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MAGAZINE

December 1961

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TRUE STORIES OF
THE STRANGE AND
THE UNKNOWN

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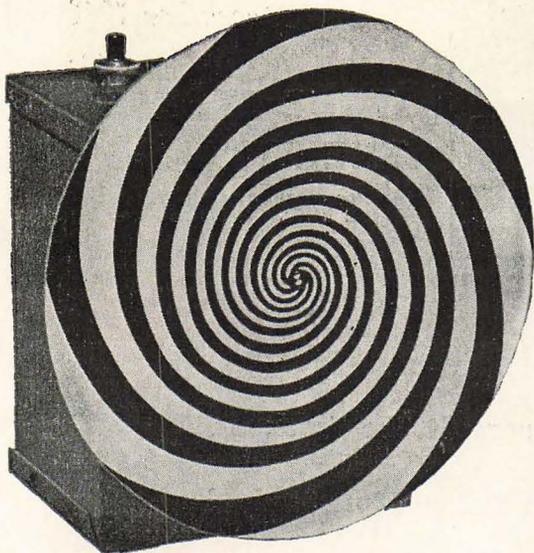
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Publisher: CURTIS FULLER
Assistant Publisher: PAUL FOGHT
Editor: MARY FULLER
Managing Editor: CHESTER S. GEIER
Foreign Editor: MIR BASHIR
Art Director: SYDNEY BARKER



FATE

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I See by the Papers...

QUOTE OF THE MONTH

*There was the Door to which I
found no Key;*

*There was the Veil through which
I might not see.*

— Omar Khayyam

THE BEGINNING

AS NEVER BEFORE, astronomers are becoming philosophers. More and more they are concerned with the origins of the universe. And whatever they have learned; whatever origins they theorize, they come up with ever larger unknowns, ever greater mysteries.

It would be impossible for this column, if it did nothing else, to find space to report all the new and conflicting theories concerning the universe.

Recently Richard West of the Los Angeles *Times* interviewed Dr. Jesse L. Greenstein, professor of astrophysics at California Institute of Technology. Out of his report came questions as profound as ever were asked by a professor of religions.

"How did the universe come out of nothing?"

Dr. Greenstein commented: "It is a terrible mystery how matter comes out of nothing . . . Could it have



been something outside science?

"We try to stay out of philosophy and theology, but sometimes we are forced to think in bigger terms, to go back to something outside science."

Einstein's theory of relativity holds that the universe must either be contracting or exploding.

Opposed to this is the theory of Cambridge University's Fred Hoyle that as old matter blows up new matter is being created. This theory, called the "steady state theory", is one of continuous creation. According to it, the universe is without beginning or end.

More recently, British scientists led by Prof. Martin Ryle claimed

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HOW PETER HURKOS FIRST DISCOVERED HIS PSYCHIC GIFT
Until he was 32, Peter Hurkos led a normal life in his native Holland. Then, during World War II, he fell and fractured his skull. While he was in the hospital a fellow patient, about to be discharged, came to see him. Suddenly, into Hurkos's mind flashed a series of terrifyingly vivid images. He gripped the man's hand and begged him not to leave — for Hurkos's

newly-developed psychic powers showed him that this Englishman was secretly working for the Resistance, and that the Germans were going to kill him. Ignoring Hurkos's desperate pleas, the Englishman left the hospital — to be brutally murdered by the Nazis a few days later.

This incident marked the beginning of a new life for Peter Hurkos, one filled with some of the most exciting and extraordinary events ever experienced by a human being. You'll read all about them in **PSYCHIC**.

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A man remarkably attuned to the occult forces that surround us, but that few of us are in harmony with, Peter Hurkos has used his powers of clair-



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to have proof that the universe grew out of the explosion of a single giant atom. Dr. Greenstein says that work at Caltech indicates that all the 90 elements and 300 isotopes could not have been synthesized so suddenly.

Still another theory is that the Universe expands for a time, then contracts—like a gigantic accordion.

Nobody knows for sure but as long as men live they must ask:

"How did the universe come out of nothing?"



ALWAYS SOMETHING NEW

PERHAPS THE QUESTION is impertinent, however, when new data is forcing us constantly to revise our reasoning. Here are examples of such recent revisions:

- That the universe is 20 to 30 billion years old, not the young 10 to 11 billion it seemed until recently.
- That galaxies are not necessarily in equilibrium but that most have shapes which cannot possibly be in balance.
- That a band of cosmic dust surrounds the earth at least 100 times denser than anything predicted.
- That the planets are one foot to the mile farther from the earth than previously calculated.
- That the planets of our solar system, or at least portions of them,

may have been developed in space rather than coming directly from the sun.

- That the planet Venus may not rotate on its axis but presents one side turned continuously to the sun, like Mercury. If so, one face of Venus would be boiling hot, the other side frigid. A narrow temperate area might lie between the two zones.

- That the ocean bottom of our own planet Earth may have opened up over the past 20 million years, lowering the levels of the oceans by at least 1,500 feet. Huge cracks across the floors of the oceans, called rifts, formed at the top of underocean ridges. These then widened as much as 90 miles. A rift zone near Iceland is still widening about 20 feet every 1,000 years.



A LOOK AT THE STARS

ASTRONOMERS MAY shudder over this, but after all *their* information keeps changing all the time (which means that somebody was wrong), so let's take a look at astrology.

Next February, according to a group of Indian astrologers at New Delhi, will be a time of world crisis. For the first time in 5,000 years eight planets will be in the same spot in the sky.

That spells trouble. When it happened 5,000 years ago, they say,

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it brought on one of the biggest wars in Indian history.

The worst day of the period will be February 5, 1962. India, however, should survive.

For our own part we take heart by recalling that when the art of astrology was first developed 5,000 years ago, nobody — not even the astrologers — knew there were eight planets. It would have been a bit hard to forecast by planets nobody knew existed.

The second point to remember, in case you are looking for comfort, is that no modern historian has positive proof of a great war in India 5,000 years ago. Since there were people there undoubtedly there were wars but as for a "great war", the history of that time is myth and the dates are even more uncertain.

* * *

Parenthetically, however, we wish to report that Maurice Woodruff, the British clairvoyant, doesn't believe things are shaping up very well either. He predicts an assassination of a world figure before next June, and leadership shifts in some great countries.

Woodruff has been called a modern "Nostradamus", perhaps because his predictions are also stated in symbols and generalities that are subject to various interpretations.



DR. STEVENSON'S SEARCH

RECENTLY WE reported the one-man expedition of Dr. Ian Stevenson, head of the Department of Psychiatry and Neurology at the University of Virginia. Dr. Stevenson is in India to inquire into alleged instances of reincarnation—cases of children who claim to remember former lives.

The Hindus have had a number of comments to make on Dr. Stevenson's search. One pandit (unnamed) told Rawle Knox of the London Observer Service:

"It doesn't surprise me that Dr. Stevenson believes in reincarnation (Dr. Stevenson hasn't admitted that he does). What does surprise me is that the West is so slow to comprehend the wisdom of the old Hindu maharishis."

Hinduism believes that every act that a man performs during his lifetime has a reaction—good for good, evil for evil—and sometime there must be a settlement. Rebirth provides the means of settlement.



THE HEALING ARTS

IN THE SMALL village of Mungana, made up of a few huts 16 miles northwest of the lake port of Bukoba in Tanganyika, a shrine was built in 1954 over a grotto of natural rock through which a miraculous stream flows. At least the

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natives for miles around believe that miraculous healings are performed here.

In 1954 the Very Reverend Melchides Kazigo, an African member of the White Father Order at Mugana's Roman Catholic Mission, built the shrine after several "cures" occurred in 1953.

Africans come long distances — lepers, cripples, sufferers from ulcerous tropical diseases — to the primitive settlement hoping to be cured. A few are helped. The African White Fathers at Mugana have signed statements from more than 100 people who claim to have been restored to health.

One priest told Smith Hempstone of the *Chicago Daily News* Foreign Service: "This is a place of miracles."

Most of the pilgrims, however, are not helped. They arrive after weeks of painful travel. Some die on the way. They camp around the area, ignorant of sanitation and modern health practices. They have neither food nor accommodations. Provincial medical officials regard the place as a menace to public health.

Yet the pilgrims still come in faith, hoping for miracles.



THE COIN HAS TWO SIDES
IN ANCIENT DAYS the sick flocked to the witch doctors or

passively hoped for miracles because they had no place else to turn.

This, of course, is often true of modern pilgrims and not only those of primitive Africa.

Many church organizations, some of them encouraged by the *Spiritual Frontiers Fellowship*, sponsor healing services.

Yet skepticism continues. Recently a Lutheran medical missionary, Dr. Kristofer Hagen, declared in Philadelphia that "practically 100 per cent of the so-called 'cures' claimed by faith healers or shrines" either involve non-organic illnesses or dishonest "cures."

"Medical history is full of sup-

posedly 'cured' diabetics who quit their insulin and died, of supposedly 'cured' appendicitis cases that 'needed no operation' and later died, or supposed 'cured' cancer patients who went right on and died," he asserted.

But that is only one side of the coin. Medical history is also full of contrary evidence—cancers which spontaneously regressed, peritonitis which healed and so on. By a change of semantics, all these could also be called "cured."

So the coin has two sides. Modern psychiatry believes that the body is not separate from the mind. Each affects the health of the other. A religious approach is but one way



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in which a troubled mind is sometimes helped, psychiatry is another.

Both mind and body must be treated and sometimes, alas, even that is not enough.



TILAPIA MELANOPLEURA

TILAPIA MELANOPLEURA is not the name of a man or of a tropical disease, but of a small fish about the size of a sunfish which has tremendous food possibilities.

Ten years ago the island of Malagasy, off the east coast of Africa, was short of food and the diet of the natives was bad. It included rice, fruit and a little honey but virtually no meat.

Then the government introduced *tilapia melanopleura*. About 80,000 village fish ponds were built. Presto, no more food shortage. A man can catch enough fish for his family in a few hours and even a child can catch his share.



POSSESSED

FATHER SALVATORE Vitale is a famous Italian priest living south of Naples. His speciality is exorcism.

"I have performed many exorcisms," Father Salvatore recently told George Armstrong of the North American Newspaper Alliance, "and only one has caused me grief — that was when a young girl died. Dur-

ing the exorcism the devil told her 'at 2:00 o'clock I will kill you.' I mistook the threat to be directed at me, the exorcist. But instead, at precisely 2:00 o'clock, the poor girl committed suicide."

Father Salvatore's most recent rites of exorcism were used on a 39-year-old illiterate peasant woman named Margherita Serao. This is the second time Father Salvatore has performed the rites over Margherita. The first time was 13 years ago.

Since then Margherita's husband, neighbors and relatives again are convinced that she is possessed. Last spring she was sent to a hospital in Naples and was found to be in robust health. While there she fell into a trance and began talking in Latin.

Even when the exorcism rites were underway Margherita had to be carried bodily into church. "I want to go to church but my knees buckle under me when I try to get to the door," she explains. "I can't go in because I've still got the devil inside of me."

Because of the fame of Margherita's case, the bishop of Aversa, Msgr. Antonio Teutonico, required Father Salvatore to perform the ancient rites in his bishopric.

It was under these circumstances that the priest began the age-old chant "*de exorcizandis absessis a daemonio . . .* I command you, an-

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cient serpent, to depart at once from this servant of God . . .”



ROUTE OF THE POLYNESIANS

ONE OF THE REASONS Thor Heyerdahl believes the Polynesians migrated westward from America to their island chains rather than eastward from Asia is that there is no evidence the migrants passed across western Polynesia or the island groups between.

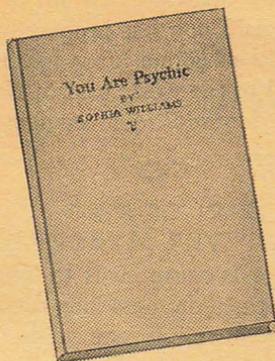
Yet all evidence also suggests the original Polynesians originated in southeast Asia.

As a result Heyerdahl has suggested that the travelers followed the Japan current and the prevailing winds on a route north along the coast of Asia, across the north Pacific and down the coast of North America. From there they could reach the central Pacific with the equatorial currents.

Now Roger S. Duff, of Canterbury Museum in Christchurch, N. Z., has proposed a method by which these ancient routes could be traced. Duff has been studying ancient stone adzes in museums all over this area and he had found that they can be classified as to workmanship, shape of butt, blade, and other characteristics.

One adze form that has a stepped butt strikingly similar to that of eastern Polynesia is found also in the Philippines, Formosa, and South

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China. Thus a great deal of Heyerdahl's theoretical route is already defined by this trail of stone adzes.

Heyerdahl now has proposed that the study of stone adze forms be extended to the west coast of North America for additional evidence.



RAIN OF BIRDS

WHATEVER MYSTERIOUS signals cause birds to migrate or guide them on mass long-distance flights went awry one night last August in Capitola, Calif.

Patrolman Ed Cunningham said the birds began falling out of the fog at 2:30 A.M. Within half an hour, he had to stop his patrol car to avoid running over them.

He was afraid to get out of the car to investigate. "They fell so fast they could have knocked me down and out."

The birds were Sooty Shearwaters, a kind of petrel that spends most of its life at sea. They are large birds, 18 inches long with a wingspread of about 33 inches. They nest in Tasmania and south Australia and spend the rest of their time offshore circumnavigating the Pacific ocean, flying low and feeding on anchovy and squid.

From Capitola through Pleasure Point and Cliffside and on to West Cliff Drive, a distance of about five miles, the shores and high points were covered with the birds. They

thudded into houses, smashed into power poles, TV antennas and skylights. Their impact severed a power line on Merrill Avenue near Capitola. The bombardment ceased with dawn.

Highways were covered with carcasses. At least 4,000 Sooty Shearwaters were killed outright. Another 2,000 wobbled around, apparently unable to take off from land. When hauled to the water, however, they flew away.

One theory is that the birds were attracted by the city lights, another that they were sick, another that they had eaten something which made them dizzy.

But why hasn't Capitola had

other similar invasions before?



PLAYFUL PORPOISE

AT 2:00 P.M. ON SUNDAY, August 14, a bottle-nosed dolphin visited a group of bathers at the Cherry Avenue Beach in Long Beach, Calif. It seemed to be making playful overtures and after swimmers realized that it was not a shark, they swam over to it and began playing with the creature.

Some bathers, according to Lifeguard William Harter, even wrestled with it. After 20 minutes of play, the 10-foot-long animal headed out to sea again. Apparently it found too many of its new friends were



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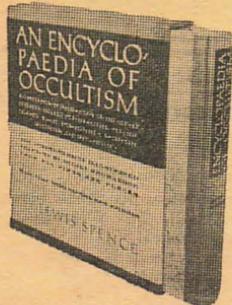
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DUKE'S TRIUMPH

PORPOISES ARE smart but they are not domesticated. Some dogs are both. Last March 15 a five-year-old collie named Duke was playing with his 10-year-old mistress, Penny Grantz, in Niles, Ohio.

Penny's skirt caught fire and she ran toward the house. Duke intercepted her, seized the flaming skirt in his jaws and tore it off the child. Doctor's say that Duke "almost certainly" saved Penny's life.

In August Duke was named dog hero of the year in Chicago. He received a gold medal for his collar and a \$1,000 U.S. bond in Penny's name, plus other gifts.

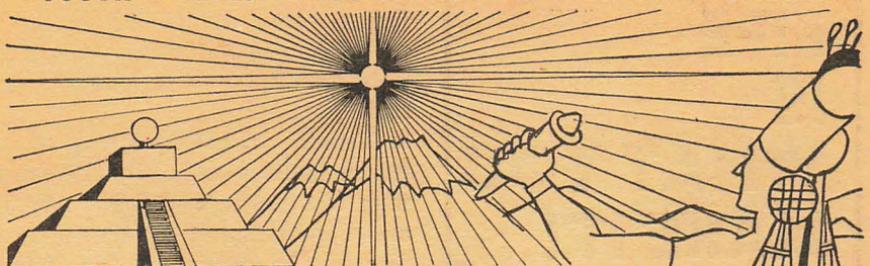


DEATHBED EXPERIENCES

DR. KARLIS OSIS, research director of the Parapsychology Foundation, has announced results of a monumental two-year survey of deathbed observations by nurses and physicians.

Ten thousand questionnaires were sent out at the beginning of the survey and returns were received from 640 doctors and nurses. Follow-ups were made later on those replies. Here are some of the results Dr. Osis reports:

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- Death-bed hallucinations are different — they are not like delusions or deliriums, and differ markedly from hallucinations of healthy persons.

- Visions or hallucinations of a predominately non-human character were reported in 884 cases. "They are proportionately 10 times more frequent in our sample of dying patients than in samples of hallucinations of healthy persons surveyed in England," Dr. Osis said. The content of such "non-human" visions was either religious images or scenes of incredible beauty and brilliance, resembling those experienced under mescaline or LSD.

- Hallucinations of persons were reported in 1370 cases. They mostly represented dead persons and often claimed "to aid the patient's transition into post-mortem existence." Such visions tended to be true apparitions in that during most of the visionary experience the patient maintained a realistic contact with his environment.

- Most of the apparitions representing the dead were close relatives of the patients. Where non-relatives were involved they were, for the most part, living persons.

- Elated moods were observed in one out of 20 dying patients. Fear was not considered to be a dominant emotion of the dying.

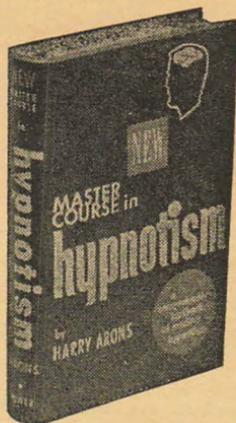
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VOLCANO ERUPTS



Halemaumau Lights Skies

By TERRY MOHRIKKA

VOLCANO Halemaumau—Hawaii's largest—erupted at 8:15 last night, sending hundreds of feet of ash up to 500 feet in a spectacular display which lit the Big Island like a bonfire. The volcano was smaller than it has been in the past. The eruption occurred in Kilauea Crater, the "Pele's Stove" which is about 30 miles from here. The last eruption in the crater occurred in February, of this year. It was much smaller than last night's eruption.

JOHN ALBUQUERQUE, assistant superintendent of Hawaii National Park, said the eruption began through the rim of the giant fissure in at least three separate places. The largest fissure came from the top of the southwest side of the fissure where the crater floor collapsed after the 1957 eruption.

IN OBSERVATION in the Halemaumau crater, the eruption was smaller than in 1957, but it was high and intense. Although the eruption was not seen in the Halemaumau crater, it was seen in the Halemaumau crater. It was seen in the Halemaumau crater.

The recent eruption of Halemaumau Firepit in Kilauea Crater, Hawaii, is believed to have been heralded by a dog. According to legend, if dog is seen, eruption follows.

disturbed by sedatives, medication or high-body temperature. Only a small percentage had an illness diagnosed as tending to produce hallucinations and most patients were fully conscious.



ANOTHER KIND OF DOG

AN ITEM in this column for the September issue of FATE, written very early in June, described the appearance on the slopes of Hawaii's Mauna Loa of a little white dog.

In Hawaiian legend, *Pele*, the

goddess of Hawaiian volcanos, has a white demi-dog named *Kaupe*. If either is seen, an eruption follows.

A small white fat dog appeared on the barren lava flows by the weather observatory in 1959, shortly before Kilauea erupted. Then last May the same white dog reappeared. Men at the weather observatory were unable to catch it. Yet on these desert lava wastes there is no food, no water, no other human habitation closer than 24 miles.

On July 10, as the small white dog forecast, Kilauea erupted.

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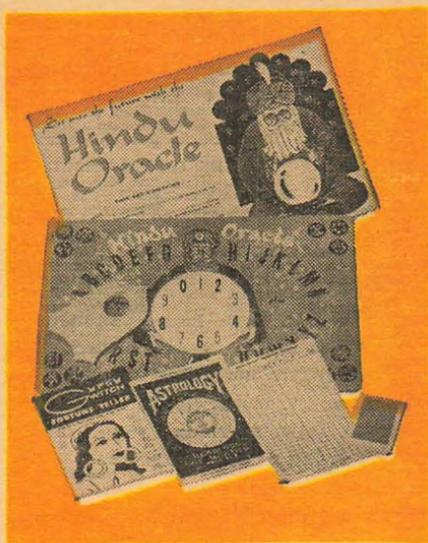
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SOME LIKE IT HOT

THE ARGENTINE Institute of Parapsychology has studied fire-walking and concluded there is nothing paranormal about it. Fire-walking, they say, can be explained by normal physiological processes.

The Argentines don't say what these normal physiological processes are, so it is reasonable to presume they don't know. However, the field has been well researched by men other than parapsychologists in our own country. They too have concluded that there is nothing paranormal about fire-walking.

Nevertheless, the Argentine group is to be commended for their courage and ingenuity.

In 1960 they sent a committee to observe a semi-religious fire-walking ceremony in a town about 40 miles from Buenos Aires. Dr. Louis A. Boschi, a committee member, crossed the seven-foot bed of live coals twice at this time.

Last June members of the Institute conducted their own experiment, and three volunteers from the Institute crossed a 15-foot bed of live coals. Dr. J. Ricardo Musso, the president, crossed the bed of coals twice.

From their experience, the Institute recommends that the bed of coal be well packed down before future Institute members go fire-walking. That way their feet sink in less.

"SOMETHING"

A 67-FOOT SHRIMP boat sank under mysterious circumstances in the Gulf of Mexico off Port Aransas the first week in July. The boat simply hooked into "something" that ripped the vessel's stern right off.

Ira Pete, the owners of the *Ruby E.* said "I hooked into something and pulled the stern off." He said he had no idea what the "something" was. He and two crewmen were taken aboard another fishing vessel which was close by and no one was hurt.

The world seems full of these mysterious "somethings."



LONGEST DAY

ON MIDSUMMER'S Night in ancient days, white-robed Druids waited beside the massive pile of rock at Stonehenge on Salisbury Plain, England, to "hail the light." On that shortest night of the year the first rays of the sun struck the huge circle of stones and cast a shadow on the central altar.

Lately, though, things have changed at old Stonehenge. At Midsummer's Night this year, thousands of teenagers and young people turned the night into an orgy, singing, dancing and carousing among the weathered stones. Nevertheless Druids held their service.—*Curtis Fuller*

WINNING WITH PSYCHISM

An announcement was made in the September issue of FATE Magazine of my new book "WINNING WITH PSYCHISM". It will be off the press in November, and will sell for \$4.95. A special pre-publication offer was made at \$3.00 for orders received before Nov. 1st. Due to the many responses, which were beyond expectations, I am going to EXTEND the special to December 1st, 1961.

If you are interested in the effects of "psychic messages" in all types of gambling and speculative ventures, you should read this book. It tells how I used dream interpretation to win horse races and pick big daily doubles. There are also many stories from friends and buyers of "HOW I BEAT KENO IN RENO" telling about receiving "psychic messages" and making big wins.

These "psychic messages" come in several forms, "predictive or symbolic dreams"—"previsions"—and even "whispering in the ear." However, the manifestations do not occur very often and one must recognize them and know how to interpret them.

James A. Michener tells in his best seller "HAWAII" about the Chinese using dreams in gambling. In fact it was the common method used by the Chinese in playing "PAK KOP," called KENO in Nevada.

Dr. Alexis Carrel wrote in "MAN THE UNKNOWN:" "One cannot neglect facts because they are strange." One must not condemn those things which he does not understand.

I have been working on a one-man, un-subsidized research project to find out how to induce "predictive dreams and pre-vision." The Ancient Egyptians used to fast, abstain from wine and women, and pray in the temples to induce prophetic dreams. Several suggestions have been offered to me along this line.

One man in Chico, Calif. uses self-hypnosis to get his Keno numbers. A man wrote from Sacramento who used my Kenromantic system and won several hundred dollars on Keno at Lake Tahoe, but thru carelessness he overlooked one number in the dream which would have paid him \$2,100.00 more. I gave a copy of the book to a Seattle couple who said they "laughed all the way to Reno about that crazy John Bok." They lost for four days then had a Vivid Dream and hit several good tickets, winning over \$400.00 in one morning. They are now ardent believers in PSYCHISM!

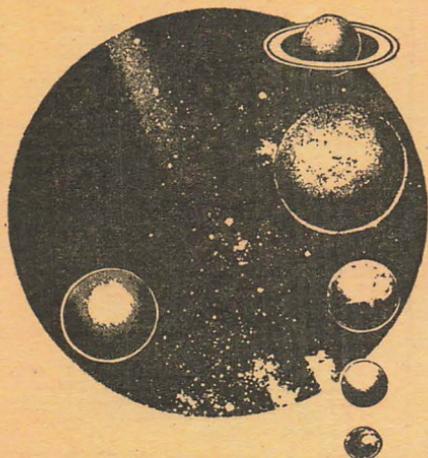
The first edition of "WINNING WITH PSYCHISM," will be author's limited printing, will be numbered and autographed by John Bok. When the principles of "PSYCHISM" are adopted, this first edition may become a "collectors item!"

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JOHN BOK

Box 6666-(F12), Seattle 16, Wash.

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The attention of thinking men and women everywhere is focussed on FEBRUARY 4-5, 1962, for a very good reason. This coming year brings a "Great Conjunction" of SIX planets plus an eclipse, in the sign of Aquarius! Top astrologers expect this amazing planetary event will herald some highly UNUSUAL occurrences that may influence you profoundly. The startling new book: "IT WILL HAPPEN IN FEBRUARY!" by Michael X, Author, Lecturer and Teacher of New Age subjects, reveals WHY in all probability, this will be the most UNUSUAL stellar event of your entire lifetime! Note the Seven Chapter titles!

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PHANTOM blockades Venezuelan highway

The white-clad stranger stands in the full glare of the car headlights — and then suddenly vanishes.

By Paul Focht

FEAR IS blockading the main road down the Tuy River valley between the Venezuelan towns of *Ocumare del Tuy* and *San Francisco de Yare*—fear of the Ghost of *Infiernito*.

Fifteen-thousand villagers live in the *Ocumare-Yare* region, and on August 4, 1961, the Caracas newspaper, *Ultimas Noticias*, reported that all 15,000 were living in a state of terror. Virtually no traffic was moving over the *Ocumare-*

Yare road, even in broad daylight.

Ultimas Noticias rushed reporters into the mountainous area, which is within 100 miles of Caracas—a city of more than 800,000 population. The newspaper interviewed all drivers and villagers who reported encounters with the Ghost of *Infiernito*.

FATE is privileged to publish the first English translation of those on-the-spot interviews.

The phenomena are being wit-

nessed at a clearing along the *Ocumare-Yare* road that the local residents call *El Infiernito*—Little Hell. Many years ago, *El Infiernito* was the site of a bloody fight in which two men fought to the death with machetes over the love of a woman. Neither man survived the battle and, although their names are now forgotten, memory of their struggle lives on in the name of the little patch of ground called *El Infiernito*.

Local villagers now believe that more than memory lives on there. They suspect that one of the machete-fighters has come back to haunt travelers on the road passing his unmarked grave.

First report of the Ghost of *Infiernito* was made early this summer by Vincente Ulloa who was driving down the *Ocumare-Yare* road at night with two companions, Antonio Castro and Juan Rios. As they drove past *El Infiernito* a man suddenly stepped out onto the road into the headlights of Ulloa's car. He was a tall man with a completely pale face, and he was wearing a white *liquiqui*, Venezuela's national costume.

The pale figure hailed the motorists, saying, "Where are you going, friends?"

Vincente Ulloa told reporters that he was instantly taken aback by the man's appearance: his

eyes had a fixed stare; he seemed to have neither eyebrows nor eyelashes, and what little hair he had was in complete disorder. However, a traveler afoot at night on the *Ocumare-Yare* road might be a man in great need, so Ulloa called back, saying, "I am at your service, *senor*; do you want to travel?"

When the stranger did not reply, Ulloa called again, "Is anything wrong with you? Do you want me to help you?"

Senor Ulloa then thought that the man might be penniless and too shy to accept the ride as a favor. Ulloa was getting out of his car to take the man by the arm when he was overcome by a wave of fear.

At that instant the man, standing in the full light of the auto's headlights, vanished completely.

Ulloa got back into the car to find his two friends had fainted and fallen off the car seat. Trembling wildly, Ulloa raced his car into *Ocumare del Tuy*. His friends and co-witnesses remained on the floor of the car and had to be revived with stimulants.

Gilberto Mejias, a driver for the National Institute of Sanitary Works, was the next person to report contact with the roadside phantom.

Mejias and a companion were traveling the *Ocumare-Yare* road

after a rain had made the road surface very slippery. The car slid into a ditch and stuck fast. As Mejias and his friend were studying their situation, a man appeared and told them, "Don't worry, we shall get it out at once."

The government driver reports that he then got behind the wheel of the car while his friend and the stranger got ready to push the car out of the ditch. Immediately the car was lifted back on to the road.

When the driver offered the stranger money for his aid, the man said "*Vaya con Dios*" ("Go with God") and vanished before their eyes.

Mejias and his passenger were so frightened that they did not get back into the car, but started running toward the tiny settlement of *Aponte*, over a mile away. A station wagon filled with police was sent from *Aponte* to *El Infiernito* to retrieve the car.

After these experiences were reported, drivers using the *Ocumare-Yare* road began to refuse to stop along the road for anyone or anything. However, the reports indicate that this did not stop the Ghost of *Infiernito*.

Several taxi-drivers and drivers of private cars reported that they passed a man standing on the road near *El Infiernito*, and then the man suddenly appeared in their

cars, sitting on the seat beside the driver.

The phantom reportedly makes no move to harm drivers, but sits immobile, his face solemn. When the lights of the town come into view, the phantom vanishes, leaving the terrified driver alone with his fears.

The ghost does not limit his attentions to automobile drivers. At least one horseman, Victor Rios, has been forced to share his mount with the phantom.

Rios reported that he was near *Infiernito* when his horse began to rear up and balked at going further down the road. When Rios turned his head to see whatever was upsetting the horse, he saw the phantom, riding behind him. Rios said that he, "could not observe the figure very well in the darkness, but I saw its white dress and I felt its breath on my neck and once on my face."

Rios believes that he drove the phantom away when he controlled his fear long enough to invoke the Holy Cross. As he did so, he reported, "I felt a great strength in my chest and my horse began running."

The Ghost of *Infiernito* is a dissembling phantom. The reports show that it has sometimes appeared as a simple worker, sometimes as an important man who wants to accompany the villagers on their er-

rands, and sometimes as a hitchhiker. Usually, however, the phantom is seen wearing a white *liquiliqui* with black riding boots.

The phantom has one consistent trait: it usually comes into view in an unobtrusive and not necessarily mysterious manner, but invariably vanishes only after the eyes of every witness have been fixed on the apparition.

Victor Rios, the horseman who shared a ride with the phantom, believes that the ghost is a suffering soul—a soul who has not had a proper burial in a consecrated cemetery.

Rios claims that after the fight that gave *El Infiernito* its name, one of the dead was buried on the spot because his relatives did not come to claim the body. Others, who agree with Rios' story, point out that a tractor working along the road at *El Infiernito* recently unearthed human remains, which

were scattered in the mountains.

Rios and his fellow villagers believe that the *Ocumare-Yare* road will continue to be haunted until these remains are collected and given Christian burial.

Before the restless phantom is put to rest, a commission of Spiritualists from Caracas will attempt to interview the spirit. *Ultimas Noticias* states that the plan is for "calling the soul to talk to it, in order to know who it is and why he likes to appear so much to those who travel on the road at *Infiernito*."

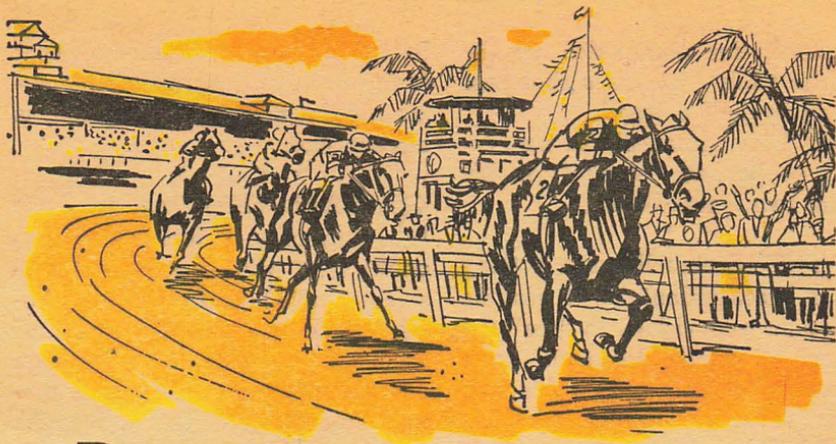
The villagers of the *Tuy* Valley do not care whether the Ghost of *Infiernito* is put to rest by proper burial or by conversation with a commission of educated, scientific Spiritualists. But they do hope that the phantom will quiet down soon, so that their commerce can start moving normally over the highway once more.



ANCIENT TREES IN MODERN CITIES

RESIDENTS of many American cities have at least one thing in common with prehistoric dinosaurs—the handsome ginkgo tree. Often called a living fossil, the ginkgo has been growing in North America for 100,000,000 to 200,000,000 years. The ancient tree adapts easily to modern city smog and thousands have been planted in major cities in recent years.





Dream Winners at the track

The student's horse race dream was amazingly detailed — and it could be checked at the bookmaker's.

By *Alson J. Smith*

TWO NIGHTS before the running of the 1957 Kentucky Derby, Mr. Ralph Lowe, owner of the favorite, *Gallant Man*, had a vivid dream. In the dream he "saw" his jockey, Willie Shoemaker, inexplicably pull the horse up short of the finish line and lose the race by half a length.

It was only a dream but Mr. Lowe was disturbed. "Don't pull him up short, Willie", he warned the jockey the next day. The vet-

eran Willie, one of the best riders in racing, looked at the boss as though he suspected him of imbibing too many Kentucky mint juleps. Never in the history of the Derby had a leading horse been pulled up short of the finish line.

When the race was run on Derby Day *Gallant Man* had a comfortable lead coming into the home stretch. Then, to the amazement of the crowd, Willie Shoemaker apparently mistook the 16th pole for

the finish line and pulled up the favorite while *Iron Liege* shot past to win by half a length.

Mr. Lowe groaned. It was exactly as he had "seen" it in his dream two nights before.

* * *

IS THERE actually such a thing as precognition? Is it possible in dreams and visions to "see" the future? Amazingly enough, some persons apparently can do this and, under favorable conditions, it is possible that most people can do it — indeed, *do* do it without being conscious of it. A "hunch", for instance, may be a kind of subliminal precognition.

According to the parapsychologists, the explanation for precognitive dreams may be the fact that our concept of time as *stretched out* and divided into past, present and future may be too simple. There may possibly be another dimension of time, lying at right angles to our familiar, stretched-out dimension, so that what is "future" in our familiar dimension may be "past" in the right-angled dimension. Our consciousness allows us only one dimension when we are awake, but in dreams or in trance the consciousness is relaxed and some of us may then explore the unfamiliar, right-angled dimension of time. According to this theory those who have precognitive dreams do not predict or look at the future,

but rather *remember* something that is future to us, but in the unfamiliar right-angled time dimension, is already past.

* * *

SEVERAL YEARS ago at Duke University I interviewed two young men who were being intensively studied at the Parapsychology Laboratory there because of their apparent gifts of precognition and clairvoyance. One was a pre-med student, the other a Swedish jockey. In both cases their psychic abilities seemed to manifest largely in connection with horses and horse races.

Today that pre-med student is a clinical psychiatrist affiliated with a well-known sanatorium. I will call him Don Dade, which is fairly close to his real name.

When Don Dade was a student at a southern college his sleep was often disturbed by vivid dreams that caused him to wake up feeling exhausted. Sometimes these dreams seemed to come true. He would find himself in a strangely familiar situation and it would suddenly occur to him that he had dreamed of this particular situation a night or two before. However, it was difficult to check the details of a dream to identify it as something in the past or something that would happen in the future. So Don tried to forget about the odd nocturnal visions.

However, one night early in January, 1950, he had such a vivid dream that he decided to check it out as far as he could. In the dream he was watching a horse race from the grandstand of a dilapidated track which was surrounded by palm and pine trees. Two men sat on either side of him, talking across him to each other. One of them had a copy of the *Book of Common Prayer* from which he read now and then.

The man with the prayer book explained to his companion, "I came right out to the track from church."

His friend said, "Good. Who do you like in the eighth?"

"Well, I've prayed about it and I get whoever Bouilly-boy is on."

"Bouilly? That's Demavend today and The Sweeper at the big one tomorrow."

"And Winch will show, I think."

His companion demurred, "I like the Lion."

Then the horses came down the stretch in the eighth race and pounded across the finish line. In the dream Don couldn't see the finish very clearly, but the man who had come straight to the track from church cried, "Bouilly brought him home!" Then a voice announced over a loudspeaker, "Demavend paid \$8.60 to win!"

On awakening Don wrote down all of these vivid details. He knew

it was necessary to record them quickly, before they faded away.

Don was a serious young fellow. He knew very little about race horses and race tracks and took no interest in them. Also, he had certain moral scruples against gambling. But he realized that here, finally, was a dream that could be checked. The *day* of the race was evidently a Sunday because of the prayer book and the reference to a church service. The track was a second-rate affair in a semi-tropical clime. The eighth race had been won by a horse named Demavend (he was very sure of the odd name and its spelling) which was ridden by a jockey named or nicknamed "Bouilly", and paid \$8.60 for a winning mutuel ticket. Two horses named "Lion" and "Winch" had finished in the money.

But was it a race that *had* been run sometime in the past, or one that was still to be run? Or was it a race that never had been run and never would be—in other words, a figment of Don Dade's imagination?

Don went to a friend of his, an associate professor in the college's Psychology Department. He was probably crazy, Don admitted, but was it possible that he actually had dreamed of an event that had not yet taken place? The professor had heard of such things as precognitive dreams but he doubted that any

such phenomena existed. However, he was interested enough to help Don check out the dream.

Their first thought was to look through the newspaper files in the library. But to save time, Don's friend suggested that they go to a local cigar store that doubled as a handbook and see if they couldn't pick up some leads there.

After ascertaining that they were not from the police, the proprietor of the cigar store led Don and the professor into a back room. He introduced them to the fellow who ran the handbook, a genial sporting gentleman. The back room contained half a dozen phones, back files of the *Morning Telegraph* and *Racing Form*, the usual tout sheets, a radio, a big blackboard, and a half dozen sharply dressed characters who looked like refugees from the road company of *Guys and Dolls*.

At first Don and his friend told a story about making a survey for the college but soon broke down and told the bookie the truth. Bookies are accustomed to screwballs of all sorts so this one didn't bat an eye as Don outlined his strange dream.

He said the dilapidated track of the dream sounded like Tropical Park in Florida — "a real beat-up joint". The "big one" could be Hialeah, also in Florida. The Tropical Park season was supposed to

end on January 16, with Hialeah opening the next day. And the "Bouilly" who, according to the dream, would ride winners at both Tropical Park and Hialeah could be a jockey named Boulmettis who was spending the winter at the Florida tracks.

They then dug into the files of the *Morning Telegraph*. In the dream, one of the men had said, "That's Demavend today and The Sweeper at the big one tomorrow." So, according to the *Morning Telegraph's* schedule of races, horses, and jockeys, the race of the dream would have to be the eighth at Tropical Park on January 16, the last day of the track's season.

But January 16, 1950, was *still three days away!* The visit to the bookie joint took place on January 13, 1950. And January 16 was a Monday, not a Sunday.

A careful examination of back issues of the racing papers disposed of the possibility that the race Don had dreamed actually had been run in the past and that he was merely remembering — dredging up out of his subconscious mind — details that he had read and then forgotten. Boulmettis never had ridden a horse named Demavend before. And the eighth race at Tropical Park on Monday, January 16, 1950, was the only one that brought together the horses named in the dream — Demavend, "Lion", and "Winch".

The papers showed that among the horses scheduled to go to the post in the eighth race at Tropical Park on January 16 were Demavend, with Boulmettis up, Lion Rampant, ridden by Rivera, and Walter's Boy, with Nichols riding. Walter's Boy was named after the newspaper columnist, Walter Winchell, who is often called Winch. Boulmettis, moreover, was scheduled to ride a rank outsider named Clean Broom ("The Sweeper"?) in the fifth race at Hialeah on the following day, January 17, 1950.

Impressed by what seemed like a tip straight from Headquarters, all the sharply-dressed characters in the handbook got down on Demavend to win in the eighth at Tropical Park on the following Monday. Some hedged by also betting on Lion Rampant, the favorite, to win. And the plungers went all out for Clean Broom, who was 15-to-one in the fifth at Hialeah on the 17th.

On Monday afternoon, January 16, Don Dade and the psychology professor were among the crowd listening to the race results in the smoke-filled handbook. At exactly 5:05 P.M. the radio announcer, who was reading race results from Santa Anita, Gulfstream and other southern tracks, finally came to Tropical Park and (at last!) to the eighth race. "In the eighth", he said in a nasal voice, "the winnah Demavend. Demavend led all the way and paid

\$8.60. The favorite, Lion Rampant, was second at \$3.90. Walter's Boy closed well to show at \$5.20."

The pandemonium that followed was nothing compared to what happened the next day when Boulmettis brought the 15-to-one shot, Clean Broom, home in front in the fifth at Hialeah to pay \$24.10 at the mutuel window!

From then on Don Dade's phone rang at all hours of the day and night. Newspapers in Baltimore and Miami offered him jobs picking horses for their sports pages. Importuning bookies and touts waylaid him on the street.

Some details of the dream continued to puzzle Don and the psychology professor. In the dream the race had been run on Sunday, as the presence of the prayer book and the man's statement that he had come directly to the track from church made clear. But this was misleading, because the race actually had been run on a Monday.

Later parapsychologists at Duke suggested that this apparent inaccuracy was quite understandable as a phenomena called *displacement*. Subjects, in calling the cards in tests for precognition, often miss the card of the moment but call correctly the card either before or after the card they are trying to precognize.

In a precognitive dream a similar displacement to the day *after* the

one "seen" in the dream might well occur. Also, all dreams are cluttered with apparently irrelevant incidents. It is only when the dream is carefully analyzed and the chaff of nonsense, inaccuracy, and irrelevancy winnowed out that it can be understood.

Don continued to have what he facetiously called his "two-dollar nightmares", but only occasionally did he have one that lent itself to checking. Some of his dreams were about past events and some were of indeterminate time — perhaps of the future, perhaps of the past and future blended. Largely to escape from pestering touts and bookies and a constantly jangling telephone, he left the college where he had been studying and went to Duke University, where he supplemented his medical studies with courses in parapsychology. He never attempted to cash in on his "two-dollar nightmares" and believed in fact, that his precognitive ability might actually hinder him in his chosen field of clinical psychiatry.

* * *

THE SWEDISH jockey, a young man named Oscar Killick, had a highly-developed precognitive ability and was also clairvoyant. He was a small, alert, blonde youth of 24, one of his country's top riders. A few years before coming to Duke University for experiments in parapsychology he had found his sleep

disturbed by vivid dreams, many of them involving horses and racing. They faded quickly when he awoke but left him feeling tired and "washed out". He also experienced daydreams occasionally—brief half-awake states in which he "saw" animals, flowers, beautiful women and other interesting subjects for a few seconds before coming wide awake.

Disturbed by this increasing tendency to doze off and "see" things, Killick had told himself that perhaps he should consult a doctor. But the dreams were not unpleasant and, since he was in excellent physical health, he tried to forget the whole thing.

However, one Sunday something happened to the horse he was scheduled to ride in the fourth race at Stockholm's *Ulriksdal* track that afternoon. The bay gelding named Skane had a temperature of 106.2 degrees, more than six above normal for a horse. His sleek back glistened with sweat and his lids drooped listlessly over glazed yellow eyes. He looked like a sure scratch.

As Killick lounged against a stanchion watching the trainer and stable-boys examine the horse, he felt himself half dozing — awake enough to know everything that was going on but asleep enough to give things an air of pleasant, drowsy unreality.

Gradually the image before him

of Skane being examined by the trainer faded and was replaced by a fainter image of the horse grazing in a field behind the stable in the care of a stable-boy. He saw the big gelding nuzzle a small open box that had fallen from the stable-boy's pocket. The box was half filled with red oat seeds, some of which had spilled into the grass.

Killick recognized the box and its contents—mouse seeds, oats covered with a coating of arsenic which were used around stables to kill rats and mice. A few of these lethal particles would have no effect on a horse, but 15 or 20 of them could give even a big animal like Skane a sizeable bellyache. Half a box of them might be fatal.

In the dream, or vision, Killick saw the horse crunch up an indeterminate number of the seeds along with a mouthful of grass and clover. Then the image faded. Once again the jockey saw the trainer examining the sick horse which was being held by two stable-boys.

The trainer shook his head, "Don't know what it can be. Probably an internal infection. We'll have to call the vet."

To his own surprise Killick heard himself saying, "No! I think he swallowed some mouse seed. Better pump out his stomach."

The trainer and stable-boys looked at him in amazement. "What makes you think so?" said the

trainer. "Did you see him do it?"

"No," the jockey admitted. "Just a hunch."

He was ashamed to say anything about the dream.

"Didn't one of you have a box of mouse seed in your pocket this morning?" he asked the stable-boys.

One of the boys said yes. He looked in his pocket; the box was gone.

The horse's stomach was promptly pumped out and among its contents were 20 or 30 of the arsenic-covered seeds.

Skane's temperature began to go down and he improved noticeably, but his owner decided to scratch him anyway.

This left Killick without a mount for the day so he changed clothes and went to lunch at *Den Glydene Freden*, a popular restaurant just off the *Kungstradgarden* in downtown Stockholm. As he waited to be served he went into another half doze for a few seconds and the image of a horse-race swam into his mind.

It seemed to be that same afternoon. He "saw" himself wearing the blue and gold colors of the Gustafson stable, mounted on a gray gelding, answering the bugle for the sixth race. He "saw" the horses pounding down the stretch with his mount well back in the eight-horse field. Suddenly his horse pulled up

fast on the outside and finished second.

The image faded; it had lasted only a few seconds.

Killick shook his head and laughed to himself. This time the joke was on his dream. He wasn't riding that afternoon.

Less than a minute later a waiter called him to the phone. It was Mr. Gustafson. Would Killick hurry back to *Ulriksdal* and ride a horse named Prince Eugen in the sixth? The jockey scheduled to ride him had turned up stiff as a teakwood board and Gustafson, who was also Skane's owner, didn't want two scratches in one day. Prince Eugen was rated last in the eight-horse field, at 30-to-one.

Killick agreed to ride, cancelled his lunch, and told the waiter to bet his day's tips on Prince Eugen to place (finish second). The waiter spread the word around and practically the entire staff of *Den Glydene Freden* got a bet down on the horse by post time.

The jockey wasn't surprised when Prince Eugen turned out to be a gray gelding. Nor was he surprised when the 30-to-one shot, after lagging at the back of the field for three-quarters, picked up fast on the outside in the stretch and thundered home second.

He got a royal reception from his friends at *Den Glydene Freden* that night!

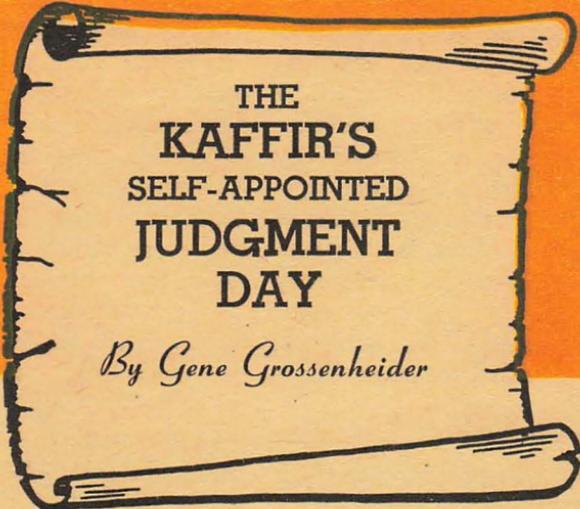
Killick's dreams and visions continued. He found that he could deliberately induce a light doze (or trance) merely by closing his eyes and relaxing. In this state he could "see" not only races but other events. But it was usually hard to distinguish between past and future races. He gave his friends and employers some spectacular tips and acquired considerable notoriety among the Swedish racing fraternity, but except on rare occasions he could not identify the *time* of the race or other event that he "saw" in his dreams.

It was in the field of *diagnosis* that Killick discovered his dreams to be almost infallible. Just as he had "seen" Skane nuzzling the mouse seed, so he developed the ability to go into a light trance and accurately diagnose the cause of illness in horses, other animals, and finally in human beings. He quit riding and opened a diagnostic clinic in Stockholm. He is not a doctor and does not practice medicine, but many doctors send him patients for his clairvoyant diagnosis.

* * *

ANYWAY, IF you are a horse-player, or if you are not, you might try remembering that dream. If you take it seriously you are now in respectable, scientific company.

But perhaps you shouldn't bet on it.



THE
KAFFIR'S
SELF-APPOINTED
JUDGMENT
DAY

By Gene Grossenheider

The spirits promised the Kaffirs a
paradise on earth — but instead opened the gates of hell.

A HUNDRED YEARS AGO, when the Dutch and the British first held large areas of South Africa, an event took place that may well be called the Judgement Day of the Kaffirs. This catastrophe came close to wiping that numerous and thriving people off the face of the earth. And it all came about because of a weird message, in the form of a series of emphatic orders from the spirit world.

The Kaffirs are one of the dominant peoples of South Africa, with a culture superior to that of many of their neighbors. When the Por-

tuguese first contacted them, at the close of the 15th Century, they had no general name for themselves, but the Arabs, coming down the east coast of Africa, called them Kaffirs, which means "Unbelievers." This name the natives adopted for themselves, ignorant of its meaning or indifferent to it.

It was not until a century later that Dutch adventurers first settled on the coast. These settlers found the Kaffirs an upright and honest people, brave, hospitable and truthful. This is the testimony of the first whites who have left a record

of their manners. Among their remarkable arts was the ability to weave baskets of grass so skillfully that they were perfectly watertight. Yet, they made no boats of any kind. The Kaffirs were mostly vegetarians, eating meat only in time of tribal warfare. Although they possessed great herds of cattle, they rarely killed any, for cattle were the standard coin of the realm, and also furnished one of their staple foods, milk.

The Kaffirs believed in a future life, though they seemed to have no concept of a Supreme Being. They had neither idols nor priests; but they knew of the existence of spirits and ghosts. The belief in survival constituted their religion.

As time passed their primitive honesty and native truthfulness began to crumble under the influence of white contact. Cheated in trade, subjected to double-dealing by unscrupulous Europeans who underrated their intelligence, they became suspicious, revengeful and thievish. Driven back by firearms, they retaliated by raiding the settler's farms. The Dutch sowed the seed, the British who followed reaped much of the thorny harvest.

The British found the Kaffirs crafty and shrewd in bartering, their wits sharpened by doing business with the Dutch. The native chiefs knew their strength and the British officers, representatives of

their home government, constantly used the utmost diplomacy and practical psychology to keep the restless tribes in a friendly mood. The home government allotted considerable sums of money to the territorial governors to pension or bribe the most restless of the chiefs to hold their people within bounds, and restrain them from raiding the farms of the whites. The cattle of the white man was a temptation hard for the native to resist. These bribes and gifts could amount in time to large sums, yet this was considered the lesser of two evils, the greater being costly and exhausting warfare. In such wars the natives, with a thorough knowledge of the terrain and mastery of woodcraft, had the advantage. Moreover, conciliation was better than war in yet another way, for the tribesmen had much wealth to barter to the settlers — cattle, sheep, gold, ivory, pelts and grain.

Yet, in spite of these attempts to keep the peace there were, in the course of 50 years, nine wars with the Kaffirs, each of which is known to historians by its number. For the tribes could never forget that the land was originally theirs, that the whites were the unwanted guests.

The Africans, numbering considerably over 100,000 were divided into tribes of various sizes. One of these, certainly not the weakest,

was the *Ama-Kosa*. *Ama* is the Kaffir word for "people." *Kosa* was a famous chief who had ruled them many generations before, about 1530. Thus, *Ama-Kosa* meant "Kosa's people."

In 1856, at the time of the Great Illusion which decimated the Kaffirs, the tribal chief was an intelligent and shrewd leader named *Kreli*. In his meditations he considered, more certainly day by day, that the time had come to make a great final effort to throw the white invader out of the land, and that he was the destined leader of this liberation.

Then a mystic incident took place which convinced *Kreli* of his holy mission, and that the ancestral spirits would give him their all-powerful support.

One morning in May, 1856, a girl named *Nongkwase* went down to draw water from a stream that flowed past her village. On her return she stated that she had seen, by the river, some men who differed much in appearance from those she was accustomed to meet. Yet they were not whites, she said, and they spoke the Kaffir tongue. Her uncle, *Um-lakasa*, went to see the strangers and found them standing by the water. They told him they were spirits of members of the tribe and that, if he and his people would follow instructions, they would aid the Kaffirs in driving the white men out

of the country. He must return to his *kraal*, perform certain ceremonies, and afterward offer an ox in sacrifice to the dead; then return to them on the fourth day.

There was that in their appearance that commanded obedience and the man, *Um-lakasa*, filled with the importance of his message, hurried back to the village and conferred with his chief. *Kreli* listened with intense interest and instructed him to obey every wish of the spirits and to keep his appointment with them on the fourth day.

When the fourth day came *Um-lakasa* returned trembling to the river and found the strange people there as before. To his astonishment he recognized among them his brother who had been dead many years. The spirit visitors said they had come from battlefields beyond the sea to aid the *Kosas*, with their invincible power, to reclaim their ancestral land. *Um-lakasa* was to receive their daily instructions and to carry their messages to the chief. The people, they said, must first abandon all witchcraft and then proceed to kill all their best cattle and eat their fill. To the Kaffirs, who were largely vegetarians, this was a novel idea, but *Um-lakasa* faithfully bore the word to *Kreli*. The chief welcomed the message with joy, apparently envisioning his people entering a new and greater phase of their history, more pros-

perous and happy than any in the past. His word went out that the spirits were to be obeyed, that the best of all the cattle were to be killed, that there should be feasting throughout all the villages in Kaf-fraria, in preparation of the next phase.

Daily *Um-lakasa* went to the river and communed with the spirits. Often the girl, *Nongkwase*, standing in the river, heard unearthly sounds beneath her feet, while multitudes of people stood on the bank in awe. The mysterious sounds were interpreted by the uncle as the voices of the spirits, holding council over the tribal destiny. Every day the orders became more insistent that cattle be killed in greater numbers, that the storage *kraals* loaded with grain must be emptied.

Only one minor chief, *Sandile*, head of the *Gaika* village, resisted *Krel's* orders, but when *Sandile's* own brother, *Makoma*, declared he himself had seen and conversed with the spirits of two of his father's dead councillors and they had commanded that *Sandile's* cattle be killed too, *Sandile* yielded. The spirits, said *Makoma*, had warned that if *Sandile* held out longer he and his people would perish with the white men. So the slaughtering began and the grain that had been stored for future use was consumed in feasting.

At last *Um-lakasa* received his final order from the spirit guides. The fulfillment of this order was to be the closing preparation of the *Kosas*, after which they would be worthy of the aid of the spirit hosts. Not an animal of all their herds must be left living, every handful of grain in their granaries must be used up. When that was done, on a given date myriads of cattle more beautiful than those destroyed would issue from the earth and cover the pastures for miles. Wide fields of millet, ripe and ready for harvest, would appear full grown. The ancient heroes of the race, the brave and wise of other days, would be restored to life. Sickness would vanish; youth and beauty would come to the feeble. Unbelievers, including the hated white man would perish from the land. The Great Day would be ushered in, said the spirit guides, by the rising of two blood-red suns. The date was named, a day not far off.

Such was the picture of the earthly paradise painted by the inspired prophet of the *Kosas* that new and larger *kraals* were built to receive the coming harvests; huge skin sacks were sewed to hold the milk that would be more plentiful than water.

By now some news of all these proceedings had reached the ears of missionaries and government agents. They tried to talk reason

and restore sanity to the frenzied Kaffirs. The delirious *Kosas* would listen to no argument, brook no opposition. Even desperate hunger was deaf to the pleadings of white agents that the people stop destroying their food and end the madness. Two hundred thousand head of cattle had been killed; not one animal remained alive in all Kaffraria. The storage *kraals* were empty of grain. The spectre of famine stalked through the villages.

At last the Great Day of fulfillment approached. Few slept through that last night. As the first pale streaks of dawn appeared the tension and awe in all breasts became insupportable. The light grew stronger, and at last the rim of the rising sun curved above the horizon. All who were not too weak to stand rose to their feet, their eyes fixed on the east. They looked for the two blood-red suns. But they looked in vain! One sun, the same sun they had seen all their lives, rose white and blinding on the forests and the villages. Panic seized them. Thousands sank on the ground in despair. Minds gave way under the shock. Many raved and became insane. Many more ran to the river and drowned themselves. Still others crawled into their huts and died of hunger.

A superhuman hope had sustained them and kept them alive, now all restraint gave way. Those who had

the strength to do so killed others and ate them. Cannibalism, till then unknown among the *Kosas*, became common. Brother fought with brother, father with son, for shreds of the great milk sacks that never would be filled. Whole families sat down and died together. Twenty skeletons were afterward found under one tree. Such gruesome sights were visible everywhere.

The broken remnants of the Kaffir tribes began to move toward the white settlements to beg for food. These were the young men and women who had the greatest reserve of strength, who had borne the ordeal best. The older people had died, as had thousands of infants. They came, and they sat down before the farmers' doors and pleaded for food. The government, anticipating something of this, had built large storehouses along the boundary line and filled them with grain. The Kaffirs were fed. But the death toll was grim.

In the days before this madness had swept over Kaffraria the population was estimated at 105,000. When the delusion was ended 38,000 people remained. Strangely, the girl, *Nongkwase*, survived. Her uncle, *Um-lakasa*, the great prophet, died. The fate of *Kreli* the chief is not recorded.

Probably there is not, in all history, another case of mass suicide of such magnitude. The only

comparable event might be the wholesale suicide of the defeated Gauls and their wives, as told by Plutarch in his *Life of Caius Marius*. It too was self-inflicted genocide on the grand scale, the tragedy of a whole people.

It is 100 years since the mass hallucination of the Kaffirs, with its dreadful consequences, took place. The bones of the famine have been buried! A vigorous generation

thrives on the land where living skeletons crept. But the memory of that time has been handed down for generations, and still lives in the minds of those whose grandfathers passed through the ordeal. The names of *Nongkwase*, *Um-lakasa* and *Kreli* are still spoken in horror.

Other nations and other ages have had false prophets, but none so destructive as these.

CURSE ECHOES IN LOS ANGELES PARK

LOS ANGELES' Griffith Park once was part of the 8000-acre Rancho Feliz, a Mexican land grant established in 1775. The land was cursed in 1863 when Donna Petranilla, favorite niece of Don Antonio Feliz, allegedly was cheated out of her inheritance.

Donna Petranilla, before she died in a rage at being cheated, is said to have prophesied that a blight would fall on the lands of the rancho, and that "the wrath of heaven and the vengeance of hell" would fall upon the place.

Her curse was directed at Don Antonio Coronel, the man who inherited the ranch that Donna Petranilla had regarded as her due. Don Coronel quickly gave title to the rancho to his lawyer who immediately afterward sold the rancho's

water rights for \$8000. He was shot and killed while celebrating the sale.

Rancho Feliz then was sold to prosperous Leon Baldwin who went bankrupt and lost the ranch when fire destroyed his crops and sickness depleted his cattle herds, just as the curse had prophesied.

All evidence of the existence of Rancho Feliz nearly was wiped from the face of the earth in March, 1884, when a giant storm sent walls of water rushing down the Los Angeles River.

The greatest and most recent disaster struck the lands of Rancho Feliz on October 3, 1933, after the land had been turned into Griffith Park. A brush fire flared up in the park and 27 trapped W.P.A. workers lost their lives.

True MYSTIC EXPERIENCES

FATE will pay \$5 for each True Experience published. Stories should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to the TME Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. They must be signed by author and the author's address must be given. Manuscripts will not be returned unless accompanied by a stamped, self-addressed return envelope.

WHEN MOTHER CALLED

By Clyde E. Wilson

MOTHER had been ill and under the care of a doctor for over a month. All during the month of July, 1931, she had been bedfast.

I was working in Utica, O., and just went home to Lock, O., on Saturday night. Sunday, August 9, my mother was in such good spirits that we joked about running a foot-race when I returned the following week.

The next Friday, August 14, at 3:30 P.M., I was preparing a regular customer for a shave. As I was giving the razor a final stropping, a strange and overpowering feeling came over me. My legs felt weak, breathing was difficult and my hands trembled so I couldn't finish stropping. Then I heard or sensed my mother saying, "Hurry home, Clyde, please hurry home."

Turning to the boss, who was just getting a customer in the next chair, I said, "Bill, will you finish George for me? I've got to get out home, right away!"

"Sure," he replied, "but what makes you think you have to leave in such a hurry and on a busy day?" When he looked at me a startled expression came over him and he said, "Boy, you look it! Do you want me to drive you home?"

"No, I'll make it," I called over my shoulder as I dashed from the door to my car. Ordinarily, I am not a fast driver, but as I turned off the main street something kept telling me, faster, Faster, **FASTER!**"



CLYDE E. WILSON

In half the usual time, I pulled into the driveway at home. Just as I got there an ambulance was backing to the door. Dashing into the house, I met my mother being carried out. When she saw me, her tired, worn face lighted with a smile.

"I knew you would come," she whispered. "I've been calling since about 3:30 when I was told I had to go to the hospital. I didn't like telling you to drive so fast, but I know that this is the last time I will ever see you."

When I tried to kid her about running that race next week, she shook her head and said, "No, Clyde, I won't be here next week."

Three days later, she died.—
Newark, Ohio.

MYSTERIOUS WATER

By Janet Marie Trent

SIX YEARS AGO my family and I were living in a large, two-story Mediterranean home, in Hollywood. One day in the early part of January, 1955, my mother and I were doing our general house work for the week. I was walking down the hall to the living room to dust. Mother was about three feet behind me. I felt a very cold wind, which puzzled me because there were no doors open, and before I could turn around to speak of it, a large sheet of water soaked me. The water wet me from between my shoulders to

the hem of my dress.

Needless to say Mother and I were both upset. We checked both up-stairs and down, walls and ceilings, for tell-tale signs of water or leakage. Finding none, we decided to have a chemist friend of ours analyze the water from the puddle on the floor.

Our friend, John Gregson, who died in 1958, told us the water was fresh sea water.

Now we lived some 30 miles away from the ocean. No one in our family had been to the sea in over six months. Nor was there anyone in the house with us that day; so the possibility of a trick was ruled out. Besides there was no way it could have been rigged.

Mother said she had not felt the cold wind, nor had she seen any manifestation other than the water which she said seemed to gather in a solid mass above my head, as if it were invisibly contained in something. She said it slowly tipped as if it were being poured and fell downward on me.

We were never able to find a plausible explanation for this happening.—*Burbank, Calif.*

AUNT ADA WAS CALLED HOME

By Val Spires

I WAS 10 YEARS OLD in 1923 and we lived in Denver, Colo. Aunt Ada had come over to spend the day with mother. They were

very close and enjoyed spending a day with each other now and then.

My cousin, Andy, had started to school full time this year and this released my aunt for the day. She thoroughly enjoyed the freedom. Her three older boys were also in school.

At lunch time I came home to eat and I remember, they were sitting around the table laughing and having fun. Suddenly Aunt Ada turned very pale and appeared shocked.

"What is the matter?" my mother asked in alarm.

"Jean!" she said. "I have to go home. Something is wrong with Andy."

She jumped up, forgetting her coat, and rushed home. It was snowy and cold outside and Mother was quite concerned about her forgetting her coat. We followed her.

They had just brought Andy home in a police car. They lived at 849 Champa, only a few blocks from the school. Andy was stretched out on the back seat of the car.

He looked at his mother, smiled ever so sweetly and said, "I didn't see the truck, Mommy. I knew you would come." Then he died.

At noon he had crossed Colfax Street with some children going to the candy store, but he had been slower than the rest. It was cold and he had turned his little coat collar up around his face to keep warm. There was a big truck com-

ing down the street and the other children looking back, alarmed, had shouted, "Look out, Andy!" He had turned to look. His feet had slipped on the streetcar tracks and he had fallen directly under the wheels of the big truck.

In the middle of her laughter and fun something so alarmed Aunt Ada that she left without a coat in the middle of winter and ran all the way home. How did she receive this message? How did she know?
— *Boise, Idaho.*

FOLLOW NATURE'S LAWS!

By Ann Wigmore

EACH ONE OF US should learn and follow the simple laws of nature. My wonderful grandmother demonstrated this unshakable truth to me in war-torn Europe many



ANN WIGMORE

years ago when I was young.

So when both my legs were broken just above the ankles, a little over 20 years ago, I realized the food and treatment I was receiving at the hospital in Middleboro, Mass., were wrong. However, my protests went unheeded. Then gangrene set in and the doctors insisted, that to save my life, I consent to the amputation of both my feet. I rebelled so vociferously I was sent home.

Here my uncle, who was dying of cancer of the throat, carried me each day into the sunshine and fresh air. For weeks I lay prostrate on a bench, living on water alone while my little dog licked the open sores on my exposed legs. Fasting cleansed my body of the poisons and the healing properties in the saliva from the dog's tongue—something which medical doctors say does not exist—helped mightily. My wounds scabbed over, the gangrene disappeared and, without medicines of any kind, my feet were saved.

Medical science claimed it was a miracle but just a few days ago a leading cancer specialist in this country—speaking of the many cases where cancer sufferers, having been abandoned as hopeless by the profession, miraculously recover—stated what every true Christian knows, that the human body is a self-healing, self-reconstructive mechanism which, if provided with

pure food, pure water and pure air, can overcome every abnormality which may afflict it. Therefore, my mission today is to bring mental health through proper spiritual guidance and physical health through conformity with the laws of nature, to humanity everywhere. — *Boston, Mass.*

MOTHER'S CHRISTMAS MIRACLE

By Cecilia Stevens

IT WAS CHRISTMAS EVE, 1917. My mother, my three brothers, my two sisters, and I, were living in West Hartlepool, a little town on the northeast coast of England. Father was away fighting in World War I.

"I'm going," Mother said. "I can't let my bairns starve.

"Seven of us, and not one had a bite across their lips all day. I've been nearly past myself," she continued, her voice coming out in quick, desperate little sobs.

"It's not right! My man went off to war just like anybody else's. Everything's so high, and there's so little money. It's not right that my children should starve. Not on Christmas Eve.

"I'm going to ask him. I'm going to ask Johnny Walker, the butcher. I know they don't like to give credit. Maybe if I told him I have six children."

Mother glanced up at our battered old clock, and saw that in 15

minutes even Johnny Walker, the butcher, would be closed. With a courage born of desperation she suddenly opened the door and walked out into the street.

In no time at all, it seemed, there was a quiet shuffle in the passage way and the kitchen door opened.

"Mamma's back," Mother said as our mouths fell open at the sight of her glowing face and bulging apron.

"Two-pounds-10," she gasped. "It flew right into my hand!"

"I had no idea it was so windy until I got outside. I had an awful job to keep my shawl on when I got to the bottom of the street.

"There was a bunch of young lads standing around under the lamp-post just outside Jackie Elders' shop. I crossed the road, though I usually don't like walking on the cemetery side, but I didn't want those young fellows to see me crying.

"I had just gotten to the other side of the road, and there was this sudden big gust of wind. Only this one, mind you, not another one like it before or since. It just about took the shawl clean off my shoulders. I drew my hands back to get a better grip, and suddenly this bit o' paper flew right into my hand.

"I was just about to drop it, but I was coming near the next lamp-post and I just happened to take a look and there it was — two-pounds-

10 all tightly wrapped up and placed right in my hand."

With the money, Mother was able to buy both meat and groceries, the finest gift we could ask on our hungry Christmas Eve. That the money should have come to us in our hour of need was truly Mother's Christmas Miracle.—*Seattle, Wash.*

RAILROADER'S LAST SIGNAL

By Colin V. Schoen

MY GRANDFATHER, Clarence P. Chenoweth, was a boy of 17 back in 1888 when he shared a room with his cousin, Ned, at his grandparents' farm near Lafayette, Ind.

One night, Clarence was awakened by what he thought was the slamming of the downstairs door. Since Ned, a railroad brakeman, wasn't due home until breakfast, Clarence lay listening for some time.

Just as he was about to turn over to go back to sleep, he heard a step on the stairs. Then a flash of light appeared in the doorway and disappeared through the window.

Before the light faded, Clarence thought he could see Ned outlined in the gloom. As the figure dissolved, he glanced at the bedside clock. Almost 3:00.

As soon as Clarence heard his grandmother go down to the kitchen to start the fire for breakfast, he dressed and joined her. He didn't know what to say, as he was sure

she would laugh at his tale.

Soon the household was awake and breakfast was on the table. His grandfather said, "Well, we'll start eating. Ned will be home soon."

Without thinking, Clarence blurted, "He won't be coming. He was killed on the train." Everyone was aghast, and asked what he was talking about.

Before he could tell of his experience, there was a knock on the door. A friend had come to tell the family that the depot had just had a report on an accident. According to the report, at about 3:00 that morning Ned had been walking along the catwalk on the cars of his freight. A sudden jerk of the train had made him lose his footing. Ned had fallen between the cars and been killed, his body badly mangled. — *Lyndonville, N. Y.*

DISAPPEARING HITCH-HIKER

By Chester E. Hall

I WAS WAITING for a traffic light when I saw the girl. She was hitch-hiking and both her raised thumb and her wistful look were saying that she wanted to ride with me.

"No," I muttered to myself as the light changed to green, "No time tonight." Anyway, I thought, she would probably have to get out at some out-of-the-way place, since no one could want to go the route I intended to take.

So with a sheepish feeling, and eyes cast down to miss her gaze, I whizzed through the intersection. I made good time on my way across town, and soon came out on the freeway at the point where I had planned. As I slowed to take my place in the traffic, there was the same girl again! There she stood, with the same wistful look and the same raised-thumb signal.

This time I stopped. In a moment she was in. I mumbled some incoherent things about having passed her the first time. Finally I stammered, "How far are you going," and, "I turn off at Avenue 64." Through the traffic noise I gathered that this was fine with her.

Then I began to think. How could this girl have arrived at the freeway before me? It was eight miles from where I had seen her before, and no other motorist could have given her a ride and beaten me. I had taken every short cut and driven over the speed limit.

I decided to ask my passenger some questions, but first I had to give my full attention to my driving as we went through a crowded, difficult curve. When I turned to talk to my passenger she was gone.

We had been going 60 miles an hour on a crowded three-lane freeway. One moment I had a pretty, young girl sitting beside me. The next the seat was empty. — *Los Angeles, Calif.*

Fingers of **FATE**

By Harold Helfer

Harvey Smith of Dallas, Tex., owes his life to a belt buckle. A stranger pressed a pistol against his stomach and fired. The bullet hit the buckle. While the buckle's outline was imprinted on Smith's stomach it did not even break the skin.

Fearing that his son might have an accident with a rifle he owned, Frederick Arbour of Dillon, Mont., decided to sell it. He sat down to clean the gun. It went off and killed him.

Three years ago two sons of Sakichi Morikubo were killed by a truck at a highway crossing at Kunitachi, Japan. The other day his third son was killed by a truck — at the same spot.

Jim Brown, manager of an Isle of Jersey hotel, said to a guest, "You look just like my brother, but he was killed in the war." The guest said, "That's funny, you look like my brother, but he was killed in the war too."

A few minutes later Jim and

Ernest Brown, the long-separated "dead" brothers, were reunited.

In Washington, D. C., Dick Dawn is a radio program disc jockey for a morning show, and Johnny Dark disc jockeys a night show.

In a bank in Brooklyn, N.Y., when a man shoved a note that said, "This is a stickup, I want \$3000," at bank teller Mary Downes, she promptly fainted away, collapsing on an alarm button. The would-be bandit fled empty-handed.

Charles F. Ennulat and Edward L. Zint, both of Evansville, Ind., ran into each other in Mount Vernon, Ill. Their cars collided.

Kathleen Brockwell, a British housewife, working on a football pool entry blank, decided to base her selections on family birthdays and her wedding date. Then she backed her hunches with bets of only two pence. She won a bonanza of \$576,878, tax free. This is the biggest pay-off ever made in a football pool.

WHY THE CHRISTIAN CHURCH

Survival is the core of Christian faith. Is the Church threatening its own survival by ignoring a basic fact?

By Rev. Robert E. Allten

IT ALL BEGAN on a hot summer afternoon in 1952. I had just served the sacrament of Holy Communion to Mr. Thurston Wiggin of East Corinth, Me., who was dying of leukemia.

I had made frequent visits to the Wiggins home to bring peace of heart and mind to this valiant man. As the months wore on, however, the dying man came to realize that his was a losing battle.

Finally, he requested that I bring the Lord's Supper to his bedside so that he could experience one last hour of fellowship with Christ. Af-

ter he had received the bread and the wine he closed his eyes; his head sank back onto the pillow and he breathed a sigh of relief. His face seemed to be more relaxed and peaceful than I remembered seeing it in all the time I had been ministering to him. I knew he had made his peace with God.

As I rose to leave the sick room Mr. Wiggin turned his head toward me, opened his eyes, and said in a weak voice, "I don't suppose I'll be here much longer. My loved ones on the other side were all here last night. They waved to me and said, 'Thurston, you'll be seeing us again soon. We are coming to take you home. Helen also will be joining us before too long.'"

Fortunately his wife, Helen, was out of the room and did not hear the last part of his statement. I quickly leaned over the bed and said to him, "We hope that you were only dreaming. You'll be around for quite a while yet, so don't take this experience too seriously."

ABOUT THE AUTHOR

Rev. Robert Elwood Allten has served various Methodist churches in Maine and at present is pastor of the Orono Methodist Church in Orono, Me. He studied at the Harvard Divinity School, Cambridge, Mass., the Bangor (Me.) Theological Seminary, Simpson Bible College, Seattle, Wash., and St. John's Bible Institute, N.Y. He also studied chemistry at Pratt Institute, Brooklyn, N.Y., and spent several years as a chemical engineer. During World War II he served with the Medical Administration Corps, U.S. Army. Recently turned 40, he is married and has four children.

MUST STUDY SURVIVAL



Young pastors, in their zeal to bring immediate comfort, sometimes make brash statements; this was one of my most regrettable false messages of hope. I shall never forget its resultant effect.

A strange look came over Mr. Wiggin's face as he struggled to frame the words, "It was no dream, Pastor Allten, I was wide awake at the time. I saw those people and they were as real as you are. Don't you believe in angels and in the life beyond the grave?"

I hastily assured him that I did believe in life eternal and then sputtered something about remem-

bering him in my prayers. I made a rapid exit.

As I drove back to the parsonage I thought to myself how unfortunate it was that opiates had to be used in such quantities to deaden physical pain that the mind became delirious and thought processes distorted.

Less than a week later I committed Thurston Wiggin's physical body to our "Holy Mother, The Earth" in a simple ceremony. His wife, Helen, wept quietly as I intoned the final words of the benediction. She left the grave with the words, "I'm glad that his suf-

fering is over and that he is now at home with the Lord."

"Yes," I thought to myself, "had he lived on too much longer he might have lost his mind completely; it would have been a horrible thing. As it was he died quietly with full confidence in a beautiful illusion."

I called on Helen Wiggin two or three times after that. She seemed to be adjusting to her new life. Her grief was intense but she showed every indication of being able to conquer it in the due course of time. She was in good health, had a nice family of grown children, and was qualified to teach school and thus earn a comfortable living.

Two years later Helen Wiggins died on the operating table, during a routine surgical operation from which everyone had expected her to recover. I was stunned when I was informed of her passing. The prophetic words of her dead husband's revelators had come true. "Helen will be joining us soon," they had said.

Her untimely death seemed to me more than a coincidence.

* * *

I DECIDED I HAD better talk this matter of immortality over with a more seasoned minister. I had just registered as a graduate student at Harvard Divinity School and I felt that the most likely

consultant would be one of the seminary professors there. I made an appointment to talk with one of them.

He advised me not to be disturbed about this experience. "There is a life beyond the grave," he said, "but you and I cannot dogmatize concerning its exact nature. We must accept its existence by faith. If we trust in God He will lead us into the fuller understanding of it when our turn comes to make the journey beyond the veil of mystery. The Bible discourages any undue probing into this mystical realm but it is safe to assume that there have been occasions on which the dead have returned momentarily to warn of impending crisis or the imminence of death for a loved one. Don't forget," he counseled, "we do believe in the Communion of Saints."

When I returned to Maine I visited an experienced Baptist minister. This good brother was greatly disturbed when I told him of my professor's statement.

"Don't be misled by that modernist, Bob," he shouted. "The scriptures clearly teach that the dead are in a state of unconsciousness until the day of Christ's return. Then, and only then, will they become alive again. The righteous dead will at that time reign in heaven with the Lord; the wicked sinners will be relegated to

Hell. The dead do not return to this life as we know it."

He pounded his desk to emphasize the finality of what he was saying.

I was so impressed with this demonstration of zeal that I decided to begin a comprehensive study of the Bible's teaching concerning life beyond this dimension of existence. I decided that if the scriptures supported his point of view I would probe no further.

I found, to my amazement, that the Bible does not set forth one unified point of view. It speaks against the practice of communion with familiar or ancestral spirits for the sake of auguring the future, but it also seems to look with favor upon those who presumably wrestled with angels and upon those who entertained angelic or spirit messengers.

The *Book of Ecclesiastes* does not seem to be compatible with any theory of life beyond the grave. The *New Testament* speaks of the validity of the concept of the spiritual resurrection; it also exhorts its readers to test the spirits to see if they are of God—the inference being that some are of God and some are of the devil.

I concluded that even the inspired writers of the scripture tended to interpret their beliefs toward personal, conscious survival after death in the light of the re-

ligious customs of their day and in the context of their own personal experience.

I also decided that many ministers merely use this sacred book as they would employ the Rorschach test—it becomes an instrument into which they project their own theological opinions. They simply read their own views into the scripture for the purpose of rationalizing or sanctifying them.

The weight of evidence from the Bible, however, seems to be in favor of personal conscious survival after death and the probable access of discarnate personalities who survive the change called death.

I went from one sincere minister to another in an effort to find out just what the concensus of trained, experienced ministerial opinion was. I found no uniform pattern to guide my thinking. My ideas concerning life after death now were completely confused. I was tempted to drop the whole matter once and for all. I knew that death would come to me someday and then I would have the only verifiable answer.

* * *

I WAS RETURNING BY train from Harvard to my student parish at Oakland, Me. A stranger took the seat next to mine. I was busily engaged in reading *You Will Survive After Death*, by Sherwood Eddy. I noticed the man

seemed very interested in my book.

"What do you think of the book?" he finally asked.

"I find it very interesting," I replied, "but as far as I can see it is just another attempt to prove something which cannot be verified so long as we are dwellers on this finite plane of existence."

The man gave me a strange look and replied, "I think that this matter of life after death and the belief in communication with the dead can be proved or disproved if earnest, well trained, emotionally stable people will tackle it as they would any other problem. It is my opinion that unprejudiced Christian ministers, more interested in teaching the truth of cosmic reality than in passing on previously formulated inherited doctrines, would make the best investigators in this field of study, especially if a few of them with scientific as well as theological training would dedicate themselves to the task.

"We need," he went on to say, "a scientifically controlled program of Christian psychic research within the framework of our established churches. People no longer are willing to accept traditional beliefs about immortality, by faith alone. Truth is truth, whether it resides within the realm of religion or in the field of natural law. All truth can be proven. Falsehood, whether

it bears the religious label or not, cannot endure the test of scientific analysis. Falsehood, in fact, tends to shrink away from possible analytical approaches."

"But isn't this a forbidden area, according to the writers of the scripture?" I asked. "Can things of the spirit be seized from the universe and analyzed in a laboratory? Wouldn't it be an act of evil, tantamount to the building of the Towers of Babel, to subject God's Mind and Will to the scrutiny of materialistic scientific analysis?"

The stranger smiled and went on to say, "The innovator is always persecuted and is sometimes crucified. The human race is satisfied with the commonly accepted theories and opinions it has inherited from its fathers; it doesn't want these bulwarks of its emotional security disturbed. It always lashes out against the disturber. Anyone who attempts to introduce psychical research into the orthodox religious system will find that a tremendous wave of emotion, disguised as righteous indignation, will be hurled in his direction. But teachers of Truth must be prepared to accept such calculated risks."

I wasn't prepared to accept the man's entire statement as being true, but I did agree with his remarks concerning the fate of the

innovator. Semmelweis had been ridiculed and persecuted when he dared to suggest that the doctors and medical students were responsible for the spread of childbed fever because they did not wash their hands before they went from their work in the autopsy room to attend the birth of a baby. George Stephanson's steam engine was looked upon as the work of the devil. Robert Fulton's steamboat was popularly named "Fulton's Folly."

As my newly acquired friend prepared to leave the train at Portland he cast this parting shot at me, "Think it over, Reverend. Someday you may decide to investigate my proposition. If you do, don't let the reactionary religionists or the orthodox scientists stand in your way.

"I believe that Christian psychic research and the science of parapsychology will supplant allegiance to credulous ancient dogmas, even as the science of non-materialistic physics is replacing the art of alchemy and its materialistic successor, chemistry. I think that honest investigators will find that life after death does exist and that communication can be established with that other dimension of life.

"I am a research scientist and not a theologian. My wife claims to be psychic and I am willing to accept her claim as a working the-

ory which I can test exhaustively."

He waved goodbye and disappeared into the disembarking crowd.

I didn't like what he had said. I had been trained as a chemist and was, at the time, finishing my education as a theologian. I had received training in both fields and felt qualified to speak with some authority on the matter. I decided to preach in no uncertain terms on the subject the very next Sunday, and mail a copy of the sermon to the address on the business card this man had given me.

* * *

THE NEXT MORNING I stormed into my study. The result of several hours work was a stillborn sermon which I consigned to the wastebasket.

In the hour of meditation following my attempt I decided that my scientist friend was right! The church did stand in need of a Christian psychical research program to validate the claim of immortality it has made, without the offer of rational proof, down through the centuries.

I began to read in the field of scientific psychic research, parapsychology, and the history of religions. I started to record the alleged psychic experiences of my parishioners and local townspeople, as well as the mystical claims

of those who lived within traveling distance of my parish and seminary at Cambridge.

When people became aware that I was interested in psychic phenomena, they began to tell me their stories. I became something of a psychic detective, tracing stories of the supernatural back to their sources, in many cases visiting the alleged haunted houses and barns.

As a result I uncovered a great deal of fraud, deception, mental illness, and wishful thinking. I also stumbled upon case after case of absolutely thrilling material which seems to indicate that there is something in this matter of personal human survival after death.

I came across enough evidence of alleged spirit communication to make me believe that here is a field needing intensive scientific and religious examination.

* * *

ALL OVER THE world the Church of Christ is renewing its interest in the doctrines of spiritual resurrection and the Communion of Saints. It is no longer satisfied with vaguely affirming its belief in the "life everlasting" without defining what it means by this term.

The hour is coming when men shall not worship God on the mountain of theological abstraction or in the Jerusalem of outworn the-

ology. Christ prophesied that the Father shall be worshiped in *spirit* and *truth*. Both of these can be verified.

The Spiritualists have broken the path in the quest for the Holy Grail of Eternal Life. Like the early Christians they have been persecuted and vilified. The charlatans and psychotics who have crept into the work of the Spiritualist movement have not helped it, but these people slink into the strongly defended fortresses of science and religion also. The movement is not to be condemned because of those who have misused its teachings, even as Christianity cannot be judged by those who profess it, but fail to live up to its tenets.

Spiritualism, however, has only broken the path. Much work remains to be done by those, within and without Christendom, who can examine this problem in the light of an intellectual and scientific approach that is oriented to the philosophy propounded by Jesus on the shores of the Sea of Galilee. The established churches can do much to help explore, with the Spiritualists, that which is the common core of our respective faiths.

The traditional orthodox church and its ordained ministry has much for which to atone, insofar as its general treatment of psychic re-

searchers is concerned. It has allowed outworn theologies and creeds to deter it in its search for truth.

The institutionalized church had better not lag too far behind the parapsychologists and the psychological researchers. Such a lag could

lead to its peaceful death. A new wineskin may be created to hold the eternal vintage of spiritual life. Just as Christianity, the spiritual Israel, replaced the ancient religion of the Hebrews, some other world religion with a new covenant may be the harbinger of a New Age.



THE DISEMBODIED VOICE

By Ethel Traphagen Leigh

A STRANGE story that has elements of an experience with a ghost was related by W. Frederick Williams, Jr., of Providence, R. I., in a letter dated March 6, 1959, written shortly before his death to my sister, Mrs. William B. Williams, of Altadena, Calif. In his letter Mr. Williams stated:

"Some 22 years ago we were living in a rented house in Providence; our son Freddy was six months old. I had been asked to join the Society of Colonial Governors, which my brother belonged to, through Col. George Reade. I was sitting at my desk in the den, looking for the papers of Mother's, outlining the descent. Margaret, my wife, was nearby.

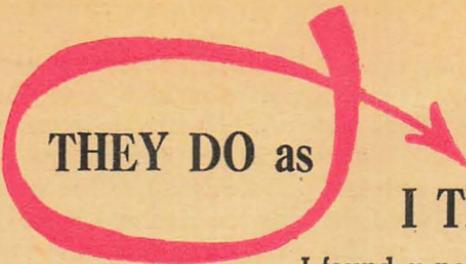
"I was fumbling in the desk drawers, muttering to myself and wondering where the papers were. Margaret said, 'Well, I bet your old grandfather never was Governor of Vir-

ginia.' Whereupon we both heard out in the hall a voice say, 'Well, bet I was!'

"We rushed out into the hall, but could find nothing. Nobody was downstairs or anywhere. The only explanation we can think of was that the house was built on filled, rather swampy land, "Cat Swamp," and the foundations showed some cracking. The present owners have told us they've heard strange noises, but no voices like Col. George's angry rebuttal."

Of course, his grandfather had been Governor of Virginia as was proved by the fact that Mr. Williams' brother already was a member of the Society. This grandfather, Col. George Reade, came to Virginia in 1637 and settled in York County. He was Secretary of State and acting Governor during the absence of Governor Harvey.





THEY DO as

I THINK

I found a new career and a new life — by projecting my desires to the minds of others.

By Victoria

IT IS TRULY SAID that people do not have the faintest idea of the power at their command. Many dream but few ever hope or believe they will be anything except what they have been all of their lives.

For years I read about persons who could make things happen or perform seeming miracles — mystics who could do the impossible. I read of those who could communicate with animals, those who could accurately predict forthcoming events. I read articles in leading magazines and daily newspapers stating that mental telepathy is scientifically proven. I had long discussions with hypnotists, mind readers, Spiritualists, doctors of religion, doctors of medicine, and doctors of science. I corresponded with Harry Edwards, England's greatest healer.

Yet, even with all my questioning and seeking I never once thought of

myself as being capable of these things. They seemed unreal and far-removed. I was a secure housewife with many daily duties to perform. My interest in these matters was really just a hobby. I did not realize that my mind was preparing to participate in this exciting field.

I had been married 10 years and was almost 30 years old when my husband died of cancer. I wish to impress upon you that I was a very ordinary housewife. My education was less than high school graduation. I had spent my time doing housework, caring for my children and my husband, having coffee chats with neighbors discussing the baby's new tooth or whose turn it was to have the next Bingo party.

For three months following the death of my husband I remained at home seeing few people and seldom going out. I thought of going to

work but I had no training. Life seemed dark and empty and many times I wished that I also had died. Then something strange occurred. I awoke one morning with a very unusual feeling. I felt almost as if I were a new person with the world in my hands.

I sat in a chair in the living room that morning and drank cup after cup of coffee. Everything I ever had read seemed to run through my mind and I had a feeling of great elation, as though anything I asked for would be granted. I found myself voicing this wish aloud to the empty room: "I want an easy, interesting job. I want to be in the movies or to model beautiful clothes."

Suddenly my feeling of elation was gone. I felt foolish and returned to my household duties rather depressed.

Nevertheless, seven hours later a woman telephoned. She began our conversation by saying she had a little girl in the same class as my young son. She had seen me at school one day, had heard of my husband's death, and wanted to know if I would be interested in working for her as a fashion model.

It seemed incredible! I accepted her offer and the following week did my first fashion show. I was scared and shook so that I was sure the customers must feel sorry for me. After the show my new boss

informed me that she did not pay her girls for modeling. The only pay they received came from the shops where they modeled. The shops usually paid five dollars. I did not wish to work for virtually nothing.

That night I looked up a modeling agency in the telephone book. I sat in my chair and tried to picture the person who owned the agency. I sent her a mental message that I was coming in the following morning and that she would hire me at top salary.

The next day when I walked into her agency and introduced myself she seemed excited. After a few moments conversation she said, "You are exactly what I am looking for. How would you like to take over the modeling part of the agency so that I can have more time to work in the field."

This woman did not know me or that I had done only one embarrassing show! I went to work for her in the agency and two weeks later I was doing three weekly shows and was considered one of her top models.

Something strong had taken charge in my mind. Nor did I consider what was happening to me as unusual. "Time" and "the process of learning" no longer existed. If I wanted something I expected it to happen right then — and it did! I began to realize that I was using

some type of *mind power*.

I believe that the basis of this power is my positive belief that it is going to work. My experiences indicate that the subconscious mind cannot reason or think; it can only act. If the subconscious is given a confused or half-hearted order, than it replies with a confused or half-hearted answer. If it is given a strong, direct order it replies with a strong, direct answer. The subconscious mind can do only what you tell it to do.

There is no limit to the power of the human mind but most persons are so convinced of their weakness and limitations that they cannot think beyond what they believe possible for themselves. A man may ask his subconscious mind for a million dollars but, at the same time, he is telling himself that it is impossible for him to attain this goal. The result is that he gives his subconscious mind a confusing and contradictory order and he never will receive a positive answer.

The state of mind when giving an order is of the utmost importance. This is illustrated by the woman who wanted to go shopping and asked her husband if she could use the car. He refused, saying he was going to use it himself.

The woman became so angry that she shook her fists and screamed, "Keep the darn car, I'll go win one for myself."

She then went to a store where a car was to be given away as a prize. She bought something to get her ticket on the car and *she won!* I believe that she won because her desire for a car was so strong that she did not stop to think, reason or doubt. Her subconscious mind, in full control, gave her a direct order and set into motion all things necessary for her to win the car.

This is the same thing that happens in emergencies and battles when people do things that would not be possible to them at other times. At such times you do not have an opportunity to wonder whether or not the thing can be done. You just give yourself a direct order and you do what must be done. And it is done before logic, reason or doubt can set in.

This is the simple and wonderful power that brought me success in modeling. As the days passed I was more and more in demand at the agency. Yet I was becoming more and more interested in the powers of the mind and less interested in modeling.

I had the greatest feeling of power that I ever have known. So once again sitting in my chair I made a wish: "I want to be in some type of work that deals with the human mind." I blessed the thought and sent it from me, only this time I did not direct it to a certain person. I assured the thought that it

would find the perfect work and return to me.

The following evening I had a date to go dancing with a friend and six other persons. We were ready to go but one fellow in the crowd insisted that we go to see a hypnotist who was appearing at a local night club. No one seemed very enthusiastic but the group finally agreed to go. I was spell-bound by the entire performance. Again I had the feeling of elation, followed by depression at the end of the show.

The following day my dentist called and wanted to know if I would like to attend a meeting of doctors and dentists to hear a lecture on hypnosis. I asked him why he called me and he said that he had been looking over his appointments for the day and, although I didn't have an appointment, he kept getting my card and he just thought I might be interested in the lecture.

I went to the lecture and *two months later had my own office to practice hypnosis.*

My new power had made it possible for me to master hypnosis in record time. I took a short course designed for physicians and dentists and was able to absorb every instruction and theory almost immediately. My mind, knowing

that it could do it, simply accumulated the knowledge.

I worked in my office for four months and had more clients than I could handle. I also had some very satisfactory results in helping my clients. My feeling for the people I worked with led to my most amazing experience. On March 7, 1961, I sat at home in my chair and made this wish, "I want to work in hypnosis in the field of medicine."

Five days later a well-known and highly respected physician called me and asked if I would be interested in working with him, using my skill in hypnosis to benefit his patients.

I now am working with this doctor in his clinic for the treatment of alcoholism.

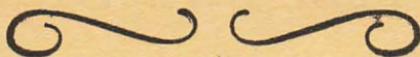
What is there to add?

One year ago I was a young widow, facing the world with little schooling and no skills.

All that I have accomplished has come by wishing for something I came to believe I could have then sending my messages to the minds of others.

You also have a mind. *Do you use it?* You are powerful. *Do you know it?*

Ask yourself the question — then give yourself the answer.



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ABOUT THE AUTHOR

Gola H. Roberts is a life insurance salesman in Kansas City, Kans. He served in the U.S. Army in World War I and later attended the University of Kansas, where he majored in journalism. He spent several years as a musician, playing in Lyceum, Chautauqua and vaudeville.



can HYPNOSIS open the gates of time?

By Gola H. Roberts

The hypnotized girl reported distant events that actually happened — but hours or days in advance.

MY STORY really begins back in the early '20s when I was first introduced to hypnotism by the late Dean Olin Templin, at the University of Kansas. Hypnotism was strictly an extra curricular activity as far as he and I and some of the other students were concerned. A few of us became fairly proficient in the art at that time and through the years I have continued to experiment with it from time to time.

One sultry, summer afternoon,

either in 1946 or 1947, when my daughter, Sara, was attending summer school at the Kansas State Teachers College in Pittsburgh, Kans., about 35 miles from where my wife and I live in Ft. Scott, a friend of hers, Nadine Sullivan, was spending the day with us. Sara had decided to stay the weekend in Pittsburgh. Nadine was an excellent hypnotic subject and liked to be hypnotized as she always woke up feeling refreshed and invigorated, according to my instructions. On

this particular afternoon Nadine immediately fell into a deep sleep, at my first suggestion.

I had been reading about cases where persons, under hypnosis, reported events happening at a distance and it occurred to me that Nadine might be able to do this. However, I had not mentioned the possibility to her before putting her in trance.

I began by telling Nadine that she had reached an advanced state where it was possible for her to see anyone, anywhere, and report what they were doing.

"Who would you like to see?" I asked.

"I would like to see Sara," Nadine replied.

"All right, you can," I told her. "Now concentrate on Sara and in a moment you will see her."

Nadine was quiet for a moment or two and then she began to giggle.

"Sara is in swimming," she reported.

"Oh!" she exclaimed. "She was swinging out over the water on a long rope and a boy pushed her and she fell in. She's all right. Just having fun!"

Nadine told of several other such little incidents, described the beach and the boat dock and some boats that were out on the water. She related a great wealth of detail just as if she actually saw the beach.

When I woke her Nadine did not remember what she had seen or said and was greatly interested and delighted with the whole story. I noted the time, 4:00 P.M., and immediately put through a long distance call for my daughter. However, it was 10:00 o'clock that night before I reached her.

Sara confirmed everything Nadine had told us. The events occurred exactly as Nadine had described them. This in itself was amazing to me—but the astounding thing was that Sara and her friends did not go swimming till after 6:00 o'clock that evening! Thus Nadine had seen and reported events two hours *before* they actually took place.

* * *

SEVERAL MONTHS after the above incident I again hypnotized Nadine.

At this time her boy friend, now her husband, Jim Richardson, had gone on a motor trip through the Ozarks with another young man. The two boys left Ft. Scott on a Monday and did not return till the following Saturday evening. Nadine was at our home on Wednesday evening of that week and asked if I thought I could hypnotize her and let her "see" Jim in the way she had "seen" Sara.

I told her I thought so and proceeded to put her into a deep sleep. I repeated that she had reached

an advanced state where it was possible for her to see anyone anywhere on earth. She said she wanted to see Jim and I assured her she could.

In a few minutes she began to describe events of Jim's trip as vividly as if she were actually witnessing them. She told how the boys came to a fork in the road and flipped a coin to see which turn to take. She described a wrecked truck which blocked their path. She told about an old-fashioned hotel where they spent the night; she described the quaint pictures on the walls and the winding staircase.

Nadine talked for almost an hour and reported a number of incidents vividly and clearly.

On Jim's return the following Saturday he confirmed everything she had told us. Again the amazing thing was that some of the events she described that Wednesday evening as she sat in our living room

already had occurred and some did not occur till later in the week. Her description of things that had not yet happened was just as clear and detailed as her description of events that already had occurred.

* * *

DURING THE YEARS that have passed I have thought a lot about these two experiments. I am not a fatalist and I cannot believe that our future is cut and dried — that a fixed path, from which there is no turning, lies ahead of us.

It seems much more likely to me that we travel down a TIME ROAD as well as a SPACE ROAD. Our eyes permit us to see ahead in space and pick a better path. If we could see ahead in time I believe we could avoid many of the obstacles which lie in this path. And I believe that some of us, sometimes, do see ahead in time as well as in space.

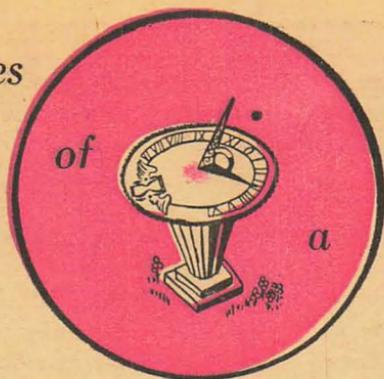


FIRST HOUSING PROJECT

THE FIRST man-made house may have been unearthed as part of a major archeological find on the wild border between Northern Rhodesia and Tanganyika. The structure is a semi-circle of stones laid out more than 53,000 years ago to protect occupants from the winds. Several tons of primitive wood and stone implements have been found on this ancient homestead.



Reminiscences



Sensitive

What conclusions can be drawn about ESP after a lifetime of experiment? Here is a noted researcher's report.

By Harold Sherman

THE LAST 25 years of my life have been extremely fruitful for me, at least, as I have continued my probing into the mysteries of the mind.

As a writer I have been long familiar with the conscious feeling that comes when I am activating my creative imagination. I have had to develop a sensitized ability to discriminate between imagination and the pictures it can fabricate in consciousness, as against the mental images brought to consciousness by extrasensory processes. So many would-be experimenters cannot distinguish between imagination, wishful thinking, preconceived convictions and genuine manifestations of ESP.

On several occasions I have been

asked to employ ESP in determining what has happened to a child or an adult who has disappeared. This is a most difficult assignment. I am instantly buffeted by the fear-thoughts of loved ones, by their previously conceived conjectures, as well as by the conclusions of police authorities and others involved in the "missing person" search.

I always would like to bring these grief-stricken relatives the impression that their loved one is alive and well and will return. But of course I cannot permit such sentiment to color my mind when I am seeking to make contact with the "mentally recorded knowledge" of what actually has happened.

Certainly the minds of some person or persons contain the infor-

ABOUT THE AUTHOR

A pioneer investigator of extrasensory perception and a foremost authority in the field, Harold Sherman is the author of over 60 works, including the play "Mark Twain," made into a motion picture, and a series of popular self-help books. With Sir Hubert Wilkins, the famed Arctic explorer, he conducted the classic telepathy experiments detailed in their book, "Thoughts Through Space." He has presented his personal philosophy in popular radio programs and has appeared in TV presentations highlighting his experiments in ESP.



mation, if there has been foul play. Every thought of every individual is recorded. These thoughts are not necessarily the exclusive possession of the individual since they have a rate and character of vibration and an intensity behind them based upon the degree of feeling associated with the experience.

In the future, as we develop a more specific understanding of the functioning of our ESP powers certain *sensitives* will be able to reconstruct crimes in sufficient detail to solve cases and lead to the guilty offenders. We have not arrived at that point yet. At present the possibilities of error are too great for dependence upon this method of divination.

Nevertheless, there have been times when my impressions have proved accurate enough to demonstrate that there are future

possibilities in this area of exploration. The "feeling element" is powerful in tragic and criminal experiences. Strangely enough, contact with an article of clothing or some object which was in the possession of the victim or his attacker at the time of the crime seems to communicate something vital to the sensitive. It is an unpleasant, often horrifying sensation to open one's mind to receive these so-called psychometric impressions. How and why these personal articles give off such *vibrations* is not presently explainable but there is unmistakable evidence that they do.

Unhappily, the field of "psychic phenomena" lends itself so ideally to fraud and self-delusion that many individuals refuse to waste their time and intelligence upon it.

Not long ago, for instance, Dr.

Andrija Puharich, a psychic investigator, secured permission to photograph with an infra-red motion picture camera, some seances held at the famous Chesterfield, Ind., Spiritualist camp. He uncovered what I had observed many years before that materializations were being faked. The camera detected mediums sneaking in and out of the cabinet, under cover of darkness, waving luminous streamers supposed to be ectoplasm and otherwise fooling the gullible sitters with phony messages from Beyond.

One has to be careful in his approach to this metaphysical study! It is no field for novices. Just now hypnotism is getting a big play with its acceptance by the medical and dental professions. There is no doubt that hypnotism is effective in certain areas but it is not a cure-all and can lead to greater mental and emotional disturbances than those it is supposed to alleviate. Few hypnotists, including many well-meaning doctors and dentists, know enough about the functioning of the human mind safely to employ this method of treatment.

It is claimed that hypnotic regression can reveal evidence of previous lives but the danger is that the desire of the hypnotized subject to respond to the will of the hypnotist is so great that the mind will

fabricate in order to produce what the hypnotist desires. It is amazing what the subconscious can create under varying stimulation and suggestion, as witness not only the influence of hypnotism but such chemicals as lysergic acid. Much testing and evaluating remains to be done in these fields of investigation. It is too early to jump to conclusions but in my opinion, based upon my own experience, is that more dependable knowledge of the whys and wherefores of ESP will be discovered by the *conscious* development of these powers than by mind and chemical control or by trance mediumship.

We need to proceed knowingly into the Unknown.

Astral projection is the ability of a "higher vibrating spirit body" to leave the physical body and travel to a distant point, where it may be observed by independent witnesses and where it may receive information, thereafter returning once again to the physical form. This may occur either with or without the conscious knowledge of the entity involved. I have had several "out of the body" experiences myself, so I know that this phenomenon can and does happen.

I have met few individuals who claim to be able to leave the physical body at will. However, there are reports and records of many men and women who have found

themselves projected involuntarily, usually due to some intense concern over a loved one, a fervent desire to communicate, or an otherwise emotional experience.

It is a shock when separation from the physical body takes place and one can see his physical body asleep in a chair or on a bed. The first time I had this experience I was frightened and apprehensive lest I could not get back. There followed a sudden blackout and I found myself once again in my physical body. The second time I was astrally projected, I apparently traveled some 300 miles to the family home in Traverse City, Mich., from Detroit. There I saw my father and mother but could not impress them with my presence.

Those with whom I have talked and who have had similar experiences agree with me that the so-called astral body seems just as substantial as the physical body. However, time and space apparently are eliminated because you find yourself wherever you center your interest. The moment I became disturbed about my inability to reach my parents and wondered if I were dead I returned seemingly instantly to my physical body in Detroit, where it had been under the influence of chloroform during a minor operation. I awakened in my physical body with the memory, not only of where I had been,

but of the conversation between the doctor and nurse during the time they had considered me to be unconscious.

We still know very little about these higher manifestations of mind but we do know enough to justify the belief that there is something in us which is independent of the physical instrument in which we dwell for the length of our sojourn on this earth.

This leads, of course, to the the greatest question—do we live after death?

I have devoted a lifetime to studying and experimenting with the mysteries of the mind. I have hoped to prove, to my own personal satisfaction at least, that this earth life is just the beginning of an eternal evolution of the soul (or entity) which may take unto itself higher and more refined body forms as it seeks new, developing experiences in dimensions and states of being beyond the reach of our five physical senses.

In the records of the past there is evidence of the survival of the human entity in some form, with retention of awareness of identity and memory, but little is known about the state of being, or the position in time and space of the "departed soul."

Some of the earlier investigators, scientists, doctors and laymen of renown, have been extremely gul-

lible in their observations and deductions in the light of present day knowledge and research. For this reason many of their case histories have become suspect as not being unassailable evidence.

As a matter of fact, life after death is most difficult to prove because a "sensitive" may know how a deceased person looked and what he did in life, through telepathic contact with the mind and memory of a friend or loved one. The "sensitive" may give an accurate description which, while most convincing, still does not prove that this knowledge comes from Beyond.

Many sincere mediums and sensitives, securing verifiable impressions under these circumstances, may interpret them as coming from the so-called dead when these impressions have been received, unwittingly, from the living.

The average person, seeking evidential contact with a deceased loved one, is apt to be impressed when a medium or sensitive is able to give names and dates and other information known to be true concerning the "departed". But this does not necessarily prove survival.

In my opinion, the most convincing evidence possible of life after death is obtained in cases of spontaneous, unsought phenomena—when a living mind is impressed with a message relating to some

crisis that an individual or loved one is facing, when a spirit entity apparently tries to give help to the living.

I have had such experiences, wherein I became aware of a presence and seemed to hear, in my mind's ear, a message which I was moved to pass on to a wife or a husband or a friend. When I have acted upon these urges, even against "my better judgment," I have been startled and gratified to get confirmation from those for whom the message was intended. They have been facing a serious crisis or problem, of which I had no knowledge, and they had been fervently wishing that a departed loved one was present to advise them, help them, or protect them.

On occasion, I have received direct telepathic impressions from living persons when they were taken ill or faced with trouble, as in the case of Gerald Dumars who was stricken with a heart attack.

However, the times when I have become conscious of the presence of a "departed friend or loved one" *before* I received any message would seem to indicate the action of a spirit entity, intent on establishing its identity before communicating. I can report a difference in "feeling" when such a contact is made, apart from the feeling which comes to me when telepathic contact is made with a

"living" person. This kind of discrimination needs to be developed by a sensitive to help determine whether he is in touch with incarnate or discarnate intelligences.

It goes without saying that absolute integrity is required in this highly sensitive and difficult field of exploration. It would be so easy for a "psychically endowed person" to mislead a grieving relative seeking contact with someone who has "gone on" by wrongly interpreting the source of authentic impressions. When a "mental image" or a strong *feeling* or *knowing* impulse is received it has to come from somewhere. When it is verified it certainly has not originated in the imagination of the psychic. It had to come either from the mind of a living person or from "higher" intelligence. It is usually safer to credit the former rather than the latter as being the originator.

Personally, I have had enough experiences which cannot be ascribed to telepathy with the "living" to lead me to the conviction that "identity persists beyond so-called death." Nevertheless, much experimentation, investigation and research needs to be done in this area. Despite the great difficulties involved, I can assure those interested in the question of survival that they will hit "pay dirt" if they persist. I only wish that eco-

nomics did not keep me from devoting more of my time and energies to further exploration of my own. Such work as I have done has had to be sandwiched between my writing and lecture assignments.

The essential purpose in putting down these thoughts, while looking back over the nearly quarter of a century since the Wilkins-Sherman experiments, is to pass on, for whatever they may be worth, these observations concerning extra sensory perception. It is my hope that other investigators may find some value, some suggestive procedures, as a result of these comments, leading to further knowledge of the nature of the "higher powers of mind."

In conclusion, may I make this all-important point? I believe that the various phases of ESP, catalogued as telepathy, clairvoyance, clairaudience, psycho-kinesis, precognition, trance mediumship, poltergeist, psychometry and the like, are *all parts of one whole*.

If I am right in this conviction, then a true sensitive should be able eventually to manifest, ESP ability in all these "psychic areas."

We know there is something in mind which can move backward and forward in time. Unhappily, we have developed the mental concept that we are physically in one place and cannot be in any other. This concept inhibits the ability

in our ESP faculties to move unrestrictedly in time and space. Occasionally, however, something happens and we find that we have moved ahead in time and have been given a precognitive glimpse of an event coming toward us, *in time!*

* * *

My friend, Sir Hubert Wilkins,

left this life December 1, 1958. He left with the absolute conviction that there is a life beyond and that new adventures awaited him. And I agree with his statement to me, which applies as vitally today as it did when he made it: "*The greatest area yet remaining for exploration is the area of man's own mind!*"



FLYING SAUCERS IN RUSSIA

FLYING SAUCER rumors appear to be widely current in the Soviet Union, according to a recent article in the newspaper *Pravda*. Interviewed on the subject of saucers, Academician Leo A. Artsimovich, a foremost Soviet physicist specializing in nucleonics and electronics, attacked rumors of flying saucers allegedly seen over Russian territory. He said these rumors stemmed from "dishonest and anti-scientific data contained in reports read by some completely irresponsible persons in Moscow at what were supposed to be scholarly meetings." He added that "these fantastic fairy tales were for the most part borrowed from the American press."

Soviet flying saucer fans claim that cities in Uzbekistan and Tajikistan are the main Russian points over which

strange flying objects have been seen. Russian fans evidently also believe that "little people from Venus" ride in the mysterious craft.

Pravda reported that a photograph, allegedly taken of a flying saucer in the north of Russia, was brought to the Institute of Applied Geophysics of the Soviet Academy of Sciences. The photograph was examined by experts in the institute laboratory, who announced that it was the result of an "optical effect," and that such photos can be produced by any amateur photographer to hoax the gullible.

The *Pravda* article indicated that the Soviet government feels flying saucer rumors are spreading too widely. It has appealed to the populace to cease spreading them, regardless of their interest.





GOBLIN OF THE LOAVES

By Nandor Fodor

Bread baked in Haunted house disintegrates —
apparently it is eaten from the inside out.

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A MAGIC WAND, by a wave of which duties around the house would be performed, the dinner made ready and served piping hot, may be the dream of many housewives.

In fantasy, the idea may be very attractive. In practice, however, magic never works out so well. A disconcerting element is usually reported, something unearthly and puckish, something that puts the joke on you and, perhaps, frightens you out of appreciating it.

The Websters, a family with seven children living at Raikes Farm, Beverley, England, certainly did

not like the way it worked—entirely against them.

Not being blessed with too much worldly goods, bread was an essential element in their bill of fare; but the magic abroad in their house would not let them have it.

The case created considerable excitement 58 years ago and never was solved. Nor can I, as a psychoanalyst throw any light on it.

As reported in the *London Daily Express* and, subsequently, in *Light*, October 24, 1903, the farmhouse was said to be haunted. Strange noises, footsteps and mysterious choir singing were heard in the

night but the thing which mostly disturbed the family was that the bread, from the first week of March, 1903, crumbled away during each night.

It looked as if it had been gnawed by rats or mice. All sorts of precautions were taken but nothing could arrest the dwindling of the loaves. They were set in a closed pan, with a rat-trap, and with another trap on top of the lid, the floor was sprinkled with flour, two lengths of cotton were stretched across the room, and the doors were locked. In the morning everything was found intact but one of the loaves had entirely disappeared, the other had dwindled to half its original size.

For nearly three months the Websters kept this mystery to themselves. But the situation became more desperate. Mrs. Webster saw the end of a loaf waste into nothingness on the kitchen table within an hour. So the services of ex-police-constable Berridge, of Bishop Burton, were requested, and he was put in sole charge of the dairy for several days.

Berridge frankly confessed that he was baffled. He came to the farm with two loaves of bread and locked them in the dairy with his special lock. The next day they appeared to be all right but a day after, on cutting them open, he found the loaves quite hollow. He suspected

faulty baking, but the cavity gradually grew wider and wider, and the second loaf began to dwindle before his eyes. He secreted pieces of bread in other places about the house and in every instance they wasted away to nothing.

Ten leading chemists of Beverley and Hull visited the farm and analyzed the bread. The microscope did not reveal the presence of any microbe or fungus and they pronounced the bread absolutely pure.

When Mrs. Webster resorted to baking cakes for the household she was relieved to find that, though they lay side by side with the blighted bread, they showed no sign of shrinkage. However, when the last crumb of bread disappeared the Goblin of the Loaf attacked the cake as well.

The decay of the bread or cake was immediately arrested if it was removed from the precincts of the farmhouse. Thus the blight proved to be purely local. The Goblin was attached to the house or to the family.

* * *

IN ANCIENT chronicles the imperious devouring of things, as by the Goblin of the Loaf, is not unknown. But there was always a living magician associated with the deed. The magician points at a man and he falls dead! Then it is found that his heart has vanished! Or he points at pomegranates and

lo! On opening them; all the seeds are found to be gone.

The latter sounds similar to the work of our Goblin.

A still closer parallel is found in the story told by Pere Labat, in *Nouveaux Voyages aux Isles d'Amérique*, of a black sorceress who, on board Count Gennes' boat en route to the French Islands in 1696, could waste the hearts and livers of her Negro companions. She was tied to the guns and severely whipped. The Surgeon-Major struck her several times with a rope's end. The woman told the surgeon that, as he was ill-treating her without reason, she would eat his heart also. Two days later the surgeon died in agony. His body was opened and his heart and liver were found to be as dry as parchment. Thereupon the Captain made a bargain with the sorceress, promising to send her back to her country, provided she would hold her peace.

Pere Labat wrote: "In order to impress this officer with a sense of her power, she asked if he had any fruit or anything else eatable on board. He answered that he had some watermelons. 'Show them to me,' returned she, 'and without touching or coming near them, I engage to have eaten them before 24 hours are over!' He accepted the challenge and showed her some watermelons, which he placed in a box which was immediately locked,

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and of which he placed the key in his pocket. The next morning the woman asked him to look at the melons; he opened the box in which they had been placed, and, to his great satisfaction, found them seemingly untouched, his joy, however, was but of short duration, and was changed to extreme astonishment on attempting to take up the fruit; they were entirely empty, and nothing but the skin remained inflated like a balloon and dry as a parchment. The ship was accordingly obliged to return to land, and take in water and fresh supplies."

We can criticize this story as being far too marvellous to be taken for more than a tale. But it is odd that the Goblin at Raikes Farm should act so similarly in modern times and that no one should have been able to solve its mystery.

* * *

I FOUND ANOTHER story in a manuscript left by Father Sinistrari of Ameno, a Franciscan monk and lecturer on Sacred Theology at the Convent of the Holy Cross in Pavia, Italy. He died in 1701. The extraordinary events which are recorded in, Demoniality and Incubi and Succubi, Paris, 1879, concern Hieronyma, a married woman of the town "of unimpeachable morality". Here is an incident, in Father Sinistrari's words,

which reads like a fairy tale from the Arabian nights:

"On St. Stephen's Day the husband had asked some military friends to dinner and, to do honor to his guests, had provided a substantial repast. Whilst they were, as customary, washing their hands before taking their seats, the table dressed in the dining room suddenly vanished; all the dishes, saucepans, kettles, plates and crockery in the kitchen disappeared likewise, as well as the jugs, bottles and glasses. You may imagine the surprise, the stupor of the guests, eight in number. Amongst them was a Spanish Captain of Infantry, who addressing the company, said to them: 'Do not be frightened, it is but a trick; the table is certainly where it stood, and I shall soon find it by feeling for it.' Having thus spoken, he paced round the room with outstretched arms, endeavouring to lay hold of the table; but when, after many circuitous perambulations, it was apparent that he labored in vain and grasped at nought but thin air, he was laughed at by his friends; and it being already high time for dinner, each guest took up his cloak and set about to return home.

"They had already reached the street door with the husband who, out of politeness, was attending them, when they heard a great

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noise in the dining room; they stood to ascertain the cause thereof, and presently, the servant came up to announce that the kitchen was stocked with new vessels filled with food, and that the table was standing again in its former place. Having gone back to the dining room, they were stupified to see the table was laid, with cloths, napkins, salt-cellars, and trays that did not belong to the house, and with food which had not been cooked there. On a large sideboard, all arrayed in perfect order, were crystal, silver and gold chalices, with all kinds of amphoras, decanters and cups filled with foreign wines, from the Isle of Crete, Campania, the Canaries, the Rhine, etc. In the kitchen there was also an abundant variety of meats in saucepans and dishes that had never been seen there before.

"At first some of the guests hesitated whether they should taste of the food; however, encouraged by others, they sat down, and soon partook of the meal, which was found exquisite.

"Immediately afterwards, as they were sitting before a seasonable fire, everything vanished at once, the dishes and the leavings, and in their stead reappeared the cloth of the house and the victuals which had been previously cooked; but, for a wonder, all the guests were satisfied, so that no one thought of

supper after such a magnificent dinner. A clear proof that the substituted viands were real and no-wise fictitious."

Father Sinistrari ascribed this charming miracle to a demon who was tempting and persecuting a woman of unequalled virtue. One may wonder in which direction he displayed greater credulity.

* * *

DEMON OR GOBLIN, serving dinner or eating your bread, which would you like to have at your service.

I think you will choose drudgery!



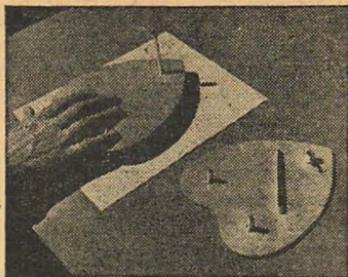
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the prejudice born of earth-experience only, that they will also come in two sexes. "It's one of nature's most popular ideas."

Such creatures also will probably be land-moving. The water is a poor medium of communication and it would be impossible to develop a metals technology in water. Earthly evolution has shown that air-borne creatures are not intelligent.

The choice of extra limbs existed in the early fishes but the first Earthly amphibians chose four limbs. This was probably only an accident. Professor Howells writes:

"I will lay a small bet that the first men from Outer Space will be neither bipeds nor quadrupeds."

Professor Howells also asks, suppose that somehow the atomic bomb or the like killed us all off. Would man-like creatures rise again on Earth?

Professor Howells doubts it. There don't seem to be any promising animals on Earth that could develop an intelligent society and all the animals from which man came are gone because we have "competed them into the grave."

A new kind of *Homo Sapiens* would have to start so far down on the evolutionary scale it would have a hard time competing with more established animals.

Professor Howells concludes: "we had better stay the hand that drops the bomb."

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TREASURE FROM BEYOND

By Shirley R. Anderson

WHEN I WAS a child, my mother seemed always to be finding hidden treasure—a penny under a rose bush or a nickel behind the back door. My brothers, sisters and I would vie for the honor of being given Mother's latest treasure.

After we were grown and had children of our own Mother continued to find treasure and the new generation enjoyed the game as much as we had.

In 1956 when my children, Dean and Paula, were three and four years old, my mother, Mrs. Jewel Miller, passed away. Nevertheless, her game continued. It began about two weeks after her death and continued for six weeks.

Two or three mornings a week I'd find a penny or a nickel on the children's bed. At first I thought the children had found the money and had taken it to bed with them. Then I began checking their beds at night and counting all the loose change in the house. The money still appeared on the children's beds, although I knew there was no earthly way for it to get there. I finally decided it must be Mother, still playing her beloved game.

Finally, one night I awoke with

the strange sensation that someone had brushed a hand across my forehead. For a fleeting moment I thought I saw a lace sleeve like the sleeve on Mother's pink lace housecoat—the last present I had given her.

The next morning I found a dime and a penny on the children's bed. It was the last treasure we ever



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found. Mother had played her farewell game that night.—Dallas, Tex.

**I WALKED THROUGH
THE SHADOW**

By E. Deven Porte

TWENTY-ONE YEARS ago, I lay in the hospital not expected to live after the birth of my first child. I was completely helpless. I could no longer eat. All treatment and numerous blood transfusions had failed. My relatives had been notified that I did not have much time left. My mother-in-law already had taken my infant son to her home.

I went into a coma that night in October, 1940, and did not have the strength to fight for my life. But I had a vision. I heard my name called repeatedly and I followed the voice, trying to locate its source. I walked through a shady wooded area I had never seen before. It was cool and so beautiful. I came into a clearing where the sun was shining brightly, but the voice kept calling me.

I saw a high stone wall. The



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voice seemed to be coming from the other side. Approaching the wall, I could see no gateway, but the voice kept calling me so there was nothing for me to do but climb the wall. This did not seem to be any great task for me and I soon got to the top. I looked into a beautiful park. It was unbelievably peaceful and quiet. In the middle of the grounds was a huge white palace with long rows of white steps leading up to it. There seemed to be many people there. They were not familiar to me, yet they all seemed to know me. They called to me to come where they were visiting in the shade of the large trees. They all wore long, loose-flowing robes. They kept calling and at last I answered them, saying, "I cannot come, I must go back, I still have work to do."

I turned and started back down the path through the shady woods.

When I regained consciousness the nurse was taking my temperature and the doctor was taking my pulse.

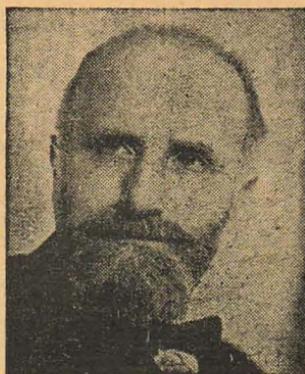
The doctor smiled as he gently put my hand under the blanket and he said, "You are back with us."

Indeed, I was back with them, but I had been far away walking through the shadows in the valley between life and death.

Four months later I was up and able to care for my baby. One day when the doctor came for his usual visit I told him I wished to thank him for saving my life.

He shook his head and said, "You owe me nothing. It was a miracle. All I did was to pray. It wasn't I. It was God. Your life is God's."

Many things since that time have convinced me that he was right.



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A PROMISE KEPT

By Alta Beane Davis

ALL MY HOUSEHOLD treasures were up for sale. Anything and everything waited to be sold. My sister and I, both graduate nurses, were breaking up house-keeping to go separate ways.

It was 1911; my sister was to be married, and I wanted to trade the Buffalo, N. Y., climate for the mountain air of Denver, Colo.

Although everything had to be sold, I kept hidden my prized piece of furniture so that I could enjoy it to the last. It was a beautiful thing, an antique curly maple dresser, topped with pink marble.

Sadly, I drew a damp handkerchief across the colorful dresser top. Almost as part of my farewell stroking, came a timid rap at the door. Then beside my tear-stained face, the beveled mirror reflected the sweet face of my neighbor, Linda Wilson.

"Don't cry," she began, "let us keep the lovely dresser for you. We newlyweds could use a real dresser instead of the packing-case we fixed. If you'll loan it to us, we'll take good care of it until you are settled and want it back."

I accepted her offer, and remembered her promise, but I finally lost track of Linda Wilson as I moved first to Denver and then to Los Angeles. In 1915 another nurse wrote of Linda's death, and I abandoned hope of repossessing my loaned dresser.

Nineteen years later, I married a man with very artistic tastes. My hope chest was slender because I

had parted with all my heirlooms years before in Buffalo. But I did have one drawnwork dresser cover, which my husband admired. "All we need," he laughed, "is an equally beautiful dresser."

That same night I dreamed of Linda. I heard her say, "Go to the Adams Street auction."

My husband agreed that we should follow this advice, and we set off for Los Angeles' Adams Street. At that time there were four auction houses in the same block on Adams Street. I, for some reason, wanted to go only to the auction house on the south side of Adams.

In the auction house we found a dusty but beautiful dresser—my dresser. On the back was penciled my maiden name and former Buffalo address, written 19 years before.

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dresser, its smooth marble, and clear mirror showed it had had excellent care.

To me this care and my dream of Linda Wilson is proof of a promise kept by the so-called dead.—
Desert Hot Springs, Calif.

MR. BAILEY'S GOODBYE

By Clayton A. Lind

IN JANUARY, of 1935, my wife Theresa and I were both in bed suffering with a bad case of flu. So it was from our bedroom window we watched our sick neighbor, Mr. N. N. Bailey, leave his home across the street for the hospital. He walked out to the waiting car in his bathrobe, his silver grey hair shining in the sun. Slowly he stepped into the car and was driven away to the hospital. We felt then and there that we would never see him again.

Several days later he passed on and we were still too sick to attend his funeral. We felt even worse because of this fact. Perhaps this was an important factor in what happened the night before his

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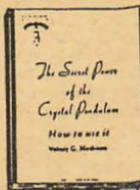
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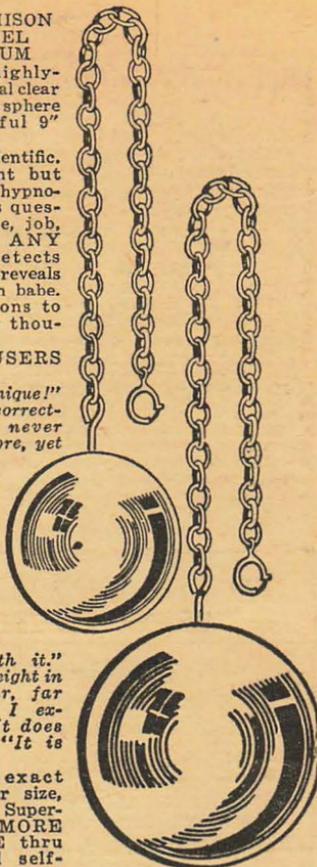
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body was interred in Evergreen Cemetery.

The night before Mr. Bailey's funeral I suddenly awoke in the middle of the night to see the shadowy outline of a figure standing near my wife's side of the bed. I immediately and instinctively lunged at the figure across the bed only to have it disappear before my eyes.

My wife, Theresa, woke up at this moment and asked me if I had been holding her hand. Mr. Bailey always held our hands for a long time when we visited him. We sat up in bed, now fully awake and unable to move as we heard a strange, weird whirring, vibrating sound outside our bedroom window. Neither of us could move to see what we *knew* must be taking place so closely.

Our dear friend, Mr. Bailey, had paid us a last visit on this earth and was departing via some celestial vehicle.

We both know we did not dream this. We feel that because Mr. Bailey had been sick for quite some time and because we too were sick we were in some kind of rapport. We think this was his way of letting us know he was all right. In some way he managed to bridge the gap, between this world and the world beyond, long enough to say goodbye before he departed for the beyond.

We often wonder what we would have seen had we been able to look out the window. However, something held us spellbound until it was too late.—*Colorado Springs, Colo.*





NEW BOOKS

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH, by F. W. H. Myers, edited by Susy Smith, University Books, Inc., New Hyde Park, N.Y., 1961. 416 pages, \$10.00.

Since appearing in 1903 as two volumes of 1426 pages, "this amazingly rich, profound and stimulating book"—as Aldous Huxley describes it in his Foreword—has gained recognition as "the most highly esteemed work in the field of psychological research". The present edition, however, can be only of secondary interest to the serious reader interested primarily in facts, since "much" of the illustrative and case material, marshalled by Myers in support of his conclusions, has been deleted to "make its major content more readily accessible to the modern reader."

This book should be read by everyone who has ever asked himself, "What happens to me at death?" Frederic Myers insisted that prior to the investigations by himself and his fellow co-founders of the Society for Psychical Research, no one had "made any serious attempt" to determine by "observation and experiment", by "the methods of

modern science," whether or not human personality "involves any element which can survive bodily death"; nor, "whether anything could be learnt as to an unseen world or no." If this be so, it is strange that, as he admitted, these investigations led him "back to the creeds of the Stone Age . . . to the primitive practices of the shaman and the medicine-man . . ."

The author's chief conclusion is that, "The 'conscious Self' of each of us . . . does not comprise the whole of the consciousness, or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of earth, but which reasserts itself in its plenitude after the liberating change called death." This "more comprehensive consciousness", Myers named the Subliminal Self. He assigned to its activity the phenomena of hysteria, personality disintegration and reintegration, genius, sleep, sensory and motor automatisms, trance and ecstasy (the latter, "the highest form which the various religions . . . have assumed in the past.")

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He regarded telepathy—especially in its more remarkable manifestations, as when causing veridical apparitions of the living or dead—as one trace of that profound "faculty which this material or planetary life could not have called into being and whose exercise even here now involves and necessitates the existence of a spiritual world." And while he held that by far "the larger proportion" of "supernormal" phenomena "are due to the action of the still embodied spirit," Myers dared to acknowledge "the agency of discarnate spirits"—though he recognized none but human spirits—and their occasional "possession" of the living.

The author's contribution to parapsychology is not to be found in his theories or conclusions, for it is difficult to find one that is not paralleled or anticipated in occult, theosophical or spiritualistic writings which had preceded his. That even his conception of the Subliminal Self, for which he is best known, was neither novel nor original with him is implied in the admission that it "is one which has hitherto been regarded as purely mystical . . ." The special merit lies in his distinct and unique insistence that these theories should be treated by stringent modern experiment, and in his demonstration that, weighed against the evidence of current investigation and record, without appeal to ancient history or occult authority, they can be substantiated today by unprejudiced testing.

That Myers succeeded so well in this direction seems due in large part to his time, when public and scientific interest in psychic phenomena was at its initial peak. But

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this success gave rise to his visionary conviction that mankind was then "at a crisis of enormous importance in the history of life on earth," that the "spiritual world" was "just beginning to act systematically upon the material world" and that in the future the action "likely to be transmitted from the one world to the other" would improve in accordance with the "attainment of a certain scientific level by spirits incarnate and ex-carnate alike."

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Myers, incidently, is known to have coined the word "telepathy," but here (page 95), he is made to claim credit also for the term "clairvoyance": "I ventured in 1882 to suggest the wider terms *telepathy* (the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense) and *clairvoyance* (the direct sensation or perception of objects or conditions independently of the recognized channels of sense)."

But what Myers really wrote was: "I ventured in 1882 to suggest the wider terms *telaesthesia*, sensation at a distance, and *telepathy*, fellow-feeling at a distance" (page 136, 1903 edition).—Walter A. Carrithers, Jr.

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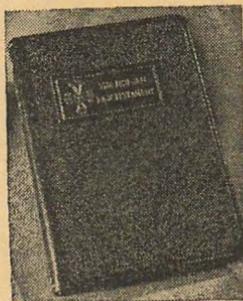
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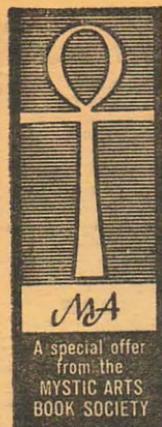
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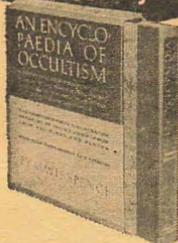
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It was a new type of "flying saucer," since it was not actually round but of another shape. However, it glowed so brightly that it appeared round, yet on film it was not.

We all are professional photographers and we know that what we saw was not a weather balloon, but was solid and flew faster than any of the jets that are manufactured here in Seattle.—*Leon Thompson, Seattle, Wash.*

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Eleven years ago this was a busy gas field and the saucers showed much curiosity, going from rig to rig and hovering over them for a few minutes at a time.

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—H. M. Cranmer, Renovo, Pa.

SEEING UFO'S

I've been a reader of FATE for quite some time, and each time I read UFO reports in the magazine I thought, "Why couldn't I be that lucky?" In the *Levittown Times* for July 24 and July 25 were reports of sightings in this area.

In the evening of July 25, while in the living room, I felt an impulse to go outside and look up. Well, there it was, not as bright or as big as I expected it to be, but moving steadily across the sky. This was about 10:40 P.M.

I called my neighbor and we both watched it until it disappeared. We thought it might have been a satellite.

Later, unable to sleep, I went out on my back patio and watched the sky again. In a matter of a few minutes I saw another object, this time much brighter and larger. This was about 12:45 A.M.

I called my neighbor and we watched the object until it was out of sight. I know it could not have been a satellite circling the earth. If it had been, how do you explain the difference in size and brightness, plus the fact that the second sighting was two hours and

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five minutes later?—Mrs. Joan H. Smith, Levittown, Pa.

POWER OF PLACEBO

I wish to comment on the "Placebo" story in the September issue.

I've been a nurse for 24 years and have given hundreds of these pills and also hypos. They *do* work wonders, especially in the case of patients who have been on narcotics for a long time. Placebos are substituted when the doctor suspects that the patient is no longer in need of the drug but has come to depend on it. Placebos are used for several days and then the patient is told he no longer needs the drug and why the doctor knows this.

In no case have the usual symptoms of narcotics withdrawal been observed in patients receiving placebos. I don't know whether or not it would work in true drug addicts, but these patients are people who have had a lingering illness which required much pain relief—and they certainly would have become drug addicts if not withdrawn via placebos.—June W. Weidemann, Du Quoin, Ill.

SIMILAR TO "SPRINGHEEL JACK"

I wish to make a few comments on your article, "The Mystery of Springheel Jack," in the October issue.

First, I wish to draw attention to the similarity of appearance between Springheel Jack and the occupants of the UFO described by Herr Oskar Linke in July, 1952. I quote first from your article and then from Herr Linke's testimony.

"Beneath the cloak were close-fitting garments of some glittering material like oilskin or metal mesh.

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There was a lamp strapped to his chest."

Linke: "They appeared to be clothed in a kind of shimmering, metallic substance. Previously I had noticed that one appeared to be carrying a lamp on his chest."

Also, the incident involving Miss Jane Alsop, where Springheel Jack "spurred balls of fire into the girl's face and fled, leaving her unconscious," is very reminiscent of the Florida scoutmaster case of 1952, where Mr. Desvergers claimed to have been rendered unconscious by a ball of fire from a hovering saucer.

In your list of later appearances of Springheel Jack you omitted one printed in your own magazine. I refer to "The Bird Thing," published in True Mystic Experiences in the December, 1960, issue.

At any rate, this was one of the most interesting articles I ever have read in FATE. Please have more concerning saucers.—Lucius Farish, Plumerville, Ark.

A TWIN OF EARTH

In a recent conversation with my grandson, Michael A. Pierce of Detroit, regarding the origin of flying

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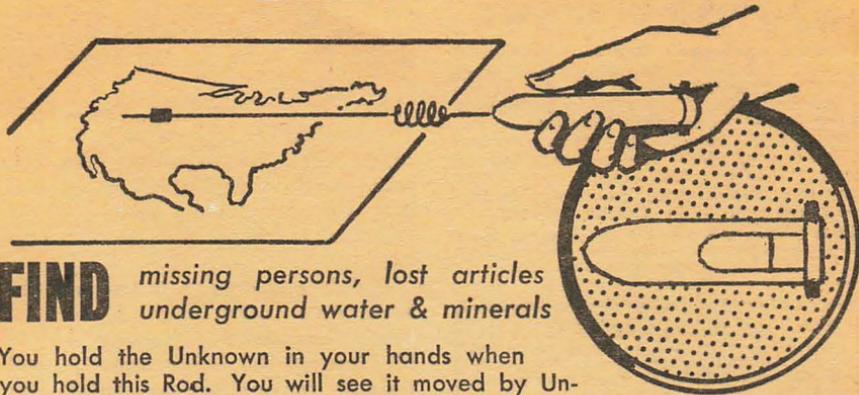
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saucers, he suggested that the Earth may have an invisible identical twin in the same orbit exactly opposite the earth on the other side of the sun.

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Perhaps we will soon have satellites sufficiently far out in space to "look around the sun" and verify the assumption.—Frank F. Reynolds, Arlington, Va.

SOLUTION TO "ORBITING CROCKERY?"

In regards to the "Orbiting Crockery" article in the October issue, the solution to this case is obvious. Mrs. Clark is Edward's maternal grandmother.

Obviously his dead father does not wish the boy to live with his wife's (and murderer's) mother. If the boy made his home with his father's relatives, or failing that, in a foster home, the manifestations would cease and the child would be better adjusted.—Louise Justice, Loves Park, Ill.

"MYSTIC EYE" AND WAR

I read with much interest the letter by Mr. Theodore Meyer in the

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October issue, as I too have had quite a bit of success with the "Mystic Eye." However, I have not received correct answers to all questions. With me, the answers have been about 90 per cent correct.

At the present time war with Russia seems inevitable, but my "Mystic Eye" says "no."

The pendulum swings with great force as it always does with me when the answer is *right*. From what I glean, something is going to happen at the so-called "last hour" to turn the tide. There will be an uprising of the satellite countries. Eventually Russia will find itself at war with China—and China is the country the "Mystic Eye" seems concerned about where the U.S.A. is involved.—Lora A. Gale, Worcester, Mass.

CORRECTION ON YI KING

Immediately after reading "The Prophetic Wands of Yi King" I made a set. My son first threw 42 and then what I now have determined is the correct pattern for 41. The 41 in your list on page 53 of the October issue is the same as 60. The correct pattern for 41 is 1 black-3 white-2 black.

I know you will want to correct this for readers who may not be so fortunate as to find the error. Your magazine is wonderful and we all read it from cover to cover.—Mrs. Ruth Wilcox, Fayetteville, N. Y.

PROPHECY VIA OUIJA BOARD

It may be of interest to you to know that since I purchased my Ouija Board from you I have received many strange messages, including prophecy of national in-

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terest. Many of these messages were similar to those in the article "Did I Speak With Angels?" in the April, 1961, issue.

I have been religious practically all my life, especially for the last 34 years since I was 22 years old, and I always have been taught that such matters as Ouija Boards and ESP were witchcraft and of the devil. Not knowing what it was, or how or why it happened, I have had the experience of astral projection, the first time when I was about 12 years old.

Shortly after the death of my father on August 31, 1960, I determined to obtain a Ouija Board and see if I could contact the spirit world. The messages received from the Board since have been very puzzling, with unfinished sentences, strange words, misspellings, etc. But some have been very gratifying, for they were as father to son and signed off with my father's name, Z. B. Center.

The following, word for word, are some of the messages I received:

"Century session would find you down century. Miser establish about down best new—" (left unfinished).

When I asked the Board for an explanation, I received: "Mess time Jack come. We will know who will be my right hand man. People will rise to engage in war. Fred remember me."

Then I asked if this Jack was President Kennedy, and the answer was "yes." I then asked what was meant by my right hand man, and who was I to remember? The answer was: "My right hand man will be you. Papa."

The Board continued; "Fred go tomorrow to Vera" (oldest of my

REPORT FROM THE READERS

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four sisters). "She will give you a right reader. Z. B. Center."

The next day I went to see Vera, who told me she and Mallie, another sister, had seen Dad. According to Vera, on the night of December 31, 1960, Mallie had an urge to burn two candles and to let them burn completely out, which she did. One candle burned out naturally, but the other lingered as long as there was the smallest drop of wax to hold a flame.

Suddenly Mallie and Vera saw Dad's picture, about an inch and a half square, on the base of the candle holder. Vera said it was so clear they could see even the lines in his face.

I later asked the Board if this experience was the "reader" it had referred to, and the answer was "yes."

I also asked the Board, "What kind of a mess would there be when Jack came? Would it be a political mess?"

The answer: "No, against many another union." The message continued, "New young President will die in 1962 in office with a wound."

I asked, "Would he be assassinated?"

The answer was, "Yes."

I have been provoked more than once at what seemed to me to be utter nonsense. I once insisted on some kind of proof that these predictions were true. The answer I got was, "Demand me not Fred, you insult me. Fred you will know the truth bet on that. Have you no modern metelk?"

I know all this seems very strange and foolish, but it may be of interest—even of significance. I found out it isn't necessary to ask the

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Board questions out loud. I have
 asked questions mentally many
 times and have received answers.
 Again, I have had questions ignored
 and have instead received an answer
 to some problem much more
 important.

I have asked the "Mystic Eye" if
 a lying spirit had spoken via the
 Board to cause certain contradic-
 tions, and it answered "yes." The
 Board admitted this was true. On
 the other hand, the Board has told
 me when I was mistaken, and also
 it has apologized, or so it seemed
 to me.—*Fred L. Center, Atlanta,
 Ga.*

REV. HOELLER REPLIES

The September, 1961, issue of
 FATE contained a letter written by
 the Rt. Rev. George A. Hyde, who
 voiced certain criticisms of my article,
 "New Light From An Old
 Tomb," in the April issue.

It should be understood that in
 some churches a clergyman must
 obtain the "imprimatur" or permis-
 sion of his superiors when writing
 for publication. I am fortunate
 enough to be associated with a
 church where this is not necessary
 and therefore I can write as I
 please.

Bishop Hyde objects to my words
 "the authorities feel," and demon-
 strates that he misconstrued the
 meaning of my sentence. Under
 "authorities" I meant such theo-
 logians, historians and Bible ar-
 chaeologists as Quispel, Guilaumont,
 Till, Puech, Doresse, Cullman and
 now Bertil Gartner (*The Theology
 of the Gospel According to Thom-
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 1961), all of whom regard the Gnos-
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great value and importance.

I am sorry that Bishop Hyde did not like my article, but I am also very happy over the unusually large number of favorable letters from readers received by FATE as well as by myself in response to the same. A growing number of persons feel that it is high time for all the churches to take a more active interest in these matters, and I am glad to have made much-needed information available to an eager public, even in the face of some criticism.—(The Rev.) *Stephan A. Hoeller, D.D., Laguna Beach, Calif.*

THE REASON WHY

My story "Assignments With the Dead" has brought in a pile of mail. All the writers offer very good and similar explanations why my mother in some cases wished to save me and in others not.

Would you be kind enough to publish the following paragraph which did not appear in FATE?

"The curious fact remains that on the occasions that I was ill, my mother wanted me to go with her — yet when my life was in danger she saved me. Why? Had it not been for her, this story would not have been written. Possibly she was willing to take me when I was near death by natural causes, but did not want me to die a violent death with its post-mortem complications!"

I was particularly interested in "Telepathy in Rattlesnakes."

Some years back I had an article in *Prediction* about my experiences in Egypt with "rattlers" and how I controlled them, giving proof in as many words to this effect. I find I can control horses and dogs by

(Continued on Page 129)

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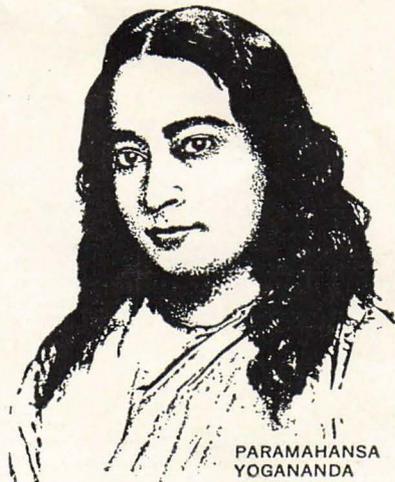
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