JUNE 1975 FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN Vol. 28 - No. 6 Issue 303

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June 1975 60¢

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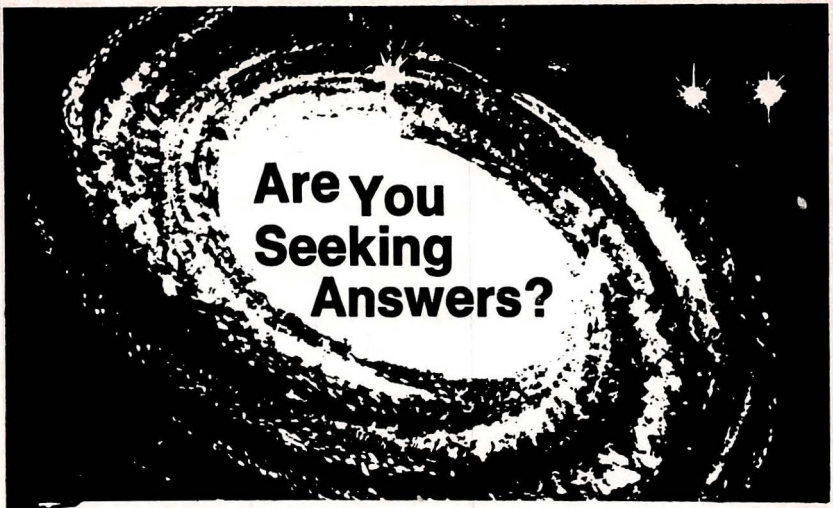
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(Continued on page 36)



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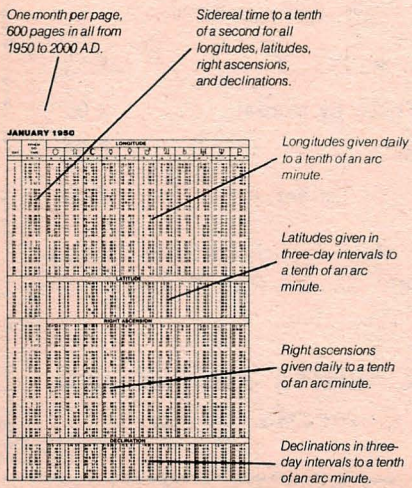
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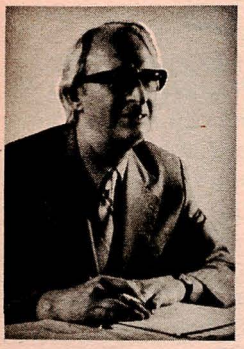
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I See by the Papers



Curtis Fuller

QUOTE OF THE MONTH

God is not dead, but He has moved to a new neighborhood.
William J. Cromie
Enterprise Science News

AS THE psychic magazine with the largest circulation in the world, it would be comforting to believe we are directing the changes flooding our world. The fact is, however, we all are being swept along willingly by the same flood.

Most of us share conventional small-town Protestant upbringings. We became increasingly secular in our outlook under the impact of science and the influences of such men as Max Otto. We ended up essentially agnostic. Then our studies of the psychic brought us back to religion — not perhaps to conventional religion but to a greater immersion in and understanding of religious experience and meaning.

Millions of Americans, it seems, have been making the same pilgrimage. The implications of this widespread growth in interest and belief in unconventional mysteries of the mind are simply staggering for the churches and for all other institutions.

That belief in these phenomena — psychic phenomena, parapsychology, altered states of consciousness, meditation, healing — is displacing belief in conventional religion has been impressively documented by sociologists Robert Wuthrow of the University of Arizona and Charles Glock of the University of California, Berkeley, in a study reported at the Second International Symposium on Belief held in Vienna.

Out of 74 percent of the people who attended church or synagogue regularly when growing up, only 23 percent still attend. More than a third (35 percent) say they have broken all connection with formal religion. Only half of all persons studied under

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30 years of age in a sample of 1,000 San Francisco Bay Area residents actively participate in conventional religious services.

∞

THE NEW NEIGHBORHOOD

THE SAN Francisco Bay Area was chosen for the sample studied because the sociologists regard the area's residents as a "bellwether" for the nation. The two men also analyzed 2,000 of 40,000 replies to a questionnaire sent to readers of the magazine *Psychology Today*. These support their findings.

But although the persons surveyed were found to be turning away from traditional worship and the idea of God as an "abstraction out in space" they basically were rejecting only formal worship, because half of those studied in the magazine survey "lean toward" belief in God and another 27 percent believe in some higher spiritual or supernatural force although they are uncomfortable with the word "God."

They believe in spiritual values, in survival and in extrasensory perception. A third of the persons surveyed feel "prayer is only talking to yourself but this is sometimes helpful."

And here's an astounding thing: 90 percent of the young people under 30 and 87 percent of the

VERY VERY SPECIAL PEOPLE.



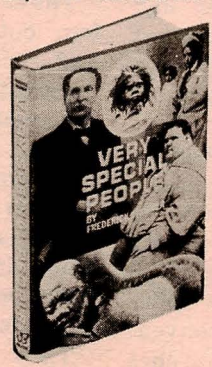
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adults in the Bay Area sample believe in ESP. In fact, more persons believe in ESP than believe in God and only three percent reject ESP outright.

THEY BELIEVE IN ESP

MANY OF those questioned believe they have had genuine ESP experiences, particularly telepathy, clairvoyance and experiences involving time transposition. Fifty-two percent claim they have had precognitive experiences including awareness of future events as in premonitions of danger and illness. Many also report retrocognitive experiences such as *déjà vu* — the feeling that an experience has happened before.

Fewer (only eight percent) are turning toward Eastern and other alternative religions such as Zen and Yoga and such crusading fundamentalist beliefs as Campus Crusade for Christ and the Pentecostal groups. Smallest on the list were those who have joined Children of God, Jews for Jesus and Satanism.

Wuthrow and Glock believe this sharp break with America's religious past may result in enormous social and political changes. Certainly it means a continuing decline in the influence and power of the conventional churches. Most churches apparently have been unable to react to what is going on. They persist in an outworn belief system — a dried-up religious husk — while a new and vital religious ferment is influencing the world around them.

The yeast is still working. The new wine is far from ready. But what a heady drink it already is!



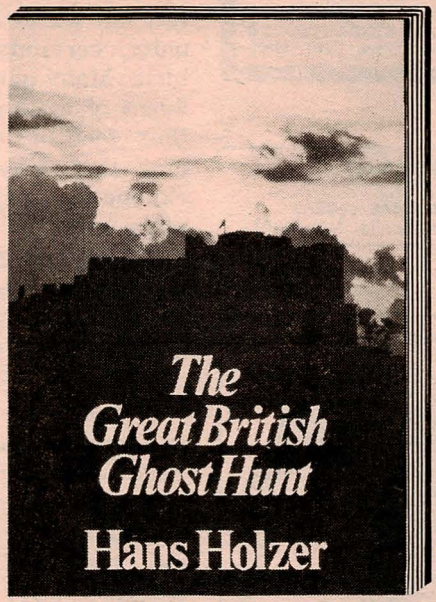
THE FORTUNATE 40 PERCENT

TWO MEN who do understand what is happening to conventional religion and who hope to rebuild it through peak religious experiences are Andrew M. Greeley, a Roman Catholic priest who is program director of the Center for the Study of American Pluralism at the University of Chicago, and William C. McReady, senior study director of the Associated National Opinion Research Center at the same university.

They recently reported that four out of 10 Americans have had powerful transcendental mystical experiences which "seemed to lift them out of themselves." Greeley and McReady seem to see a new approach to religion in such experiences. They have used the writings of Marghanita Laski to develop descriptions of what happens during these ecstatic states.

They involve feelings of deep

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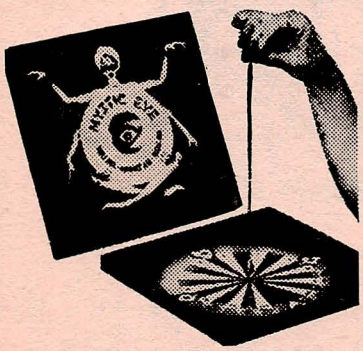
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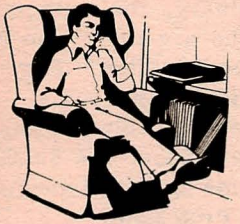
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and profound peace, a desire to help others, a feeling that love is at the center of everything, a sense of joy and laughter, of warmth, of fire, light, unity, certainty, confidence, rebirth. Many persons become confident of their personal survival; they feel the universe is alive and that they are personally expanding psychologically or physically.

Greeley and McReady quote as an example the personal experience related by John Buchan, novelist and Governor-General of Canada:

"I had been ploughing all day in the black dust of the Lichtenburg roads and had come very late to a place called the Eye of Malmani — Malmani Oog — the spring of a river which presently loses itself in the Kalahari. We watered our horses and went supperless to bed. Next morning I bathed in one of the Malmani pools — and icy cold it was — and then basked in the early sunshine while breakfast was cooking. The water made a pleasant music, and nearby, was a covert of willows filled with singing birds. Then and there came on me the hour of revelation, when, though savagely hungry, I forgot about breakfast. Scents, sights and sounds blended into a harmony so perfect that it transcended human expression,

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even human thought. It was like a glimpse of the peace of eternity."

∞

THE "TWICE-BORN" FACTOR

THE ABILITY of so many persons to experience such feelings is referred to by Greeley and McReady as the "twice-born" factor. It seems intensely joyful experiences appear to lift ordinary people out of themselves. In some instances the experients seem to feel they actually see themselves from outside.

Occasionally this intoxicated or hypnotic altered state of consciousness is triggered by drugs or by disciplined meditation but usually it is spontaneous, occurring during prosaic activities during which the person is caught up "in a wave of peace and joy as time stands still."

Greeley and McReady say they themselves are "thoroughly unmystical." At first they thought they were dealing with a form of psychic experience but have since concluded such experiences are "mystical" rather than "psychic."

This altered state occurs more often to persons in their 40's and 50's than to persons in their 70's or their teens. Protestants are more likely to experience it than are Jews, and Jews are more likely to experience it than are Catholics. Among Protestants it is not the fundamentalist groups but the Episcopalians who are most susceptible. The Irish are especially vulnerable.

In summary, the authors report: "Who are those who have these episodes often? They are disproportionately male, disproportionately black, disproportionately above the $10,000-a-year income level and disproportionately Protestant.

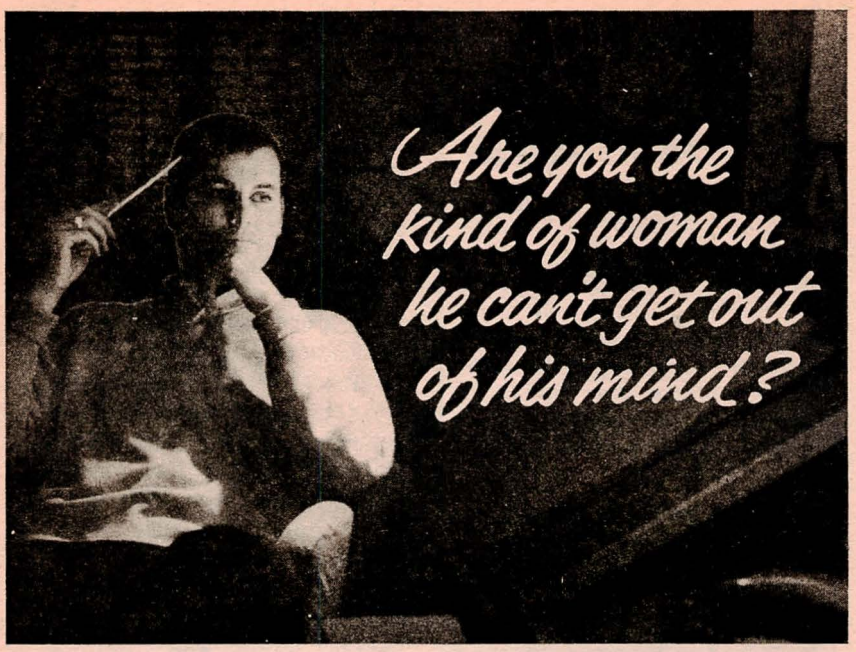
"Psychologically they seem to have had happy childhoods, were close to their parents, and report a religious approach of their fathers and mothers that is called 'joyousness.' They tend to belong to conventional churches but are not 'churchy.'

"They also seem to have an extremely strong sense of confidence in human survival despite death."

∞

REACTIONS

GREELEY and McReady have been startled by the reactions of their colleagues to their claims. They classify these reactions in three ways. The first group dismissed their findings out of hand by denying that the people they were describing could be having religious experiences. The second group did



What *is* there about some people? Why are others so drawn to them? What *is* it that makes a woman, or man, the kind of person others love and admire?

The answer is that there is a strange power that can give each of us command over ourselves and the circumstances around us. That power dwells within each of us. But, for many, it is a power that remains dormant, never used, below the level of awareness—because people have not learned how to release and control it.

This power holds the key to a successful life for you, banishing worry, fear, and loneliness. It can make you the magnetic person you should be. And, it can be the secret force that keeps you on his mind.



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MONEY BACK GUARANTEE

not deny the findings but suggested there had to be alternate explanations which would be found. The third group of their friends and colleagues surprised them most of all; many came to them to report similar experiences.

The two researchers conclude that more research should be done, especially by the churches. They also caution mental health workers about equating such experiences with schizophrenia. Perhaps some of their "mystics" are schizophrenics, they say, but their data "strongly suggests others are not."

They comment how wonderful would be a world as joyous, benign, loving and dazzling as the "mystics" see it. Truth, indeed, is in the eye of the beholder.

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MEDITATE ON THIS

THE AUSTRALIAN weekly *Nation Review* recently examined the Hindu attitude toward the present-day American adulation of Indian swamis such as Guru Maharaj Ji and others whom it calls "jet set sadhus."

Gerald Frape writes from Bombay that the Indians have mixed feelings. "Naturally proud of the foreign interest in his religion, the Indian is also embarrassed

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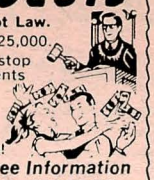
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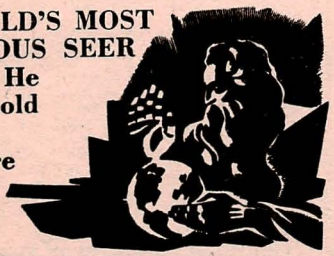
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that such relatively little known exports as the International Society for Krishna Consciousness and the Divine Light Mission are credited as representative of his country's spiritualism."

Both of the above societies operate scores of centers in Western countries but maintain only a few in India. In India, Guru Maharaj Ji is better known for his customs bust at Delhi Airport than for anything else, Frape reports. "Their claims to exclusive saviorhood are ludicrous coming from a country like India, where the paths and gurus are as varied as its people."

There are an estimated five million sadhus and holy men throughout India, according to *Orientations* Magazine. Each village has its own *babaji,* and most religiously inclined Indians — Hindus, Sikhs, Parsis or Muslims — "pay homage to some living person they regard as God incarnate. There are family gurus, like the local vicar or priest, caste gurus and personal gurus to guide the Indian off well-trodden paths."

Swami Chinmayananda, head of the Academy of Spiritual Education in Bombay, who has written 30 books on Vedanta, decries the fact that any of these five million sadhus and holy men go west. "All they have to do

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His followers believe he is a reincarnation of Sai Baba of Shirdi, a kind of Indian St. Christopher whose medallions turn up all over India. Baba's detractors accuse him of black magic. His followers claim he can perform medical operations using ash for an anaesthetic, materialize the instruments and even raise the dead.

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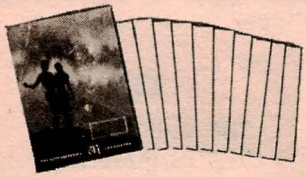
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Baba's devotees include members of the ruling classes of India as well as poor and young people. The Indian high commissioner of Sri Lanka (Ceylon) publicly praised Baba in a newspaper interview in which he testified to his occult powers.

The claims for Baba somewhat resemble Western claims for Uri Geller. But the result is quite different. Characteristically the West can accept Geller's phenomena and look upon him as a remarkably gifted person but refrain from regarding him as a spiritual guru. Nor would Geller, we think, accept or fit such a role easily or willingly.

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THE CHINESE VIEW

NO ONE IS more materialistic or skeptical than a dedicated communist. But as Russian Marxism has grown older, more sophisticated, and more at ease with itself, it has tended to become more open to psychical research as any reader of FATE or of Schroeder and Ostrander knows. Considering this growing acceptance it is hard to realize that even Soviet encyclopaedias did not admit psychical phenomena 20 years ago; it was all a Western ploy and illusion.

Now the Chinese are going through the same stage.

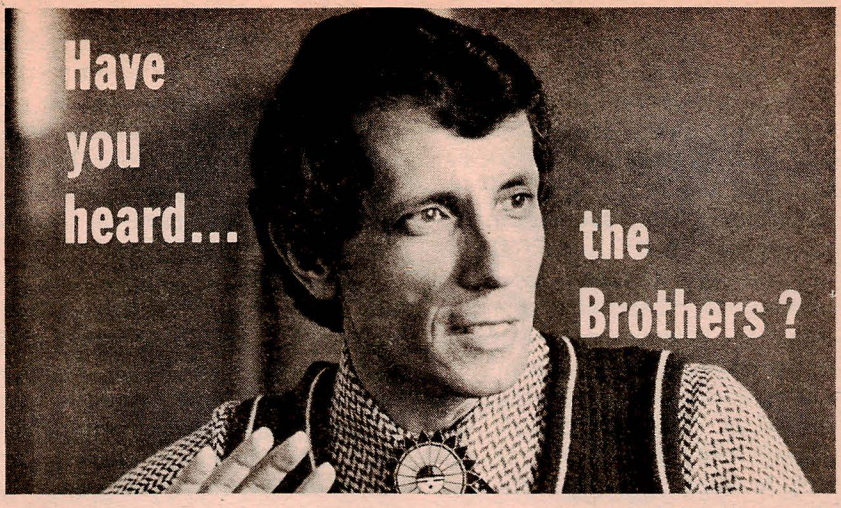


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John Burns, writing for the *Christian Science Monitor* from Peking in January, reported that *Red Flag,* the Chinese Communist Party's monthly journal, has attacked the Soviet scientific establishment for sponsoring research into ESP. Leonid Brezhnev, so the Chinese assert, is seeking to "benumb" the millions of discontented Russians by promoting Spiritualism.

Extrasensory perception is "humbug and quackery" declares *Red Flag.* Soviet leadership is using it to dope the Russian people who are threatening to explode because of their leaders' betrayal of socialism.

"Spiritualism is nothing but religion without the cross," says the article. "It is exactly the same sort of rubbish as the so-called Communist Christianity which was in vogue several years ago in the Soviet Union — a spiritual opiate used to numb the senses of the people."

Among Soviet claims, continues *Red Flag,* "is the absurd notion that people thousands of miles apart can make psychic contact and that doctors can diagnose and cure patients without even being consulted by them. Even more ludicrous is the Russians' claim that United States intelligence agents have succeeded in 'photographing' Soviet military installations by

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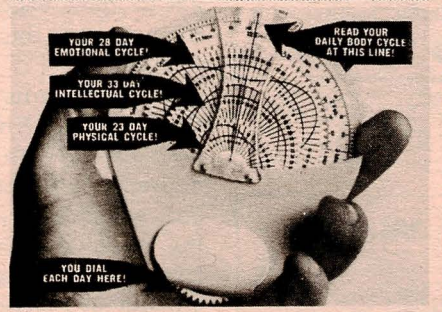
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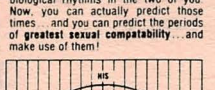
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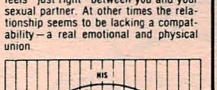
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Again, timing. Sometimes everything feels "just right" between you and your sexual partner. At other times the relationship seems to be lacking a compatability—a real emotional and physical union.



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Dr. Eugene Bircher, Physician/Surgeon

Being able to chart the bio-rhythms of team members has enabled me to offer my athletes better training schedules, which has resulted in finer performances.
Jack Gunthard, Olympic Gymnastic Coach

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psychic means without ever visiting the country."

To combat this evil influence the Chinese Reds quote Karl Marx who, *Red Flag* says, insisted there can be no communication except through the five established senses.

"Only by means of sight, hearing, smell, taste and touch can man come to know objective things. Without talking to one another, people standing on opposite sides of a wall can never get to know each other, let alone if they are thousands of miles apart."

Cultures must pass through their cycles. Fifty years hence we expect this materialistic nonsense will be forgotten and our grandchildren will be reading about the marvelous scientific breakthroughs in parapsychological research made by the Chinese Communists (if China is still communist in that dim future).

∞

THE "REAL" NORBU CHEN

HEALER NORBU Chen has been in trouble with the law recently, aside from the problems of the spurious "Dr. Norbu Chen" who has tried to capitalize on his reputation (see "Report from the Readers" this issue). Early in November federal agents raided Chen's Hous-

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ton home and seized 27 firearms, including shotguns, rifles and pistols. As a convicted felon, Chen cannot legally own such weapons. (The story of Chen's previous conviction and imprisonment in Kentucky was covered in Tom Valentine's article on Chen in our August 1974 issue.) Free on $5,000 bond, Chen told the *Houston Chronicle* that it was all a misunderstanding. He said he had assumed Kentucky Gov. Bert Combs had pardoned him, thus allowing him to own firearms. But Kentucky prison officials say Chen (then Michael Alexander) was paroled, not pardoned.

A couple of weeks later Texas state officials seized the financial records of Chen's Chakpori Ling Foundation. Asst. State Atty. Gen. Neal Duvall said there had been complaints against Chen. The complaints well may have stemmed from Chen's high fees. Before treating patients Chen requests a "donation" of $750 to his foundation — he claims he waives this fee in the case of needy patients. The "donations" permit Norbu and his wife Linda to drive a Maserati Merak and a Ferrari Daytona, valued at $50,000. But his life-style is no more affluent than that of many medical doctors and faith healers, Chen asserts.

More serious is the criticism



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made by Dr. Edgar Mitchell, the astronaut and psychic researcher who helped Chen set up shop in Houston. "I deplore his ethics and his methods," Mitchell told the *Houston Chronicle*. "His ego, his ethics and personality make it impossible to work with him without difficulty." Chen asserts that he broke off with Mitchell, not the other way around. Be that as it may, Mitchell does not deny Norbu Chen's healing powers and cites the healing Chen effected on the chronic kidney ailment of Mitchell's wife Anita.

Another kidney cure was reported by David Grogan, a partner in a Houston steel plant.

Social worker Bruce Washburn of Santa Barbara, Calif., credits Chen with alleviating the effects of a brain tumor that had upset his sense of balance.

Other cures have been reported by FATE readers who have written or phoned, although one caller emphasized that it takes weeks or months for the treatment to produce healing results. Still other patients claim they received little or no help.

In response to such complaints, Chen says, "I don't claim to heal everybody. I'm not a god."

∞

COMPLETING THE JIGSAW

UNITED STATES and United Kingdom scientists believe they have found the last piece in the jigsaw puzzle of the giant supercontinent Gondwandaland which began to break up about 200 million years ago thus creating the present-day continents of this earth.

Drilling into the floor of the South Atlantic Ocean they have found, buried under two miles of water and sediment, a finger-shaped extension of the Falkland Plateau which, 150 million years ago, was cupped snugly along what now is the southeastern coast of South America.

"It completes the puzzle," says Prof. Ian W. D. Dalziel of Columbia University. "All the other points along the Atlantic contours of the two continents had been proven by various scientific means to have been joined long ago."

∞

THE LOOTING OF BAN CHIENG

GRAVEROBBERS in Thailand are destroying irreplaceable information on what may be the world's oldest Bronze Age culture. The marauders who are ruining this priceless archaeological evidence are as mindless as the ignorant men who burned the great library of Alexandria in order to heat their bath water.

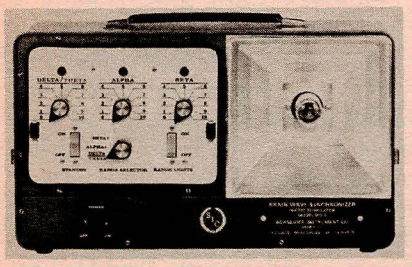
Ban Chieng is an isolated farm village in Thailand. Beneath its dusty brown soil lie pieces of

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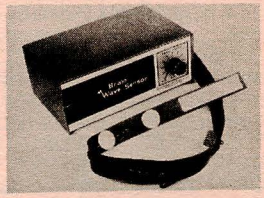
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Ban Chieng pottery, a distinctive white earthenware delicately painted with red swirls and manufactured more than 6,000 years ago.

Villagers were using the prehistoric pottery to swill their hogs up to a few years ago when University of Pennsylvania archaeologists dated the pottery at 3550 to 4430 B.C. This is at least 2,000 years older than any pottery found anywhere else in Asia. Associated with the pottery are bronze artifacts claimed to be 2,500 years older than any found in the Tigris and Euphrates Valley which hitherto has been regarded as the cradle of civilization.

The whole complex suggests a flourishing civilization existed here thousands of years before any previously known. But the collectors got there first! Chester F. Gorman of the University of Pennsylvania says "they descended like flocks of locusts." The village soon was pockmarked with holes. Burial sites were ravaged. Many artifacts were damaged but even more serious is the destruction of the archaeological records — the strata of covering earth, the clues that only experts can read. Some areas have been picked so clean that archaeologists have been forced to dig up roads to find undisturbed sites.

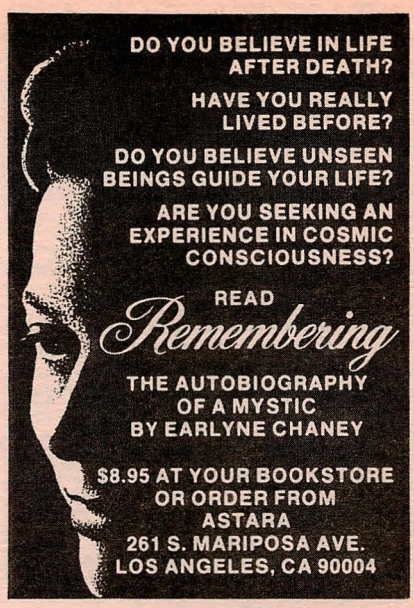
Thus records of what may be the world's first genuine civilization may have been irretrievably lost so that 6,000-year-old pottery can sell for $1,000 or more at Christies in London.

∞

BACK TO THE VINLAND MAP

CONTROVERSY over the "exposure" of the famous Vinland Map continues in achaeological circles. This is the map that Yale University supposedly paid $1,000,000 for and that "may be" a modern forgery.

In the pages of the *Yale Alumni Magazine*, scholars were quick to jump into the fray. Dr. Ernst Schurer of Gainesville, Fla.,



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pointed out that "the map has never been advanced as proof that Leif Ericson discovered America; at most it was looked upon as corroborating evidence." Whether or not the map is a forgery, Leif Ericson and the Vikings were off the coast of America about 1000 A.D.

James E. Knirk, of Yale's Department of Germanic Languages, said great skepticism always existed concerning the map among scholars. "No Nordic experts had been consulted prior to publication," he wrote.

The map has been declared a forgery on the grounds that the pigment anatase was used in the ink with which it was drawn and that this pigment is not known to have been used before this century. Lawrence C. Witten of Monroe, Conn., however, points out that no one has shown that inks containing anatase could not have been used in the 15th Century "especially in the vicinity of Basel where the map is thought to have been made, close to some of the world's largest deposits of the natural crystals of anatase.

"It has become almost axiomatic in modern investigations of ancient artifacts that today's sententious proclamations on authenticity are overturned tomorrow," writes Witten, who first brought the map to New Haven in 1957. — *Curtis Fuller.*

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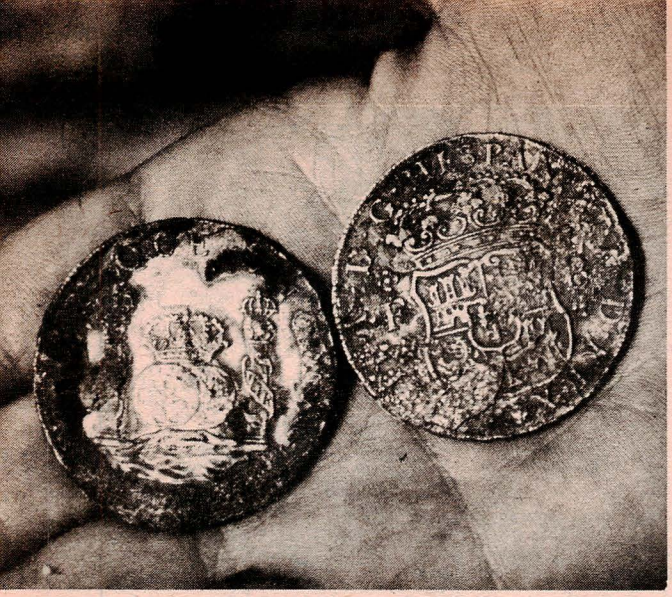
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Spanish coins retrieved from 1622 treasure hoard will have historical value many times the weight of the gold and silver they contain.

Sunken Treasure!

By David Techter
Photos courtesy Fort Lauderdale News

Recovery of treasure lost more than 350 years ago was the result of a combination of scholarship, technology and psychic assistance.

WHEN ENGLISH settlements in North America were tiny struggling villages at Jamestown and Plymouth Rock, the Spaniards already had been exploiting their Latin-American holdings for more than a century. Spain and neighboring Portugal held a virtual monopoly on maritime trade and exploration; other nations' main sea activity was the pirating of Iberian ships which were bringing New World wealth back to Europe.

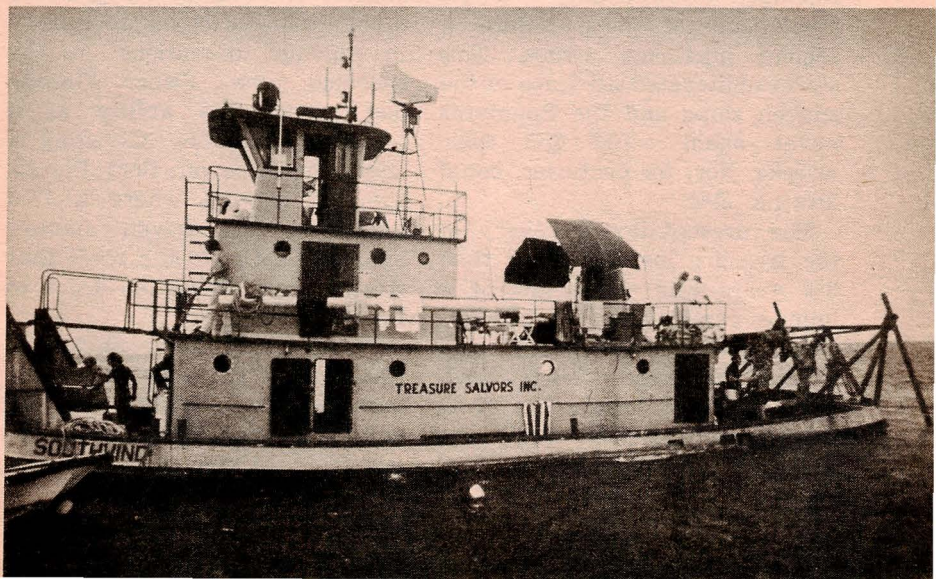
However, the gold and silver brought back to Spain from the time of Pizarro onward had helped very little. In 1621, when Philip IV succeeded his father, the ailing King Philip III, Spain was ravaged by inflation and the Thirty Years' War which had

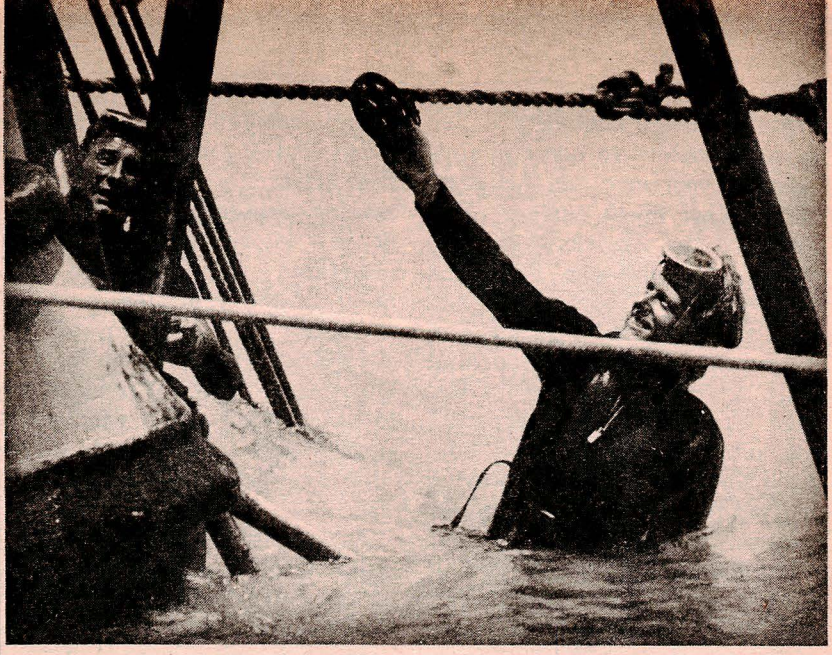
begun in 1618. The king called for more wealth to boost Spain's faltering economy and his loyal subjects set about further plundering of the Americas. By late summer of 1622 the fleet was ready to sail homeward and ships carrying gold, silver and other valuables from throughout Latin America assembled at Havana. From there the fleet would sail together, the captains hoping their numbers would provide protection against the ever-present pirates.

The treasure fleet consisted of eight ships — six small craft and two *naos*, combined warships and cargo galleons, the *Santa Marguerita* and *Nuestra Señora de la Atocha* (Our Lady of the Field). After clerks had meticulously catalogued the cargo the fleet set sail in early September. But on September 6, 1622, in a fierce hurricane, the ships foundered and all were lost. Some of the crewmen survived, including the captain of the *Atocha* who returned to Havana. He was careful to conceal the location of the sunken ships lest pirates find the treasure in the shallow tropical waters off Florida.

As soon as the seas had calmed the captain and a crew of salvors sailed for the site of the disaster. The *Atocha* was easily located where it lay awash, for its superstructure projected above the surface. The

Mel Fisher outfitted his former tugboat "South Wind" with custom salvage equipment.





Diver Kim Fisher brings up ancient Spanish astrolabe worth more than $300,000.

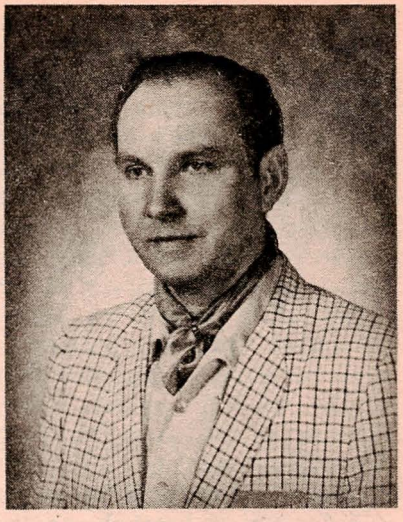
salvage crew set to work to recover the cargo but they managed to raise only a single trunk full of coins before a second hurricane struck. This storm obliterated all trace of the sunken ships and the Spaniards never again could find their wrecks. Nor, for centuries, could anyone else.

The present-day discovery of the treasure lost for more than 350 years was the result of a unique combination of scholarship, modern technology and psychic assistance. Many modern salvage operators had tried and failed to locate the sunken wealth when Mel Fisher's Treasure Salvors, Inc., of Key West, Fla., obtained a charter from the state granting them exclusive rights to engage in salvage operations in the specified area. Fisher already had proven his ability as a treasure hunter by salvaging a lesser treasure off Fort Pierce, Fla., in 1968-70, where a 1715 hurricane had driven another Spanish fleet onto the reefs that stretch from Sebastian Inlet to Fort Pierce.

Fisher's first task, obviously, was to find clues to where the fleet had been when the 1622 hurricane struck. Accounts by survivors of the disaster, care-

fully censored by Spanish authorities, said only that the ships went down "in sight of the Matecumbe." Today that term is applied to a section of the keys near Islamadora, about 70 miles northeast of Key West. But in the 17th Century the term referred to the whole complex of keys, as other salvors searching unsuccessfully at Islamadora discovered to their chagrin. Fisher commissioned Gene Lyons, a Spanish historian and scholar, to search the records and archives in Spain for some clue to the true location.

In Seville, Madrid and Cadiz, Lyons found numerous documents concerning the fabled treasure fleet, including the pre-sailing inventory. The *Santa Marguerita* was recorded as carrying 27.5 Troy tons* of silver and gold while the *Atocha* bore 47.5 Troy tons of silver bullion and coins. "When we translate these tonnages into values of silver and gold today," Fisher told the *Fort Lauderdale News*, "we are talking about $600,000,000." Little wonder the Spaniards in 1622 wanted to conceal the location! Finally Lyons uncovered one account of the wreck that gave the location as "west of the Marquesas." (The



Olof Jonsson "saw" the treasure lying "10 or 15 feet beneath ocean floor."

Marquesas Islands or Keys lie 40 miles west of Key West.) "It was a slip but it put us on the right track," said Fisher.

Now the search could begin in earnest. Lying west and north of the Marquesas are the so-called Quick Sands that extend some 50 miles along the keys. The name derives from the constant rapid movement of the sands over the ocean floor due to the currents that flow through these shallow waters (anywhere from six to 18 feet deep). The sand varies from two to 20 feet deep atop the limestone or quartz bedrock and shifts continually. Obviously the remains of the treasure fleet,

*Troy weight is a series of weight units based on a pound of 12 ounces and an ounce of 20 pennyweights or 480 grains.

with the wooden portions devoured by shipworms, could be scattered over several miles.

Before any diving was done Mel Fisher called on modern technology to narrow down his search area. His colleague Bob Holloway, a former Indiana builder, conducted a long and tedious electronic survey of the ocean floor. Behind his 35-foot Chris-Craft Holloway dragged a supersensitive magnetometer which records minute fluctuations in the magnetic field. Any object made of iron or other magnetic conductor shows up as a deflection or anomaly on the continuous record. Holloway crisscrossed 80,000 miles of ocean bottom at 80-foot intervals. The nine-month survey cost more than $700,000 and then indicated only roughly where possible wrecks might lie. Gold and silver are poor conductors and do not show up on such a survey.

"Remember these shoals have been a maritime junkyard for centuries," explains Holloway. "There's hundreds of wrecks — most of them relatively modern and of no interest to us. Also it was a bomb range in World War II and many old cases are on the bottom."

Three major anomalies, spread out over almost a mile, gave the most promise of belonging to the *Marguerita* and *Atocha*. Only underwater investigation would tell. In the summer of 1972 Fisher brought in the divers on his modified tugboat, the *South Wind*, equipped with an invention of Fisher's that has revolutionized underwater salvage operations. Early in his career Fisher became aware of the problem of sand overlying remnants of sunken ships. Underwater divers simply are not able to dig away large deposits of sand. So Fisher devised deflectors that flank the powerful propellers at the rear of his salvage craft. When the ship is held at anchor the deflectors direct the powerful thrust from the propellers downward, sending a stream of clear water which blasts away sand from an area the size of a baseball diamond (100 feet square). Coins, weapons and other artifacts are too heavy to be blasted aside and thus show up as if on a carpet.

And Fisher hit pay dirt — huge 70- to 100-pound silver bars, solid gold chalices, jewel-encrusted swords, coins and religious relics. "Equally important and perhaps of almost equal value are the archaeological objects," remarks Fisher, "including weapons, armor, ornaments, badges of office, silver and gold plate, pottery and jewelry." A significant find was a working astrolabe, predecessor to the

sextant. Only 24 have survived from the period and recently one was sold at auction for $300,000. Also significant are a series of 20 finely-preserved arquebuses, the forerunner of the blunderbuss. Fisher thinks these firearms are among the first ever ordered by a government for its servicemen. Since both the arquebuses and the astrolabe would have been reserved for a highly important ship, Fisher is confident that his artifacts come from either the *Marguerita* or the *Atocha.*

* * *

BY JUNE 1974 the divers seemed to have exhausted the initial site. Artifacts were getting fewer as the undersea search moved into deeper water. At this point Fisher contacted the *National Enquirer* and asked if any of the numerous psychics who contribute predictions to that tabloid would be interested in taking part in some psychic treasure hunting. The *Enquirer* knew just the man — Swedish-born Olof Jonsson of Chicago, subject of Brad Steiger's popular book *The Psychic Feats of Olof Jonsson.* When the *Enquirer* offered to underwrite Olof's expenses if he would travel to Key West and take part in the hunt Jonsson readily agreed. On June 18, 1974, he flew to Florida and climbed aboard a launch with Mel Fisher, *Enquirer* reporter Michael McDermott and Thomas Gore, a Florida state agent responsible for recording and supervising the finding of any treasure.

The party headed out of Key West toward the Quick Sands. As the launch approached the treasure site, Jonsson moved up to the bow and asked the pilot to slow down. In *National Enquirer,* Brian Walker described the next events: "A few tense seconds passed, then Jonsson commanded: 'Stop!' The psychic stretched his hands out over the water as diver Don Kincaid throttled back the engines and tossed a red buoy marker over the side. Jonsson then asked three people in the boat to form a circle and join hands with him. 'Please concentrate on the treasure,' he ordered. There was silence for four minutes, then Jonsson said firmly: 'This is it. There is metal down there. I know it. And there's a lot more nearby.' "

Jonsson then went into a trance, traveling back in time to the hurricane of 1622 (the *Enquirer* account mistakenly gives the date as 1662). He described the storm and the ships going down with the treasure "spilling everywhere." He ended by saying that the treasure now lay "10 or 15 feet beneath the ocean floor."

Three days later the party returned to the red buoy on the *South Wind*. After the ship had cleared away 12 feet of sand a diver went down at the spot and returned with a gold chain 33 inches long. Soon divers had added three dozen silver pieces of eight and other relics. Jonsson's comment was, "I am absolutely sure there is much more down there. I see it in my mind's eye." His feelings have proven accurate. Further treasure including a solid gold bar and an eight-foot gold chain has been found since his visit and Fisher estimates that the pocket Jonsson found may eventually yield as much as $5,000,000.

Not all this goes to Fisher, of course. The state of Florida has first claim to any artifacts and generally agrees to take one-fourth of all treasure found. The material is divided into four piles of equal size and the state then chooses one pile. The value of much of the material is impossible to estimate. A coin may be worth only a couple of thousand dollars in terms of the gold or silver it contains but if it is a unique example from an historic Latin-American mint, in historical terms it may be priceless. At auction such a coin might go for five or 10 times its value in precious metal. Nor will the state proceed with the "division of the spoils" until Fisher certifies that the salvage operation is finished. Fisher estimates he will be kept busy through 1975 and perhaps longer. Thus Treasure Salvors, Inc., will have to wait a long time to receive any return on their substantial investment of time and money.

* * *

THE DISCOVERY of the sunken treasure adds an interesting new facet to Olof Jonsson's considerable psychic talents. He explains that as he stood on the bow of Fisher's craft he received a mental picture of gold at the spot where he halted the ship. He also sensed five gold bars in another location which he does not care to disclose unless he is promised a share in the treasure. (He received only his expenses for his June 1974 trip.)

The *Enquirer* article, however, is inaccurate in some of its statements. It certainly is not true that Fisher's company "had been searching the area for months to no avail." Considerable treasure from the 1622 disaster was recovered before Olof appeared on the scene. The *Enquirer* article implies that Fisher would not have found the treasure without Olof's help, whereas the magnetometer survey of the Quick Sands area had definitely indicated likely spots.

In fact, the background on

Olof's visit considerably weakens what was touted in the *Enquirer* as a sensational psychic feat. Fisher's launch obviously was directed toward the most likely area which Olof had indicated. Most of the passengers on the launch knew approximately how far out the Quick Sands would be found and I think it is possible that Olof, without resorting to his psychic ability, sensed their anticipation. We still might liken Olof's success to finding a needle in a haystack — but Fisher and his crew knew where the haystack was.

Even so, Fisher was rightly impressed by Olof's feat. "Olof is an amazing man and what he did by pinpointing the spot with his psychic powers is fantastic," Fisher told the *Enquirer*. "He had no idea where the treasure could be. And there was no way he could see it by normal methods. The treasure was under 30 feet of water — and then buried under 12 feet of sand," Fisher explained.

Not reported in the *Enquirer* article was another of Olof's feats that impressed Fisher. While working on the treasure hunt, Olof could not resist demonstrating his prowess with ESP cards. He asked McDermott to shuffle a deck of 25 cards and seal them so they were watertight. Fisher took them down when he dove. Olof aboard ship guessed the order of the cards while they were 30 feet below on the ocean floor. His score: 23 correct! This is a higher percentage correct than Olof got when trying to pick up telepathic signals from astronaut Edgar Mitchell on the moon in 1971.

The *Enquirer* article has triggered a sudden demand for Olof's services as a "psychic treasure hunter." FATE will report the news when Jonsson strikes pay dirt again.

In the meantime, anybody want to finance an expedition to go after those five gold bars?



WEALTHY WOOFER

A SMALL shaggy dog trotted down a street in Wakayama, Japan, in September 1974 carrying in its mouth a paper-wrapped package. When two curious men approached the animal, it dropped the bundle and ran away.

In the package the men found $300,000 in cash, they told police. No one could explain where the money had come from.

Interview with a Super Skeptic

PHIL KLASS DEBUNKS UFOs

George W. Earley

PART ONE

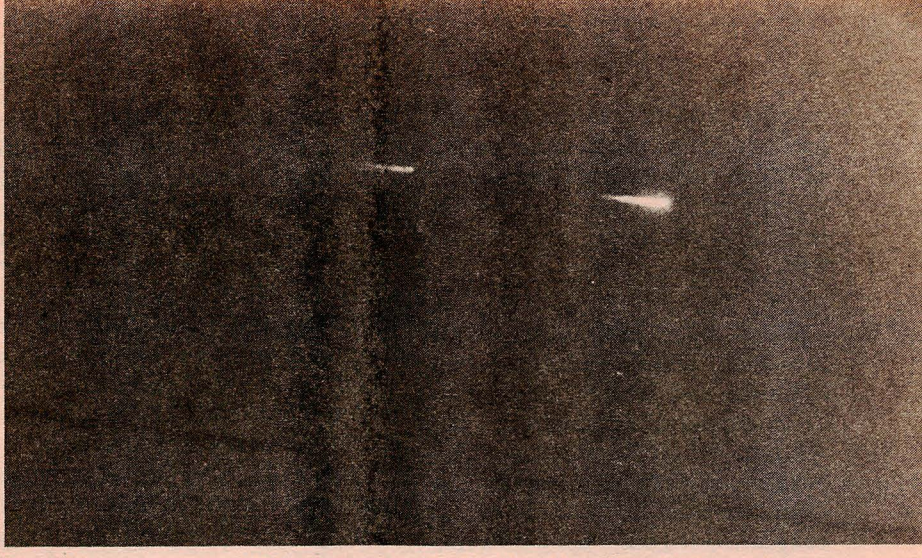
THE DEATH of Dr. Edward U. Condon and the apparent retirement of Dr. Donald H. Menzel have made Philip J. Klass today's senior skeptic on the UFO question. Klass came into prominence among UFOlogists in 1966 when his two-part article debunking UFOs as natural atmospheric electrical phenomena appeared in *Aviation Week & Space Technology* Magazine. The most authoritative aerospace trade journal on either side of the Iron Curtain, *Aviation Week* reaches not only aerospace engineers and managers but congressmen and other government officials. And what *Aviation Week* says often becomes major news in such influential papers as the *New York Times* and *Washington Post*. No wonder then that Klass' views were immediately hailed by the news media as the solution to the UFO mystery.

In the aerospace industry (where I worked for 18 years) Klass is regarded as a meticulous no-nonsense journalist of unquestioned integrity. If the aerospace world was surprised by his entry into the far-out field of UFOs the UFO buffs were shocked. This was the first major challenge they had encountered since Dr. Menzel made UFO mirages for *Look* Magazine by mixing oil and water in illuminated bottles in his Harvard laboratory.

Gene Steinberg



Phil Klass forthrightly expresses his convictions in lengthy tape-recorded conversation with author George Earley, left.



Alan Harkrader, Jr., and the Peoria Journal-Star

Two airline crews reported this "formation of UFOs that almost hit us!" It turned out to be fragments of a large fireball meteor which was seen in the midwest about 6:00 P.M. in early June, 1969, and subsequently proved to have been some 100 miles away from an airliner which had reported "a close encounter."

Any properly investigated UFO turns into an IFO, says Klass, who revels in shooting down UFO buffs' "unsolvable" cases.

Klass expanded his two-part article into a book, *UFOs Identified,* and some months after its publication I began to correspond with him and always hoped to meet him. The opportunity finally came last summer at FORTFEST 74, the conference on "unexplained tangibles" sponsored by the International Fortean Organization and held in Washington's Shoreham Americana Hotel August 9 to 11, 1974. Later we went to his apartment, a comfortably furnished bachelor's pad in a luxurious high-rise condominium overlooking part of the Potomac River waterfront, where we continued the discussion begun at FORTFEST. The interview that follows is drawn from almost three hours of tape-recorded conversation.

Klass chooses his words with care and speaks with intense conviction about his UFO investigations and conclusions. He may not be as aggressively self-confident as Erich von Däniken* (whom I interviewed nine

* "Von Däniken's 'New Eyes'" July 1974 FATE.

months earlier) but he is no less convinced of the correctness of the results of his research.

I opened the interview by referring to his initial involvement with UFOs.

Earley: Your first book, *UFOs Identified,* which postulated ball lightning and related atmospheric electrical phenomena as the solution for UFO sightings, appeared in 1968. I know it has been successful — but about a year after it came out you wrote me that "while I easily have plenty of material for a second UFO book I'm not sure I want to write another, lest I become too permanently associated in the public mind with this largely crackpot subject. . ." Yet here we are in your apartment with the galleys for your new book, *UFOs Explained,* which is due out from Random House about Christmas 1974. Why have you continued your association with this "largely crackpot subject?" Do you feel it is less crackpot or are you simply out to make a quick buck?

Klass: That's a good question, George. I would respond that since my first book came out I have been challenged periodically by people to explain this case or that case and I've put a good deal of effort into investigations of these cases. When I got them explained I would publish a little "white paper." These might run four pages, sometimes up to 18 or 20, but I found that nowhere could I get them published. In other words, the organizations such as NICAP and APRO — even the American Institute of Aeronautics and Astronautics which has been publishing so-called "unsolved" UFO cases — didn't want my explanations.

The AIAA, for example has published the famous RB-47 case.* I spent six months, hundreds of hours and hundreds of dollars of my own money working on this case. I finally came up with a solution that even the crew of that RB-47 accepted. They said, "We think you've got the explanation." Even then, the AIAA's UFO subcommittee refused to publish it. Frankly, at that point, about a year and a half ago, I decided the only way I could get the explanations of

* On July 17, 1957, a United States Air Force RB-47 jet reconnaissance bomber on a night training mission over the Gulf of Mexico reported sighting a UFO. According to the crew, the object stayed with them for 700 miles as they flew over Mississippi, Louisiana, Texas and Oklahoma. Sometimes it was visible to the crew members but more frequently it was "seen" only on radar. Klass' solution, that the visual sightings were misidentifications of various normal astronomical phenomena while the radar sightings resulted from intermittent equipment malfunctions not uncommon to the relatively primitive radar gear then in use, was accepted not only by the crew but also by engineers familiar with the type of equipment carried by RB-47's in those days.

PHILIP J. KLASS, who says he began his professional career with "an intense dislike for writing of any kind," is currently Senior Avionics (AVIation electrONICS) Editor for AVIATION WEEK & SPACE TECHNOLOGY Magazine.

A 1941 graduate of Iowa State University with a B.S. degree in electrical engineering, he worked for General Electric as an avionics engineer for 10 years, then slowly turned from engineering to technical journalism and in 1951 joined AVIATION WEEK.

One of his books, "Secret Sentries in Space," the history of American and Soviet spy satellites, caused an international furor when it was released in 1971. It seems the Australians hadn't known all the uses to which we were putting a NASA tracking station they had let us build in the Outback.

As the cases detailed in this article show, Klass does careful in-depth research on each UFO report he decides to investigate. His wide contacts in the aerospace field enable him to communicate directly with engineers and scientists whose wide knowledge can be brought to bear on a given UFO report. Absent from any Klass study are the careless "shoot from the lip" explanations often heard from United States air force public information officers who sometimes "solve" UFO reports by saying witnesses saw stars — although the stars referred to were still hours below the horizon. Lengthy phone interviews with witnesses and technical experts alike, plus on-site inspection when possible, are the hallmarks of a Klass investigation. He estimates that nearly 90 percent of his free time in the past decade has gone into UFO research.

A stocky man, Klass admits to needing more exercise. "Writing is hard work but you sit all the time!" When not chasing UFO reports he sails and skis for relaxation.

some of these previously unexplained cases into print was to write another book.

As for the money involved I have a well-paying job with *Aviation Week* and the amount of money I will get from this book per hour of labor expended to research and write it will be less than if I'd spent the same amount of time digging ditches. *Earley:* I suspect there will be those in the UFO camp who would prefer to see you digging ditches. Do you still consider your plasma hypothesis of 1967 and '68 a valid explanation for the majority of hard-core or hitherto unsolved UFO reports? *Klass:* Not for the majority. I would say that when I wrote my first book I suspect I attributed some cases to plasmas, or ball lightning-type plasmas, that today I would identify as meteors. Like many people who have not thoroughly studied meteors I was then inclined to think of them and also shooting stars as objects that come in vertically

without realizing they can fly a horizontal trajectory.* In my new book I consider several cases of this sort which eight or nine years ago I would have been inclined to believe were plasma UFOs. But even in my first book I included a number of cases, such as the Socorro case,** which were hoaxes. So I did not claim that all UFO cases involve plasmas.

Another thing: in those days — eight years ago — I would have found it hard to believe that intelligent people — pilots, police officers and so on — could mistake Venus or Mars or other celestial objects for UFOs, that they could believe such celestial objects were following them. Yet numerous cases indicate this can happen. I never would have believed that an experienced navy flight crew could mistake the moon, seen under certain unusual atmospheric conditions, for a flying saucer, but you will find such a case, which has been unexplained for nearly a decade, in my new book.

Earley: After the great northeast power blackout some years ago there was much speculation about the possible role of UFOs. Some UFO writers listed a number of other power failures where UFOs reportedly had been seen shortly before the power outage. Would one of your plasma UFOs, if it appeared near a power station, cause a power outage?

Klass: The association, if any, would be a reverse cause-and-effect relationship. Large-scale power outages such as the one in the northeast are caused by instabilities in a very large and complex power network. Such instabilities create very high voltages, much higher than normal, at certain points along the transmission lines. When those higher voltages occur under conditions of instability they can produce plasma or "coronas," as the power engineer calls them, especially around insulators that have accumulated dirt and corrosion. In fact, in the spring of 1968, I gave a talk on UFOs in Montreal where three days earlier there had been a power blackout. On the day I was there the newspapers reported it had been traced to an accumulation of pollution on the power line insulators. It had "flashed over," creating a plasma or corona, and that had been associated with the blackout. There is simply no evidence at all that UFOs or plasmas cause power blackouts; it is the reverse. The condi-

* *Sky and Telescope* Magazine for July 1974 contains an excellent article, profusely illustrated with color photographs, on a horizontal flying fireball meteor.

** "UFO Lands in New Mexico" by Coral Lorenzen (August 1964 FATE).

tions that lead to the blackout produce plasmas.

Earley: So that if you get a UFO report after a blackout, or seemingly concurrent with a blackout, it is the plasma that has been generated at the time of the blackout.

Klass: Right.

Earley: Do you recall the reports both from ground observers and at least one pilot of a large glowing "ball of fire" in the Niagara Falls area at the time of the northeast blackout? As I recall, the pilot said he first thought it was a large fire on the ground but as he approached he realized it was in the air. Could this have been a plasma?

Klass: Yes, that particular one was over a transformer substation. A similar type of case, one covered in my new book, involves a sighting of several UFOs for a period of several minutes by a Coast Guard cutter crew stationed near Houston. It turned out that the sightings coincided in time and location with a power line failure. In that case a transformer had short-circuited. Its cover blew off and the hot plasma escaped from it. That was the first UFO. And then downstream — that is, a few thousand yards away — that short circuit caused some fuses to blow and those fuses created hot metallic plasmas that spewed out and went up vertically — and these too were seen by members of the Coast Guard cutter crew at precisely the location and the time that the power failures occurred. When the power line troubles were cleared up no more glowing UFOs were seen.

In my new book several other cases are cited which show this cause-and-effect relationship between power line failures and the *subsequent* appearance of plasma UFOs. And there is also the case in Pennsylvania where a glowing UFO was seen shortly after a power failure. But in that case the UFO turned out to be a hot-air balloon produced by a teen-ager from plastic dry cleaning bags and candles. So not all glowing objects seen immediately following power failures are necessarily plasmas — but frequently they are.

Earley: From our correspondence I have the impression that you have no belief in "occupant" or "contactee stories."

Klass: I think contact stories are tall tales told by kooky people.

Earley: I'd like your views on the widely-publicized Pascagoula, Miss., "kidnap" case which reportedly involved two men, Hickson and Parker, and three creatures from a UFO.

Klass: The Pascagoula case is no wilder than some of the other

"contactee" cases — the case of Betty and Barney Hill,* for example. The thing that distinguishes the Pascagoula case is that one of the men, Charlie Hickson, took a polygraph or lie detector test and seems to have passed it. To my knowledge no other person who has claimed to meet UFO creatures ever has taken a lie detector test and passed it. A number have made contact claims but have failed lie detector tests. So when I began my investigation I turned my attention to that aspect of the case.

I went to Glenn Maggard, a licensed polygraph operator in the Washington area. He is a member of the American Polygraphist Association and has many years of experience. I told him I wanted to evaluate the expertise of the man who had tested Charlie Hickson. Maggard gave me a list of 10 or 12 questions I could ask Hickson's polygraphist. The answers would enable Maggard to form an evaluation of the operator's capabilities.

So I called New Orleans and talked to the operator, whom I will identify simply as "Scott" and I tape-recorded my questions and his answers. (When Maggard reviewed a transcription of the tape it was his opinion that Scott could not possibly have known whether Hickson was telling the truth.) Scott had been in business less than a year and was in what might be termed the "intern" period as a polygraph operator.

I also learned that he had been trained by a fine school in New York, one that requires that during the first, or "intern," year, operators send back cases they have conducted so these can be reviewed and evaluated by the school. When I talked to the head of that New York polygraph school I learned that Scott *had not sent back any cases* and therefore, the school would not certify him.

Now — was he licensed? It turns out that in Mississippi and Alabama to get a license to practice, you must show that you are a graduate of a recognized polygraph school and you must take a rigorous state examination. But in Louisiana, where Scott comes from, no license is required. All you need to do in that state is buy a polygraph machine and you're in business.

Well, how did it happen that Charlie Hickson was tested by the uncertified, unlicensed, inexperienced young operator from New Orleans, La., 100 miles from

* "Kidnapped by a UFO" by Allen Spraggett, January 1967 FATE. This case also was the subject of John G. Fuller's book *The Interrupted Journey* (Dial Press, 1966).

Pascagoula? Weren't there more experienced operators closer at hand?

I talked to Joseph Colingo, the lawyer who is financial advisor and agent for Hickson and Parker. He told me he had great trouble finding anyone to give Hickson a lie detector test. One of the reasons was that he, Colingo, didn't think he ought to pay the polygraph operator. He wanted somebody to do it for free. He explained to me that he thought it was a national service and that if Colingo himself had paid there would be those who would suspect the results. He further claimed that he looked all over, trying to find someone who would give the test under *his* conditions. Through a friend in New Orleans he was able to get uncertified, unlicensed, inexperienced Scott from 100 miles away to come to Pascagoula to give a lie detector test to Charlie Hickson.

Now I decided to check to see if it was true that it was that difficult to get an experienced operator. Attorney Colingo had told me that the local sheriff's office had tried to get a police operator from Mobile, Ala. — only 25 or 30 miles away — and that operator had refused to give the test. But when I called that man — Capt. Charles Wimberly, who has 17 years' experience with polygraphs and is a member of the Alabama licensing board — and asked if he had turned down Colingo, he replied — and this is a direct quote — "I turned them down in the sense that if I was involved in running a polygraph test on those individuals it would have to be in my environment and on my terms." In other words, Wimberly simply wanted to conduct this test in his office and not in Joe Colingo's office. This hardly seems unreasonable and other polygraphists tell me it is normal practice; it accentuates the psychological impact of the test.

So Wimberly never turned Colingo down. It would seem Colingo turned down the opportunity to have a nearby police examiner of great experience conduct a rigorous test for free. I then called two other experienced commercial polygraph operators in Mobile. Both said they had never been contacted by anyone concerning the Hickson case.

There is an interesting sidelight I should note here. Five days after the Pascagoula incident a taxi driver in nearby Gulfport, Miss., claimed he had had an experience with a creature with claws similar to the ones Hickson and Parker had reported. Now, whereas the sheriff's office in Pascagoula had taken the position that it was not

up to them to determine if Hickson and Parker were telling the truth, Police Chief Craig Monroe, Jr., of Gulfport took quite a different attitude. He asked the taxi driver if he was willing to take a lie detector test. The man said yes. Police Chief Monroe then called a commercial company — Truth, Inc. — in Jackson, Miss. Within 48 hours the driver had been given an examination by Max Burlson and Robert Alexander of Truth, Inc. He flunked the test and confessed to the hoax. And all this is going on while poor Joe Colingo is saying he just couldn't find a polygraph operator.

Then there is the fact that only one of the two men took the test. Young Parker reportedly had a nervous breakdown — but a month later he had recovered sufficiently to appear on Mike Douglas' TV show. That was some nine months ago but Parker hasn't yet taken a lie detector test.

When I suggested to Mr. Colingo that he have these experienced operators — whom I had been able to locate — test both Hickson and Parker, and I said I would personally pay for the tests, Colingo replied that he was satisfied with the results of the first test.

In my opinion this case is a hoax. I think the whole nation has been the victim of a hoax.

Earley: What about the conspiracy-coverup theory? Why couldn't the government be hiding the real UFO story under a security blanket?

Klass: Let me answer that in several ways. First, the Watergate scandal could not be suppressed for even a few months despite the best efforts of President Nixon and high officials in the White House. In Washington things have a way of leaking out. The "Pentagon Papers," for example. Here was Dan Ellsberg who decided, even at the risk of going to jail, the public ought to know. It just seems unlikely, even impossible I would say, that in 25 years of UFO activity there wouldn't have been a "Dan Ellsberg" of UFOs who, if some truth was being withheld from the American public, long ago would have decided to risk prison to get the facts out. You just can't keep anything secret for very long in Washington.

Let me cite a personal example. My second book dealt with spy satellites, the ones we fly over Russia and Red China to photograph their military installations, and the similar satellites Russia flies over the United States and elsewhere. Now these are super top secret. Neither the United States government nor the Soviet government has

ever officially admitted that such satellite missions are flown. Yet in my book, *Secret Sentries in Space,* I not only go into considerable detail on the satellites but I even give the dates when each country launched them. I identify which countries the satellites fly over and what their functions are. And I can assure you I didn't break into any secret files. It's just that there is enough "leakage" in this town so that a journalist can put two and two and two together and get six.

Earley: Then you disagree with what Don Keyhoe said at FORTFEST 74 about pro-UFO and anti-UFO groups within the United States air force and that the "pro" group is going to blow the lid off the secrecy? You feel that saucer "secrets" couldn't be kept all these years?

Klass: Don Keyhoe is a nice guy but he talks utter nonsense and when I hear him talking about things I know firsthand, situations in which I was personally involved, he so distorts the facts that I hardly recognize them.

Earley: Can you give me an example?

Klass: Well, at this International Fortean Conference when he was speaking — and also in the informal chatting outside the conference room — he accused me of dominating two press conferences NICAP had held. The first, on April 30, 1968, lasted one hour and seven minutes. The total time I spent asking questions was four minutes, 15 seconds — less than six percent of the conference.

Earley: You taped the press conference?

Klass: I taped *both* press conferences. After Keyhoe made that accusation I got out my tapes and timed them. The second press conference on January 10, 1969, when they denounced the University of Colorado report in its entirety, lasted 85 minutes and the time I had to ask questions was three minutes — three minutes out of nearly one and a half hours. And I didn't ask my first question until 69 minutes after the press conference had started. Yet Keyhoe accuses me of "dominating," of trying to monopolize those press conferences.

Earley: But what about your other involvements with NICAP? You have expressed strong feeling about what you consider sloppy investigations, yet I understand that you have contributed money and expensive gifts to NICAP.

Klass: The "expensive gift" was a $100 tape recorder. In the days when I first got into the UFO business back in 1967 and '68 Don Keyhoe was still running NICAP and the prevailing attitude to-

ward UFO skeptics was something less than friendly. But Dick Hall, then the Assistant Director, although he sharply disagreed with my views, was to some degree cooperative. At least he would talk with me.

When I came back from my investigations at Socorro, N. Mex., in the winter of 1966 — and that was a "landing case" that had been hailed as "one of the best on record" by Dr. Hynek and others — but my two-day investigation down there talking with all the principals had convinced me it was a hoax. So out of fairness to NICAP I wanted them to hear my interviews which I had tape-recorded as I do all of them. I took this reel of tape up to NICAP and said to Dick Hall, "I'll let you hear it. You may want to revise your appraisal of this case." And he pulled out this ancient tape recorder and it wouldn't work unless you propped it up just so and banged on it a bit. So that afternoon I decided to buy NICAP a $100 tape recorder so that even though our views differed they at least would have good tools to work with. That's my "expensive gift" to NICAP. And when Keyhoe learned about it he was so embarrassed to have gotten something from an "enemy" like Klass that he stated at a press conference that he'd see that I was reimbursed. I never got the money and I'm not looking for it. I still think they need the best tools available.

As for the monetary support, I am a NICAP member and I am an APRO member. That way I get their publications so I know what they are doing, what cases they feel are "good, solid" ones, for as I have said numerous times, those cases are the ones I go out to solve.

Earley: You sound like one of those political "truth squads." You're going to follow the UFO believers around and solve their "unsolvable" cases.

Klass: Exactly.

Next month Phil Klass gives his explanation for National Enquirer's *"Best UFO Case of 1973," talks about Dr. J. Allen Hynek and his Center for UFO Studies and challenges UFO "believers" to "put their money where their mouths are. . . ."*

PACIFIC EDEN?

ACCORDING TO local legend the Pacific island of Guam was the original Garden of Eden. Natives believe that all living things were formed from the Fuuna Rock or "Rock of Creation" on the island's southern tip.

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.

PREVIEW IN POCATELLO

By Vickie Jacobsen

IN FEBRUARY 1968 my husband Terry and I were living in a basement apartment on 14th Street in Pocatello, Idaho. The owners, Dr. O. B. Parrott and his wife Tamora, lived on the ground floor above. A Spanish-American War veteran, Dr. Parrott recently had suddenly fallen ill and had been rushed to a veterans' hospital in Salt Lake City, Utah.

One afternoon while Terry was at work I felt unusually tired and lay down on the sofa for a nap. Sometime later I was aroused by a knocking at the door. Only half-awake, I moved drowsily to the door. Mrs. Parrott had come to ask that I accompany her upstairs. She was leaving shortly to spend several days in Salt Lake City and wanted to show me the electrical controls for the heating.

I followed her up the basement stairs, entered and passed through the kitchen to the living room where Mrs. Parrott stopped before the thermostat and turned to face me. Just as she turned, the entire scene instantly vanished and I found myself back downstairs on the sofa!

Once again I was awakened from my nap by the same knocking as before. I sleepily arose to answer, just as before, to find Mrs. Parrott at the door, speaking identically as the previous time. We followed precisely the same action of ascending the stairs, just as if a movie were being shown over again. I was



Vickie Jacobsen

dumbfounded. For some incredible reason I had gone ahead in time by about two minutes and returned again to the present. — *Pocatello, Idaho.*

SPEAKING OF APPORTS

By Irma Boyle

ONLY WHEN no other explanation is possible can one believe in an apport. I have experienced four in my life, starting with the earring in 1948 which I reported in the July 1973 issue of FATE.

An even more unusual apport concerns a coral rose that I lost from a ring I was wearing in Hong Kong. I had bought the ring on September 24, 1973, in Taipei. We were told that only in Taiwan (Formosa of old) is the deep color of the coral roses in my ring to be found. The roses were beautifully carved and alike. I loved them and liked to sit in such a way that I could look at them often. Therefore, I remember I sat with my hand on an upright stancheon of the launch during the sunset cruise around Victoria Bay and I glanced frequently at my ring.

Our tour group dined on the great floating restaurant that evening and I have no memory of looking at my ring while we were being served many courses of unusual food. Our return trip on the launch was in the dark. We crossed the pier and went by dark bus to the Miramar Hotel where we were staying. As my roommate Betty Reynolds and I entered the hotel I glanced at my hand, for I hadn't admired my ring for some time. One of the roses was missing!

I exclaimed to Betty and whirled to go back outside but the bus was pulling away. Then I realized the rose could have been lost in the restaurant or on the launch, the pier, the bus or the street. And we were leaving the next day to return to Tokyo and on home the day after that — October 5. The futility was overwhelming but I reported the loss to our tour guide and begged that the restaurant, launch and bus be contacted. I never knew if they were.

Instead of going home when our tour ended in San Francisco I spent the remainder of October with relatives in southern Indiana. Of course, I hung up clothes and put out some toilet articles but essentially I lived out of my suitcase. I left my few pieces of jewelry in it, including the ring box with the single rose in the double mounting.

As soon as I returned to California I wrote to the Ninking Handicraft and Jewelry Company in Taipei. Shortly thereafter I repacked my suitcase and went to spend most of November

at my daughter's home in Atascadero because she had surgery. While I was there I went to a Silva Mind Control meeting in San Luis Obispo and took my ring along in order to ask Rudy Silva's advice about replacing the lost rose.

Rudy Silva is the manager of Brasille's Jewelers in San Louis Obispo, as well as being a teacher of the Silva mind control technique. He told me, "Not without going back to Taiwan will you get another coral rose like this one." Other jewelers had said the same thing; nevertheless I had taken my ring to the Silva (not related to Rudy) Mind Control meeting to consult him as a jeweler, not as a psychic. I saw no way a psychic could locate the missing rose for me, as it had been lost somewhere in Hong Kong many weeks before.

After pronouncing his verdict Rudy held the ring, looking at it, for some time. Then he handed it back saying, "You'll find it if you want to enough."

"Well, I certainly *want* to but it's just impossible; it's in Hong Kong," I said.

I attended the 1974 Square Dance Convention in Honolulu and joined a 15-day tour in order to see the islands. We left January 21. This time I packed a different, older, larger suitcase which would hold my yards of square dance petticoat.

I know there is coral throughout the South Pacific and again I took my ring along hoping to find a suitable mate for my remaining rose. Hawaii does have pink coral but it is pale alongside my rose and I was advised either to select a contrasting stone or have the single rose remounted.

On the return trip I stayed overnight in Los Angeles, reaching home late on the night of February 5. I started to unpack, then decided to go to bed and finish in the morning.

I awakened about 2:00 A.M. I was wide-awake and felt a strong compulsion to finish unpacking. As soon as I stooped over the open suitcase I saw it! There, in the right-hand pocket of the suitcase, near the ring box, lay the lost rose.

When I examined it, although I knew it was the same because of the color, it looked slightly smaller than the other and the tiny center petals were unformed. But I was so glad to have it back I didn't mind.

The next morning when I looked at the two coral roses again I was happy but incredulous. The teleported rose now was exactly the same size as the other and the center petals were completed formed. It was as if it had continued to evolve.

On August 11 I unexpectedly ran into Betty Reynolds at a large Eastern Star reception. She saw my ring at once and exclaimed, "How did you get a rose to match it?"

"I didn't. This is the original," I said. "I found it in the pocket of my suitcase."

"Your *suitcase!*" she cried in disbelief.

I was glad the crowd made it impossible to linger and try to explain. One can't expect everyone to believe such a thing as this. — *Arroyo Grande, Calif.*

GO HOME!

By Louise Justice

IN 1955 my husband Thomas' work was very slack in our hometown of Loves Park, Ill., so when he heard that a plant at Doylestown, Pa., outside Philadelphia had just been granted a huge government contract, we went there in search of work. Tom was hired for a supposedly permanent position so we leased our home, stored our furniture and happily set forth to settle down in Doylestown.

Two months later we were dumbfounded to learn the government contract had fallen through and my husband would again be out of work. Previously, heavy medical bills had wiped out our savings and the rent from our Loves Park house barely covered the mortgage. We found ourselves with Tom's two weeks' termination pay and our motel room paid through the month and little hope of finding other work.

Both Tom and I searched daily for work without success. As our money ran low we cut down on food to buy gasoline for our job search. We wondered how we would be able to pay another month's rent on our room. One January night while Tom slept I threw on a robe and stepped outside into the bitter cold. As I looked up at the scudding clouds and cold white moon, a voice spoke to me, distinctly and definitely, "Go home! Go home at once!"

Often before, an inner voice had told me what to do but this time the voice was so loud and startling that I walked back into the motel and woke my husband. "We're going home," I said as calmly as I could. "It is nearly daylight and we might as well start now!"

"Have you lost your mind?" asked Tom grumpily. "I had some half-promises of work today. Besides, we haven't enough money. We can't go 900 miles through sleet and ice without staying at a motel. And what about food?"

"We will drive straight through, taking turns driving," I

replied. "I have a few odds and ends like coffee and bread to nibble on. Count your money and see if we have enough for gas and oil. Please, we must go! If you don't I am going down to the turnpike and hitch a ride!"

Wearily Tom reached for his billfold to count his money. "Why on earth must we go home?" he asked. "Why this sudden crazy notion?"

"I don't know," I said. "I just know we have to go. We can't waste another minute."

As I packed the suitcases Tom figured he had just enough to get us to the home of our married daughter Verna Hays in Rockford, Ill. We stuffed ourselves on bowls of oatmeal and filled thermos bottles with milk and hot coffee. It took us from 5:00 A.M. Saturday, January 15, until 7:00 P.M. Sunday to make the 900-mile trip through the fog and freezing rain.

We were totally exhausted when we arrived at Verna's house and she put us right to bed. At 6:00 A.M. the next morning the telephone rang. When Verna answered it Tom's former employer Joe Markey asked her, "Could you possibly tell me where I can locate your father?"

"He's upstairs asleep," replied Verna. "He arrived here unexpectedly from Philadelphia last night."

"Tell him to come to work at 7:00 A.M.," said Mr. Markey.

Weary as Tom was, he reported to work at North Main Ordnance Plant, where he had previously worked, and held the job for six years until the plant once more shut down. Mr. Markey explained that if he had not been able to reach Tom the next man on the list would have gotten the job.

Whose was the voice that told me to go home at once? I believe



Louise Justice

ESP is a gift from God and given to all of us in greater or lesser degrees. — *Loves Park, Ill.*

THUNDERSTRUCK

By Grace Larsen

RECENTLY I've seen a small lizard in and around my garage. It reminds me of one that lived and died on my premises a year ago.

One day in August 1973 when I started out to go shopping the lizard was enjoying the warm sunshine on the concrete of the driveway. Usually it disappeared very quickly as I approached but this time it didn't move. Not wishing to hurt it, I decided to speak to it. I'd read that American Indians often spoke to wild animals as brothers. So I looked that small lizard in the eye and explained, "I'm taking my car out, little one, and I don't want to run over you. So please move out of the danger zone."

Its tiny beady eyes stared into mine and then it began to move. I didn't wait to see how far it went but assumed it would run into the grass among the amaryllis where I sometimes saw it half-hidden, watching me. I opened the garage door and got into my car. My sister came out of the house to close the garage door after my departure.

As I backed into the driveway I stopped suddenly and cried out in pain and bewilderment. Then I moaned to my sister, "I've killed the lizard."

"I don't see it," Mary said, anxiously searching. "What makes you think you did?"

"He let me know," I said unhappily. "A terrific shock, like a bolt of electricity, charged through me. Oh, I feel guilty . . . and ashamed."

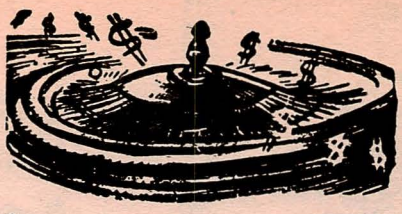
I don't know how to explain what happened but I do know that that child of nature justly condemned me and wanted me to know — although how it could send that bolt through me as I crushed it is a mystery to this day.

I moved the car off its body and buried it beside the amaryllis.

Now I'm being very careful of this present miniature tenant. — *Redondo Beach, Calif.*

GOOSE GETS REVENGE

A MARYLAND goose hunter cried "foul" in November 1973, reports the *Baltimore Sun.* Maryland's Secretary of State Fred L. Wineland of Prince Georges County went goose hunting with some neighbors near Chestertown early that month. When a couple of geese flew overhead Wineland took a shot at one bird, then wheeled to fire at the second goose. Meanwhile the first goose plummeted 100 feet and struck Wineland in the ribs, knocking him out. His four broken ribs took almost three weeks to heal.



Wheel of Fortune

By Paul Steiner

In a public park in the Mexican state of Michoacan stands a rock with a deep depression which is alleged to be the mark of the devil's knee. According to an old Mexican legend, after seeing the beautiful scenery of Michoacan the devil knelt on the rock in recognition of God's truly miraculous works.

•

Eleven must be the favorite number of those who backed the 1973 Kentucky Derby winner. Both Secretariat and jockey Ron Turcotte have 11 letters in their names.

•

In Tunbridge, England, a sheep was raised with hunting hounds and now joins the pack on fox hunts.

•

The population explosion will be insignificant compared with the war explosion, speculates Robin Clarke, author of *The Science of War and Peace*. In the second half of this century, predicts Clarke, over 400 million people will die in wars. In the first half of the next century, he estimates, some 120 wars will claim more than four billion lives — a greater number than the total population of the world today.

•

French-born artist Claude Bottieau has designed numerous postage stamps for several countries and for the United Nations. For good reason, he now turns down requests to design stamps honoring living persons. Soon after he designed a stamp for the African nation of Togo portraying Pres. John F. Kennedy with Togo's President Olympio, both men were assassinated. His next design portrayed Mrs. Eleanor Roosevelt; she died soon thereafter. Understandably Bottieau is now superstitious.



Handmade leather shoe found beneath the floorboards of manor house can be worn on either right or left foot in the manner of shoes 300 years ago.

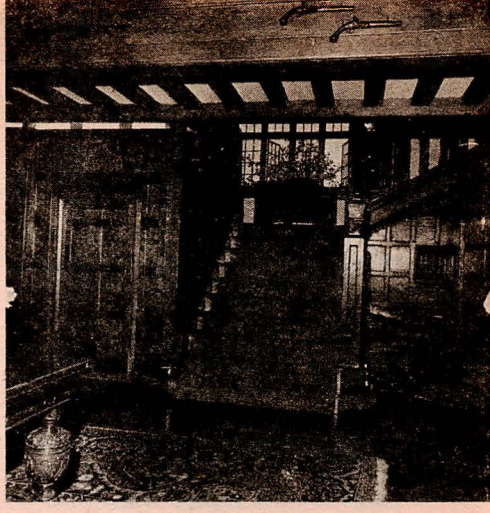
SHOE *for the* Little Blue Lady

For three centuries the child's gentle ghost walked the halls of the manor house, endlessly searching for something.

By Charles Denham

THE BEAUTIFUL English county of Kent has more than its share of historically interesting buildings, amongst them the old manor house, home of wealthy businessman Bernard Roberts and his family. Not far from where it stands on the North Downs the busy M2 motorway speeds traffic to and fro between London and the major seaports to the European Continent and yet the manor house and its neighbor, the 900-year-old parish church, retain an atmosphere of peaceful serenity little changed through the long years.

Built as a farmhouse during the reign of Edward I (1272-1307) the house did not attain its status as the local manor until the 17th Century, although its importance to community life was well established before that time. Ac-

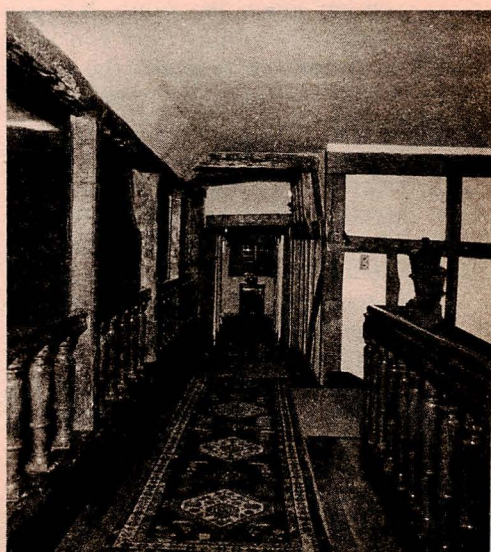


Stairs down which the child fell to her death remain virtually unchanged after 300 years.

cording to local records courts were held there as early as the 1500's.

Bernard Roberts' purchase of the property in 1948 brought to an end a family ownership going back more than 300 years. Today the manor house is in a perfect state of preservation and its gardens, surrounded on all sides by a high brick wall, are neatly laid out and painstakingly tended. But they haven't always been so well cared for. Wartime brought an urgent need to accommodate thousands of volunteers and conscripts joining the armed forces and the manor house, like so many other properties of its size and secluded position, was taken over for the duration. The house itself became army officers' quarters whilst the rank and file made do with the less homely accommodation provided by 11 large corrugated iron huts hastily erected on the grounds. An unhappy fate for this country seat maybe but under the circumstances who could deny the worthiness of the cause?

When the war was over life in the country returned more or less to normal; commandeered properties gradually found their way back into the hands of their former owners. But the owner of the manor house had died and it came into the possession of his widow who, not wishing to live



Child's apparition usually was seen walking along the so-called minstrels gallery on the second floor.

there herself, immediately put the house and most of its contents up for sale. The house and grounds were in a pretty sad state and whoever bought them would face the mammoth task of restoring them to their former beauty — a task not made any easier by the scarcity of materials and strict government controls.

Undaunted, Bernard Roberts bought the property and made plans for the repair work. Rather than have his family face the inconvenience and inevitable upheaval it was decided they would not move in until most of it had been completed. Structurally the house, with its large paneled hall and wide oaken staircase which leads up two flights to the balustraded minstrels gallery linking the upper storeys of the two wings, was to remain much the same, but one or two alterations were considered necessary to make the house totally suitable for comfortable family living. One change involved the "Don Quixote Room," a bedroom, leading off the minstrels gallery, so-called because of its handpainted wallpaper, the scenes of which depict this legendary figure's adventures. The "Don Quixote Room" was to become a bathroom.

Plans were finalized and the work began. To convert the bedroom to its new role it was necessary to lift several of the oak floorboards so that plumbing could be introduced. It was whilst they were doing this that the workmen made a surprising discovery. Hidden in the deep cavity beneath the boards they found a tiny leather shoe. Its peculiar design made it obviously very old, and the leather was brittle with age. It was equally obvious that no machine had played a part in its manufacture. The cutting, shaping and stitching had all been done by hand. The workman who made the discovery handed the shoe over to Bernard Roberts who, delighted with the find, removed the shoe with infinite care to a place of safekeeping.

In due course their new home was ready for occupation and the Roberts family moved in. There were many well-wishing neighbors who asked them how they were settling in, how life in the village suited them, were they happy in their new home. In answering the last question it isn't surprising that the restoration work and the various alterations made came under discussion and in the course of dutifully satisfying their neighbors' curiosity the discovery of the little shoe was mentioned. Whatever reaction was expected it seemed the news did not come as

a complete surprise. Yet, how could they have known when the shoe only recently had seen the light of day after being hidden for many years beneath the floorboards in the "Don Quixote Room?" That the workman who found it or one of his colleagues had spread the word around was unlikely, yet the hint of recognition clearly was there. For a time no explanation was forthcoming. It was as though the listeners wished to say something but were, for some unaccountable reason, reluctant to do so.

Eventually, however, the Robertses heard the story, disjointedly and from various sources. It was Mrs. Darley, the elderly lady who manned the tiny telephone exchange which served the village and surrounding farms, who told them the full story.

The shoe was, the townspeople believed, a very definite link with "The Little Blue Lady," the ghost of a young girl who was reputed to haunt the old house. "The Little Blue Lady" — the shadowy figure of a little girl dressed in a long blue gown — had been seen on many occasions over the past hundred or more years making her way along the minstrels gallery. All who had seen her had shared the impression that the child was earnestly searching for something. If — as was generally thought — her walk along the gallery was a reenactment of a particularly significant journey made by her in life, then that impression is certainly consistent with the story which surrounds the haunting.

It seems no one who has seen the apparition has been in any way frightened. And why should they be? What could be frightening about a sweet innocent child from the past whose only apparent purpose was an overpowering desire to find some prized possession lost by her when she herself lived there? That lost article, if the generally accepted explanation for her appearance is correct, was undoubtedly a shoe. The story of "The Little Blue Lady" as passed down through successive generations of local inhabitants and retold to the Robertses by Mrs. Darley who had read the story in a book, is this:

During the 17th Century the little blue lady, who was then about six years old, lived in the manor house with her parents and other members of the household including a nurse or someone whose duty it was to take charge of the child. That the family lived in such a grand house and had servants to wait on them is evidence enough of

their wealth. Additional evidence, however, is found in the fact that the little girl owned a pair of shoes. In those days only the wealthiest could afford the luxury of footwear for their children. The child must surely have counted them amongst the most treasured of her possessions — a beautiful pair of leather shoes carefully and skillfully made to fit her tiny feet.

As all parents will know from experience, children of that age have an unfortunate habit of mislaying things, even those things they treasure most. The little blue lady was, it seems, no different in that respect from other children, for one day she somehow managed to mislay one of her shoes. Although there was little doubt it was somewhere about the house, all efforts to find it proved fruitless. Considering the value of the lost article the nurse could hardly allow her charge's carelessness to go unpunished and so she scolded her and sent her to bed.

The following morning the family awoke to tragedy. At the foot of the staircase, lying in a crumpled heap, they found the lifeless body of the child, her tiny neck broken, presumably as the result of a head-over-heels tumble down the stairs. Apparently she had been more concerned about the loss of her shoe than they had realized. And while the rest of the household slept, probably while she herself was asleep, she had descended the staircase to the broad landing which divides it into two separate flights. From there apparently she stepped forward again, to pitch headfirst to her untimely death.

Thus the manor housed a classic haunting — a purpose unfulfilled in one life continued in the next. Seemingly the shoe had to be found before the child could rest peacefully in her grave. Now the Robertses understood what lay behind the flash of recognition noted on the faces of those to whom they had mentioned the workman's find. Now, knowing the story, they immediately guessed the shoe to be the one lost by "The Little Blue Lady" — the shoe for which she had searched so long without success. If this was, in fact, her shoe and if the haunting of the manor house was to run true to tradition, there no longer would be a need for her to return to the scene of her death, to walk the gallery, ceaselessly searching.

But what was there to suggest there was a shred of truth in what they had heard? Local records were of no assistance; however, two things did come to light during the course of their enquiries which seem to give

some credence to Mrs. Darley's account. From a reliable source they learned the previous owner, a thoroughly trustworthy man, had reported seeing the ghost of a little girl in a long blue dress on a number of occasions. There had been no question in his mind as to who the child was, for her portrait hung on the wall of the staircase.

Roberts discovered that a large oil painting of a young girl had occupied a place of prominence on the staircase right up until the time the house was put on sale in 1948 and had been included in the contents auctioned by the owner's widow. Their efforts to trace the buyer have so far proved disappointing. The girl in the portrait was about six years old and wore a long blue dress typical of the period in which the little blue lady is purported to have lived.

The story of "The Little Blue Lady" was in circulation long before 1948 when the lifting of the floorboards in the "Don Quixote Room" led to the discovery of the shoe.

The question which presents itself is, of course, how did the shoe get under the floorboards in the "Don Quixote Room?"

The most likely explanation is that it was carried there by a cat. A feature of timber-framed houses like the manor house was the "cat holes" — apertures left so that cats could get into the various cavities to keep the rats down. Shoes and other smallish articles carried under the floorboards by playful family pets, according to museum authorities, are found in such houses.

In this case the shoe was taken along to a nearby museum where it was handed to the curator of the historical costume section for examination and appraisal. The shape of the shoe, its method of fastening, the cut, the stitching and the aging of the leather, all were carefully considered and comparisons made with shoes of the period exhibited in the museum. The experts' opinion was that if the little blue lady really had lived at the time it was said she did and if she had been one of the fortunate few to own a pair of shoes, then those shoes would have been similar in every way to the one found under the floor. Its exact age could not be given but by all appearances it was judged to be about 300 years old. The position of the imprint of the big toe, which could be clearly seen inside the shoe, was a reasonable sign that it had been worn mainly on the left foot but the outward appearance gave no indication as to whether it was intended for the left foot or the right — further indication that the shoe

comes from this period when all shoes were shaped the same.

Bernard Roberts and his family are satisfied that theirs is the shoe in the story. The fact that since the day they moved into the manor house, not long after the shoe was uncovered, there has been no sign whatsoever of "The Little Blue Lady" has convinced them. It seems her ghost has been well and truly laid.



HAUNTED CEMETERY

By James Anderson

ILLINOIS STATE officials considering the future of the abandoned Peoria-Illinois State Mental Hospital in Bartonville, Ill., already have decided to leave the hospital graveyard intact. Why? Because the cemetery contains the grave of one Manual Bookbinder who came back to wail at his own funeral.

Dr. George A. Zeller, the hospital's first superintendent, relates the tale of Bookbinder in the 1916 edition of *Institute Quarterly*. Around the time of World War I an employee of a Peoria publishing house was seized by an unidentified illness that left him unable to communicate. Since no one was certain of the man's name, his records in the hospital referred to him as A. Manual Bookbinder after his profession.

"Old Book," as the staff started calling him, was strong and except for his affliction generally healthy so he was assigned to assist at inmates' funerals. However, the funeral services moved Bookbinder so deeply that he would break into tears and wail loudly, leaning against a large elm tree that everyone called the Graveyard Elm.

In June 1915 Bookbinder died and several hundred people attended his services on a bright sunny afternoon. Four men were lowering the heavy coffin into the grave by ropes when suddenly it bounded into the air. No one could believe their ears when they heard a wailing voice coming from a ghostly figure of a man leaning against the Graveyard Elm.

"We couldn't be mistaken," writes Zeller. "It was very definitely Old Book. Several hundred of us saw him clearly by the tree."

Zeller ordered the coffin lid raised to be certain that Bookbinder was indeed dead. As the lid was raised the apparition faded away. The frightened pallbearers hurriedly buried the coffin before anything else could happen.

A few weeks after Bookbinder's funeral the Graveyard Elm began to die and nothing seemed to help it. A hospital groundman tried to cut down the dying tree but fled in terror when a cry of pain sounded at his first cut. Other grounds keepers tried to burn down the elm but extinguished the flames when they heard moans and saw Old Book's face in the smoke.

The hospital was closed in 1973 but its cemetery still contains the Graveyard Elm and the tomb of A. Manual Bookbinder.

Mysterious CEMENT CYLINDERS in New Caledonia

These lime-mortar structures antedate the earliest known settlements in the southwest Pacific by more than 3,000 years.

By Andrew E. Rothovius

The discovery in New Caledonia of objects that seem neither natural nor human in origin, or which at least have no relationship to any of the well-known events comprising the human occupation of New Caledonia, is of considerable interest.

Supporters of the ancient continent of Mu will of course say that these are remains of Mu. The author of this article compares these objects with the pillars found in the Marianas Islands. However, there is no proof that the continent of Mu existed. The "interplanetary" hypothesis put forth by the author is equally plausible and probably also equally far from the truth. In this domain, as in others, the truth is probably stranger than fiction and is at the present time beyond the scope of our imagination. The past is very different from the rigid structures we find in the history books.

ONE OF THE most intriguing and baffling mysteries to confront archaeologists in recent years has been the discovery, in the Southwest Pacific island of New Caledonia and the adjoining Isle of Pines, of some remarkable lime-mortar cylinders that do not appear to be of natural origin and whose indicated age is far earlier than all previously known man-made cements.

Discovered by L. Chevalier of the Museum of New Caledonia in

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"The Mysterious Cement Cylinders of New Caledonia"
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the island's capital, Moumea, these cylinders run from 40 to 75 inches in diameter and from 40 to 100 inches in height. They are of a very hard homogeneous lime-mortar, containing bits of shells which yield a radiocarbon dating of from 5,120 to 10,950 B.C. — even the lowest date being some 3,000 years earlier than man is believed to have reached the Southwest Pacific from the area of Indonesia. (Lime-mortars of the ancient Mediterranean civilizations do not date earlier than a few hundred years B.C. at the most.)

On their outside the cylinders are speckled with silica and iron gravel fragments that seem to have hardened into the mortar as it set. This feature is of interest in connection with the tumuli (burial mounds) or sand-and-gravel mounds in which the cylinders were found and that are as peculiar as the cylinders themselves.

There exist 400 of these tumuli on the Isle of Pines and 17 so far located on New Caledonia itself, at a locality called Païta. On the Isle of Pines the tumuli consist of a gravelly sand with high iron oxide content; the Païta tumuli are of a silicaceous sand. In both places the tumuli are from eight to nine feet high and average 300 feet in diameter — bare and featureless, with little or no vegetation taking root in the sands of which they are composed.

To date only four of the tumuli have been excavated. No bones, artifacts or charcoal were found despite a thorough search; yet three of the tumuli contained one cylinder each and the fourth had two of them side by side. In each case the cylinders were positioned in the center of the tumuli (which appear to resemble giant ant heaps) set vertically.

The impression that M. Chevalier had was that the mortar had been poured into narrow pits dug into the tops of the tumuli and allowed to harden in position. Bits of sand and gravel composing the tumuli would naturally have worked into the mortar, thereby explaining their presence in the outer surfaces of the cylinders.

But what conceivable reason could there be for their being cast at all, in the first place? Natural origin appears ruled out — yet no evidence has been found of any human association with them or with the tumuli which are also inexplicable as natural phenomena.

One might speculate that perhaps some vehicle from another realm than our Earth had hovered overhead . . . and had sent down several hundred investigators in small separate craft, somewhat akin to the LEM mod-

ule in our Apollo moon-landing craft. When these scouts needed to return to the mother craft they required small launching pedestals for which they mixed and poured the lime-mortar into the tops of the sand-and-gravel tumuli they heaped up for this purpose. . . .

Fanciful? Admittedly yes, for what kind of launching mechanism can it have been that left no visible traces on the cylinder tops? Yet unless some imaginative solution is sought to the mystery they present the chances are that science will ignore the New Caledonia tumuli and cement cylinders, when it finds no orthodox explanation for them . . . and they will run the risk of being destroyed and forgotten, when an airport or other major project comes into the area. (New Caledonia was a highly important staging base for the American forces in World War II and its strategic location makes it highly likely that additional airport developments, whether civilian or military, can be expected there in the not too distant future.)

A possible parallel to the New Caledonia cylinders may perhaps be cited in the strange capped stone pillars on Tinian Island in the Marianas, several thousand miles northwest of New Caledonia. In April 1819 the French exploring expedition under Captain Louis-Claude de Freycinet in the frigate *Uranie* visited on Tinian a pecular spot where in the midst of lush vegetation on every hand, only a meager growth of grass could be found surrounding a double row of stone pillars about 15 feet high, each topped by a hemispherically shaped boulder, the rounded side resting on the pillar. While the pillars were still in a good state of preservation, their squared sides and corners only slightly eroded, the boulders were more or less crumbling away, being possibly of a softer stone, though M. de Freycinet's account does not make this point clear.

The French explorers did speculate on whether the pillars had once supported a roof or platform but they could find no trace of any. What puzzled them most was the aridity and sparseness of the grass around the pillars, though the soil as far as they could determine was just as fertile as that from which the rampant jungle sprouted only a few feet away.

Tinian was successively under Spanish, German and Japanese occupation until the U. S. Marine landing in 1944 — and none of these administrations encouraged foreign scientific research. In any event, I have located no

further account of the strange stone pillars and it is possible that if they still survived in 1944 they were destroyed in the intense fighting that followed the American landing, before the island was secured as the base from which the B-29s made their devastating strikes against the Japanese homeland.



"HE HAD DONE HIS JOB"

By Hereward Carrington

A MOST interesting animal apparition case was reported in the *London Evening News* by W. R. Watt, formerly of Perthshire, Scotland. Some years ago Watt and his fellow shepherds had struggled all day gathering the sheep into shelter from a fierce northeasterly blizzard.

Hardly had they settled down in dry clothes to eat and drink when they heard the howling of a dog above the din of the storm. But there was no sign of the dog and one of the men remarked that the howl was similar to that of old Corrie who had died the previous summer and was buried in the glen. A sudden lull in the storm seemed ominous and when the howl sounded once again, the men grew uneasy.

Watt suddenly realized that the storm was recommencing and the wind was coming from the opposite direction, the southwest. This was serious, for the sheep had been sheltered from the northeast. A southwest wind would drive them toward the precipitous banks of a rushing mountain torrent. The herds had to be turned from this deadly course without a moment's delay so men and dogs rushed out into the blizzard and made for the head of the glen.

Progress was slow; in the thick falling snow they could see only a yard or so ahead. With every passing minute hope of saving the flock dwindled. When the men finally reached the glen the storm had eased up and the moon appeared — but the sheep were not where they had been left. The men's hearts sank when they saw tracks heading toward the ravine. Following the trail the men found that the tracks wheeled sharply to the west and there in a sheltered hollow stood the sheep.

"On the ridge above them ran a dog," wrote Watt. "His bark could be heard. Three of us stood and watched him — there was no doubt in our minds that it was the old dog Corrie. We knew him by his movements and as he came near, the sheep wheeled away from him. He looked our way, barked and vanished. He had done his job."

You, Too, Can Be a "Psychic" Reader

You, Too, Can Learn to "Read" by Ear

By David Edwards

PSYCHOLOGIST Paul E. Meehl has given a name to a phenomenon that pervades the psychic-occult field. "I suggest," he writes in *American Psychologist*, "that we adopt the phase *Barnum effect* to stigmatize those pseudo-successful clinical procedures in which patient descriptions from tests are made to fit the patient largely or wholly by virtue of their triviality. . . ."

Dr. Bertram Forer followed up Meehl's suggestion with an experiment in which he administered a personality test to 39 students. A week later he handed the identical personality sketch to each student and asked them to evaluate how closely it applied to themselves. Nearly all of the students rated the sketch highly accurate. Here is the sketch. Apply it to yourself:

(1) You have a great need for other people to like and admire you.

(2) You have a great tendency to be critical of yourself.

(3) You have a great deal of unused capacity which you have not turned to your advantage.

(4) While you have some personality weaknesses you generally are able to compensate for them.

(5) Your sexual adjustment has presented problems to you.

(6) Disciplined and self-controlled outside, you tend to be worrisome and insecure.

(7) At times you have serious doubts as to whether you have made the right decision or done the right thing.

(8) You prefer a certain amount of change and variety and become dissatisfied when hemmed in by restrictions and limitations.

(9) You pride yourself as an independent thinker and do not accept others' statements without satisfactory proof.

(10) You have found it unwise

to be too frank in revealing yourself to others.

(11) At times you are extroverted, affable, sociable, while at other times you are introverted, wary, reserved.

(12) Some of your aspirations tend to be pretty unrealistic.

(13) Security is one of your major goals in life.

If you accepted from eight to all 13 statements as accurate for yourself you agree with the majority of Dr. Forer's students. The trick is that these statements are what Forer calls "universally valid." Other psychologists replicating the experiment achieved precisely the same results. Even when the statements are phrased in more negative fashion (e.g., "You pride yourself as being an independent thinker but you accept others' opinions without satisfactory proof."), most people accept them as being true for themselves.

It is not merely coincidence that I have been told nearly every one of these 13 "truisms" in the course of "psychic readings." From the neighborhood card reader to the nationally known clairvoyant in a downtown office building the Barnum effect is the stock in trade of the psychic practitioner. In all fairness, there are not many strikingly novel things one can say about another person. The vast majority of people are fairly normal folks living fairly ordinary lives. Few striking events, either good or bad, happen to most of us over the course of a few years. A "reader" in most cases must fall back on rather routine impressions that are true for the majority of persons with similar backgrounds.

Particular statements, of course, apply to certain categories of people (age group, economic status, social standing, etc.). Nearly every young lady who desires a husband (and a great many who are not actively looking) *will* get married. Nearly every married person *has* frustrations as a result of some aspect of the marriage. Nearly every individual with a minor health problem or a tendency to be overweight *does* things he or she knows will aggravate the situation. Every parent of a youngster just starting out on a career is concerned about his or her success. Lastly, nearly every individual, whatever his financial standing, has had money worries in recent months. A reader does not have to be a particularly astute judge of character to score a hit on these statements.

Some readers offer very little beyond "Barnum effect" statements. Magicians even have written guides for stage mental-

ists on how to answer questions asked by members of the audience. One famous pair of mentalists had a standard answer when asked for a genuine psychic impression on a particular matter: "The first thought that came into your mind was correct." Other readers have a pat routine that is repeated for every client. For example, one reader I have observed tells each and every female customer, "I really shouldn't talk like this (giggle, giggle) but you're very sexy (giggle)." The plumper and plainer the client, the bigger hit this statement makes.

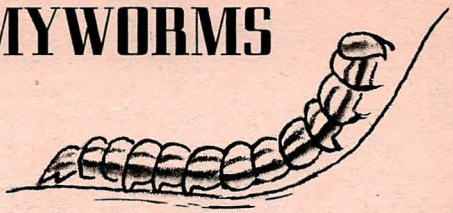
To present the readers' side of the story, the vast majority of clients are perfectly satisfied with Barnum effect statements. In all too many cases, a psychic consultant functions as a "poor man's psychiatrist." The reader barely gets a chance to open his or her mouth before the client bursts forth with a long tale of woe. All the distraught client wants is someone to listen and to respond with "Now there, everything will be all right." Not often does the client wish to listen to any suggestion that he or she might be at fault in the situation. I overheard one middle-aged lady exclaim to her friend as she walked out of a psychic's office, "She's just a wonderful reader. She told me *exactly what I wanted to hear!*"

Of course, frequent use of Barnum effect statements does not necessarily rule out genuine psychic ability on the part of the reader. Right in the middle of vague generalities many readers will come out with a striking statement that cannot be attributed to lucky guessing. After about 10 minutes of very general statements one card reader was asked if he saw the client going back to school. Yes, he said, and he felt she should study interior decorating. This was exactly the subject the young housewife was intending to study if she returned to school.

Remember, too, that the term "Barnum effect" originally was applied to *psychologists'* reports. The use of vague generalities and "universally valid" statements is not the special province of the psychic consultant. The Barnum effect can be found in school counseling, personnel placement, industrial psychology, astrology columns and almost every other place where one human being comments on another or on events in his life.

So bone up on Dr. Forer's 13 statements — you too can be a "psychic reader."

Fey Ellen Routed the ARMYWORMS



As if they were steel filings and the crooning old woman a magnet, the dreaded armyworms paraded along after her.

By LaVenia Jones

AN INVASION of armyworms strikes terror into farmers' hearts. These pests travel in great multitudes from field to field destroying grass, grain, crops — anything in their path. When I was a child I saw cornfields that had been devastated by armyworms and I remember about 30 years ago they came near our community of Dennison, Ill., infesting pastures and gardens a mile or so east. But these occurrences were not as threatening as their approach to my Great-grandfather Frank Hall's farm north of Darwin, Ill., in 1850.

When this happened my grandfather Albert Hall was 10 years old. Many years later when he told me about it he recalled every detail with perfect clarity.

"LaVenia," he began, "I do not pretend to understand what took place on my father's farm in the spring of 1850. I only know that it did happen. I was only one of at least a dozen people who saw it. The main character in the mysterious event was a remarkable woman named Fey Ellen. I never learned her last name and the 'fey' was not a name but a word people used to describe her remarkable powers.

"Until a short time before this happening she had lived in a little log cabin on our neighbor's place to the north. All the children for miles around visited her at one time or another, for her way with birds and animals was a marvel to all of us. Her birds were tamer than our chickens. Rabbits, squirrels, chipmunks, possums, coons, even skunks came when she called them. What was even more remark-

able, animals that were natural enemies lived in peace when they were with her. I had heard Father read a Bible verse that said a lion and a lamb would lie down together. I never had seen a lion but I wouldn't have been at all surprised to see one lie down with a lamb in Fey Ellen's yard.

"About a month before the armyworms came we heard that our neighbor was putting Fey Ellen out of her little cabin. Father and I went up to see about it. We found her sitting on a stump in the front yard with her birds and animals around her. It was the first time I had ever seen her look sad.

" 'That mean man is making me leave," Fey Ellen told us, 'because I can't pay my rent. I've always sold enough ginseng to pay it but now the ginseng is all gone.'

"This was the first we knew that she had had to pay rent. To charge rent for such a little old wreck of a log cabin seemed very hardhearted to me. I thought Father would try to help her and he did.

" 'If you will tell me how much the rent is, Miss Fey Ellen,' Grandfather said, 'I will take the money to that old skinflint.'

"Fey Ellen got up so abruptly that birds and animals scattered in every direction. 'No,' she said firmly, "I don't want to stay another minute. I will start walking through the woods hunting for another home. Until I find it I can live in a woods arbor.'

"I knew that as long as the weather was warm she and her animals could live in a brush shelter but I also knew Father would try to dissuade her.

" 'We have a little house not far from Darwin,' he said. 'Nobody has lived in it for a long time but it has a good roof and we will fix it up for you. We would be pleased if you and your friends would move in and bring life and happiness to the old house. Will you do us the honor, Miss Fey Ellen?'

" 'Gladly, Mr. Hall. The Good Lord will bless you. Just lead the way.'

"Father wanted to go after the spring wagon to move her things but she wouldn't hear of it. 'You and I and the boy can easily carry them,' she insisted. 'We must go slow so my friends can follow and see where I settle.'

"After Fey Ellen moved into our little log house we went to see her oftener than before. We had to go to Darwin for our mail and on every trip our feet just naturally took us to her house. She said she liked her new home better than the old and one day she told my sister Mariah that all the good people who had lived

in the house had left some of their goodness there. Father was pleased when Mariah told him that. The log cabin had been built by his grandfather when he first came to the valley. Since then many young couples had gone to housekeeping there — so many that the cabin had been called 'the weaning pen' in the early years.

"Fey Ellen also liked the location of the cabin. All the children who had visited her at the old place started coming to the new one and to these were added a score or more of the children from Darwin. One day when Father came back from taking Fey Ellen some clabber cheese and butter he said it was hard to tell which were the most numerous, animals, birds or young'uns. A few days later she was in the midst of just such a gathering when Father asked for her help.

"Early one morning we heard a horse running hard up the river road. Its rider, a boy from one of the farms farther south, paused only long enough to shout that the armyworms were advancing up the bottom. Field after field of corn had been destroyed as they came on.

"Father quickly caught up our fastest horse and sent me after Fey Ellen. What in the name of blazes could a weak old woman do in the face of the dreaded scourge of armyworms, I asked myself — but there was no time to ask Father. 'Tell Miss Fey Ellen that I need her — and hurry!' Father shouted, giving Barney a slap that sent us swiftly on our way, so swiftly that very soon I was giving Father's message to Fey Ellen. She didn't hesitate but motioned me to bring Barney to a stump so she could get on behind me.

"With Fey Ellen urging haste the trip back was faster than the trip down. Barney was the fastest horse in the valley but even he never had run like this. We must have made quite a picture — the running horse with two bareback riders, a scared boy and a slender old woman with long gray hair streaming in the wind.

"It took only a minute or two for Father to explain that the armyworms were coming. Fey Ellen's answer was, 'Now I can help the Good Lord help you. Take me to your south line.' Several of the neighbors tagged along as the family hurried to the south boundary of our bottom cornfields.

"We hadn't long to wait. We saw the awful devouring army eating its way through an adjoining field. Fey Ellen motioned us back and stood alone in the middle of a furrow dividing the devastated field and ours. On the

east was the Wabash River, on the west, the road. We scarcely breathed for the few minutes it took the first of the worms to reach the furrow.

"Until then Fey Ellen had been standing in the furrow silently waiting. Now she began a low crooning and started moving slowly toward the road. As if they were steel filings and Fey Ellen a magnet, the worms followed her. The first wave was followed by others, all moving as if on parade. By the hundreds, then by the thousands, and finally in uncountable numbers, they filled the road and followed her.

"The whole group of onlookers stood stock-still in astonishment. Suddenly one of our number, the man who had treated Fey Ellen so cruelly, broke from our ranks and started running wildly through our cornfield toward Fey Ellen. It didn't take the sound of his imploring voice to make us understand his panic. We knew his vast cornfields reached far up the valley beyond our north boundary.

"By the time Fey Ellen and her army had reached our north line the man was on his knees in front of her. As if he were invisible she stood in the middle of the road until the first of the armyworms caught up. Then, crooning as before she led the way down the dividing furrow and waved the armyworms into the rich far-reaching cornfields that belonged to her erstwhile landlord.

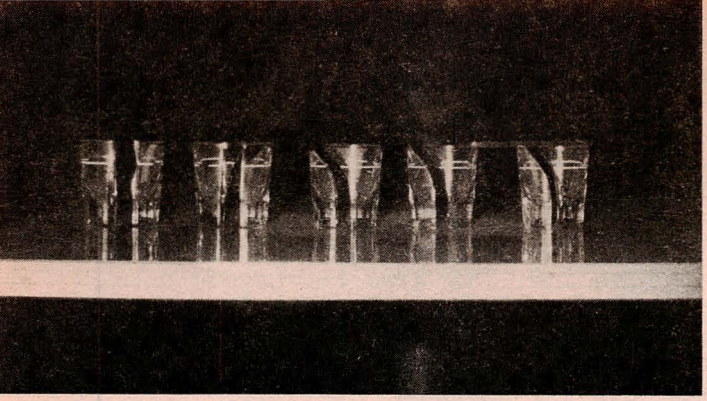
"Fey Ellen came back to us, smiling. "By the time they eat their way through all those acres there will be a horde of farmers ready to keep them from going farther — with coal oil soaked logs burning in the furrows and other ways known to rich farmers. Now, if you're ready, young Albert, we'll get started. My friends will be missing me.'

"And that was the end of it — but there is one thing I must explain to you, LaVenia. Grandfather never gave a name to the 'old skinflint.' I'm sure he had descendants of the same name still living in the valley and Grandfather didn't want them to suffer for the meanness of an ancestor."

Even today, 70 years after the telling of the story, some of *my* friends may bear that name.

NOT SO LUCKY

WILLIS E. LUCKY of Aztec, N. Mex., failed to live up to his name, reports the Associated Press. In May 1974 Lucky fell to his death from the top of a 97-foot oil derrick in the Lindrith area northwest of Cuba, N. Mex.



In each case the break line, as smooth as if cut, tends to run to one side at the top. The glasses neither chip nor shatter.

The MYSTERY of the BROKEN GLASSES

As if expressing moral intent, quartz crystal "diamonds" destroy shot glasses, even those that never held whiskey.

By Donald W. Smoot

ONE MORNING in early March 1971 I was one of the workmen gathered in the Laytonville, Calif., State Highway Maintenance yard awaiting instructions on the day's work. During this usual pre-work bull session I overheard the boss, L. D. Peterson, say that he had heard a strange tale that weekend in Boomer's, the local tavern. As he retold it I was so intrigued that I decided to do some investigating.

It seemed that Claud Rose, a bartender at Boomer's, had worked on a ranch near Middletown, Calif., a year or so back in the heart of the Lake County "diamond" country. Rose and his wife are rock hounds and naturally collected some of the diamonds (which are really quartz crystals). Mrs. Rose later showed me a widemouthed quart jar which she said had been full of the rough diamonds but they had given about half of them to friends and fellow rock hounds.

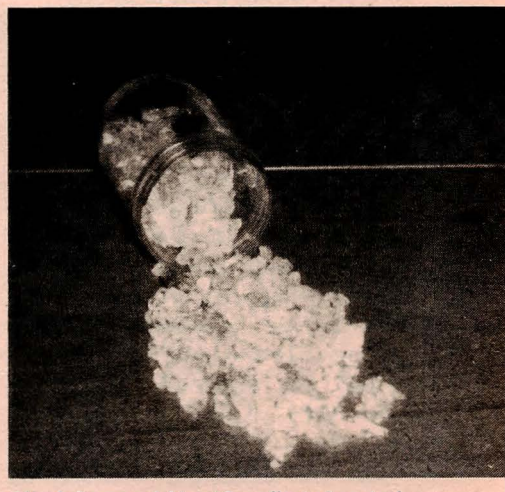
Claud's stories are one of the attractions at Boomer's and one day in September 1970 a stranger

and his wife who had come in for a drink heard his story about finding the diamonds. They asked if they might see them and possibly buy one or two. Claud replied that he would give them some but the rocks were at his home and he couldn't leave the bar to get them. The stranger said they would be passing through Laytonville again in about two weeks and he would stop at the bar to pick up the diamonds.

The next day Claud brought a few of the diamonds to the bar and put them in a two-ounce heavy-based shot glass on a shelf over the cash register. Four days later he and a couple of customers heard a sharp plinking sound from near the register. The best way he could describe the sound was to say it reminded him of the report of a .22 caliber rifle.

Looking in the direction of the sound Claud saw that the shot glass containing the diamonds was lying in two pieces. The glass had broken from the lip at the top, down one side, across the bottom and up the other side. The glass had not shattered; the break was so smooth it looked as if it had been cut. Claud found no evidence that anything had struck the glass and he was certain it had not been cracked when he put the diamonds in it.

A couple of weeks later, early in October, the couple who had asked for the diamonds returned. By this time three shot glasses had broken in the same mysterious way and of course Claud told the couple about this. They found it hard to believe even when they saw the broken glasses. Nevertheless, the couple asked permission to buy a couple of the shot glasses to take along with the diamonds.



Claud Rose and his wife collected and always have kept the "diamonds" in this jar.

Later they wrote Claud to say that in a casino in Reno, Nev., they had made a bet with a bartender that their diamonds would break a shot glass within seven

days. This was something of a gamble on their part, for all they had to go on was Claud's story. The bartender took the wager and set the shot glass (one the couple had bought from Boomer's) with the diamonds in it on the backbar. The glass fell apart in less than three hours! This was the shortest time yet, the longest having been nine days.

Vern Tweedy, the manager at Boomer's, was astounded by the phenomenon. He tried putting the diamonds in different types of glasses such as those used for highballs, cocktails and old-fashioneds. Nothing happened. Tweedy went so far as to purchase another case of shot glasses from his supplier on the assumption that perhaps something was wrong with those he had on hand — but the diamonds broke the new shot glasses in the same manner.

On one occasion, two mining engineers working temporarily in Laytonville heard what was happening and came to see for themselves. After listening to the story they bought a few of the glasses from Tweedy and Claud gave them a few of the diamonds. That night the two engineers stayed in a Laytonville motel. After what they had heard they didn't want to chance breaking a glass until they got to their own homes but in handling the diamonds before they retired they must have placed one of the rocks near a shot glass because the next morning when they got up the glass was broken. When the bar opened the engineers were waiting to tell Claud their story.

Many of the townspeople theorize that music from the jukebox in the bar or loud noises from passing lumber and log trucks hit just the right vibration to break the glasses. I can rule out such causes, however, for the mining engineers' glass broke in a quiet motel room. Also, three glasses have been known to break outside the bar itself. Any sort of chemical reaction involving alcohol can be ruled out too, for only two of the glasses which were broken had been used. The rest were new glasses right out of the case and some were from an entirely different shipment. As near as I have been able to find out, the diamonds have broken approximately a dozen glasses.

While all this was going on Robert Drummond, a Penn State University student majoring in biochemistry, was working in Laytonville as a geologist's assistant. He acquired some of the diamonds and also bought a half-dozen shot glasses and returned to Penn State in November 1970, determined to do some research.

Through correspondence with Mr. Drummond I learned the results of his work.

He wrote me that he had arrived at a theory, if not a solution. He first determined the specific gravity of the Laytonville diamonds and found it agrees with the figure for the "Herkimer diamonds" of upstate New York which also are quartz. Drummond placed some of the Herkimer crystals in vials at the university and the vials broke. He told me that the vials break only when they are in direct contact with the quartz. In the mining engineers' room at the motel, however, a shot glass *not* in contact with the diamonds broke. Perhaps the difference in weight and thickness of the glass in the vials and in the shot glasses explains this.

Drummond's theory is that the stones act like the old crystal set radios and magnify radio frequencies sufficiently to shatter glass just as high-frequency sounds can do. I am inclined to agree with his theory, especially since Drummond has found that the crystals seem to lose potency over a period of time. He discovered it takes longer each time for a given crystal to break a glass. I know from my study of radio that the early sets tended to fade as the crystals aged.

Whatever the explanation the townspeople of Laytonville have a subject for conversation and controversy that will last for years. For me, this has been one of the most interesting mysteries I've run across in a lifetime of searching for gems, minerals and treasure.



BACH FATAL

MUSIC TEACHER Carl Barnett had to cut down on his activities after his 1968 heart attack, explains the *Tulsa* (Okla.) *Daily World*. But he continued to direct the music department at Will Rogers High School. "He just loved music too much to quit," explains one of his students. A writer of several music textbooks, Barnett led three bands, the school orchestra and a class on electronic music.

In April 1974 Barnett was on stage in the school auditorium conducting the orchestra's spring concert. Just as the musicians began a selection by Bach Barnett clutched his chest and fell forward. Despite heart massage the 59-year-old musician was declared dead on arrival at St. John's Hospital. The selection the orchestra had just begun was entitled *Komm, Susser Tod*, German for "Come, Sweet Death."

Evidence of telepathy, astral projection, plants dying in response to grief, spirit communication — could these be mere coincidence?

By Lyn LeCron

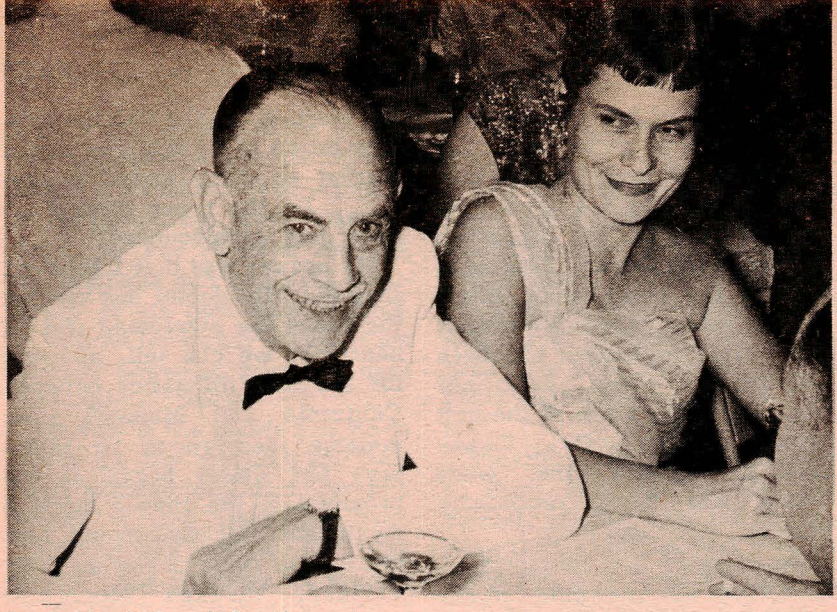
Does Death *TRIGGER* Psychic Phenomena?

THE MORNING of January 9, 1972, my husband Leslie M. LeCron awoke totally blind and so he remained until he died in April of that year. During those four months and for some time thereafter many things that seemed "paranormal" happened — phenomena that included telepathy, possible astral projection, the death of plants as if they were responding to an atmosphere of grief, and spirit communication.

Some of these occurrences are documented; some might have been — but in the throes of deep sorrow one does not think of keeping records. Some happenings cannot be proved at all because they affected only me and during that painful time I told no one. Therefore, I make no claim that this account has scientific value; I simply tell what happened.

Evidence of telepathy came in the beginning. Shortly after my husband lost his sight Dr. Lynwood Heaver, a psychiatrist in Tulsa, Okla., from whom we had not heard for many months, called a mutual friend, Dr. David Cheek in San Francisco, Calif. Dr. Heaver said he had been distressed for several days by an urgent feeling that something awful had happened to Les LeCron and he was calling Dr. Cheek first because he feared what he would learn if he called our home directly. Dr. Cheek told him about Les' blindness and Dr. Heaver then called us that same night, January 16, 1972.

I believe the next call came from Dr. Jim Rowland of Kansas



Les and Lyn LeCron, before the onset of his illness, researched and studied together, determined to prove death is not an irrevocable separation.

ABOUT THE AUTHOR

A NATIVE of Arkansas, Lyn LeCron earned her B.A. degree at Fresno (Calif.) State University in 1956 and her reading specialist credential in 1969. She is currently working toward a Ph. D. in psychology.

She taught in elementary schools until her marriage to Les LeCron, then helped him in his practice as a clinical psychologist. After his death she returned to teaching and now works with handicapped children.

City, Mo., and another telephone message came from a doctor in Texas, one with whom we had had no communication in many years. Then came a letter from a psychiatrist in Japan. None of these instances was patently telepathic perhaps, but each of the men, after years out of contact, felt the need at that particular time to reach us.

The most striking instance of subconscious communication at a distance, and one for which I have firm documentation, happened during the time Les actually lay dying. It involved a girl whom he had helped with hypnosis — Donna Barber of Kansas City, Mo.

Les had given her a post-hypnotic suggestion concerning a recurring eye problem. The condition she suffered was very painful and the only thing that would relieve it was the dilation

LES AND I had done so much study and research together that I no longer had any conventional ideas of death or any faint feeling that it is final and irrevocable separation. Neither had he — and we had an unspoken agreement that whoever went first would try to get back to the other with some message of proof. But while I "knew" that Les still lived my "proof" did not come for several weeks and then, about the first of June, it came in the form of a tape through the mail from Dr. Jim Rowland, one of the men who had felt impelled to call us soon after Les' blindness set in.

Dr. Rowland practices medicine in Kansas City, Mo., and one of the methods he uses in diagnosis is "mind control." The term is misleading for the doctor attempts to control no one's mind but his own. It is a deep trance method similar to that used by Edgar Cayce in his diagnostic work, except that the doctor never loses consciousness. Exactly how it works is another story. What is pertinent to this story is that Dr. Rowland sent me a message from Les that had come to him while he was using this method on behalf of a patient. On my recorder I heard Dr. Rowland's voice saying:

" . . . In a way I wanted to relay something to you. I have the feeling that I should and yet I was asking for something different than I felt I got and if you think that is confusing, wait till you hear the rest!

"I suppose it was shortly after Les' passing that I was in my study working with mind control for a patient. . . . In the trance state I was aware that someone had entered my inner eye's field of vision. I glanced, in my mind, in that direction and yep, that's right, it was Les, but he appeared much younger to me, by several years, and free of a lot of the anxieties and worries and cares. He just stood there; there was no attempt, seemingly, at intrusion on what I was doing . . . . I felt no urgency to stop so I went right ahead. When I had finished and mentally with my mind's eye and inner ear turned to speak, he was gone. And he didn't return although I attempted (to renew contact). . . .

"Several days after that I was working again in the trance, not really thinking of anything other than what I was concentrating on, and I became aware that someone had again entered my inner eye's field of vision. . . . I turned, and yes, it seemed to be Les again. This time I mentally made inquiry as to how he was and so on and he seemed to assure me that everything was fine and all right and that I was to

transmit this to you, that you were not to worry or be concerned because he was quite contented and was at peace.

"I asked for a sign that you might recognize and this at first seemed to trouble him. I waited for a sign and he seemed to approach me. At that moment I relaxed more and everything went dark, absolutely everything. I thought, well, this is all right. I'll wait and see. From that moment on I remember nothing until I opened my eyes and came out of the trance some four hours later. The thing that seemed to awaken me was the fact that I was very, *very* — in fact the word *extremely* doesn't describe it too well — thirsty. Lyn, I don't know when I have ever been so thirsty. I just didn't seem to be able to get enough water. I felt very lethargic, just no energy, just really, *really* drained and *very* thirsty.

"By now it was about 2:00 A.M. I took a shower to see if this would get some of the lethargy out of me and it didn't. I drank water and other liquid by the gallon, it seemed, and finally went to bed. I woke up the next morning feeling fine.

"I have made several attempts to make further contact with Les — to no avail. I was not attempting to do so the previous two times but in asking for a sign I thought if I had something to pass on that you would recognize we might have something (evidential). But I don't have any sign. . . . Why I was that thirsty I don't know and I can't recall ever being that 'heavy,' the body so tired, so heavy. I just couldn't seem to shake it until I actually had some nighttime sleep.

"In a way I hesitate to pass this on to you and yet I have the feeling that I should. So I pass it on for whatever it might mean to you."

I received Dr. Rowland's taped message May 31, 1972, and I wrote him that night:

"Dear Jim,

"I have played your tape several times since it came today, seeking to absorb every detail of your experience with Les. I have felt since hearing it the first time that you really got your sign without recognizing it, which makes it much more evidential. You were not here when Les was so terribly ill. Nor were you here when I brought him home from the hospital after all the horror of the tests he went through there. So you couldn't have known of the truly evidential nature of what you were about to be shown. However, you did know of his blindness.

"You say he approached you and everything went dark, ab-

solutely everything. Weren't things absolutely dark for him during his blindness? I feel this was done as a method of identification that you would recognize and the rest was for me. You say you were 'out' about four hours. He was blind about four months — although I consider this the least evidential of the things that happened to you.

"You speak of horrible thirst. Jim, when I brought him home from the hospital he was so dehydrated it was unbelievable. It took three or four days of constant attendance on my part with liquids before he could relax enough to sleep. I think that is the meaning of your thirst. The terrible heaviness and tiredness of your body was the way he felt as time went on. I think he was giving you the symptoms, or feelings, that he experienced during his last illness because he knew I would recognize them . . . . His body was absolutely worn out and so heavy with the fatigue of his illness during that last week he could scarcely move. I can't tell you how . . . delighted I am that you did not know what it meant."

At this point in the letter I paused to get dinner for my 12-year-old son, Jim. As I was busy at the stove Les "mentally" spoke to me: "Remember the hospital again." And I remembered the night there when he told me that he had had to go without water for many hours in preparation for a certain test. I immediately sat down and added this to the letter to Dr. Rowland, saying also, "Jim, I think you got the sign you asked for. Abundantly."

* * *

DESPITE DR. Rowland's tape I was still depressed — until one day Les spoke to me again. About two weeks after receiving the tape I was out for a drive with a friend, not especially thinking of Les, when I heard him telling me how lucky we had been. He was blind four months. It might have been years. During that time the love and closeness that we and our son had felt and the growth we had experienced he had taken with him and we still possess. I felt my depression lifting and that night I had a strange dream.

It was unlike any dream I've ever had. While I can't recall any detail of what we did in the dream I knew I had been with Les in a close and satisfying companionship. The dream was completely healing. I awakened the next morning with a deep and rare feeling of complete happiness.

* * *

I REPEAT that I make no claim for these experiences

as having any scientific value. And yet, were it not for sound scientific work in the field of psychic research I would not have had the courage to write out this account.

Through the work of Dr. J. B. Rhine the reality of telepathy has largely been accepted. Cleve Baxter's work with primary perception in plants has become well known. Finally, I like to think that the paranormal occurrences connected with my husband's death bear out the concept expressed by Capt. Edgar D. Mitchell in his article, "An Adventure in Consciousness," which appeared in the December 1972 issue of *Psychic:*

"Decades of meticulous, carefully documented work by competent professionals make it obvious to anyone with an open mind that people have faculties associated with, but not limited to, their known sensory systems . . . .This aspect of human potential suggests we are more than the lump of flesh we call a body. It indicates there is a dimension that transcends us as persons and takes us into the transpersonal. If consciousness can *operate* independently of the body, perhaps it can also *exist* independently of the body. In other words, survival after death."



NOT DEAD YET

PRONOUNCED DEAD on January 6, 1974, Mrs. Rodell Pace of Camden, Ark., has proved she was alive enough to sue the doctor responsible, reports the *Camden Gazette*. The misadventure occurred while Mrs. Pace was undergoing treatment at Ouachita Hospital. When the 52-year-old woman fell into a diabetic coma, an inexperienced nurse told her doctor that Mrs. Pace was dead. Without examining his patient Dr. Willis Colyar signed a death certificate, alleges Mrs. Pace.

Mrs. Pace awoke while awaiting embalming at Williams Funeral Home. She later recovered but the lack of medical attention has left her unable to work, according to her attorney John Norman Warnock. In February 1974 Mrs. Pace entered a $500,000 lawsuit in Ouachita Circuit Court against Dr. Colyar and the hospital. Mrs. Pace's suit also contends that "the thought of what could have happened to her has resulted in her inability to sleep."

It's understandable.





Robert H. Ashby is author of the authoritative "Guide Book for the Study of Psychical Research."

In Search of a THEORY *to Explain the* PSYCHIC REALM

Psychic researchers still are trying to discover an overall framework to "make sense" of paranormal phenomena.

By Robert H. Ashby

THE EMINENT religious scholar Dr. Huston Smith has written, "The only thing good without qualification is extended vision, the enlargement of one's understanding and awareness of what reality is ultimately like."

The thoughtful men and women attracted to psychic research over the past 90 years doubtless were motivated by this desire to enlarge their understanding of reality. And the intransigent skeptics of psychic phenomena rarely understand the important implications of the paranormal for philosophical and religious viewpoints. Open-minded scholars have found the carefully collected data of psychic research a basis for philosophical excursions into the Real.

The paranormal sheds light on two essential problems. One is the perennial issue of the body-mind relationship. There have been two basic schools of thought on this question. The dualistic viewpoint holds that brain and mind are not synonymous. The physical brain may be the

ABOUT THE AUTHOR

ROBERT H. ASHBY was born in Springfield, Ky., in 1930. He received a B.A. with high honors in history from Kenton College in Gambier, Ohio, and later an M.A. in history from Duke University, Durham, N.C. He has done postgraduate study at Edinburgh University, Scotland, and at Colorado State University.

For 10 years he taught history, French, Latin, English and speech at private schools in Kentucky and Tennessee. In 1966 he became Assistant Headmaster at The Barstow School in Kansas City, Mo., and two years later the Headmaster at the American School in Tangier, Morocco. In 1970 he transferred to the American School in London, England, and while in that city also served as research officer for the College of Psychic Studies. Currently he is Director of Research and Education for Spiritual Frontiers Fellowship and contributes a regular column to the SFF Newsletter.

Mr. Ashby is particularly interested in the philosophical implications of psychic research and in the survival question.

He resides with his physician wife and three children in Lake Quivira, Kans.

instrument of the mind and the transmitter of consciousness but is not the seat of consciousness. Opposed to this is the monistic viewpoint that believes man is one and that "mind" is merely another term for a conglomeration of concepts, ideas, images and memories stored in the brain. Since mind is nothing more than the brain, man is nothing more than his physical mechanism.

The second major philosophical issue upon which the paranormal has bearing is something called the epistemological question. What is perception? How do we know what we know? How do we ascertain with certainty that a person really hears what someone is saying to him, that an object actually corresponds to our impressions of its color, size, texture and location? European philosophers from Descartes to Kant have debated such questions and modern scholars have tried to bring the findings of psychologists and neurologists to bear on their solutions. Some parapsychologists have been unhappy with the term extrasensory perception because ESP may be in fact nonperceptual, while Thouless, psychologist and president of the Society for Psychical Research in England from 1942 to 1944, and Wiesner, biochemist, argue that ESP may be the basis even of normal sensory perception.

This matter is further complicated by the fact that our perception of the world changes as our knowledge grows. A given time and a given society determine what we consider "normal." Our consensus of reality filters down from scholars into a commonsense view of the world. As our pool of knowledge grows many concepts, data, faculties and happenings that once seemed paranormal are

accepted into our world view but other enigmas still lie beyond and are upsetting. The very problem with the paranormal is that if our commonsense view of reality is accurate there should be no enigmas.

Prof. C. D. Broad of Cambridge explains that paranormal phenomena violate four "limiting principles" that demark our current commonsense view. First, causation always must be detectable and always must precede effect. Second, mind is dependent on brain (as the monists believe). Third, to move an object one must contact it directly or through a physical extension of oneself. Fourth, we can learn about the world only through our senses. A phenomenon is considered paranormal if it violates one or more of these limiting principles.

One reason for skepticism concerning paranormal phenomena with their important philosophical implications is the very fact that they violate our commonsense view of the world, that they don't "make sense." A crucial problem in parapsychology is the lack of a theoretical framework that can make sense of psi. An article in the 1961 *Encyclopaedia Britannica* states: "The chief obstacle to a more widespread scientific acceptance of the findings of parapsychology, as some of the fairest and most competent skeptics have pointed out, is the almost complete lack of any plausible theoretical account as to the underlying causal processes." We have no satisfactory theory stating, "This is what happens when psi functions." Dr. Robert McConnell of the University of Pittsburgh has noted that parapsychology is in the same relationship to science today as alchemy once was to chemistry: it is a pretheoretical science.

Clearly, for psychic research to advance, we must attempt to synthesize psi data into some theoretical theses that we can test when we study psi. What do we know so far about psi that can help us formulate such theoretical concepts? First, anyone who has tried to utilize ESP knows it is sporadic, uneven, evasive, subliminal, emotionally triggered, nonrational, generally nonvolitional and aided by various states of dissociation. Second, psi is more likely to operate between persons with strong emotional ties; it is more likely to occur in crisis situations; its effectiveness does not seem to diminish with distance; it spans time both backwards and forwards; and it does not necessarily become better with practice and in fact may be in-

hibited rather than enhanced by concentrated effort.

It is uncertain whether several separate psi faculties exist or whether there is a single faculty that manifests variously as telepathy, clairvoyance, precognition, retrocognition and psychokinesis (PK).

* * *

WHEN CONSIDERING a few of the more interesting theories of psi, we should keep in mind that Prof. H. H. Price of Oxford has observed: we should not be afraid of talking nonsense. Future generations probably will be puzzled not by the bizarreness or the daring of our theories but by their conservative and timid nature. Coming to grips with the paranormal will wrench some of our preconceptions of what is possible or probable and is likely to violate those limiting principles of which Broad wisely reminds us.

Dr. Gardner Murphy, one of our most distinguished parapsychologists, asks whether the concepts of field theory — of examining the whole rather than only a part — may not have a bearing on psi. He suggests that our tendency to think of ourselves as "encapsulated entities" separated by space and individuation may be totally erroneous at a deeper level of personality. He uses the graphic analogy of the seabed. If one views the sea from a side view the islands above its surface are separated by an expanse of water but below they all are connected by the seabed. Similarly, Murphy speculates, a common unconscious may act as the channel for psi and at this level entities are no longer encapsulated. (Jung's collective unconscious is a rather similar concept.) Such fundamental commonality would explain why psi functions more often when one's self-awareness is minimal as in sleep or relaxed states and why psi rapport between persons leads to a sense of unity. Moreover, freeing oneself from self-absorption in the present might allow one's psi consciousness to extend into the past or the future. Thus, to understand personhood fully, one must consider the generic nature of the whole of consciousness, not merely the specific instance of individual consciousness of self.

Henri Bergson, the Nobel laureate philosopher who was president of the Society for Psychical Research in 1913, argued that the brain is a limiting organ. Its function is to filter out from all the mass of information arriving by sensory perception only those items that are critical for survival at the moment. Only when this subliminal filter momen-

tarily relaxes can nonpragmatic and wider and deeper perceptions enter into consciousness. The stronger the emotional and psychological needs for such emergence, the greater the likelihood of success. Bergson's thesis may explain why subjects tend to score worse in laboratory ESP tests the longer they keep at it and why most star ESP subjects eventually lose their ability to score well at card-guessing tasks. In the absence of emotional or psychological needs the brain's barrier may increasingly filter out psi the more frequently it is invoked.

Philosopher C. D. Broad has made the congruent observation that telepathy may operate continually but rarely enters consciousness. Only if a telepathic signal were exceedingly bizarre or incongruent would one find it sufficiently striking to note. In short, the brain's filter would be too strong for all but the most urgent psi. (Dr. Rex Stanford recently advanced a rather similar concept of a psi-mediated response that remains on the unconscious level.)

Professor Broad also contributed some intriguing concepts of survival after death. He postulates that man possesses a "psi component" that manifests through the brain but well might be sufficiently independent of the brain to persist after bodily death. Nor need we find the concept of a bodiless component hampering. Broad points out that electromagnetic fields certainly are not bodies as we usually use the term but nevertheless extend in space with a definite structure. So a surviving psi component might be bodiless but still possess extension, structure and precise properties. The degree and duration of such survival might vary widely with individual components. But Broad came to believe that some of the strongest cross-correspondences and the Willett-Cummins scripts in *Swan on a Black Sea* strongly suggest survival of a rather full-blown personality.

Prof. H. H. Price has written extensively about the philosophical ramifications of psi. He argues that rather than monism or dualism, a tripartite view of body, mind and "I" or pure ego offers a more precise and viable theory of human nature. Of these three components, psychic research is concerned with the mind. Price suggests that the view of the mind as an indivisible unit is quite inadequate both in terms of those internal divisions psychiatry has discovered and of that external unity with other minds telepathy has demonstrated.

He finds it more useful to consider ideas as the basic unit. Ideas can coalesce into complex concepts or disintegrate into inchoate mental states. A very common type of idea is the mental image, but most intellectual persons tend toward verbalization rather than images, Price points out. They dismiss the imaging of the young and uneducated as fantasy, thereby eliminating what might be the most likely vehicle for psi. In dissociated states, however, images arise more easily and psi is more common.

Mental images clearly exist and have spatial properties such as relationships with other images, shape, size and extension; yet they are not really spatial in a physical sense but only in terms of "psychological space." What relates one image to another is not spatial proximity but causal affinity. This is in keeping with the findings that distance has no deterrent effect on telepathy which involves sharing of causally close images.

Price also applies his theory of images to a possible schemata for life after death. His thesis is that the next world could be a world of images, a sort of dream-like world with all the relationships, textures, colors, sequences and cause-and-effect that we have in our dream life. He points out that a dream is internally cohesive, logical and orderly. Only when we awaken and compare our dream with the physical world does the dream seem odd or farfetched. After death, however, we would not awake to compare the afterworld with the physical one. This dream world then would have all the features of corporeal life we wished to image and these images would seem to us as real as material objects, places and persons do in this life. We could meet, converse, dine, laugh, love, dress, etc., just as we do now, the only difference being that we would do so through images rather than through interaction with the physical. The intriguing appeal of Price's theory is that it fits so much mediumistic data so well and answers effectively skeptics' criticism about the airy-fairy nature of the hereafter.

Over 25 years ago Dr. R. H. Thouless, a psychologist, and Dr. B. P. Wiesner, a biochemist, propounded an original and arresting theory that has not received the attention it deserves. Their hypothesis is that in normal sensory perception and thought the individual perceives what transpires in his brain by means of clairvoyance just as a sensitive perceives external objects and events by clair-

voyance. The soul or "Shin," as they term it, therefore regularly uses ESP to learn the content of sensory perception. Conversely, the Shin activates the cerebral cortex by means of PK to initiate the motor activity that the body must use to carry out the Shin's will. Thus each person uses PK on his nervous system just as a PK subject in the laboratory influences dice.

A further point made by the Thouless-Wiesner theory is that both ESP and sensory perception are symbolic rather than representational. This would explain the often oblique and puzzling way ESP operates. The symbolic process in sensory perception is less obvious. We do not perceive an object directly but rather our brains translate the sensory stimuli of sight, sound, touch, taste or smell into symbols of redness, loudness, roughness, sourness or acridness. We perceive these symbols rather than the object itself.

Telepathy, then, could be one person's Shin directly perceiving the contents of another person's brain in precisely the same clairvoyant fashion as he regularly perceives his own brain. (If true, this would support Dr. J. B. Rhine's contention that telepathy is basically mental clairvoyance.)

I find it striking that over a quarter-century ago Thouless and Wiesner argued that paranormal healing was not merely psychosomatic as so many persons held but could involve real action on the patient's nervous system by the healer's Shin through PK. With our strong recent evidence of energy transfer between healer and patient provided by Kirlian photography and research with animals, plants and enzymes, this thesis seems far more sound than it did in 1947. Thouless and Wiesner also comment that materialization, even though rare and fraud-ridden, might be a paranormal manifestation of normal cell repair and regeneration caused by the Shin acting on the body through PK.

The most impressive aspect of the Thouless-Wiesner theory is that it relates apparently odd paranormal occurrences and faculties with accepted normal processes, thus establishing psi as part of the mainstream of human life rather than a peripheral fancy.

* * *

ONE OF the most recent attempts at philosophical exposition in psychic research is the remarkably original and exciting work of Dr. Lawrence LeShan. In his monograph *Toward a General Theory of the Paranormal* LeShan attempts to tie

together what we know through the physical sciences, through paranormal experiences, through the religious insights of mystics and through theoretical physics. He begins by pointing out that each of us operates in what he terms an "Individual Reality" or "IR." This IR is a complex that we construct as we proceed through life. It is the warp and woof of our existence, the sum total of our experiences, prejudices, limitations, health, religious predilections, societal and cultural influences and so on. Altogether these are, he says, "those aspects of reality which the individual perceives, responds to, or interacts with."

The most widespread and familiar set of these aspects LeShan calls the "Common Sense IR" or the Sensory IR (S-IR). This IR argues that matter is solid; material objects are separated in space; man's five senses — his only source of information — accurately perceive reality; time really passes and does so only in the direction from past to present to future; human will can change the future; and evil exists in fact. Basically, says LeShan, this commonsense view of reality corresponds to the old "billiard ball" Newtonian-physics view of the universe that many of us learned in school. This S-IR is adequate for daily life; without it we would be stumbling across things, arriving late for appointments and so forth. For a great many persons, this IR is the *only* conceivable, logical or meaningful manner of considering reality. Any others are fanciful, absurd or impossible.

But, he continues, there is a second IR, the "Clairvoyant IR" (C-IR) jointly held by sensitives and mystics. LeShan's beginning point is Bertrand Russell's taxonomy of the mystic's system of thought. According to Russell, a mystic believes the following:

(1) That there is a more valid nonsensory access to information about reality, such as revelation or intuition. These modes are superior and more accurate than our severely limited sensory perception.

(2) That the S-IR concept of linear time is illusory. There are many ways of experiencing time.

(3) That spatial separateness is illusory; there is an underlying unity binding all reality together.

(4) That evil is an illusion. If understood aright, all in the universe is good, even that which appears otherwise.

If we compare the Sensory IR and the Clairvoyant IR, we find striking polarities. First, in our S-IR we say, "Time is of the

essence." We are paid by the hour; we live by the day; we die at a certain moment. In the C-IR, time is meaningless: past, present and future are one. Precognition consequently is not puzzling because one is not perceiving an event ahead on a time line but at the same point that has no extension; precognition is no stranger in that IR than perception of the present is in our S-IR. Second, if we wish to achieve something in our S-IR, we must do it through willed effort. Within the C-IR one achieves through passive detachment, not frenetic activity.

In our S-IR, ESP and the paranormal are freakish, illogical, even impossible; they do not fit. In the C-IR, ESP and the paranormal are normal. If separation is illusory and unity real, neither telepathy nor clairvoyance is strange or difficult to grasp. A dramatic difference, then, exists between these two views of reality.

If the S-IR is carried to its logical conclusion, however, as it is in the furthest reaches of scientific theory, particularly in physics, we find a very different IR. One encounters this IR in the thought of scholars like Planck, Heisenberg, Bohr, de Broglie, Jeans, Eddington, Margenau and other theoretical physicists. Herein lies the most significant point in LeShan's thesis: when he examined what the most advanced theoretical physicists were saying about reality in terms of fields and particles, he found that their views about the underlying reality of the universe basically agreed with those of the clairvoyants and mystics.

In three of Russell's four categories (put evil aside because a scientist does not deal with moral values) — the illusion of time, the distrust of sensory data and an underlying unity — the mystic and the scientist have been saying the same thing. Another striking similarity is that both claim reality is ineffable and inexpressible in usual language. Each uses another way of describing reality: the mystic through parable or metaphor, the physicist through mathematics. LeShan therefore postulates that both in its commonsense pragmatic aspect and in the special conclusions of the theoretical physicists, the S-IR is "a special case of the C-IR." As Thouless and Wiesner suggested, the so-called paranormal actually is not so incongruent with the findings and speculations of science as we usually assume. In these endeavors, we are painfully aware of T. R. Sarbin's penetrating comment that "a person's construction of what is real

is guided to a great extent by the words available to him."

* * *

WHERE THEN do we currently stand in our view of reality and what is the bearing of the paranormal upon that view? We are entering a period in which increased attention to the data and theories of psychic research may make a significant synthesis possible. Theoretical physicists especially may be open to this since they deal daily with principles and occurrences that are paranormal in the sense that they lie outside normalcy as defined by our S-IR. The transition from theoretical physics to theoretical parapsychology may be a relatively small step. New attempts, perhaps more daring, less fearful of being thought nonsensical, may provide the requisite theoretical framework within which we can better examine psi.

While none of these intriguing theories I have outlined so briefly provides a full-blown matrix for psi, each gives highly valuable insights into interrelationships between psi and other facets of life. None has been completely accepted by parapsychologists and most have been ignored by orthodox scientists but at least these theories have set other minds to pondering the place of psi in the universe. Far from being the refuge of slightly odd persons scared to death of death and desperately seeking some escape from the grim reaper, psychic research has attracted scholars of distinction with critical acumen, originality of thought, breadth of knowledge and depth of commitment. These thinkers have provided "extended vision," "enlargement of one's understanding" and a keener "awareness of what reality is ultimately like," as Huston Smith writes. Possibly these qualities are the keys to understanding psychic reality as a framework for the paranormal.



PSYCHIC ANTS

By Cy Ince

IN NUNEATON, England, recently, members of the Bond Gate Social Club discovered a nest of ants under the bar. Club member Wakey Horton made an emergency call to nearby Twycross Park Zoo requesting an anteater.

But Horton reports when Clara the anteater arrived from the zoo 20 minutes later all the ants had fled.

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GHOST-WRITTEN NOTE

By Lynne Kornecki

UPSET, ANGRY and resentful do not adequately describe how I felt when my father Bruce Grimes proudly announced his plans to remarry soon after my mother's death. We argued in private. I pleaded with him to wait at least another six months before remarrying.

My mother Harriet Grimes had had a chronic heart condition and suffered seven years of illness before her death at the age of 65 in 1958. I realized how lonely Dad was and when he encountered one of Mom's old friends at the wake he immediately seemed to discover the companionship and comfort he needed.

It had been years since Dad had last seen Julia Corson because she lived far from our home in Riverside, Ill. But she had written regularly to Mother and her letters were always warm and concerned. After the funeral Julia stayed on at another friend's house to help look after Dad. She was a great help to him and after Mom had been dead only six months he announced their wedding plans.

It seemed very sudden to me. I still could hardly accept my mother's death, much less this wedding so soon. The night before their marriage I couldn't sleep. I kept thinking about Julia, remembering her from my childhood when she and her first husband Harold lived nearby. I kept wondering how Mom would feel if she knew and how hurt she'd be.

Finally I got up and turned on the light. Trying to concentrate on something else, I took out my memo pad and jotted down some errands I'd have to do in the morning. I eventually fell asleep because when I opened my eyes again the birds were singing and sunlight was seeping through the shades. As I looked down at the memo pad still in my lap, my heart stood still.



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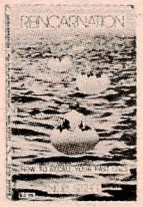
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In handwriting I immediately recognized as my mother's was this note: "Honey, I thought this would be the most logical way to communicate with you since you would be naturally skeptical about anything else. However, dear, don't worry about your father's marriage to Julia. She's a fine woman who's had a hard life. Your dad desperately needs someone his own age to rely on. Everything will be all right. I love you and God bless you. — Mom."

This all happened more than 10 years ago but whenever I feel blue or depressed about anything I have that note to give me reassurance. I know that our loved ones never die but are always available to help and comfort. — *LaGrange, Ill.*

PAPA WAS FORGIVEN

By Helen Pryor

MY FATHER Norman Pryor was 77 years old when he died suddenly in January 1954. Mother, the same age, was subject to slight heart attacks and couldn't be left alone so I stayed with her at her home in Santa Ana, Calif. We used to stay up till the wee hours talking and one night Mother told me a secret she had held in her heart for 40 years. "Papa can't ever go to heaven," she stated bluntly. Then she told me that many years ago Papa had found a billfold containing $256.73. Even though it had identification papers Papa had kept it.

For ever so long Mother tried to get Papa to return the wallet but he stubbornly refused. He said that the owner, a neighboring rancher, owed him at least that much for damage done by cattle that had crossed the broken-down fences. At last Mother had given up arguing.

Now the memory of the stolen money so haunted Mother that we constantly prayed for forgiveness for Papa. Mother kept having her heart attacks — sinking spells, she called

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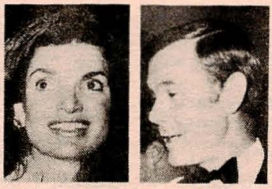
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them — and each time she would pray, "Oh, God, please don't let me die yet. I've got to live to pray for Papa."

One night in March 1954 I awoke to find Mother suffering a severe attack. I patted her hand and rubbed her forehead as I'd done so often the past two months and said, "Mama, just pray hard and I'll call the doctor."

After I called Dr. Nelson I switched on the porch light and rushed back to Mother. As I entered the room an aura of light seemed to be suspended over Mother's head. I glanced at her face and she smiled weakly. "I know I'm going to die this time," she said, "but it's okay cause Papa's been forgiven."

"Oh, Mother, please don't talk about dying," I cried.

"Oh, but I'm ready to go! Papa has come to take me with him. He's here now waiting."

I rushed out to watch for the doctor's arrival and as I stood in the doorway Papa's old rocker started to sway back and forth, ever so slowly. I stood spellbound. There was no breeze of any kind and yet the rocker rocked just as it had when Papa used to sit in it. I didn't move from the doorway until Dr. Nelson arrived. I

couldn't, for I felt Father's presence without any question of doubt.

Shortly after the doctor's arrival Mama drifted into a coma and died peacefully. — *Hemet, Calif.*

THE ANGELS SING

By June E. Bowden

MUSIC ALWAYS has been an important part of my life and I know from experience that when you leave your earthly body music goes with you.

The night before my operation, which took place on August 14, 1968, my husband assured me that after the surgery it would be possible for me to drive the car and do the family shopping without speaking one word. We practiced a finger tapping code that would enable me to ask questions until I could be fitted with a mechanical voice box.

I had sung professionally during World War II and it was difficult for me to accept the fact that I never would sing again, for it was necessary that my larynx be removed along with the cancer that ravaged my throat.

When I was rolled into the operating room I remember the lightness of the ceiling; I remember the anaesthetist leaning over me, then all was darkness. But gradually the darkness gave way to a blue chamber of dazzling beauty. I cannot describe the brilliant colors that swirled around me, changing from red to yellow, to blue, to green. Even more wonderful was the music. I could not identify it but it was a melodious composite of all music. When I tried to locate its source it seemed to move with me. It was the most beautiful music I have ever heard. The tones mingled as if rebounding from thin glass stalactites. I knew at the time it was the music of another world. Yet I do not know whether I was living or dead or somewhere in a vastness between.



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It has been more than five years since my operation. My surgeon Dr. Roger Sanderson saved part of my larynx. I can speak in a husky but clear voice, well enough to use the telephone and to communicate with my family and friends. I cannot sing but it no longer seems important because now I know that music comes from within and is part of the divine program. Our efforts to produce it are poor imitations of the spiritual music that comes from the soul.

Music is part of our being. I was privileged to hear the music of the angels. — *Costa Mesa, Calif.*

"FAREWELL"

By Vicki Leigh

MID-JULY 1970 was hot and humid and I was in the worst possible mood. I just had finished a stack of dinner dishes and I wanted to sit down for a while. My two preschool children had been whining all day; now finally, they had gone out to play in the pool.

But then I spotted Teenie coming up the street, her head hanging, her little daughter moping along behind her. "Damn," I thought, "I can't put up with this on such a hot day."

Teenie had the habit of dumping her daughter with me while she went to sprawl in her sister's lawn chair.

I looked over at my husband and growled, "Well, not today; I'm not going to put up with screaming kids while she sits and tells people her imaginary problems."

Sure enough, Teenie stopped by my gate and asked, "Vicki, can I leave Katy here while I go over to Jean's?"

"All right," I replied crossly, "but if they start to quarrel I'm going to send her right over to you."

Teenie looked so depressed I had to ask, "What is the matter with you now?"

"Oh, I don't know; I didn't even

want to get out of bed this morning," she murmured. "All I do is stay home, watch the baby, clean the house and wait for I don't know what!"

"Teenie, smarten up," I snapped, "we all go through these things but we don't fall apart. What will you do if you ever have a real problem?"

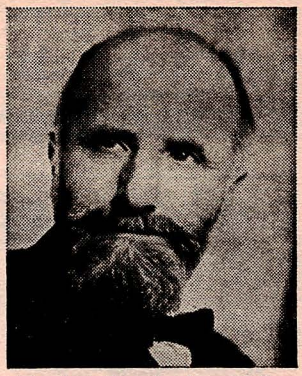
Then I looked into her eyes and saw the unhappiness there and felt guilty for snapping. But I couldn't bring myself to tell her I was sorry. Later, I thought.

Teenie's moods had been a topic of discussion among my in-laws for some time. She was my husband's aunt but there was only seven years' difference in our ages. I had sensed for some time her need to reach out to someone but I felt it was not up to me. I was an outsider. Also, I didn't really know how to reach her. But that day I gave the situation a great deal of thought; did I have the right? And even into the night of July 14 I felt uneasy, guilty.

My husband and the children retired but sleep wouldn't come for me. I decided to wallpaper the hallway. All during the dead silence of the night thoughts of Teenie ran around in my mind. Finally I decided I would try to help her.



Vicki Leigh



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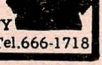
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When the hall was finished I fell into bed completely exhausted. I glanced at the clock, saw it was 2:00 A.M. and thought, I won't be fit to live with tomorrow. Then I settled back on the cool sheets and shut my eyes. But sleep still wouldn't come.

Suddenly my eyes were wide open and I stared in disbelief at the dresser. Teenie, in a black robe, sat on the edge of my dresser. Her legs were crossed and swinging, she had a cigaret in her hand. Although no sound came from her lips I could hear her words, "Don't feel guilty, Vicki, I am at peace. Be happy for me, Vicki."

The shrill ringing of the telephone brought me back to reality. I jumped out of bed and grabbed the phone to hear Teenie's husband Al say, "Vicki, I just found Teenie dead on the floor."

"I know, Al," I whispered, "she just bade me farewell." — *Worcester, Mass.*

GOOD-BYE MAMA

By Jeri Carpenter

BEING of Chilean descent, all of my family are small and slight of build. When my mother Lucy Festa developed tuberculosis in 1936, our conscientious school nurse in San Jose, Calif., was always clucking after us for checkups and X-rays. Mother fought sanitorium treatment and was taken home.

As I was the youngest and very underweight, I was put in Santa Clara County Preventorium, a place where younger people were put on special diets with plenty of rest and proper exercise to prevent the spread of tubercular diseases.

Visitors were allowed on Sundays, so when two weeks went by without my mother coming I felt uneasy. I kept asking my father and sisters how Mama was but they replied, "Oh, she's okay, just a little tired." Something was wrong! Mama had

looked tired before but they always pulled the car up as close as they could and helped her walk the few steps to our sun porch.

After the family left I ignored my young friends who were trying to show me the gifts they had received. I went off to a room that overlooked the garden where fruit trees were just coming into bloom. I felt the loneliness of a child away from home. I cried. I wanted my mother!

Tears still stained my cheeks as I drifted off to sleep. Later that night I was awakened by a soft touch. Sleepily I opened my eyes and there beside my bed sat Mama. I reached for her but she was gone. Somehow I knew I would never see her again.

Next day the family came to tell me — Mama had passed away the night before. — *Shadyside, Ohio.*

WHEN FATHER DIED

By Alma McKnight

IN 1950 MY father had a cerebral hemorrhage which left him almost blind and paralyzed on his right side. His doctor, L. Kaftan, M.D., ordered him to walk around our block several times each day for exercise and to improve his circulation.

Father lived with me and my two children in Baldwin Hills, Calif., and we cared for "Gramps" with love. We took him with us everywhere we went. He got so much pleasure out of everything. But I would hear him sobbing in the night, praying to God to take him because he felt he was a burden. I always tried to reassure him, telling him how much we loved him.

On June 11, 1952, I was lying in bed reading when Father appeared at my bedside with his arm outstretched for me to button his sleeve. Without thinking I reached up, buttoned his sleeve and asked, "Where are you going?"

"For my walk," he said.

I voiced my usual admonitions, be

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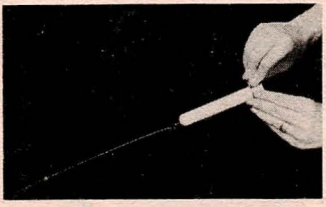
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careful, don't walk too far, don't cross the street — I was afraid he might fall from the curb.

Leaning on his cane, he nodded, smiled and said as he went out the door, "You're a good daughter."

I smiled at him and then went back to my reading.

Then suddenly I realized something was wrong! Father never got up once he had retired. Never after dark would he go for a walk, his sight was too bad. I looked at the clock and it was 11:05 P.M. I jumped out of bed and walked into the hall where I saw the front door standing wide open. Yet I knew I had locked it before going to bed. I closed the door and walked on to Father's room. As I opened his door a wave of



Alma McKnight

cold air passed over me and I knew Father was dead.

The autopsy later told us Father had died at 11:00 P.M., at the moment he bid me farewell and let me know he loved me. — *Las Vegas, Nev.*

New Books

NEWS and REVIEWS



David Techter



MIRACULOUS COMPENDIUM

THE PSYCHIC field long has lacked a comprehensive catalogue of publications, organizations and supply sources. This need now is met by *Psi, The Other World Catalogue* edited by June and Nicholas Regush (G. P. Putnam's Sons, New York, N.Y., 1975, 320 pages, $5.00). This oversize paperback, obviously inspired by *The Whole Earth Catalogue*, is what critics dismiss as a "nonbook." It consists primarily of offset reproductions of advertisements, book jackets, catalogue listings, organizational brochures and the like, grouped into broad categories and connected by a minimum of text. But what a fantastic job the editors have done! If any significant psychic organization, publication or recent volume in the field has been omitted I can't imagine what it is. From dowsing to aura reading, Spiritualism to Theosophy, *The Sacred Mushroom* to *The Hollow Earth*, you will find here everything you ever wanted to know about the psychic field.

The collection's only drawback is a result of the editors' attempt to be complete. For alas, many of the prices and membership dues will change and significant new volumes that deserve to be included will appear over the coming months. Let's hope the sale of the book justifies frequent revision and updating. You would squander several times the book's price trying to run down this information yourself. But the Regushes have done the research for you. Their book deserves a brisk sale.

GELLER SPEAKS OUT

IN THE midst of the increasing controversy over the authenticity of Uri Geller's paranormal abilities comes his autobiography, *Uri Geller: My Story* (Praeger Publishers, New York, N.Y., 1975, 283 pages, $8.95). Since Andrija Puharich's biography drew considerable flak over the alleged messages from extraterrestrials, I am pleased to find that Geller plays this down until almost the end of the book.

Geller's critics have made much of the charge that the young Israeli is brash, conceited and materialistic. This book contains scant evidence for

this characterization. Geller comes across as a highly sensitive young man, much attached to his family and friends and at times insecure. He expresses delight when other persons demonstrate paranormal abilities similar to his own. He states that telepathy and PK ability are widespread and that his demonstrations over television simply show how such powers might be employed if people believed in them.

The first third of the book is a bit repetitious — but then he has titled this section "It Happens Every Day." The most interesting part concerns the scientific tests (as yet unpublished) he conducted in England. Geller's command of English is excellent but I suspect a professional writer has reworked some of the earlier chapters — they so obviously end at a suspenseful point, like the old movie serials, and the following chapter recapitulates the situation before going on with the narrative.

Interest picks up when Geller begins to recount his early life. Rather than one marvel after another, this section is a straightforward account of his childhood, family, schooling and friends. He has a gift for narrative and embellishes his story with both humor and sentiment. Indeed even readers with little interest in the paranormal should enjoy this vivid story of growing up in strife-torn Israel.

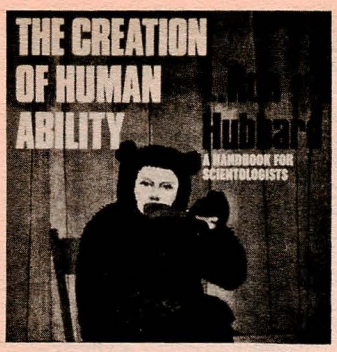
Only toward the end of the book does Geller speculate on the meaning of his paranormal gifts. The role the alleged communications from extra-terrestrial intelligences play in his life reinforces, for me, the validity of Curtis Fuller's opinion (see page 68 in the October 1974 FATE) that these intelligences originate with Geller himself. Just before Geller enters the laboratory at Stanford Research Institute, for instance, the communicators forbid him to participate in any definitive tests. At this point Geller himself is feeling very threatened by the possibility of an adverse verdict. As soon as he meets the researchers and feels at home, no further objection is heard from the spaceship *Spectra*.

What light does this autobiography shed on the authenticity of Geller's feats? Well, I doubt it is going to convince Martin Gardner or The Amazing Randi — but then I doubt if even direct divine revelation would convince either of these gentlemen of anything paranormal. Most parapsychologists and other believers in psi will rely on the published scientific accounts for a definitive word on Geller's talents. But for me, Geller's story rings true. While reading this book I was reminded of other fine psychics I know, especially Olof Jonsson and Ted Serios. Geller exhibits the same boyish enthusiasm, the same strong desire to please, the same delight when things go well and the same feeling of depression when they don't. The autobiography tells us, perhaps more candidly than Geller intended, what it is like to be a gifted psychic. The perceptive reader will enjoy it for precisely these insights and I heartily recommend it.

OTHER REVIEWS

THE AGE OF CATACLYSM by Alfred L. Webre and Phillip H. Liss, G. P. Putnam's Sons, New York, N.Y., 1974, 303 pages, $7.95.

With its large easily-read type this book seems to scream its message of disaster. The authors present the currently popular "tectonic plate" concept that the earth's crust is composed of about 20 plates the relative movements of which cause earthquakes, tidal waves, floods, volcanic activity and climatic alterations. The first part of the book details the evidence for this concept and suggests how to plot and antici-



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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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pate future plate movements.

The second section of the book lists predictions by psychics as to the timing, locations and expected range of destruction in these future natural catastrophes. The authors deal mainly with Edgar Cayce's predictions of destruction and inundation in California, Nevada and Georgia as well as flooding in many other parts of the United States.

Over half of the book consists of speculation on survival and rehabilitation following this inevitable catastrophe. The authors come to the conclusion that no one is prepared to cope with the coming disaster and that some very basic changes in human values, attitudes and motives are essential for any hope of survival. Since they expect present society to degenerate into total chaos during the disaster, they suggest we change our social and political structure *now*. They propose a new Federalist Party and invite everyone to join.

Their proposed new constitution abolishes congress and replaces the office of president with a committee of great minds, all eminently qualified to save our home and country. The ideas presented arouse memories of the Depression-era Technocrats; underlying it all is the premise that "we will function better by selecting the most intelligent, selfless and dedicated leaders!" Right on! — *Tom C. Lyle.*

THE BERMUDA TRIANGLE by Charles Berlitz, Doubleday & Co., Garden City, N.Y., 1974, 203 pages, $7.95.

I suspect that Berlitz has done for the Bermuda Triangle what von Däniken has done for ancient astronauts. In presenting his overview of the Triangle's alleged mysteries, Berlitz seems to have struck a responsive and profitable chord in the public mind. While his "facts" differ occasionally from other books on the subject, undeniably he has written a readable and interesting book.

The material on disappearing ships and planes is familiar. However, Berlitz presents some new material dealing with electromagnetic aberrations in the Triangle as well as stories by people who "got away" from whatever forces seem to be at work there.

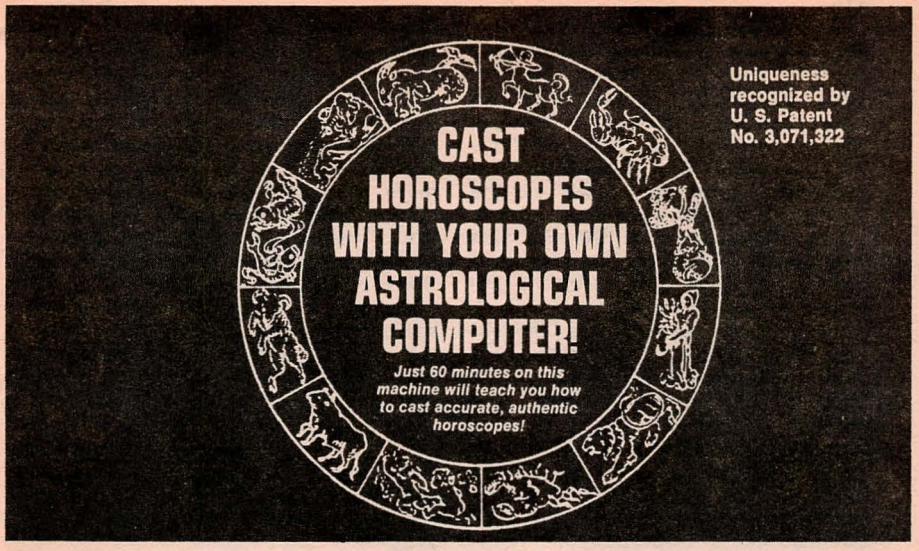
J. Manson Valentine has contributed a number of photos and drawings for the book and also tells of his UFO sightings and other experiences in the area.

Berlitz discusses time/space warps, possible underwater civilizations (and/or UFO bases), ancient Atlantean power plants and other suggested explanations for the reported phenomena. He offers no answers but is content to quote other writers' opinions and to speculate on the various possibilities. I don't consider this volume a definitive treatment of the Bermuda Triangle but it is worth attention. — *Lucius Farish.*

XENOGLOSSY: A REVIEW AND REPORT OF A CASE by Ian Stevenson, American Society for Psychical Research, 5 W. 73rd St., New York, N.Y. 10023, 1974, 268 pages, $7.00 (paperback).

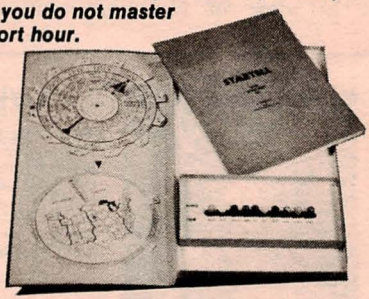
A general definition of xenoglossy is the speaking of a foreign language by any person who does not know that language. The more familiar term glossolalia usually refers to "speaking in tongues" in a religious context. Xenoglossy is speaking an *identifiable* language, whereas much glossolalia is either an unknown tongue or out-and-out gibberish.

Dr. Stevenson's report (Volume 31 of the ASPR *Proceedings*) is probably the most thorough examination of a case of xenoglossy on record, with an illuminating background review of other notable cases and an informative reference list. The case under



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consideration is of a Philadelphia doctor's wife, who spoke Swedish when hypnotically regressed to an alleged previous life as a man in Sweden around the 17th Century. This peasant's life apparently was uneventful until his death as the result of a violent blow on the head.

Later sessions with the Swedish personality were recorded and transcribed for study. The resulting material received exhaustive analysis from language experts, Dr. Stevenson and others. The researchers went to impressive lengths to eliminate all normal explanations. The Swedish personality spoke and responded to questions in Swedish with an authentic pronunciation, such as the word for "seven" which is difficult to pronounce correctly in Swedish. More important, the conversations at times contained an admixture of Norwegian, an interesting fact in view of the personality's statement that his mother came from Norway.

Dr. Stevenson at first tended to include the case among those he considers suggestive of reincarnation. But in the end he began to lean more to possession by a discarnate entity. The subject later developed into a trance medium, which makes possession "slightly more suitable as the correct interpretation."

Persons interested in survival research will want to study the verbatim transcripts that are included as well as Stevenson's fascinating analysis and discussion of this remarkable case. — *James Crenshaw.*

THE GHOSTS OF BORLEY by Paul Tabori and Peter Underwood, David & Charles, Inc., North Pomfret, Vt., 1974, 240 pages, $9.95.

One cannot read very far into accounts of England's historic ghosts

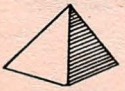
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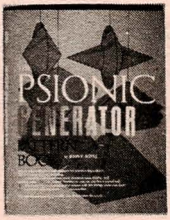
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without encountering the Borley Rectory hauntings, best known from the two books by ardent ghost-hunter Harry Price. For decades psychic researchers have argued for and against the authenticity of the strange happenings there.

Tabori and Underwood state that their object is "to evaluate all the available evidence, to deal as objectively as possible with the charges and countercharges, the passionate accusations and the equally fervent defenses." Actually the book seems to be a way to present some of Price's unpublished research — Tabori is literary executor for his estate. Tabori and Underwood focus on the various rectors who lived at Borley and the phenomena recorded during each of their tenures, on the extensive investigations by Price and the firsthand accounts by visitors to Borley since Price's death in 1948.

The authors draw no firm conclusion from this hodgepodge of often contradictory information. Certainly, they say, Borley Rectory does seem to have been haunted. "It is probable that the diverse and frequently singular personalities who lived at the Rectory or visited it all helped to produce the right conditions for the varied and spontaneous paranormal happenings."

Borley Rectory was destroyed by fire in 1939 and the last of its walls razed in 1944. No trace of it shows in contemporary photographs and perhaps the time has come to leave Borley and its ghosts and get on to something more rewarding. — *Nan Cooke Carpenter.*

MYSTERIES OF TIME AND SPACE by Brad Steiger, Prentice-Hall, Englewood Cliffs, N.J., 1974, 230 pages, $7.95.

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by Brad Steiger's latest book. Steiger opts for plastic reality, claiming that *if* you know how, you can manipulate reality to serve your own ends. We are, he goes on to say, all players in the Reality Game but only a few of us have learned the rules and can play the game to our personal benefit. As examples, he tells us how he prevented a wasp sting from disfiguring his face until after a lecture, how a friend caused storm clouds to make a hairpin turn to bring rain to his farm, and how another friend, bored in church, enlivened matters by making a priest spill the wine.

Despite assurances on the jacket that he isn't presenting "previously published case histories," the bulk of what Steiger gives us concerning UFOs, the Men in Black monster/entity reports, the Phantom Marksman (the old windshield destroyer of the mid-1950's), theories of precataclysmic civilizations, subsea ruins and ancient artifacts all are pretty old hat. True, there are some new accounts — a deadpan report of seeing water turned into smokeless nonpolluting "fuel," the story of his *vardogr* or "forerunner" which often gets home from a trip before he does, and a number of other bizarre reports by folks he knows — but somehow I remain strangely unmoved by it all.

I don't doubt people have weird experiences. I doubt even less that peculiar artifacts have been found; the Coso artifact, an apparent bit of metallic machinery embedded in fossil-bearing rock a half-million years old, is a real puzzler. But to jump from these things and events to the Reality Game speculations Steiger asks us to accept seems a bit much. Some of my skepticism probably arises from the unconvincing photographic "evidence" that supplements the text. Aside from the Coso artifact, he includes photos of "ghosts," questionably cropped shots of a me-

dium using a dowsing rod, ectoplasmic emanations, a fakir on a bed of spikes, a couple of dubious-looking UFOs," an "aura" snapped in a bomb shelter and a few other equally pedestrian and equally unconvincing pictures.

Then comes the Allende caper. A man calling himself Carlos Allende visited the headquarters of "one of the largest of the private UFO groups" and confessed that the so-called "Allende letters" and the annotations on a copy of M. K. Jessup's *The Case for the UFO* were hoaxes. Steiger's account seems badly overwritten compared with the version published in the July-August 1969 *APRO Bulletin*. I find myself wondering how much else has been overwritten to give, as a character in Gilbert and Sullivan's *The Mikado* put it, "artistic verisimilitude to an otherwise bald and unconvincing narrative."

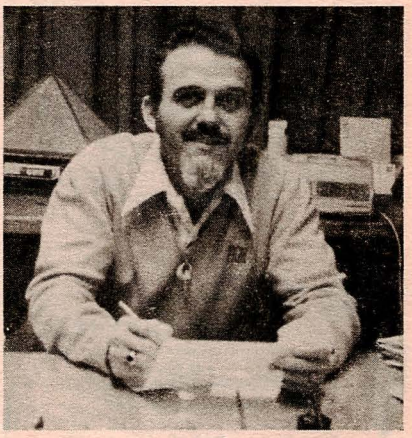
I do not say I am right and Steiger is wrong. I may be one of those persons who will be "literally shattered . . . to recognize the basic liberating truth of the Reality Game." But I doubt it. As far as I am concerned, my caution flag is flying and I advise the reader to proceed slowly and skeptically through *Mysteries of Time and Space*.

I also should say that Steiger provides an extensive bibliography to help you explore beyond the covers of this book. — *George W. Earley.*

Editor's Note: Whatever the merits of Mr. Steiger's book, I object to the promotion the book is receiving from Parker Publishing Co. (a subsidiary of Prentice-Hall). A reader kindly supplied us with a mailing piece he had received which begins: "EARTH INVADED! FIRST PHOTOGRAPHIC PROOF of Man-Eating Humanoids and Slave Breeding MONSTERS FROM FLYING SAU-

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CERS . . ." It continues with such choice phrases as "Women molested by UFOnauts!" and "UFO base INSIDE moon!" This sort of sensationalized promotion is an insult not only to prospective readers but to any Brad Steiger book.

YOUR PAST, YOUR PRESENT AND YOUR FUTURE THROUGH THE ART OF HAND ANALYSIS by Mir Bashir, Doubleday & Co., Garden City, N.Y., 1974, 269 pages, $8.95.
THE BOOK OF PALMISTRY by Fred Gettings, Triune Books, London, England, 1974, 214 pages.

Both of these new volumes are comprehensive introductions to palmistry for the general reader and the beginner. They are generally accurate although they offer nothing new for advanced students. Both books suffer from one serious flaw. In my years of experience in palm analysis I have found that the usual determination of time on the life and destiny lines, followed by both Gettings and Indian palmist Bashir, is imprecise. I find the system taught by the late Cheiro far superior. Obviously this can be a crucial factor when one wishes to determine at what age the client will encounter tendencies and obstacles appearing in the palm patterns.

This caution aside, both books are easy to read and comprehensive. Longtime FATE readers will recall Mir Bashir's series of articles on palmistry that have been expanded into this book. He presents good solid information on the lines of the palm and the shape of the fingers and hand. I also liked his discussion of the individual fingers and thumb. His illustrations are easy to follow; the illustrations in Cheiro's books are not. Bashir has some outdated ideas such as the negative connotations imputed to the so-called Girdle of Venus. But overall the book is a good



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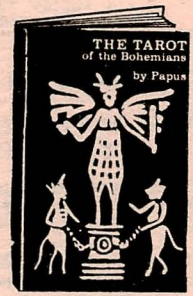
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beginning text except for the timing error.

Gettings' volume is largely a rehash of his earlier *The Book of the Hand* which contained additional material on the history of palmistry. Many readers will be attracted by the handsome palm prints contained in the present volume. Gettings makes a commendable effort to relate astrology with hand form and line structure although I don't feel he has quite succeeded. Much of Gettings' best material is quoted from the writings of Benham. Gettings definitely undervalues Cheiro, who I find has a better grasp of line structure as well as the more reliable time estimation. Gettings' material on the shape of hands and fingers is fairly good.

Either of these two books might be suitable as a general introduction to palmistry but for the most reliable information I suggest you stick with Cheiro. — *Carole Doss.*

GREEN SILENCE by Ivan Sanderson, David McKay Co., New York, N.Y., 1974, 263 pages, $9.95.

This last work by the late Ivan Sanderson provides a dual pleasure for Sanderson fans and Forteans, for although the dust jacket proclaims it "the story of the making of a naturalist," it is equally the story of the making of a Fortean.

Green Silence is the story of Ivan's "expedition" to the Orient just after being graduated from Eton at the age of 17. Based on his diaries and journals, Ivan's unusual adventures in collecting small animals and insects for the British Museum reveal the evolution of a Fortean mind. For even in these early years Sanderson displayed a knack for discovering natural oddities. On the island of Bali, for instance, Ivan discovered a crater where pebbles, "floated" on the ground above its surface.

Sanderson's prose style was his trademark: chatty, informative and full of outlandish digressions. In *Green Silence* we find a chapter on how to draw animals and even an appendix on how to prepare *Nasi Goreng*, a spicy Oriental dish invariably served to visitors in the Sanderson home.

In many ways this book is a nostalgic look at a world that is rapidly disappearing. Although the days of Alfred Russel Wallace, Livingstone and their kind were ending, Ivan Sanderson was a living bridge between that era and today. It seems hauntingly fitting that Ivan Sanderson's last book be one of reflection on his past, a voyage to his beginnings. It is Ivan's last good-bye. — *Richard T. Crowe.*

ALSO NOTABLE

REINCARNATION AND SURVIVAL by F. J. Kennelly, Arken Publishing Co., 12 Circle Dr. W., Aurora, Ill. 60536, 1974, 87 pages, $3.35 (paperback).

A skeptic takes a second look at survival evidence but remains basically skeptical.

ENERGY AND EXPECTATION: ITS EFFECT ON PHYSICAL HEALING by David Pederson and Therese Whipple, Midwestern Institute of Parapsychology, P.O. Box 262, Mason City, Iowa 50401, 14 pages, $2.00 (mimeographed).

Healer summarizes his procedure and preliminary results of his study on absent healing.

STRANGE PHENOMENA, VOLUME 2 by William R. Corliss, Glen Arm, Md. 21057, 1974, 264 pages, $6.95.

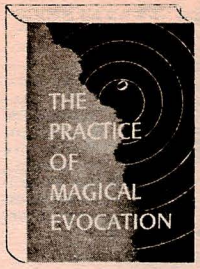
Fortean student presents his second volume of geophysical anomalies compiled from scientific journals.

MANIPULATION: DANGERS AND BENEFITS OF BRAIN RESEARCH by Erwin Lausch, Viking Press, New York, N.Y., 1974, 283 pages, $8.95.

German science writer summarizes recent advances in chemical and biological control of brain functions and physiology.

BEYOND MEDICINE by Hans Holzer, Ballantine Books, New York, N.Y., 1974, 180 pages, $1.50 (paperback).

Popular author surveys psychic surgery, hypnosis and other varieties of unorthodox healing.



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MENTAL AND ASTRAL PROJECTION by Robert E. (Bob) Moser, Esoteric Publications, P.O. Box 1529, Sedona, Ariz. 86336, 1974, 56 pages, $2.00 (paperback).

Popular Tucson lecturer presents a how-to-do-it guide to out-of-body experiences.

THE WANDERING OF THE SOUL by Alexandre Piankoff, Princeton University Press, Princeton, N.J., 1974, 134 pages, $25.00.

Scholar presents translations with commentary of some Egyptian texts designed to protect the deceased in their journey through the afterlife.

THE ASIAN ANIMAL ZODIAC by Ruth Q. Sun, Charles E. Tuttle Co., Rutland, Vt. 05701, 1974, 218 pages, $7.75.

Traditional tales from Asia illustrate the characteristics of the 12 animal years according to the Asian calendar.

WITCHCRAFT IN AMERICA by Clifford Lindsey Alderman, Julian Messner, New York, N.Y., 1974, 191 pages, $5.95.

Volume for teen-agers traces the history of witchcraft in the United States from the Colonies to the present, including voodoo and Indian witchcraft.

BEYOND POSITIVE THINKING by John Lee Baughman, Harper & Row, New York, N.Y., 1974, 113 pages, $5.95.

Clergyman states that the key to self-improvement is understanding the nature and will of God.

INTRODUCTION TO NATAL ASTROLOGY by James T. Hayes, University Books, Secaucus, N.J., 1974 238 pages, $7.95.

Author's method explains how to cast, judge and read an astrological chart quickly and easily.

WHY HAVE PROBLEMS? by Charles J. Williams, 3360 Bishop St., Cincinnati, Ohio 45220, 128 pages, $1.50 (paperback).

Self-help book is based on author's own psychic awakening and the results it produced.

EXPLORING BUDDHISM by Christmas Humphreys, Quest Books, Wheaton, Ill., 1974, 191 pages, $2.50 (paperback).

Well-known writer on Buddhism presents his latest thoughts on Buddhist doctrines in the Western context.

GIFTS OF THE LOTUS compiled by Virginia Hanson, Quest Books, Wheaton, Ill., 1974, 191 pages, $1.50 (paperback).

Book of daily meditations draws upon various Theosophical writers.

SPIRITUAL PRACTICES by Swami Akhilananda, Claude Stark, Inc., 5 South Union St., Lawrence, Mass. 10843, 1974, 225 pages $8.50.

GOD OF ALL by Claude Alan Stark, Claude Stark, Inc., Lawrence, Mass., 1974, 236 pages, $12.00.

Two disciples of Sri Ramakrishna decribe his approach to religious plurality.

Report from the Readers

THE WHITE MAN'S ERROR

I cannot remain silent in the face of an error in the article "The Klickitat Curse" by Joseph DuBovy (FATE January 1975). On page 31 he has the picture of an Indian chief with the caption leading one to believe it is Chief Seattle. Hardly!

I grew up in Seattle, Wash., and I have seen pictures of Chief Seattle. I know the picture DuBovy used with his article is that of a Cheyenne chief and it can be seen in the monograph *The Cheyennes, Indians of the Great Plains* authored by, I believe, E. Adamson Hoebel. — *Darleen Dhillon, Berkeley, Calif.*

* * *

I am partial to stories of Indians and I was pleased to come across "The Klickitat Curse." My enthusiasm lasted until I read the words: "the Suquamish village of Puget Sound." Now really! An Indian village with an English name in 1847? Didn't the village have an Indian name?

DuBovy describes Chief Seattle as a Suquamish but the Washington Works Progress book says he was a Duwamish. The contradiction about Chief Seattle's tribe could be accounted for by the fact that the information in the Works Progress Book was compiled by whites, not Indians.

I freely admit that Mr. DuBovy may know something which has escaped me but my unhappiness extends to his handling of the photograph of the Indian. He does not say that it is Chief Seattle but it is implied in the caption alongside the photograph. — *C. J. Fortner, Long Beach, Calif.*

THE AUTHOR REPLIES:

Yes, a mistake was made in the identification of the Indian chief. The caption suggests the man was Chief Seattle and several readers have written directly to me about this.

Chief Seattle was indeed Duwamish as well as Suquamish and was Chief of both tribes. However, the Seattle Historical Society describes him as Suquamish.—*Joseph L. DuBovy, Putnam Valley, N.Y.*

CLINIC TO COUNSEL AND HEAL

The Midwestern Institute of Parapsychology is planning a free clinic for counseling and healing to last the entire month of July 1975. Psychics from all over the United States will be asked to participate and we hope we will be able to pay their expenses. Medical doctors are invited to bring patients, terminal or otherwise, and also to evaluate the efforts and effectiveness of the clinic staff. Our goal is to include on each staff at least one M.D., a chiropractor and/or an osteopath, a psychologist, a hypnotist and psychics.

Any individual is free to come on his own. Appointments are being taken now and all who write will be informed as to time and place once the plans are finalized.



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At present the estimated cost of the project is $30,000 and the search is on for underwriters for the venture and volunteers from among psychics and doctors.

Anyone who can help in any way is invited to write to me. — *W. R. Powers, 1012 G Ave., Vinton, Iowa 52349.*

TRICK OR TREAT?

Two letters published in the January 1975 FATE raise questions concerning the controversial Cottingley fairy photographs which I discussed in my article, "Exploring Fairy Folklore" (September and October 1974 FATE). Since I harbor some reservations about the pictures (as I indicated in my article) I feel a little uncomfortable having to defend them. However, contrary to what your correspondents assert the mystery has by no means been solved.

The letter from S. McArthur is easily dealt with. Before he (she?) demands an apology for "such obviously fraudulent photos" he ought to study the glossy prints. He would then see that the focusing problems mentioned are not in the original pictures but in FATE'S reproductions which are necessarily less perfect than the originals. I must also repeat that photographic experts who examined the original *negatives* were unable to find such evidence of fraud as reader McArthur so quickly and casually spots.

Robert H. Ashby's objections must be taken more seriously. The 1971 BBC television show he cites brought to light two interesting, possibly damaging points: (1) that Elsie Wright was employed in a photographer's studio where she acquired sufficient skill to do at least simple retouching, and (2) that as a schoolgirl Elsie exhibited some considerable talent in drawing and painting.

Of course it does not have to follow that therefore the photographs were

faked. We must remember, as critics almost invariably forget, that Geoffrey Hodson also claimed to have seen the beck fairies. Nor does the hoax explanation account for Frances' 1918 letter to her South African friend two years before the controversy broke in which she enclosed the original photograph and noted matter-of-factly that "Elsie and I are very friendly with the beck fairies." There is also the problem — which even skeptic S. F. Sanderson (*Folklore*, Summer 1973) admits presents difficulties for the fraud hypothesis — of the very short time lapse between Mr. Wright's lending the camera to the girls and their returning with the original picture.

In the course of the television interview Elsie recalled that once Frances' mother had slapped her daughter for lying. Frances subsequently complained to Elsie that adults lie too — about Father Christmas and so on. To comfort her, Elsie remembered, "I said even though we know there's fairies . . . we'll take pictures of fairies and . . . when we've convinced everybody that there's fairies . . . we'll say there isn't any, see? (Frances) said, but we'll have proof that there's fairies. So I said well, we'll say that . . . we thought very deeply . . . and then that, you know, the fairies came . . . I've heard somewhere that if you think . . . very deeply about a thing it'll actually . . . come . . . solid . . . so we'll say that."

What does this mean? As Sanderson suggests, either it refers to the mediumistic theory of spirit materialization (therefore representing not an actual conversation but a backtracking in which Elsie confused Gardner's and Conan Doyle's theories which she heard *after* the incidents) or it is simply an inarticulate rephrasing of the child's belief that "wishing makes things come true." Asked if once having embarked on

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the deception she felt she must stay with it, Elsie laughed and said, "Well, I didn't say there wasn't any fairies in the first place, did I?" Pressed once more, she replied, "I've told you that they're photographs of figments of our imagination and that's what I'm sticking to." Again this may be either a reference to spirit materialization or an admission of outright fraud. In my opinion the balance of the evidence suggests the former.

Leslie Gardner, the son of Edward Gardner, assisted his father in the investigation and on the basis of further, still unpublished evidence, believes that the Cottingley photographs are genuine. I hope that one day he will open his files and help to put the matter to rest one way or another.

Finally, it is worth noting that in his recent book, *The Dragon and the Disc* (Norton, 1973), F. W. Holiday reprints a photograph of a Bronze Age Icelandic gnome figure which bears an unmistakable resemblance to the being in one of the first Cottingley pictures (page 52, September 1974 FATE). The pointed hat, nose, high cheeks, ears and mouth appear to be identical.

In summary I'd say that the best we can do with the Cottingley controversy is to keep an open mind. — *Jerome Clark, Moorhead, Minn.*

WHY DO PSYCHICS FAIL?

I have read in FATE of many remarkable abilities of psychics. But why do they fail so often? Why did they fail to direct rescuers to Bishop Pike when he lay dying in the desert? Why were they unable to disclose the site of the crash in which Senator Boggs was killed? Why are psychics unable to disclose the whereabouts of Patricia Hearst and her companions? — *Merritt Neulin, Hellertown, Pa.*

FAITH HEALER CHARGED

Since you published with obvious approval the article by Tom Valentine on Norbu Chen (August 1974 FATE) you ought to reprint the clipping concerning him which appeared in the San Angelo, Tex., *Standard-Times* for November 9, 1974:

"Houston (SP) — A self-styled faith healer who discussed his talents on national television (last) Wednesday night was charged here Friday with violating a statute that prohibits convicted felons from possessing firearms.

"Norbu Chen, 50, of Houston was charged in federal court. It was alleged he was convicted in Kentucky on a charge of rape in 1958 and assessed a seven-year prison term.

"The charges list six aliases that Chen is alleged to have used. . . ."
— *Rex McCall, San Antonio, Tex.*

* * *

I have been suffering from hardening of the arteries for the last four years and when I read your article about the miraculous healings of Norbu Chen I immediately sought to reach him by telephone to make an appointment.

I called the Chakpori Ling Foundation in a suburb of New Orleans where I was told he could be reached. Instead of getting Chen I was switched to a "Dr. Chan" who "practices" there. He said they

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would write me as to when I might see him and I understood that he gave the same kind of treatment as Chen.

When the letter came I became a little suspicious for it stated that I would have to send a *certified* check for $750 payable to the Foundation before the appointment would be confirmed. Nevertheless I gave the Foundation credibility because of the character of some of its directors as published in your article.

I sent the check and had my "treatment" which included some things I regarded as hocus-pocus. Chen had me return after 30 days for another "treatment" which was identical to the first. The total cost, including airplane fares for my wife and me, motel, meals and miscellaneous expenses, was between $1,500 and $2,000 and I received no benefit whatsoever.

I think that you and I are both subject to criticism — FATE for not having done adequate research and I for having swallowed the story without contacting some of the Foundation's directors.

The truth should be published so that other subscribers will not lose faith in FATE — *John Bell, Houston, Tex.*

* * *

Your article on Nurbu Chen needs some clarification. Norbu Chen said, according to your story, the yellow hats did not impress him and before he left Asia he found one Tibetan magician who "held the yellow hats . . . in disdain." So his adherence to the red hats began: "My lama taught me the *Dug-pa* way — the way of the red hats. Today I demonstrate that way of truth in action," he said. If this last statement is true it is sad — for him and for others.

Since the 14th Century, in rebellion against the then-forming *Gelug-pas* (yellow caps), the *Dug-pas* (red

caps) evolved a form of corrupted Buddhism which has deteriorated further into *Bön* practices and has largely merged with this shamanistic and animistic (pre-Buddhist) religion, although all *Bön-pas* are not *Dug-pas*.

Today the name *Dug-pa* has become synonymous with "sorcerer" and "adept of black magic." On page 43 Chen tells of having in his possession a "trumpet made from a thighbone and a drum from a skull." A humane person wouldn't have such diabolical curios.

If Norbu Chen claims to be a true practitioner of the *Dug-pa* method — that is, spiritual sorcery — he might be helping and healing people but this may only seem to be so. I should not judge him, for I do not know him. But he betrays himself by his own words. — *Kenneth S. Gusé, Kitchener, Ont., Canada.*

FATE *readers should be apprised that Norbu Chen's phone number is unlisted. Another organization calling itself the Chakpori Ling Foundation has been set up in Houston where there is a "Dr. Norbu Chen" who claims to be a healer. This is not the Norbu Chen featured in* FATE*'s article. Persons calling Houston Directory Assistance for the phone number of Norbu Chen or the Chakpori Ling Foundation will be given the number of the other "Dr. Norbu Chen." A reader from Indiana reports that she called this number and reached an answering service which gave out a new number containing an area code for the San Francisco area.*

The correct address for the Norbu Chen who was interviewed for FATE *is: 8303 Gulf Freeway, Suite 108, Houston, Tex. 77017. Readers also should be aware that Norbu Chen's standard fee for his healing services is $750.00. — The Editors.*



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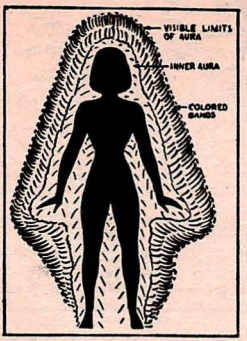


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On Sunday, November 24, 1974, in the Casa Sirena Hotel in Oxnard, Calif., I spent half an hour waiting to hear three psychics who were scheduled to appear in what was billed as an "ESP Demonstration." They were Nancy Ashley, Paul Bradley and Jean McClaren — but unfortunately they never arrived. They had been arrested in another California town for "fortune-telling."

The man who told me this also said another was to speak in their place, a medical doctor who didn't have a license to practice in California. Why was my informer staying on? Well, he was with the Vice Squad of the Oxnard Police Department and he was laying for the doctor, waiting to see if *he* would attempt to give any medical advice or tell any fortunes!

I cannot see how scientific objectivity can be maintained if we continue to enforce medieval laws with more vigor than we seem at times to spend on more obvious crime! — *Winthrop H. Ware, Oxnard, Calif.*

THE LOST SHIP

I have just read "The First and Last Voyage" (January 1975 FATE). I first heard this story from my father when he held me on his knee and sang the song, "Ship That Never Returned." He believed this song was written about the *R.M.S. Naronic.*

After I grew up and married and settled in Scottsville, N.Y., my wife and I went to an auction about 1962 or 1963 where we purchased a few things, among them an old dresser. We found the bottoms of the dresser drawers lined with old newspapers. One was a Rochester, N.Y., paper dated 1896. We were having a ball reading the old news when we came across an article datelined Norfolk, Va., stating that a whisky bottle had washed up on the shore at Norfolk

(Continued on page 144)

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REPORT FROM THE READERS

(Continued from page 134)

and inside it was a note which read: "This is the captain of the *R.M.S. Naronic.* We are 300 miles off Cape Hatteras and have just been hit by a giant tornado. Our ship has broken in half and we are sinking fast. I believe that hope for any survivors is very slim. (Signed) Captain of the *R.M.S. Naronic.*" I still have this old clipping. — *Ernest Bellam, Scottsville, N.Y.*

MAULED BY SKUNK APE?

Curtis Fuller's item about the skunk ape of the Florida swamps ("I See by the Papers" November 1974 FATE) brought to mind an incident that occurred near Fort Myers a few years ago.

At that time I owned 20 acres of jungle near the north bank of the Caloosahatchee, eight miles upriver from Fort Myers. Every summer with a few friends I would drive down to clear some undergrowth and enjoy the wild beauty of the place. On one visit, a friend in town jokingly told us to look out for the great hairy thing reported to be in that neighborhood. Shortly before our arrival a young man had been attacked and badly mauled by a tall hairy creature. We had high hopes of meeting it but it didn't show up. — *Zack T. Barnard, Valley Head, Ala.*

THE TRUTH OF SURVIVAL

I think of Curtis Fuller as my "friend" but he may not be in the time it takes to write this for "like attracts like" and therefore, William G. Roll is out. First, in his article "Exploring Survival" (October and November 1974 FATE) look at his picture — the set mouth which says "I am right" and the piercing eyes which say, "Take it my way or else."

I was drawn to spirit communication through the passing of a wonderful son, a casualty in World War II. Not "spongy stuff" but things only he and I would know convinced me I was on the right track. I know what I know because of hundreds of seances.

William G. Roll's excessive education is detrimental to his being an authority on survival. I am not that authority either but I will trust the spirit before I will the conceited ones who know it all because of their "higher" education. — *Albert J. Potter, Syracuse, N.Y.*

NEVILLE IN PRINT

You have erred in the footnote on page 72 of February 1975 FATE ("My Husband Carlos Castaneda" by

Margaret Runyan Castaneda). Writings by Neville Goddard which are very much in print and available through DeVorss and Co., Publishers, Santa Monica, Calif., are *Resurrection* and *Seedtime and Harvest* in hard covers and *Your Faith Is Your Fortune* and *He Breaks the Shell* in paperback. — *J. R. S., Berkeley, Calif.*

WEIGH AND CONSIDER

I was astounded to read that some persons canceled their subscriptions to FATE after reading the article on the psychics in *Time* Magazine.

God never has spoken to me but that does not prove he did not speak to someone else. Some persons are capable of miraculous healing. I am not and I never have experienced such healing — but that doesn't prove that miraculous healing does not exist. I never have seen a ghost and that doesn't prove there are no ghosts.

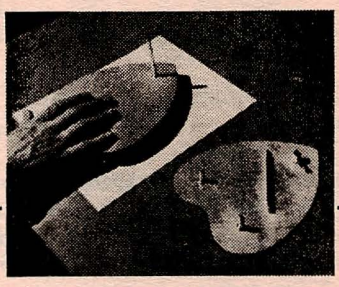
Scoffers often have to eat their words. There was Peacock, the pompous French professor who thought he could prove — simply by saying so — that microorganisms do not cause disease. Benjamin Rush denounced vaccination but it has been successfully practiced since the 1700's and even before that in India.

Bigots and closed-minded people should heed the advice of Francis Bacon and take five minutes to read his essay on Studies. He says, "Read not to contradict nor to believe but to weigh and consider." I try to follow this dictum and I have found it profitable to read FATE consistently for about 25 years. — *Mary Jane Knisely, Orlando, Fla.*



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∞ J. Allen Hynek says UFO debunkers fly in the face of a mountain of evidence from all over the world which clearly establishes the validity of the UFO phenomenon.

∞ While the spotlight remains on the Bermuda Triangle, another area, The Devil's Sea, continues to gobble up ships and baffle researchers.

∞ Did the ancient Egyptians employ electricity for light and power? Ivan Sanderson in one of his last articles points to surprising evidence that they did.

∞ Larger than Stonehenge, the 4,000-year-old circle of monuments in Avebury, England, remains as mysterious as when John Aubrey rediscovered it two centuries ago.

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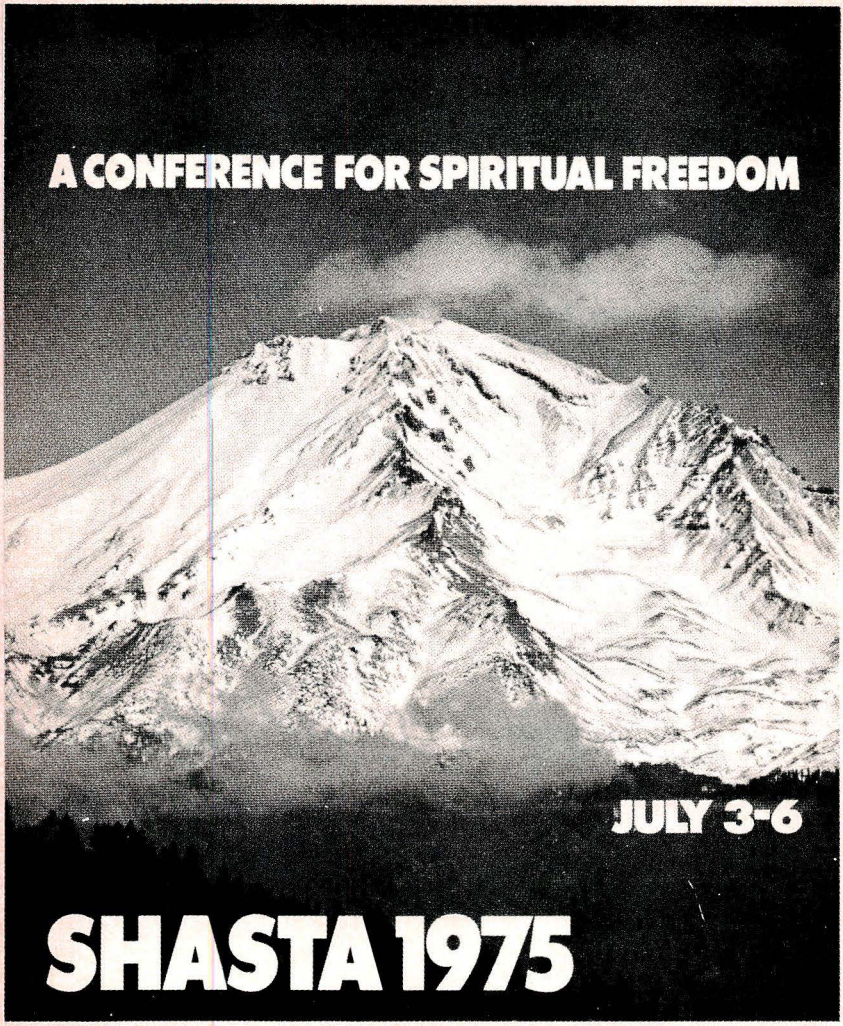
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