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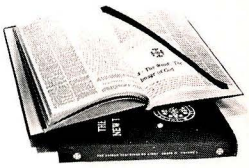
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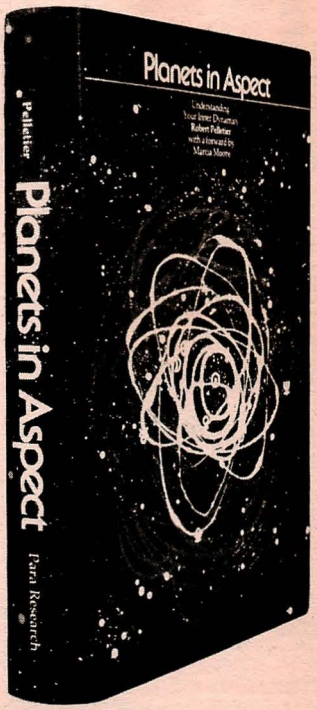
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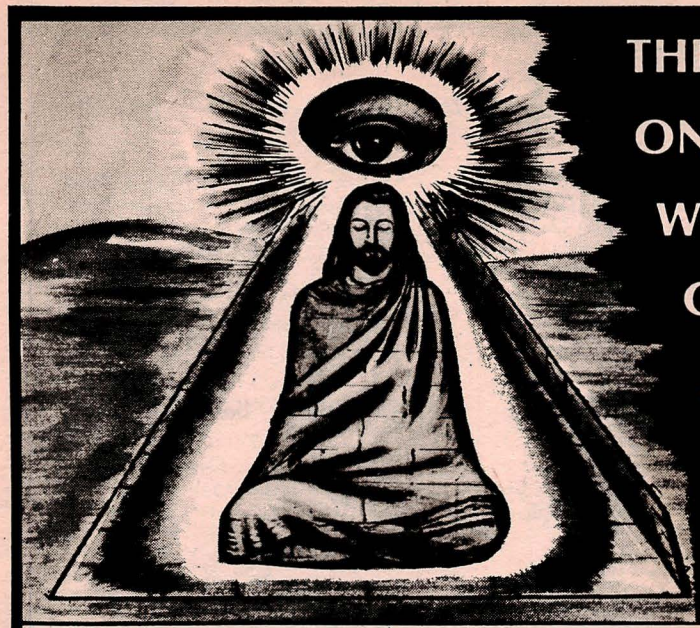
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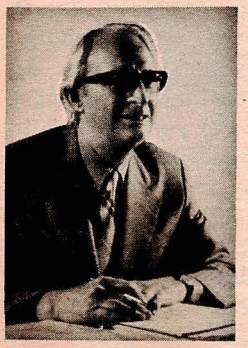
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

When a theory gets propounded over and over again, coming up afresh after each time orthodox criticism has buried it, and each time seeming solider and harder to abolish, you may be sure that there is truth in it.

—William James
quoting Jeffries Wyman

MORE THAN 60 years ago William James, in summing up his experience in psychical research, had some wise things to say, things that still are relevant today. The above quotation from James referred, surprisingly enough, to Darwin's theory of evolution and James was drawing a parallel between the history of that theory and the history of some concepts of psychical research.

To William James, writing in 1909, it seemed that the range of extrasensory phenomena was becoming more acceptable to orthodox science. "How often has science killed it off?" he asked. "Yet never before were these things offered us so voluminously and never in such authentic-seeming shape or with such good credentials. The tide seems steadily to be rising. . . ."

Is it encouraging or discouraging that we now are in a new cycle wherein the tide again seems to be rising? We find it vastly encouraging and perhaps this time some of the concepts will achieve final acceptance. We are in the midst of a scientific ferment; we have exciting new young mediums such as Uri Geller and Matthew Manning; and we have a new openness on the part of the public.

∞

PUBLICITY HOUNDS

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wish to address ourselves to some of the problems they have created.

First, these showmen have learned their publicity lesson well — from the great Houdini. Rap the psychics! Make all manner of outlandish charges against them and you are sure to make the headlines! Houdini rode to fame as much on his publicity capers as on his genuine abilities. Remember, when you are reading antiparapsychological stories in which today's magicians are involved — or when you are seeing or listening to them on electronic media — that they are seeking publicity. They don't care whose reputations they damage, whose belief systems they destroy or what lies they disseminate. They have only one goal — publicity.

Their claims are irrelevant. When you hear magicians say they can replicate psychic phenomena by sleight of hand, keep these three things in mind: First, they may not be able to do it at all; second, when they can do it, they cannot do it under the same conditions imposed on the sensitive who originally produced the phenomena; third, whether they can or cannot duplicate the phenomena by magical means is irrelevant unless they also can prove that the medium cheated.

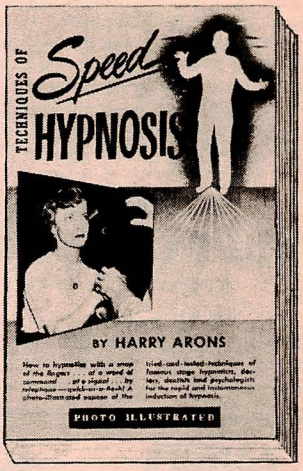
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that we have a copy of a letter to Uri Geller from Arthur Zorka, who represents himself as chairman of the Occult Investigations Committee of the Society of American Magicians, Assembly 30, Atlanta, Ga. This letter states:

"Mr. Geller, it is the unanimous finding of this committee that although we, as magicians, are able to duplicate each of these experiments and effects using methods known by us, under certain conditions, there is no way based on our present collective knowledge, there is no method of trickery which could produce these effects under the conditions to which you were subjected."

∞

BEWARE "THE STING"

WE ADVISE you to think of this endorsement of Uri just as cautiously as we all should consider the claims made by such magicians as Randi and Milbourne Christopher that they can duplicate Uri's experiments.

Zorka claims his specialty is psychic magic. In controlled experiments Geller was able to reproduce drawings the committee made which never left their possession and to bend a forged steel fork they had previously lab-tested. "As I watched you hold the fork in one hand, it

"THEY STOPPED LAUGHING WHEN I STARTED WINNING."

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What if I came along and offered to show you the right key – for $1000. Would you hesitate until it was too late?

If you're ready right now to make the move – especially when the odds are stacked in your favor – I really do have a "key" for you. And it's not $1000 either, although I bet you'll swear it's worth 10 times more than that!

How I Discovered The "Winning Pattern"

My uncle's been a gambler for years. Even as a child, I could remember the ribbing he got for "living at the track," his steady poker game on Thursdays, the numbers man he'd phone before he drank his morning coffee. He tried one "system" after another – they never came through. In fact, his gambling was a big family joke.

But recently we had to stop laughing – and start listening. Uncle Fred was suddenly raking it in! What's more, his whole betting pattern had changed. He didn't bet all the time anymore – but when he did bet, whether it was the horses, or cards, or football pools, or you name it – he was a winner.

And when I finally got him to stop winking at me and tell me his secret, he said he'd actually found out how to predict many of his "lucky streaks." "Discovering my 'winning pattern,' he said, 'has made all the difference. It changed me from a loser to a winner!'"

Your Winning Pattern Based On Your Own Behavior

Your winning pattern actually makes solid scientific sense. In fact it has been used by scientists for charting human behavior for over 70 years.

In brief, it operates on the basis of our natural biological cycles (known to scientists as our biorhythm). These cycles affect our emotional, physical and mental abilities from the day we're born. And we each have a unique pattern, based on our day and year of birth.

When these cycles are at their "highs" we're most likely to give our peak performances. When they're "low," the opposite is true. And when the cycles are changing, we're in our critical days – and most susceptible to poor judgments and accidents.

The Philadelphia Inquirer (Nov. 4, 1972) reports that "Biorhythm poses such a natural and logical explanation for our fluctuating health and temperance that it simply cannot be overlooked."

You Win and Lose in Cycles–Which May Be Predictable!

Think of those days when you've made a bet – and then impulsively changed it at the last minute, and lost. Or, have you ever felt "lucky" and been a winner, even when you bet on a longshot? Your biorhythmic cycles might very well affect your performance in gambling – as well as everything else you do. And scientists can now chart and help you interpret your highs and lows – for every single day of the year!

HERE IS THE PROOF

Just look at what their biorhythmic "winning patterns" revealed about the performances of these **famous people:**

- Muhammed Ali lost to Ken Norton on Ali's critical day.
- Floyd Patterson lost to Ingmar Johannsen on a critical day.
- Bobby Riggs lost to Billie Jean King on a day when his physical cycle was critical and his emotional cycle low (Ms. King, however, was at an emotional and intellectual high).
- Back in 1927, during Babe Ruth's famous 60% homer season; *80% of his big hits were on days of his physical and/or emotional peaks!*

Boston Magazine, in June 1974 revealed that charts done on athletes suggest a definite relationship between their performance and their biorhythms. It's no wonder that sports forecasters are turning to biorhythm as a way of predicting future events!

Discover Your Own Winning Pattern

Wouldn't you like to get in on this exciting winner's circle? Your computerized biorhythm chart based on your individual birthday is *now available* to you. It gives you a daily reading for a full 12 months! In *just minutes you can* start using it to guide and help you *determine your own winning patterns. Like a miracle,* it will help you decide when to trust your betting instincts... when to play it cool . . . and even when your best bet–is no bet at all! *You'll now be able to know–in advance*–when your winning pattern shows that a "lucky streak" is ahead for you. Isn't that practically like money in the bank?

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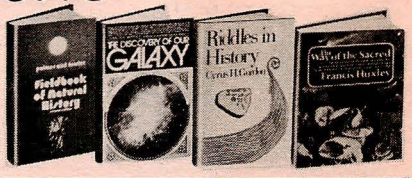
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literally exploded, sending fragments of the handle across the room," Zorka wrote in his letter to Geller.

Mr. Zorka probably is speaking for a local chapter of the national organization. National Secretary of the Society of American Magicians is George Cook, Aqueduct Rd., RFD 2, Peekskill, N. Y. 10566. And Milbourne Christopher is listed as head of the Occult Investigations Committee on the dust jacket of his recent book *Mediums, Mystics and the Occult* and states on page 33, in a chapter debunking Uri Geller, "I had seen nothing that indicated he had psychic powers." Apparently even the committees for Occult Investigation within the Society of American Magicians do not agree with each other.

Personally, we don't need magicians' endorsements. We have seen Geller work. We accept the findings of scientific committees at Stanford Research Institute and the University of London. But we occasionally receive letters from readers canceling their subscriptions to FATE because of their disillusion with the whole psychic scene — a disenchantment resulting from their having watched some irresponsible half-baked television show featuring magicians.

ONCE A CHEAT, ALWAYS A CHEAT?

BUT TO rejoin the great William James, in his dialogue with himself about psychics who cheat he refers to the concept "once a cheat, always a cheat" which has guided the English psychical researchers.

"I am disposed to think that, as a matter of policy it has been wise," James wrote. "Tactically it is far better to believe much too little than a little too much . . . better a little belief tied fast, better a small investment *salted down*, than a mass of comparative insecurity.

"But, however wise as a policy the SPR's maxim may have been, as a test of truth I believe it to be almost irrelevant. In most things human the accusation of deliberate fraud and falsehood is grossly superficial. Man's character is too sophistically mixed for the alternative of 'honest or dishonest' to be a sharp one.

"I have heard of a lecturer in physics, who had taken over the apparatus of the previous incumbent, consulting him about a certain machine intended to show that, however the peripheral parts of it might be agitated, its center of gravity remained immovable. 'It will wobble,' he complained. 'Well,' said the predecessor apologeti-

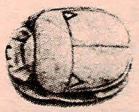


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cally, 'to tell the truth, when I used that machine I found it advisable *to drive a nail* through the center of gravity."

James then went on to explain that once at Harvard he was assisting Prof. Newell Martin with a lecture showing how, with the use of electric stimulation, the heart of a dead turtle could be made to beat. Alas, this particular turtle was too far gone and James cheated by surreptitously using his finger to work the apparatus which was to demonstrate the heartbeat.

"Even now as I write in cool blood I am tempted to think I acted quite correctly. . . . To this day the memory of that critical emergency has made me feel charitable towards all mediums who make phenomena come in one way when they won't easily in another. On the principles of the SPR, my conduct on that one occasion ought to discredit everything I ever do . . . a manifestly unjust conclusion."

If a medium cheats, and many do when they can't produce on call, the question is whether he or she produces genuine phenomena when not cheating.

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the so-called cattle mutilations so widely reported over the mid-continent states have resulted from natural causes. In Texas alone, according to Dr. H. Q. Sibley, executive director of the Texas Veterinary Medicine Association in Austin, about 560,000 cattle, mostly calves, died "of one natural cause or another in 1974." And since only a few hundred cases of possible mutilations have been reported they would comprise a small proportion of the overall cattle deaths in Texas alone.

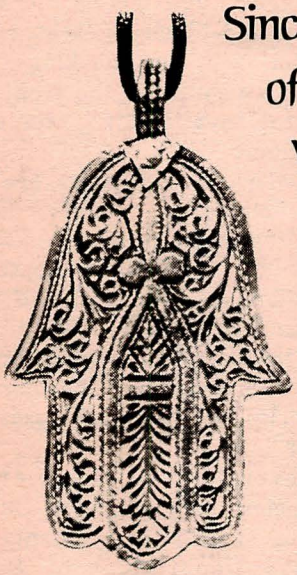
Nonetheless, the story of these mutilations grows more bizarre week by week.

One of the most intensive investigations has been reported by John Makeig of the *Fort Worth Star-Telegram*, who for the first time publicly links satanist groups, political assassinations and federal investigations with the cattle mutilations.

Admittedly it still doesn't come very clear but Makeig makes the following claims:

- An attempt was made to murder two federal informants in Minnesota who told authorities of a "death list" which includes United States Sen. Hubert Humphrey and a federal judge who may be United States District Judge Miles Lord of Minneapolis. The informants were taken from a federal prison and

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placed in Minnesota county jails to protect them.

- The story includes a pistol smuggled into prison, a small silver and black two-seated helicopter with no markings, and blood smeared on the front of a federal investigator's Minneapolis home.
- Federal investigators are said to believe a "super, super wealthy group of amateur satanists" may be behind the sexual mutilations and deaths of hundreds of cattle since 1967, according to Makeig. The investigators fear the group may be planning a series of "political assassinations."
- Several law enforcement agencies, including the Minneapolis police department, the Texas Department of Public Safety Intelligence Service, the office of United States Attorney Robert G. Renner in Minneapolis, and several police and sheriff's departments are working on the case. "Something big" is promised for late summer. (This is written in early July.)
- Human murders and sexual mutilations are feared linked with the whole insane mess.
- Among groups investigated are the "Flaming Stars," a Fort Worth group which possessed documents outlining plans for a "government" the group planned to establish, including

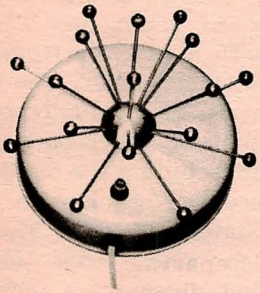
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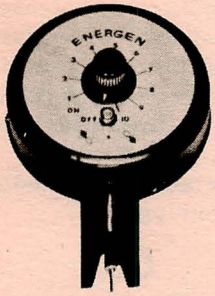
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an "assassination squad;" the "Sons of Satan," a western motorcycle gang; "The Process," a Chicago-based satanic group; "Axtul" a splinter group of "The Process," thought to be based in New Mexico; and some members of the Church of Satan.

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PSYCHIC UPDATE #1

IN JUNE the American Society for Psychical Research filed documents with Judge Robert L. Myers of Probate Court in Phoenix, Ariz., explaining how it spent the $275,455 it received from the estate of James Kidd, the Arizona hermit. The ASPR reported that it spent a major portion of the funds recording the deathbed experiences of people in the United States and India. The report filed with Judge Myers states that death often includes "visions, perceptions, or increased brightness, very intense fully saturated colors and elation."

Some of the dying said they were able to see and talk with deceased relatives who appeared to them as apparitions.

More details undoubtedly will be forthcoming.

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PSYCHIC UPDATE #2

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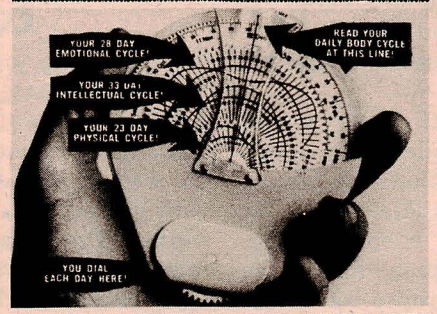
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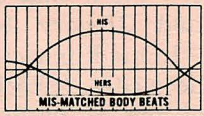
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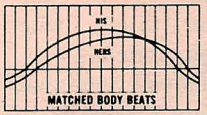
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ing Mary Reeser whose body was almost completely destroyed in a fire that did not destroy her apartment in St. Petersburg, Fla. The incident occurred in July 1951 and was fully reported in the November-December issue of FATE Magazine that same year. It was investigated at the time by Prof. Wilton M. Krogman who was a professor of physical anthropology at the University of Pennsylvania's graduate school of medicine. Krogman became fascinated by the problem and subsequently investigated a number of similar cases.

Now, after all these years, Krogman concludes that spontaneous combustion of human beings is impossible. Even at temperatures of over 2,000 degrees F., Krogman finds, the body is not destroyed as extensively as was the body of Mary Reeser. He feels her body must have been taken elsewhere to be burned and returned to her apartment by her killer, who then supplied "other touches."

The "other touches" included greasy soot covering the walls to a height of four feet (giving off a peculiar odor); slightly scorched wall paint near her chair and the floor; melted electric light plugs and fixtures in the sooted area on the walls; melted candles on the small buffet 10 feet from where Mrs. Reeser died; and complete destruction of the overstuffed chair, except for heat-eroded coil springs, on which the victim had been sitting when last seen the night before at 8:30.

Such "other touches" seem pretty complicated for a murderer. As we recall the case, early on the day when her body was discovered the doorknob into Mrs. Reeser's apartment was too hot to touch. Did the murderer manage this, too?

∞

HE TALKS WITH HORSES

HENRY BLAKE, who lives on a farm in North Wales and has trained horses for 30 years, has written a book on how to talk with horses. He says it's all very simple. Telepathy and ESP are major parts of horse language, says Blake.

"My wife and I have been studying horse language for 20 years and we are absolutely convinced that ESP exists," he told Gregory Jensen of UPI.

In his English-Horse dictionary he writes, "We have taken each of the 47 phrases used by the horse, together with 54 submessages, and we have noted the way in which most horses can convey meaning."

But it gets complicated, Blake warns. A horse has 26 different ways of saying "I love you" and

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university professors, and stage hypnotists! It is actually "streamlined hypnotism"! Shortcut hypnotism! And—most important of all—*Fail-Safe Hypnotism!*

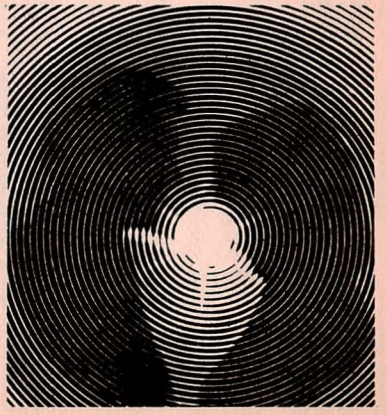
For Super-Hypnotism is based on a single, fundamental, vital idea—*that the most powerful form of self-hypnotism is one in which you do NOT sink into a coma! In which you do NOT "go to sleep" or lose track of your surroundings in any way! In which YOU DO NOT LOSE CONTROL for a single second!*

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Once again, in brief summary, the goal of this Super-Hypnosis is quite simple: *it is COMPLETE SELF-MASTERY!* It is a way to gain that self-mastery, without risk and without struggle, *simply as a result of using at last natural laws which have been built into the human mind since man first elevated himself above the animals surrounding him!*

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There is no "quicksand trance" to wake up from! No danger at all!

The powers released are enormous! They include *new freedom from pain* (so great that some women, using these techniques in childbirth, actually had their babies painlessly)! *Freedom from previously-unbreakable habits* (so strong that when men and women learned these techniques to stop smoking, they found their hands effortlessly and automatically "putting out the cigarettes" less than five seconds after they had just lit them)!

But Even Such Thrilling New Freedom Is Only The First Step To The Real Goal Of Super-Hypnotism!

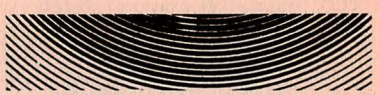
And that is New Mastery—new mastery of yourself, and new mastery of the world around you! *This includes:*

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some phrases have up to 30 variations.

Jensen went down to a London stable where Blake was visiting and watched him demonstrate his horse language. A small brown mare walked up and Blake looked at it. "He blew softly into the mare's right nostril, the equine way of saying a friendly hello. Gently the horse nibbled his hand.

" 'We're just exchanging messages of friendship, reassurance, general understanding,' Blake said. 'I wish I could make you see how ordinary this is.' "

Blake pointed to a black stallion named Commodore. "This fellow won't say anything at all," he told Jensen. "I can't even get him to say 'hello'. He's just telling me to get lost.

Ten minutes or so later Blake was scratching Commodore's mane. "Horses nibble another's mane to show friendship," he told Jensen. In a few minutes Commodore was telling him just where to scratch.

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COULD NEANDERTHAL MAN SPEAK?

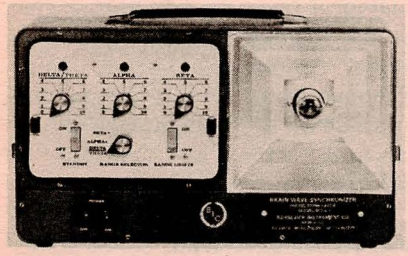
CONTROVERSY over the relationship between modern man and Neanderthal man has been given new impetus by the recently proposed theory that Neanderthals became extinct be-

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cause they were unable physically to vocalize speech. This put them at a disadvantage to *Homo sapiens* — presumably the more intelligent species to which all living men belong.

The idea, proposed by linguist Philip Lieberman of Brown University and anatomist Edmund Crelin of Yale University's School of Medicine, is based on a model of the vocal tracts of fossil hominids prepared by Crelin and computer studies of the sounds that could be produced by such vocal tracts done by Lieberman. Lieberman and Crelin believe Neanderthal man was not capable of a language that could be spoken as rapidly or understood as easily as are modern languages.

Like chimpanzees, says Lieberman, Neanderthal men could not articulate certain sounds because their vocal tracts consisted of one-tube resonating systems instead of two-tube systems. Among the vowel sounds Lieberman believes Neanderthal man could not articulate are "a" as in not (the "ah" sound), "i" as in *si*, and "u" as in to.

The two investigators have received support from some scientists while others remain skeptical. We join the "others," for a number of reasons.

First, it is not certain that Neanderthal man died out. Some

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investigators, who have studied the development of man in such places as Shanidar Cave, say they find Neanderthal types gradually shading into modern types. Therefore, it is unsettled whether Neanderthal man was an offshoot that went nowhere or was in the direct line of descendants to modern man. Some anthropologists believe that between 50,000 and 100,000 years ago all hominids were Neanderthal types.

Second, other anatomists doubt that a correct model of the vocal tract of a fossil can be constructed from the physical characteristics of the skull.

When Neanderthal man and other hominids lived about the same time the cultures of the two appear indistinguishable. Both used stone tools and seem to have had burial rites, for example. Thus, as far as we can trace the Neanderthal type he does not seem to have been at a disadvantage culturally.

* * *

The experiments in teaching the chimpanzee Lana to think in English words do not dispose of the Lieberman-Crelin theory. Lana is a four-year-old chimp who has been training for two years to communicate through a computerized keyboard. Researchers at the Yerkes Regional Primate Research Center in Atlanta say that Lana not only

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can ask for concrete objects by name, but now apparently has grasped the concept that she can ask for abstractions — she can ask for the names which represent objects whose names she does not know. Unfortunately, Lana and other apes lack the anatomy for speech, which Lieberman and Crelin claim was Neanderthal man's handicap.

∞

THE TOMB OF CHRIST?

A GOLD ring made 500 years after the birth of Christ apparently depicts the site of the Holy Sepulcher, according to an announcement made by the Israeli government.

Archaeologist Prof. Benjamin Mazar discovered the ring in the ruins of a Sixth Century two-story building near Jerusalem's Wailing Wall. It has a model of a domed building mounted on its base and all evidence indicates the building represents the monument that stood over the tomb of Christ 1400 years ago.

∞

TWO NEW PSYCHICS

TWO NEW claimants to the world's psychokinetic championship currently held by Uri Geller have appeared. Both of them seem able to influence physical objects with their minds — in much the same way Geller does.

Alejandro Baez, 37, a Mexican civil engineer, reportedly is able to move a chess piece across a board after placing himself in a trance. In addition, if a piece of chalk is suspended on a string so that it is in contact with a blackboard, Baez is said to be capable of making the chalk swing and produce a curved mark across the blackboard.

In England, where Geller's demonstrations caused all manner of excitement, 18-year-old June Charlton is said to reproduce many of Geller's phenomena. June watched Uri on television and then discovered she could do many of the same things. Under the surveillance of Dr. John Beloff and Dr. Paul Grant, British parapsychologists, June has bent a dozen thick metal spoons by rubbing them gently with her index finger. She also bent the stem of a heavy pipe, stopped an electric clock and read an entry in a diary Dr. Beloff hid in another room. — *Curtis Fuller.*



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Is the girl in Ted Serios' psychic photos the fugitive Patricia Hearst shown in UPI's photograph below? An interested FBI man told Serios she is not.

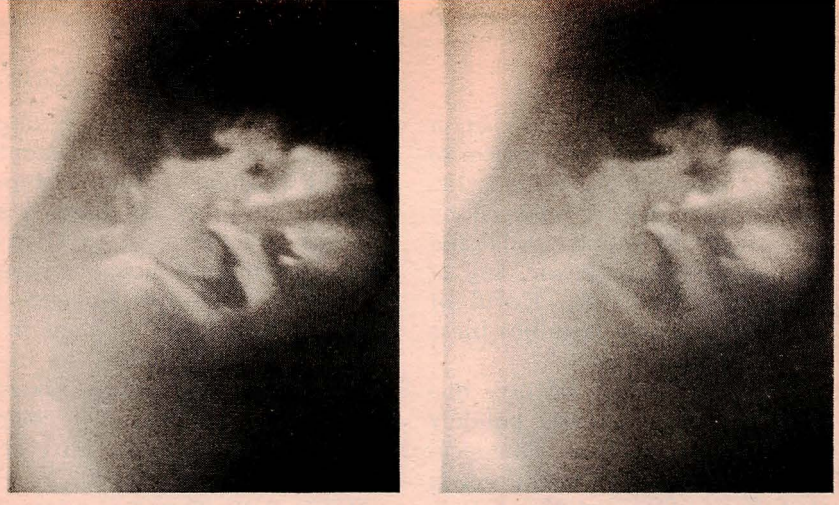


Is This PATRICIA

By Curtis Fuller

HAS TED SERIOS, Chicago's psychic photographer, obtained psychic pictures of Patty Hearst, fugitive daughter of publisher Randolph Hearst?

Ted believes he has; either that or they are "someone close to Patty," he says. An FBI agent, after making clear that he doesn't believe in psychic photographs, has said the photo isn't Patty. Ted responds that Patty has changed her mode of dress and her hairdo. Ted mailed one photograph to Patty's father but has not heard from him.



Ted Serios obtained three nearly identical photographs of short-haired young woman when trying to get psychic photograph of missing heiress Patricia Hearst.

HEARST?

An intense desire to locate the missing heiress by psychic means reactivated Serios' paranormal photography.

Regardless of whether the photos are of Patty Hearst, they are a wonder in themselves for the same reason that Serios' psychic photos have always been a wonder. They prove beyond question that the mind can influence objects (in this case the chemical formula of a photographic film) and can mold it into the likeness of an existing object (a human being). The difficulties of conceiving, transmitting and reproducing such a portrait seem incredible — but here they are.

Serios' photographs are not cloud or shadow forms but are definite and recognizable. They require no creative imagination, no phony assumptions to identify. They are there, like any other slightly out-of-focus pictures.

The possible Patty Hearst photos accomplish something else. They prove that Ted Serios, former Chicago bellman, has regained something of his former psychic ability which has been dormant for several years. The story of Serios, who learned to take psychic photos while

searching for "treasure" in a hypnotic trance, is well known to psychic researchers. He was the subject of years of research by Dr. Jule Eisenbud, Colorado medical school professor, and of Eisenbud's book *The World of Ted Serios* which describes these early experiments.

Most of Serios' ability disappeared after he was publicly attacked in *Popular Photography* Magazine on the grounds that the authors of the article could duplicate Ted's photographs by sleight of hand. This they never accomplished despite specific challenges.

* * *

TED SERIOS came to our FATE offices one afternoon late in May 1975 excitedly displaying a psychic photograph he had taken with a Polaroid 3000 camera. He believes it shows Patty Hearst standing before a large hotel in San Francisco. The hotel is recognizable but Ted requests that we not identify it.

Ted wanted the address of Randolph Hearst, Patty's father, and then sent a copy of his photograph to Mr. Hearst, stating that he believes he can locate Patty by psychic means.

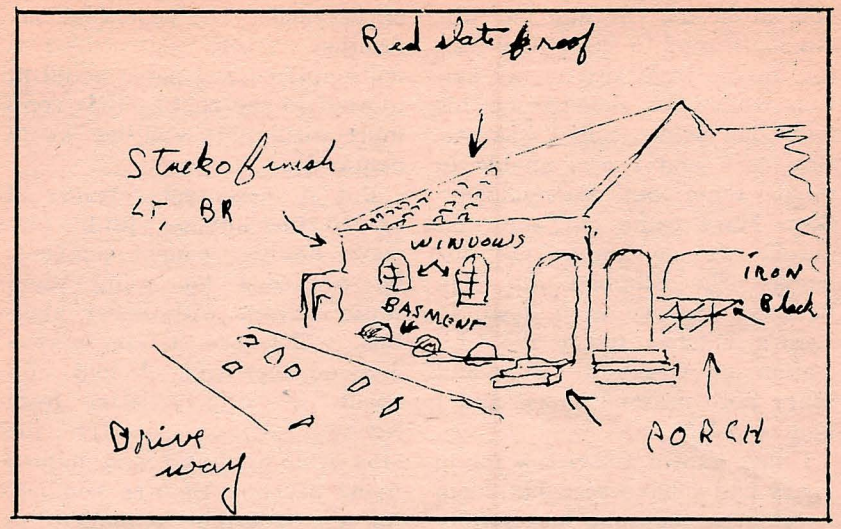
Predictably, Ted received a summons from the Federal Bureau of Investigation a few days later. The FBI note asked him to come to its office in downtown Chicago and to present the note at the reception desk. Ted went to the FBI office on June 4, stopping on his way at Langtry's Records and Cameras on Granville Avenue in Chicago where he picked up some Kodacolor prints he had taken with an Instamatic Model 110. To his delight, among the many nixies were three recognizable color prints of the attractive girl he believes is Patty Hearst.

At the FBI office Ted showed his notice to appear to the receptionist. She then spoke into an instrument but her conversation was completely muffled by the telephone equipment, Ted reports. Soon he was directed to an agent who began to question him.

"He was a young guy. Looked like 21. He said, 'My name is Bill.' They never tell you their last names. I've had FBI men talk to me before and they always just give me their first names or give me phony names. Anyways they're never there when I call back and ask for the names they give me. Never heard of anyone by that name they always say.

"His first question was: 'Where is Patricia Hearst?' I told him "I'm not sure.' Then I described the way I take the pictures and showed him three photographs.

"He wasn't interested in psy-



Ted Serios says he drew this sketch "as if I were drawing it from memory." He believes it shows San Francisco house where Patricia at one time lived.

chic photography. He told me these are absolutely not her pictures. I said I'd rather her father told me it wasn't her.

"He said, 'It could be your sister or your wife.'

"He didn't want to know anything about it. He said to me, 'You keep communicating with Mr. Hearst. He'll be in touch with you.' But I've never heard from Mr. Hearst."

* * *

TED CALLED FATE immediately after this exchange and asked me to come down to see him. He doesn't have a car and I traveled into Chicago through a driving thunderstorm that same evening. I believe in Ted's psychic photography. Mary, Ted's wife, met me at the door but didn't let me in. She ran upstairs and called Ted. From the front porch where I waited I could see Ted come down the stairs. He'd been sleeping in a pair of trousers and he was shrugging himself into a shirt. He came out on the porch and explained that Mary likes to be a neat housekeeper and was ashamed because Ted brings home every stray dog he can find and she feels their house is a mess. He had just brought in a new dog that day.

Ted suggested that we go out

and sit in the car and our discussion turned to Ted's new photos. In the front seat of my station wagon he showed me his four-color prints. But it was getting dark and I was unable to make them out satisfactorily. Soon Mary came out and suggested we go somewhere for coffee. She climbed into the backseat and we went down to Lynn's Kitchen under the "L" station at Granville. Ted and Mary both ordered coffee and I had a 7-Up.

I have known Ted Serios for 15 years and I have seen him take psychic photographs successfully a number of times. I also have seen him try for targets on several occasions and never come close — although he has gotten targets for Eisenbud.

At first we made small talk. Ted knows his ability is unusual and always has been surprised and disappointed that he never has been able to make any money with it. He is a great admirer of Uri Geller — not only because of Geller's abilities but because Uri makes his psychic abilities profitable.

Ted and Mary live not far above the edge of poverty and we discussed why he hasn't been able to cash in on his abilities. The most important reason, probably, is that he cannot produce his psychic phenomena on demand — Uri generally can. Another reason is that Ted is undisciplined and never could fit himself to the routine that commercializing his abilities would demand.

But it does seem strange, I agreed, that anyone with his fantastic abilities cannot somehow be rewarded for using them while persons with lesser abilities, which are in commercial demand, get rich. I told him about receiving a letter from Kenneth Arnold recently, the man who first saw and named flying saucers. He was bemoaning the fact that he never has made any money from all the publicity and interest which has followed his sighting over the Cascade Mountains in 1947.

Then our discussion turned to Ted's new photos.

"Why Patty Hearst?" I now asked him.

"Well, I was listening to a radio talk program about a year and a half ago and the guy said, if psychics are so smart why don't they find Patty Hearst? That was a private challenge to me."

Years ago Ted was able to take psychic photographs almost on call. Today they are far between. He told me he spent nearly a year and a half trying to come up with something on Patty. Ted's usual method is to use

a Polaroid camera with a flashgun or winklight. He sits down, positions the camera in front of him and goes into a semitrance, aiming at his face. Usually he fashions what he calls a "gismo" out of cardboard from the Polaroid package. This "gismo" ordinarily is a black translucent tube which he places in front of the camera's lens — partly, he has explained — to keep his fingers off the lens.

"I tried to photograph Pat Hearst more than 100 times. I tried before that shootout in Los Angeles. Mostly I just got my face or a few blackies. I'd be walking down the street and maybe I'd go into some bar for a drink. I'd take a picture whenever the mood struck — anyplace, anytime. I take the picture when it comes crystal-clear in my mind. I stop, focus on my face and shoot. I got so uptight about taking all these pictures it interfered with my drinking. For a long time I didn't drink much. Couldn't concentrate on it."

"Wasn't it awkward sometimes? Didn't people stare when you stopped to take the pictures?" I asked him.

"Sometimes I'd take them in my room. Some I took in a bar on Clark and Devon. They didn't know what I was doing. They didn't care. They weren't paying any attention."

The Polaroid was awkward, however, and Ted began to experiment with his mother's Instamatic Model 110. He used it exactly the way he used the Polaroid 3000, stopping when he got the right feeling, visualizing Patty Hearst, using an open-ended plastic gismo and aiming the camera at his head. It was much handier than the Polaroid because he could slip it into his pocket and it held 36 exposures.

"It took me a year and a half to get my first clear photograph. I began by concentrating on the 'WANTED' photograph of Patty in the post office. What I got looks nothing like that. But I say she cut her hair and she doesn't dress like she used to. I concentrated not only on her face but on her general features. Her image would come clear in my mind. And zap! I'd snap the picture, flashgun and all.

"I'm sure she was in San Francisco when I got her first picture last fall. I know right where she was. Now, when I got the color pictures I did something I never did before. I used the Polaroid snapshot I took six months before. I held it in my hand and concentrated on it. Of course, I didn't know what was on the film until after I got it developed. It's not like Polaroid.

"I don't know why I came up with that kind of a picture. I

don't even like that kind of a looking girl myself. She's not to my taste. I liked her looks when she had long hair. I don't care what the FBI guy says. Maybe it isn't Patricia Hearst but I'll say this — if this turns out not to be Patricia Hearst it's someone very close to her. I'd stake my life on it."

Ted has been so obsessed with the Patricia Hearst story that he thinks about it continually. He gets strong psychic impressions about where Patty has been. He could have told some of these to the FBI man but the guy wouldn't have believed him anyway. And he has other motives.

"I want to find Patricia Hearst myself. I just want to get in touch with her so she'll give herself up without a shootout. I want to get her and her father together without any trouble. She's a scared kid. She's running scared. Basically I think she's a good girl and I'm afraid she's going to do something she'll be sorry for."

Because of his brooding Ted occasionally gets sharp psychic impressions about Patty. "Just flashes I get. I think about her and I try to concentrate on where she lives and bang — it just sort of comes like that.

"I feel there's a teen-age place in San Francisco where she goes with a man and a woman. I think they're olive-skinned. This is just a kind of drive-in, but you can also go inside — it's just a hamburger joint. I get the impression it's on a street in San Francisco called Sacramento Boulevard.

"Then there's this sketch I made. I made it a long time ago in Denver. I drew it as if I were drawing it from memory. I feel that Patty Hearst lived in this house. I think I know where it is, too, but I'd rather not say. What impresses me more than anything about that picture is the basement. I don't know why.

"I also get the impression that Patty knows a Chinese or an olive-skinned older woman, a little heavyset, with her hair done up like a doughnut in the back. She has straight hair and it's somewhat gray."

Ted then gave me a specific number on a specific street in San Francisco. He believes it's in Chinatown but he doesn't even know if there is such an address or such a street.

"Now, Curt, this is just a shot in the dark," he said. "I don't know. All I know is I'm sure I'll get it one of these days.

"But if Patty Hearst should see this story I want to give her this message:

"Patty, if you want me to come and locate you, think 'Yes!'

"If not, think 'No!'

"If you want me to mind my own business, think 'No!'."

I took them home and watched Ted and Mary cross the street together. Ted is not a big man although he's heavier than he used to be. His cheeks are sunken because he needs dental work. He wears a moustache. He goes back to his dogs and his wife and his house, wondering whether life hasn't dealt him a bad hand.

He retains a wry sense of humor about it all. At times he thinks his years of research with Eisenbud were wasted. Yet in many ways they must have been the high point of his life and certainly they established his name as an important psychic. A century from now researchers still will know the name Ted Serios.

Yet in many ways he is right. History did deal him a bad hand. In the May-June issue of *Parapsychology Review,* Scott Rogo, a parapsychologist, discusses the fact that parapsychologists are limited in their outlook and "abhor anomaly". "This is no better illustrated than in the organized, almost perfect indifference to Ted Serio's thoughtography or Raudive's 'tape-recorded voices'," Rogo wrote.

So here is Ted Serios, I thought, a man of absolutely unique and marvelous ability, virtually ignored by the scientific group that ought to have been most excited by his ability. And because of the structure of our society he is nearly unknown outside that parapsychological community as well. I wondered what his life would be like if the world had valued his talents as much as it does those of a musical or artistic genius — or even the more common ability to make a lot of money.



DREAM DEPICTS DEATH

EARLY IN the morning after her daughter Angela disappeared last June 16 Mrs. Joachim Huemer of Lethbridge, Ontario, had a dream in which she heard the 16-year-old call her three times and then saw the girl's body lying facedown in a ditch. Despite this distressing dream the Huemers clung to the hope that their daughter would be found alive. Police searched for two weeks in vain.

On July 17 a farmer cutting grass along the road north of Lethbridge came upon Angela's body — lying facedown in a ditch, just as her mother had dreamed. Lethbridge police have arrested a 24-year-old acquaintance of the girl on suspicion of murder.

Perhaps our isolation in the chill Himalayan winter triggered our PK — or did a deceased priest visit his old school in Naini Tal?

THE DOOR
AN OPEN AND SHUT CASE

By Hugh Gantzer

I WAS not the only one to witness the strange events that occurred in 1949 in the small Himalayan town of Naini Tal. There were 20 of us in the classroom that night and all of us saw the door that opened and closed on command. None of us could explain it.

Naini Tal is a holiday resort at an elevation of about 7,000 feet in the Himalayas of northern India. The town is built around a flooded valley and in the summer it is alive with visitors trying to escape the sweltering heat of the plains of India. The lake is dotted with yachts and the residential schools are full of children. The schools have a nine-month term followed by a three-month vacation during the chill winter months. Then the little hamlet is empty except for a handful of permanent residents.

Often during the winter, snow covers Naini Tal and it is a spectacular, although lonely, sight — hills rise on all four sides of the lake. Cheena Peak, dark and brooding and pine-forested, towers at one end and is joined by two saddlebacks on the long sides of the lake to the peak at the other end. On the top of this crest sits a rambling grey mass of stone officially called St. Joseph's College but popularly known as Sem. Many years ago it was a seminary where young men were taught the rituals of Roman Catholicism to the stately threnody of the Gregorian chant and the moaning of the wind in the draughty corridors.

When the Irish Christian Brothers took over the building from the priests and converted it into a school they didn't change the corridors and they couldn't change the winds. The winds were still howling down the corridors when we returned to school in February to prepare for the Inter-Science examination. The Inter-Science is a com-

ABOUT THE AUTHOR

HUGH GANTZER, despite his European-sounding name, belongs to a family who have been Indian for the last five generations. He went to school in the Himalayan town of Mussoorie, studied science to the preuniversity level then changed disciplines, eventually earning two university degrees, one in commerce, the other in law.

In 1953 he joined the Indian navy as an officer and traveled extensively in the Far East, Africa and the Mediterranean. In 1960 he married Colleen Adie and they have one child who is now 11 years old and studying in the residential school in Ootacamund, a mountain resort.

In 1969 Commander Gantzer was appointed the first Judge Advocate of India's Southern Naval Area. Throughout his career he had been writing as a hobby and a number of his articles, short stories and essays have been published in India and in the United States. His increasing interest in writing led him to seek voluntary retirement from the navy in December 1973. For a year after that he was an executive in a newly formed shipping company and later helped set up a tea exporting firm. After the release of his book of animal stories, "The Man-Eater of Nunihat," he became a full-time writer.

Hugh and Colleen Gantzer now live in Cochin in the state of Kerala on India's southwestern shore. They spend much of their time traveling, inquiring into the fascinating ancient customs and traditions of this Florida-like state along the Arabian Sea. It is rich in pepper, cloves and cinnamon and mysterious with memories of religions which predate even Hinduism. Hugh Gantzer's writings are strongly influenced by Kerala, which he calls "the land of surf, spice and magic."

prehensive intermediate examination between high school and university. If a student qualifies in the exam he then can study two years to earn a Bachelor's Degree. Because the test is held in March, Inter-Science students return to their schools in February to spend their days in undisturbed study.

The Himalayas are particularly bleak in February. Everything is grey and the chill surface of the lake reflects the grey and black of the cold silent hills. That year there was a dusting of snow on Cheena Peak and the frost crunched on the gravel under our near-frozen toes. We were a pathetic but determined little group of scholars trudging up the hill, wrapped like mummies in our scarves and overcoats, our breath puffing white in the frigid air.

Sem was even more forbidding. A school is lonely in the winter. Sere leaves skittered across the quad, the metal sheets on the roofs clattered in the biting wind, and sounds echoed hollowly in the corridors. There were only 20 of us in a school that was built for 300. Through

the hollow, lonely days in the grey brooding school we lost ourselves in the labyrinths of our minds.

I emphasize the atmosphere in the lonely school because, now that I think of it, I realize it is possible that the cold and the silence and our intense mental effort may have triggered a telekinetic power in one of us. But this is speculation and possibly hindsight. At that time our thoughts were far from psychic matters. We were concentrating on the prosaic logic of physics, chemistry, biology and mathematics — although somewhat distracted by the cold, of course, the all-pervasive cold of the Himalayan winter.

Each day, however, we enjoyed one spot of warmth. In the evening we congregated in the first-floor classroom, locked the doors, lit the log fire and basked in its warmth. Many of us studied, a few talked in low voices, some played cards or chess to unravel the tension of the day's toil.

Most of the desks were in the front half of the large classroom, near the fire, but a few desks stood at the back in line with the rear door which lead to the balcony outside. The classroom had two entrances: the front entrance facing the quadrangle and diametrically opposite it, the rear entrance onto the balcony.

* * *

THE NIGHT the door behaved so strangely most of the class were sitting at desks in the front of the room and "Fids" Patrick and I were at the back in line with the rear door. It was a cold, clear, moonlit night without a breath of wind. And although there was no wind the door at the back of the classroom gently opened.

I noticed it out of the corner of my eye and felt the cold air seep in but I didn't get up to close the door because the classroom had become rather stuffy. Someone in front yelled, "Shut that door. Will someone please shut that door?" No one volunteered and the door remained open, letting the chill creep into the room.

Then Mukhu Chakraverti, who was tall and thin and couldn't stand the cold, intoned, "Oh, door, please shut."

I don't know what made him address the door — but very gently the two leaves of the door swung shut.

Mukhu, Pat and I burst out laughing and before the others could ask what had happened, Pat said, "Come off it, door. I'm feeling hot. Open, please."

Obligingly, the door opened.

All 20 of us saw this and there was a louder explosion of laughter. Rana — Shamsher Jung

Bahadur Rana from Nepal — remarked that either Patricks or I was fooling, that we had a string attached to the door. That was quite illogical because I had already left the rear desk and walked to the front of the classroom. I stood next to Sweetie Meyer and saw that he was frowning. Even Pat, the brash sportsman and health faddist, looked puzzled. All of us, in fact, had stood up to face the open door and the classroom buzzed with questions and answers and theories when Rana said, "O. K., let's test it: half the door please close."

After an instant of silence, half the door trembled, moved and slammed shut.

The laugh that rang out now had a brittle edge of hysteria. Meyer spoke for the first time, his voice tightly controlled. "If two of us stand on the ends of the balcony we should be able to see how it's being done." He looked at me and together we went out the front door. He walked around the classroom to the back and I circled around the front. I looked down the length of the balcony and saw Meyer come around the corner and stop. The light from the half-open door must have been about six feet from him. There was nothing between us except the length of the empty balcony, the glow of the moon and the patches of light coming through the grimy classroom windows.

Mukhu's face appeared in the window and I heard him clear his throat. Otherwise all was silent. There was no breeze, no breeze at all.

Very softly Mukhu said, "Oh door, please close the other half."

Slowly the patch of light that fell through the open door narrowed and then with a gentle thud the door closed, cutting off the light completely. Once more the boys in the classroom asked the door to open and it opened. Again they asked it to close and it closed. Meyer and I stood there in the cold and watched it happen. I found it a little difficult to breathe and swallow and I felt cold sweat trickling down my left arm.

I don't recall signaling Meyer. All I know is that we were back in the classroom and all 20 of us huddled together at the far end yelling at the door to open and close. With unfailing obedience the door did as we asked. We were all between 18 and 20 years old but that evening, yelling hysterically at the door, hoping that just once it would fail, we were like children screaming in the dark.

Then Rana put our fears into words. The door had opened and

shut on our orders but the halves of the door had overlapped the wrong way. Rana's voice cracked with strain as he said, "If you're a good spirit you'll open the door. If you're an evil spirit you'll close it properly."

Holding our breath, we stared at the door. Nothing happened for a moment, then playfully and almost whimsically, the door flicked open and shut properly.

Mukhu said, "My God! My God!"

In the silence that followed Mukhu's words we were able to hear the chanting. The Brothers were saying their prayers in the school chapel next to the classroom. Reassured by the sound of the praying, Pat said hoarsely, "It won't do it now. I bet it won't do it now." And he called out to the door, "Now open and shut, door. Let's see you do it now!"

Nothing happened for a long time and we began to laugh, relief flooding over us. We clapped each other on the back, hooting our derision. And after we had laughed for about five minutes, the door moved.

As if it were in no hurry, it opened and then it closed. And then it opened and then it closed. And opened again.

We were screaming, pointing to the door, yelling for it to stop, but it kept opening and closing until the classroom was biting cold. Then the door stopped suddenly — half open.

"And what do you think you're doing, gentlemen?" It was Brother Murphy's Irish brogue. He was standing at the front door, his face red with indignation.

Pat pointed at the door and whispered, "The door, sir, the door. It opens and closes of its own. Look, I'll speak to it. . . ."

"Quiet!" The little Irishman's voice cut like a whip. "Stop these shenanigans this moment, will you? Get to your dormitory!"

He never had spoken to us like that before, nor did he ever again. But it was the only way he could have made us obey him. We trooped out silently. We didn't speak much that night — nor did we sleep until dawn came seeping out of the frozen sky.

The door was still half-open when we returned to the classroom the next morning. It was a cold drizzly day with a hint of snow in the air. An old watchman was cleaning the balcony and a faint hope stirred as I called out to him.

"Did anyone come here last night, Mangoo?" I asked. Perhaps someone from the town had hoaxed us.

He raised his head, his back still bent over his broom. "No,

sahib, no outsiders." He seemed to sense my thoughts, seemed to be waiting for something.

"Did anyone come, Mangoo?"

He sniffed and straightened.

"Perhaps," he said. "Murphy sahib must have visited."

"Murphy?" I asked. "Which Murphy sahib?"

The old man's eyes flicked to the door. "Another Brother Murphy sahib. He was a good man and we all loved him. He loved us, too. He used to stand at the door and look out over the hills. . . ."

As his voice faded the chill began to creep over me again.

"Where is he now, Mangoo? This Murphy sahib, where is he now?"

He shrugged and bent to his sweeping.

"Who knows? He died 10 years ago — exactly 10 years ago last night. But sometimes he comes and looks around. We are never scared, sahib. He was a good man, you understand?"

All the old servants told me that he had been a very good man — and they agreed that he comes back to Sem sometimes on the anniversary of his death.

I neither believe nor disbelieve in spirits. This entire incident could have been a telekinetic phenomenon. But even if we concede for a moment the reassuring belief in Murphy's return, there is still something we cannot explain.

Murphy was a good man. Then why did the door open and shut the correct way when Rana asked an *evil* spirit to do it?



HE STOLE THE WRONG CAR

A KEY LARGO, Fla., car thief made a serious blunder in March 1974. As Monroe County Sheriff's Deputy Al Lankin pursued a speeding auto down the highway, he thought it looked familiar. When he got close enough to make out the license plate, he knew for sure, reports Associated Press. "Hey, I'm in pursuit of my own car!" Lankin radioed headquarters.

The chase continued at speeds up to 85 miles per hour before Lankin finally overtook the speeder. "This your car?" he asked the driver after the speeder had pulled over.

"Nope, borrowed it from a friend," replied the young man behind the wheel.

"That's funny," said the deputy, "I'd have sworn this was Al Lankin's car."

"That's right," agreed the driver. "Good old Al lent us his car."

"Look," suggested Deputy Lankin as he displayed the nameplate on his breast pocket.

The hapless thief's only comment was a short profanity.

THE BERMUDA TRIANGLE AND OTHER HOAXES

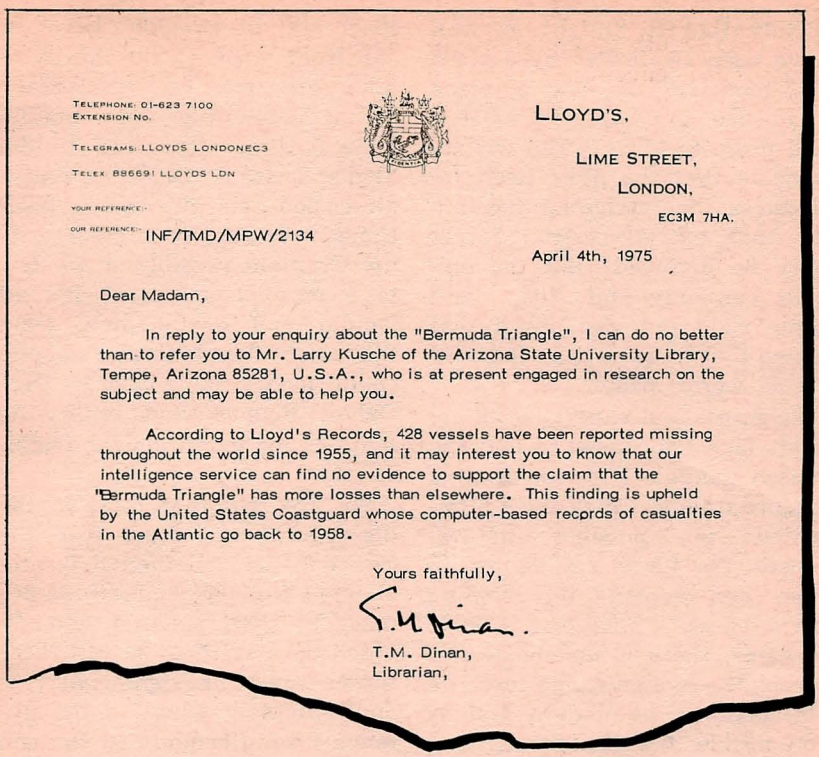
By Larry Kusche

Are we being hoodwinked by man-made mysteries? When science is "baffled" and "expert" investigators sweep facts under the rug it's time for a closer look.

IT IS ALL very well to keep saying "truth is stranger than fiction," to encourage man to "stretch his mind," and to remember the scientific establishment persecuted Galileo, laughed at the Wright brothers and opposed Einstein. But do the pseudoscientists who lean so heavily on the above premises really force their readers to think, as they claim, or are they guilty of the same faults of which they accuse orthodox science? Are they guilty of ignoring those "facts" which do not fit their espoused conclusions? Do they, too, sweep contradictory and what they consider extraneous information under the rug?

No one can doubt the ability of these pseudoscientific writers to "stretch the minds" of their readers with fresh, new, intriguing topics. Haven't they given us UFOs, ancient astronauts and the Bermuda Triangle? But in the handling of none of these fascinating topics do they actually encourage their readers to be skeptical critical thinkers; they merely serve up a different set of "facts" for the reader to swallow. Not only do they not encourage original research, they either do no original research themselves or they are guilty of deliberately distorting their information.

I recently began to examine the legend of the Bermuda Triangle. Writers have been especially successful in manufacturing this particular legend, which has circulated now for just over a decade — not, despite the tales, since the time of Columbus. It usually goes something like this:



TELEPHONE: 01-623 7100
EXTENSION No.

TELEGRAMS: LLOYDS LONDONEC3

TELEX 88669! LLOYDS LDN

YOUR REFERENCE:-

OUR REFERENCE:- INF/TMD/MPW/2134

LLOYD'S,

LIME STREET,

LONDON,

EC3M 7HA.

April 4th, 1975

Dear Madam,

In reply to your enquiry about the "Bermuda Triangle", I can do no better than to refer you to Mr. Larry Kusche of the Arizona State University Library, Tempe, Arizona 85281, U.S.A., who is at present engaged in research on the subject and may be able to help you.

According to Lloyd's Records, 428 vessels have been reported missing throughout the world since 1955, and it may interest you to know that our intelligence service can find no evidence to support the claim that the "Bermuda Triangle" has more losses than elsewhere. This finding is upheld by the United States Coastguard whose computer-based records of casualties in the Atlantic go back to 1958.

Yours faithfully,

T.M. Dinan,
Librarian,

A researcher who is not a mystery-maker might address Lloyd's of London, as FATE and author Kusche have done, with a straightforward inquiry into the facts.

Within a specified, roughly triangular area between Florida, Bermuda and Puerto Rico an extraordinary number of ships and planes and their crews have disappeared in a "tiny little wedge of the ocean." The vanishments have occurred during good weather, none of the vessels has managed to send a distress call, and despite vast frantic searches, no wreckage, survivors, oil slicks or bodies ever have been found.

The navy and the coast guard are completely baffled. Lloyd's of London is speechless. Officials, reluctant to speak about it, answer questions in hushed tones, frequently using metaphor and simile to tell how a certain ship vanished so com-

pletely that it "might as well have been swallowed by a giant sea monster" or how a plane "vanished as completely as if it had flown to Mars." The writers indicate that the navy itself introduces the intriguing possibility that extraterrestrial forces may be involved! But the officials can only hint; they can't come right out and admit that which they know is true. It would cause world panic!

Scientists and experts in many fields long have tried to find the reason (singular) for the strange disappearances. They have eliminated all possible natural causes. No force yet known to man can explain the baffling occurrences. Therefore, logic screams, there is no choice but to believe some strange force as yet unknown to modern man is responsible. We must stretch our minds and conclude, albeit grudgingly, that there is no possible earthly explanation. So we must escape the bonds of traditional thought and work toward the solution of this age-old problem which has befuddled scientists since time immemorial.

But, the writers caution, let us beware of science fiction answers. Let us discuss the possibility of extraterrestrial intervention by ancient astronauts and the chance that signal devices from Atlantis or outer space may be wreaking havoc in our front yard. Could the pyramids somehow be responsible? Would computing their mathematical dimensions lead to the hidden answer? Does the fourth dimension act up at certain times, sort of like lumbago? Is the Triangle possibly a window to a parallel universe? It's all factual and documented. Only the most closed-minded skeptic could ignore it. Explore! Dig! Delve! People want reality no matter how harsh and/or frightening.

We are told that most of the disappearances occur near the 30th parallel and then it is proclaimed that 30 squared, multiplied by 1000 squared and divided by a third of 30 (all those threes must be significant!) is approximately equal to the distance from Bermuda to the sun last Friday at three o'clock! Is this the elusive clue? Nature does work in regular patterns; how, otherwise, explain such a remarkable coincidence?

The books and articles never include a single *original* thought.

And how many of the readers stop to wonder if the writer is biased? How many question the writer's sources of information? Are these sources specifically spelled out or are they vague? Could the reader track them

down if he wished? Are the sources reliable and accurate or is the writer merely rephrasing the words of previous writers who were equally unreliable?

Is it significant if a Wernher von Braun is listed in the introduction? Was he quoted in context? Would he agree with the conclusions?

When the writer says the weather was calm, does that mean it really was calm? If he writes that the coast guard was baffled does it mean they were baffled? When the writer says previous experts were unable to solve the mystery who are the experts referred to? Are these (rarely named) experts merely other pseudomystery writers?

How much of the story of the Bermuda Triangle is true? What has been added and what omitted to make a good story?

In 1948 a DC-3 passenger plane "disappeared" while making an approach to land at Miami airport — so the story goes. The pilot called Miami tower to say, "I'm 50 miles south of Miami, have the lights of the city in sight. Landing instructions, please." Then, in the brief time it took the tower operator to respond, the plane vanished. Or, as some have said more picturesquely, "The great master switch in the sky was turned off."

No one has ever been able to figure it out — not even the experts!

The excitable reader asks, "How could that possibly happen?" and then follows the author in jumping to the conclusion that it simply cannot be explained by the laws of physics and nature as man now understands them — there definitely is something wrong out there!

The more serious thinker will ask, "Did the pilot actually say he was 50 miles south? What is the source of the report? Is it reliable? How accurately could a pilot estimate his position in 1948? Did he really say he saw the lights of the city or did some writer interject that line, based on the pilot's supposed statement that he was only 50 miles away?

Did all the writers who reported the DC-3's disappearance go to the trouble of researching authoritative, original sources — or did they merely rephrase earlier reports (possibly inaccurate)?

Some writers have proclaimed the cases of the ships *Rubicon* and *Connemara IV* mysterious while failing to mention the hurricanes that swept the area just before the two vessels were found abandoned "for no conceivable reason." There even are writers who have declared the vessel *Freya* a mysterious

victim of the Triangle when in actuality it was discovered abandoned in the Pacific Ocean!

In almost all the supposed mysterious losses within the Triangle good hard research shows that the "facts" as originally presented are inaccurate. In some cases they have been deliberately falsified. Yet few readers have thought to question this information. Despite the often stated warning, "Don't believe everything you read," most readers do believe just about anything they see in print.

According to the mystery writers the coast guard was completely baffled by the loss of the *Marine Sulphur Queen* in excellent weather (they always say that) in 1963 and couldn't even suggest a plausible reason for the loss. They were, according to the story, bewildered by the fact that no sulfur was found floating anywhere in the area.

But in the coast guard report five plausible reasons are suggested for the ship's loss and each reason is backed by extensive technical information.

(1) There may have been an explosion in the cargo tanks, as rough weather can cause molten sulfur to obstruct the air vents, trapping explosive fumes inside the tanks.

(2) The ship may have broken in half, as 10 previous tankers of this type are known to have done.

(3) The ship may have capsized because the period of encounter of the waves was close to the period of roll of the ship, which causes heavy yawing, lurching and difficulty in steering. Prompt, decisive action is required to save a ship when this occurs.

(4) There may have been a steam explosion if seawater came in contact with the molten sulfur.

(5) The explosive fumes, which were vented from the tanks, may have been ignited by the fires in the insulation of tank number four. *These fires had been burning almost continuously for three months.*

These are the details that the writers on the "mysterious" Bermuda Triangle skip. They tell us how mysterious it all was and how the coast guard is baffled but they neglect to mention the coast guard report.

They say the weather was excellent at the time the *Marine Sulphur Queen* was lost and fail to tell us that another large ship, the *Texaco California*, sailing in the same area at the same time reported experiencing winds that varied between 22 and 71 mph and waves eight to 45 feet high. This was excellent weather?

They tell us the coast guard

was baffled by the fact that the area in which the *Queen* went down was not covered by a layer of floating sulfur. This part of the "mystery" has to be pure fiction. The coast guard never would have said this. Sulfur has a specific gravity of two, which means it is twice as heavy as water and therefore sinks. There is no mystery about why it wasn't floating around!

The mystery writers have told us how the men of the *Aztec* boarded the derelict *La Dahama* in 1935 and wondered why she had been abandoned when everything was in perfect order (they always say that). When the *Aztec* arrived in England and reported what had been found they were amazed to learn that the liner *Rex* had rescued the crew of the *La Dahama* several days before the *Aztec* had come upon it. Then all on board the *Rex* had watched the *La Dahama* plunge into the sea and disappear! It was the ghost ship the *Aztec* had found, risen from a watery grave! That's the way they always tell this one.

But according to articles in both the *New York Times* and the *London Times*, the *Rex* rescued the men after a "five-day storm which gradually tore the 16-ton vessel to pieces." (There are two important conflicts here with the mystery-writers' version.) Then the "yacht (was) abandoned in (a) sinking condition because of water seeping through." The people on the *Rex* did not watch the yacht sink; they merely left it behind in a "sinking condition" in a sea that by then was calm. Several days later when it was found by the *Aztec* it was not a "ghost ship risen from a watery grave" but merely a derelict about to sink. Less dramatic perhaps, but more accurate.

Someone once fictionalized the story of the *La Dahama* and every succeeding writer has repeated it, without concern for the truth but with an eye to selling another magazine article about the great cosmic puzzles of our universe and how they defy man's best scientific efforts.

On October 22, 1944, a navy blimp discovered a derelict off the coast of Florida. The only living creature aboard was a dog. The ship, the *Rubicon*, was in excellent condition except for a missing lifeboat and a broken hawser hanging over the bow. There was no clue as to why it had been abandoned.

Mysterious? Unexplainable by modern science as we now know it?

Hardly. According to the next day's *New York Times* the *Rubicon* was believed to be the victim of the hurricane that had roared

through the area several days earlier. The ship had been moored in Havana harbor and "it was believed by some that any crew members stationed aboard had gone ashore when the hurricane winds hit Havana, leaving the dog, and that the ship's moorings gave way."

Those who tell of the great mystery of the *Rubicon* always neglect to mention the hurricane of October 1944, one of the most devastating storms in modern memory. Either they are guilty of purposely withholding information and perpetuating a hoax, or of poor research and gullibility in accepting some previous writer's account without verification.

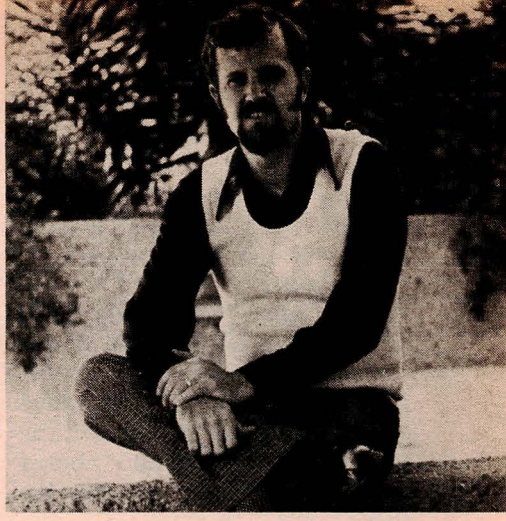
In case after case I have found logical solutions for the mysterious ship and plane losses in the Bermuda Triangle. It is not that solutions couldn't be found but that previous writers have not taken the trouble to look for them. Their poor investigative abilities are making the mysteries that "defy the best efforts of scientists."

Many of the mystery writers have quoted Lloyd's of London out of context in an effort to make it appear Lloyd's endorses the Bermuda Triangle mystery. I contacted Mr. T. M. Dinan, Librarian at Lloyd's, many times while doing research for my book, *The Bermuda Triangle Mystery — Solved*, and he states very plainly: "There are no grounds for believing that an extraordinary number of vessels are lost or go missing in this particular area nor have I ever seen any evidence submitted in support of statements to this effect."

On May 15, 1975, he wrote, "I thoroughly enjoyed reading your book, particularly as it is the first on the subject to present the facts without distortion. One could hope that your summing up in the Epilogue would bring an end to the rubbish written on the Bermuda Triangle but I fear that journalists will continue to disregard the facts and churn out spectacular articles as long as there is a gullible public prepared to read them."

Mystery writers like to ignore the obvious, simple answer while suggesting intricate, convoluted solutions. And they strive to find a common factor.

One writer "revealed" that more than just humans have disappeared. A parrot is "known to have been *taken*." This, added to the clue that nonspeaking creatures such as canaries, dogs and cats have been left behind, shows that *obviously* "whoever is taking them" is seeking specimens that talk. Are "they" keeping the captives to teach



LAWRENCE DAVID KUSCHE, born in Racine, Wis., in 1940, moved to Arizona in 1947. At the age of 19 he earned a commercial pilot's rating and two years later, a flight instructor's rating, then worked his way through Arizona State University by giving flying lessons. After graduation in 1964 he became a flight engineer for TWA and worked in Kansas City, Chicago and New York before resigning to return to Arizona. After teaching mathematics at the high school level for a few years he became a faculty member at Arizona State University in 1969.

His book, "The Bermuda Triangle Mystery-Solved" (Harper & Row, March 1975, $10.00), is a selection of the Book-of-the-Month, Playboy and Dolphin Book Clubs. Acknowledged as the most authoritative work on the topic, the book has been endorsed by T. M. Dinan of Lloyd's of London, Pulitzer Prizewinner Samuel Eliot Morison, Dr. J. Allen Hynek, New York Tmes columnist Walter Sullivan and many others.

Presently on leave of absence from ASU, Kusche is planning more books and is active on the lecture and talk show circuit.

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them earthling language?

"Since it is known" that the Bermuda Triangle is the site of an unusually high number of UFO sightings, and since no natural or earthly reasons for the losses have been found, obviously the UFOs must be causing the losses. And so the reasoning goes.

It always has been assumed by the mystery writers that the area is high in UFO sightings, yet when I checked with NICAP and Dr. Allen J. Hynek, two recognized authorities in the field, they told me this simply is not true; there have been very few UFO sightings in the area. But those who write mysteries frequently make up their facts as they need them.

No one, until now, has suggested the irreverent possibility that there may be no connection between the various losses in the Triangle except in the heads of the writers. No one has previously suggested that no single neat "theory" will explain the losses, that each incident should be examined independently of all the others.

The attempt to provide a single answer for a number of unrelated incidents is a smokescreen laid down by the mystery writers. Their purpose is to give

the impression of logically working toward the solution of a problem which they, in reality, do not wish to solve and, in fact, have created. They must fail to solve the problem in order to preserve the mystery.

Or a good alternative is to claim a solution but one that is as controversial and questionable as the mystery itself. Such solutions as UFOs, ancient astronauts and magnetic aberrations merely cloud the issue further.

Mysteries are easy to create. The mystery-maker judiciously selects random events that appear to prove his thesis while ignoring all others. He does exactly the opposite of what he claims. While advocating an open mind which takes into account all cases in point he actually deals in fallacy, innuendo, misconception, technical error and sensationalism. He thrives on shallow research and accepts the validity of gossip. Out of a grain of truth he makes a whole truth. He is devoted not to the objective investigation of the unexplained but to its invention and perpetuation.

He tells the reading public that he knows they seek reality and enlightenment while actually believing they wish only to be lightly entertained. Is he right?

Do you want to be fooled? Do you enjoy pretending you're seeking great cosmic truths? Do you really not care about accurate information? Or are you just not able to recognize hucksterism when you see it?



BROTHERS REUNITED

A SOFTBALL game was responsible for reuniting two brothers after 21 years of separation, reports the Associated Press. Gerald Darsey and Robert Gebhart had not seen each other since Robert's eighth birthday party, after which they were adopted by different families. But when their company softball teams met for a game in July 1974 Gebhart's name rang a bell with Darsey and the two young men discovered they were brothers.

Comparing notes, Gerald and Robert found that they live within a mile of each other in suburban Fenton, Mo. Gerald formerly had worked for Chrysler but now was employed by United Van Lines. Gebhart, on the other hand, had begun working for United Van Lines but had switched to Chrysler. Now they have located each other the two men are trying to find a third brother, Billy, who was adopted by a family whose name was Rose.

True Mystic Experiences

FATE will pay $10.00 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.

GABBY

By Louis S. Cuccinello

ANIMALS ALWAYS have been an important part of our family life. My daughters were weaned on animal stories from the family library and cats, dogs, cows, horses and even raccoons have been welcome on our estate, "Twin Chestnuts" near Williamstown, Mass. But all our experiences with our various animal friends were quite ordinary compared to some of the fictional accounts we read. Then a single incident made us realize God has endowed his animals with instincts man cannot fully explain.

One blustery morning in mid-November 1972 an unfamiliar black cat appeared at our study door as we were busily hurrying through our chores. "He'll go home by this afternoon," we told ourselves although we were sure he belonged to no one in the rural valley where we live. That evening the cat was sitting patiently at the study door ignoring the many birds flitting nearby. Nor has this golden-eyed, jet-black angora feline showed the slightest interest in birds in the months since.

From the beginning he never begged for anything but just sits waiting with an air of regal superiority. He is an older cat and obviously gently raised. His name "Gabby" came about quite naturally. He is an incessant talker with a vocabulary adapted for every situation whether eating, following our female cats or simply greeting members of the family when



Louis S. Cuccinello

they come in from outdoors.

As the weeks and months of winter passed we found it difficult to imagine a time when Gabby hadn't been part of our household. Then in late March 1973 just before the midsemester break at college I was comparing pet stories with my longtime colleague, Dr. F. K. Bressette. We discovered that the Bressettes had lost a black cat just about the time Gabby first appeared at our home. Gabby subsequently was "positively" identified and taken to the Bressette home in North Adams, Mass., 13 miles away.

All during the week following Gabby's departure it rained heavily and persistently. Creeks were high and the ground was saturated. My wife Patricia and I paused one afternoon in the midst of planning our next house renovation and sat enjoying a second cup of coffee in the study and listening to the rain beat heavily against the windows and door. Suddenly — as if out of nowhere — we saw Gabby peering in the glass door. We spotted him simultaneously.

I quickly slid back the door and in came the drenched cat. Except for being thin and unkempt he seemed none the worse for his week's absence. He greeted both of us and then hurried upstairs to our daughters' rooms.

A phone call to the Bressettes established that they had kept him indoors the first four days to get him used to the house but the first time he was let outside he disappeared. In the interim they had concluded he was not their cat after all as he seemed quite unacquainted with any of the family.

How did he manage to find his way over 13 miles of unfamiliar terrain back to our house again? And why did he come to us instead of returning to his original home where he was raised? We cannot answer these questions. We only know that Gabby is home. — *Williamstown, Mass.*

OUR PSYCHIC MARE

By Virgil Shelton

I WAS raised on a farm near the small town of Sulphur Springs in Yell County, Ark. It was beautiful country and our farm consisted of uncut timber and fine cropland with a beautiful clear stream running through it.

In the late summer or early fall of 1908 I was only five, going on six. One bright clear day my mother Ida Shelton Rollans and I started out in the buggy to visit our sharecropper. I don't remember his name after all these years but he farmed our land called Shelton Farm in Logan County about 15 miles away. It

was nearly harvest time and we were going to see what our share would be from the farmer's harvest. I always loved any trips from home but especially one in that direction. We followed a back road through the Shoal Creek Narrows which cut three or four miles off the trip. This old road led through the tall timber and we always saw squirrels, deer, fox, raccoons, opossum, a variety of birds and on occasion even bears and wild turkeys.

As usual Mother drove the small buggy with her special horse. Whenever Mother took the buggy we always used this particular gentle mare as she was very well behaved and Mother had no trouble with her. When we were about five miles from the sharecropper's farm the mare raised her head, snorted and began to run. The sky was clear and no one was around; we couldn't understand the horse's strange behavior. Mother tried to get her under control but she just kept running down the middle of the road and would not stop.

Mother took me off the seat and put me on the buggy floor between her legs to keep me from bouncing out. The horse ran for a mile or so and as we neared a lane going to Mr. and Mrs. Clayborn Lasater's farm she turned in although Mother tried to keep her on the road. It was lunchtime and as we neared the house we saw the men coming in from the field. We were acquainted with the Lasaters and they insisted we stay and eat with them. After they unhitched the mare we went into the dining room.

Just as we were sitting down at the table we heard a loud roar. Everyone ran to the front porch. Catapulting down the mountain before us were trees, metal roofing, bedding, furniture and other objects. It was a cyclone! As it came over the mountain it crossed the road right at the place where our mare had raised her head and started to run. We hurried to the storm cellar but didn't have to stay there long. The cyclone veered to the east and bypassed the house. Our mare had led us to safety. — *Canton, Ohio.*



Virgil Shelton

PAIN OF A FORMER LIFE

By Karen Hudson

WHEN I left home in March 1973 for a four weeks' vacation in India I hoped to learn something about reincarnation. I didn't disbelieve — nor could I fully accept it.

After a week in Bombay I spent three days in Aurangabad exploring the Ellora and Ajunta Caves. (These are not really caves but beautifully carved and painted temples.) In the most impressive one, the Kailasa Temple, a sudden burst of pain between my eyebrows brought tears to my eyes. As the pain grew more intense I wept like an old woman on the verge of a nervous breakdown.

My guide, Ishtiaq Quraishi, looked at me in bewilderment, then gently seated me on a temple bench. With a glance of understanding he silently disappeared into the shadows.

My thoughts turned to reincarnation. In some past life had I worked on this massive rock sculpture and possibly fallen to my death? When Ishtiaq reappeared he insisted on photographing me where I sat. When I asked, "Why?" he replied, "So you will never forget!" As if I could!

I toured southern India for two weeks, then decided to return to the Kailasa Temple to attempt to solve the riddle. I wanted to question Ishtiaq further but because I had not wired ahead I did not see him. I was disappointed but the manager secured another guide for me and all went smoothly until we approached the Kailasa Gates. As I kicked off my shoes to enter I started to tremble, feeling smothered in a cloak of depression. I didn't know what I was getting into but felt I must explore the mystery of these feelings.

We walked into the main temple which is supported by a sculptured frieze of elephants. I ran my hands over them, thinking I would feel a rapport or some sense of recall. I got nothing!

Eventually we reached the second level and again I started to cry. My guide turned to me compassionately and said softly, "Oh, you are the weeping lady. Ishtiaq told me about you. I am so sorry." Then he faded into the shadows. The pain between my eyebrows struck again, soon reached its peak, then subsided. I thought, "What a dumb thing to do! I'll never get an answer here." I called the guide and we left the temple.

I had been home in Illinois only a few days when my friend Phyl Anderson called from Wisconsin to say that she had dis-

covered a "wonderful psychic" in Madison. She had made an appointment for me to see her the following day.

When I walked into the room for my consultation the psychic —"Stephanie"—said, "My, what a wonderful experience you have had!"

Thinking Phyl had told her about my travels I replied, "Yes, it was quite a trip."

"No, no," she said, "I did not mean that. You went to India to find out about reincarnation. Don't you know you were killed in that very same temple? You were a dealer in precious and semiprecious stones. Your best friend bashed in your head at that very spot and took all your gems!"

I drove home deep in thought and went straight to my bedroom where I pulled out three large boxes and stared at their contents. All kinds of jewelry! I always had had a deep love for precious and semiprecious stones and had collected them all my life. I rarely wear them but revel in their glitter and smooth, cool surfaces. Is this from a former life?

I went to bed that night exhausted and slept soundly. In the morning I was astonished to see in the mirror an enormous red bump between my eyebrows! There was no way I could hide or explain it. I am now a firm believer in reincarnation. — *Bellwood, Ill.*

DEATH WATCH

By Rose Foley

WHEN I was 10 years old in 1932 my father died. He had been ill for a long time and toward the end could talk only in a whisper. Severe coughing spells often caused him to hemorrhage and during the night Mother slept on a cot outside his sickroom so that she could raise his head during the coughing spasms.



Rose Foley

My sister Vera and I shared the attic room in our home in Montello, Wis. When the door to the stairs was closed we could not hear what transpired downstairs. I knew that Dad could leave us at any time and each night when I prayed I always

prayed he would not die alone when everybody was asleep.

During these final weeks I had a series of strange dreams. I would leave my bed and float through the closed door, down the stairs and into Father's room. I would hover over his bed to see that he was all right and then float back upstairs.

One night as I was suspended above Daddy's bed he began to cough and my exhausted mother did not awake. Instantly I was back in my bed and calling down loudly, "Mama, Daddy is coughing!"

"I hear!" she called back. My fears allayed, I fell back to sleep.

In the morning she asked, "How could you hear Daddy coughing way up in your room?"

"I must have dreamed it," I answered, somehow reticent about mentioning my night wanderings.

On one of these nocturnal visits Daddy's eyes opened and he seemed to see me. The next morning he looked at me in a puzzled way and whispered, "Were you downstairs during the night?"

"No, I don't think so," I answered and left before he noticed the sudden tears in my eyes.

One day in March 1932 Daddy's breathing became more labored and raspy. When the doctor came he said that Dad would last only a few more hours. In the small hours of that night Dad in fact did die but not before he recognized the loved ones who had gathered at his bedside to keep vigil. My prayers had been answered: he did not die alone.

My "dreams" ceased after Daddy's death. I had all but forgotten them until I recently came across an article on out-of-the-body experiences and I finally understood what had happened to me. It would be exciting to have another OOBE — but not as a prelude to tragedy! — *Montello, Wis.*



CAR CATCHES ROBBER

A FREAK accident led to the arrest of a robbery suspect in Lorain, Ohio, in February 1974. Edwin Fonesca, aged 22, was tinkering with his 1963 Plymouth. Although the engine was turned off the car "somehow slipped into gear," roared off, bounced off two parked cars, mowed down a row of bushes and collided with the foundation of the Cleo Tucker home on East Avenue, inflicting heavy damage to the foundation.

No one was injured in the mishap. But when Lorain police arrived to investigate the accident they recognized Fonesca as a suspect wanted on armed robbery charges in nearby Toldeo.

WHO'S WHO IN HELL

"Hell is much like London —
a populous and smoky city." — Percy Bysshe Shelley.

By Ken Nahigian

PART ONE

IT HAS BEEN said that the pillars of heaven have their foundations in hell, and that without the forces of darkness all our religious beliefs would cease to exist. As one theologian put it, "God and the Devil are the whole religion." Eliminate evil and there can be no desire for something better, no motivation to change, no evolution, no ideals.

The religions of antiquity seemed to realize the truth of this maxim. They conceived of man as beleaguered on all sides by invisible and malignant beings. This belief came to exert an enormous influence on human thinking.

The ancient Mesopotamians lived in daily terror of evil spirits which they conceived to be mysterious personifications of nature, such as Idpa (fever) and Mantar (pestilence) who could be kept at bay only with magical rites, incantations and sacrifice. By song and gesture they sought to pacify them.

The Hebrews and Persians, realizing the idea of evil spirits squared well with their own religions, were quick to borrow and refine. The Persians particularly deserve credit for organizing the kingdom of evil. Led by Ahriman, the Persian demons no longer flocked about in unruly swarms but were organized into ranks and legions, a terrible army throughout time and space. Their enemy was heaven; earth was their battlefield. Still, not until the time of the Gnostic writers and the early Christian church did the belief in evil spirits develop into the independent science we call demonology.

Demonology is the complement of witchcraft, the scientific study of fallen angels, which became an important part of medieval theology. The term "demon" was perhaps a misnomer; originally daemon (sic) referred to pagan intelligences of a milder sort, "geniuses" or guiding spirits, who watched over individuals and were not

necessarily wicked. Socrates had a familiar daemon of this variety who advised him; so did Napoleon and Joan of Arc. Not until the rise of early Christianity, with its habit of condemning anything remotely pagan, did the word daemon or demon come commonly to mean a malevolent fallen angel in league with Satan.

Devils, as we know, are usually other people's gods, a rule especially true of Jewish and Christian devils. Most of them were deities worshiped by cultures whom the Hebrews and early Christians disliked. Examples are Ashtaroth or Astaroth, originally a benign fertility goddess of Canaan and Phoenicia, and Adrammelech, a deity worshiped by the people of Samaria. Lucifer himself was once the Greek god of the morning star; we can find a shadowy hint of his origins in the *Book of Isaiah,* Chapter 14: "How art thou fallen from heaven, O Lucifer, son of the morning."

The later medieval view of these beings was largely influenced by Gnostic suppositions. Michael Psellus called them *lucifugum,* "fly-by-night," because he thought they never appeared in the daytime. Medieval minds took away their original godlike attributes and gave them whole kingdoms of slaves and a kind of infernal pecking order. Each demon ruled over a particular sin and had an adversary in paradise. Over the years the demons grew to nightmare stature. They became ferocious and cunning, entirely beyond the grasp of the human intellect — mysterious, silent, restless, cruel. Only with the aid of God and the Mother Church could man withstand them.

Or were there other ways?

The grimoires,* texts of sorcery and dark wisdom, appeared in Europe during the Renaissance. All dabblers in alchemy or necromancy or any of the gray wisdoms worked with these handbooks of magic which promised almost unlimited power to the occult student — the power to build and to destroy, to find treasure, raise the dead, make the moon burn bloodred in the sky, and the power to rule hell. The church tortured and burned men for possessing the grimoires but if the wizard was brave and followed the instructions carefully he could force even the mighty Beelzebub to act as his personal servant. But the way was dangerous.

There were numerous popular traditions concerning demons and legends relating their per-

* See "Grimoires and Black Books" by Ben Nahigian in the March and April 1972 FATE Magazines.

sonal habits and telling how to detect and repel them. These bits of nontheological folklore were for the common man who had no access to the grimoires. The church tolerated that sort of thing, though a bit sullenly, and much of it survives in Europe today.

There were, of course, the church-sanctioned demonologists who were, in fact, "witch-ologists," for they were far more concerned with the practical problems of witchcraft than with the deviltry of devils. Those who studied hell often tended to bowdlerize the profound problems of good and evil into catalogues of endless bureaucratic chains of command. Neither kind of demonologist contributed much toward helping the common man understand and deal with demons. Still, the study was fascinating enough to attract such writers as Cornelius Agrippa, Sir Walter Scott and Bishop Albertus Magnus, and it became a valuable key to many aspects of high sorcery and occult philosophy. It also was complex. The questions asked and answered by the demonologists were legion. For what sin did Lucifer fall? (Pride.) What proportion of angels in heaven fell with him? (One-third.) How long did the battle last that expelled them? (Three seconds.) And so on.

From these principal sources — the grimoires, European folk traditions and demonologists — it is possible to acquire a reasonably clear picture of the prevailing medieval and Rennaissance notions concerning demons. Not only can demonology be traced back to the early Mesopotamians, it has been influential in more recent times — through the agency of Aleister Crowley and Anton LaVey. A summary of the history of demons should help us understand some of our modern concern with movies and books like *The Exorcist.*

* * *

WHO IS the Devil? is the principle question of the demonologists.

John Wierus or Weyer, a demonologist and student of Cornelius Agrippa, wrote in 1563: "Satan possesses great courage, incredible cunning, superhuman wisdom, the most acute penetration, consummate prudence, an incomparable skill in veiling the most pernicious artifices under a specious disguise, and a malicious and infinite hatred toward the human race, implacable and incurable."

It was the Devil who caused the fall of one-third of the angels of God; some say he seduced them with pride, others say with lust for human women. In this way he peopled the kingdom of

darkness. Many of his subsidiary demons have power comparable to his own but none are truly as great or terrible.

Theologians and occultists have debated the Devil's existence for centuries. Most scholars now tend to believe he was a literary creation of Jewish and Christian writers. The early Hebrews believed in malicious demons and evil spirits which inhabited isolated, barren places and which injured travelers. None of these traditions, however, hinted at a belief in a ruling Devil to whom all evil spirits are subordinate. But later passages in the *Old Testament* which originally had nothing to do with the Devil were taken as scriptural proof of his existence. Actually it required many years and the assistance of fear, famine, superstition and war for the mischievous serpent in *Genesis* to become a gigantic dragon, the prince of evil and arch-enemy of God.

What is the personal name of the Devil? Opinions differ. Some demonologists say it is Satan, some say Beelzebub, some say Belial and some say Lucifer. Others insist all four are the same. According to Johan Weyer, Satan once was sovereign in hell and is still the "leader of the opposition" but his throne now has been taken by Beelzebub.

In at least two of the grimoires, the *Grimoirum Verum* and the *Grand Grimoire,* the supreme power in hell is not a single devil but a trinity of demons. These three named Lucifer, Beelzebuth (sic) and Astaroth are emperor, prince and grand duke respectively. And each has two chief officers who serve as intermediaries. Lucifer's chief officers are Put Satanachia and Agaliarept; Beelzebuth's are Tarchimach (or Lucifuge Rofocal) and Fleuret; and Astaroth's are Sargatanos and Nebiros.

Lamentably little is known about these six chief officers save for their talismans and military ranks. Their names may be corruptions of Greek, Hebrew and Latin words (*Lucifuge Rofocal* is Latin for "he who flies from light") and may be inventions of earlier occult writers. The three superior demons, on the other hand, are a different matter altogether. According to the grimoires, when summoned by the magician, Lucifer appears as a handsome young boy, Beelzebuth as a gigantic fly, and Astaroth as a human adult, pied black and white. One of the grimoires grants Lucifer dominion over Europe and Asia, while medieval theologians extended his authority to the moon, Monday, the sin of pride, the element fire and the direction east. His ad-

versary in heaven is the archangel Michael, Beelzebuth holds sway over Africa, inspires gluttony, idolatry, murder and envy, and his heavenly opponent is Saint Francis. Astaroth, who seems to lack a special adversary, rules over the Americas, over the direction west, over the day Wednesday, and false accusations.

Administering the imperial mandates of the superior demons, claim several 17th- and 18th-Century grimoires, are four devils called the princes or kings of hell. Each of the four rules over a direction of the compass. Their names vary from authority to authority. Shakespeare refers to Zimamay as "the lordly monarch of the north" who had his own distinct providence of evil spirits. Azazel and Azäel are, oddly enough, also archangels of high rank in Jewish theology. And Amaymon and Amimon, no doubt, are two versions of the same demon. These same names are given in the grimoire *The Lemegeton.*

The Book of Sacred Magic, a 15th-Century grimoire of cabbalistic mysticism, submits an entirely different list of princes of hell. Here they are Lucifer, Leviatan, Satan and Belial. Lucifer means "light bearer," Leviatan means "the crooked dragon," Satan means "adversary," Belial means "wicked one" and the names of the subprinces — Astaroth, Oriens, Magog, Paymon, Asmodeus, Ariton, Beelzebub and Amaimon — translate respectively to "an assembly," "to burn or devour," "the magician," "a tinkling sound," "to destroy or to tempt," "to lay bare or be mysterious," "lord of flies" and "violence and vehemence."

Earlier demonologists went a step further and insisted that each of the four kinds was responsible, not directly to the superior demons or the devil, but to four demoniacal "emperors." The names of these emperors are: Carnefiel of the east, Amernodie of the west, Demoriel of the north, and Caspiel of the south. The source of these names remains a mystery, inasmuch as the four emperors seem to have no other duties and appear nowhere else in the wide lore of demonology and magick.

Johan Weyer's demonology has little in common with the foregoing. He puts Beelzebuth on the throne of hell, dumping Satan into second place. Lucifer is far down the list as a sort of judge or magistrate in the infernal regions. Euronymous is Prince of Death and Moloch is the Prince of the Land of Tears. Pluto, an old friend from Roman mythology, becomes the Prince

of Fire in Weyer's system; and Proserpine his wife becomes an archdemoness. Baal is the general who commands the infernal armies. Asmodeus rules the gambling houses (apparently Beelzebuth is liberal and permits gambling in hell). The Antichrist himself, fallen sadly in state from his role in the Apocalypse of Saint John, is merely the mime and juggler of hell.

At this point in hell's hierarchy an annoying repetition of names becomes apparent. Lucifer, the example, is not only one of the three superior demons but one of the four princes of hell and in addition hell's highest magistrate. Amaimon is a prince or king who rules over the south (or is it the east?), but at the same time only a servant of Belial. This sort of duplication occurs often in demonology. The chain of command in hell is far from consistent or systematic from source to source.

According to the *Lemegeton* 72 powerful devils serve under the four kings of hell; many of them are kings or princes in their own right. The list includes Baal who commands 66 legions and gives invisibility and Asmodeus who takes the form of a three-headed toad and bestows treasure.

One manuscript relates the legend of how King Solomon, a powerful sorcerer and archimage in his day, once captured all 72 demons and enclosed them in a brass vessel and cast it into a lake in Babylon. "And they of Babylon, wondering to see such a thing, did then go wholly into the lake, to break the vessel open, expecting to find great store of treasure therein. But when they had broken it open out flew the chief spirits immediately, with their legions following them; and they were all restored to their former places" — an amusing version of the familiar Pandora's box.

(To be concluded next month.)



IT'S ALL RELATIVE!

WHEN LONDON widow Isabel Johnson wed widower Tom Baillie in the English city in September 1974, family relationships became confusing. Two of Mrs. Johnson's sons are married to Baillie's two daughters, explains United Press International. So now she is mother-in-law to her own sons, Tom is father-in-law to his own daughters and the couple's children are stepbrothers and stepsisters. "We're still trying to work out where that leaves other members of the family," said Mrs. Baillie.



Wheel of Fortune

By Paul Steiner

Marco Island, 104 miles due west of Miami in the Gulf of Mexico, is the southernmost point in the United States bearing remnants of a prehistoric civilization. Artifacts collected in the Caxambas region of Marco Island include pieces of orange fiber-tempered pottery with incised decorations, a ceramic type known also from northwest Florida which predates the later sand-tempered pottery. Radiocarbon dating has yielded dates as early as 1450 B.C.

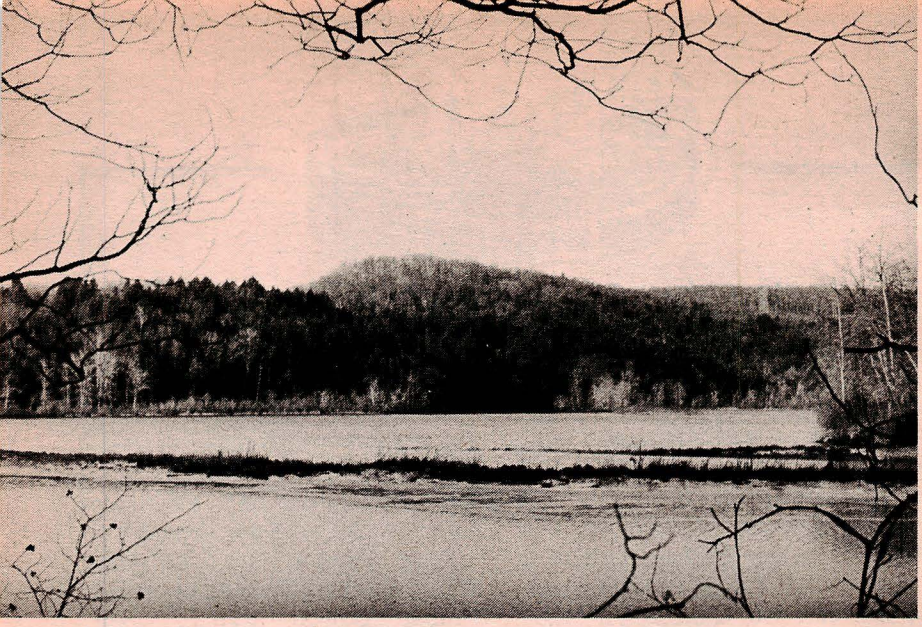
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Hartford, Conn., was selected for the introduction of the famous Swiss beverage "Rivella" into the United States because that city's name has the same number of letters as Rothrist, Switzerland, where for 23 years this nonalcoholic drink has been produced. The beverage is made of 100 percent natural ingredients with a milk base and it is the most popular native nonalcoholic drink in Switzerland.

Fred Kulow of Waltham, Mass., the president of the firm's United States branch, says, "There are eight letters in Hartford and in Rothrist and 11 letters in Connecticut and Switzerland." He believes in numerology and considers this a good omen.

•

Perhaps what this country needs today, when our politics and politicians are at sixes and sevens, is the ancient Aztec remedy, vanilla lotion. A product of the *Vanilla planifolia* plant, vanilla lotion was described in an early 16th-Century herbal as a "lotion to be used against fatigue by those holding public office." The herbal said it could "bestow the bodily strength of a gladiator, drive weariness far away and finally, drive out fear and fortify the human heart."



Moodus lies at base of Mount Tom which rises at junction of Salmon and Moodus Rivers.

Thunder of the Mackimoodus

Strange explosions rend the tranquil Connecticut countryside but stranger still, the tumult leaves no trace.

By Harrison V. Brooke
Photos courtesy Selective Photo
East Haddam, Conn.

LONG BEFORE the Pilgrim fathers came to our shores the Indians whispered strange tales of the uncanny sounds they heard near what is now the town of Moodus in Middlesex County, Connecticut. The Indians named the area *Mackimoodus* which means "the place of noises." The noises date so far into the distant past their beginnings are lost. To this day great roars and explosions, sometimes rolling like slow thunder, erupt from the nearby hills to shatter the tranquility of the New England countryside. Then two or three silent years may follow.



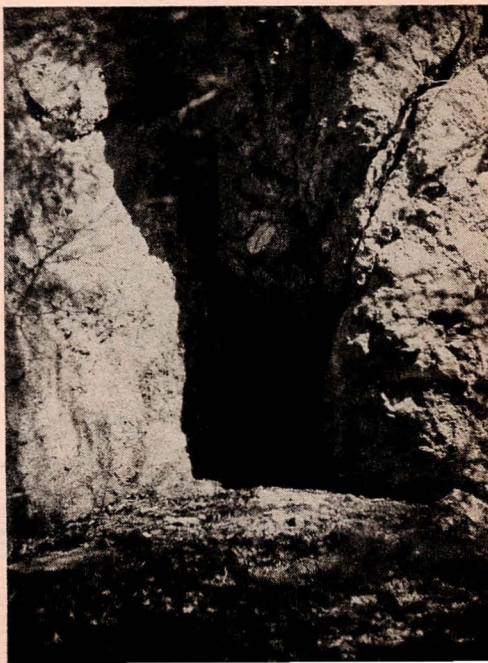
Terrified by noises, Indians appealed to Hobbamocko, God of the Mountain.

Stranger than the noises are their results — which amount to practically nothing. After the most deafening roar the buildings of Moodus remain unscathed and no steam nor smoke nor dust rises from the unmarked cliffs and ledges around the town.

The village of Moodus lies at the base of Mount Tom, a mountain at the junction of the Moodus and Salmon Rivers two and a half miles north of East Haddam. This mountain or some part of it seems to be the focal point of the Moodus noises. The townspeople hold that the sounds always have centered somewhere inside a relatively small circle no more than two or three miles from the town. But the surface, carefully crisscrossed by geologists many times, has yet to yield a clue. From this place, however, shocks once were felt as far away as Boston to the northeast and New York to the southwest, where the tremors were recorded as earthquakes.

White men were in the area of Mount Tom in the early 1600's but the first settlement, a Dutch trading post, was established at Hartford in 1633. By 1687 a number of English and Dutch settlements existed along the Connect-

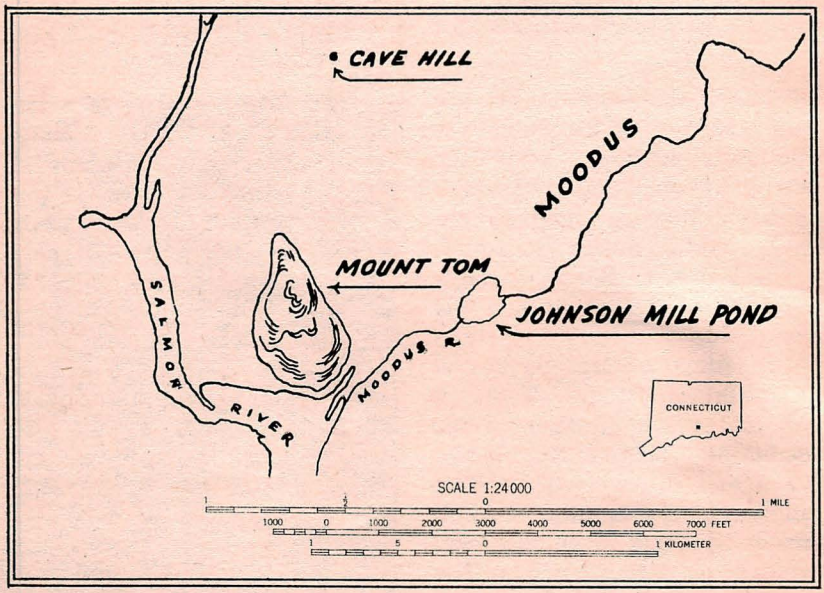
One of several caves on Cave Hill has small entrance opening into large room.



icut River near Mount Tom and the white man had joined the red man in praying and trembling at the Mackimoodus. The Indians of the region, the Mohican, Narragansett and Pequot, made pilgrimages to the top of the restless, quaking mountain, certain that this was the home of Hobbamacko, the god of all human tragedies.

Some remarkable accounts of the intermittent quakings and noises have come down through the years. Almost 250 years ago, on August 13, 1729, Haddam's first minister, the Rev. Stephen Hosmer, wrote to a certain Mr. Prince of Boston describing the puzzling sounds and the Indian rites:

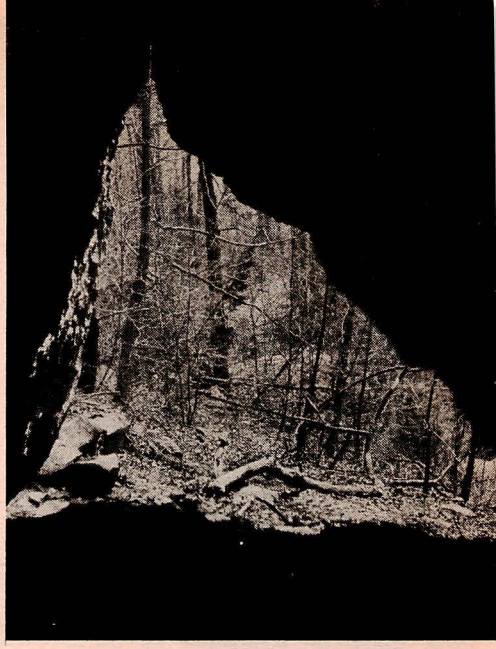
". . . As to earthquakes, I have something considerable and awful to tell you. Earthquakes have been here (and nowhere but in this precinct, as can be discerned; that is, they seem to have their centre, rise and origin among us) as has been observed for more than 30 years. I have been informed that in this place before the English settlements there were great numbers of Indian inhabitants and that it was



Focal point of noises lies within a relatively small area circumscribed by the village of Moodus along the river, Cave Hill to the north and Mount Tom.

a place of extraordinary Indian Pawaws (powwows), or in short, that it was a place where the Indians drove a prodigious trade at worshipping the devil. Also, I was informed that many years past an old Indian was asked, 'What was the reason of the noises in this place?' To which he replied that the Indian's God was angry because the Englishman's God was come here.

"Now whether there be anything diabolical in these things, I know not; but this I know, that God Almighty is to be seen and trembled at in what has often been heard among us. Whether it be fire or air distressed in the subterranean cavern of the earth cannot be known; for there is no eruption, no explosion perceptible, but . . . sounds and tremors, which sometimes are very fearful and dreadful. I have myself heard eight or 10 sounds successively, and imitating small arms, in the space of five minutes. I have, I suppose, heard several hundred of them within 20 years; some more, some less terrible. Sometimes we have heard them almost every day and great numbers of them in the space of a year. Oftentimes I have observed them to be coming down from the north, imitating slow thunder, until the sound came near or right under, and then there seemed to be a breaking like the noise of a cannon shot, or severe thunder, which shakes the houses and all that is in them. They have in a manner ceased since the great earthquake (1727). As I remember there have been but two heard since that time and these but moderate."



Size of cave beyond small entrance suggests Indians used it for shelter.

The first white men to settle at Mount Tom were stunned when they heard rumblings as of great boulders tumbling end over end down an open abyss, smashing rock crags as they plunged. But when the settlers investigated they found no boulders, no abysses and no broken crags. In their bewilderment they accepted

legends, their own and those of the Indians. The noises, said one, were battles deep in the mountain between the Haddam witches who practiced black magic and the East Haddam witches who practiced white magic. According to another, the Great Mackimoodus, from his sapphire throne, watched the struggle within his great cavern, lighted by the glow of a fiery carbuncle. When the combat got out of control he waved his sceptre. The mountain shook, the light of the carbuncle died and the deadlocked witches were blown from the cave by a mighty blast of wind.

Helen C. Cobleigh, an East Haddam resident, recently uncovered old records which contain some theories commonly held by early settlers in the area. One claims a subterranean passage leading from a large cave near Mount Tom to the sea acted like a great hollow pipe, amplifying and carrying sounds which actually were made by delicate combinations of wind and tide. Another theory states that mineral or chemical combinations somehow were detonating deep in the earth.

In his *Historical Collections,* John W. Barber also attributed the noises to mineral or chemical combinations exploding thousands of feet beneath the earth's surface. Based on his study of early 19th-Century reports, Barber claimed the jolts were similar to those caused by gunpowder.

The Connecticut *Gazette* of 1790 carried an account of a serious attempt by an "expert" to solve the mystery of the Moodus noises. About 1765 (the exact year is uncertain) a transient came to East Haddam. The stranger called himself Dr. Steele and claimed to have come from Great Britain. He was a very old man and because he seemed learned and made it known that he already had information about the Moodus noises those residents who were skeptical of the local legends asked Dr. Steele to solve the mystery.

He excavated, poked, pried and prodded the ground around Mount Tom. He built a bizarre house on the mountainside and plugged the keyhole to thwart the curious. Eventually, near the Salmon River, he allegedly dug up two "pearls of great value" which he called "carbuncles." This happened one dark night, the story goes, when Dr. Steele found his way to the Rocky Mountain cave. When he pried away a huge stone that blocked the entrance a bloodred light streamed forth, tinting the very stars with its crimson glow. The Moodus noises, he announced,

were tumult caused by this form of mineral carbuncle. They grew, he claimed, in one of the hills until their swelling reached an explosive condition.

Steele vanished from Mount Tom soon after he announced this theory but before leaving he assured the residents that the noises would not be heard for many years because he had taken away the cause. Nevertheless, he said, he had found other miniature "carbuncles" and the noises would resume after a period of time — presumably when the mineral had "grown" sufficiently to explode.

Oddly enough, Dr. Steele's prophecy came true. The noises stopped for more than 25 years. But in 1791 there was a severe outbreak of fearsome explosions. They began with sounds like an artillery barrage beneath the feet of the townspeople and grew steadily in volume and frequency.

Helen Cobleigh discovered in her research that a certain Captain Benedict was walking the deck of his sailing vessel at Clinton, 20 miles away, when the noises began. He saw fish leap out of the water in all directions, as far as his eyes could reach.

These were the most severe shocks ever experienced around Moodus and the only ones that caused real physical damage. This was reported by Prof. Benjamin Sullivan of Yale whose account of the "quake" is dated May 16, 1791. Professor Sullivan's report that "stone walls collapsed and chimneys were untopped" was quoted as recently as 1949 by William G. Foye of Hartford in Connecticut's State Geological and Natural History Survey Bulletin. As more than 100 shocks were counted in the course of that one night in 1791, the trembling townspeople feared their community would sink into oblivion.

* * *

NEW ENGLAND writer-artist Clifton Johnson looked into the mystery of the Moodus sounds in 1914 for his book *Highways and Byways of New England.* In East Haddam he addressed two men seated on the post office piazza and asked about the noises.

"We still have one once in a while," the older of the two men said. "The ground shakes and there's a noise like a cannon going off or a rumblin' like thunder. It woke me up once in the night and the dishes were rattlin' on the buttery shelves. You remember old Hardy, don't you, Fred?"

"Yes," the younger man replied, "he gave me a horsewhipping one time when I was a boy."

"Well," the older man resumed, "he tells of being at work in the meadow one day when the ground shook so strong that it brought the cattle down on their knees. The noises were made by gas and dead air exploding underground. They start a mile and a half from here on Cave Hill. Right in the side of that high hill there's a cave you can walk into for about 40 rods. You can keep going until the air gets so stagnant that your light goes out. Then it's time for you to start back."

"We used to have quite a famous drum corps here," Fred remarked, "and someone made up a piece of poetry about it. It went:

"A man from Texas, tall and stout,
"Stuck up his nose and hollered out,
" 'Oh, what is that infernal noise?'
" 'Twas nothing but the Drum Corps boys."

Another oddity of the Moodus noises is that the observer, whether two miles or 10 miles from Moodus, is convinced they are nearby. This lack of auditory perception as to the true direction and distance is puzzling, for in cases of dynamiting or gunfire, observers can more or less agree on the general direction from which the sound is coming and how far away it is. Not so with the Moodus phenomena.

Another singular aspect of the noises is the observer's overpowering sense that he has heard and felt an explosion. A hunter who was out in the open when a sound reached him reported he felt an explosion — a shock wave of sorts — that seemed to come from the air, both *above* him and *surrounding* him, and not from the ground under his feet.

In 1930, another man who lived in the region added further details about the noises. His report appears in Trumbull's *History of Connecticut*. Speaking of "sounds in the air" and "shocks" he gave an account that included a reference to the physical damage reported by Professor Sullivan in 1791:

"The awful noises . . . continue to the present time. The effects they produce are various as to the intermediate degrees between the roar of a cannon and the noise of a pistol. The concussions of the earth, made at the same time, are as much diversified as the sounds in the air. The shock they give to a dwelling house is the same as the falling of logs on the floor. The smaller shocks produced no emotions of terror or fear in the minds of the inhabitants. They

are spoken of as usual occurrences and are called Moodus noises. But when they are so violent as to be felt in the adjacent towns they are called earthquakes. During my residence here, which has been almost 36 years, I have invariably observed, after some of the most violent of these shocks, that an account has been published in the newspapers of a small shock of an earthquake, at New London and Hartford. Nor do I believe, in all that period, there has been any account published of an earthquake in Connecticut which was not far more violent here than in any other place. By referring to the newspapers you will find that an earthquake was noticed on the 18th of May 1791 about 10 o'clock. It was perceived as far distant as Boston and New York. A few minutes later there was another shock which was perceptible at a distance of 70 miles. Here, at that time, the concussions of the earth and the roaring of the atmosphere were most tremendous. Consternation and dread filled every house. Many chimneys were untopped and walls thrown down. It was a night much to be remembered; for besides the two shocks which were noticed at a distance during the night there was here a succession of shocks, to the number of 20, perhaps 30; the effects of which, like all others, decreased in every direction in proportion to the distances. The next day stones of several tons weight were found removed from their places; and apertures in the earth and fissures in immovable rocks ascertained the places where the explosions were made. Since that time the noises and shocks have been less frequent than before; though not a year passeth over us but some of them are perceptible."

* * *

WHAT CAUSES the Moodus noises? For almost two centuries scientists have repeatedly altered their views. The volcanic theory once was believed to be the answer but it has now been rejected.

Today one body of "scientific opinion" holds that the great thunderous booms are essentially seismological, a type of deep earthquake. This theory, simply explained, holds that when earth's shrinking crust suddenly develops cracks and fissures, the underground layers — like sheets — slip and crystallize, making the great noises. Another theory, a modification of the first, says that Mount Tom is located where lines of fracture within the earth's crust intersect over the corners of these fissures. Although there is the chance of an earthquake at any point along

the line of fracture, the danger is thought to be the greatest where the fissures intersect. But this does not satisfy the seismological explanations completely, for when the massive underground strata slide and shift, why does the friction cause only vibrations without disturbing the surface of the ground?

In 1967 James Meyer of Moodus made an exhaustive study of the sounds. He compiled his findings, based on research of the period from 1638 to 1963, in *An Investigation of the Moodus Noises* for his master's thesis.

"The rumblings were recorded by seismographs on March 3 and 4, 1940," Meyer says today, "and continue to this time, although they seem quiet now. The great increase in background noises — jets, trucks, cars — masks their detection. They're very localized, shallow and frequent. About half of all the dated seismic activity in Connecticut seems to occur near Moodus.

"Their noise is like a sonic boom or rifle shot on some occasions and at other times like a slow rumble. Much of the information I've gathered is not of a scientific nature," Meyer adds, "but full of superstition, legend and folklore."

Of the 75 occurrences Meyer has documented over more than 330 years, several in recent times stand out — the one on March 1, 1940, for example. It was heard and felt at 11:15 P.M. in Haddam, Chester and Upper Old Saybrook as "a dull boom followed by a long low rumble." The quake effect was recorded at Weston Observatory in Massachusetts where it registered four on the Richter scale. It was also recorded at Williams College in Massachusetts and Fordham University in New York. Then, 11 days later at 8:30 P.M., Weston Observatory recorded a second shock that lasted for 30 seconds. Around Mount Tom walls shook and windows rattled.

Early in the morning of September 5, 1944, townspeople were jolted from their beds at 1:00 A.M. "It woke people from a sound sleep," one resident said.

Ten years later, on September 7, 1954, there was a "big blast" shortly after midday followed by a rumble. "It sounded like my oil burner had exploded," one homeowner remarked.

After a sizable shock in October 1963 residents described the way their houses shook and said the sharp jarring noise was "like the sudden slamming of a door."

For the past 12 years the noises have been more subdued but they have been heard.

Meyer puts forth four theories to account for the noises: seismic activity, meteorological influ-

ence, tidal deformation or the influence of a variety of factors. Tidal aberrations, deep underground rock slippage and exploding subsurface gas and minerals are still postulated as explanations. Most theories point to earthquakes as the cause but the levelheaded practical New England farmers and townspeople who have listened to the Moodus noises all their lives shake their heads. Why, they ask, are there not other places on the continent where these sounds are heard? They insist that something is wrong with the earthquake explanation. If the noises are really seismological, they argue, the damage would be proportional to the enormous volume of sound: towers would topple, strong men would flee and great buildings would fall. But none of this happens. At most, there is an occasional rattle of dishes on the buttery shelf or a picture jarred slightly askew on the wall.

It's enough to make you believe in the battling Haddam witches.



THE FIRST AIRPLANE

By George Wagner

THE FIRST manned powered airplane flight, history books insist, was made by Wilbur and Orville Wright on December 17, 1903, at Kitty Hawk, N. C. Oldtimers in Carter County, Kentucky, however, claim the first flight was made in the village of Fireclay (now Brawn) in 1901. Fireclay/Brawn appears on few maps of Kentucky but is located a short distance southwest of Grayson, the county seat.

Matthew Sellers, a local inventor, built a box-like frame of bamboo and covered it with linen, then mounted 30-foot bamboo-and-linen wings on the sides. To the bottom of his monoplane Sellers attached bicycle wheels. Power to turn the propeller came from a two-cylinder gasoline engine Sellers devised.

The inventor then excavated two track-like ruts down a hillside on his property and fitted the bicycle wheels into these tracks. When Sellers was ready to test his craft he started the engine and climbed inside the linen-framed crate. The propeller pulled the plane along the track. As it picked up speed it lifted off from the hillside. Witnesses later claimed Sellers' plane stayed in the air for nearly five minutes — more than four times as long as the 59-second first flight of Wilbur Wright.

According to the Carter County testimony Sellers continued his flights into 1902, then, like Kentucky radio pioneer Nathan Stubblefield, he faded into obscurity.

Adam's Side

By Anthony Marocco

For two nights, scraping, scratching, scampering sounds kept me awake. And then, on the third night . . .

IN THE summer of 1939 I got the fright of my life — and at at the same time learned death is not the end.

I was only 15 years old. My father Peter Marocco had died and my mother had remarried. For years I had bounced around orphans' homes until finally the court decided I should live with an aunt and uncle, Mary and John Parenti, in Logansport, Ind.

I liked them very, very much. Uncle John was hairy-chested, aggressive, a loud basso profundo. He seemed a tower of strength as he pulled off beer bottle caps with his teeth, drove railroad spikes into ties with two solid blows of the hammer and strutted around in grand braggadocio. Aunt Mary was short and rotund, jolly and soft-spoken, and loved everyone. She mothered two daughters, two sons and then me.

"We have a nice room for you, Tony," Aunt Mary greeted me. "It used to belong to your cousins John and Adam before . . ."

I knew what "before. . . ." meant. A few years back the Parentis' identical twin sons Adam and John and a few other boys were playing in a deserted building. They were in the bottom of an elevator shaft when the elevator suddenly began to descend. The boys scrambled out . . . but Adam didn't make it. Now John was away at college and I was to inherit their room.

The first few nights were happy and uneventful. Then shortly after retiring one night I was kept awake by tiny scraping, scratching and scampering sounds that seemed to come out of the wall behind and above my head. After tossing and turning for quite a while I finally managed to drop off to sleep.

At the breakfast table the next morning I mentioned the sounds to my aunt and uncle.

"It was nothing, Tonio," my

aunt said affectionately.

Uncle John belched, slurped his coffee and said: "Probably birds or rats in the walls. Don't worry about it."

I didn't much cherish the idea of sharing even the vague insides of a wall with a pack of rats. However, this explanation was preferable to the terror of my imaginings. I accepted my uncle's words and went to bed the next night hoping that my furred companions had found sanctuary elsewhere. The dark room was quiet when I slipped between the sheets and gratefully escaped into the total sleep of youth.

The night wasn't half over before I was awakened. I didn't know what had disturbed my sleep but I lay still, expectantly, as if some mystic sense had forewarned me that more was to come.

Needless to say, all the lights were out and since the house was in the middle of the block my small room was dark — black dark. Behind and opposite my bed were two blank walls. To my right was the door — a route to the rest of the house, to my aunt's and uncle's room, to safety. On my left was a wall with the only window in the room.

Suddenly then I heard it. Instinctively I knew it was the sound that had awakened me: something scratching at the window! I heard thuds of heavy steps outside the window, then a faint and gentle tapping against the glass! Too frightened to move and too frightened to just lie there and listen to what might be someone trying to break in, I reached for the small bedside lamp and flooded the room with light. The noise stopped. Getting my tattered nerves together, I got up and approached the window. Nothing! Fearing that I'd be laughed at if I, a 15-year-old man, went scampering to my aunt and uncle, I slipped back between the sheets, heart beating wildly, eyes watchful, ears strained. I heard every twist and moan, creak and groan of that house that night. It was a long time before I finally fell asleep again — with the bedside lamp still burning.

The next morning my aunt gently reprimanded me for having the light on all night, mentioning such inconsequential things as electric bills, debts and obligations — all of which my uncle enthusiastically seconded.

In defense I vividly described the nocturnal happenings outside my bedroom window and requested that a small night-light, just a tiny flicker, be given me.

My aunt tsked, tsked and my uncle guffawed and the request was denied.

After breakfast Uncle John took me outside and together we searched the whole yard.

"You see, Tony," he said, "the ground is soft. If someone was here there would be footprints. There is nothing. Probably a branch fell and scraped across the window." But I noticed the nearest tree was 30 feet away!

Content with his own investigation my uncle reaffirmed his denial of my request for a night-light and further reinforced his order that I sleep in total darkness.

I knew, however, what I had heard — but obedience being the better part of valor I complied with my guardians' wishes. On the third night, with not a little trepidation. I scootched into bed and put out the light.

Ears attuned to the slightest variation in the sounds of the night, surreptitious glances toward the pale rectangle of window to my left did not encourage immediate sleep. I lay a long time, praying that my guardians were right, preferring neighborly though noisome rats to anything that might come out of the unknown.

Often I closed my eyes trying to sleep and often I opened them, but I was to have no sleep that night. Suddenly there was something or someone in my room. I rose halfway out of bed while the hair on my head seemed to stand straight up. My mouth hung open — although no sound escaped my stiff terrified lips.

There, standing silently at the foot of my bed was Adam, my cousin! Ghostly and wraith-like, all his parts seemingly afloat in a mist, yet shaped and formed — and unquestionably there!

I felt cold, then hot and my throat constricted. In my entire 15 years of existence I never had known such fright. I could not speak nor move.

Adam's wispy wraith moved and his mouth worked but no words or sounds came out. Then, after a few seconds that seemed an eternity, he lifted his misty arm and pointed with his index finger at the vacant left side of the bed. He dropped the arm as if the thin mist were heavy. Again he raised it and again he pointed to the side of the bed at my left. Yet a third time he pointed and then, as silently as he had appeared, his form faded and I found myself staring wide-eyed at the blank wall before me.

After a time — how long, I don't know — I found my wits and desperately flicked on the light. I had heard of cases where fright turned people's hair gray overnight. I got out of bed, ran to the mirror and looked at my hair. What a relief! It was normal.

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The essential parts of the AYE-SEE appliance are the all-wood Table, the Planchette, and the Light Beam. The Planchette is a disc of translucent styrene bearing the letters of the alphabet, numerals and symbols in gold relief. The Light Beam streams softly from a lens in the center of the Table.

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I turned and stared at the empty bed. What had Adam been trying to tell me? Then, as if he were still trying to reach me, the sudden certain thought struck me: I was sleeping on his side of the bed! Perhaps he objected. That was silly. I thought, and I laughed — yet somehow I felt relieved. Shrugging my shoulders I switched off the light and now at peace with myself I climbed into bed — on the left side — and soon I was asleep.

The next morning, assuming what I hoped was a nonchalant air, I asked Aunt Mary, "Did Adam and John share that bed when my room was theirs?"

"Yes, Tonio, they did," she said quietly.

"Uh, what side of the bed did Adam sleep on?"

Without hesitating she answered, "On the right. The side nearest the door."

"Always?"

"Always. Funny you should ask," she continued. "That was always a big thing between the twins. Why do you ask?"

"Oh, no particular reason," I said. "Just curious."

There the matter rests. From that night on I slept on the left side of the bed, the side nearest the window, and I was never again disturbed by sound or sight of my cousin — and I have told no one of this brief encounter until now.

Now that I am older and a bit wiser I wonder how often I unwittingly shared that room with Adam once I learned to remain on my own side of the bed?

MESSAGE FROM MARCO POLO

By Regina Hanson
as told to Hereward Carrington

IN JANUARY 1938 at 1:25 P.M. I turned on the radio in my home in Brooklyn, N.Y., and selected a book at random from my bookcase. The book was *Travels of Marco Polo*. It fell open at page 227 where I noted the first footnote referred to beautiful women. Flipping the pages, I stopped at page 75 which refers to women in the Moslem concept of paradise. I began to feel as if I were not acting of my own volition, as if my spirit guides were in control, and I was impressed that the communicator was Marco Polo.

Silently I asked my guides for verification. Precisely at that moment a 1:30 program was announced, one of a series concerning women associated with famous men of history. The story that followed was a dramatization of Marco Polo's romance with Donata upon his return to Venice from Cathay. The story included an account of Donata persuading Marco Polo to write his experiences in book form — and the result was the very book I had in my hand!

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Exclusive Interview with Charles A. Horn

Mr. Horn, have you ever wondered why some people get all they want out of life, while others get very little? As a youth and as a pre-med student I used to ponder that question. The obvious answers . . . money, intelligence, education just didn't add up. We both know people with *all three* of these things that *still* haven't gotten what they *really* want out of life.

Why Is Life So Hard?

Life is not easy. For some of us life is a rat race. To others it's a jungle. But one thing is certain. We all yearn for peace and happiness. Yet it seems the many decisions we take to reach these goals always lead us back to where we started. It's like trying to get to a distant mountaintop, but not being able to find the right set of roads that will lead us there. It's maddening. It's frustrating and it hurts. But some of the human race DOES make it through life's maze of roads to that distant mountaintop. Why?

As a Doctor I Wanted a Scientific Answer to That Question

I'm a doctor and doctors want answers they can depend on. Answers based on science and fact. I wanted to find out if there existed a set of "natural laws" that dictated why some people get what they want out of life . . . while others get almost nothing.

Dr. Farley is married and has four children. He has founded several medical organizations and is the youngest President (at 38) of a major association of doctors in California. He has lectured extensively in the United States and at the University of Rome and Madrid on his work in motivational research. His book HOW TO MAKE YOUR DREAMS COME TRUE has sold several thousand copies to fellow members of the medical profession and to the many men and women that attend his lectures and seminars.



Yes, There Are "Natural Laws" That Control Success or Failure

But that isn't all. We are not at the mercy of these laws. By understanding and controlling them we can actually get what we secretly desire! Sound too good to be true? Well, not anymore. Through scientific research I have actually discovered the secret to wealth, happiness and success.

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ISAAK, California's leading men's hair stylist says, "Farley's formula in 'How to Make Your Dreams Come True' helped me to successfully obtain my salon which is now worth over a quarter of a million dollars. I used to earn $10,000 a year, since reading D r e a m s I now earn over $100,000 a year."

A California doctor says, "I attended two of Dr. Farley's lectures and they started me on my way to success. The principles in "How to Make Your Dreams Come True' have changed my life from one of mediocrity to one of success. I changed my life and image so much that people who hadn't seen me for two years did not recognize me. My practice increased from $37,000 to $97,000 in one year."

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"I'm bursting at the seams. Through scientific research I have discovered how people can get what they want out of life — riches, love, the respect of friends, even a longer healthier life!" —Dr. Roderick D. Farley

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Could be anything fairer? I hope not, because I truly want you to enjoy my discovery. I know its POWER. I have seen it work on so many men and women that I have no doubts at all it will work for you too . . . maybe in less than 90 days!

ACT NOW! The only thing that's keeping us from making all your secret dreams come true is the ticking of the clock.

Write me today so we can start making your dreams come true. NOW!

Dr. Farley: Of course I have innermost dreams and I honestly hope you can make them come true. I also believe your no-risk 90 day guarantee is too fair to pass up. Please rush me your scientific, step-by-step guide HOW TO MAKE YOUR DREAMS COME TRUE, and write to me 90 days from now so I can tell you how I'm doing. I am sending you $10.00 along with my name, address and zip code. Dr. Roderick D. Farley

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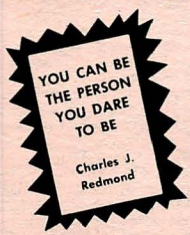
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To FATE Readers

This issue I am offering my special advanced lessons entitled, "God's Unlimited Miracle Power." These lessons are sold on a satisfaction or your money back guarantee. Here is the table of contents:

1. A Secret About Life and the power of life.
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4. How to buy and use a candle for power.
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My Proof of Survival

FATE will pay $10 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

SHE WORE A YELLOW LOCKET

By Olwyn Jackson

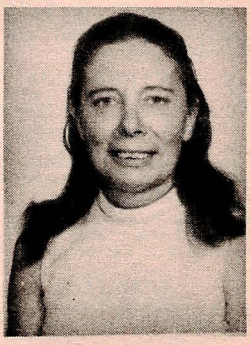
DURING WORLD War II we were living in an old Victorian house in London, England, in a ground-floor apartment which my parents Victoria and Reginald Jones had rented two years previously. I was 13 years old in the summer of 1942 when my aunt and uncle came to visit. I gave them my bedroom and slept on a hide-a-bed in the living room.

On the third night of their visit I woke up to see a woman standing at the foot of my bed, staring at me intently. Despite the darkness I could see her clearly. She was thin and middle-aged, wearing a long dark-colored dress with white cuffs and collar and a tight-fitting bodice buttoned from waist to neck. Her dark-blond hair was drawn into a tight bun at the nape of her neck. In her right hand she carried a small Aladdin-type lamp and in its soft glow I could admire the intricately patterned gold locket she wore.

Although she was not at all menacing I screamed and buried my head under the covers. My family came running and when I threw back the covers the woman was gone. Mother assured me it was only a nightmare and finally I went back to sleep.

A few days later our landlady, Mrs. Berry, arrived to collect the rent. As usual, Mother invited her in for a cup of tea. While we were sitting there I told her about the woman I had seen so vividly in my dream. As I described the intricately decorated locket Mrs. Berry looked at me strangely, then took a picture from her purse. It was the woman I had seen! Mrs. Berry told me it was a picture of her mother who had been dead for many years. On a later visit she showed me the locket I had described; it had been her mother's favorite ornament.

Was it only a dream? All I can say for sure is that I never before had seen the picture Mrs. Berry carried

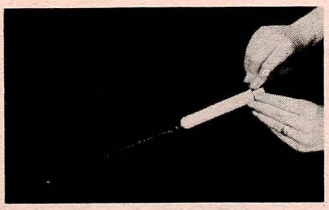


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nor the locket. But today, more than 30 years later, I can close my eyes and visualize Mrs. Berry's mother, her dress and her locket as clearly as I saw her that night. — *Indio, Calif.*

INSTANT HEALING

By Barbara McCarcy

MY EXPERIENCE with life after death occurred in November 1947 when I was 27 years old. My two brothers and I had rented horses at a riding stable in Boyes Springs, Calif., and were having a pleasant ride in the beautiful country that is the Jack London Estate State Park. I have done a great deal of riding and had asked for a spirited horse.

The day was lovely and the fall colors delightful but my horse Steed continually gave me a bad time shying and jerking his head one way or another. On the way back to the stable Steed decided to buck and rear at the same time. Caught off guard, I was thrown from the saddle and landed on my head and lower back. My left foot caught in the stirrup and I was dragged unconscious for some distance before my brothers could catch the horse.

I was rushed to Sonoma County Hospital in Santa Rosa where it was found I had a brain concussion and back injuries. The skin was rubbed completely off my back and leg.

Because of this I was placed on my stomach with my face down between two pillows. I was unconscious but I seemed to hear sounds and the voices of doctors and nurses. I began floating up through my head above my body. It was peaceful and beautiful. The brilliant golden yellow light that led me out of my body was all around and there was music. Suddenly I heard a voice speak to me, "Go back! It is not time for you to leave the earth." I was literally pulled back into my body. I felt a surge of warmth from head to back and I was

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As Told to Paul Ford

Like most of my friends, I'm a horse player from way back. But unlike most of them I was never content trusting my winnings to Lady Luck. So while the other guys just day dreamed about retiring on their fortunes, I worked damned hard to make my dreams come true. And you know what? That hard work paid off. I discovered the real secret for winning big at the track. And, if you're willing to give me just ten minutes a day for seven days I can show you that secret.

My Master Chart Method is the only proven method that works . . . . anytime, anywhere. It's my proof that you can actually retire — just like me — if you've got the right method.

Some of My Recent Winners!

- *At Aqueduct on April 3, 1975 I won a triple and took home $3,086.00. Not bad for one day's work!*
- *Also at Aqueduct on December 30, 1974 my Master Chart Method told me to pick Dr. Zegerelli, Sirtaki and Night Auditor. I picked them and walked away with a cool $14,565.00!*
- *At Green Mountain Race Track in Vermont I hit another Double for $4,296.00!*

I could go on and on — but most important, YOU CAN PROVE TO YOURSELF MY METHOD WORKS —AT HOME, BEFORE YOU INVEST A PENNY. If you give me just 10 minutes of your time for a few days, your dreams can come true, too!

How I Did It

It wasn't easy! I struggled for years to perfect my Method. Took a lot of ribbing from the guys, too. But I never lost faith. And after years of what I'll call "research" one day I KNEW I had it. The answer to my dreams stared me right in the face. It works so well, and so consistently, I had to call it the Master Chart for Winning.

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For the past 5 years I've been happier than ever. The Master Chart freed me from cab driving forever. My only job now is what I enjoy most — horse race investing . . . . and counting my winnings. Notice I don't call it "betting." That's because I never bet. I make "Combined Daily Investments" . . . in my own future. Just like you can do.

*Internal Revenue Service forms No. 1099 for the month of December, 1974 lists the winnings of Larry Susi at $21,253.60 exactly!



BEFORE

What Is The Master Chart Method?

The Master Chart Method gives you a simple step by step check list of all the facts you need to pick a winner. It's fast and easy because it actually weeds out all the irrevelant factors — and points you right to the finish line. You simply check off the Master Chart list each day, and on the basis of it you make your COMBINED DAILY INVESTMENT on the spot — then collect your winnings! What could be simpler?

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Why My Method Succeeds Where Others Fail?

With most betting methods, you've got to be a mathematical wizard to make them "work" but my Master Chart Method has worked out for guys just like me. It's quick, simple, easy and it picks winners consistentnly. Like me you should have it all — a beautiful house, a good-looking new car, a bankbook — that keeps growing!

. . . And if those things are just dreams to you now — the Master Chart Method is your key to the future. I know. It changed me from a struggling $150-a-week taxi driver to a happy, and rich man. You could be next.

Why I'm So generous?

The way I figure it, there's enough here for all of us. And believe me, I don't mind spreading the wealth around. After all, it's about time the track started supporting all us regular horse players. Lord knows, we've supported the track long enough!

But don't think I'm giving my secrets away. I'm not THAT generous. Besides, I know you'll say my Method is worth 100 of times its price once you use it. In fact, I'm so sure you'll



AFTER

be satisfied, I'll give you your money back FOR ANY REASON.

So ask yourself — how much is your future worth? It's up to you. Oh, and by the way; when you do retire with my Master Chart, let me know! As one horse player to another, we've got some exciting "success" stories to share!

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instantly healed! The skin abrasions from being dragged were covered with small scabs as if healed for many days. I sat up in bed and asked to go home.

The doctors were shaken when tests showed I was completely normal. I did not tell them of my beautiful experience. In those days the unusual was not accepted as it is today.

This rewarding experience has helped me greatly in times of stress. I know that when I do leave this earth there will be beauty beyond words and my life will continue even without this earthly body. — *Corte Madera, Calif.*

VOICE FROM ANOTHER WORLD

By Sonia E. Masello

I COULD not sleep that August night in 1946. I was facing a big decision and I needed advice. The young man who had just proposed marriage had many family obligations and little money, and he came from far across the country where I would have to live if I married him. How helpful my father would have been, I thought, as I tossed and turned. He had died after a heart attack in November 1939 leaving my mother Helen, my brother Philip and me.

At last I gave up trying to sleep and went downstairs. Our house on Chicago's north side was old and dark and rambling — "spooky," my friends called it — but it had been my home all my life.

We always left a dim night-light burning in the downstairs hall and as I silently descended the carpeted stairs our old dog Zippie yawned, stretched, then padded along beside me. To my astonishment I saw light streaming from the half-open door of the room that had been Father's study. I knew my mother and Philip were asleep upstairs, for I had seen them as I passed their open bedroom



Sonia E. Masello

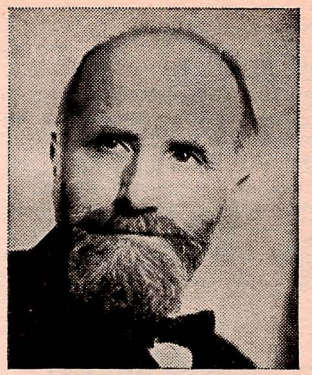
doors. Only we three were in the house.

Yet unhesitatingly I walked into the study — and there, in his old red leather easy chair, sat my father! Zippie calmly settled down at Father's feet as he'd done in years past — so obviously the dog saw him, just as I did. But weren't animals supposed to have a sixth sense about ghosts? Zippie was not alarmed — and neither was I.

My father smiled warmly and beckoned me to sit near him but we didn't touch one another; I don't know why. It was as if we'd last seen each other seven minutes ago, rather than seven years.

Then we talked quietly. I told him my problem and he listened and spoke to me at length. Although I heard and understood every word my father said while he was saying it, the moment he finished I didn't know what he had said. To this day I don't know how to describe or explain what happened. I couldn't hold his words in my mind — it was as if he spoke in a language from another world, one that I could understand only briefly.

After a long time, he smiled and held up his hand in a good-night greeting. I turned at the study door to look back. He was smiling at me.



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Zippie still lay at his feet.

The next morning as I recalled the night's experience I realized my decision had been made. I knew it was the right one, the one my father would have wished. Just as I was convincing myself that the whole thing had been a dream my mother came into my bedroom.

"Did you decide to get married?" she asked. "I heard you and your brother talking late into the night." She paused, then added, "I never realized that Philip's voice sounds exactly like your father's." — *Evanston, Ill.*

THE SPIRIT LIVES ON

By Dorothy McCamant

IN APRIL 1956 I was taken to the emergency entrance at St. Francis Hospital in Wichita, Kans., in very bad condition with what turned out to be an internal hemorrhage. Although I did not know I had an ulcer I had taken critically ill and had terrific pain several hours before I went to the hospital. By the time I reached the emergency room I had lost a great deal of blood. But nevertheless, as the doctor and nurses frantically worked over me I was aware of everything that was happening.

I remember hearing the Sister calling my doctor to report immediately to the emergency room. After what seemed a long time I heard her scold him when he came into the room. He ignored her sarcasm and immediately began to check me over. They seemed to be trying to hit a vein to get some blood into me but were having no luck. I remember hearing the doctor tell a nurse to give me a shot of adrenalin and that was when I began to feel strange. I heard the doctor tell the Sister my blood pressure had dropped to 40. I thought that sounded awfully low but not knowing much about blood pressure I didn't worry about it. But I did begin to feel different; I guess it was then that I almost died or I should say, I did die for a minute or two.

My severe pain was suddenly gone. I felt wonderful. I floated right off the table and moved upward toward the ceiling in a back and forth sort of movement. I probably was eight feet above the table and a foot or two from the ceiling when I suddenly felt completely free and happy. I remember looking down out of curiosity and seeing myself still lying stretched out on the table.

I did not quite understand how I could be in two places. Fascinated, I watched the doctor and nurses working over my lifeless body. The doctor gave me a shot in the left arm and quickly placed an oxygen mask over my face. He laid his fingers on my throat to see if I had a pulse. Then he and three nurses again began to work at getting a transfusion needle into a blood vessel. Finally the doctor hit one in my right arm and I heard him say, "Thank God, I made it."

I do not remember going back onto the table but all at once I was there. I did not float back as I had floated up. I just suddenly was back, but I did and do remember everything that happened while I was out of my body. It seemed natural to be back but my pain had returned also.

I realized I had undergone an unusual experience, one I would never forget. I knew, too, that I would no longer fear death as I had in the past. I knew and continue to know the spirit lives on after it leaves the fleshly body. — *Wichita, Kans.*

THE MESSAGE

By Daisy Maxwell

I HAD a beautiful and vivacious niece Fay Colburn who became ill and was hospitalized in Riverside Hospital in 1966.

After my brother (Fay's father) died Fay had her mother Emma sell



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her home and come to live with her, just about six blocks from where I now live. She loved her mother so much and did everything to make her life enjoyable. Many times she brought her mother down to southern Ohio when I was visiting my sister in the village of Kanauga, four miles north of Gallipolis. Emma had been born and reared in Gallia County as had many of my family and we all had relatives scattered around the countryside. We had such good times together and always promised to come back soon.

Fay was a talented pianist and had had her own band before she was married. A few years after she lost her husband she learned she had a terminal disease. But she told no one and while she was in the hospital she would write to me saying that she hoped to be home soon. But that was not to be; God called her to be with Him in January 1966.

About two weeks before Fay died I had a vision. I was asleep when she walked through my door like an angel and held a letter up over my bed for me to read. It said: "I have to leave you and I will have to take my mother with me." Then she turned and walked back out of my door; she and her beautiful chiffon robe just seemed to float right through the door.

Fay and I always wrote using green ink and the letter she held up for me to see was in her own handwriting and in green ink. I thought at the time, she could not wait to mail the letter to me but brought it herself.

The next morning when I arose I called my sister Mrs. Wolfe in Columbus, Ohio, and told her Fay had come to me at 3:00 A.M. and held a letter up for me to see. I told my sister, "Fay is going to die and Emma will not be here long. Notify the family."

Fay passed away in January and

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By Louis Kennelworth
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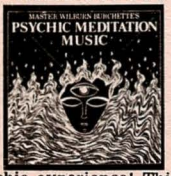
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her mother followed her in March.

Emma stayed with her son Ray and his wife until her death. But she could not be cheered up after Fay's death. Her heart was broken with grief. We all were saddened but we had to go on living.

I never saw Fay any plainer than when she came through my door like a floating cloud to give me that one last message. — *Columbus, Ohio.*

SUCCESSFUL SEANCE

Marija Segedin

I CELEBRATED my 15th birthday in July 1972 at the home of my friend Jean in Auckland. A group of my girl friends had gathered for a party and the conversation came around to psychic phenomena. I always have believed in spiritual and occult occurrences and that night I decided to prove them to my disbelieving friends. We decided to hold an informal seance.

We seated ourselves around a table in the middle of which a candle burned. After we had stifled our giggles we decided to call Jean's grandmother who had died the previous year. I never had attended a real seance but followed the procedure I had read about in books.

After 10 minutes the flame of the candle went out and an old woman's face appeared in its place. The image seemed to communicate with us through its eyes — apparently staring at us all at the same time. She thanked Jean for attending her funeral and for taking beautiful flowers. The seance ended when my frightened friends jumped up. Three of them had seen the face and two others of us had both seen the face and heard the voice.

Jean rummaged around and found an old family photograph album. One face stood out from all the others. "That's my grandmother," said Jean. I had guessed that! — *Auckland, New Zealand.*

New Books

NEWS and REVIEWS



David Techter



MILWAUKEE FAIR

OCTOBER 24 through 26 are the dates of the Fourth Annual Conference of the Wisconsin Society for Psychical Research (6055 W. Fond du Lac, Milwaukee, Wis. 53216), to be held at the Student Union of the University of Wisconsin-Milwaukee. The widely varied program will include such speakers as healer John Scudder, astrologer Noel Tyl, Dr. Norman Sheeley, Prof. Walter Uphoff, plant researcher Marcel Vogel, England's Dr. Douglas Baker and Prof. Donald Mueller. Details may be obtained from WSPR at the address given.

JUVENILE GHOSTS

TWO STRIKING features of nearly all the volumes in the psychic field intended for young people are the variety of interesting illustrations and the care shown in documentation. Consequently most of them appeal to adults as well. This is true for the recent juvenile, *Ghosts* by Janet Bord, originally published in England but now available in the United States (David & Charles, North Pomfret, Vt. 05053, 1975, 80 pages, $4.95).

Mrs. Bord treats (more sketchily) many of the same cases Aidan Chambers covered in his *Book of Ghosts* (reviewed in June 1974 FATE) but since Chambers' paperback now seems unavailable in this country this present volume will have to take its place. Two interesting features of *Ghosts* are the accounts of phantom armies and some little-known contemporary hauntings. Perhaps David & Charles can be persuaded to issue this intriguing book in a less expensive paperback edition.

GROUP REINCARNATION

ENGLISH PSYCHIATRIST Arthur Guirdham is becoming one of the more prolific writers in the psychic field. His latest book, *We Are One Another* (Neville Spearman, London, England, 1975, 227 pages, £2.95), is his fourth nonfiction work to be published in the last few years. (He also has written a novel based on his alleged memories of a previous life.) Like his previous book this new one is noteworthy for its simplicity and sincerity. He treats psychic phenomena as a fact of life

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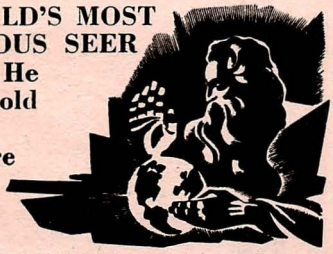


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and wastes no words trying to justify this view. I find it a little disconcerting when he mentions as everyday occurrences psychic experiences that other scientists either never would admit to or would back up with pages of documentation.

If the material Guirdham relates in this latest book is as valid as he believes, we have one of the most remarkable sequences of reincarnation phenomena ever recorded. He begins with a detailed account of one woman's dreams, visions and automatic writing — in typical British fashion, despite several years of daily phone calls and innumerable visits he persists in calling her "Miss Mills" — but before he is done no fewer than five other persons have gotten into the act, all producing paranormal information referring to obscure episodes in French history of the 13th Century. The final chapters are almost bewildering, so rapidly are the experiences thrown at us. An interesting sequence is the series of sketches done by a seven-year-old child during her illness, covered with names of identifiable persons and carefully saved by her mother for over 30 years.

I do feel Guirdham assumes too easily that the paranormal material is the result of reincarnation. None of the persons involved has any conscious recollection of a previous existence. During her early life Miss Mills had recurrent dreams of being led to the stake and these she interpreted as memories from a previous life. But later she develops rather marked mediumistic powers and I think the dreams as well as her later visions and writing can be explained as easily in terms of spirit communications. The paranormal abilities of most of the others, which do not occur until after they meet Miss Mills or Guirdham himself, are even more suggestive of mediumship. Perhaps I am disturbed by the

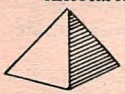
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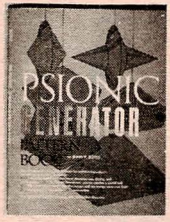
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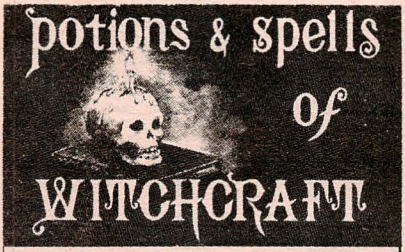
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marked differences between these cases and the reincarnation cases collected by Dr. Ian Stevenson. In the latter, memories of previous lives exist in earliest childhood but fade with later years; quite the contrary is true for Guirdham's friends. Further, a gap of 700 years seems inordinately long as reincarnation cases go. Did these entities have no lives on earth during this long span of time? If they did why do they hark back to such remote times? (Of course, the spirit communication hypothesis runs into similar difficulties.)

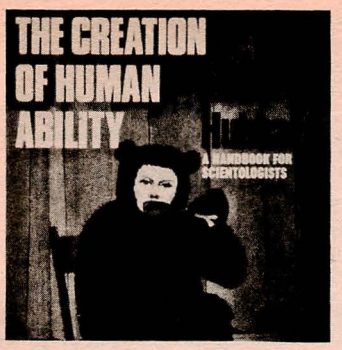
"So often one is asked," Guirdham writes, "whether a collection of phenomena implies reincarnation or whether it can be explained by clairaudience, mediumship or even possession. What is not sufficiently realized is that the latter processes are often essential mechanisms in the process of recall of previous incarnations." These "latter processes" are not in the least essential in Stevenson's cases and I do not find Guirdham's argument persuasive. Perhaps cases of reincarnation recall in adults differ from Stevenson's cases. Many more cases would need to be studied before we could make any meaningful statements on the matter.

Despite my quibbling we owe Guirdham a debt of gratitude for publishing this fascinating material. I fail to see why no American publisher has issued Guirdham's books in this country. Writers of his stature in the psychic field are scarce.

OTHER REVIEWS

CREATIVE DREAMING by Patricia L. Garfield, Simon and Schuster, New York, N.Y., 1974, $7.95.

This book tells the reader how to plan and control dreams for a happier, more productive life, how to overcome fears and inhibitions, develop emotional maturity, solve



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[1] **EXTERIORIZATION:** The state of being outside the body. When this is done, the person achieves a certainty that he is himself and not his body.

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problems or simply have delightful dream adventures. Controlled dreaming, says Patricia Garfield, is "a safer path for the inward journey to expanded consciousness than the rough road of drugs followed by many modern people."

Dr. Garfield holds a Ph.D. in clinical psychology from Temple University, gives dream lectures and seminars and has traveled widely throughout Europe, Asia and the Pacific to study and record the dream cultures of these lands. Her presentation of this material is not only vivid and picturesque but of practical use to the reader.

The book is well indexed and supplied with valuable references. At each chapter's end is a summary which provides a handy guide to underscore what has been learned. It is rare to find a thorough scientific treatise written in so warm and personal a manner. *Creative Dreaming* is the most interesting and valuable book I have encountered in the area of sleep studies and dream interpretation.—*Jane Meidell.*

THE FAR SIDE OF CONSCIOUSNESS by Daniel Cohen, Dodd, Mead & Co., New York, N.Y., 1975, 214 pages, $6.95.

Author of a number of volumes on topics of interest to FATE readers, Daniel Cohen combines a straightforward expository style with careful attention to central issues. His present book is a nontechnical survey of the field of consciousness. The nine chapters cover a wide range of topics: meditation, biofeedback, faith healing, extrasensory dreaming, plant consciousness, Kirlian photography, out-of-body experiences, drug states, brainwashing, hypnosis, electrical brain stimulation, psychosurgery, behavior modification and religious experiences. As might be expected in a short book trying to cover so much material, the discus-

sion of evidence tends to be highly selective, often superficial and reflective of the author's biases. The book's overall tone is one of skeptical pessimism.

In most of the "scientific" studies of faith healing, evidentiary requirements for admissible cases were set so high as to preclude the likelihood of ever finding a genuine case. Spontaneous remission and suggestion are invoked to explain dubious cases. I doubt whether many established medical procedures could hold up under similarly meticulous scrutiny. Cohen dismisses psychic surgery as fraudulent and never mentions Puharich's study of the late Arigo. His discussion of the practical application of biofeedback techniques seems equally pessimistic.

I found Cohen's chapter on human programing the least satisfactory, however. He treats behavior modification as a special form of brainwashing. His only examples are an ill-conceived and universally criticized study done in a federal prison and two treatment approaches using aversive conditioning techniques. He makes no mention of noncoercive techniques using positive reinforcement or of self-control procedures. His statement that we have made no significant progress in behavior modification since the Inquisition is simply untrue. — *C. J. Parshall.*

MEDICINE TALK by Brad Steiger, Doubleday & Co., Garden City, N.Y., 1975, 213 pages, $7.95.

This book is more or less an extension of *Medicine Power*, Steiger's previous book on American Indian concepts of spiritual evolution and its attainment. As in many world religions the Amerindians have recog-

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nized transcendental powers in themselves and in the universe and have developed effective ways of contacting this source of wisdom, knowledge and power. The Great Spirit is both within and without, encompassing all manifestations of the seen and the unseen.

Through question-and-answer interviews with Twylah Nitsch (Seneca), Dallas Chief Eagle and Sun Bear (Chippewa medicine man) we are introduced to the methods by which Indians conducted their personal vision quest and received direction along life's path. This enlightenment would usually include visions, dreams, spirit contact, expansion of awareness and a growing reverence for the Earth Mother. We also are introduced to an Indian account of earthly evolution and progression called the "seven worlds" or what I would call seven evolutionary cycles.

Sun Bear talks seriously about their prophecies and spirit messages concerning massive earth changes and disasters as the Earth Mother's natural way of renewing herself. Those persons spiritually prepared to live off the land will form the nucleus for bringing in the new age and repopulating the earth after the "Great Purification."

This deceptively simple book can be understood on many levels. From my knowledge of Steiger's viewpoint I feel certain his is a sincere attempt to get his fellowmen to look seriously at the Amerindian wisdom in seeking to live creatively and effectively in partnership with the great spirit of life. The book's uniqueness is in its description of the philosophy involving the naturalness of the purification process and the meditation which seeks alighment with the Earth Mother in order to walk in balance. Whether the Indian method of seeking ultimate truth and balance is of value must be left up to each reader

as he charts his own personal quest for values and priorities. — *Paul Severson.*

GLIMPSES OF THE BEYOND by Jean-Baptiste Delacour, Delacorte Press, New York, N.Y., 1975, 216 pages, $6.95.

If you wonder what a person experiences in that state of limbo between life and death this volume gives you some answers. In most cases those persons who were pronounced dead found it much pleasanter "over there" than in this world.

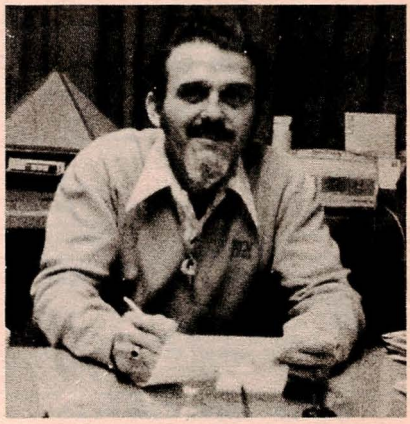
Traditionally 10 minutes was given as the tolerance limit in an interruption of the cerebral blood supply. After this, brain cell deterioration supposedly cannot be reversed. Recent research indicates this may not be valid in all cases. At the Max Planck Institute of Brain Research animal brains have been revived as much as an hour after so-called extinction.

In a macabre story, "The Suicide of Red Square," a man who had hung himself was brought back to life. Four days later he proclaimed, "I long to get back to the green land" and died again, permanently. Fred Phillips survived electrocution in the electric chair and finally died of cirrhosis of the liver. French ballerina Janine Charrat became a living torch when her costume caught fire onstage. Later at the hospital her heart stopped for more than a minute. In the "beyond" Janine saw her deceased grandmother who told her she would recover and eventually marry a man named Michel in the South Seas. Janine thought all this quite unlikely but it came to pass in 1969.

French singer Charles Aznavour kept quiet for many years about his brush with death following an auto accident in 1956. Policemen on the scene listened for his heartbeat and

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found none. Aznavour heard one say, "Help the others first. This one is dead." But Aznavous is still alive and singing better than ever.

Glimpses of the Beyond is not the best book I've ever read but it's a lot more absorbing than many books on the market. — *Rustie Brown.*

THE LOCH NESS MONSTER STORY by Nicholas Witchell, Terence Dalton Ltd, Water St., Lavenham, Sudbury, Sulfolk, England, 1974, 216 pages, $11.00.

Often when a new writer reexamines "old" material the resultant book will have a fresh look and will incorporate information missed by earlier authors. Old hands as well as new will find Witchell's book a fine account of the doings at the Loch since St. Columba saved a local native from a monster attack in 565 A.D. Of course, as Witchell makes abundantly clear, there is not simply *a* monster but a breeding herd of the beasts in Loch Ness, the largest freshwater lake in Great Britain.

The profusely-illustrated volume — I counted over 120 photographs scattered throughout the book — begins with a survey of the Loch itself, the towns and people living around it and the older accounts of "strange creatures" dwelling in and near it. A number of these accounts are hearsay memories passed down orally while others come from letters and diaries brought to light following the wave of sightings that occurred when the new motor road opened in 1933. Witchell does not pass judgment on these older accounts but lists them to establish the fact that reports date back to long before 1933. Indeed the Tourist Board's summary of summer 1933 sightings even omits the sightings from the earlier months of that year.

The most interesting chapter summarizes land sighting reports of the monsters, a topic often scanted by

critics and proponents alike. Witchell gives evidence that reputable people have told straightforward stories of unexpectedly seeing the creatures on shore. The wild reports that followed generally have been the fault of the press. Witchell admits there have been hoaxes but insists while the press and public may have been fooled, the serious monster researchers were not.

Witchell also demolishes some suggested explanations for the sightings. One scientist suggested mats of rotting vegetation are lifted to the surface by the gases of decomposition; but the Loch does not support the kind of plant life required for this "solution."

The closing chapters deal with the use of sonar and underwater cameras, including Dr. Robert Rines' photo of a large "flipper-like appendage." I agree with Witchell that nothing remains but to actually catch one of the creatures. Unfortunately lack of funding closed the Loch Ness Investigations Bureau two years ago and it is anybody's guess when serious "hunting" will resume.

Don't let the price discourage you from ordering this British edition. Unless the photos are pared and cheap paper used an American edition will cost more. — *George W. Earley.*

THE WAXING MOON by Helen Chappell, Links Press, 33 W. 60th St., New York, N.Y. 10023, 1974, 214 pages, $3.95 (paperback).

Practicing witch Helen Chappell in this "gentle guide to magick" has put together one of the best available surveys of the world of magick and magical religion. For the reader who knows little or nothing about the field she offers an excellent introduction to such widely diverse areas as amulets and talismans, gypsies, voodoo, Wicca, satanism, ritual magick, folk

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magick and herbalism. Added to the excellent text are a directory of magical supplies, a bibliography of selected books and some well-done drawings by the author. — *J. Gordon Melton.*

CRIME AND THE OCCULT by Paul Tabori, Tapinger Publishing Co., New York, N.Y., 1974, 260 pages, $8.95.

The late Paul Tabori was a prolific writer with more than 100 books to his credit. I met him several times before his death in November 1974. This present volume seeks to explain "how ESP and parapsychology help detection." The tales he relates, each with a different twist, are fascinating.

His cases, most of which occurred in Europe, include crime detection with the aid of everything from hypnosis and graphology to telepathy and dowsing. Although Tabori lived many years in England he was born in Hungary and for a time was a crime reporter there as was his father Cornelius Tabori. Some of his best stories are based on experiences involving the Budapest police.

For example, after the robbery and murder of a young woman in prewar Budapest her "spirit" inexplicably took control of an art dealer's wife although the wife had had no previous experience with psychic phenomena. Through automatic writing the murdered girl gave a full description of the guilty man, including his nickname, an address in another city where he was living and the fact that he was an unemployed waiter. Police checked the address but no one of that name was known there.

Several months later, however, a man pawned a silver candlestick. The alert shop owner recognized it as part of the loot taken from the dead girl's apartment and notified the police. The man was traced and

more loot located, whereupon he confessed that the stolen items had been left in his keeping by a man who fit the description given in the automatic writing.

Detectives again went to the address in the other city and found the murderer, who strangely enough had rented the apartment *after* the automatic writing was received. He shot himself fatally when the officers confronted him.

Tabori considers this a case of "clairvoyance." Throughout his extensive writings on the paranormal he was most reluctant to admit the possibility of communications from discarnates. He makes only one ambiguous reference to the possibility of possession leading to certain criminal activity. In my own experiences as a reporter I have encountered criminal cases where possession was a possible explanation. A young boy who had caused the deaths of his mother and brother, for example, spoke of an "overwhelming force" that compelled him to his violent actions while he likened himself to a bystander. This cavil aside, I recommend the book. — *James Crenshaw.*

ALSO NOTABLE

THE BOOK OF THE SACRED MAGIC OF ABRA-MELIN by S. L. MacGregor Mathers, Causeway Books, New York, N.Y., 1975, 336 pages, $8.95.

Modern edition of medieval manual by Jewish magician features a new introduction by Michael Lord.

PHILOSOPHICAL PROBLEMS OF PSYCHOLOGY by Jay N. Eacker, Nelson-Hall Co., Chicago, Ill., 1975, 160 pages, $9.95.

Among the "persistent problems that need clarification and identification in terms of their relevance to contemporary psychology" are metaphysics and the mind-body relationship.

THE BOOK OF FORTUNE TELLING edited by Madame Fabia, Arco Publishing Co., New York, N.Y., 1975, 512 pages, $6.95; $3.50 (paperback).

Various unidentified authors explain how to tell character and the future by palmistry, cards, numerology, phrenology and handwriting analysis.

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PLAYING CARDS AND THEIR STORY by George Beall, Arco Publishing Co., New York, N.Y., 1975, 128 pages, $10.00.

Authoritative text traces playing cards and Tarot through the centuries, examining their use in magic, divination and games.

MEDICAL PALMISTRY by Marten Steinbach, University Books, Secaucus, N.J., 1975, 192 pages, $8.95.

Although the main objective is to study the hand as a diagnostic tool in relation to pathology, the material has been extended to include also a set of rules for determining character and personality.

THE EGYPTIAN BOOK OF THE DEAD by E. A. Wallis Budge, Causeway Books, New York, N.Y., 1975, 778 pages, $22.50.

New edition of Egyptologist's classic study of the Papyrus of Ani is the only one to include 37 plates from the papyrus itself.

OCCULT PREPARATIONS FOR A NEW AGE by Dane Rudhyar, Quest Books, Wheaton, Ill., 1975, 275 pages, $3.25 (paperback).

"A planetary approach to occultism and its source" includes a lengthy commentary on Madame Blavatsky's *The Secret Doctrine*.

CROSSINGS: A TRANSPERSONAL APPROACH by Carl Levett, Quiet Song Foundation, 84 Riverside Dr., Ridgefield, Conn. 06877, 1974, $3.50 (paperback).

Psychotherapist discusses his use of Eastern disciplines and mysticism in conjunction with psychotherapy.

THE FUTILITY GOD by Jack W. Hannah, Didactics Corp., 700 Grace St., Mansfield, Ohio 44905, 1975, 164 pages, $2.95 (paperback).

Author examines themes of spiritist power, occultism and futility in the Bible and through Christian history. An appendix reprints Morgan Robertson's novel *Futility* which foreshadowed the sinking of the *Titanic*.

THE WITCH FIGURE edited by Venetia Newall, Routledge & Kegan Paul, London, England, 1974, 239 pages.

Studies on witchcraft lore in Japan, Iceland, Africa and Britain are presented in honor of folklorist Kathleen Briggs.

ENCYCLOPEDIA OF MAGIC AND SUPERSTITION, Octopus Books, London, England, 1974, 253 pages, $8.98.
ENCYCLOPEDIA OF WITCHCRAFT & DEMONOLOGY, Octopus Books, London, England, 1974, 253 pages, $8.98.

These lavishly-illustrated oversize volumes contain material extracted from *Man, Myth and Magic* and are distributed in this country by Crescent Books, 19 Park Ave. S., New York, N.Y. 10016.

Report from the Readers

KLASS RESUMES

It is not surprising that J. Allen Hynek's review of the *UFOs Explained* (July 1975 FATE) is caustic, for my book offers the first critical examination of many UFO cases that Hynek has personally investigated and publicly proclaimed "unexplainable" except in terms of extraterrestrial spaceships or even more exotic phenomena. My book reveals that each of these cases can be explained in prosaic terrestrial terms if a rigorous scientific approach is used and if the investigator probes deeply.

I would like to correct some of the errors of fact in Hynek's review and to respond to some of his allegations.

(1) Hynek writes: "Klass makes much of the 'experiment' in Maynard, Iowa, in which a hot air balloon was deliberately sent up to see how much of a UFO scare it would create.

The Maynard UFO experiment did not involve a balloon of any type, nor was the word balloon even mentioned anywhere in the chapter. The experiment involved burning circular areas in a farm field to give the appearance that a UFO had landed there.

(2) Discussing my chapter on the Socorro, N. Mex., case, Hynek writes: "Now (Klass) thinks it was a hoax. But since he cannot ascribe the hoax to the principal witness Zamora he suggests the hoax was *perpetrated* on Zamora."

On page 108 of my book, I first quote directly from Hynek's own report to the USAF in which he dismissed all possibility of a hoax because Zamora "would not be capable of contriving a complete hoax. . . ." Immediately following this I wrote: "Hynek apparently failed to consider the possibility that a hoax might have been contrived by others and that Zamora might only have been an 'accomplice.' " My dictionary defines "accomplice" as "partner esp. in wrongdoing."

(3) Discussing my treatment of the Betty and Barney Hill case, Hynek writes: "Dr. Simon's opinions on UFOs, of which Klass makes so much, are irrelevant. . . ."

My book does not even discuss what Dr. Simon thinks about UFOs. Rather, it takes up the more crucial issue of what this experienced Boston psychiatrist — who spent long hours treating the Hills — thinks of their story about being taken aboard a flying saucer. Dr. Simon told me he does not believe such an incident really occurred.

(4) Hynek criticizes my use of italics on the grounds that it gives "an emphasis so great that it verges on taking the statement out of context . . . ," then, astonishingly, in the very next line quotes (out of context) from my chapter on the Delphos, Kans., case: "concentration of *zinc in the ring soil was 111 times that found in the soil outside the ring.*" In my book I referred to the "trace-element concentration of zinc. . . ." to indicate that it was small com-

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pared to more common soil constituents while being 111 times the zinc found outside the ring. Hynek omits the term "trace-element" and then criticizes me for an inaccuracy that results from his omission!

More important, Hynek fails to mention or to challenge the much more significant results of my Delphos case investigation in which the principal witness was caught telling a number of falsehoods.

(5) Hynek writes: "Klass makes much of a navy sighting of a glow 'below the horizon' which maintained the same bearing as the aircraft went along.... This one turned out to be the moon."

He fails to say that the glow seemed to rise and zoom toward the navy aircraft, according to the report of the experienced flight crew, as if on a collision course. One pilot later reported the UFO was a giant saucer-shaped craft. Hynek also fails to say that when the USAF sought his help in this case his explanation was that the crew had mistaken aurora borealis (northern lights) for a UFO. (I am pleased that Hynek has changed his opinion and now accepts the results of my investigation on at least one case.)

(6) In the Papua-New Guinea, Father Gill case, Hynek admits that he himself was disturbed by Father Gill's claim that he and all his associates abandoned their observations of a UFO at 6:30 P.M. to go to dinner, without leaving behind a single observer, despite the fact that Gill claimed that the UFO was coming closer as if to land and that he had exchanged hand-wave greetings with the UFO crew members who were "enveloped in a luminous glow." Hynek says that he now accepts Gill's recent explanation — that at the time he thought the UFO was simply "some new device of the Americans."

This is contradicted by letters Gill

wrote at the time of the incidents. On June 26, 1959, Gill wrote to a close friend: "I am almost convinced about the 'visitation' theory . . . but my simple mind still requires scientific evidence before I can accept the from-outer-space theory (held by Gill's superior, for whom he was collecting UFO reports). . . ." On June 27, following a night of reported UFO sightings, Gill wrote to his friend: "There is no doubt whatever that they are handled by beings of some kind." None of Gill's letters written at the time of the sightings even mentions the possibility that the UFOs might be "some new device of the Americans."

(7) Concerning the Coyne helicopter case, Hynek dismisses the possibility that the bright fast-moving object might have been a meteor although he earlier admitted that he had "known of pilots who took evasive action when they spotted a bright meteor that was actually more than 100 miles away." He too quickly rejects the possibility that the helicopter crew, in darkness, could have made just such a misjudgment. Hynek argues that if the UFO had been a meteor it would necessarily have been seen by "a great many people."

Hynek ignores the fact that the incident occurred after 11:00 P.M. over a relatively rural part of Ohio. Two days after this UFO incident a United Air Lines jetliner flying approximately 100 miles east of where the Coyne sighting occurred, reported seeing a bright meteor/fireball. This occurred at 9:00 P.M., more than two hours earlier than the Coyne incident, when there should have been many more potential observers. Yet no other air crew reported the fireball and no ground observations were reported to the American Meteor Society. This is not surprising, according to AMS director Dr. David Meisel, who says that



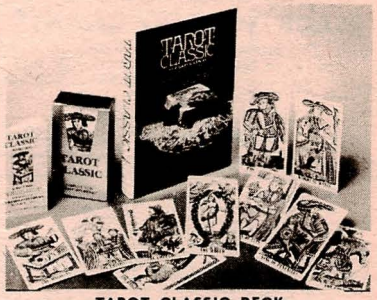
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casual observers (persons not specifically looking for fireballs) "miss 80 percent of all bright meteors."

Hynek writes that bright meteors "fly a nearly horizontal path. . . . UFOs seem to prefer vertical trajectories. . . ." and he claims that meteor/fireballs "last for just a few seconds." That this is not true is demonstrated by 26 seconds of Super-8 home movie film of a large fireball that passed over the Rockies on a near-horizontal trajectory on August 10, 1972. The movie was taken by one of many tourists who witnessed and photographed the fireball.

(8) Hynek wrote that he would comment only on cases in my book in which he had been personally involved. Yet he avoids commenting on the most famous case of recent times (which he personally investigated) involving the alleged "abduction" of two men by three creatures from a UFO at Pascagoula in the fall of 1973. Hynek has publicly endorsed this incident and has said he is confident that the men "are not lying." My book exposes the incident as a hoax and reveals that the lie detector test taken by one of the two men was a carefully arranged job conducted by a young, inexperienced, uncertified, unlicensed operator who worked for a friend of the lawyer who was serving as a booking agent for the two men.

(9) Hynek describes how he and an associate were able to find a plausible terrestrial explanation for the "spook lights" near Joplin, Mo., then says, "We were somewhat reluctant to publish our findings but the (local) editor assured us that the legends will live and prosper and so will the local entrepreneurs."

I have no such reservations about disclosing the results of my UFO investigations, even when they might deprive local businessmen of their legends and profitable tourist trade.

Hynek criticizes my efforts to ferret out the full facts, charging that I attempt "to show that all UFOs are either cases of mistaken identity or hoaxes." In response I quote Hynek's own words, written a decade ago:

"I have over the years acquired something of a reputation as a 'debunker' of UFO reports. If this arose from my honest desire to find a rational, natural explanation for the stimuli that give rise to the reports, a procedure very frequently crowned with success, then I must bear with that reputation."*

One such instance, which Hynek reported in a paper published in 1953, involved a multicolored UFO that was chased by a pilot for more than half an hour and which reportedly showed up briefly on a radarscope. "In this case," Hynek wrote, "it seems certain that our harried pilot was pursuing (the star) Capella!**

I am simply doing what Hynek himself urged the air force to do in 1964 when in a trip report after his visit to Socorro, N. Mex., he outlined his recommendations for — to use Hynek's own words — "exploding the myth of flying saucers." — *Philip J. Klass, Washington, D.C.*

THE REAL NORBU CHEN

I do not usually reply to articles or comments about me and my work but several of my patients have urged me to do so in regard to statements they (and I) think are grossly incorrect in the June 1975 issue of FATE.

In "I See by the Papers" Curtis Fuller recounts what he knew of my arrest last November but he chose to overlook — or did not have — some of the facts. In a case that has already caused considerable embar-

Challenge to Science: The UFO Enigma by Jacques and Janine Vallee (Henry Regnery Company, Chicago, Ill.)

**Journal of the Optical Society of America, April 1953.

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rassment to federal prosecutors, nine officers came to my home late at night and confiscated 27 guns. None is the type one would use for robbery or mayhem; all are target or collector's guns — which I had fired on the police firing range with Houston police officers and FBI agents. Not only did they take the 27 guns but I voluntarily informed them of five others I had given to friends, some of who were police officers.

Representatives of the state attorney general's officers seized the records of the Chakpori-Ling Foundation. After perusing them for several days they stated they found no illegalities and returned them to the Foundation office.

Mr. Fuller refers to Tom Valentine's article, which was essentially correct, concerning my prior activities in Kentucky (August 1974 FATE). But the letter from Rex McCall in your "Report from the Readers" (June 1975 FATE) quoting from the San Angelo, Tex., *Standard-Times* repeats an often-made mistaken charge that I was convicted of rape in Kentucky. I deny that unequivocably. I have never been convicted of rape in Kentucky or anywhere else. I would appreciate your making sure this false allegation is not repeated.

In Kentucky I was involved in a small piece of a large political puzzle — not unlike Watergate. I had an important part in exposing widespread corruption in state government there. To accomplish this I was intentionally confined in state prison on trumped up charges. When the job was completed I was paroled and told my pardon would be forthcoming within a reasonable time. My lawyer informed me that it had indeed been given me.

Therefore, several years ago I started my gun collection. The fact that I opened my house and my collection to police officers on several

different levels of law enforcement should indicate that I had nothing to hide.

As for the charges (mentioned in the *Standard-Times* item), at the time of this writing (May 1975) they have not even been taken before a grand jury — a sign some persons claim shows that the whole thing was little more than harassment of one who thinks and believes a bit differently from some other members of our society.

Mr. Fuller seems to admonish me for asking a $750 donation for my work and he mentions that I own a Ferrari and a Maserati. Quite true. And I see that many of today's religious leaders and medical doctors have possessions that reflect a similar life-style. I feel that if I do some little good in making my patients' lives more comfortable and productive, I too have a right to some worldly goods. Don't you?

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I have never claimed I could help everybody. Only about seven out of 10 who come to me claim remissions

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or cures. All things considered, I guess that is as good as most Western medicine — when you remember that I accept only patients who have long since been treated by Western medicine and been told they have little or nothing to look forward to.

As for my problem with the elusive "Dr. Norbu Chan" (mentioned in John Bell's letter) all I can say is that I have spent considerable time and money to stop this charlatan from intercepting my mail and telephone calls. What makes the matter extremely sticky is that he retains a telephone listing in Houston for his Chakpori Ling Foundation Sangha, which he simply copied from the Foundation Chakpori Ling with which I am affiliated. I have made repeated complaints to the federal authorities to stop what is undoubtedly fraud but to no avail. I sincerely hope that none of my friends or patients have been injured either emotionally or financially by the fraudulent activities of this man.

As for the letter from Mr. Gusé of Kitchener, Ont., Canada, I can say nothing more than that his writings indicated a man with interest in Tibetan culture and history but little knowledge to go along with that interest. True students will understand my statement here.

FATE Magazine is too good a publication to print half-truths and innuendo concerning anything as important as healing. With that thought in mind I write this letter to you. — *Norbu Chen, Houston, Tex.*

WHAT GEORGIA SEER SEES

In "Report from the Readers" in your March 1975 issue Donald Williamson of Dunedin, Fla., complains of "Doc" R. C. Anderson's treatment, fees and "phoniness." His letter makes me mad.

I have been to see "Doc" Anderson

(Continued on page 128)

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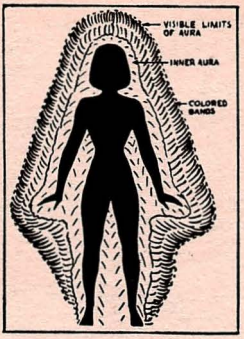


Diagram of normal aura based on W. J. Kilner, M.D.

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REPORT FROM THE READERS

(Continued from page 118)

concerning several problems, both personal and financial. I will have to say he always has been right on. Williamson complains of having to wait four hours. I have waited as long as eight hours to see "Doc" Anderson and it has always been well worth waiting. As for Anderson not wanting to see him, Williamson must realize a healer gets tired too. Thousands of people from all over the world come to him for advice and "Doc" Anderson is 83 years old.

The $40 fee isn't all that much to pay a man who can tell you what you want to know. Furthermore, "Doc" Anderson has always been known to help people rich or poor. I have seen him give money to persons in need of help. — *Loyd Foutz, Ross, Ga.*

MINERAL CONSCIOUSNESS

Christopher Linville, New Brunswick, N.J., asks if anyone has attempted to learn whether minerals have consciousness ("Report from the Readers," December 1974 FATE).

Yes, the late Sir Jagadis Chundra Bose, the first Indian scientist to be knighted for his remarkable research and experiments with plants and minerals, discovered that minerals can be killed.

Here is a quote from *Master Minds of Modern Science* by T. C. Bridges and H. Hessell Tiltman:

"Sir Jagadis has proved that metals, like animals, are most sensitive at temperatures characteristic of summer, while in frost or great heat, their sensitiveness rapidly diminishes. More wonderful still, he has shown that metals are affected by stimulants and by narcotics. A dose of bromide puts the human brain to sleep and a dose of bromide of potassium administered to a block of tin makes it lose much of its normal sensitiveness.

"The parallel between man and metals has been carried even further. A large dose of opium deadens all the human senses, but a small dose makes them more active. Metals react in a corresponding way. More marvelous still, metals can be killed by poison. . . . A piece of metal in a healthy condition was . . . tested; the galvanometer showed that it was in full vigor. Then it was treated with a dose of oxalic acid, a strong poison. At once there was a spasmodic flutter, then the galvanometer signals grew more and more feeble until they almost ceased. A powerful antidote was applied and slowly the metal began to recover and to record again. The metal was (allowed to) rest and soon recovered its normal activity.

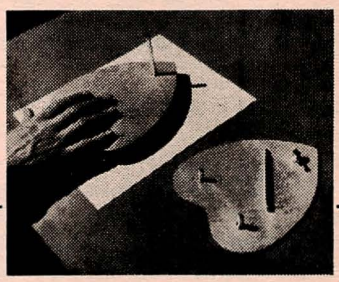
"Then the experiment was carried out a second time, the metal being kept in the bath of poison until the signals ceased altogether. The metal was then taken out and the antidote applied. It was too late. The metal had been killed. Sir Jagadis varied the experiment by using other metals, but in each case the result was the same.

"This is a very strange thing, for apparently, of course, the poison affects only the outside of the metal by rusting it. Yet actually the entire molecular structure of the metal is affected. It appears that the metals we use in our knives, pens, motorcars and so forth are dead, or at least in a state of coma caused by the enormous temperatures and the pounding which they have suffered. But the foregoing experiment makes it conceivable that in the future we may make use of live metals in ways as yet untried."

This opens the way to conjecture that UFOs may be made of live metals, which might account for their maneuverability. — *Mrs. P. D. Dixon, New Lynn, Auckland, New Zealand.*

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∞ Kundalini is the driving force behind human evolution and human genius, asserts Gopi Krishna. John White reviews this Indian mystic's 40-year search for evidence that supports his theory.

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