OCTOBER 1973 FATE TRUE STORIES OF THE STRANGE AND UNKNOWN Vol. 26 - No. 10 Issue 283

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

October 1973 60¢

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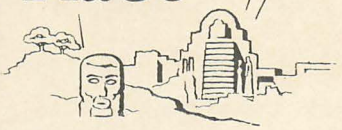
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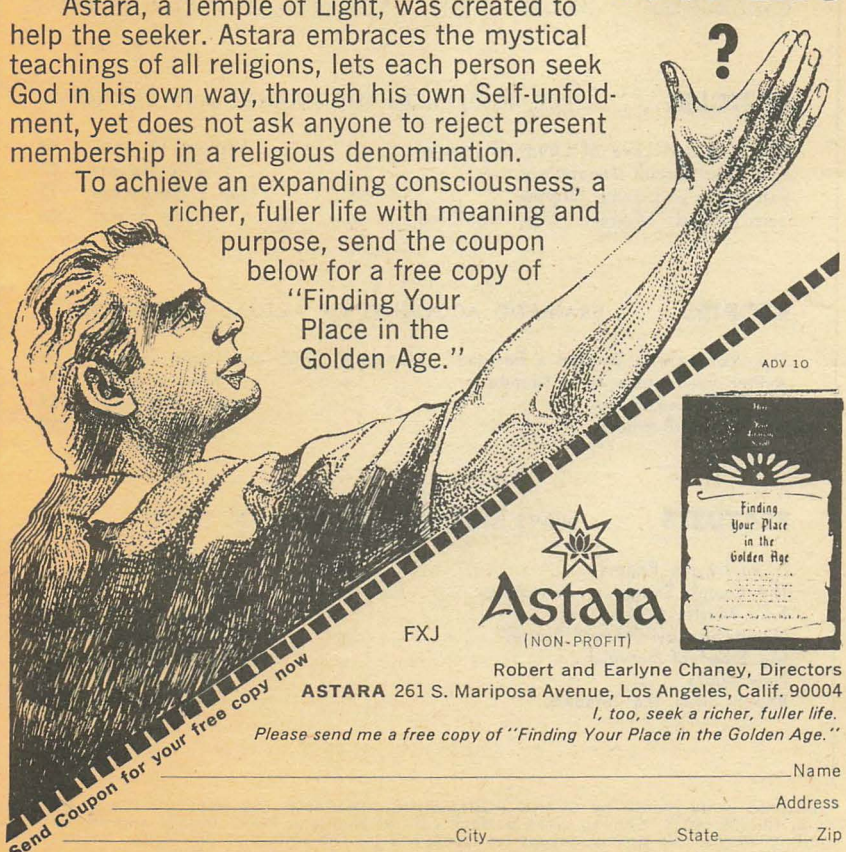
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

The apparent triumphs of the mechanistic approach to science, particularly since the 19th Century, have led many people to believe that there is only one way by which any true knowledge can be acquired. The method of compiling an endless body of facts, each related to and depending on those already established, leads to the development of a great scientific system, entirely valid and coherent in its own terms. But the limitations which this system imposes upon original research becomes ever more onerous. New discoveries, unrelated to what is already known, tend to be ignored for lack of a convenient category or adequate means of scientific expression. Few now doubt the existence of phenomena which transcend and even contradict the present structure of generally acknowledged facts; but where they relate to a scale which we have yet no means of measuring, their elusive quality is often mistaken for evidence that they have no objective force or meaning. The human eye has a natural inclination to detect patterns, and specialists trained to detect and embellish one particular pattern can become so attached to it that they resent the suggestion that there may be others.

John Michell
in *The View Over Atlantis*

ONE OF THE problems in historical UFO cases is the high incidence of hoaxes. Our forefathers in the 19th Century seem to have been even greater hoaxers than we are today; yet among some of their wild reports are many well-documented sightings with hundreds of witnesses. The many sightings of the 1880's and '90's are some of these but alas, mighty few witnesses are left to attest to them.

One UFO incident of those bygone days recently has raised a greater furore than any we can remember. It purports to origi-



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nate in the Dallas and Fort Worth newspapers of March 19, 1897, when F. E. Hayden, a news correspondent in Aurora, Tex., filed the following story, as reported by Bill Case, aviation writer of the *Dallas Times Herald*:

"At 4:00 A.M. a spaceship which had been seen in the area earlier moving low and slowly crashed into Judge J. S. Proctor's windmill and went to pieces with a tremendous explosion.

"Parts scattered over several acres. The windmill was destroyed. The pilot's body was dismembered. However, enough remains were gathered to determine it was not an inhabitant of this world.

"The body was buried at noon in Aurora Cemetery," Hayden continued. "Papers believed to be the pilot's log were written in some undecipherable hieroglyphics. And the aircraft was made of some unknown metal."

∞

FACT OR FICTION?

IS THIS story truth or fiction? Mrs. Etta Pegues of nearby Newark, Tex., a writer, charges that it was a hoax dreamed up by Correspondent Hayden and some friends while sitting around the stove in the general store.

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In any case the claim should not be dismissed without investigation because if true, it is the only known incident in which a UFO crashed and the occupant's body was recovered.

∞

TESTIMONY FROM THE PAST

AT LEAST three residents of northern Texas have come forth to declare they knew of the crash when it occurred those 76 long years ago although they were not eyewitnesses.

Mrs. Mary Evans, 92, of Newark told Bill Case she was living in Aurora at the time of the accident but her parents would not let her go to the crash site. However, they went and "when they returned home they told me how the airship had exploded. The pilot was torn up and killed in the crash. The men of the town who gathered up his remains said he was a 'small man' and buried him that same day in Aurora. That crash certainly caused a lot of excitement. Many people were frightened. They didn't know what to expect. That

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was years before we had any regular airplanes or other kinds of airships."

G. C. Curley, 98, of Lewisville also was interviewed by Case and told him: "We got the report early in Lewisville. Two friends wanted me to ride over to Aurora to see it but I had to work.

"When they got back on horseback that night they told me the airship had been seen coming from the direction of Dallas but no one knew what it was. They said it hit something near Judge Proctor's well. The airship was destroyed and the pilot in it was badly torn up.

"My friends said there was a big crowd of sightseers who were picking up pieces of the exploded airship. But no one could identify the metal it was made of. . . . And they said it was difficult to describe the pilot. They saw only a torn-up body. I don't know what happened to the pilot's body. They didn't say."

Earlier, C. C. Stephens, 86, of Aurora, described the crash as recounted by his father Jim Stephens who he said was an eyewitness. "My daddy said he was putting the cows out to pasture on our ranch about 4:00 A.M. three miles south of Aurora when he noticed a cigar-shaped airship with a white light pass over," the Associated Press reported.

"It was very low and just went

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straight ahead until it crashed at a well site on a high hill on Judge J. S. Proctor's farm. He said there seemed to be an explosion and a fire that lit up the sky for several minutes.

"The next day my father rode a horse into Aurora to look at the scene and said it looked like a mass of torn metal and burned rubble."

∞

SCRAPS OF METAL

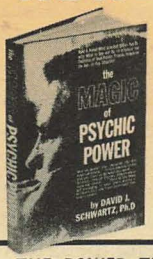
THE PHYSICAL evidence reported to have come from the UFO is of two kinds — scraps of metal recovered from the site and the at-this-point theoretical remains of the alleged UFO "pilot himself."

Different investigators have found different pieces of metal scraps and they are not in complete agreement.

Reporters from the *Dallas Times Herald* working with Earl F. Watts, a Dallas astronomer and investigator for the Midwest Unidentified Flying Object Network (MUFON), recovered several pieces of extremely lightweight and strong but initially unidentified metal near the scene of the UFO crash.

MUFON soon found itself in controversy with Hayden Hewes, director of the International UFO Bureau, Inc., of Oklahoma City, who at first concluded, on the

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basis of his investigations and analyses of four pieces of metal, there was nothing to the story.

Walter H. Andrus, Executive Director of MUFON, criticized Hewes' conclusions. "We have found metals of totally different composition than his (Hewes') and obtained evidence and testimony from reputable people he failed to recognize as information vital from a scientific view," Andrus declared.

Some of this evidence was discussed by Dr. Tom Gray, a physicist at North Texas State University. Gray studied four pieces of metal from the site and found one of them particularly unusual.

It was a small chip, "mostly iron with about 25 percent of zinc, but it's not magnetic," Gray told the Associated Press. "Now that wouldn't be unusual if it were stainless steel. But it's not stainless steel. I don't know what it is."

Gray says he's never seen a piece of metal he couldn't classify. For example, he found a piece of zinc casting at the site. It had American threads machined in it. "Who knows what a spaceship is made of?" he asked. "But I don't think a spaceship would land here carrying American-threaded zinc. We've got a lot more testing to do on this one, though. It really arouses my curiosity."

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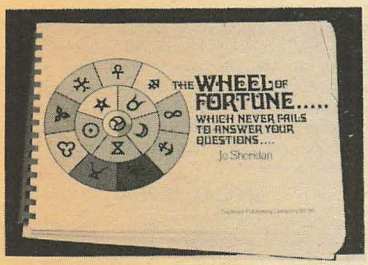
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The latest information we have on the metals controversy is that aluminum fragments dug up about 250 feet from the well site are made of an alloy that did not exist on earth at the time of the purported spaceship crash. There is no reason why they could not have been manufactured on earth in recent years, however, and metallurgists at an aircraft factory who analyzed them reported there is no way to date them.

∞

GRAVESIDE CONTROVERSY

ALL THIS brings us to the second possible physical evidence — the remains of the "spaceship" occupant.

(Note how difficult it is to describe this poor fellow. The newspapers use the pronouns "himself" and "he" — but how do we know spacemen have a sex? Newspaper accounts refer to the occupant also as "pilot" — but how can we know such "ships" were "piloted"?)

Hayden Hewes who at first doubted the Aurora story came to conclude, after continued research including the use of metal detectors, that there was something to it after all. He believes he has located the grave of the "pilot" which is marked with a hand-hewn stone into which is chiseled what appears to be the

outline of a cigar-shaped object.

It was Hewes who asked that the grave be opened and the remains be exhumed and studied. This created quite a storm in Aurora. Judge John Winder of Wise County opposed the move on the grounds that yellow fever victims were buried in the cemetery and "if that grave is opened it could spread yellow fever germs all over this county." Winder issued an injunction against the opening of the grave. At last report, Hewes was proposing to take the case before a state district court.

∞

SOUVENIR HUNTERS

MEANWHILE, Dr. J. Allen Hynek suggests that other evidence may still exist. He urged residents of Aurora and surrounding areas to search their homes, barns and storage places for historic relics of the incident.

"Now that scientific investigation makes it highly improbable that the report is a hoax," Hynek said according to Bill Case, "we feel the people of the area may be able to locate information and physical evidence gathered and kept by their fathers and grandfathers."

Andrus of MUFON suggests that descendants of early residents of the Aurora area check old diaries, newspapers, even

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After all, why should you care if I make $9.50 profit if I can show you how to make a *lot* more?

What if I'm so sure that you *will* make money my Lazy Man's Way that I'll make you the world's most unusual guarantee?

And here it is: I won't even cash your check or money order for 31 days *after* I've sent you my material.

That'll give you plenty of time to get it, look it over, try it out.

If you don't agree that it's worth *at least a hundred times* what you invested, send it back. Your *uncashed* check or money order will be put in the return mail.

The only reason I won't send it to you and bill you or send it C.O.D. is because both these methods involve more time and money.

And I'm already going to give you the biggest bargain of your life.

Because I'm going to tell you what it took me 11 years to perfect: How to make money the Lazy Man's Way.

O.K. — now I have to brag a little. I don't mind it. And it's necessary — to prove that sending me the 10 dollars . . . which I'll keep "in escrow" until you're satisfied . . . is the smartest thing you ever did.

I live in a home that's worth $100,000. I know it is, because I turned down an offer for that much. My mortgage is less than half that, and the only reason I haven't paid it off is because my Tax Accountant says I'd be an idiot.

My "office," about a mile and a half from my home, is right on the beach. My view is so breathtaking that most people comment that they don't see how I get any work done. But I do enough. About 6 hours a day, 8 or 9 months a year.

The rest of the time we spend at our mountain "cabin." I paid $30,000 for it — cash.

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It doesn't require "capital." When I started out, I was so deep in debt that a lawyer friend advised bankruptcy as the only way out. He was wrong. We paid off our debts and, outside of the mortgage, don't owe a cent to any man.

It doesn't require "luck." I've had more than my share, but I'm not promising you that you'll make

Way to Riches

as much money as I have. And you may do better; I personally know one man who used these principles, worked hard, and made 11 million dollars in 8 years. But money isn't everything.

It doesn't require "talent." Just enough brains to know what to look for. And I'll tell you that.

It doesn't require "youth." One woman I worked with is over 70. She's travelled the world over, making all the money she needs, doing only what I taught her.

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What *does* it require? Belief. Enough to take a chance. Enough to absorb what I'll send you. Enough to put the principles into *action*. If you do just that — nothing more, nothing less — the result *will* be hard to believe. Remember — I guarantee it.

You don't have to give up your job. But you may soon be making so much money that you'll be able to. Once again — I guarantee it.

The wisest man I ever knew told me something I never forgot: "Most people are too busy earning a living to make any money."

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family Bibles. He said newsmen in 1897 reported that after the crash hundreds of sightseers carried away pieces of the spaceship as souvenirs.

Meanwhile, it seems all but incredible that a spaceship actually crashed somewhere in the United States in 1897 and was completely ignored until 1973. As a matter of fact, I find it so incredible that I continue to be skeptical of the whole story.

∞

THEY'RE FROM MISSOURI

CERTAINLY it isn't necessary to go back to 1897 for good UFO sighting reports; 1973 has been a year of UFOs and dozens of good sightings have passed through our editors' hands in recent months.

In the state of Missouri on the night of April 12 Kenneth Pingel, a commercial pilot, was about to land his single-engined plane at the Farmington airport. He and Marvin Colyer, another pilot who was flying with him, saw a strange light off their left wingtip. "It was circular and looked off-white in color, gradually turning yellow and taking on an orange tinge," Pingel stated later. "It did not appear to spin."

As Pingel was making his final landing approach it appeared to him the object was directly in his landing path." It seemed like

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it was moving at us at a high rate of speed, so I pulled back and flew toward it," Pingel said. "It immediately stopped, reversed its direction and flew away from us at a high rate of speed."

Pingel chased the object but flying at 140 mph his plane was soon outdistanced. After several miles the UFO disappeared.

∞

THE NIGHT OF JUNE 12

AT ABOUT 9:30 P.M. Robert Baumbach, a St. Charles, Mo., postal clerk, saw what looked like headlights "careening through cloud banks and maneuvering at high speed."

For the next two and a half hours Baumbach, his wife Patricia and their friends Barry and Delores Gettings watched the objects. Gradually they called more and more of their friends to join them. Eventually six police cars, a motorcycle patrolman and several off-duty policemen gathered to watch the strange lights in the sky.

Detective Darrell Tullock told Christy Bartelson of the *St. Louis Post-Dispatch*, "Those were the weirdest things I've ever seen. Weird, weird, weird." They came in at high speeds, hovered, made incredible turns. At one point one of them began following an airplane taking off from Lambert Field. It accelerated until it

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matched the airplane's speed, then flew along above it, finally diving over and under it.

Mrs. Gettings said that sometimes it looked as if the lights were playing a game of "chicken." Two of them would race toward each other on a collision course and at the last moment one would shoot off in one direction, the other in another. Three or four of them would play leapfrog, hopping over each other.

The airport was notified but nothing showed on its radar. Toward midnight only two lights were left and they finally disappeared toward the eastern horizon.

∞

GLOBE-DEMOCRAT FINANCES UFO STUDY

FOR THE FIRST time, to our knowledge, an American newpaper has become so interested in UFOs that it has funded a research project to investigate them. The *St. Louis Globe-Democrat* financed a study by a scientific team from Southeast Missouri State University which has come up with some fascinating conclusions.

Near Piedmont, Mo., mysterious lights have been seen almost nightly over the Ozark Mountains. A university team headed by Dr. Harley D. Rutledge, chairman of the physics



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department, and including Prof. Milton W. Ueleke and Dr. Sidney E. Hodges, also of the physics department, and Dr. James Sage of the industrial and technical education department, investigated these lights for two weeks. They had sophisticated equipment including reflector telescopes, cameras with infrared film, Geiger counters and electronic equipment.

The team watched and photographed "weird orange balls of lights" on several occasions as they darted across the sky at speeds estimated to be as high as 1200 mph.

They concluded the lights are real, that they vary in intensity and at times "appear to exhibit almost intelligent control as they glide silently across the sky." They also may emit strange radio signals but the investigators have not made a conclusive statement on this.

Their photographs, as this is written, show "star streak-like movements" but no recognizable shape can be distinguished.

Using trigonometry and a computer the team hopes to be able to chart the flight paths and speeds of the lights as observed from different stations. They have enough data to allow for triangulation calculations.

Dr. Rutledge does not believe the lights are "conventional air-

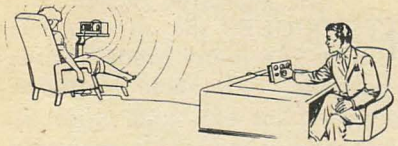
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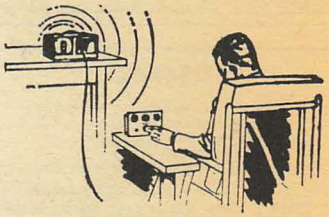
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craft, satellites, weather balloons, marsh gas or plasma balls" as other investigators have theorized. "We've seen the lights; now we must analyze the data and look for possible answers," says Dr. Rutledge. "I felt damned foolish when I first sat on a mountain all night and didn't see anything. But I don't anymore."

∞

THE MONSTER FRONT

IT BOGGLES the mind to consider the many kinds of monsters one reads about in the papers — giant eels and other sea creatures, abominable snowmen, the Loch Ness monster and unknown animals from bottomless pits. For this issue we have a full house.

Perhaps the most exciting, because it's the best documented, is the account of a giant octopus 200 feet in diameter — about two-thirds the length of a football field. The Associated Press dredged up the report and although it is 75 years old it's a doozy.

The story begins in 1896 when a giant sea animal washed up on the beach at St. Augustine, Fla. On hand to examine it was A. E. Verrill, a Yale professor and marine life expert, who identified it as an octopus and named it *Octopus giganteus* Verrill. Later on

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Verrill changed his opinion and said it probably was part of a whale, although the flesh "contained very little oil."

However, two marine biologists now have concluded that Verrill probably changed his mind under the pressure of ridicule by the scientific community and the controversy that resulted. They have good reason to believe the gigantic creature was indeed an octopus — even though the largest known giant cephalopod is only about 60 feet long.

For one thing, measurements of the 12,000-pound carcass found at St. Augustine indicate arms 70 to 100 feet in length and 18 inches thick at the base. Very few whales have such arms.

For another thing, a pretty substantial chunk of the creature was preserved in formaldehyde at the Smithsonian Institution. Joseph F. Gennaro, Jr., associate professor of biology at New York University, and Dr. F. G. Wood, senior scientist and consultant at the Naval Undersea Research and Development Laboratory, studied this chunk and collaborated on an article published in the March 1971 issue of *Natural History*.

Among the evidence they reported, as a result of Gennaro's study of the Smithsonian preserved tissue, is (1) the tissues were "with certainty" not those



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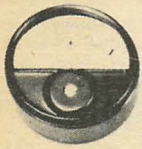
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of a whale and (2) "that left open the possibility that it was either a huge octopus or a squid. Based on the general pattern of connective tissues, it was far more similar to an octopus."

∞

HIDE AND SEEK WITH BIGFOOT

RANDY NORTON, 18, and Steven Gillespie, 22, were camping on Clear Creek in Shasta County, Calif., Sunday, October 8, 1972, when a heavy rainstorm drove them under the Placer Street Bridge. Around 4:00 A.M. they heard a thumping as a heavy creature walked across the bridge overhead, tossing rocks over the side.

Norton and Gillespie rushed out from cover and shined a spotlight toward the top railing. Something big ducked back and then they heard a loud noise across the river. Norton shined the light in that direction and Gillespie, a Vietnam war veteran, whirled with his pistol on the ready and fired a wild shot.

"We could see this thing standing there, next to the water tank," Gillespie explained. "I didn't know what to think. It might have been a man in a funny suit or something but I called out and it didn't answer."

When Gillespie fired the creature ran under the bridge and disappeared.

"With daylight we could see this creature on the hill looking down on us — it seemed to move from tree to tree watching," Gillespie told the Associated Press. "The other one was watching us from across the river, pacing back and forth between trees."

He said the creature looked like a gorilla but was more erect, with dull, thick, rusty-brown hair. It was more like a man than an ape, however, and when it ran it bent its knees. Gillespie said they chased one of the creatures, that it seemed to taunt them into doing so. They finally gave up in exhaustion.

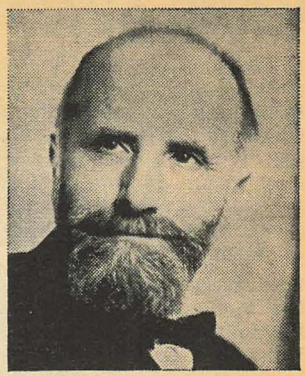
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"I SAW IT TWICE"

MONK parakeets are real enough but what is gray, hairy, has three legs, stands four or five feet tall and has pink eyes that bulge from a huge head?

UPI asked this question and quite properly in a dispatch from Enfield, Ill., last May 7. Henry McDaniel, a disabled war veteran, first saw the creature, he says, about 9:30 P.M. on the night of April 25. His family heard a scratching noise at the back door and McDaniel went out to investigate.

"When I first saw it, I thought it was an animal," he said. "I went back inside the house and got a gun and a flashlight. It was



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right there about three feet from me. I wasn't scared.

"Then I saw those pink eyes shine at me like a reflector on a car. It had pink eyes, a large head and was a kind of dirtyish gray color . . . hairy . . . about four or five feet tall . . . standing right in front of the door on three legs just like a human being."

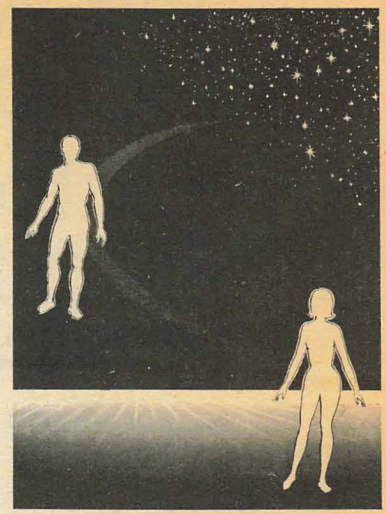
McDaniel shot at the creature four times. He knows he hit it once. It hissed, leaped 75 feet in three jumps and disappeared down the nearby railroad tracks.

Anthropologists, UFOlogists and plain curiosity seekers swarmed around Enfield following McDaniel's report. They reported tracks from three to five inches across with six toes and little hoof marks. Ed Phillips, a pet shop owner from Kokomo, Ind., doubts the tracks are a hoax. "The tracks were hidden under dense bush as well as in the open," he said. Plaster casts were made.

Then on Sunday morning, May 6, McDaniel was waked by his dogs barking about 3:00 A.M. He says he opened his door and saw the creature standing on the railroad tracks — on all three legs.

He's sort of changed his mind since he shot at it. "I'd like to have it as a pet and charge admission," he told UPI. "It's something that's there and we've got to accept it." — *Curtis Fuller.*

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by Louisa Johnson Clay

PART ONE

MARY FOLSOM Hayes Chynoweth, one of the most remarkable and unjustly forgotten psychics of the 19th Century, was born on October 2, 1825, the ninth child of Abraham Folsom and his wife Miriam, in Holland, N.Y. Her father Abraham, a descendant of an old Colonial family, had trained as a blacksmith but at 17 was ordained as a Freewill Baptist minister. For many years he followed both careers to support his growing family. When young Mary was three the Folsom family moved to Cuba, N.Y., where a 10th child was born and Mary thereafter had to help care for her baby sister Dema.

Mary showed a surprising aptitude for all of the household chores of those days. Before she was 10 she was a skillful weaver and seamstress. During the winters when she was six and seven Mary attended a district school but was often ill. She had her only further schooling when she was eight and attended for two weeks the school taught by her older brother Jeremiah.

Mary was only 11 when she first showed the healing talents that later were to become so important a part of her life. Her mother lay dangerously ill and Abraham was exhausted from watching through the nights with her. Mary volunteered to stay up one wintry night so that her father could sleep. While she was praying for her mother's recovery she felt impressed to make a tea from camomile. She gathered withered camomile blossoms and steeped them, then spooned the tea into her mother's

mouth. Mrs. Folsom roused from her near-coma and soon recovered.

Two other times during her childhood Mary Folsom prescribed natural herbs. For an elderly neighbor suffering from stomach gas she ordered a decoction of angelica seed. And at 12 Mary was hired by another neighbor Mr. Webster to help out during his wife's siege of rheumatism. Mary told him to gather a bushel of hemlock boughs. From these she made a strong decoction into which she dipped flannel poultices, applying them to Mrs. Webster's rheumatic joints. In three days the woman was well enough to be up and about her household duties.

The Websters were so impressed with Mary they offered to adopt her and provide for her schooling but her father declined. The next year Mr. Webster's sister Mrs. Powers begged for Mary's help for six months. The 13-year-old Mary cooked for seven, did the housework, washed and ironed, milked seven cows and helped spin and make cheese.

Her brother William, teaching school away from home, decided that Mary deserved better than to wear herself out with household drudgery and decided she should teach school. He arranged for her to be interviewed by a superintendent looking for a teacher for Clarksville, N.Y. Mary's brother Jeremiah secured textbooks on the necessary subjects and Mary passed the examination. After teaching a year at Clarksville Mary transferred to the Johnson district, less than a mile from her home in Cuba, and taught there off and on until she was 22.



Mary Chynoweth's "Power" told her sons when to buy and sell their land and where to dig for iron ore in the Michigan-Wisconsin Gogebic Range. (Photo from Iconographic Collections, State Historical Society of Wisonsin)

In 1850 Abraham Folsom sold the house in Cuba, N.Y., and moved to Waterloo, Wis., accompanied by Mary and her sister Lucina, the only two children still living at home. Mary returned to teaching school, first at Waterloo and then at nearby Marshall, Porter and Columbus.

Shortly after the Folsoms had settled in Wisconsin, Spiritualism began to sweep across the nation. Mary's sisters and even her father were swayed by the doctrines of spirit communication but Mary and her mother remained skeptical. However, very soon Mary Folsom was faced with a challenge to her beliefs.

Among Mary's pupils was dreamy 10-year-old Cora, daughter of a family who had followed the Folsoms from New York to Wisconsin. Cora was born after her parents had become followers of Abraham Folsom's ministry and the Folsoms looked upon her with special fondness. Now Cora offered to help her teacher with the younger children and Mary Folsom happily agreed. One sunny day while Cora was instructing her charges outside in the schoolyard one of the children ran in to tell Miss Folsom that Cora apparently had fallen asleep and was writing in her sleep. Mary discovered that Cora was in trance, writing automatic messages allegedly from a deceased sister of whom Cora never had heard.

Mary Folsom, who had remained agnostic on the question of an afterlife, now was compelled to believe that the soul survived death although she worried as to whether this influence was healthy for young Cora. Cora's parents, however, were convinced of the child's mediumistic gifts and encouraged her. Soon Cora was giving messages for friends and neighbors and was taken by her parents to Milwaukee for test seances. Mary Folsom was distressed when Cora did not return to school for the next term but instead embarked on a career as a public medium.

Cora L. V. Scott thus went out of Mary Folsom's life but on to one of the most illustrious careers in American Spiritualism. She was to travel throughout the United States and England lecturing and healing. In later years as Mrs. Richmond she became pastor of the First Society of Spiritualists in Chicago, Ill., and helped to found the National Spiritualist Association.

* * *

MARY'S CONCERN over young Cora turned her increasingly towards prayer and meditation. She started for school an hour earlier so she could spend

time in silence in the nearby woods praying for guidance. Then on a Friday in the spring of 1852 she abruptly announced to her pupils in Columbus, Wis., that this was to be her last day as their teacher. She felt that a greater role in life was about to be assigned to her.

On the following Sunday morning the guidance came while she was at home helping with the household chores. "Everything was done by 11 o'clock," she wrote later, "and after washing my hands I was crossing the kitchen with a basin of water, when suddenly some unknown Force pressed me down upon my knees, helpless. Of my own will I could not move nor see nor speak; but a compelling Power moved my tongue to prayer in language or languages unknown to me or to my father. The gentlemen boarding with us recognized words of both French and German . . . The Power lifted me from my knees, took Father's Bible and turned to a page down which it pointed my finger and motioned my father to read. . . Father, following my finger, read aloud the section which states what the apostles were appointed to do, to preach, to heal, to cast out devils, to speak with tongues. Father recognized that my body was subject to a greater Power. He asked, 'Do you mean it is appointed that my daughter do all this?' and without any volition on my part there was an affirmative answer."

Mary Folsom insisted to her dying day that the "Power" which guided the rest of her life was the Holy Spirit itself.

Word of Mary's strange trance utterances and professed new role as preacher and healer soon spread among friends and neighbors. Among the neighbors was Abraham Vanderpool, an influential professional man who had served in the Wisconsin legislature. Vanderpool arranged for Mary to conduct a Sunday morning service at the Waterloo schoolhouse where she once had taught. The initial response was disappointing, Vanderpool later wrote (quoted in *The Spirit Dominant*, by Louisa Johnson Clay, Mercury Herald Co., San Jose, Calif., circa 1915*):

"In the morning," he explained, "Miss Folsom stood there and talked and prayed in a language nobody understood . . . I didn't know what to do. I had friends to hear her from Milwaukee and Jefferson and was more disappointed because even after she sat down we couldn't get a word. Most of the audience

*Louisa Johnson Clay wrote this book after Mrs. Chynoweth had cured her mother of what the doctors had pronounced incurable Bright's disease.

finally left but she sat on in the same place till evening praying but still in the unknown tongue. Several stayed with her and the Power said to her sister that there would be a meeting that evening, this time appointed by God. No notice was given to anyone of this meeting.

"As evening approached, Miss Folsom's arm would go out first in one direction and then another as though beckoning someone to come. After each beckoning gesture she would hold up one, two or more of her fingers, meaning that the number of persons indicated by her fingers would come from the direction the beckoning gesture had gone, and in a few moments the exact number of people would come in from that direction, some of them from five miles away. At last she indicated that two more were to come and presently my daughter Harriet Streeter and her little boy came in. My daughter says that the little boy was in bed asleep when all at once he awoke saying, 'I must get up and go to meeting.' 'There is no meeting,' his mother told him, 'Go to sleep again.' But he wouldn't; he begged to go; he told her there was to be a meeting at the same place they had it that morning. To quiet him she went to the door and looked and saw that a light was in the window of the building where the meeting was held. She said something seemed forcing her to dress and go with the boy and she did go. The house was fuller than in the morning and as soon as these two entered the meeting began. That night Miss Folsom told them that the Power said He wished to show the difference between meetings appointed by man and those appointed by God."

Vanderpool also witnessed a remarkable healing. He wrote, "You know Mrs. Betts is a large, healthy looking woman but one day she visited the Folsom house and when she came in, the Power said to her, 'I'll see you presently in the next room.' 'Why, there's nothing the matter with me,' she bridled up, 'I'm strong and well as anybody.' All the answer was, 'I'll tell you about that,' and the Power went on curing some simpler cases.

"Although Miss Folsom seemed unconscious she was active all the time under the Power's direction and presently pointed to her father Mr. Folsom, her sister Lucia Folsom, Elisha Crosby, Mrs. Streeter and myself to go to the next room as witnesses. As soon as the door was shut Mrs. Betts said again, 'I don't see what you want with me; I'm not sick.' But the answer came, 'This woman has a serious cancer which I shall take

from her and put on this hand,' as Miss Folsom's hand was held up. 'If you know so much, tell me where the cancer is,' said Mrs. Betts but her voice trembled. Miss Folsom's finger was pointed to the top of her right breast and Mrs. Betts burst into tears.

"The Power ordered — 'Bare the sore to the witnesses' — and then addressed Mr. Folsom. 'Earthly doctors would cut this out or eat it out but to show that God's power is over your daughter, I shall take it onto her hand.' The exact time was named — weeks, days, hours and minutes — before Mrs. Betts' sore would heal and Mr. Crosby and I were told to set our watches together so that they would agree when the time expired. A red spot at once began showing on the outside of Miss Folsom's hand just below the left thumb; in a few minutes it puffed out a purplish lump and the next morning it was an angry running sore.

"Miss Folsom left home the next morning but before going she held pieces of linen cloth in her hands as she prayed and talked in the unknown tongue and left one for each day and gave orders that a fresh one of these should be moistened with water and laid on Mrs. Betts' breast every day — the only remedy to be used. But Miss Folsom was not allowed to use any remedy for the sore on her hand. She went next day to Whitewater and stayed there busily preaching and healing until nearly the time when she was to meet the witnesses . . .

"She got home only 10 minutes before the stated time expired and Mrs. Betts and we witnesses had already assembled in the room in Mr. Folsom's house. As Miss Folsom was so late I feared it was to be a failure . . . Although Mr. Crosby and I had on our watches, there was no timepiece that Miss Folsom could look at in the room. But while all of us were talking Miss Folsom's face and voice changed suddenly as she said, 'Now for the sore!' We looked at our watches and found they marked the appointed time to a minute.

"The Power again ordered Mrs. Betts — 'Bare the sore to the witnesses!' Carefully removing the cloth Miss Folsom let all of us see that the sore was clinging to it. The flesh looked healthy and as naturally healed as the scratch on a child's hand. Miss Folsom suffered two weeks longer with the sore on her hand; then in the middle of the night awoke Lucina to tell her that the pain was all gone and that she felt so happy and rested. Next morning there was no trace of the cancer except a slight scar."

Mrs. Betts' cure spread Mary's fame throughout the area and she was increasingly in demand as a speaker and healer. In addition, she frequently was impressed that a healing was needed, even being wakened in the middle of the night. One stormy evening she felt impelled to drive her buggy out in an electrical storm although she previously had feared them greatly. She was "directed" along a road she didn't know and ultimately reached the home of a Mr. Thornton near Marshall, Wis. Mary entered to discover Mrs. Thornton sobbing over a seriously ill child who was not expected to live through the night. Without stopping for an introduction Mary announced, "God has sent me to cure your child. Lay it in my lap." Mrs. Thornton did so and Mary laid one hand on the little girl's head and another on her stomach for just a moment, then handed the child back announcing, "Your child is cured." The young girl awoke the next morning with no sign of illness.

On another occasion Mary drove 70 miles to attend a Mr. Birge, who was dying of bleeding ulcers in his lungs. When asked if she could cure the old man Mary replied, "No, the law of his life has been worked out; I can do nothing more than rest him." She spent the night lying on a lounge vicariously enduring Mr. Birge's suffering while he slept.

* * *

IN THE fall of 1853 Abraham Folsom faced the problem that without Mary's steady income from teaching he could meet expenses on his farm only with difficulty. Just at that time he received an offer from Anson E. Hayes, a widowered farmer who lived between Waterloo and Portland, for the Folsoms to move into his house and help care for his farm and his motherless child. Interestingly enough, Mary's married sister Matilda Ellsworth lived very near the Hayes farm and just the previous spring had pointed out to Mary and Lucina that two eligible widowers lived in the vicinity. Lucina had jokingly said she would opt for the one who owned the "house on the hill." Anson Hayes was that man but it was Mary rather than Lucina who won Anson's heart. Anson had been much impressed with Mary's sermons before ever meeting her. After meeting the tall handsome woman and falling under the spell of her magnetic smile he proposed, urging that marriage would not stand in the way of her mission. The happy pair were wed on May 14, 1854.

The Hayes had three children. Everis was born on March 10, 1855, Jay on October 2, 1857, on

his mother's 32nd birthday; and Carrol was born on August 24, 1861, but lived only three and a half years.

Although occupied with the additional duties of wife and mother, Mary Hayes continued to preach and heal. As before, she still trusted her "Power" when she felt impressed to take action. One morning in 1867 she felt impelled to drive west from Waterloo as some "great work" awaited her in that direction. Accordingly Anson and the two boys drove with her. Anson felt she must be directed to Wisconsin's capital, Madison, 25 miles to the west. When they reached that city Mary announced that she had received the name "Larkin" as the one they were to see. Her husband looked up a Mr. Larkin in the directory but when they arrived at the address Mary said he was not the one and insisted on driving farther west.

About two and a half miles beyond the city they descended a hill near a cemetery and saw a white house on the hill ahead. "There!" exclaimed Mary. "That is the house to which we must go." Although Mary never had been in Madison before, never had been on that road before, she found the house she indicated indeed did belong to a William Larkin. His sister Sarah answered the door and burst into tears when Mary explained how they had arrived at the house. The Larkins entreated the Hayes family to stay for several weeks and neighbors crowded the house from morning till night to listen or to be healed.

In 1872 Mary Hayes became concerned over her husband's declining health due to respiratory and digestive disorders and thought that perhaps a warmer climate might be preferable. Accordingly the family journeyed to California that November and Mary Hayes predicted that soon they would make their home in that state. However, both Jay and Anson became ill with typhoid. Mary exhausted herself nursing them back to health and therefore decided to remain in California to recuperate while Anson returned to Madison, Wis., to see the boys settled in the university there. He decided to buy a new home for them in Madison so they could be near the boys while they were in college but meanwhile Wisconsin historian Lyman C. Draper offered them his home until their new home was ready.

That fall Anson suffered a heart attack while helping with the harvest and Mary rushed back to care for him, realizing that this time his illness was terminal. In October they moved into their new home and a week

later Anson died. Though bowed with grief Mary was determined to continue with her work and a week after Anson's funeral she preached in a large hall in Madison.

Among the prominent families of Madison were the Chynoweths. Miss Ellen Chynoweth had been an instructor at the University of Wisconsin until poor health forced her to retire. Her family physician Dr. Harrington confessed he was unable to cure her and advised her to consult Mrs. Hayes. She did so and within two months was well enough to resume teaching. Through Ellen the entire Chynoweth family and Mary and her two sons became fast friends.

Ellen Chynoweth, determined some of the leading citizens of Madison should meet the remarkable Mrs. Hayes, arranged an evening gathering. She invited Judge William Lyon of the Wisconsin Supreme Court, Mrs. Lyon, Judge Romanzo Bunn of the United States District Court and a number of other persons. Mary Hayes was impressed with the august assemblage but the "Power" took possession of her and exclaimed, "If I did not know that I have something better than you have, probably I should not be here this evening."

Then Mary Hayes turned to Judge Lyon. She never had heard of Gen. George B. Smith, a distinguished Madison lawyer who had died a short time before. But as she sat on the sofa at the party she suddenly began to repeat verbatim the opening sentences of an address General Smith had delivered shortly before his death. Her voice sounded strong and masculine. Those present who had known him well at once recognized the speech and his voice. Mary went on to describe a trip which Judge Lyon and General Smith had taken together through the southern part of the state. She told Judge Lyon there had been a previous coolness between General Smith and himself but on the occasion of this ride the two had discussed a "future state" so earnestly that, their quarrel forgotten, they promised whichever one died first would return to the other and tell whether there was any afterlife. "General Smith assures you that there is," declared Mary Hayes, "and he warns you against mistakes such as he has made. He says that he suffers from remorse because he made no proper provision for his family and limited their mental and physical training to the elegancies of life." That conversation had remained a secret between Judge Lyon and General Smith and Mrs. Hayes' message was most

evidential for the judge.

In the fall of 1880 the widow of noted violinist Ole Bull returned to Madison where she had grown up as Miss Thorpe, daughter of the wealthy president of the Eau Claire Lumber Company. For years she had suffered from acute bronchitis and when physicians in Boston and Cambridge, Mass., could not help her she traveled to Wisconsin to see her old family doctor. However, the physician was away and Mrs. Bull was about to return to Boston when a friend advised her to consult Mrs. Hayes. Much impressed by Mary, Mrs. Bull insisted she accompany her to Boston and treat her condition. As usual Mary prayed for guidance and was impressed with the desirability of going east.

Since the death of her husband Mrs. Bull had lived with her family and that winter the Thorpes were occupying the beautiful home of James Russell Lowell, then absent as ambassador to England. Mary stayed six weeks and besides healing Mrs. Bull she also effected cures for Mrs. Thorpe and other members of the family. Mrs. Bull's brother Joseph Thorpe was engaged to the daughter of poet Henry Wadsworth Longfellow and Ann Longfellow spoke so highly of Mrs. Hayes to her father that the poet invited the Thorpes and their guest to his Cambridge home in order to meet Mary.

Longfellow's square yellow Colonial home previously had been the residence of General and Mrs. George Washington and Mary was captivated by both the lovely house and the poet whom she described as a man of "perfect gentility." When Longfellow extended his hand Mary remarked, "I am more than glad to meet you. Reading your poems, I felt an impression which this room and you yourself evidence to be correct."

"And what is that?" he asked.

Mary replied, "It was that everything you wrote was intended to show the truth of beauty and the beauty of truth."

Longfellow was pleased and answered earnestly, "You are right. I never wrote a poem that had not an underlying truth; and I never drew a home-picture that I did not try to make it attractive with the truth of beauty."

(This is Part I of a three-part series.)





A Key to Understanding . . .

The Lure and Lore of

EGYPTIAN AMULETS

Ancient Egyptian use of hieroglyphs as amulets was part of a carefully developed system of religious symbolism.

By William H. Peck
Photographs courtesy Detroit Institute of Arts

THE VERY antiquity of Egypt suggests to us, as it did to the Greeks and Romans, that its people could understand and cope with the mysteries of the natural and the supernatural. The ancient Egyptian language, even in its most developed form, never completely got away from rebus (picture) writing. Many signs were used because they represented words which had sounds similar to other words which are hard to picture. Many signs are only phonograms, having no meaning other than the sound they serve to convey. Misunderstanding this principle prevented scholars from deciphering the language before the discovery of a bilingual inscription.

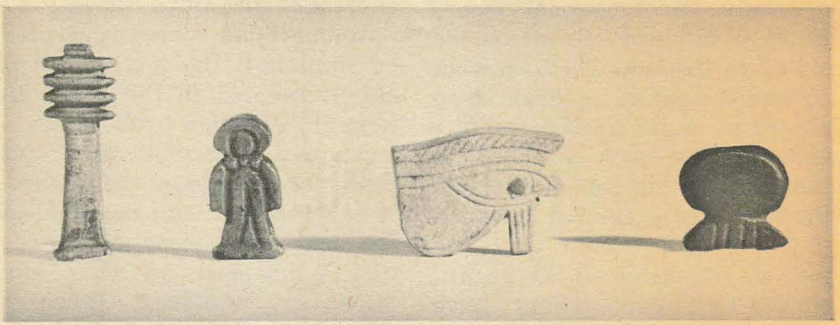
The pictorial language of ancient Egypt not only conveyed complicated ideas but also lent itself to the development of amulets, as if the charm had the

power of the word. The best example of this is the use of the *ankh*.

In Sir Alan Gardiner's *Egyptian Grammar* the *ankh* is listed properly under "Crowns, dress, staves, etc." as a "tie or strap, especially sandal-strap." However, because of its sound it was also used as the word for "life." It is probably the only example of an ancient symbol which has



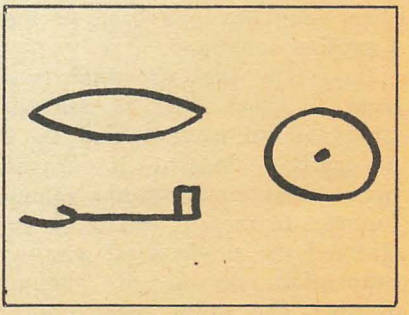
"Was" scepter, "djed" column, "ankh" (titling a pharaoh) stand for virtues ascribed to kings — power, stability, long life.



Among small amulets used for personal adornment were (left to right) "djed" column (stability), "tyet" (welfare), "wedjat" eye (completeness) and "shen" (endlessness).

been taken to mean much more than the Egyptians gave it.

The *ankh* functioned as an abbreviation for the word "life" and while it has become a symbol for many ideas, to the ancient Egyptians it was simply the hieroglyphic sign for life — nothing else. In pictorial compositions it could be used in many ways. One example is the use of repeated *ankh* signs poured from a container. The sym-



Phonogram for the word "Ra" (sun) consists of round disc preceded by hieroglyphs for mouth and forearm.

bolism is clear: a priest pours a libation over an image and the notion of the life-giving qualities of the water is conveyed by a stream of the signs signifying "life." In some instances the *ankh* is depicted with arms and hands in the process of a physical act, perhaps fanning a king. This represents the concept of life giving breath to the ruler.

The parts of the *ankh* have no separate significance. They are only the functional pieces which would serve to attach the sandal to the foot. The loop went around the ankle, the cross strap passed over the instep and the long vertical part attached to the front of the sandal between the toes. As the symbol has been much used in recent years by persons interested in the occult, complex explanations have evolved to describe these features. How these details have gained currency is a mystery, since they have no basis in the Egyptian language.

It is true that the *ankh* was used a great deal in ancient times as an amulet and as a decorative element it graced many objects of Egyptian manufacture. In fact, it might be acclaimed the single most popular decorative device of ancient Egypt. The *ankh* was emblazoned on jewelry, furniture, clothing and architecture. Images of gods often hold the *ankh* in one hand; the arms of the disk of the Aton hold small *ankhs* to the noses of Akhenaton and his queen.

An abbreviation which often accompanied the names and titles of kings and other important persons stood for the phrase, *ankh wedja seneb,* which means "may he live, be prosperous and be healthy." Certainly no one could ask for a more complete expression of well-wishing.

Among other hieroglyphs used as amulets is the *tyet,* which is closely related to the *ankh.* In form it is similar to the *ankh* — a knotted cord with two side elements dropping downward. It is associated with the goddess Isis and from early times the *tyet* symbolized an idea like "life" or "welfare." There is some suggestion that its form has sexual significance but when the *tyet* is carefully rendered it is clearly a knotted cord.

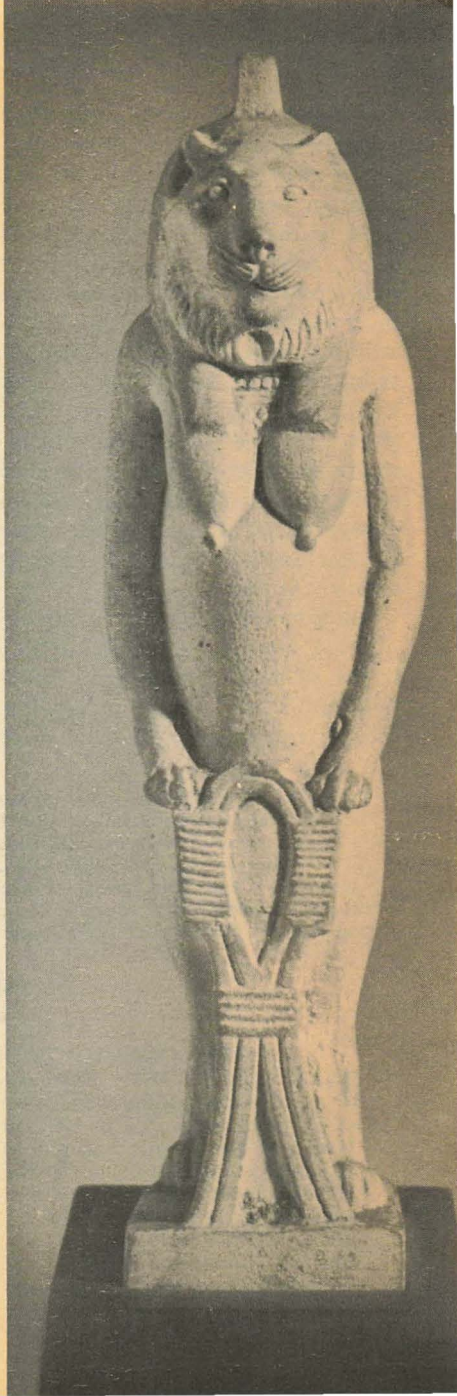
The *djed* column, associated with the god Osiris, has been described as his backbone, the vertebrae suggested by its horizontal members. Its form, which resembles a bundle of reed stalks bound at the top, came to symbolize "stability" and it often was used as a decorative element with the *ankh.* In architectural decoration dating from about the 27th Century B.C. it can be seen

plainly as representing bundles of some kind of plant stalk, suggesting the earliest beginnings of building techniques. The *djed* column often is depicted in the process of being erected and this held great meaning for the Egyptians, for to be upright is to be alive. The *djed* also represented a type of cosmic support so that when it was standing properly the universe was in order.

The Eye of Horus, the "sacred eye" or *wedjat* eye, symbolizes completeness. A myth relates that in combat with Seth (a deity represented by an animal which never has been properly identified) Horus* loses an eye — so the eye amulet represents the whole or uninjured eye. In form it is a human eye set in a frame with markings of a falcon's head. The eye was painted on coffins and on the prows of boats. The ibis-headed god Thoth often is shown carrying it.

The total symbolism of the eye in ancient cultures is far too complex to describe here but its use as an amulet of completeness is well-documented. Examples of the eye amulet exist by the thousands in many materials

* The ancient Egyptian god of the sun, son of Osiris and Isis, is represented as having the head of a hawk.



Hippopotamus goddess Thoeris holds up "sa" amulet which represents portable papyrus and came to mean "protection."

and forms and it has become a popular symbol in modern times.

The *was* scepter, a staff-like emblem with the head of the Seth, came to be the symbol for such concepts as "dominion" and "power." It often was used in combination with the *ankh* and the *djed* to describe the attributes of a king. With these the *shen* might be used. The *shen,* a rope tied in a circle, expressed the circular nature of existence, or endlessness. In an elongated form the *shen* became the cartouche in which the king's name was contained.

Another example of a hieroglyphic sign used as an amulet is the *sa* which symbolized "protection." It represents a papyrus shelter rolled up. The notion of a portable shelter providing protection certainly makes sense but perhaps another explanation of the symbol is that boatmen wore a rolled-up papyrus tied over the shoulder and around the body. It may have acted as a primitive life preserver.

The proper understanding of the meaning of hieroglyphic amulets depends on knowing how the signs were used in the context for which they were intended. If modern man is to use these ancient signs he should know the meaning their designers imparted to them. To give them significance which was not intended is to be wilfully ignorant of a carefully developed religious symbolism.

WILLIAM H. PECK was born in Savannah, Ga., and received his education at Ohio State University and Wayne University in Detroit, Mich. He participated in three seasons of archaeological excavation in Egypt during 1964 to 1966 and his numerous articles and book reviews have appeared in such journals as "Art Quarterly," "American Journal of Archaeology" and "Journal of Near Eastern Studies." Presently he is Curator of Ancient Art at the Detroit Institute of Arts and Adjunct Professor of Art History at Wayne State University.



THE OCCULT TAUGHT IN TENNESSEE

PALMISTRY, ESP, astrology and teacup reading were some of the topics covered in "Weird World of the Occult," taught in University Evening School at the University of Tennessee, Knoxville, in April and May 1973. Instructor Robert W. Pelton, author of numerous articles and books on Voodoo and gypsy fortune-telling, said that in his course many of these subjects were taught at the university level under the proper designation for the first time. Labeled "an entertaining and educational presentation," Pelton's course also discussed tarot, dreams, witchcraft, numerology, charms and spells and phrenology.

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.

UNSEEN TORMENTOR

By Jeannette Johnson

IN 1963 we moved into our new home in Denver, Colo., a house that had stood empty for several months. Besides myself the family included my son Mark, my mother Harriet Mossholder and our beloved dog Skipper.

We found what seemed the ideal place for Skipper's dishes, down a little hall from the kitchen at the opening of the utility room. Several weeks went by peacefully but one night I heard Skipper's nails scraping on the linoleum as he tried frantically to get away from his eating place. He acted as if he had been stuck with hot needles. This happened several times until finally Skipper refused to go down the hallway. He would poke his head longingly around the refrigerator and stare at his food but never dare to go to it. We noticed that the unseen tormentor bothered him most when the family was some distance away. We began to feed Skipper in the dinette area where we ate.

Soon whatever was bothering Skipper did not confine itself to the kitchen area. In the evenings while Skipper was sleeping peacefully in his chair in the living room he suddenly would jump into the air and down to the floor as if in pain. Then he would turn and stare at the place he had been sleeping, evidently seeing something that was invisible to us.

In 1964 my mother died at the age of 86 and I took her body to another state for burial. After



Jeannette Johnson

this the problem seemed to become much worse. Skipper even became afraid to doze off. He refused to sleep in his chair but would curl up at my feet. At night he would insist on climbing onto the foot of my bed. One night he awakened me in the middle of the night clawing at my chest in terror. I comforted him as best I could and the rest of the night he slept very close to me. Thereafter several nights a week he would waken me.

One day I mentioned my problem to a friend who was interested in the occult and he suggested that an evil spirit was responsible. If the problem continued he advised me to speak out, to cast the spirit out of the house in a determined voice.

One winter night in 1965 Skipper awakened me, clawing frantically. As I put my arms around him to soothe him the bed lamp came down, striking my forehead. The bed lamp had been fastened tightly; in order to remove it one had to pry up two metal bands from the back of the headboard. When I finally turned on a light Skipper stood at the foot of the bed staring up at the place where he had been sleeping. The same thing happened twice more that same week.

When the bed lamp fell the third time I'd had enough. Following my friend's suggestion I ordered the evil spirit out of my bedroom. Then I stood at the front door to the house and in a firm voice ordered the spirit to leave in the name of Jesus Christ. After that Skipper never was tormented again. — *Denver, Colo.*

THE SHIP'S DOG

By George van Deurs

IN 1963 while researching the mysterious disappearances of ships I heard from Rear Admiral R. G. Thayer the story of a strange occurrence in connection with the sinking of the *S. S. Chuky,* a steamer owned by the Chile Exploration and Copper Company of which Thayer's uncle Burr Wheeler was general manager.

In 1927 the *Chuky* was approaching Japan with a cargo of copper concentrate when a large wave lifted the bow and ran aft under the ship. The stress snapped the hull in two, the forward section flipping over and sinking quickly. The stern stayed afloat but listed heavily as water rushed into the engine room.

Certain that the stern section would sink too, the captain and his crew launched a lifeboat and scrambled aboard, taking the ship's dog with them. The survivors had no compass or navigation gear and no idea in which direction lay land or the nearest

shipping lane. For two days they drifted with the dog snoozing quietly in the bottom of the boat.

On the third morning, however, the dog roused and dashed to the bow of the boat and barked until the men manned the oars. For more than an hour the men rowed vigorously in the direction the dog was pointing although the horizon looked empty. But after covering what they estimated to be about 10 miles they sighted and hailed a Japanese fishing boat which took them safely to port.

Could a dog in the bottom of a boat full of unwashed men smell a fishing boat miles away? Not very likely — but then how did the *Chuky's* dog know? — *Belvedere, Calif.*

THE MORGUE

By Geneva Almlie

THE BRIGHTLY lit room had a door but no windows. In it were two high tables on casters. On one of them lay the body of my father Joseph Mason who had died in 1961. On the other table lay the body of my younger sister Cindy.

I couldn't understand what she was doing there. She wasn't dead! Why was she in the morgue? I began crying hysterically, "No, no, get her out of there. She isn't dead."

My husband John gathered me in his arms trying to quiet me. "There, there, honey," he said. "It's all right. You've been dreaming. Go back to sleep." But there was no more sleep for me that September night in 1962.

The next morning we were to start our vacation but I felt gloomy and depressed, unable to shake the nightmare. Finally I suggested to John, "Let's go visit Cindy today. I feel an urge to see



Geneva Almlie

her before we leave." When he hesitated I told him the dream.

"Honey, Cindy's all right," he replied. "It was only a dream. We have a lot of packing to do and I would like to get an early start."

We loaded the car and finally were ready to leave. As we were pulling out of the driveway of our home in West Covina, Calif., my sister May arrived unexpectedly. From the strange look on

her face I knew something terrible must have happened. "Jean, Cindy's been shot!" she blurted out. "They say she shot herself."

I was stunned and began to shake all over as I remembered my upsetting dream. We rushed to the hospital where they had taken Cindy but she was dead before we arrived. Her death was ruled suicide. We never learned why she took her own life but I always have wondered if I might have prevented the tragedy if I had followed my urge to go to her earlier that morning. — *Cerritos, Calif.*

THE MOUNTAIN HEALER

By Rolla Dixon
as told to Roger Dixon

BECOMING A healer was the last thing my father Alonzo Dixon had in mind when he reluctantly began an agonizing horseback ride through the Kentucky hills in 1895. As a lay preacher in the Freewill Baptist Church he wanted nothing to do with healers — but now he was desperate.

Alonzo had been kicked by a neighbor's horse while working in his small pasture. He had ignored the painful injury until infection set in. Despite the best medical efforts of the local doctors his leg now suffered from open running sores that daily grew worse. The doctors feared gangrene would set in and make amputation necessary.

In desperation Alonzo left his small home on the Williams Branch Fork of Tom's Creek, about five miles out of Paintsville, and traveled to the home of his neighbor Calvin Combs who had a reputation as a healer. Feeling foolish and full of doubt he hobbled painfully from his horse to Combs' house and asked for help.

Mrs. Combs inspected the leg and declared that probably her husband could help him. Then Calvin produced a simple flint and steel and bent down near Alonzo's leg. Murmuring some words Dad could neither hear nor understand, he began striking the flint and steel together, showering sparks over the infected area. After this simple ceremony Mrs. Combs told Alonzo to return home and promised the sores would begin to heal around that midnight.

Dad silently cursed himself for having placed his faith in something so wild as he rode home trying to reconcile himself to the loss of his leg. But shortly after midnight he was roused from sleep by a violent itching in his wounded leg. He lit a lamp and inspected the sores. Although he couldn't be sure he thought the ugly wounds had started to dry up. By morning there was no

doubt: the open sores were drying.

The local doctor was amazed and could offer no explanation as to why the leg now was healing. Within a few weeks the wound dried up; the infection completely disappeared.

Now a confirmed believer, Alonzo tried for years to obtain the secret of the healing ceremony from Calvin Combs. Calvin refused to reveal the knowledge and insisted the secret could not be passed from man to man but had to be taught to a woman, who then would pass it on to a man. (According to tradition a woman never could perform the healing herself but could teach the healing words and ceremony to a man.)

Calvin died in 1903 when I was 10. Shortly before his death he told his wife to teach the ceremony to my mother who in turn instructed Dad. From that time on until he died in 1944 Alonzo Dixon took Calvin Combs' place, healing the mountain folk of infections and sores. I witnessed the healing ceremony many times although I never learned the secret for myself. I don't know what Dad did or how it worked but work it did. Sometimes there just aren't any regular answers to such things. — *Plainwell, Mich.*

THE DATED ENVELOPE

By Irene Ingham

I HAD NOT seen my sister for 11 years because she lived way up north in Mayo, British Columbia, where her husband worked in a mining camp, and I lived in Vancouver. But we corresponded regularly.

On October 15, 1947, the postman handed me a letter from her and on the front I saw quite clearly the date "January 3." I stared at it and felt a terrible sense of danger for her. Then the date disappeared as mysteriously as it had appeared and only her name Agnes Gritzuk and her return address remained.

I knew my sister's first child was due to be born in January. The strong feeling that she was in danger and should leave the north before January 3 impelled me to write and beg her to leave before that date.

At first she dismissed my fears as imagination but later agreed to fly to Dawson to see a doctor, who in turn advised her to see a specialist in Vancouver.

On January 3 I received a telegram saying she would arrive with her husband that evening, and I arranged to meet them at the airport. Just in time! The following day she entered Vancouver General Hospital where her baby boy had to be taken by caesarean section. Never again

did she accuse me of imagining things. — *Vancouver, Canada.*

CHRISTMAS JOURNEY

By Agnes O. Erickson

I LAY ON my bed feeling a great longing to be with my family in Sweden. It was Christmas Eve in 1925 and I had been in the United States a little more than a year. I was only 20 years old and had few acquaintances — partly because I knew little English. As I lay thinking about my loved ones my homesickness grew even more intense.

Suddenly it seemed as if I were disembodied, whirling through space and wind and mist, until I found myself at the gate leading to our family home in Sweden. The snow lay deep in the valley and the firs and pines wore mantles of white. I started up the familiar hard-trodden narrow path across the yard, hearing my own crisp footsteps and looking up at the frosted windows.

A voice broke the silence. "You cannot go in." I pleaded to be able just to see my loved ones through the windows. Again the voice spoke, "You cannot speak to them." Through a circle thawed in the hoarfrost on one window I could see my mother Anna Ekback looking up at the window and pointing. My brothers Albin and Alex were decorating the Christmas tree. I heard them talking as Albin, following my mother's gesture, turned toward the window.

Just then there came a loud knocking on my bedroom door and immediately I was back in my bed in my Chicago apartment. My landlady, Mrs. Gunnil Nelson, stood in the doorway. When I tried to speak I found I was having difficulty breathing; I had a terrible pain in the region of my diaphragm. Once more I heard the voice: "You came back too fast."

Not until 1948 did I take the longed-for trip to visit my family. My "Christmas journey" 23 years before had been almost forgotten until my mother took me aside one day and said, "I saw you at Christmastime in 1925. You came across the yard and looked in the window. Although it was awfully cold you were wearing only a thin dress. Why didn't you come in?" — *Altamont, Ill.*

IRONY BEHIND BARS

AN IMPOSTOR recently was discovered among prison guards in the island nation of Sri Lanka (Ceylon). For a month the man, dressed in official uniform, had worked at the main prison in Colombo. He was detected when it was discovered he was not drawing a salary.

ARTHUR FORD

loses to a

DEMON



What began as a comforting presence became something evil—feeding on emotions and not healthy emotions either.

By Edward Buller

A RETIRED college professor is *not* supposed to cast out demons in the literal biblical sense of the term. It is permissible for him to be informed about parapsychology; numerous American colleges give courses and even degrees in the field. He may even safely have some knowledge of demonology and Spiritualism. But he must not delve too deeply nor take more than a passing interest in such subjects. Under no circumstances, if he values his status in the academic community, may he *do* anything about such exotic and unhallowed affairs.

I knew all this perfectly well. Yet as I placed the phone gently back in its cradle I knew I already was committed.

Mary Ellen Marshall's voice on the other end of the wire had held a note of urgency, almost of desperation. Over the course of a 20-year friendship I never had known her to shy at shadows or to chase chimerae. Indeed it was largely my conviction of her maturity and stability which made me decide to see her at once.

Ordinarily I would have refused; for Mary Ellen was presenting me with a demon. She was convinced of it and even as I gazed out the window at the distant towers of the university I was half-inclined to accept her belief.

It was not her own demon, however. Whatever it was, it was intruding in the life and perhaps the self of a niece who lived in nearby Hollywood, Fla. But Mary Ellen felt herself at least

partly to blame for the problem.

About a month before, after a small dinner party Mary Ellen had "foolishly" suggested an experiment with automatic writing about which she recently had read an article. With the lights dimmed all six people present had taken pencils and blank pads and attempted to clear their minds of distracting thoughts. Before the silence had lasted long enough to bore the group her niece Alice had begun to write.

She covered one sheet of paper and then another as the group watched, fascinated. What most impressed them was her strained expression and the fact that not once did she appear to look down at what she was writing.

Suddenly she broke off with a gasp, ripped the two sheets from the pad and without any explanation ran up the stairs to her room. She did not come down again that evening, pleading a headache when Mary Ellen went to inquire.

"Since that evening," Mary Ellen had said, "it has absolutely obsessed her. She has been trying that awful writing over and over, although I know she's frightened to death of what happens."

"What does happen?" I had asked.

"I don't really know. He, it, something claims to be her father, I think. It has her half believing her father was poisoned. I *must* come over and see you about it. I — I mean we — have no one else to turn to."

My first reaction had been to say, "Go to your minister, my dear. He's the proper one to look into a thing of this sort." Then I had imagined the reaction of gentle aging Dr. Robertson and the words had died unspoken. So I had consented to an appointment that same evening.

Perhaps I should not admit it even now but the whole affair held the fascination of the unknown and the exotic. It had been a long time since I had felt this stimulated and challenged. Even though the whole thing might be no more than a neurotic or hysterical reaction on the part of a young woman I never had met I felt there might be danger involved as well.

I recalled the famous Loudon possessions of 1632 to 1638 when the priests sent to exorcise the "demons" possessing the Ursuline nuns became themselves possessed — with horrible results. I certainly did not feel myself even a fraction as well equipped to deal with such a problem as those unfortunate priests. I spent the afternoon consulting various reference works in order to prepare myself for the

evening but still felt like a dilettante when a car entered my driveway shortly after dinner.

This first meeting brought me two surprises. In the first place Alice Anderson did not look at all as I had expected. She was slight and blonde with pale blue eyes — with nothing to distinguish her from the suburbanite wives of young executives or junior faculty members of my acquaintance. To my untrained eye there was nothing to suggest the neurotic or the hysterical, although she was understandably tense and hesitant.

When she spoke it was with the accent and idiom of the typical middle-class college-educated girl of our part of the world. The words came slowly at first but after a while fairly poured forth.

The automatic writing incident described by her aunt had been Alice's first experience with this gift. At first she had been more intrigued than frightened. Whatever guided her hand had written words of affection, hinting and then claiming to be the spirit of her father who had died when she was only seven. Incidents of her childhood were mentioned. The handwriting was unlike her own, although not markedly so.

"I was happy about it then," she remarked. "I thought it was really my father and it was rather like a reunion. He hadn't written any of those awful things yet. Besides, this wasn't the first time he had been near me."

Mary Ellen's sudden tension told me that this last news was as much a surprise to her as it was to me. I knew that whatever the prior experience had been it could greatly complicate our present problem. "Tell me about that," I said with what I felt to be remarkable restraint.

From time to time since she was six or seven — just about the time heart disease killed her father — Alice had been conscious of a "presence" close to her, nearly always at night. At first the visits had been associated with some emotional storm or period of acute depression. She never had seen anything nor heard any voice speaking to her. She just had "known" that "he" was there and was aware of her need.

She hadn't been afraid, for there was nothing to be afraid of. This she repeated several times. In fact the presence was rather comforting. For fear of ridicule she never had told anyone except a close girl friend with whom she since had lost touch.

During her college years the apparition had not come very often. Perhaps she had been too busy or preoccupied to notice it. But as I listened the rare mani-

festations began to assume more significance in my mind.

Once she had felt "him" near when parked at night with her then-current beau. She did not say so but I gathered that she and the boy were doing more than conversing at the time — though nothing too serious or she would not have mentioned it so casually.

Another time she had had a drink too many at an after-football party and had tumbled into bed quite groggy indeed. When she woke she knew "he" had been there. But this time the knowledge was mixed for the first time with a nightmarish feeling of repugnance and fear. "I felt somehow dirty. I don't know why. It had never been that way before."

I made a note on my pad: "feeds on emotions and not the healthy emotions either."

At this point the outrush of words slowed and Alice showed some embarrassment. She had married shortly after graduation, but a near-perfect honeymoon had been marred by her unseen visitor. "He came at night when we were . . . Oh, you know. I could feel him watching us. I wanted him to go away but he wouldn't. Of course I didn't dare tell my husband."

It sounded like a horrible honeymoon. The pattern was beginning to take shape and I had a real idea of what we were up against. I had heard my friend Arthur Ford, the celebrated sensitive, speak of similar cases.

After the honeymoon there had been a relaxation of "his" surveillance. He still came occasionally but not always at "those times." It was, she said, "almost as if he would not be able to come at all if I got too angry with him."

I saw Mary Ellen's eyes seek mine and gave her an almost imperceptible nod. We both realized something of great importance had been said.

I could not help contrasting the two women. The slim blonde girl spoke almost carelessly of horror incarnate. When she named "him" there were no quotation marks around the word. Her dark sophisticated aunt, immaculately gowned, half buried in the big wing chair, was far more shaken than Alice but far stronger too. I knew I could count on her help in fighting the "thing" I was beginning to recognize.

Further questioning of Alice brought out the facts I was expecting. Soon after the automatic writing began, Alice had connected the messages she wrote with the familiar presence she had known. In fact the writing soon claimed as much and insisted that "he" was her father. But the sometimes incoherent

and obscene writings gave the lie to any such claim.

Why then had she continued with the writing?

Her unconvincing reply was that the writing had "interested and fascinated" her at the same time it frightened her. It was a chance to get to know more about the unseen presence who had been with her most of her life.

But then he began to threaten her. She was afraid of what he might do if she stopped. The nightly visitations had begun again and this time she was afraid. The phantom had begun to be more "solid," more easily seen. Finally she had appealed to her aunt for aid. She dared not go home to her husband though her visit to Miami had stretched beyond the time originally planned.

By now it was clear that this was not merely a case of imagination and it was surely beyond anything I felt equipped to cope with. "I think you should go to someone who knows a great deal more about these things than I do," I told them both. "Perhaps someone in your church. I don't think a psychiatrist can help because we seem to be dealing with a very real entity of some sort. I suggest we go to see my friend Arthur Ford, who knows a great deal about these things.

"Meanwhile I am going to give you something I am sure will help. Keep it with you and use it as I say." I took a small gold cross on a thin chain from a box of antique family jewelry. "Wear this around your neck, Alice. When you feel 'him' around you, touch it and pray. Command 'it' in God's name to go away, and it will do so. Never try the writing again. Leave a night-light on when you go to bed."

"This is dangerous then?" Mary Ellen interrupted.

"Yes," I replied gravely. "I believe it is very dangerous indeed. But we have one sure hope. It can't hurt Alice unless she lets it come to her. By using the cross and calling on God for help, I'm sure we can keep it away until we can get help. I'm going to call Arthur tomorrow and make an appointment to drive into the city to see him."

On this note we let the matter rest for the evening. Alice put the thin chain around her neck and let the little cross hang down inside her dress. She did not question my assurance that it would serve as a charm to ward off the apparition. On the other hand she did not seem nearly as pleased to have the cross as I would have liked her to be.

In the morning I succeeded in getting Arthur Ford on the phone. He agreed that the matter was urgent and told me to bring Alice

to his home that evening.

I drove the two women to downtown Miami, stopping for dinner on the way. All of us were subdued and there was little conversation as we rode through the peaceful countryside. The reality of entities and apparitions in late afternoon traffic strained credulity. Yet there was the gold chain around Alice's neck as a reminder.

When we reached Arthur's apartment he had Mary Ellen and me wait in the living room while he took Alice into his study for what he referred to as a "session." In about a half hour he brought Alice out and beckoned the two of us into his study. He came right to the point.

"You were perfectly right to bring this girl to me. There is a spirit trying to dominate her and it certainly isn't her father. In life this was an illiterate degenerate old bum who died in an alcoholic convulsion and never found his way off this earth. He found this girl receptive long ago and has been growing stronger by feeding on his contact with her. Unless he is stopped the dominance will grow until he may actually be able to take possession of her mind and will."

"Can it be stopped?" asked Mary Ellen with alarm.

"At this stage, definitely yes." Arthur Ford spoke with the confidence of authority. "A being of this sort can come only where he is invited. She can keep him off by using the cross you gave her although she doesn't really need it. The cross is just a symbol. The important thing is for her to know that this thing is evil and to refuse any voluntary contact. When she commands it to go away in the name of God, it must go."

"What if she doesn't?" I asked — although already pretty sure of the answer.

"Have you ever heard the old East European vampire legend?" Arthur asked in return. "Once the vampire has been asked into a house it can change shape and come in through the smallest crack. It can't be kept out and it grows stronger until it has destroyed the people in the house.

"The analogy is similar here. If your niece goes on letting this thing come to her, eventually she won't be able to stop it from coming and doing as it pleases. It will dominate her like a Svengali. It may even come to inhabit her body against her will."

"How about exorcism?" I asked. "Should we ask her to try that? Would it work with this thing?"

"Oh, yes," Arthur replied. "Any priest or minister willing to try could send the thing away, particularly if the girl believed

that he could. The trouble is that unless the girl herself sends this thing away it or possibly something a good deal worse will come back in time. A person who is vulnerable to begin with seems to attract these things.

"For that reason I'm going to ask you to try and get this young woman to go to a good psychiatrist. Perhaps he can get at the attitude within her mind that makes her receptive to the visits of the spirit. That is, if he will listen to her at all. I'll give you the name of a man if you like."

Mary Ellen did like and copied the name and address of the doctor carefully in her small notebook. By now both she and I had come to accept the fact of the spirit's existence. It did not occur to us to doubt what Arthur Ford told us. If we had had lingering doubts the ride home would have dispelled them.

It was a warm evening. All three of us sat in the front seat of the car with the windows open for air. I was driving and Alice sat in the middle. We talked quietly and seriously as the dark miles slipped by.

Suddenly in the back seat there was darkness and cold. There was a center of nothingness, not black but lightless, and a numbing vortex of chill cold. I heard Mary Ellen gasp, "Oh, go away. Get out."

I thought rather than spoke the first thing that came to mind, "In the name of God, go." Out of the corner of my eye I saw Alice's face. The nostrils were pinched thin, the lips pulled back a trace, the eyes clouded and the lids heavy. I thought of a child waiting to cry, of a woman in passion.

The back seat was suddenly empty again. Nothing was there. Nothing ever had been there. My back was still tight from cold.

Alice spoke, her voice thin, young, querulous. "He was there. He was angry at me."

Little more was said during the drive. Somehow neither Mary Ellen nor I cared to put this experience into words. In the age of astronauts and television there really aren't any words in which a retired professor can verbalize these things.

It was over in less time than it takes to read these lines. There was only the heavy-lidded silent girl to remind us.

I dropped the two women off at Mary Ellen's home, refused the offer of a late cup of coffee and hurried to the sanctuary of my own apartment.

Our visit to Arthur Ford had been on Tuesday. The following Friday I drove Alice to the station. She was going home. There had been no more visitations and she had tried no more automatic writing. Under the high collar

of her blouse I saw the thin gold chain. She promised to call the psychiatrist Arthur had recommended. In all honesty I was glad to see her leave.

A week later I had a call from Mary Ellen. Alice and her husband had abruptly moved from Hollywood leaving no forwarding address. "I've been cleaning the guest room," Mary Ellen continued. "In the dresser, back of the top drawer, I found your little gold cross."



NAVIGATION BY "MAGIC STONES"

By Melba Blanton

EVERY YEAR more evidence accumulates to indicate that Viking sailors made their way to the American continent long before Columbus came here. But up till now it has been generally assumed that such discoveries by the Vikings were due to storms at sea that drove these intrepid sailors off course. Authorities have pointed out that these ancient adventurers navigated primarily by the sun and the stars and that a journey across the Atlantic would have been virtually impossible without sophisticated navigational aids.

But recent discoveries by Danish archaeologist Thorkild Ramskou link a reference to "magic stones" in runic inscriptions with certain minerals found around the North Sea. One of these — cordierite, a silicate of aluminum, iron and magnesium — turns from yellow to dark blue whenever its natural axis is held at right angles to the plane of polarized light from the sun.

According to Donald E. Carr in *The Forgotten Senses* (Doubleday & Co., New York, N.Y.), Ramskou checked cordierite as a navigational tool by taking a flight from Denmark to Greenland and charting the sun's position while the plane's pilot used the more conventional twilight compass. With such a "magic stone" the Vikings could have located the sun on cloudy days and even when it was up to seven degrees below the horizon. Thus a scientific basis exists for what was assumed to be merely legend.



NOT FOR PROPHETS

BEHAVIOR OF animals reflects the past six months of weather, scientists claim, rather than predicts the weather in store for the future. When bees put away an extra-large supply of honey, when geese have extra-thick down feathers, when there's a plentiful harvest generally — these are the natural consequences of a fine summer, not a prediction of the weather ahead. — *Raymond C. Otto.*

Test Your OCCULT VOCABULARY

By Ellis Stewart

TO TEST your knowledge of the language of occultism, see if you can supply the missing word or words in the following sentences. Score yourself according to the chart on page 68.

(1) The band of color surrounding the human body, seen naturally by many psychics, can be seen by others with aid of A . . . . G . . . .

(2) When you visit a place for the first time but feel instinctively that you have been there before, the experience is called D . . . . V . . . .

(3) Huge disc-shaped aircraft that travel vertically or horizontally are known as UFOs (unidentified flying objects) or F . . . . S . . . .

(4) An experience which seems unavoidable is thought to be a fated or P . . . . occurrence.

(5) Asking the Ouija board a question requires that one or two persons "work" a small felt-footed triangular-shaped piece of wood called the P . . . .

(6) T . . . . is the production of motion in an object or objects without physical means.

(7) If you peer into a small, round, reflective object, you are crystal gazing or S . . . .

(8) One consults a spiritualist or M . . . . to find out how Uncle Jim and Aunt Minnie are getting along "on the other side."

(9) When a circle of compatible persons, a medium and a "control" get together the result is a S . . . .

(10) If a psychic asks for a couple of strands of your hair or wishes to hold an object that belongs to you, he is likely to be practicing P . . . .

(11) If jars or bottles crash mysteriously and furniture moves of its own volition you are probably experiencing P . . . . phenomena.

(12) The sort of doings which seem above everyday expectations in one's environment are called occult or P . . . .

(13) Many occultists refer to the plane of spirit existence as the A . . . . world.

(14) A chart depicting the positions of the planets with relation to the signs of the zodiac at any given time is called a H . . . .

(15) The doctrine that after death the soul returns to the earth to be reborn in another body is known as R . . . .

(16) Sending information directly from one mind to another is called T . . . .



ANSWERS TO OCCULT VOCABULARY TEST

(1) Aura goggles
(2) Déjà vu ("already seen")
(3) Flying saucers
(4) Predestined
(5) Planchette
(6) Telekinesis
(7) Scrying
(8) Medium
(9) Seance
(10) Psychometry
(11) Poltergeist
(12) Paranormal
(13) Astral
(14) Horoscope
(15) Reincarnation
(16) Telepathy

Give yourself 20 points for each correct answer.

If you scored between 0 and 60 points you'll have trouble following the conversation in occult-minded groups.

If you totaled between 80 and 140 points your occult vocabulary is good enough to get by in scientific circles but not in occult circles.

With between 160 and 220 points you have a better than average knowledge of occult expressions.

If you earned between 240 and 300 points you qualify as an occult intellectual.

If you totaled 320 points you can write a better occult vocabulary test than this one.



The doctor said she could not survive but author Mai Whiteside proved him wrong. She has raised a family and now devotes much of her time to free-lance writing.

I touched my father and spoke to him but he did not feel my touch nor hear my voice. I threw my arms around my weeping mother but she felt nothing. How could I convince them I still lived?

Almost BURIED ALIVE

By Mai Whiteside

ON THE advice of my father I have waited more than half a century before telling the story of my return from death. In the summer of 1917 I was living in my hometown of Denton, Tex. I was 15 and in the midst of my first serious romance, with Charlie Ince, a buddy of my air corps cousins Hubert and Herman King. But my parents Dennis and Nannie Beaird thought Charlie was too unrefined for their only daughter and I never was allowed to date him.

The boys had returned to base after a three-day leave. They had broken the rule and told me they expected to go overseas within a week. I was concerned as to whether I ever would see Charlie again and I slept with his picture pinned to my nightgown. Then I unexpectedly became ill and I switched the picture to inside my pillowcase.

The aging Dr. Kimbrough, our family doctor, could not account for my illness except he called it "the fever" — which was supposed to be serious, frequently fatal. I really didn't seem to care that I was burning up alive and my head thumped in terrible agony.

On the third day of the fever Dr. Kimbrough looked shocked at his thermometer. "Dennis," he said to my father, "nobody ever lives with this high a temperature. You better go to the

icehouse and stock up. We must pack her in ice."

Father was preparing to leave for the icehouse when Dr. Kimbrough stopped him. I heard him say, "No use now, Dennis. She is dead; no pulse, no blood pressure and she's turning cold."

I'd never seen my father show emotion. Now from the opposite side of the room I watched Father stare in grief down at the lifeless body on the bed. He covered his face with his hands, then left the room. Dr. Kimbrough phoned Denton's only morticians, the J. B. Schmitz Funeral Home.

Father returned to sit beside my bed to wait. But I was not on that bed; I was away across the room. I wanted nothing to do with that thing on the bed. Yes, I knew it was my body but nevertheless it repelled me. That body was full of pain and agony. It was like a prison. Looking at it from my vantage point I wondered how I'd ever tolerated it for so long.

Now I could be wherever I chose to be. The walls of the room seemed to vanish. I was free, weightless, completely happy. And what energy! I'd never known such energy while I was encased in that body.

I was everywhere and I was nowhere. Seemingly I was part of everything broad and expansive. There was only one drawback. I loved this grief-stricken man and woman I called Mother and Father. I could not leave them there grieving over a lifeless human body. I kept asking myself, "Why can't they see me over here? Why can't they see I'm not sick anymore? I'm happy; I'm free. I'll never be sick again!" I wanted them to know this.

I touched my father. I spoke to him. But he did not feel the touch nor hear my voice. I began to grow concerned and heard my voice growing louder as I threw my arms around my weeping mother. But she felt nothing; she heard nothing!

Then came the moment of realization. I could not grieve my parents; I loved them too much. In an instant I knew the only way my parents ever would see me or hear me again was if I got back into that body. I did not even remember how I had left it. Just all of a sudden I had been free of it. I wasn't certain I could get back into that funny-looking skinny frame, I felt so large and expansive outside it.

J. B. "Grandpa" Schmitz and his grandson Junior arrived from the funeral home and lifted my body onto a stretcher. At that instant my love for my parents drew me back to my body like a rubber band snaps. I felt myself being carried down the hall to-

wards the outside door and the hearse.

Terror seized me. My body stubbornly refused to move or even breathe. The strength I'd had a few seconds before had vanished. As the two men walked slowly down the hall I managed to let my hand fall down from under the sheet. I thought they'd never see it!

Junior balanced the stretcher on his knee long enough to tuck my hand back under the sheet. "Oh God," I cried within myself, "now I'm going to be buried alive!" My hand dropped a second time. Junior lifted it again and Grandpa Schmitz changed ends with Junior. My hand went limp a third time and when Grandpa reached for it he let out a scream, "My God, she's still alive!" Sure enough, he dropped me right on my head and darkness descended.

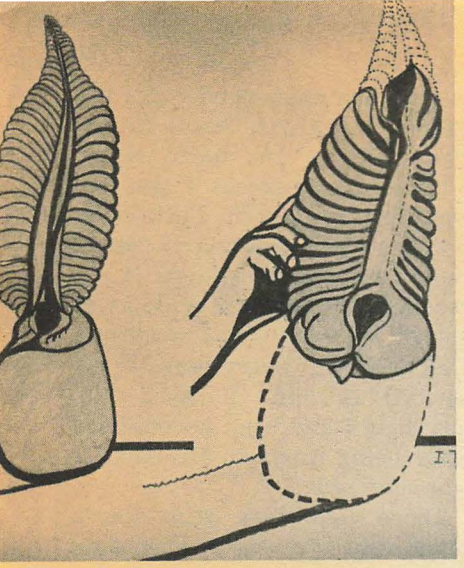
When I awoke I was back in my bed and the house seemed full of people. Beside my parents stood Charlie. Mother had found his photo in my pillowcase after I had "died" and allowed him to come visit me. Dr. Kimbrough hovered over me and felt my pulse. He stuck a thermometer in my mouth, waited a minute or so and then announced, "She has passed the crisis. She'll be all right with a few days' rest."

I felt great except I was too weak to raise myself. I asked my father to send everybody out of the room. I had to know if my recollection of events while I was out of my body was accurate. Dad verified everything I described to him. I asked him how long I had been unconscious after being dropped. His answer was five days!

Those five days still are a blank but the days preceding them are as vivid in my mind as when they happened half a century ago. Even now I can hear Father's gentle voice, "Yes, it all happened just like you said. But for God's sake and your sake, don't ever tell anybody about it. No one will ever believe you."

I've now outlived them all. Charlie became a casualty in Germany. Dr. Kimbrough is gone. I buried my 86-year-old father in 1969 and my 82-year-old mother in 1970. I've reared a family and have grown grandchildren. I really have no fear about what lies beyond the grave. After all, I've been there and back!





Venezuelan Fafrotsky, left, probably is a Pennatulid (sea pen). Sketched reconstruction shows similarities and size.

Fafrotskies *and some* Oopths

By Ivan T. Sanderson

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

Mysterious falls from the sky and things incongruously out of place are mentioned in Sumer's earliest written records but after four millennia we are no closer to understanding them.

THIS REALLY *is* the world of the unexplained, on two quite separate and diametrically opposed counts. What is more, historically man's approach to Fafrotskies and Oopths of all kinds has been an incomprehensible sort of seesaw between belief and disbelief, between crass stupidity and blatant chicanery. Fafrotskies are things that are alleged to FAll FROm The SKIES and Oopths are Out Of Place THingS and there is a clear connection between the two.

Actually, Fafrotskies constitute the most important content of the earliest written records we have — namely those of Sumer where rain was considered to be the God's semen that fertilized the Goddess Mother-Earth. Rain, being little lumps of water, is "heavy," falls from the sky, and naturally constituted a considerable mystery to man as soon as he began to wonder. The very idea of enough water to cause a gentle rain let alone a cloudburst being suspended up in the air — in the "nothingness" of space — was incomprehensible. So they concluded it must have fallen out of the enormous and all-encompassing firmament since rain fell everywhere all over the known world and thus was "an act of God."

That other things, stones and

hunks of metal (meteorites), fishes, frogs and other aquatic animals fell from the sky was therefore perfectly acceptable; they were supposedly dropped or thrown down by God and were regarded as frightfully holy. Still other things, such as blood and manna also are mentioned as having fallen from the sky but as you may see by reading the Bible, nobody thought there was anything strange about this. The ancients merely thanked Heaven that manna arrived when they needed it.

But then came the "scientists" to deny that anything other than the three undeniable "falls" (of rain, hail and snow) ever occur. They labeled all the others old wives' tales, fairy tales, hallucinations or just plain lies. The new science had discovered that there is no material heaven above, that air is a gas which contains water vapor and they contended this explained the whole business. And they solemnly tried to convince everyone that nothing *but* rain, hail and snow *could* fall from the sky!

The classic culmination of this nonreasoning is the oft-referred-to rumpus in the Academie Francaise about the validity of meteorites. As one great savant put it: "Since there are manifestly no stones in the sky, stones cannot fall therefrom." This certainly sounds logical but as Charles Fort succinctly observed, "Stones continued to fall from the sky."

When meteorites finally were allowed "officially" to fall from the sky another strange phase set in. There began a positive rush by learned societies to list these meteors, going back to earliest times. R. P. Greg prepared one of these lists for the British Association for the Advancement of Science. The British Association had been publishing lists of "luminous meteors" for a number of years and Greg had previously published "A Catalog of Meteorites" in the *Philosophical Magazine* and in the *Journal of Science*. His 56-page list in the *Report of the British Association* for 1860 contained almost 2000 dated items, starting in A.D. Two. The most curious aspect of all this is that quite a number of scientific societies regularly had reported such items *before* they were officially recognized! And of Greg's listings an astonishingly high proportion simply could not possibly be meteors or meteorites. Half of the "oddities" appear to have behaved more like intelligently controlled machines. Today we call them UFOs. They either bounced along, stopped, hovered and started again, made

instant angular turns or just cruised around — in one case for 10 hours over southern Italy — and eventually disappeared. But of course it is the nonmeteors on this list that interest us most.

They are straight Fafrotskies — items said to have come down *with* meteorites or to have been left on the ground *by* them. Most common were "gelatinous substances" but one was described as having been "shot" out of what appeared to be a meteor and resembled blood. There were others, seemingly even more unlikely, that resembled artifacts or pieces of iron chain welded together by heat.

Greg worked in that marvelous period spanning the middle of the 19th Century when science still was astonishingly open-minded and a bit starry-eyed. Having discovered that most of the ancient beliefs had deteriorated into nonsense by the 17th Century and that conversely, we really knew very little of reality, the new materialism seemed willing to believe just about anything — provided it was tangible and material. But about 1865 a reaction set in. By then science had perfected — at least in its own opinion — a set of rules but at the same time had run into a lot of unexplaineds that these rules did not cover. Such items were swept under the rug; reports on them were excluded from so-called "scientific" literature. They were categorized "old wives' tales" and among them were Fafrotskies.

Around the turn of the century scientists and laymen split into two camps forming an increasingly clear-cut dichotomy of orthodoxy and unorthodoxy. Most scientists and a vast majority of educated laymen entered the first camp; a few scientists espoused the unorthodox but mostly in the field of the intangible, such as spiritualism, spiritism, mysticism, myth, legend, folklore and the occult generally. With these latter went the vast mass of humanity who never had changed their age-old belief in any case, nor had they been contaminated by the new rigid, scientific materialism. And there matters rested until the last decade — but for one thing.

The tangible unexplaineds meanwhile had gotten lost in the shuffle, classed by the orthodox along with the intangibles and totally ignored or scoffed at by just about everybody except the mass of ordinary folk who were scathingly referred to as amateurs — but again with one exception.

The exception was that extraordinary man Charles Hoy Fort who not only rescued the tangible unexplaineds from limbo

but set in motion the wheels that now have brought all of us, scientists and amateurs alike, back to reality. Fort did this singlehanded, jabbing at both orthodoxy and unorthodoxy whenever he spotted a hole in their logic, and he did this with humor — there is nothing more deadly than satire for puncturing stuffed shirts. Contrary to popular opinion Fort never denigrated true science. He went after pontificators and other idiots claiming superiority; he always first quoted the pontificator in order to hoist him on his own petard. For the rest, he spent his life collecting every type of leftover fact that he could find in the tangible world of reality — most prominent among these were Fafrotskies and Oopths.

It has taken the unorthodox half a century to accept these things. Lately an increasing number of the orthodox have been forced to note the occurrence of Fafrotskies since some of them have been literally hit by them — for example, Dr. A. D. Bajkov, a professional ichthyologist, was bombarded with fair-sized fish just after breakfast in Biloxi in 1949.

So much for the historical review.

* * *

THE FIRST thing to do with the long list of things which have been known to fall from the sky is to separate those items which could have been hoisted aloft by such natural forces as whirlwinds, tornadoes or hurricanes from those which seemingly could not have been.

A whirlwind operates in a logical manner. It picks up *every* loose item within specific size and weight limits according to its lifting capacity. Eventually the lifting power of the whirlwind begins to diminish and the heavier items start to fall back to earth while others may sail on for miles. The items come down by size and density, *not* by "species." Thus a whirlwind passing over a woods picks up leaves, twigs and insects and then drops them on purely mechanical (physical) principles. It does not sort and drop them on botanical or zoological principles. Yet the vast majority of Fafrotskies are of one species of animal or vegetable. How then do massive falls of only one species of fish, frog or what-have-you — of all sizes and weights — come down at the same time?

I can personally attest to this seemingly inexplicable phenomenon having witnessed the "rain" of a certain rare species of frog in West Africa. They were of all sizes from tiny ones still with polliwog tails to full-grown frogs. And incidentally, this "rain" took

place up in the mountains about 400 miles from any region where this typically lowland species of frog is known to live. They landed by the million from a clear midday sky, covering the roofs of our tents and bush-houses.

The same thing is true for most of the vegetable items and such as are called "substances."

But the matter of the falls of single items constitutes almost a separate subject. With these latter the skeptics are on safer ground. Given the requisite lifting power certain types of winds could pluck a single item from a mass and drop this single item. However, we are confronted with another set of problems with this kind of Fafrotsky: how come things so rare as to be virtually unattainable are suddenly hurled at us? I refer to neolithic flint axes, old and rare coins, bits of marble statuary of completely unknown origin, etc.

But worse: hardly ever have any of these falls, mass or individual, been recorded as associated with a whirlwind, a tornado or even a hurricane! They often do come down in torrential rains, particularly the live or fresh animals, but a high percentage of the falls come from perfectly clear skies and mostly in daylight. (Who knows what goes on at night, unless something bashes a hole through your roof?)

There are all manner of other problems to beset the skeptics. Where, for instance, could any wind find a mass of buckshot, or of threepenny nails, or of British pennies? Who would leave these lying neatly selected on the surface of the earth waiting to be picked up? And how could such masses travel far beyond the wind that did pick them up? Are we to suppose that once picked up, they are sort of shot selectively out of the top, like water out of the central spout of a hurricane, and that they sail for miles or hundreds of miles in a high trajectory before curving back to earth due to gravitic pull to land all together?

There are types of Fafrotskies that defy even such an explanation. The commonest and most puzzling is ice. Of course, meteorologists have given us a perfectly adequate and logical explanation of this, up to a point, but even they become quiet when hailstones as big as golf balls, baseballs or even footballs come thundering down, bashing in car roofs and killing cattle. And when "things" come down inside some of these super-hailstones — moribund frogs or bits of statuary — the meteorologists either become quite hysterical or decide that such reports (even if

the damned things are in your refrigerator) are hoaxes, fakes or just plain lies. This can be annoying to ordinary honest citizens.

But ice Fafrotskies have played some other tricks that have put these atmospheric "experts" in a real bind. Angular blocks of ice, sometimes weighing up to several hundred pounds, have landed all over the place and long before airplanes were invented. Moreover, some have been "near-misses" for such solid citizens as police officers and scientists.

This ice is of several varieties. Sometimes it is pure crystalline; at other times it appears to be ancient or "blue" ice known as palaeocrystic; it can be stratified or composed of "skins" like an onion; and in a number of repeat cases in northeastern Pennsylvania in the early 1950's it was that most remarkable of all forms, "candle-ice." This is a columnar form of ice like that found at the edge of the arctic winter ice-blanket as it melts back during the summer thaw. The ice forms columns, vertical to the ground below, shaped like cigars and packed closely together. Perhaps the worst ice falls of all — as far as explaining them goes — are several huge slabs of ice perfectly smooth on one side and festooned with icicles on the other. What do you make of them?

It's all very well to claim enormous hailstones form on their way down while passing through supersaturated air but by what process can tabular ice two feet thick form aloft? It takes a very long time for candle-ice to form. How can it form aloft? And surely isn't it a bit much to ask us to believe great slabs of ice stay aloft long enough for icicles to form on them? By "natural processes?"

There are some real nasty Fafrotskies — like blood, flesh, butter, manna and this damned angel hair. These cannot be explained by selective tornadoes or even by the bottoms dropping out of airplanes' serving kitchens. How do you get only the blood or only the flesh from the animals that have been hoisted aloft? And where are and what happens to the bones, the scrag-and-tail left after any butchering operation? It never has been known to rain bones or offal and why is the blood always fresh? Don't beg the question by pointing at those reports which say "a red substance resembling blood." Some of this mysterious blood has been analyzed in modern laboratories and shown to be fresh mammalian blood specifically of ungulates such as sheep, goats and cattle!

The so-called butter presents us with still another problem. You have to "make" butter. It is comparatively valuable, rather heavy and not normally transported by air in large quantities. When it is, it invariably is in packages or large solid containers. If the flesh and blood are the dejecta of butchering done on high by UFOnauts, as many persons suggest, who up there churns butter and then tosses it overboard? The whole idea is so plainly nonsense that one questions the identification of this substance. Great blobs of it have been found in Irish peat bogs since ever but nobody has analyzed them.

The term "manna" seems to cover quite a variety of substances. The best and most frequent guess put forward is that it is a kind of fungus that pops up in desert soil after one of the infrequent rains. In other words there seems to be the general impression that it is not a Fafrotsky at all but an Oopth since it was "there all the time" and appears to come down from on high because it appears suddenly. There has been endless debate over this stuff, especially over the biblical manna. The fungus explanation was all but settled when a Christian priest, the Rt. Rev. Msgr. Ephem Bede of the Chaldean Rite of the Catholic Church, recently threw a real spanner into the works by publishing a long statement to the effect that this phenomenon has been known throughout the ages and is still a common occurrence in his country.

Apparently the pastor receives regular packages of manna from his home in Iraq, and hands it out to his flock and to friends. This manna is said to look like dirty dough but has a coarser consistency. One account says it tastes somewhat like almond icing. Monseigneur Bede states that this substance falls in small flakes, at night, over the desert, and that it is an age-old custom to gather it at dawn, clean it and knead it, and then bake it in a certain way. It apparently comes down most plentifully in autumn and late spring. In answer to the usual question as to what this priest thinks it is, we learn that he considers it to be a perfectly natural phenomenon caused by a "chain of atmospheric reactions." He says he tried to have some analyzed in France, but the chemists were baffled.

The real stickler among the Fafrotskies, however, is this so-called angel hair. There is no doubt that some of it (there are several different kinds) *does* come down out of the sky since it has been observed doing so by

whole groups of witnesses on many occasions. However, it also has turned up on the ground year after year in great piles or littered all over wide areas, usually in uninhabited parts of the country. Within 20 miles one way and 10 the other from where I write this, I have inspected two areas where it can be found in the woods at almost any time. The angel hair apparently arrives there year after year and then just lies until it is overgrown. The published literature on so-called angel hair is massive. It has cropped up in heavy scientific journals since way back in the 19th Century. Even modern meteorological publications mention it from time to time; and UFOlogical books and periodicals are full of accounts of it.

Angel hair displays a rather wide variety of aspects and most certainly is composed of a wide variety of stuff. At one end of the spectrum is the very light filamentous stuff that just drifts down from the sky when the air is still, settles on the ground, bushes, trees, telephone lines and everything else, over wide areas. It vaporizes rapidly, especially on being touched. Some persons report that it feels frightfully cold to the touch, that it either leaves no trace at all on their hands or that it leaves a sticky feeling although there is nothing to be seen.

Another type of angel hair is more substantial, lasts longer and even in rainstorms disintegrates only gradually, does not dissolve nor vaporize and in every way looks like spider web. Possibly it *is* spider web since many species of spiders spin a line of web that drifts in the air and hauls them along. When millions of such tiny spiders hatch all at the same time then great clouds of them, suspended on their little strands, may be blown for miles on a light breeze before slowly sinking to earth when the wind drops. Such spider migrations are well known but curiously and maddeningly, the vast majority of accounts of this type of angel hair state categorically that no baby spiders are to be found on or among the threads.

The third and most common type of angel hair (which has been reported as observed falling from UFOs) is ribbon of a definitely metallic constitution. Many samples of this have been analyzed in competent laboratories and their basic composition identified as magnesium, lead, tin, nickel, aluminum and several other rarer metals, nearly all in pure form. The ready explanation is of course that it is "tinsel" tossed out of military planes (since World War II) to

jam radar, often employed today during military maneuvers for training purposes and so on. Unfortunately, however, this stuff was reported long before the invention of radar or even of airplanes. Also, in no case that I know of where the "tinsel" has been properly examined and tested has it been found to match the "tinsel" that is used by the military. Further, the military does not toss out the stuff in great blobs year after year over the same areas. Of course, UFO buffs insist it is some form of dejecta from visiting spacecraft. This could be so — given the existence of such craft — since it does come out of the sky and since an almost overwhelming percentage of reports of "tinsel" are in connection with alleged UFO sightings.

There remains one glaring problem that must be touched on. This is the old standby of the skeptics, to wit, "All this stuff and all these things was/were on the ground in the first place." This sounds reasonable but if this is your contention how do you explain ichthyologists being clobbered by fish from on high in broad daylight and live periwinkles landing on rooftops 100 miles from the sea? Advocates of this theory are hard put to it to explain even a high percentage of Oopths which are found *on* the ground. These things just suddenly appear (or are found) where they definitely were not the day, the hour or even the minute before. The majority of them are so "odd" and "out of place" that they readily draw the attention of their finders. Nonetheless, sometimes possible explanations for their appearance can be found.

For instance, a most noteworthy Oopth recently appeared in Venezuela. "A strange object shaped like a human kidney fell from the sky on July 22, 1969, in the Los Llanos area, near Zaraza, Guarico State, producing panic and excitement in the farm neighborhood. The object is composed of a very solid gray material. Its interior is completely empty, giving the impression of being a protective harness or armor plate of an unknown instrument. Farmer Hilario Aponte carried the object to the nearest village where it was turned over to government officials who indicated they would turn it over to the American Embassy. The paper added that the object showed little damage and could hardly have been a part of a satellite or other space shot. Ironically, farmer Aponte died from unknown causes the day after he gave the story to the newspaper."

Now, there is a group of ma-

rine creatures popularly called sea pens, more scientifically Pennatulaceans, that give rise to just such odd-looking structures as that described above. Their remains sometimes are found on beaches after storms. They are a kind of coelenterate, somewhere between the sea anemones and the corals. They are gelatinous but become rubbery when dead and exposed to the air. The top part readily breaks off and on drying the lower tentacles curl into the interior which is hollow.

Zaraza in Guarico State is on the Ipiri River about 50 miles from the sea. Trash-fish and other inedibles that are brought up in trawls and dredge-nets off that coast often are harvested by the frugal Venezuelan fishermen and sold as fertilizer for inland cornfields. There is no direct evidence that this thing "fell from the sky." We only know that it turned up one day after a rain on the surface of a *milap* (cornfield) and it seems reasonable to conjecture that it arrived initially concealed in a load of fish manure.

As an avowed Fortean my primary function is or should be to search for possible explanations of the unexplained. That these things exist (or happen) simply cannot be denied. However, in the vast majority of cases they are unexplained and seemingly unexplainable at the present level of our understanding of reality. But they are tangibles and to bring them into our understanding we must revamp or extend our logic to conceive of a wider reality and an expanded universe. More essentially, we must try to comprehend the possibility of other universes, not simply of other dimensions but of an infinity of other space-time continua. If we can do this we will be able to accept a perfectly logical explanation for these Fafrotskies — that they really don't fall out of the sky (like rain or airplanes) but that they "come through" from one or more other universes.

They have been appearing for as long as we have had a written history and they must come from somewhere!



EVIL EYE AT THE UNITED NATIONS

UNITED NATIONS delegates from certain nations are so fearful of the evil eye that they still turn away from any eye-like designs, as on peacock feathers. For this reason and no other, the peacocks that once decorated the lawns of the United Nations building in New York City have disappeared — by official order.



A Tale of Two Ghosts

"Ghoulies, ghosties and long-leggety beasties" are no joking matter — after you've had a look at them.

By Terry O'Brien

BORN IN Belfast, Northern Ireland, Terry O'Brien studied English literature and history at Mercantile College, Belfast, before entering show business in 1938. In his long career he has been a newspaper columnist, dancer, scriptwriter, movie actor and songwriter.

Some 40 of his songs have been published and many of them recorded by Parlaphone, Philips and English Decca. His musical play "Black Irish" will be produced in London, England, this year. In recent years he has become interested in metaphysics, reincarnation and yoga and now lectures on these subjects here in the United States.

SOMETIMES when I recall that week in 1937 I feel it must have been a dream — but then I remember how utterly terrified I was to see two ghosts within seven days and I know it actually happened.

At that time I was 22 years old and living in Belfast, Northern Ireland, with my wife Rita and our two-year-old Patricia. We ran a small grocery store which we called "The Dainty."

A good friend who lived nearby and spent a lot of time with us was Stanley Green. He was the "outdoor type." He cycled all over the country carrying a small tent which he pitched anywhere that appealed to him. His greatest joy in life was "going native," as he called it.

One weekend Stanley asked me to go with him, to use my car to go somewhere to live in the open for a few days. Rita thought it was a good idea and felt the sun and fresh air would be good for me. We packed the car with food, Stanley's small tent and an oil heater and set off for the open country.

After a drive of about two hours Stanley saw a beautiful spot and suggested we stop. Later we learned it was part of an estate that belonged to Lord Dunleith. Mr. Campbell, whose farm bordered the estate, let me park my car on his land.

We pitched the tent, lighted a fire and had a delightful meal — cooked by Stanley, of course, as he was the expert in outdoor living.

Two other tents were pitched nearby, one occupied by a man and his wife and two small children, the other by four Boy Scouts. We all became good friends and I found I enjoyed "going native," lying in the sun all day and sleeping and eating when I felt like it.

The first night of our stay we decided to go to a dance in Millisle, a village a few miles away. There's nothing like an Irish country dance — everybody happy and out to enjoy themselves. I think Stanley and I danced with every rosy-cheeked colleen in the place that night.

On our way back to our outdoor home we both felt hungry. Stanley volunteered to make tea and sandwiches — but we had failed to get water before we left. I offered to go for the water. As I was leaving with a couple of billycans a voice from the Scouts' tent called out, "Better look out for Lord Dunleith's ancestors on your way!"



Jokingly I replied, "If I run across any I'll darn soon chase them back to their graves."

I started toward the well swinging the billycans. I didn't take a flashlight, for the moon

was full and the night was clear. I could see fairly well even though overhanging trees formed an arch over part of the wide path. I learned later that the fields on either side were a mixture of quicksand and mud. Anyone who attempted to walk outside the path would find himself thigh-deep in slime.

I soon reached the well, filled the two billycans and started back. At that very moment I saw a ghostly figure floating toward me. Despite my terror — or perhaps because of it — I remember practically every detail of the apparition. It was dressed in monk's garb with a cowl over its head. A large cross showed plainly on the front of its robe. I thought one arm seemed to be hanging useless as if it were broken. I can't imagine how I noted all these details before utter terror overcame me but I remember them clearly to this day.

Somehow I knew this was an unfriendly ghost. It seemed aggressive and determined to get close to me. I couldn't scream and I felt I couldn't move from the spot. But suddenly I found myself running and I think I never ran so fast in my life. Once I stumbled and fell and when I looked behind me the thing was practically on top of me. I managed to get to my feet and continue my pell-mell flight along the tree-lined path. And alongside of me in the field on my right the apparition effortlessly kept pace.

About then I found my voice. My screams could have been heard for miles around as I shouted, "Stanley! Stanley!"

I reached the end of the path to find the thing now ahead of me, cutting me off. I continued to scream and then I heard the sound of running feet. I don't remember anything more until Stanley's voice said, "Are you all right, Terry?"

I was lying on the ground, too dazed to answer. With the help of two of the Boy Scouts Stanley managed to get me back to the tent. After I rested for 10 or 15 minutes I told them what had happened.

Stanley, who knew I never believed in anything supernatural, was dumbfounded and the boys from the other tent looked horrified.

"To think I said to look out for Lord Dunleith's ancestors," one of them said penitently.

"Yes," I replied, "and I said I'd chase them back to their graves. Good job I did of that!"

Stanley broke in. "You said something very strange when I picked you up. You said, 'Stanley, Stanley, I'm no murderer.' What made you say that?"

I couldn't remember having said anything so of course couldn't explain it.

When I had recovered somewhat Stanley said, "We still have to have water. Are you boys coming with me?"

They said, "O. K., we'll come along."

"I'm coming too," I said "I don't fancy being left here alone."

We started out together toward the well, picking up the billycans on the way. We reached the well and filled the cans while I kept looking around fearfully, expecting any moment to see the apparition again. But nothing more happened that night.

The next morning I told Stanley I couldn't stay in that place another night and we decided to go back to Belfast. As we approached the farm to get the car Mr. Campbell appeared.

"You leaving?" he asked. "I thought you were staying a few days."

Stanley replied, "We did intend to stay longer but something has come up and we have to get back to town today. And we do appreciate your kindness in allowing us to park the car here."

"Think nothing of it," he replied. "Have a pleasant trip back to town."

I couldn't let it go that easily; I had to ask him something.

"By the way, Mr. Campbell, I've been wondering if there are any interesting historical incidents concerning this part of the country."

He hesitated, then said, "Now that I think of it there was something strange. Around the year 1800 it seems a band of monks arrived in these parts from England. They called themselves the White Monks. It is said that one of the band was murdered — beaten to death. Hold on a moment. I've got a book inside with pictures." He hurried inside and quickly reappeared with a large volume.

"Here it is." He opened the book to a picture of a monk in full dress with a cowl. A large cross adorned the front of his outer garment.

Stanley said, "I suppose the murdered monk haunts this place every moonlit night looking for his murderer."

"Well, there's some talk like that. I don't know of anyone who ever ran across the ghost. Personally I think it's an old wives' tale. You know how these things start. For myself I never have believed in such nonsense. The only spirits I believe in are the ones that come out of bottles. Seeing is believing. When I see a ghost I'll believe they exist."

Yes, Mr. Campbell, I thought. Seeing is believing.

A few hours later we were back in town. I dropped Stanley at his place and went home.

My wife was surprised to see me. "What's wrong? I didn't expect you until tomorrow."

"We changed our minds and came back today."

She looked at me closely in a puzzled way and said, "What's the matter with you? You look as if you've seen a ghost."

"I have," I said. Then I told her the whole story. When I had finished I asked, "Do you believe me?"

"Well," she replied, "it sounds incredible — but I do believe you."

A few days later I told the story to my brother-in-law, Arthur Swindells, who scoffed.

"You must have been drunk," he said. "Or somebody was playing a joke on you. Maybe one of those Boy Scouts got himself all dressed up to scare you."

"All right, I suppose you can explain how he was able to move so quickly through a mud and quicksand field? And what about the farmer's story of the White Monks?"

"I agree that was strange," he said, "but maybe the farmer was in on the joke."

A little put out with him I said, "Can't you believe anything?"

"I can believe almost anything," Art replied, "but ghosts, no! Would you have believed me if I told you the same story a month ago?"

I admitted he had a point. Then, to plague me, for the next few days he started every conversation with remarks like, "Hi, Terry, seen any interesting ghosts lately?" Or "How's the White Monk?"

* * *

EXACTLY SIX days after I had seen my first ghost Art asked me if I would go rabbit hunting with him. He said he knew a spot where the rabbits could be found. I agreed and asked Stanley to come along.

When we reached the place where the rabbits were supposed to be we settled down to wait. After two long weary hours we hadn't seen so much as the ear of a rabbit. As darkness came we decided to give up.

As we drove along on the way home Stanley remarked, "There's a cyclist up ahead who seems to be in trouble. Let's stop and see if we can help him."

We pulled alongside the figure Stanley had seen — but this was no ordinary cyclist. We stared in amazement at a creature siting on an old-fashioned "penny farthing" cycle—one huge wheel in front and a small wheel in the rear. The figure wore a yel-

low oilskin coat and sou'wester — but the face half-turned toward us was not the face of a living human being. It was the face of a skeleton gazing vacantly into space.

My blood froze and I was speechless; Stanley and Art seemed to be in the same condition. After a moment of stunned silence Art stammered, "Let's get the hell out of here." He jumped into the driver's seat and started the car and took off, gears clashing. After we had gone about three miles at a breakneck pace he slowed the car and pulled off the road.

"Did you two see what I saw back there?" Art asked.

Stanley replied, "I don't know what you saw but I never saw anything so horrible in my life. I thought my heart was going to stop."

When we compared notes it turned out that we all had seen exactly the same thing, down to the smallest detail.

Art said, "I'll never kid you again, Terry. I can't say I've seen a real live ghost but I certainly did see a real dead one! I could see right through it."

"Just as I saw through the White Monk. Let's get home and forget it."

When we reached Art's home my sister Hetty was waiting outside the front door. As we got out of the car she said, "Am I glad to see you! I just had the funniest vision. I could see your car coming down the road, then stopping. Suddenly I heard Art shout, 'Let's get the hell out of here.' Did it mean anything?"

Art winked at me, then put his arms around my sister saying, "Don't worry, sweetheart. It was only a dream. The only news we have is that we didn't get one single rabbit."

Through those two experiences I came to believe in ghosts — for as Farmer Campbell said, "Seeing is believing."



CANADIAN LAKE MONSTER

A RESIDENT of Kelowna, B. C., Mrs. Heinz Schmidt, stated that she was among a group of 15 to 20 persons who sighted an underwater creature in nearby Lake Okanagan several month ago. The group watched for approximately 10 minutes while the humped monster, 30 to 40 feet long, made its way from the center of the lake toward the shore. Local citizens call the beast "Ogopogo." — *W. Ritchie Benedict.*



SEIP MOUND "MYSTERY" COIN IDENTIFIED

Seip Mound disc superimposed on enlargement of Elgin Watch Company token illustrates exact matching of letters around perimeter. Token is shown at right.

By Clyde Keeler

If the black disc from Ohio was indeed a Roman coin many of our ideas of American archaeology were due for revision. Or was it perhaps not Roman after all?

A MYSTERY nearly half a century old was solved late in 1972 by perseverance and good luck. Even if some of the romance surrounding the unknown coin found in the Seip Mound now has vanished we can rejoice that at last it has been identified.

In 1925 Prof. C. H. Shetrone of Ohio State University undertook a systematic excavation of the enormous Seip Mound located west of Chillicothe in Ross

County, Ohio. This impressive earthwork was built by Indians of the Hopewell culture in 51 A.D. Shetrone sliced it down at the west end and worked eastward, taking photos of successive slices. He placed the earth a number of feet to the west and tried to reconstruct the original shape



of the mound which now can be seen in an Ohio state park. Earlier, this large oval mound had been mapped by Squier and Davis in 1847 as part of what they termed the Pricer Works for the Pricer family who owned the land and later sold it to the Seip family.

The first important find in the Seip Mound was the so-called "burial of 10,000 pearls." On a raised ledge of earth three skeletons, apparently from one family, lay along with a rich collection of bronze age votives. The fabulous robe of the female adult literally had been covered with pierced pearls. Later a magnificent 28-pound copper ax was uncovered. Under one of the many copper breastplates an amazing piece of cloth from a dress was found. It bore bold painted designs in maroon, orange and black, perfectly preserved in form and color by means of copper salts. There also were marvelous pipes, copper dragon effigies and several beautifully engraved stone marbles, part of a little boy's prized possessions placed to accompany him to the afterlife.

Gradually the mound excavation worked eastward and many "crematory basins," cremated skeletons and mortuary offerings came to light. By the onset of winter about two-thirds of Seip Mound had been sliced and explored, its earth piled in the reconstruction a few feet from its original site.

After the professional archaeologists had ceased digging for the winter Isaac Abrams and an unnamed companion, both from the town of Washington Court House, braved the rough winter weather to examine the diggings. While they were aimlessly poking with sticks at the most recently moved

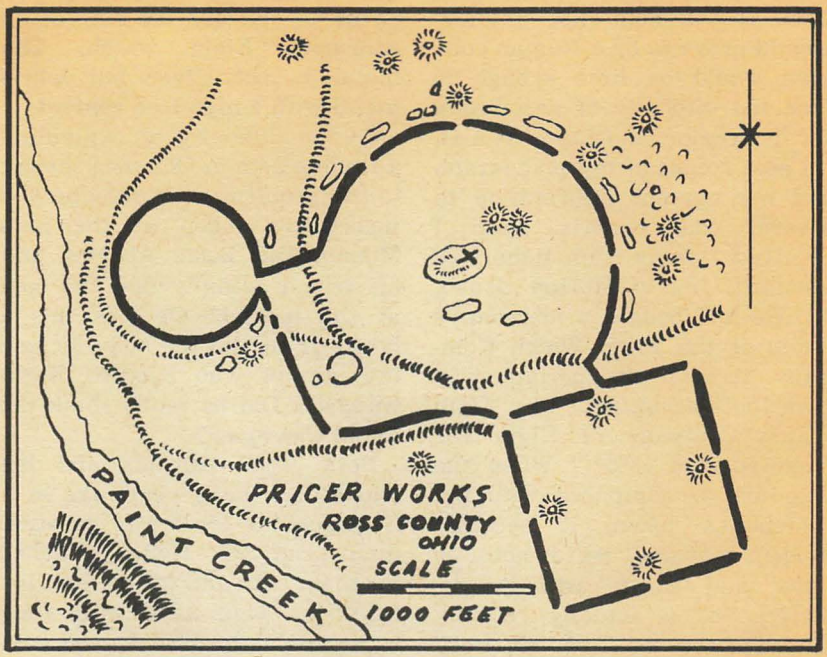
earth, one of them unearthed a black disc about the size of an American half-dollar but thinner. It appeared to be metal covered with thick granite-hard corrosion. One of the men dug at the edge of the disc with his knife and found that it was composed of a silver-colored metal. Taking the black curio with them the pair then returned to Washington Court House. Later the discoverers sold it to a local jeweler who said it was silver. About 20 years later in 1946 the jeweler presented the coin-shaped object to my friend Bennett E. Kelley, who had assisted Professor Shetrone during the 1925 excavations of the mound.

Mr. Kelley immediately noted that the disc faintly shows a winged figure facing to the right. The pose is common on Roman coins of the era of Emperor Maximinus, who ascended the throne in 235 A.D. Whether the figure on the Seip coin was male or female, clothed or unclothed, running, flying or walking was difficult to determine. In its left hand the figure held up something, possibly a victor's wreath, while its right hand extended toward a ball, perhaps a representation of the earth. Kelley's suggestion that the mystery disc might be a Roman coin raised the immediate question of how it had found its way to Ohio. And it seemed, if he were correct, our ideas of American archaeology might be in for revision.

When Mr. Kelley showed me the coin in 1969 and pointed out its possible Roman affinities I immediately became intrigued with trying to identify it. I took plasticine impressions and cast porcelain models but these proved unsatisfactory for identification by coin experts. A year later I worked carefully under goggle magnifiers trying to clean off enough of the corrosion to permit identification. The back side of the coin was so deeply corroded and pockmarked that no design or lettering was discernible. But after four hours of patient work on the side with the winged figure I uncovered an extensive inscription in amazingly fine letters in low relief close to the edge. Corrosion distorted some of the letters but I was able to make out a series that appeared to be "TOLINUS."

Contrary to my hopes the discovery of these letters did not lead to identification. Coin specialists in Washington, New York, London and Birmingham, England, all had different suggestions, some calling it "phony" and some "authentic." I searched all the books on classical coins in the Duke University Library in vain.

In 1972 I again attacked the



In 1847 Squier and Davis mapped complex of Hopewell Indian earthworks. "X" marks the spot where Seip Mound "mystery" coin was found in 1925.

problem of cleaning the coin and uncovered all the letters present, the spaces between them being occupied with pockmarks. I realized that only good photographs possibly could lead to identification but due to the low relief, photographing the coin was difficult. I polished the raised letters peeping through the corrosion so they would reflect light. At the same time I adjusted the lights at a very low angle to bring out the relief. I rubbed wax on the coin to add highlights to the winged figure. This technique worked fairly well. In the resultant photographs I now could discern a second sequence of letters which appeared to be "TAE ELOIN" — although the "o" had a break at two o'clock — and three shorter sequences at other places. Probably about 32 letters were missing from the inscription due to corrosion but if the letters were part of a known Latin inscription quite possibly some scholar could complete the inscription and thus identify the

coin. If the Seip disc actually should prove to be a Roman coin, then would be time enough to face the difficulty of accounting for its presence in Ohio in 51 A.D.

I sent copies of my photograph and my current information to several coin experts. Soon I received a reply from Robert D. Leonard, Jr., of Morton Grove, Ill. He had bought a merchant's token of the Elgin Watch Company. Around the perimeter it bore the inscription: "The Elgin Watch Company of Elgin Ills *Incorporated 1865*." When the Seip disc is compared with the merchant's token, it becomes evident that the "TAE" is actually "THE" and "ELOIN" with the defective "o" is actually "ELGIN." Likewise the "TOL" of "TOLINUS" is a mutilated "ELG" and the "US" is actually "IL." The other letters I had deciphered all were correct and corresponded precisely to the inscription on the token. The identification is positive.

What I had thought to be a Roman figure of Victory actually is a winged and bearded Father Time with a shouldered scythe and a discarded hourglass at his feet. Instead of pointing at the earth he clutches the ring of an enormous Elgin watch. The metal is not silver but white metal with a high lead content.

So the difficulty of explaining a Roman coin in Ohio has shrunk to the problem of explaining the merchant's token at the Seip Mound. Did Isaac Abrams and his friend actually find the coin at the mound? Or was this a hoax? If so, did the hoax include the jeweler who handled Elgin watches? Did he really think the metal was silver?

Both Isaac Abrams and his friend died many years ago so it is impossible for me to question them. But Mr. Kelley vouches for them both and for his jeweler friend as well. Apparently they were just as puzzled by the coin as I was. Indeed, only through the happy circumstance that Mr. Leonard possessed a copy of the Elgin Watch Company token was the Seip coin identified at all. Otherwise we still might be struggling to explain the presence of a Roman coin in an ancient Indian burial mound.

One wonders how many other "mysteries" possess as simple an explanation.

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GRANDPA CAME FOR DAD

By Edith Gordon

IN 1939 MY father Edward McMaster became seriously ill and my sister Jennie asked me to help look after him. I left our home in Long Branch, a western suburb of Toronto, and moved temporarily into Dad's house in East Toronto. I did the nursing while Jennie prepared our meals.

Dad was 77 and we both knew he wouldn't live much longer. One day in April Dad began to talk of rather strange things. He told me his father Angus McMaster had visited him and talked about his childhood. Grandpa said he would be back again and the next time Dad would have to go with him. Shortly after this Dr. Mullins ordered Dad to Toronto East General Hospital and I returned to Long Branch.

Just then my young son Jerry got pneumonia. As our bathroom was on the first floor we moved Jerry's cot to the living room to save running up and down stairs. I was up nights for most of two weeks before Jerry improved enough that I could get some rest. I slept on the sofa next to the cot while my husband slept on the other side of the room.

In the middle of a night of exhausted sleep I felt a hand on my shoulder. I heard my father's voice saying "Come on, kid. Come on, wake up. Grandpa came again for me so this is good-bye."

I called to Alfred to turn on the light and tell me the time. It was a quarter to four in the morning. I told Alfred my father was dead — but he said I must be dreaming and told me to try to go back to sleep.

Early the next morning I heard the front gate opening. I went to the front door to greet our neighbor Andrew Armstrong. I asked him, "What time did Dad die?"

"At a quarter to four," he replied. "But how did you know?"



Edith Gordon

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I said, "Dad came and told me." — *Toronto, Ont., Canada.*

DIXIE'S LAST VISIT

By Bernice Windsor

MY OLDEST sister Dixie and I were always very close. Although she was only five years my senior she was almost like a mother to me. Our mother Etta Triplett wasn't very strong so Dixie had the responsibility for running our house in Lubbock, Tex., doing the cooking and sewing and caring for our younger sister Peggy. I was her shadow and helped her with everything she did. Dixie even took me along when she went out on dates.

When she was 22 years old Dixie married Curt Sumners and moved to New Mexico. I was terribly lonely without her and so in 1924 when Jesse Windsor asked me to marry him, I told him I would if he would move to Carlsbad, N. Mex., where Dixie and Curt lived. That suited him fine, for he and Curt where good friends. We married and moved to Carlsbad and Jesse went to work for Curt.

For many years our two families lived close together. When my first child Martha was born in 1925 Dixie taught me how to care for her and how to manage my home. Life was happy for both of us.

Years later in 1964 Jesse and I bought a ranch in Aspermont, Tex. We promised to visit often and did so; it was only a day's drive from our ranch to Dixie's home in New Mexico. I will never forget Dixie's last visit in June 1967. She had not felt well for some time and she had brought our family Bible and other things Mother had left her when she died. When I protested, Dixie said, "I want you to have these things. I won't be alive a year from now." I was shaken. Dixie was only 64 and both Mother and our father Whitfield Triplett had lived to be 86.

In April 1968 our sister Peggy Golleher called to say that Dixie was in intensive care in Presbyterian Hospital in Albuquerque, N. Mex., after a serious kidney operation. My daughter Martha and I immediately drove to Albuquerque. Dixie was in a coma and the nurse would permit us to visit only a few minutes. I could see how feverish Dixie was as she lay under an oxygen tent. I said, "Dixie, I'm here." She opened her eyes and said, "Isn't it awful they won't let us visit?" Then she slipped back into her coma.

We left after a few days. Peggy promised to let us know if Dixie got any worse. On April 25 when I was making the beds it seemed as if someone told me to sit down on the side of the bed. Dixie appeared before me just as she looked at the hospital under the oxygen tent, her face flushed with fever. She said, "Bernice, I am going now. I don't want you to worry or grieve. Remember we had a good life and we have always been close." Then she vanished as quickly as she had appeared.

I rushed to phone Peggy to ask if Dixie had died. Peggy said she still was fighting for her life. I replied that she didn't have long to live.

I soon learned why Dixie had come to say good-bye. Three days after her visit I was rushed to Aspermont Hospital with a rupture and serious infection. On May 3 when Martha visited me to tell me Dixie had died I said I knew, that Dixie had come to tell me so that I wouldn't be upset over being unable to attend her funeral. — *Aspermont, Tex.*

DREAM LOSSES

By Verna McDaniel

IN 1948 my husband Mac and I lived in Globe, Ariz., where he ran a blacksmith shop. I was pregnant in early February when I had a dream

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in which I was holding a baby girl with curly black hair. A cloud appeared in the sky and out of it came a woman with outstretched arms and my baby went from my arms to hers. I awoke alarmed, not knowing what the dream meant. I told my husband about it and when I described the strange woman he remarked that she sounded exactly like his mother Marybelle McDaniel who had died in August 1934.

About two weeks later on February 15, 1948, our newborn daughter Mary Belle died.

The next year we moved to Odessa, Tex., and I became pregnant again. In January 1949 our son Virgil was born. The baby was only five days old when I had a dream in which my mother-in-law appeared and took him in her arms. I woke up screaming, "Our baby is gone!" Sure enough, little Virgil was dead.

In June 1950 I had a dream in which I stood talking to Mac's brothers when their mother appeared from the cloud and snatched one away. I awoke and sat up in bed. Mac awoke and asked what was wrong. I replied, "I don't know — I've had my dream again." The next day we received word that Mac's youngest brother, Virgil, Jr., had taken his own life. The dream was repeated in January 1951 and we received word that his brother Marion had died in Korea.

We moved back to Globe, Ariz., and for a few months I forgot the upsetting dreams. After losing the first two babies I had given birth to two healthy sons. In 1953 I once more became pregnant and that summer I had my dream again. I told Mac we were going to lose this baby too. Our son Marvin was born in September but lived only two days.

A few months later in December 1953 I again dreamed I was talking to members of Mac's family when my mother-in-law appeared and took

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Mac's father Virgil McDaniel, Sr. I didn't tell Mac because I didn't want him to worry. But the next day we got word that his dad had died.

The seventh and the latest time Marybelle McDaniel appeared in a dream — in July 1963 — she took one of Mac's sisters. A few days later his sister Annie Peoples died. — *Enid, Okla.*

MY STAGGERING GHOST

By Sharon Rice

IN MARCH 1971 I read a newspaper account of the suicide of Earl McP. I never had met him but I knew my husband Joe had liked Earl, his former employer, and would want to attend his funeral.

As I worked at night I found it necessary to sleep during the day and Joe customarily locked the door to our Tulsa, Okla., apartment when he left for work in the mornings. On this particular day I had slept only a couple of hours when I inexplicably waked. Our only pet, a cat, was sleeping at my feet.

Then I saw a shadow in the hall. I watched it weave slightly until a man came into view at my bedroom door. Although there was nothing out of the ordinary about his appearance I "knew" somehow he was a spirit. Neither of us spoke. He merely scanned my face closely, then turned to shuffle down the hall. I was not afraid and I drifted back to sleep.

I did not even remember my staggering spirit until the following day when Joe and I went to Earl's funeral at the Moore Funeral Home. Thank heaven I believe in an afterlife. Otherwise I might have screamed when I saw lying in the open casket the same man who had ambled through my hall.

I did not intend to say anything but Joe noted the startled look on my face and asked what the matter was. I told him of seeing Earl's spirit and asked him why the spirit had such a

stumbling gait. Joe told me that Earl drank heavily and quite often his walk was affected. I still don't know



Sharon Rice

why Earl appeared to me that day but his appearance removed the last lingering doubt in my mind that we do survive death. — *Oolagah, Okla.*

GHOSTLY KISSES

By Gladys Wills

MY FRIEND Evelyn and I were inseparable all during our teens. After graduating from high school we even went to work at the same place. Soon Evelyn married Buck Chambers and I married John Drobniak and the four of us traveled around together.

In 1963 Buck suddenly died and was buried in the cemetery directly across the street from my home in Woodlynne, N.J. One dreary night about a week after Buck's death I awoke with cold chills running through my body. As I opened my eyes and turned towards the door I saw Buck coming toward me. I was terrified and tried to convince myself I was just dreaming. But he kept coming slowly closer and closer. When he reached my bed he bent over and kissed me on the lips. When his lips touched mine they felt like a

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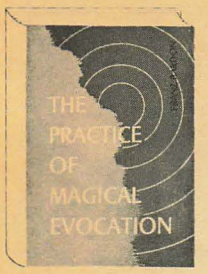
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piece of ice pushed against my mouth.

The next morning I hesitated to mention my strange experience to my husband. But again that night when I retired Buck appeared and kissed me. When the same thing was repeated on the third and fourth nights I knew I wasn't dreaming and decided to tell John. Together we thought up a plan we hoped would stop the frightening visits. The next evening before retiring I went to the bedroom window facing Buck's grave and in a loud voice said, "Buck, you never kissed me in life. Please don't kiss me now." Buck never returned. — *Cape May, N.J.*

ONCE I SAW UNCLE JACK

By Dale Fournier

ONE EVENING in December 1970 after I had gone to bed I lay with my eyes closed — but sleep would not come. All at once unfamiliar scenes passed before me as if I were flying over them. When this panoramic display stopped I found myself standing before a strange man. He smiled at me and said he was my Uncle Jack and that he had just died. Then everything went black.

I knew I had an Uncle Jack Warren who lived in Castle Donington, England, whom I had heard about but never seen.

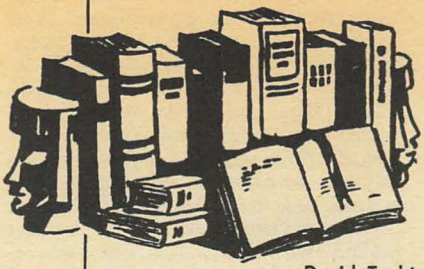
I opened my eyes and looked at the clock; it was 11:45 P.M. My mother Georgia MacInnis and my grandmother Marion Leivers were still up and I rushed to tell them about seeing Uncle Jack.

Grandmother, knowing I did not know Uncle Jack, asked me to describe him. After I had done so she said my description fit him to a "T."

Three days later we received an airmail letter from England notifying us that Uncle Jack had died that same December night at 4:45 A.M., precisely at the time of my vision. — *Easthampton, Mass.*

New Books

NEWS and REVIEWS



David Techter



ON MEETING ANNOUNCEMENTS

FROM TIME to time in this column I mention forthcoming conferences or meetings that seem to me of particular interest to FATE readers. This has led numerous organizations to send in meeting announcements. Apart from the matter that my column space is limited, most of these announcements arrive too late for inclusion. There is no possible way I can mention a conference to be held in October if I do not receive the information before August or September.

Even if information arrives in time, of course, there are so many meetings these days that there is not space to list them all. What we need is a more frequent newsletter to list conferences and other activities. Many persons have suggested this — but no one undertakes the job of publishing such a periodical. Of course, before anyone could do so, they must know how they can pay for it. Meanwhile, please do not depend on FATE to publicize your organization, especially when your meeting is planned for less than four months away. This same time period applies to our advertising.

LOCAL LISTINGS

IN THE PAST I have mentioned various publications that do provide listings of meetings for restricted geographical areas. Three more of these have come to my attention in recent months. But one word of caution: there is a high mortality rate for such local publications. I suggest a letter of inquiry to these publishers before mailing subscription money.

Breakthrough! is a pamphlet-form newsletter published by the Institute for Psychic Science, 2015 South Broadway, Little Rock, Ark. 72206. Besides a calendar of Arkansas events it has brief articles and other news items. *Breakthrough!* is included with membership in the Institute at $5.00 a year. The organization runs a lending library and sponsors lectures and classes in addition to publishing the monthly newsletter.

The greater New Orleans area is served by the *Esoteric Coordinating Newsletter* (1012 Pasadena, Metairie, La. 70001). This monthly publication includes book reviews, astrology predictions and brief articles as well as

a calendar of local events. Subscription to the *Newsletter* is $3.00 a year. The editor invites organizations to send their meeting plans for inclusion in future issues of *ECN*.

The Fountainhead is the monthly publication of an occult bookshop by the same name at 503 East Grant Rd., Tucson, Ariz. 85705. The bulletin is free upon request. Brief book notes supplement the listing of lectures and seminars in the Tucson area.

All three of these newsletters strike me as worthy efforts. No doubt similar publications exist in other areas; I would be happy to hear about them.

SPECIAL INTERESTS

APPARENTLY there is scarcely a facet of the psychic and Fortean that has not at some point inspired a specialized publication. If you are a Bigfoot and Sasquatch fan you should be reading *Manimals Newsletter*, a monthly effort by Jim McClarin, 4717 Florin-Perkins Rd., Sacramento, Calif. 95826. A sample copy can be had for 25 cents and a self-addressed stamped long envelope. McClarin is interested in getting news clippings for his bulletin and makes special rates available to parties who keep him supplied with reports. The newsletter reprints sighting accounts of unusual interest and a bibliography of current news reports.

Even more specialized is *Pole Watchers' Newsletter*, published by Dorothy Starr, 2625 Lincoln Ave., San Diego, Calif. 92104. This publication is for those persons interested in theories of earth cataclysms that have moved the positions of the poles. A recent issue, for example, debates the merits of Hugh A. Brown's theory as opposed to Hapgood's version. *PWN* now has appeared for over four years; obviously there is more interest in such theories than I would have believed. No mention is made of a subscription price for the newsletter but I recommend that you send a donation if you are interested in receiving copies.

Would you believe a special newsletter for fans of Stonehenge? Yes, indeed: *Stonehenge Viewpoint*, published by Annular Publications, 25 W. Anapamu St., Santa Barbara, Calif. 93101. This quarterly tabloid-sized newspaper is far more professional-looking than any of the publications so far mentioned. Well-illustrated articles deal with Avebury and other British archaeological sites besides Stonehenge. The publishers also offer books, pamphlets and colored slides for sale. A subscription for 12 issues of the newsletter is available for $3.00.

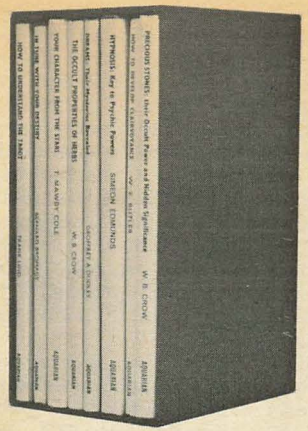
OTHER PUBLICATIONS

LEST THE preceding paragraphs give the impression that California is the main source of "new age" publications, let me cite others from elsewhere. *Aquarian ESP Herald* is a new weekly newspaper published by Harmony Hills, 3859 Valley Creek Rd., Newport, Minn. 55055. The first issue contains articles on dowsing, Tarot cards, dreams, meditation, Kirlian photography and UFOs. Those readers who hesitate to commit themselves for a year's subscription might request a sample copy for 25 cents. Uncounted psychic newspapers have appeared and vanished. Maybe editor Russ Michael will be luckier than his predecessors.

A much more impressive newspaper comes from England: *The Psychic Researcher & Spiritualist Gazette*. This monthly tabloid is sponsored by the Spiritualist Association of Great Britain and the publishing firm of Colin Smythe Ltd. A year's subscription airmailed to the United States or Canada costs $4.50. In style the new periodical resembles the familiar *Psychic News* although it is printed on better quality paper. Authors include Anita

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Gregory, Harry Edwards and Ursula Roberts and two articles are on Geraldine Cummins and stigmatist Therese Neumann.

The new magazine *Main* is basically a house organ for the Mark-Age organization but is available separately by subscription ($1.00 for 10 issues to Mark-Age MetaCenter, 327 N. E. 20 Ter., Miami, Fla. 33137). The initial issue contains news notes, book reviews and sample communications received via "channeling." *Main* is more professional-looking than the majority of publications of similar persuasion but the subject matter lacks interest for me. I suspect this will appeal primarily to persons already familiar with the Mark-Age teachings.

A more modest, mimeographed newsletter takes us back to California. *Aquarian Age Birthings* is published twice monthly at 2311 W. Ninth St., Los Angeles, Calif. 90006. A one-year subscription costs $6.00 but editor Robert E. Seibert offers a free copy to any FATE reader who writes for one. The initial issue is primarily astrology.

VARIOUS FAITHS

THE NUMEROUS persons who write FATE every year misspelling the name as *Faith* may be interested to know that there now is a *Faith* magazine. Alas, it has little in common with FATE and its readers; *Faith* is a bimonthly publication by Bob Jones University Press (Greenville, S.C. 29614) and states that it "stands without apology for the 'old-time religion' and the absolute authority of the Bible." About the only item of relevance I could find in this attractively-produced magazine was an article on "Satan, Demons and World Chaos" that attacks Anton LaVey. But in the future be careful how you spell our name. Neither magazine will care to be confused with the other!

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Many more traditional churches might study with benefit a beautiful new magazine published by Divine Light Mission (Box 6495, Denver, Colo. 80206), the followers of the young Indian guru Maharaj Ji. Rather than a didactic presentation of doctrines *And It Is Divine* offers well-written articles on social problems — women's rights, the aged, animal welfare — and other topics such as ballooning, genetic engineering and nutrition with the guru's philosophy interwoven. The handsome photography and artwork alone make the magazine worth $1.00 a copy ($12.00 for a year's subscription). Those persons interested in Eastern philosophy will enjoy the magazine and many others will want to read the issue containing a cover story on psychic Uri Geller (May 1973).

For the summer 1973 session the Sivananda Ashram Yoga Camp (8th Ave., Val Morin, Quebec, Canada) has expended its brochure of activities into a handsome magazine selling for 50 cents a copy. Numerous brief articles cover yoga philosophy, vegetarianism, breathing, Indian home remedies and an interesting case of a young girl who claims to recall a previous life. FATE readers will remember this yoga camp as the site of Jon Mundy's fire-walking experience (September 1972 issue of FATE).

The magazine that goes simply by the title *X* (P.O. Box 7374, Hampton, Va. 23666) appears to be primarily devoted to witchcraft and ritual magic. Articles by or about such persons as Leo Louis Martello, Gavin and Yvonne Frost and Richard Shaver are supplemented by news notes and an interesting review section that mentions a number of unusual books and magazines. Individual copies are $1.00 each and a six-issue subscription costs $5.00, or a little more than 83 cents a copy.

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OTHER REVIEWS

BIBLICAL MIRACLES, JESUS AND ESP by Milan Ryzl, available only from Dr. Milan Ryzl, Box 9459 Westgate Sta., San Jose, Calif. 95117, 1972, 150 pages, $6.00 (paperback).

Essentially this large-format book is the report of hypnotic experiments in retrocognition Dr. Ryzl did while still living in Czechoslovakia 25 years ago. The preface to the volume states quite clearly his viewpoint on parapsychology and what he feels can be known or inferred in this controversial field. If some or most of the implications of parapsychology are true, accepted concepts of time, matter, personal religion and ultimate reality will have to be altered radically. Aware of this, Dr. Ryzl very carefully states his viewpoints and points out the pitfalls of his particular research project.

Working with very good hypnotic subjects, Dr. Ryzl suggested they go back in time and space to events recorded in the Bible and report what actually took place. The experiments mainly concerned events in the life of Jesus with shorter encounters with Moses, John the Baptist, Abraham and others. The subjects not only observed events but claimed that through telepathy they could communicate with Jesus and thus obtain answers to questions. This latter material grapples with such philosophical concepts as the soul, reincarnation, the nature of mind, moral action and immortality.

While initially dubious, I must admit that the possibility of ascertaining historical truth by this method impelled me to read enthusiastically through the book to find answers to questions I myself would have asked. Ryzl cautions that hypnosis is often unreliable and the information received may be influenced by many outside factors. But in this case the experiments were conducted with

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three different female subjects unknown to one another and all of the Catholic faith. I found it significant that the subjects independently came up with similar answers that were certainly not in conformity with Catholic doctrines.

A careful scientist, Dr. Ryzl feels that this method of research has great possibilities and that he has merely opened the door to an area that needs more carefully planned experiments, more controls and more knowledge about the mind and the nature of time. It is a shame there is so little funding for experiments of this nature that may unlock the wisdom and knowledge of the past and perhaps reveal the nature of our total reality. I cannot imagine a student in this broad field not being excited about the possibilities presented here by Dr. Ryzl. His hope and mine is that others will be intrigued enough by this method of inquiry to impel them to do further research. — *Paul Severson.*

SATAN IS ALIVE AND WELL ON PLANET EARTH by Hal Lindsey, Zondervan Publishing Co., Grand Rapids, Mich., 1972, 255 pages, $2.25 (paperback).

If you ever have consulted an astrologer, read tarot cards, gazed into a crystal ball or dabbled anywhere in the occult you are consorting with the devil, according to Mr. Lindsey. He starts this book with an anecdote about a breakfast meeting at which a woman begins telling about her psychic experiences. The author relates: "I blurted out, 'This is not of God. And if you don't reject this power it will destroy you.' "

One cannot accuse Mr. Lindsey of playing favorites; he liberally damns virtually everyone who disagrees with his extreme fundamentalist viewpoint. As a first instance he attacks Anton LaVey (who, incidentally, does not believe in the devil)

and moves on to Bishop Pike, transcendental meditation, tarot, the Hare Krishna movement and Scientology. It also seems that Kant, Hegel, Kierkegaard, Marx, Darwin and Freud were all Satan's subjects.

His attack on Jeane Dixon deserves a closer look. While I am not a fan of Mrs. Dixon she does not deserve the treatment she receives from Hal Lindsey. Lindsey quotes the Bible to support his charge that Mrs. Dixon is not a prophet of God (which she never has claimed to be) and therefore not a true prophet at all. He further insists that *all* prophecy must be of Christ as stated in *Revelation 19:10*. I looked this passage up in the *Interpreters Bible*, a standard reference work to be found in any good library. It says of this verse: "Here he (John) presents his commission to write his prophecy." The verse also concerns the worship of angels. I fail to see the applicability of this verse to prophecy in general.

I also checked out the key biblical passages which Mr. Lindsey uses to attack the occult and prophecy in general. I suggest the reader consult *Interpreters Bible* for himself and judge whether Mr. Lindsey is correct in his interpretations. I found his book a vindictive vitriolic diatribe against the occult. I would remind Mr. Lindsey of the beginning of the 37th Psalm: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity." — *Paul Dimmitt.*

Another volume of similar persuasion is Hobart E. Freeman's Angels of Light? (Charisma Books, Box 292, Watchung, N. J. 07161, 1972, 138 pages, 95 cents). *This paperback adds to Lindsey's blacklist: hypnotism, yoga, fortune-telling, psychic healing, dowsing, amulets and talismans, ESP, LSD, the Rosicrucians, Spiritualists, Mormons, Christian*

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Science, Baha'i, Theosophy, Unity, Inner Peace Movement, Spiritual Frontiers Fellowship, Association for Research and Enlightenment, Religious Research Foundation, Jehovah's Witnesses and Unitarians. I can only stand aghast at the tortured evil-filled universe Dr. Freeman lives in. I cannot help but wonder if in his humorless intemperance and passionate divisiveness he does not succeed in serving the very devil he claims to be fighting. — David Techter.

PSYCHICAL PHENOMENA AND THE PHYSICAL WORLD by Charles McCreery, Hamish Hamilton, London, England, 1973, 138 pages, $6.00.

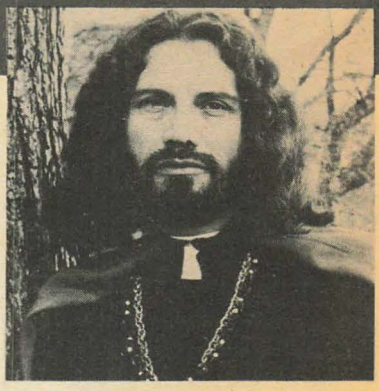
This brief but disorganized volume consists of studies of lucid dreaming, out-of-the body experiences, apparitions, materializations, psychokinesis and ESP. The most attention is given to lucid dreams, those in which the dreamer is aware that he is dreaming. While these interesting dreams do not relate directly to psychic phenomena McCreery's material provokes some interesting speculation on whether lucid dreams might be a way of inducing OOBEs. McCreery devotes one chapter to the experiences of "Subject E" who has experimented along these lines. I fail to see how most of her purported OOBEs differ from her lucid dreams.

McCreery's brief chapters on OOBEs, apparitions, materializations and PK are concerned primarily with how one can differentiate these mysterious phenomena from "real" objects of the "real" world. McCreery eventually espouses the philosophical position that only the "self" is real and that all else is illusory or nonexistent. There is no way of arguing this point philosophically but I find McCreery's theory both tedious and unenlightening.

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ESP outlines various tests to see if birth order of children who have grown to adulthood affects ESP scoring. Firstborn children tend to score somewhat higher than only children or last-born children but unfortunately McCreery does not clarify whether the subjects were aware of his expectations at the time they took the ESP tests. The second chapter cites recent experiments by Rex Stamford that support McCreery's belief that ESP correlates with high alpha activity. However, he fails to mention several other experiments that have not supported this correlation.

Obviously McCreery does not succeed in establishing the relationships between psi and the physical world (which by his theory could not be proven to exist). Instead the volume is an exercise in philosophical arguments backed up by insufficient and highly selective data. I hoped for more facts and less empty theorizing. — *D. Scott Rogo.*

INTO THE OCCULT by Peter Underwood, Drake Publishers, New York, N.Y., 1973, 154 pages, $5.95.

The advertising blurb claims, "Here, for the first time within the covers of one book, is an up-to-date survey of all the different aspects of this . . . subject." Sorry, Drake, but that is definitely false advertising. Obviously no 154-page book can cover *all* aspects of the occult and even what's here is a pretty halfhearted attempt.

British author Peter Underwood would have done better to stay with his strong subjects which could have been expanded into a useful book. His chapter on ghosts and haunted houses provides excellent pointers for ghost hunting and some intriguing anecdotes. His extensive section on palmistry is good and he gives an interesting account of modern white witchcraft. But in other areas there are some huge gaps and a few inaccuracies.

Underwood makes the tactical error of beginning with his weakest subject —astrology. Presumably his assertion that *astronomy* places importance on the influence of stars is a misprint. A few pages later we read that the sun influences inner character and the moon the physical self. A couple of pages further on, however, the author states that the ascendant governs the physical appearance and the moon the inner self. The rest of his astrology is mainly of the superficial sun sign type.

Of the whole field of psychic research Underwood is interested only in some tests he once ran. He cites no statistics but goes into individual results in tedious detail. He makes a passing reference to other modern research but his section headed "Further Reading" is blank.

His chapter on sex and psychic energy raises some interesting questions although contrary to Underwood's claim he is not the first to propose this connection. However, is it true that "almost every poltergeist case" contains activity around beds? I have the impression that some aspects of this theory, though possibly valid, are a particular "bug" of the author, to be proved at all costs.

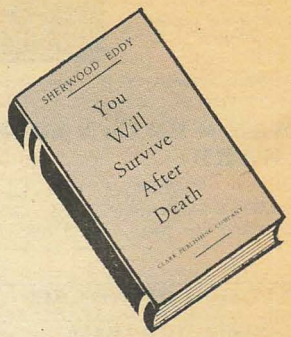
Despite some definite virtues this book is inferior to many other books on the market.—*Diana Robinson.*

THE SEARCH FOR ABRAXAS by Nevill Drury and Stephen Skinner, Neville Spearman Ltd., London, England, 1973, 138 pages.

The introduction to this book by Colin Wilson promises that its two young Australian authors will make a meaningful contribution to the understanding of medieval literature on the practices of operative magic in response to the modern quest for practical occult methods for attaining control over nature.

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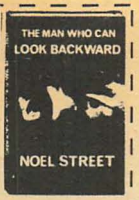
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volume that simply rehashes the remnants of Gnostic and Hermetic writings that survived the Inquisition by being hidden. The ponderous nature of these suppressed writings, couched in feudal-age allegory, quickly discourages most persons who have attempted to read and understand them. The only spectacular effort to put this medieval magic lore into modern dress and meaningful concepts has been the *New Tarot* of John Cooke and Rosalind Sharpe. While Drury and Skinner present some new commentary on translators and occultists of the early 20th Century they contribute little toward making the practice of medieval magic sound like a practical and meaningful activity today.

The Abraxas for which this book searches is a hawk-man god with serpent feet who occupies a place in mythological hierarchy comparable to the ultimate Kether of the Kaballah and thus the final consciousness of reality. If finding ultimate reality on this plane of consciousness is indeed possible you will finish this book with the feeling that little progress in this quest has been made.

The volume in not without interest. A fascinating and informative chapter is devoted to the relatively unknown occultist Austin Osman Spare, of whom a biography is in preparation. Aleister Crowley is defended as misunderstood. The authors promote astral projection in a rather pussy-footing manner and downgrade the use of drugs as no more meaningful an experience than sexual orgasm.

For an hour or so *The Search for Abraxas* might stir up some thinking or even inspire some new writing. But I do not plan to include it in my library and I doubt you will either.—*Tom C. Lyle.*

THE HABSBURG CURSE by Hans Holzer, Doubleday & Co., Garden City, N. Y., 1973, 147 pages, $5.95.

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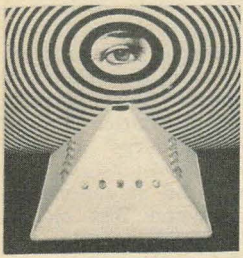
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Hans Holzer's latest book records his research into a 900-year-old curse allegedly surounding the ill-fated Habsburg clan of Austria from the year 950 A. D. until the death of Charles I in April 1922, after which the family was banished from Austria and no longer permitted to use their titles. According to Holzer, the pattern of tragic death, disease and unexpected misfortune which victimized the clan members resulted from the effectiveness of a curse placed on the family by a revengeful peasant woman. The curse is of course only a supposition although Holzer makes out a pretty good case for it. Some members of the Habsburg clan deny there was a curse and others are unaware of its existence.

In order to substantiate his theory Holzer invited professional psychic Arthur Orlop of Mannheim to accompany him to the old Habsburg castle in Zurich. Orlop reported disturbed feelings and "vibrations" relating to violent deaths and bloody battles near the castle. Holzer also found that in old German Habsburg means "Hawk Castle." A local folktale relates that the birds around the mansion disappeared, never to return, when the death of Charles I brought an end to the Habsburgs' power and also the curse.

More emphasis on actual paranormal phenomena and less on bare historical facts would make this book more interesting and readable from my viewpoint.—*Edna Rowland.*

BIGFOOT by John Napier, E. P. Dutton & Co., New York, N. Y., 1973, 240 pages, $8.95.

Since Napier is a well-known anthropologist and therefore an "expert" I suspect many people will regard this book as the best volume on the subject since the late Ivan Sanderson's *Abominable Snowmen* in 1961. His credentials, however, do not off-

set my overwhelming impression of the book's superficiality.

Essentially, Napier summarizes what is known (very little, he says) and what is suspected (a great deal more) about all manner of man-like beasts including the yeti of the Himalayas, America's Bigfoot and Sasquatch and the Soviet almas. Where the yeti is concerned only the set of tracks photographed by mountaineer Eric Shipton in 1951 puzzles Napier. All other purported evidence —scalps, mummified hands, droppings, etc. — he dismisses as "either fakes or irrelevancies." Yet in his conclusions he states that these bits of evidence "have turned out to be either unidentifiable or clearly attributable to some well-known animal." Perhaps Napier equates "unidentifiable" with "irrelevancies."

Napier gives more credence to the American Sasquatch than to the yeti although he mistakenly believes that the former is restricted to the Pacific Northwest. Actually large man-like beings have been reported from every state. Eyewitness accounts are virtually worthless, Napier says. "Many of the eyewitness accounts of the yeti and Sasquatch have an air of impressive sincerity but without careful checking for possible motivations they cannot be accepted as primary data," he concludes. He does give greater attention to collective sightings. By

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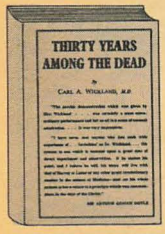
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Wickland concluded:

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this standard he might reexamine the reports of those "sincere and accomplished investigators" whom he acknowledges as sources of much of his information.

The film of an alleged Sasquatch taken by the late Roger Patterson in 1967 receives a detailed analysis in an appendix to the book. Napier does not state flatly that the film is a hoax but his attitude is more negative than positive. He does not mention the statements by Hollywood special-effects men who have favored the film's authenticity.

Napier includes some interesting tables of yeti-Sasquatch statistics along with several photos and drawings. But compared with the actual field research being conducted by various investigators Napier's volume lacks vitality.—*Lucius Farish.*

ALSO NOTABLE

THE HYMN OF JESUS by G. S. R. Mead, Theosophical Publishing House, Wheaton, Ill., 1973, 76 pages, $1.00 (paperback).
British scholar presents translation and commentary on ancient Gnostic ritual.

HOW TO MEDITATE PERFECTLY by Noel Street and Judy Dupree, The Lotus Ashram, 128 N. E. 82nd Terr., Miami, Fla. 33138, 1973, 93 pages, $1.95 (paperback).
Noted British psychic gives simple instructions on how to develop spiritually and unfold psychic abilities.

PEOPLE FROM THE OTHER WORLD by Henry S. Olcott, Charles E. Tuttle, Rutland, Vt., 1972, 492 pages, $8.25.
Century-old account of the physical mediumship of the Eddy brothers was written by Colonel Olcott before he and Madame Blavatsky started the Theosophical Society.

MENTALISM AND MAGICIANS by William Edward Cox, Box 936, Southern Pines, N. C. 28387, 1972, 20 pages, $1.00 (pamphlet).
Noted parapsychologist criticizes stage mentalists who fail to explain their feats are trickery and suggests terminology for magicians who desire to include extrasensory deception in their acts.

JOURNEYS OUT OF THE BODY by Robert A. Monroe, Anchor Books, Garden City, N. Y., 1973, 279 pages, $2.95 (paperback).
Paperback reprints author's controversial 1971 description of his astral projections.

Report FROM THE Readers

THE HOAX

Vincent H. Gaddis in his article "The Face on the Kitchen Floor" (June 1973 FATE) claims the mystery of the paintings in Juan Sanchez's home never has been solved.

An article in a spring issue of the *National Enquirer* bylined Edward B. Camlin claims that the psychic investigators were taken in by a hoax, that the "artist" who painted the faces was a 25-year-old art student who used a trick photographic technique to fool the tourists.

"The faces were copied from a painting and transferred onto the floor, using certain chemicals and an ultraviolet lamp," Jesus Rodriguez, the art student, explained. "At first, the faces would be invisible because of other chemical treatment. But after a few days, light would cause the image to materialize."

I am greatly perplexed on several points:

(1) Would a man of Mr. Gaddis' intelligence be taken in by such a hoax?

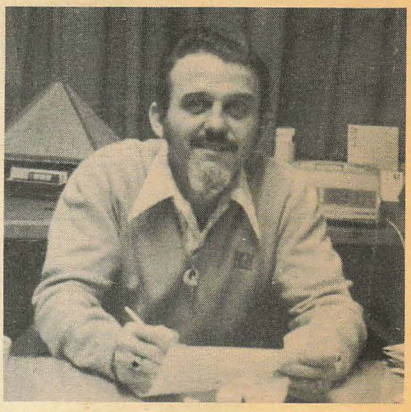
(2) Did he study the phenomena himself?

(3) Mr. Gaddis says "no trace of paint was found." Mr. Camlin states that traces of chemicals were found.

Someone isn't telling the whole story. Please clear up these points. — *Thomas LeBlanc, Maywood, Calif.*

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THE AUTHOR REPLIES:

One of the occupational hazards of writing and reporting is falling victim to a hoax. As mentioned in my brief article the source of my account was the German newspaper *Wiesbadener Tagblatt* and I submitted the news item in good faith.

Assuming that the alleged exposure in the *National Enquirer* is true I feel better when I read that the guilty artist "tricked an entire country," including art experts, TV crews and several assorted scientists. The artist's *modus operandi*, however, isn't clearly explained — and how an ultraviolet lamp could be used in the Sanchez home is a mystery in itself.

In response to Mr. Le Blanc's questions, all of the statements in my article were in the German account. I am a reporter and only occasionally an investigator when circumstances permit. The appearances of faces and figures on walls, windows and monuments are recognized paraphysical occurrences; thus I had no reason to question the original report. I am happy to say that far greater intellects than mine have been taken in by hoaxes. — *Vincent H. Gaddis, Escondido, Calif.*

FREE FOR THE ASKING

A friend of mine — a grand old gentleman and world traveler — recently died leaving with me his large collection of books and magazines to be given away to FATE readers. The collection includes:

(1) Four years of *Science Digest*

(2) Three years of *Success Unlimited*

(3) Seven years of FATE

(4) Five years of *Chimes*

(5) Some copies of *Strange* and other spiritual magazines

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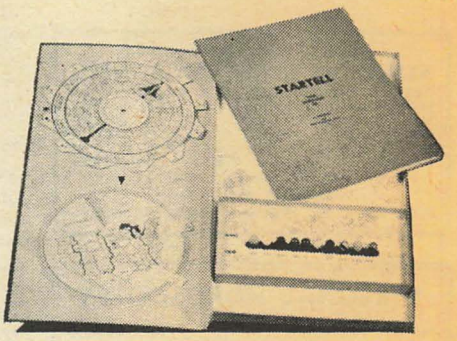
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MYSTERY DISPELLED

In the second installment of the Jerome Clark - Loren Coleman article, "Mystery Airships of the 1800's" (June 1973 FATE) S. E. Tillman and A. E. Dolbear are mentioned as crew members of these phantom craft.

Their identity is no mystery. Amos Emerson Dolbear was for many years professor of physics and astronomy at Tufts College. He is best remembered today for his extensive legal battles with Alexander Graham Bell. Dolbear invented the process of wireless telegraphy in 1882 but the patent office refused even to consider the idea because it was "contrary to science and would not work." According to Volume IX of *The National Cyclopaedia of American Biography* (1907) Dolbear "has been president of the American Psychical Research Society."

Lt. Samuel Escue Tillman (United States Army) at the time of the 1897 sightings was professor of chemistry and geology at West Point. He was also an astronomer who specialized in observations of the planet Venus.

Both of these men were prolific

writers of textbooks and magazine articles. — *George Wagner, Fort Thomas, Ky.*

OUR SLIP IS SHOWING

Forgive me for saying it but you goofed in stating that Epsilon Bootis is 103 million light-years from Earth (July 1973 "I See by the Papers"). How is that possible when our galaxy is only about 100,000 light-years in diameter? Who added the millions? — *Janis Kreicbergs, Hackettstown, N.J.*

Apologies! Our source was Don Wycliff in the Chicago Daily News *who listed the distance as "103 million" — it should have been 103 light-years.* — The Editor.

A 1928 UFO

One morning in August 1928 my father and I left our home in Tulsa, Okla., before daybreak to drive to Norman. Our Willys Knight car was performing smoothly until we were about 50 miles west of Tulsa when it started to miss and backfire. I suspected dirt in the fuel line and as the motor coughed and died I coasted to the shoulder of the road and stopped. Dad suggested that the filter might be dirty and that I should clean that first.

In those days we were not prepared for any roadside repairs (primarily because of our lack of mechanical ability). Under the circumstances we just hoped for the best. I lifted the hood, hoping that the cowl light just behind the windshield would provide enough light to see the motor. As I started to look under the hood, suddenly the whole area was illuminated by the brightest light I have ever seen. It flashed by about 150 feet overhead. It was primarily a white light but as it faded it seemed to burst into many colors like a fireworks spectacle. Then darkness closed in again.

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Dad and I stood like statues — speechless. Then we both blurted, almost simultaneously, "What was that?"

For the next 15 to 30 minutes we stood there trying to understand what had occurred. No other traffic passed and as the first light of dawn began to break we were able to determine there were no farmhouses nearby — just open country. There were no clues to explain this puzzling phenomenon.

The filter bowl in the gas line was clean so I didn't tackle it. At Dad's suggestion I tried to restart the motor. It started immediately and we had no further trouble on the rest of our trip.

The county sheriff, the highway patrol, newspaper editors and several astronomers from the larger observatories could give us no explanation for the occurrence. I can only conclude it was a 1928 UFO. — *Aaron C. Stern, Pine, Colo.*

UNEXPECTED HEALING

The experience I want to tell you about occurred October 22, 1972, at 7:30 P.M. I dialed the phone number of a sick friend who lived in the Bronx. I believe I dialed the right number as I call him frequently but a strange voice answered, saying, "What's your problem?" I asked to speak to my friend John. The voice on the other end insisted, "May we help you?"

Finally I asked, "Who are you?" He replied, "We are on the air now."

I switched on the radio and turned the tuning knob until I heard someone talking about God and I asked, "Is that you?" He replied, "Yes."

I don't know what came over me then because suddenly I blurted out something I had kept secret for years — that I had a horrible frightening pain on the right side of my chest under my ribs. If I tried to take a deep breath or yawn, or even

lift my right arm over my head, the pain was excruciating. I told no one, not even my wife, but I often prayed to God for relief. Now here I was telling a complete stranger my innermost secret.

"Mr. Scollo," he said, "when you hear your name on the air put your hand on the radio. Now we will pray for Mr. Scollo." It was a brief prayer, maybe only 10 or 20 words, and I remember he mentioned Jesus.

When he finished I found myself on my knees with both hands on the radio. I was crying like a baby and couldn't stop, but all the time I was saying, "Thank you, Jesus."

Then the phone rang and the same voice said, "Did you feel God's presence? How do you feel?" I told him I was happy and while wiping the tears from my face I deliberately took a long deep breath and stretched my arm up as far as it would go. Incredibly, I felt no pain. When I reported this to the man I heard my name on the radio again. This time he said, "Mr. Scollo has been healed."

Later I investigated to find out who these people were. This is what I learned: The man who prayed was Pastor Striedfert of the Kings Chapel Assembly at 122 27th St., New York City, and the radio station was WPOW-AM.

If my experience brings inspiration, hope and trust in God to even a few of your readers, that's all I ask. — *Emmanuel J. Scollo, Brooklyn, N. Y.*

EXCEPTION NOTED

I take exception to Dr. Nan Cooke Carpenter's review of Irving Litvag's *Singer in the Shadows.* In the first place Dr. James Hyslop of the American Society for Psychical Research denounced the first *book* on Patience Worth, not Patience Worth herself. He remained skeptical toward her but later came around.



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Patience Worth was a product of Mrs. Curran's Ouija board, her automatic writing and later voice trance. It has been proven. I think, that Mrs. Curran did not have sufficient literary exposure for these manifestations to have come from her subconscious. But even if automatic writing is the product of one's subconscious the question remains of how and why the words are chosen.

Mr. Litvag's book was an objective, skeptical, gentle book on Patience. It ranks with Theron Wright's *The Open Door* as one of the few sensible treatments of automatic writing. Patience Worth deserves a better treatment than Dr. Carpenter gave her. — *Paul Dimmitt, Highland Park, Ill.*

A COINCIDENCE

In everything I have read about Patience Worth, including Nan Carpenter's review of the book *Singer in the Shadows*, I never have found a reference to one fact which I believe is worthy of attention.

The name "Patience Worth" was given to a character in a novel *To Have and to Hold* by Mary Johnston, first published in 1899. Mrs. Pearl Curran claimed to have begun receiving Ouija board dictation from the disembodied spirit "Patience Worth" in 1913. The name seems so distinctive that it is hard to believe this is wholly coincidental. — *Theron I. Cain, East Weymouth, Mass.*

OUT-OF-LINE PENALTIES

I must commend Curtis Fuller's realistic stand concerning marijuana ("I See by the Papers" February 1973 FATE). For possession and use of such a harmless drug the penalties are far out of line particularly in the United States. In Canada the maximum penalty for possession of marijuana is seven years; yet in the fall of 1972 only 14 persons in that country were in jail for the offence. The thousands of others convicted received fines or

other less strict punishment. Both Canada and the United States still class the drug as a narcotic which it is not. It is about time this was changed.

Marijuana and other drugs are used politically on a misinformed and therefore frightened public. Take, for instance, Gov. Nelson Rockefeller's drug bill submitted to the New York state legislature in January 1973. It broadens the current definition of hard drugs (cocaine heroin, opium and morphine) to include hashish, LSD and amphetamines. These drugs certainly are not "hard" and should not be classified with narcotics. — *Kurt Glemser, Kitchener, Ont., Canada.*

ZARATHUSTRA: ANOTHER VIEW

There is a great deal to be added to Donald Wilber's article, "Religion in Ancient Persia," which appeared in the February 1973 issue of FATE.

I recently have completed a great deal of research for a screen play I have written on the life of Zarathustra. First, one book stated there were three Zarathustras and for that reason the history of Zarathustra the First is confused. Besides, the Alexandrian libraries were burned not once, but twice.

As a baby he was taken by his mother to live among the Listians in the Land of Goats. At the age of 20, guided by I'hua Mazda, he went forth to spread the word of Ormazd, as the Creator was called. Notice that I say I'hua Mazda and not Ahura Mazda. The latter was a god who fell from grace when he tried to establish his own kingdom in the heavens. I'hua Mazda did not consider himself supreme but served Ormazd, the All Light or All Person.

In Zarathustra's day, kings were considered the all-highest power — not unseen gods, water, fire, etc. Zarathustra was not a fire worshiper but he called upon Ormazd for fire

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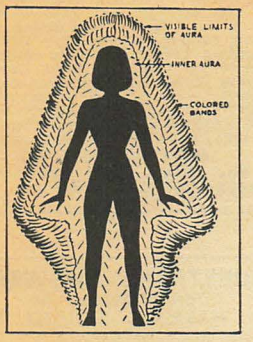


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when it was needed to stay the soldiers who from time to time were ordered to slay him and his followers. Perhaps this is the reason those who viewed the miracle began worshiping fire. They misunderstood its source.

Pon'yah, king of the city of Oas, was responsible for Zarathustra's death. He had him strung up by the feet — the manner of execution in that day. When he was dead his body was thrown into a den of lions who at first did not touch him though they were hungry. When the guardian angels withdrew — as I'hua Mazda had predicted — the lions fell upon the body and consumed it. This may account for the custom which sprung up among his followers — that of allowing their bodies to be eaten by birds of prey.

The Phoenicians were the first to call Zarathustra "Zoa-raaster" because they had difficulty with the "th" sound and Zara was Zawra in their tongue.

Almost 4,000 years after Zarathustra's death Abraham left Ur to live among the Listian descendants of those whom Zarathustra had taught. Here his belief in one God was confirmed and these teachings he gave to his Habiru (Hebrew) followers. Eventually this teaching evolved into Judaism.

For those Bible students who might discount this, remember that the city of Zoar where Lot fled was named for Zarathustra. Remember, also, that Melchizedek, King of Salem (Jerusalem), believed in one God before Abraham met him. Was he influenced by the Zoa-raasterians in Phoenicia?

Since the Sasanian period extended from 226 to 640 A.D. and Zarathustrianism began several thousand years prior to that time, Mr. Wilber's statement, "The evolution of Zoroastrianism as an organized religion . . . began in the Sasanian period of Persian history . . ." just isn't so.

(Continued on page 143)

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REPORT FROM THE READERS

(Continued from page 132)

However, at that time, according to one encyclopaedia, "There was a revival of the ancient religion but *not in its true form.* — *Belle Brand Sundgren, Buena Park, Calif.*

THE RUNESTONE RHUBARB

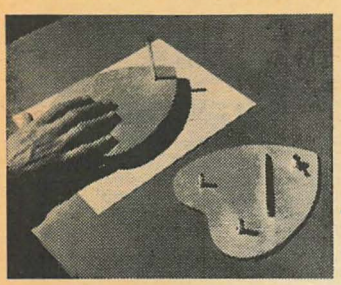
The letter from Sander Svensson, Malmo, Sweden, titled "A Modern Runestone" (February 1973 FATE) refers to the Popham Beach runestones found by Walter Elliott on May 27, 1971.

Mr. Svensson states that the runemasters in his country never dated their work. It is well known that they did not leave dates on their inscriptions at home but to be thousands of miles from home and exploring in a dangerous new land would be a completely different story. If I had been the runemaster I know that I would have dated my inscription.

As to the reading of the date AHR 1010 (year 1010) Mr. Svensson states that the runemaster would not have been likely to use Christian chronology. I must disagree. Christianity already had been introduced in Scandinavia and it was the militant Chris-

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tian, heroic King Olaf Trygveson, who personally gave Leif Ericson the task of introducing it to Greenland.

Mr. Svensson states that the date "1010" smacks of Arabic influence. Although no one is sure when the Arabic numbering system was introduced in the Scandinavian countries it is known to have been taught there as early as 999 and probably was known much earlier.

Svensson states that the spelling AHR for the year is 19th-Century Swedish. Wrong! It was derived from the ancient Norse AR (Year). The "h" sometimes was used to prolong the vowel.

I speak from experience. I have been a researcher for more than 20 years and one of my letters on the Popham Beach runestones (now known as the Spring Pond Runestones) was published in the June 1972 issue of FATE. — *C. G. Forrester, Saugatuck, Mich.*

THE CASE AGAINST THE UFO

The article "UFO Damages Iowa Soybeans" (February 1973 FATE) is interesting but I can't see that the title is justified. There seems to be little evidence that a UFO was involved.

Bill Atkinson makes a pretty positive statement when he says, "the damage was caused by a nonconventional aircraft. . . ." I think such a statement is not justified by the evidence. There is no indication whatever that a craft of any sort landed. All we have is a burned hole or at least one that has been well baked. He also says, "they (the plants) couldn't grow after being struck by lightning." Lightning would not necessarily kill the plants unless there was excessive heat. Lightning can strike without burning.

"There's little question a minor explosion of some kind created those craters." Yet there is no evidence of an explosion — which would have

scattered the dirt from the hole all around and knocked down plants without necessarily burning them. Did anyone think of digging in those craters to see if there might be a projectile hiding under the dirt?

Another piece of evidence omitted is the condition of the craters. If a projectile is the culprit the rim of the crater would be raised and the walls would be impacted.

This thing sounds like one of the so-called "devil's footprints" which have been appearing in England — except that it's pretty big. — *C. J. Fortner, Long Beach, Calif.*

* * *

The article on Iowa soybean damage reminds me of when I was a farmer working soil that contained iron at different depths. Even where I live now iron ore was mined in George Washington's time. This iron in the soil at different times is in reverse polarity (plus or minus) to clouds. Thus when a storm builds up quickly or the weather changes quickly, lightning is reversed — that is, it goes from earth to sky.

The first time a hole appeared on our farm it created a lot of questions and mystery just as described in your article. Some time later while sitting on the porch I heard a loud noise and saw lightning flash between my house and the neighbor's during a quick storm. After the storm passed I searched the field and found a hole about one foot wide. It was a perfect circle in a planted field. Since that time I have found other holes around the farm.

I read up on lightning and found there are two kinds: one that strikes from the clouds to the ground and another that emerges from the ground. The one I witnessed must have come from the ground and spread into the clouds. — *John Vitomski, Englishtown, N.J.*

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∞ Are fairies merely legend or are they real? Jerome Clark reviews the astonishing facts that indicate a reality lies behind the age-old belief in "wee folk."

∞ West Point officers and men are still scratching their well-clipped heads over the mystery of the ghostly cavalryman of the 1830's who came in the fall of 1972 to hobnob with the lower classmen.



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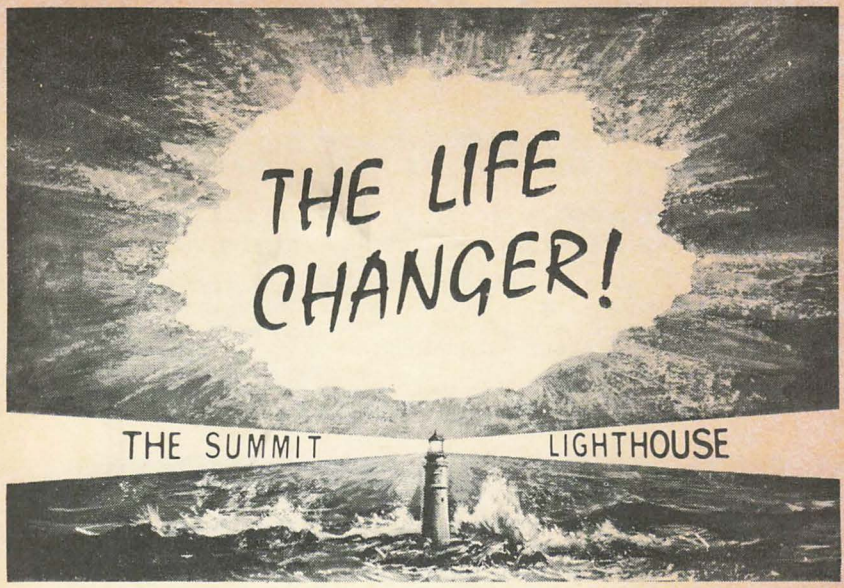
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