1898. There is even a "life reading" for Stephanie by Chicago psychic Henry Rucker thrown in. The irrelevancy of much of this material is somewhat masked by Furst's competence as a writer. The book is readable and entertaining; but if you are seeking evidence along with entertainment *The Return of Frances Willard* is pretty slim pickings.

EDUCATED MAGIC?

AN ENTERPRISING young man in California received a good deal of publicity two years ago when he persuaded the University of California at Berkeley to award him a B.A. degree with a major in Magic. (In case you should doubt this the publisher has reproduced Philip Bonewits' diploma on the back of the dust jacket.) Perhaps it was inevitable that this "academically accredited wizard" would write a book — it is *Real Magic* (Coward, McCann and Geoghegan, New York, N.Y., 1971, 236 pages, $6.95).

The author attempts to cover a lot of ground in this volume. Many of his individual chapters easily could be expanded into a book longer than this one. He deals with witchcraft, ritual magic, occultism, parapsychology and, as is usually the case, his expertise is greater in some areas than in others. Where his knowledge is a bit thin he tries to mask this with an irritating smart-alecky manner that reminds me of a stage magician discussing spiri-



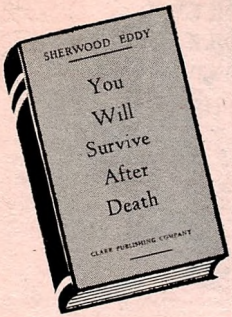
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tualistic phenomena or a laboratory parapsychologist airily dismissing occultism. My own inadequate knowledge of many of the special areas of power occultism does not allow me to judge whether Bonewits is talking sense or nonsense, although I have the general feeling that he is a pretty astute chap in these areas and that what he says (despite occasional oversimplification) is probably basically sound.

But I'm not terribly impressed with his competence in parapsychology. He indulges in the common illusion that if one gives a name to a phenomenon he has thereby explained it. He liberally coins new phrases — hypercognition, clairolfaction, psychopyresis, catapsi, splodging and reddopsi are a few. His discussion of some of the research in the field, such as W. G. Roll's poltergeist investigations, leaves something to be desired. His dismissal of the common aspects of astral projection as hallucinatory demonstrates a total unfamiliarity with the extensive documentation of Robert Crookall. Lastly he accepts with enthusiasm the scarcely-known physical theory of psi promulgated by soviet parapsychologist I. M. Kogan. Mr. Bonewits is still a very young man and intends to devote many more years of research to his chosen field. My suspicion is that, say 15 to 20 years from now, *Real Magic*, as impressive as parts of it are, will be a source of embarrassment to him.

OTHER REVIEWS

HIGH PLAY, Turning On Without Drugs, by Harmon Hartzell Bro, Coward-McCann, Inc., New York, N. Y., 1970, 256 pages, $5.95.

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sciousness-altering optimum toward "the two great ends of human existence: giving service to others and attunement with the Creative Forces."

To achieve these ends without drugs the book recommends 10 approaches, five "inward" (fasting, meditation, dreams, reverie and "life-form" or personal individuality) and five "outward" (covenanting groups, "opus" or individual work, expansion of fruitful ideas, psi and the "politics of love" or bringing out the best in one's fellows). Dr. Bro attributes much of his material to Edgar Cayce, whom he has studied closely, and draws heavily on Melville's novel *Moby Dick* for examples of various states of altered consciousness. Altogether it is a useful and valuable book.

But, while one may respect the book's wisdom, learning and intent, the reader should be warned that it is very slow going. The main obstacle is its density: important ideas are put in such a way as to require reading again and again before they are clear, even in context. Least difficult and thus most persuasive is the section on dreams, reverie and life-forms. Dr. Bro, author of two previous books on dreams, writes most straightforwardly in this area. But even here he is far less lucid than is Hugh Lynn Cayce in his book *Venture Inward*. There is always the regrettable danger that those readers who need the book most will be turned off by its manner before they can be turned on by its message. — *Joseph M. Backus.*

FLYING SAUCER VIEWPOINT by Rex Dutta, Pelham Books, London, England, 1970, distributed by Transatlantic Arts, Levittown, N. Y., 1972, 115 pages, $6.95.

I wish Rex Dutta had not written this book. I say that because it



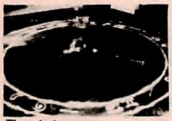
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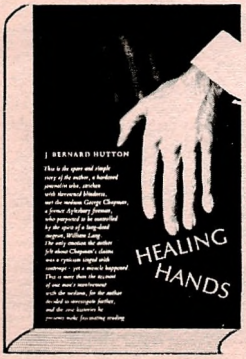
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gives me no pleasure to "pan" another writer's work. But in my honest opinion the book is a disappointing conglomerate of UFO reports, Theosophy, occultism and Dutta's own attempts to blend these disparate topics into some sort of readable synthesis. Unfortunately, the end result hardly justifies the author's efforts.

One of Dutta's key points is that UFOs are extradimensional in nature. Throughout the book he speaks disparagingly of physical UFO theories in a manner that hardly can be regarded as objective. If you attempt to read anything and everything written on UFOs, then you will probably want to read *Flying Saucer Viewpoint.* But the selective reader can afford to pass it by. — *Lucius Farish.*

FREUD, JUNG AND OCCULTISM by Nandor Fodor, University Books, New Hyde Park, N. Y., 1971, 272 pages, $7.95.

Readers familiar with Ernest Jones' biography of Freud, Jung's autobiography and Jaffé's *From the Life and Work of C. G. Jung* will find little that is new in Nandor Fodor's posthumous book. He essentially confirms the by now fam-



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iliar picture. Freud was alternately attracted and repelled by the occult and ambiguous in his evaluations. Jung by contrast not only immersed himself in occult studies but clearly was himself a gifted psychic.

The chief virtue of Fodor's book is its topical arrangement. In 38 brief chapters he discusses the views of Freud and Jung on such matters as God, the devil, déjà vu, premonitions, telepathy, mediums, poltergeists, doubles, numerology and omens. This arrangement permits the reader to make comparisons readily and to locate references to occult topics in the writings of both men. Fodor is sympathetic to both but does not hesitate to point out their flaws and blind spots. A few pages are devoted to the occult interests of Hungarian analyst Sandor Ferenczi and one regrets that Fodor did not write more fully on his fellow countryman.

Fascinating and worthwhile as the book is, it is also puzzling and uneven. Fodor includes neither introduction nor conclusion; the text begins and ends abruptly. He says nothing of Jung's involvement with alchemy but includes chapters on religious conversions, archetypes and the death wish without relating these to the occult. Finally, as if to pad out the manuscript to respectable book length, three superfluous and obsolete articles are reprinted as appendices. — *Robert Galbreath.*

A NATURAL HISTORY OF UNNATURAL THINGS by Daniel Cohen, McCall Publishing Company, New York, N.Y., 1971, 148 pages, $4.95.

Mr., Cohen's new book is an excursion into the realms of supernatural beings and man's fascination with them. Of the infinite number of different supernatural entities recorded through time, Cohen concentrates on the most popular of these:

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witches, werewolves, vampires, the Devil, giants, fairies, zombies and man-made automata. One gets a clue to the depth of Mr. Cohen's book by the fact that he has tried to discuss these myriad topics in a sparse 148 pages of profusely-illustrated text.

With such an assortment of fascinating subjects a provocative and entertaining volume should be possible. Unfortunately Mr. Cohen's attempt is both superficial and confused, containing very little that is new. While Cohen diligently seeks to differentiate between historical tradition and the movie-industry image of vampires, werewolves and reanimated mummies, Cohen himself seems confused on the subject. For instance, he states that the vampire fears the cross and the very touch of the cross burns its flesh. These were products of Stoker's *Dracula* and have no basis in traditional vampire lore. He states that werewolves were believed to see the image of the pentagram in the palms of future victims. This bit of data comes from Lon Chaney, Jr.'s portrayal of the werewolf in Hollywood and not from the age-old traditions of Europe. On the other hand, Cohen writes that the reanimated mummy is a Hollywood invention when in fact the *Egyptian Book of the Dead* contains an invocation from a mummy asking for a magical rite to be performed so that it may carry out its work. Furthermore, the hackneyed Hollywood illustrations add nothing to the volume.

Some of Cohen's material, however, is genuinely interesting, such as his chapter on the devil and his surprisingly acute criticisms of Margaret Murray's theory on the origin of witchcraft. It is too bad, though, that Mr. Cohen has written his book in a style more suited to high school students than to adults. Also his attempts at humor leave much to be desired.

This volume might serve as an introduction for readers just getting interested in supernatural lore. His information, despite the confusion I have mentioned, is fairly accurate. But Cohen's background as a science writer would lead one to expect more than the superficiality of this book. — *D. Scott Rogo.*

THE FOURTH DIMENSION by Ramon Valdes G., Exposition Press, New York, N.Y., 174 pages, $6.00.

Ramon Valdes G. was for 10 years Panama's vice-consul in New York City. In *The Fourth Dimension* he writes about psychic phenomena as "manifestations of the higher four-dimension world" but he admits that the fourth dimension is still a dark mystery. This has not prevented him from writing interestingly on many subjects. Twelve of the book's 18 chapters cover a considerable range of psi phenomena and delve into occult lore, philosophy of knowledge, sleep and dreaming, subconscious mind and shortcomings of materialism. One chapter reports some striking psychic experiences of the author, including one in which he foresaw the winners of six horse races in succession and made a bundle of money.

The author assumes no prior knowledge of his subject matter. But even when he is reviewing familiar ground it is a pleasure to read his informal writing.

Nevertheless, the six chapters he devotes to the fourth dimension leave me coming out "the same door wherein I went." He discusses matter, space and time and otherwise seeks to prepare the ground but the unknown remains shrouded in mystery. He says both our known world and the higher world are in the fourth dimension which is both time and space. Indeed, he seems more concerned with time than with space

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and talks of the "eternal now" and the "illusion" of past, present and future. I agree that psychic phenomena cannot be explained within the bounds of our current limited world picture. Mr. Valdes G. has wrestled with a profound and difficult problem and his approach is of interest regardless of whether he solves it. — *Harold Steinour.*

THE COMPLETE ART OF WITCHCRAFT by Sybil Leek, World Publishing Co., Cleveland, Ohio, 1971, 205 pages, $6.95.

If one expects to find here a practical textbook on witchcraft, a latter-day *Malleus Malificarum*, he will be disappointed. Except for a few pages at the end describing rituals and giving invocations, the book best might be described as Sybil Leek's philosophy of religion, written in response to a widespread current interest in witchcraft.

As in her *Diary of a Witch*, Mrs. Leek makes clear her championing of the Old Religion, "Wicca," the Craft of the Wise. Early in this book she defines differences between this (to her) authentic witchcraft and various types of black magic rampant in America (especially the cult of Satanism, which she deplores) and she describes the spiritual evolution that the serious student goes through to reach "a state of complete compassion and understanding of mankind" in touch at last with the Supreme Being.

For the many who have queried her about joining a coven or becoming a witch Mrs. Leek has several chapters describing the ideal candidate for serious witchcraft, certainly not to be taken lightly. She then sets forth the tenets of her faith, each one discussed in the context of her own experiences: the Tenet of a Balanced Life (with a healthy attitude toward sex, a balance between mind and body), of Harmony, of Trust, of Hu-



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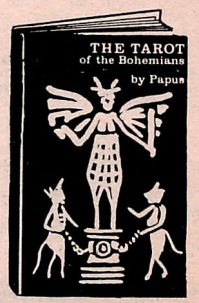
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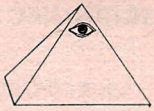
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mility, of Tolerance, of Learning and of Resurrection (with its emphasis on karma, one of the strongest beliefs of the Old Religion). An entire chapter is devoted to the Tenet of Reincarnation, another important belief.

Her book concludes with a description of the various items used in some rituals (sword, athame, wand, pentacle, etc.), the rituals themselves and a few prayers and invocations. The final chapter sums up the religious philosophy of the Old Religion — how to live here and now the balanced harmonious life while always developing spiritually.

Like all Sybil Leek books this one is well written, full of information and eminently readable. A number of photographs add interest. Whatever one's views on religion and witchcraft, most readers will agree with Mrs. Leek's outlook and her many comments on life today. — *Nan Cooke Carpenter.*

PSYCHOGENESIS by Jack Ensign Addington, Dodd, Mead and Co., New York, N.Y., 1971, 212 pages, $5.95.

There have been hundreds of excellent books written on the subject of the universal laws of mind. Now we find a book that covers the whole realm of mind from conventional material self-help philosophies to the inner divine wisdom linked to the teachings of the Bible. The gist of Addington's approach is: "Change the belief and you will change the experience. The most important thing you can learn in this life is that you alone choose your thoughts and your thoughts shape your world."

We are taken through practically every type of negative experience known to man and shown how to turn these into positive experiences. The book is not preachy but includes many personal illustrations of how success has come to those who ap-

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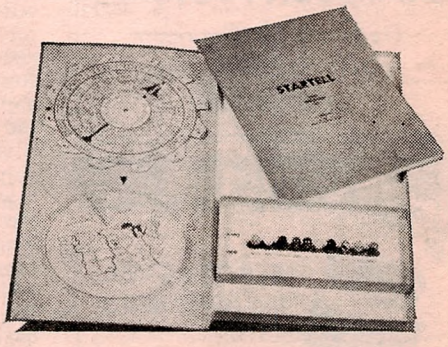
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plied its principles. — *Laura Helser.*

BIOFEEDBACK AND SELF-CONTROL 1970, edited by Theodore Barber, Leo V. DiCara, Joe Kamiya, Neal E. Miller, David Shapiro and Johann Stoyva; Aldine-Atherton, Chicago, Ill., 1971, 546 pages, $12.00.

Some see biofeedback as a space age panacea for all illnesses and a means of instant enlightenment, a sort of electronic yoga. It's no such thing, at least not yet. The potential for biofeedback is great but the misinformation about it in the popular press and the misuse of its terminology by some new-sprung groups advertising "mind control" have angered the professionals who point out the tentative nature of their findings.

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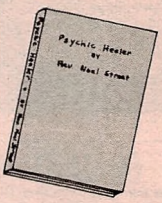
If the term is new the technique is not. Examples of such research go back as far as 1922. But it was not until the middle and late 1950's that electronic technology and psychophysiology became solidly linked in the study of somatic processes and human potential. In the 60's biofeedback became recognized among scientists and the literature began to increase rapidly. Finally the subject got into the popular press. Biofeedback was touted in a sensational manner that gave rise to misconceptions.

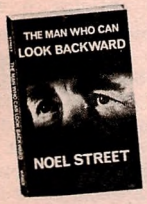
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is valuable. The first book completely devoted to the subject, it reprints 38 of the best articles by researchers themselves. The subject matter includes meditation, hypnosis, psychedelic drugs and the electroencephalograph. It seems unfortunate that parapsychology was excluded from the book. This was not for lack of material; at least 10 articles have been published on the relation between ESP and alpha rhythms. But on the whole *Biofeedback and Self-Control 1970* is a highly valuable and comprehensive volume. Plans already are underway to make such a compilation an annual project and the series should be *the* basic texts in biofeedback. — *John White.*

MASTERS OF THE OCCULT by Daniel Cohen, Dodd, Mead and Co., New York, N.Y., 1971, 234 pages, $5.95.

Bless Daniel Cohen's heart. How awful to go through life a self-appointed Nader of the psychic circuit. The man yearns for scientific proof of immortality. But the way he goes about it is like searching for a diamond at Woolworth's when Tiffany's is right across the street.

I worry about this author because actually there isn't much to worry about in his book. I tried — really tried — to get mad. But you see there are 10 chapters exposing 10 "masters." Five I never had heard of and the other five are not on my prayer list, so it was hard for me to get emotionally involved.

Meanwhile Daniel loaded his trusty water pistol and bravely marched on the Rosicrucians and on Hermes Trismegistus. Bang, bang — Agrippa, John Dee and St. Germain bit the dust. When he got to Swedenborg I loaded my water pistol too. Start fooling around with Swedenborg and you are wading in my lemonade. But all I gathered from that chapter is that Cohen is against Swedenborg

because there are no living witnesses.

The chapter on Mesmer was enlightening. It still isn't clear how Cayce got mixed in with Mesmer but on page 85 is the line, "Belief in Cayce or any other healer will in itself be a powerful curative element." Cohen could stop right there and spend the rest of his life researching that bit.

The rest of the book deals with D. D. Home, Madame Blavatsky, a strange man named Hubbard who was graduated from Sequoia University and who now lives on a boat, and Eileen Garrett — obviously suspect because she was a gracious hostess — and that's all, every bit. I wish he hadn't found Cayce too "dull" to expose. But I suppose all that documentation would be a chore to wade through.

Daniel Cohen believes any medium is guilty of fraud until proven innocent of being a medium in the first place. That's dandy. But professions are made up of people and people are gleefully inclined to err. In fact I cannot think of any profession completely without sin — unless it is girl book reviewers.

Daniel Cohen is an honest man. I do not doubt the sincerity of a word he wrote. But he reminds me a great deal of a man named Saul of Tarsus — just before he packed for Damascus. — *Lu Murphy Whitaker.*

THE OCCULT: A HISTORY by Colin Wilson, Random House, New York, N. Y., 1971, 579 pages, $10.00.

In large measure Colin Wilson, best known for his study *The Outsider,* has succeeded in writing a comprehensive history of the occult. Such figures as Paracelsus, Simon Magus and Nostradamus are presented, as well as Madame Blavatsky, Rasputin and Rosemary Brown. Even Casanova is included as an



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occult figure or "mage."

Interspersed with the history of the occult and its figures, however, are the author's views of what he calls "faculty X," or the *sense* of the occult. He tells the reader how he became fascinated with the subject. Mr. Wilson's definitions of this mysterious faculty range from an acute awareness of the lessons history teaches to telepathy and from "X" being the evolutionary destiny of man to the ecstasy of sexual orgasm. While Wilson cites many examples to back his theory, it would be more convincing if he had narrowed his definitions.

A second weakness of the book is in what it leaves out. Automatic writing, for example, is completely neglected. The Piper mediumship is not mentioned nor the Moberly-Jourdain sightings at Versailles. Little is made of the ancients such as Stonehenge or the pyramids. Mr. Wilson admits, "I only had time to touch upon . . . witchcraft, lycanthropy . . . the problem of ghosts and poltergeists." Is this book a history of the occult or a treatise on "faculty X"? Only the author knows for sure.

Despite these limitations Colin Wilson's partial history of the occult is fascinating reading. — *Paul Dimmitt.*

ALSO NOTABLE

HOW TO CONSULT THE I CHING by Alfred Douglas, G. P. Putnam's Sons, New York, N. Y., 1971, 251 pages, $6.95.

This detailed volume explains how to use the I Ching for divination and for psychological insights, based on both the original text and Confucian commentaries on it.

ONE HUNDRED THOUSAND YEARS OF MAN'S UNKNOWN HISTORY by Robert Charroux, Berkley Medallion Books, New York, N. Y., 1970, 191 pages, 95 cents (paperback).

Charroux discusses evidence of advanced civilizations in prehistoric times, as well as the possibility of ancient visits from outer space.

Report FROM THE Readers

OBVIOUSLY PHONY

Don Worley's article "23 Mediums All in a Row," (May 1972 FATE) concerning the Camp Chesterfield mediums interested me very much. I am glad to know that all of them are not frauds because my experience with one of them several years ago tallied in almost every detail with Mr. Worley's description of his experience with one of the fakes whose spirit control was "brimful of questions but never seemed to have any answers." The control also cut in on my question to my husband and told me I was not to ask such questions. The only difference was that in my experience the medium did not even have the ability to name the deceased. I was told to give the names of the deceased that I wanted to talk to. Her performance was so obviously phony it was almost comical. That was my one and only seance, as the whole "act" disgusted me. I also received a worthless trinket as an "apport."

If there are true mediums who have the ability to bring in the voices of those on the other side, then they should try to expose and weed out these frauds who are harmful to the whole field and are doing a disservice to those mediums who are sincere. — *R. H. Smith, Jacksonville, Fla.*

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ADVICE FOR THE DIGGERS

I would like to comment on the *Houston Post* story concerning the Westerfields' treasure hunt ("I See By The Papers," October 1971 FATE).

First, there were "30's" strewn out in the message signed by "John." Journalists use 30 to indicate the end of a story. John used them to separate five distinct thoughts but uses only four 30's and does not end his message with one. Seemingly he has a precise motive for doing this. The 30's are part of his message and may be a measurement. I suggest the Westerfields confine their digging to within a radius of 30 feet from the point where the coin and message were found. Thirty feet should be measured in four directions from this center point and a circle should be drawn touching the four points.

Not being able to see and touch the message I can only guess at the opening sentence, for in the description of its faded condition I feel the words "this appointment" could well be "disappointment." "Thou must not be found with disappointment in thine hearts, my children." Certainly disappointment is bound to result from indiscriminate digging.

Experts in a coin collector's shop should be of help regarding "Oriental speech tells the secret of the coin." Also, a good psychometrist, by touching the items, should be able to tell the Westerfields something about John, his message and the coin. If the Westerfields decide to follow this advice, I suggest that the coin and message be sealed in an envelope and they should seal their lips as well.

John next says, "Yahweh must try our faith so you will be ready." Yahweh, which more often appears as Jahveh, is said to be a probable form of the most sacred name of God which was revealed to Moses on Mount Horeb *(Exodus 3:13-15)* and in Hebrew texts was written J-H-V-H. This is the God of Abraham, Isaac

and Jacob (*Exodus 3:15*) whose names appear in John's fourth statement.

"Abraham Isacke Jacob can see many things for you." Aside from being related (grandfather, son and grandson) what else did these three biblical personages have in common? They, like the Westerfields, dug, but the treasure they sought was water. They dug wells (*Genesis 26:18, 29:10*). The famous "Jacob's Well" is still in existence. Tradition and common belief hold that Jacob dug and constructed the well while living near the foot of Mount Garizim, thus insuring a water supply and at the same time his independence and peace.

Is John's treasure water? Could it be special health-giving water? Another Lourdes? The three well diggers "see many things." What things? Water? Oil? More Oriental coins?

John's final words are "Burn the white candle of purity of Mary and Elizabeth." Why? To burn a consecrated candle must mean the Westerfields should take time from their digging to meditate and pray. But why a candle of Mary and Elizabeth? Was it because they were the purest of women, abounding in deep faith and the fruit of their wombs brought salvation to the world? Is this what John is trying to say? That the treasure, whatever it is, is to be used for the good of mankind? I think it is. Certainly John's message seems to be a spiritual one. — *Cecilia Fawn Nichols, Twentynine Palms, Calif.*

BALANCING THE LEDGER

Once again I must take exception to the religious racism in "Report from the Readers" in the March 1972 FATE. There was one letter in favor of witchcraft and three against. The letters opposing witchcraft revealed both the bias and the ignorance of their writers. Once again a minority religion is slandered by persons of

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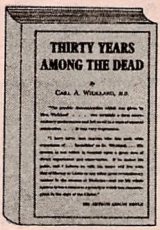
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Judeo-Christian persuasion who don't know the first thing about the Old Religion and even refuse to know — which is morally reprehensible.

And when has FATE published an article on Witchcraft, the Old Religion? Most of your articles on the subject deal with hexing, cursing and the Christian church's idea of what the Craft is all about — written by persons who are not witches. They reflect the same kind of prejudice and presumption revealed by a white man writing about "the true feelings of black people." And it's just as absurd.

Is it any wonder that so many witches refuse to identify themselves when we're still confronted by bigoted minds and when the articles in FATE and other occult magazines continue to cater to Judeo-Christian prejudice by presenting sensationalized articles on Witchcraft but not one that "tells it like it is?" Were the three anti-Witchcraft letters and one favorable all you received? Or a result of editorial bias or selectivity? How many "pro" letters went unpublished and why?

Our religious freedom is constitutionally guaranteed. We have the right to worship any way we choose with apologies to no one. Let the good Christians get their own house in order. And even if the worst were true about witches let me ask you: How many did *we* burn at the stake? How many bombs did *we* drop? How many wars have *we* fought? You can always identify a religious fascist by his belief that the opposite side of the coin of faith is force. The one thing he does not want is *fact.*

As a member of an oppressed religious minority and claiming my civil rights as enacted by Congress in 1964, as instigator and victor in the first civil rights suit ever won by witches, I expect FATE as a matter of fair play and decency to balance the ledger by publishing *this* letter. —

Dr. Leo Louis Martello, WICA, New York, N.Y.

* * *

I could not disagree more with what some readers say about witchcraft in the March 1972 FATE.

Witchcraft is not evil, obnoxious or dangerous. Only uninformed persons would think of it that way. As for ads on the Craft — I think you should have more of them. — *Richard Boyles, Pilot Mountain, N.C.*

REPORT OF HEALING

In the February 1971 FATE you published an article concerning etheric surgery performed by the Rev. William Brown of Toccoa, Ga. I asked for an appointment with Reverend Brown and it was set for December 20, 1971.

I kept my appointment and returned home with special reason to give thanks. I would like to report on my experience.

Three of us — total strangers to each other — were to be handled at 8:00 A. M. the morning of December 21. We were assembled the night before for a briefing and to ask any questions we might like answered, then released with orders to take showers before retiring. We were called at 7:30 A. M. and told to leave our watches in our rooms so they would not be magnetized. We were given orange juice but no solid food, garbed in hospital gowns and robes, and assembled in the operating room at 8:00 A.M.

I was chosen to be treated first. After we recited the Lord's Prayer in unison, the minister dropped his head to his knees, coughed twice, and then "Dr. Spaulding," the head of the group of 28 spirit doctors, came in and took over the minister's body. He introduced himself to each of us and left when "Dr. Murphy," the diagnostician, took over.

I had come with the expectation of having a cyst on a kidney removed.

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But when I left the table a half hour later I found that the cyst had been removed and pyramids (filters) inside the kidney and a badly-damaged urethra had been repaired. A hernia in my diaphragm had also been repaired. My spinal column had been crooked but was straightened now from the third to the 10th dorsal.

When I left the table I was told to go to bed and lie flat on my back until the next morning. I never lie on my back at any time so the discomfort kept me awake throughout the entire time. I felt as if I had come out of physical surgery. When we left for home my instructions were: "no bending over, lifting, climbing stairs or exertion of any type for three weeks."

Now, as we begin the new year, I'd like to climb the highest mountain and broadcast to the world about the gift the Lord has given the Reverend Brown and his wife — the gift of helping mankind. — *Virginia Wiborg, Chicago, Ill.*

ANOTHER VIEW . . .

I am writing to FATE subscribers about the Reverend Brown's healing in Toccoa, Ga. (February 1971 FATE).

When I read the article I decided he sounded for real so I made an appointment — for which I had to wait a full year. I am a 75-year-old woman, working part-time, and my health is fairly good except for partial loss of hearing. I decided to try to get full hearing back so I went to Georgia.

I arrived there on a Monday afternoon and another woman "patient" and I shared a room. On Tuesday morning we both went to a room where the Reverend Brown was supposed to do his "healing."

When I was on his "operating table" he asked me what my problems were and I replied that my eyes were not too good. This was not true. Nevertheless, he said, "They are too

far gone. I can do nothing about them — too much cholesterol."

Then I turned over and he looked at my spine, ran his fingers down it and said it was very crooked. This is not true. A few years ago my spine was X-rayed and the doctor said he never had seen such a straight spine in a person as old as I.

I felt sorry for a woman who came from California. Her body was racked with pain when she arrived. After the "treatment" on Tuesday, right before mine, she went to her room and moaned and groaned the whole night — in terrible pain.

The next morning, Wednesday, we had to leave because some other "patients" were arriving.

The article states that Dr. Brown cannot heal problems resulting from karma. Also he states that actually people heal themselves, that he doesn't do it. This is a nice way out.

Incidentally, when we asked about his fee, we were told he accepts anything from $50 to $1,000. Very nice profession, if you ask me. — *Mary Glowacki, Lawrence, Mass.*

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The article titled "The Magic of Mandalas" (January 1972 FATE) brought to mind that there is available a simple drawing aid which will permit anyone who can hold a ball-point pen to draw countless beautiful designs. This device is called a Kenner Spirograph and consists of many different plastic gears each having a number of holes (ranging from five in the smallest to 35 holes in the largest.

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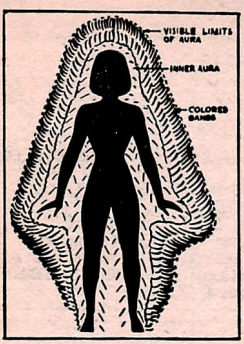


Diagram of normal aura based on W. J. Kilner, M.D.

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"PEOPLE AND PLACES I KNOW"

Yesterday in the April 1972 FATE I came across the article, "A Maori Legend Came to Life . . . and Death!" It is very real to me since in February of 1970 I visited New Zealand and the Maori village of Rotorua. I do not know Mr. Carl Laemmle, president of Universal Pictures, but his nephew Richard is a frequent visitor to my home.

Somewhere I read an article about Lake Chapala, Mexico, and how it was formed by an earthquake and that two villages are buried at its bottom. I am almost certain the article was in FATE but I cannot recall what issue. I wonder if any FATE collectors have read this and can supply me with the date of the issue. I visit Lake Chapala frequently and would like to recover that issue of FATE. (I pass mine on to friends.) — *Micki Coartney, San Diego, Calif.*

ON-TARGET PALMISTRY

Scott Plommer's "Clairvoyant Palmistry" (December 1971 FATE) reminded me of an experience I had in 1944.

I was stationed at Fort Sumner, N. Mex., a bleak and desolate town of some 500 souls. Consequently, for a city-bred boy there was nothing much to do there on free time. The only real excitement consisted of an occasional fight between a soldier and a local who would defend the honor and glory of Billy the Kid, Fort Sumner being the town where he was ambushed and killed by Pat Garrett.

Anyway, my buddy Bob and I, just

(Continued on page 158)

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REPORT FROM THE READERS

(Continued from page 146)

for something to do, found a book on palmistry and studied it together. After a time we became quite adept and were always being asked to read a palm or two.

Then one afternoon six of us went on a picnic to Alamagordo Dam — my buddy Bob and his date Irene, my girl Betty and I and Betty's brother Frank and his date Alma. We had just come out of the water from swimming in the ooze-bottomed lake when Bob and I were asked to read the others' palms. Bob read his date's palm and Alma's palm. I read Frank's and Betty's palms. However, I saw something strange in Betty's palm and sloughed it off, saying I was too tired to read. She offered her palm to Bob to read. More clever than I, he shaded his reading with some pat remarks. Later we agreed that what we saw had been unusual, even unique. Then we forgot about the experience.

Shortly thereafter, Bob was transferred to Europe and I never saw him again. Three months later I became seriously ill and had to have an operation. I had been in the hospital about four weeks recuperating when Betty's brother Frank came to visit me.

"Hey, Frank," I exclaimed, "where's that sister of yours? It's been almost two weeks since she visited me."

Frank ignored my question and I noticed he looked grim.

"What's the matter?" I quipped "You look like death warmed over!"

"Dave," he said, "do you remember the day you and Bob read all our palms over at the dam?" I nodded, remembering. "Well," he continued, "what was it you saw in Betty's palm that neither of you would talk about?"

I had to think a moment, then I remembered fully.

"Bob told her a bunch of junk, but you," Frank pushed on, "your face gave you away. I didn't think much about it then until today when I remembered. That's why I'm here now. What did you see?"

"Oh, nothing." I demurred, "I don't really remember."

"Yes, you do!" he said almost fiercely. "And I want to know what it was. It's very important!"

"Well," I answered "it'll sound pretty silly, but if you really want to know — Betty's lifeline ended at 17. There now, isn't that stupid? We both know she's over 20."

"Oh, my God," he groaned, "if only we had known, if only we had known. You should have told us. You should have!"

"Why? What possible difference could — "

He interrupted, "Betty wanted you to think she was over 20 because she knew you wouldn't have gone out with her otherwise."

"Well, how old is she?" I asked.

"She was 17 two weeks ago and we buried her day before yesterday! A car wreck."

From that day forth I have never read another palm. I never want to know anyone's future again. — *David Reed, Sherman Oaks, Calif.*

PROPHECIES BECOME FACT

In an old issue of FATE (November 1961) I came across an interesting article titled "The Woman Who Sees Tomorrow," detailing predictions made by Mrs. Jane Savage of Lakeland, Fla.

Two prophecies stand out — having recently come true: the entrance of Red China into the United Nations and the massing of Moslems to fight Israel (she also says Russia). I thought I'd call this to your attention as FATE published these facts more than 10 years ago! — *Edward L. Moore, Steubenville, Ohio.*

IN AND OUT OF THE HOLLOW EARTH

The article about UFOs in Brazil (September 1971 FATE) leads me to say that I believe these mysterious vehicles do not come from outer space but from *inner* space.

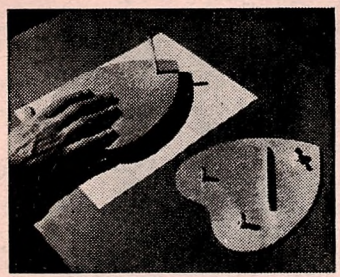
While doing some research on ancient maps at the American Geographical Society in New York City I found several unusual books listed in the card catalog: *Symmes' Theory of Concentric Spheres* by Americus Symmes (1878), *The Phantom of the Poles* by Walter Reed (1906) and *A Journey to the Earth's Interior* by Marshall B. Gardner (1913).

These books claim that the earth is hollow and that giant holes, each at least 1,200 miles in diameter, in the Arctic and Antarctic lead into the earth's interior. The authors purportedly based their ideas on reports of naval expeditions which were sent into the center of the earth in the last century. It seems that ships could actually sail over the edges of these holes and into the earth's interior. One of these expeditions, financed by the United States government at the request of President Grant in 1870, used the *U.S.S. Polaris* under the command of Capt. Charles Hall. The books give details of the earth's interior, including diagrams, and they mention that "unknown civilizations" exist 1,000 miles below the surface.

At first I was surprised by this

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material because I know that the American Geographical Society's library contains no works of fiction. I was even more surprised when I showed photostats from these books to geology and geography professors and was told that the diagrams of the hollow earth were accurate.

Becoming more curious I checked the science room of the New York Public Library at 42nd Street, a reference center which contains one of the largest collections of scientific books outside the Library of Congress. In the card catalog I found the three books mentioned above plus a fourth: *The Hollow Earth* by Raymond Bernard, Ph.D. (1964). Dr. Bernard claimed that the flying saucers were coming from the earth's interior through the holes in the Arctic and Antarctic. Although this book may sound like science fiction it must be remembered that books of fiction are not filed in this reference room.

Giant holes in the polar areas might explain why the UFOs are seen in these areas before they appear in other parts of the world during the "flaps." — *Michael Cohen, Bronx, N.Y.*

A CONFIRMED ASTRAL FLIGHT

I heard Sylvan Muldoon lecture on astral travel 50 years ago. Little did I think the time would come when I could experience the same things he spoke about at that time.

On December 14, 1971, my friend Raymond Miller in Miranda, Calif., called me and asked if I could travel to his home that night to talk to a group interested in psychic phenomena. I told him I would try to get out of my body by 9:00 P.M. Wisconsin time to be out there for his meeting. I said that I would be in the fourth dimension and might not be able to contact them. If my experiment were unsuccessful I agreed to knock three times at the door before

I returned to my home in Wisconsin.

I reached California on time but I was unable to make the group hear me. I noticed they sensed some entity in the room and I could hear almost everything they said. But they could not see nor hear me. So I knocked three times at the door and they all came outdoors to see if they could find anyone.

In a few days I received a letter from Raymond and his wife Bonnie saying that they had heard the knocks and they all sensed my presence at the meeting but they could neither see me nor hear my voice. — *L. A. Henry, Wonewoc, Wis.*

THE POTATO: A FOLK REMEDY

As a faithful reader of FATE I noticed quite a discussion about the existence of "madstones" pro and con. They did exist in my life many years ago and were used by my family in remote settlements where no physician was available. The madstone was used mostly to draw out poison — but I remember another remedy used for the same purpose and one which I used just recently with success. It involves an Irish potato or any potato. Boiled and mashed skin and all it is applied to the affected part as a poultice as hot as you can bear it.

Recently I had blood poisoning in my middle finger and couldn't get to a doctor. I remembered this method from long ago and used it. The poisoning and pain both disappeared instantly and all swelling was gone by morning. — *Mary Closson, Windsor, Calif.*



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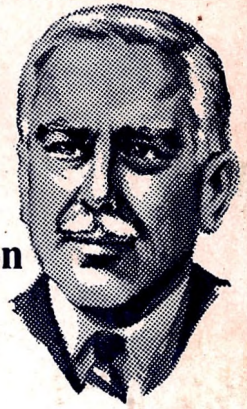
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