

April 1963

FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN

FATE

April 1963

40¢

TRUE STORIES OF
THE STRANGE AND
THE UNKNOWN

THE GALLUP POLL REPORTS
ON MYSTICAL AND RELIGIOUS EXPERIENCE

PARAPSYCHOLOGY—ORPHAN SCIENCE

SIKWIKOLO

THE MAGIC JUNGLE BIRD
THAT PREDICTS THE FUTURE

EXORCISING A BRONX DEMON

DR. NANDOR FODOR

HUNTS TABLE-TIPPING GHOSTS

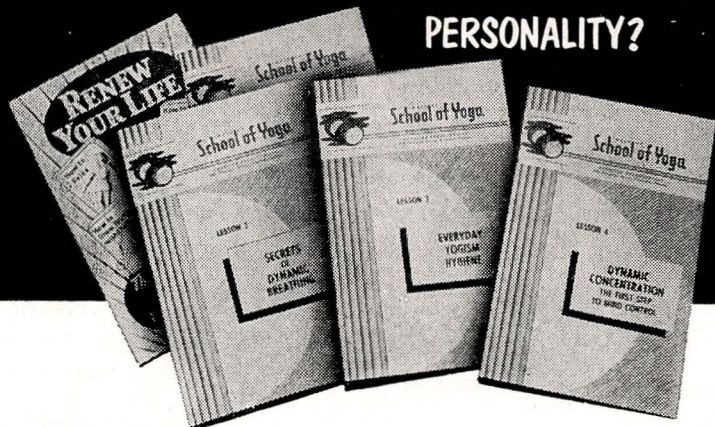
SCIENTISTS RESEARCH MACHINE TO
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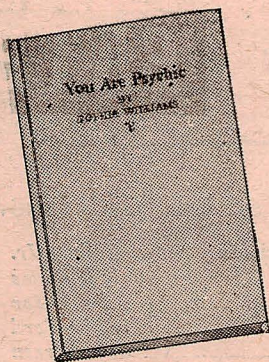
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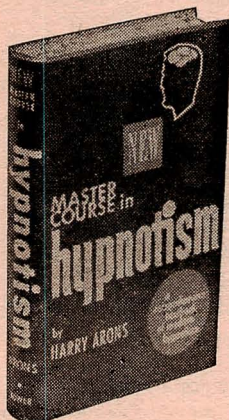
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I See by the Papers...

QUOTE OF THE MONTH

Show me a man or woman who who cannot stand mysteries and I will show you a fool, a clever fool — perhaps — but a fool just the same. — Raymond Chandler

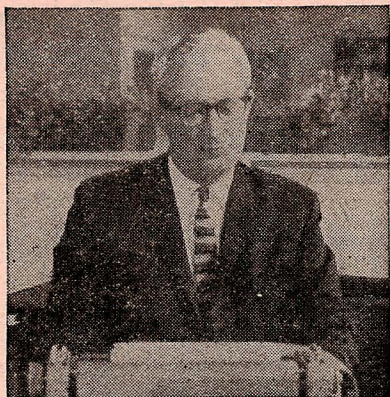
THE MYSTERIES

RAYMOND CHANDLER, the writer, probably is referring to the specific type of mystery in which he specializes, but we think his comment applies even more specifically to the type of mystery in which FATE specializes.

For FATE, you know, is a mystery magazine. Virtually its entire subject matter deals with mysteries. These mysteries are of two kinds: Fortean-type mysteries (named after Charles Fort) which are mysteries (so far as we know) of the physical world, and psychic mysteries, which are non-physical.

This is an oversimplified breakdown, for there is a great deal of overlapping. Furthermore, when a mystery is solved it is no longer material for FATE Magazine.

Maybe all mysteries can and will be solved, or maybe some are incomprehensible to humans and never can be fully explained. Certainly some are so difficult we don't even know how to go about trying



By Curtis Fuller

to find the answers to them.

This edition of *I See By The Papers* is devoted to mysteries.



THE IMPOSSIBLE

I WISH TO begin with a personal testament on behalf of the psychic photography of Ted Serios, on whose work we published a special supplement in December.

Since that issue went to press, Ted Serios, in the living room of my home, with four witnesses present, produced a psychic photograph under test conditions. Since then, I have seen him produce others using the Polaroid Land Camera with film developed on the spot.

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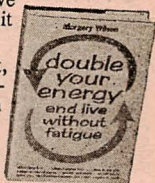
- How to accept your body, dress it properly, and learn to handle it gracefully
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photograph is that with the help of the Royal Canadian Mounted Police, it has been positively identified as being their hangar at Rockcliffe, Ont.

When the film first was developed it was obvious that the subject matter was an airplane hangar. We were able to make out the words "Air Division" and to read some of the letters on the sign below these words. They were "AL CANADIAN MOUN." We now have photographs of the hangar verifying the identification.

This is amazing enough in itself, but more amazing: What does it mean? Why would the mind of Ted Serios somehow act as a bridge through which energy passed to imprint an image upon film? What was the original source of the image that his mind seized upon in that frozen instant of focused energy? Could his mind have wandered instantaneously all the way to Rockcliffe, Ont., from Cook County, Ill., and returned as instantaneously to imprint its message? Or did it engage momentarily with some universal and unknown field of images?

What mechanisms are involved?

Consider these questions seriously for a moment. Think of other questions they raise in your mind. They are staggering in their implications. For if what I have described actually occurred (as I be-

lieve I saw it occur) then the world is quite a different place than we imagine it to be or than science believes it to be.

Here is a mystery crying for a solution.



THE WATER MYSTERY

HERE'S A different kind of mystery, one subject to an easier type of answer. It is about to be investigated by Dr. Clark Hopkins, professor of classified art and archeology at the University of Michigan, and John A. Hansen, assistant professor of Greek and Latin. They have a \$50,000 grant to help them solve this mystery:

The Etruscans were a civilized people who preceded the Romans in dominating Italy. For defense reasons, all of their cities were built as citadels, atop hills. Nonetheless, they all had water supplies. But where did their water come from?

Now it happens that many of these water supplies still exist. Professors Hopkins and Hansen propose first to investigate Vetulonia, about 100 miles northwest of Rome. In Etruscan times, Vetulonia was a thriving seaside center of 100,000 inhabitants. Today it is six miles inland and has only 800 residents. Yet they are still benefiting from the Etruscan water supply system.

The ancient wells still work even though it may not rain for months

and Vetulonia is the highest spot in the area. Archeologists have uncovered its ancient tombs, streets and even its sewers. But they still don't know where the water comes from.



HOT AND COLD MYSTERIES

BEAR IN MIND that these mysteries (and many more) face us (or we face them) regularly.

In Riverside, Calif., last December 2, Mr. and Mrs. Jack E. Woodward were driving home on the freeway about 9:00 P.M. when they saw a fiery object falling through the sky. It was several hundred feet in the air when they saw it and they followed its flight as it fell upon the roof of the Jack Brazil home, 6324 Neva St.

The Woodwards drove to the Brazil home and alerted Mr. Brazil. With help of a neighbor's hose they extinguished the small fire that had started. By the time firemen arrived the fire was out.

And what was the object? It looked like a basketball-sized chunk of clear plastic. Obviously it could have killed someone or started a giant conflagration. As we write, no one knows what it was or where it came from.

* * *

All mysterious falling objects are not hot. A 25-pound chunk of ice fell out of the sky on November 24

SHE SAW BEYOND DEATH'S CURTAIN...

The true and miraculous story of a woman who triumphed over grief and reached her husband once again!

ACROSS THE LINE

Notes for an Article
by Albert Payson Terhune
With Comments by Anice Terhune

Foreword by Rev. Joseph R. Sizoo,
Past President of the New Brunswick
(N.J.) Theological Seminary.

Listen to Anice Terhune! When her husband died in 1942 she knew unutterable sorrow. She feared the future and mourned the past; she found no hope or meaning in life. Then, a wondrous and miraculous thing happened—she felt her husband's presence, felt him reassuring, guiding her. In time, she came to hear his voice, see his image, to talk and share with him, almost as before. There was no doubt—he was there! Life took on a new meaning, new purpose, new, undreamed of joy. This very book was written at his insistence. Dictating many portions of it to his wife, Albert Terhune wanted to reach you!

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and crashed through a house roof at Mosnes, France, near Tours.

Everyone who is expert in these matters (and who isn't?) knows that 25-pound chunks of ice keep falling off airplanes although for some strange reason everyone isn't agreed what part of the airplanes the ice comes from or how it originates there.

Mystery: Where did falling ice come from, as it did, before there were airplanes?



MONSTER MYSTERY

EVEN WHEN it looks as though a mystery has been solved sometimes it turns out not to be.

Consider the case of the 15-foot, six-inch-around "what's-it" that we wrote about in the March issue. It was photographed by a closed-circuit television camera in 180 feet of water by Shell Oil Company technicians who were watching progress of some deep water drilling equipment.

Experts say this creature might be a *ctenophore*, a *siphonophore* or a *salp*, that's what!

A *ctenophore* is a member of the jellyfish family.

A *salp* is a group of small animals that fasten themselves together end-to-end like a daisy chain.

A *siphonophore* is a group of jellyfish that link themselves together like salps do.

Clearly this isn't getting anybody anywhere but Shell Oil employees, for want of a better name, call the creature "Marvin," which means "sea friend."



TRY AND EXPLAIN

LAST OCTOBER 28, Per Svahlin, 20, of Uppsala, Sweden, was assigned to lookout on the bow of the *Horn Crusader*, a 577-foot ship plowing through the fog 20 miles off Santa Barbara, Calif.

At around 8:55 P.M. it was discovered that Svahlin was missing but at first Captain Alfred Johansen, 38, thought he had left to get a smoke without permission. At 9:10 Captain Johansen started a search for Svahlin. By 9:30 he was convinced the seaman had fallen overboard.

Johansen turned back. He calculated he had to go nine and one-half nautical miles to reach the position he had been in at 8:55 P.M. It was so foggy he couldn't see the stars but navigated by radar, bouncing signals off the land, and by compass. At 10:05 he altered course seven degrees to starboard. Seven minutes later the crew heard Svahlin yell. He was then only 20 to 30 yards from the ship.

Later Captain Johansen was unable to believe he could have navigated the ship through nine miles

of dense fog and found a lone swimmer at sea.

"You have a feeling you can't explain when you're able to do something like this," he told the UPI. "You've given life to a man — to a human being."



CALL IT PREMONITION

DID YOU EVER stop to think what you call a "premonition" is absolutely impossible according to any science that scientists admit?

As far as we know, time has to move in a straight line. What happened an instant ago is gone forever, and what happens an instant hence is unknown. How can it be otherwise?

Hunches and premonitions are among the commonest, yet most impossible, of mysteries.

Recently, R.R. Hatler of Liberty, Tex., was working aboard an oil platform in the Gulf of Mexico. The telephone rang. It was his wife and she was calling him because she had a premonition that something was wrong.

Hatler assured her that everything was ship-shape and Mrs. Hatler hung up. Five minutes later there was a blast aboard the platform that killed seven, injured 21. Hatler was blown into the water but only injured.

Premonition or coincidence?

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OR COINCIDENCE?

HERE'S A STORY FROM A city in Kentucky that we can't name because the friend who sent us the clipping didn't identify it or give us the date. It involves an apparently premonitory dream by a Homicide Capt. Robert Lane of the police department.

On a recent Saturday night, Mary Francis Davis was shot to death and Albert Freeman was wounded, at a home at 1606 Mount Isabella Circle.

Captain Lane at first thought the wounds must have been infected by an ice pick, they were so small, but he later decided they were caused by a small bore weapon. He searched the house fruitlessly.

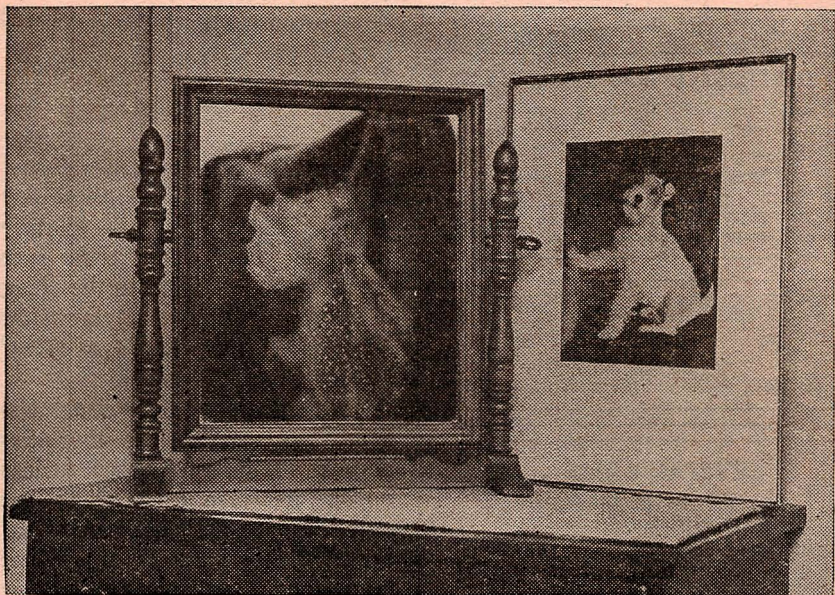
"I went to sleep and woke up about 5:00 A.M. after dreaming that I found a .22 caliber pistol in a folded quilt. The thing bothered me so much that I got up and returned to the murder scene to search again," Captain Lane said.

He searched the residence again, found nothing. Then he noticed a folded spread lying on a bed.

"Suddenly the dream was very real to me," he said. "I pulled at the spread and a .22 pistol fell out of it. I figured then it must be the death weapon. Further investigation proved me correct."

The discovery led to the arrest of Eddie Louis Cowan on charges

(Continued on page 14)



Norton Pearl - UPI Photo

SUPERNATURAL OR COINCIDENCE?

MYSTERIOUS similarity between the likeness of a dog on the surface of an old dresser mirror and a photo of "Mike," a wire-haired terrier dead for 30 years, was discovered in the Ather-ton, Calif., home of Mrs. Cathryn Ross, 81. Christina Anderson, a nurse attending Mrs. Ross, noticed the mirror image and was startled by its resemblance to a photo of Mike, who had been a pet of the Ross family.

Mrs. Ross had been unaware of the mirror likeness as it can be seen only from an angle under certain light conditions. She agreed that

the dog on the mirror did look like Mike and said the mirror once had been kept in Mike's favorite room.

The mirror image reportedly is not reflected but etched in the glass. According to glaziers who were consulted about the phenomenon, the silver nitrate coating on the back of old mirrors often disintegrates with time and forms strange patterns. They believe that the likeness to Mike, even to the pose, is the result of coincidence. Those who prefer a supernatural explanation point out that the etched image appears on the surface of the glass.

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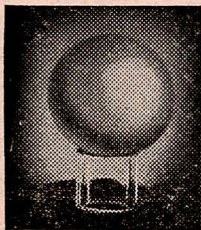
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**A MODERN-TYPE SPOOK**

IT'S THE FASHION these days to sneer at ghosts—whatever they may be—but there's a co-operative supermarket in the village of Long Wittenham, Berkshire, England, whose employees aren't sneering.

This entity is strictly poltergeist-type, however, despite the newspapers calling it a "ghost." At least no one has seen it—they've seen only the damage it has caused. It's a pretty good example of a poltergeist, too; it eventually closed up the shop.

During the last week in November, the poltergeist played 20 "supernatural" tricks. It started by turning the shop lights on and off.

Then groceries began moving about. Candy flew through the air. Cereals turned up on the detergent shelves. Packets of bicarbonate of soda kept disappearing from their shelf and reappearing on a window ledge. The sixth time the bi-carb was spirited across the shop, 16-year-old Adrienne Bramley, a sales-girl, fainted. "I am never going to set foot in the shop again until the thing is destroyed," she said.

Derek Bird, manager of the store, challenged the ghost by voice to stop the wall clock. The clock stopped. Bird's chief assistant, Mrs.

Joyce Stania, yelled out in terror, "Smash the clock." A few hours later the clock was found shattered.

Security officers from Co-op headquarters at Oxford arrived to make sure the carryings-on were not the pranks of a practical joker. Despite the protection, Mr. Bird and his staff refused to carry on. Very un-British of them!

The Rev. Cecil Roberts came to the rescue, though, with an exorcism service.

Mr. Bird was hopeful that it would work. "My staff and I have reached breaking point," he said. "If the vicar cannot make the ghost go I shall go myself. I cannot stand any more."



MYSTERIES OF HEALING

TODAY PAULINE Scott is a healthy, happy 15-year-old English girl. Six years ago doctors agreed she was dying of an incurable blood disease.

Her doctor, feeling other therapy was hopeless, took her to a religious shrine and urged her to pray. Three days later she was in an oxygen tent, given only a few days to live.

But something happened. Pauline began to get better. Recently she told Eddy Gilmore of the Associated Press:

"I heard a nurse and a doctor talking at the foot of my bed when they thought I was asleep. They

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said they didn't think I'd be alive by morning. I prayed to get better, and I think it was a miracle that did it."

The editor of a medical magazine published in England, *The Family Doctor*, agrees.

* * *

Apparently there are many such miracles, though not nearly enough of them. Recently physicians of New York's Memorial and James Ewing hospitals published the detailed case of an unnamed boy who in 1955 was believed to be similarly doomed. At the age of eight he was found to have a well-developed cancer in his thigh bone. Even with successful surgery and no cancer spread, the five-year survival rate in this type of cancer is only five per cent. The parents refused surgery and the cancer spread to both lungs.

Yet today that boy, now 16, is cancer-free, although the disease has left its mark upon him because bone destruction had proceeded to the point where his leg had to be amputated.

Three times his condition was regarded as hopeless and three times he conquered the disease.

How? No one knows and doctors published the case in detail in the *New England Journal of Medicine* hoping it might give researchers some clue.

The lad had radiation therapy

but this seems unlikely to have worked the cure. The physicians point out that during the therapy he had two attacks of high fever — which has been noted in previous cases.

Physicians call such cures "spontaneous regression" but that merely invents a name for something that no one understands.

* * *

Two years ago Charles E. Fennell, 67, of Athens, Tenn., a cab driver, pulled up at a stop light. He glanced at his wrist watch. To his horror he discovered his world was getting gray. Soon he was blind and doctors told him that nothing but a miracle would ever recover his eyesight.

The day after Thanksgiving last year, Fennell was in Ft. Sanders Hospital in Knoxville, recovering from influenza. He had continued to wear his wrist watch, and suddenly he saw it again. He could read the time. He jumped out of bed, kissed every nurse in sight and ran down the corridors shouting, "I can see! I can see!"

He still can — and better than before, for now he doesn't need eye glasses.



CYCLICAL MYSTERY

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phases of the moon. In the December 21 issue of *Science* there was a sad little comment on this heresy by James E. Newman, department of agronomy, Purdue University.

In his letter, Newman reported that about 10 years before he had been working on weekly rainfall totals and their effect on corn yields in 15 counties of Central Indiana.

"From folklore I had learned that precipitation was more likely to occur during the week following a new moon and the week following a full moon than at other times, so I proceeded to test this idea," Newman wrote.

To his amazement he found some agreement and wrote a short paper on his discoveries, together with suggestions for further investigations.

"I need not relate here the review comments or the outcome of the proposed investigations. In short, the whole matter was dropped."

"Best wishes to all the authors in their further investigations," concluded Newman wistfully.

* * *

BEFORE WE TURN from the unpopular subject of cycles, which sets so many orthodox scientists' teeth on edge, we wish to comment on a recent Russian study reported by Prof. Gregori Daneshevsky, an expert on the relationship of climate to health.

Observations of 13,000 heart patients over five years have convinced Professor Daneshevsky that heart attacks occur most frequently during magnetic storms caused by sunspots.



UNLIKELY MYSTERIES

HERE ARE three fascinating little mysteries that scientists have recently unravelled up to a point. Of course, as knowledge grows these points keep receding because there is no ultimate answer to most things.

● For example, there is an unlikely worm in the Mediterranean Sea called *bonellia*. The male *bonellia* is microscopic and lives within the body of the female. When the eggs are hatched, the larvae swim freely for a while. Any larvae that comes in contact with a mature female ceases to grow and is spontaneously transformed into a male. Those larvae that do not make this contact settle to the bottom and grow into females. What's important, though, is that the hormone from the female inhibits the growth of the male. It also has been found to inhibit the growth of other kinds of animals. Next step: to discover whether it will inhibit the growth of cancer cells. Altogether, a fine example of scientific pioneering.

● Or take the search for the elusive substance called florigen, a hormone that makes plants flower and

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● Nathan Robinson is an Israeli physicist primarily concerned with studying solar radiation. He also is allergic to the "hamseen", the hot dry wind that blows across the desert. Ten or 12 hours before the hamseen comes, Professor Robinson begins to sneeze, cough, suffer from headaches and generally feel miserable. Why does this happen to him? Professor Robinson wondered. He discovered that when he began to sneeze, cough, and generally predict the hamseen, the atmosphere contained some 45 per cent more positive ions than normal. Conversely, when he felt good, there was a preponderance of negative ions in the air. Robinson admits his theory is preliminary but he suspects science can create a more comfortable atmosphere by artificially generating extra negative ions.



MYSTERIES OF PEOPLE

ALL THE EFFORTS of psychiatry and psychology are aim-

ed at converting everyone into wholesome, happy, well-adjusted persons. But is this universally good?

Recently Victor and Mildred Goertzel completed a study of the childhoods of 400 great persons of the 20th Century. They found that geniuses usually hate school; behave oddly, and have a turbulent and often unhappy childhood.

Many prominent persons come from small towns. "Probably in a small town the child has more time to wander, think, roam and play freely," Goertzel writes. He believes that gifted children need time to contemplate, think, or just idle.

The Goertzels discovered that learning was highly valued in 90 per cent of the homes studied, prized for its own sake rather than for monetary gain. The gifted children were allowed to leave home and pursue their studies and interests elsewhere.

Another strange thing, dominating mothers with husbands who were often passive exerted strong influences on their son's careers.

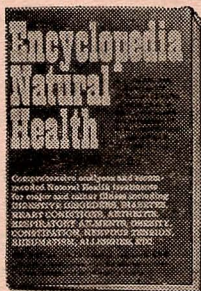


TOWARD SUPERMAN

DR. TOBEY FREEDMAN, a physician who is an expert in space-medicine for North American Aviation, sees, in the future, a new race of supermen. This hypothetical creature he calls *Opti-*

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man would be radiation-proof, incredibly strong and smarter than computers.

What will bring *Optiman* into being? Science, naturally.

Dr. Freedman points out that Tibetan lamas can maintain normal skin temperatures in sub-zero cold. Yogis buried alive exist on a fraction of the normal consumption of oxygen. Eskimos thrive on a diet so high in fat it would give Caucasians coronaries. Peruvian Indians work hard at altitudes where lowlanders cannot even breathe.

These adaptations were accomplished without science. Now Dr. Freedman believes, if science takes a hand, we can create superman — by another name.



BEFORE 15,000

YOU WANT TO SEE fire-walking? Go to Argentina. Recently 15,000 spectators gathered in a soccer stadium to watch 30 believers in the cult of St. John the Baptist walk barefoot over a bed of coals 10 feet long. No one was burned.

Leader of the cult is Angel Ali. He and his group burned 11 tons of wood for four hours to make the fire. Scientists measured the top heat at 1832° and the bed of coals over which the members walked at 1472°.

Armando Vivante, professor of

anthropology at the universities of Buenos Aires and La Plata, one of the observers present, could not explain how the believers escaped burns.



AUDREY'S UNCLE

AUDREY MEADOWS is a glamorous red-headed movie and television actress and the wife of Airlines Magnate Robert Six. And she is psychic.

Audrey recently discussed some of her psychic experiences with Dick Kleiner of NEA. Only a short while ago, Audrey says, she was lying in bed half-awake, half-asleep when she became aware of a smoky figure in her room.

"I blinked my eyes to make it go away," she told Kleiner, "but it just stood there. It wasn't looking for me at all. I was only semi-conscious, but I tried to force myself awake so I could make out what it was."

The thought came to her that she never would see her husband's uncle alive again. At that instant the figure turned to her and nodded. Later, of course, she found that her husband's uncle had died that same night.

During the war Audrey was singing with a USO unit in the Philippines when she had a psychic warning not to take an airplane. The plane took off without her and was

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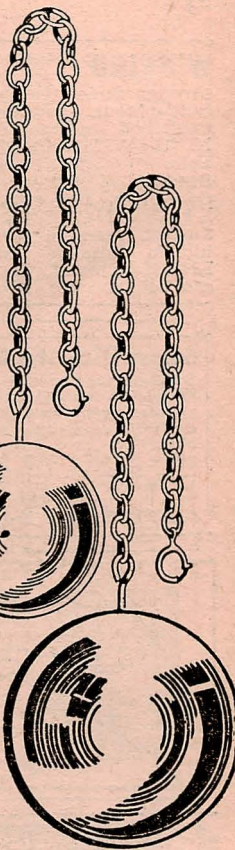
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lost; it never has been found.

Audrey says she has dreamed entire events which later came true in detail. Once she rented a room where a ghost closed the windows every night.



NEWS FROM ALL OVER

● **THE BRITISH** Royal Navy Survey Ship *Cook* has reported finding a spot in the ocean 1,500 feet deeper than any other spot reported before. It is 37,782 feet deep, in the Mindanao Trench east of the Philippines.

● A 39-TON Japanese tuna trawler was pierced by a swordfish when it was just south of Wake Island early this winter and sank after a 24-hour fight to keep afloat. The 15 crewman were saved.

● **IN ANTARCTICA** there is a family of ice fishes which have no circulating red corpuscles. How these fish get oxygen is unknown.

● **PAUL KELLY**, an oyster deshellor in Philadelphia, recently opened an oyster to find a miniature silver chalice inside. It was three-fourths of an inch high and had an engraved design around its lip.

● **MARINES ON** the defense borders of Guantanamo Bay, Cuba, tried in vain to decode the mysterious and changing colored lights beamed toward their base. Investigation revealed that the red, yellow and green flashes came from the

single traffic light in the town of Caimanera, half a mile north of the fence line.

● **SOVIET ARCHEOLOGISTS** have uncovered a strange dwelling estimated to be 17,000 years old and made from the bones of the now extinct mammoth. Eighteen skulls were found in the building's floor and other bones were used to prop up the walls.

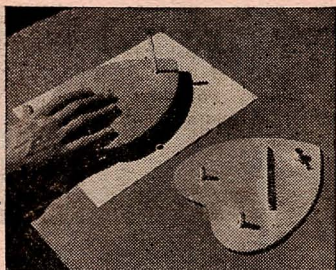
● **THERE'S A** young bull named Ferdinand owned by Farmer Charles Richardson of Bletchley, England, which has a homing instinct. Ferdinand lit out in search of his mother and found her in a field seven miles away. To get there he crossed the Grand Junction Canal, skirted the town of Bletchley, crossed the railroad and highway, and picked out the right herd of cows in the right field.

● **A NORTH YORK, Ont.,** a salesman bent on suicide, took a heavy dose of sleeping pills, drank a quarter bottle of whiskey, slashed his wrists with a razor blade and apparently died of a heart attack.

● **ANDREW R. FLICKER, 46,** and Jane Yetta Flicker, 42, were married in Oroville, Calif., late in October. After the wedding they changed their clothes and drove to a reception. On the way their car collided with one carrying their two children by previous marriages. Both bride and groom were killed.

— *Curtis Fuller*

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Lesley Kuhn is a newspaperman, author of several books and numerous magazine articles; public relations consultant; editor of psychological and kindred publications; director of Psychological Library Publishers; and editor of International Press Associates.

Exorcising a DEMON in the BRONX

The "dybbuk" made the widow's life a daily torment until a "Miracle Rabbi" performed a Kabbalistic ritual.

By Lesley Kuhn

A MIRACLE WAS WROUGHT in the Bronx on February 18, 1961. On that day Miracle Rabbi Salamon Friedlander triumphed over what was reportedly a Kabbalistic demon that had been in possession of Mrs. Teri Goldenberg for 30 years.

For those 30 years, according to Mrs. Goldenberg, this demon, described in the Kabbala as a *dybbuk*, tormented her by talking to her at night in a voice inaudible to other living persons and by causing severe pains in her eyes or in her stomach. The torment began when Mrs. Goldenberg was a bride-to-be

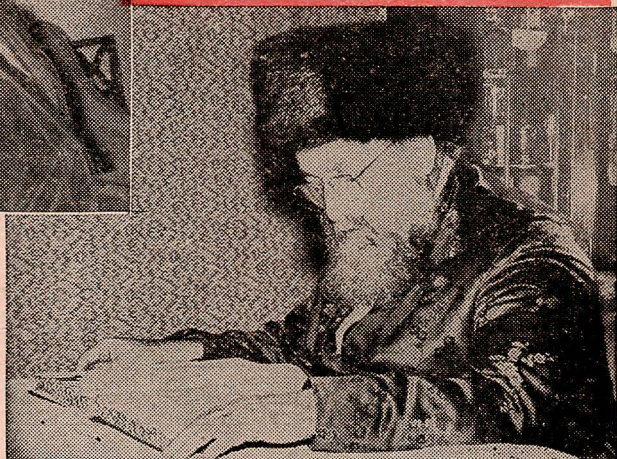
and continued until she had become a widowed grandmother. Finally in 1961 Mrs. Goldenberg turned to the one person in the United States who she believed had the power to put this demonic personality to rest: Rabbi Salamon Friedlander of the Lisker Congregation, the Bronx, N. Y.

It is to the profound benefit of all students of psychic phenomena that Mrs. Goldenberg has now permitted FATE to publish the details of her exorcism by the Kabbalistic rites of this Hasidic Jewish congregation — a rite rare in our time.

The authenticity of Mrs. Golden-



Mrs. Teri Goldenberg (left) believed she was possessed by a demonic personality. She sought intervention of Miracle Rabbi Salamon Friedlander (below), of the Lis-ker Congregation, the Bronx, N.Y.



berg's case is attested to by the participation of Rabbi Friedlander who is regarded by Hasidic Jews as perhaps the world's foremost high priest and miracle worker. This Bronx rabbi is a Miracle Rabbi, an Admore, which title is a contraction of the Hebrew phrase, 'our master, our teacher, our Rabbi.' The Admore is the highest religious authority in the world of Hasidism for the Kabbala teaches that the powers of the Admore descend directly from Moses who received them from God.

The Kabbala, of course, is the principal spiritual guide of the mystical Hasidim who for centuries have venerated this ancient archive of esoteric teachings.

A *dybbuk* is the Kabbalistic equivalent of a demon. It is described by the ancient teachings as a restless and sinful soul which, at the death of its own body, takes refuge within the body of a living and God-fearing person. The *dybbuk*, it is written, thus seeks to atone for its sins by sharing in the

benefits of good deeds performed by its host who now has the almost intolerable burden of supporting two souls. Once the *dybbuk* has taken possession of a living host, the only effective exorcism is the profound rite conducted only by a Miracle Rabbi.

Mrs. Goldenberg's *dybbuk* imposed itself upon her life in 1931, immediately after the unexpected death of a close relative. Mrs. Goldenberg was then 22 years old and about to be married.

The first indication of the possession was a creeping sensation which came over young Teri as she lay in bed. Within a short time her feet became swollen and then the trim lines of her youthful figure began to sag out of shape. These physical manifestations terrified and bewildered the young Hungarian-born woman, but the cause of her discomfort remained a mystery until she began to hear the *dybbuk* speaking to her.

At last, in a voice heard only by his host, the *dybbuk* identified himself as Mrs. Goldenberg's Uncle Sandor, the unfortunate relative who had died just before the phenomena began.

Uncle Sandor was a Hungarian-born Heidelberg University graduate, a life-long bachelor and a confirmed hedonist who lived only for his pleasures. He was only 54 at his death. Today Mrs. Goldenberg

recalls her uncle as a man who was, "childish in many ways," and who "forgot to pray and neglected to mend his ways when he should have."

Uncle Sandor's *dybbuk*, Mrs. Goldenberg recalls, told her that she was his favorite relative, and that he had discovered that her exemplary adherence to "all that is written" was looked upon with favor "Above." The *dybbuk* told her that, "Only you can and must help me to gain forgiveness so that I may be permitted to enter Eternal Rest."

The demon then implored Mrs. Goldenberg to be compassionate and to offer him sanctuary without seeking to have him expelled from her body.

Every night for 30 years Uncle Sandor's *dybbuk* spoke into Mrs. Goldenberg's innermost ear. She says, "Sometimes he would tell me most discouraging and contradictory things. At other times he would be as pleasant as can be—only to revert to being cruel, even vicious, and he would try to put me in my place like nobody's business."

To bring additional pressure to bear on his host, the *dybbuk* often caused Mrs. Goldenberg's eyes to smart so painfully that she was unable to see. At other times he caused her stomach to ache excruciatingly. And, she remembers, he reminded her over and over, "You will never have a minute's peace

if you do not let me stay within you, or if you do not agree to share with me all your rewards from Above."

This torment continued until 1961. By then Mrs. Goldenberg passed 50 years of age and had become a righteous and intensely religious widow and grandmother. Fortunately for Mrs. Goldenberg, Rabbi Salamon Friedlander had become her spiritual guide and advisor for he was able to study the planetary date in the Kabbala for guidance in planning the sacred rites of exorcism.

On February 18, 1961, at 6:30 A.M., the precise propitious moment determined from the Kabbala, a tense, white-faced Mrs. Goldenberg entered the Lisker Congregation Synagogue and took her place before the Holy Ark that holds the sacred books of the Torah.

The only witnesses allowed in the synagogue were the rabbi and the specially-called minyan, an assembly of 10 elders of the congregation. Rabbi Friedlander had already entered into a state of ritual purity by abstaining for nine days from "all unworthy and sensual things," and by fasting for three days.

The Miracle Rabbi began the ceremony by wrapping himself in a long white robe to chant a special prayer. The 10 elders in their prayer shawls and phylacteries

joined in the prayer while Mrs. Goldenberg, her head and face covered with a white shawl, stood transfixed in the muted light thrown upon her by 36 black candles.

Then Rabbi Friedlander slowly approached the Holy Ark and carefully removed a Torah scroll bedecked with priceless ornaments. He thanked God for "permitting me to lay my hands upon the 'Scroll of Scrolls which contains the Law of Laws.'" Speaking in Hebrew he then called out, "Hear me. Hear me, oh thou sinful, stubborn spirit. I order thee to depart from the body and soul you usurp and to go in peace whence you came. Go, and peace be with you."

At this moment the cantor, holding a shofar in his left hand, stepped up behind the Miracle Rabbi. The shofar is a ram's horn which is blown to symbolize the last trumpet which the Scriptures say is to herald the resurrection.

The cantor blew nine blasts on the shofar, and each time the Miracle Rabbi and the 10 elders chanted the Scriptural verse, "The Lord shall fight for you, and ye shall hold your peace."

The rabbi then intoned, "Leave. Leave, I command thee to leave, O thou sinful soul. Vacate at once this much-tormented person. Leave her body and her soul at this very instant. Else, I shall have to excommunicate you and drive you off,

to your utter disgrace." The 10 men of the minyan exclaimed "Amen," and the cantor sounded the shofar.

This entire exhortation was repeated nine times, but the *dybbuk* did not stir. Thereupon the rabbi invoked stronger divine power by reciting contumelies and curses while the cantor remained silent.

Still the *dybbuk* remained silent.

"I curse thee by the name of God, and by my holy work, and hereby command thee to give me the submission that must be rendered to thy Maker!" shouted the Miracle Rabbi. But no reaction was visible.

With dramatic swiftness the Miracle Rabbi then moved three steps away from the Holy Ark, holding the Torah scroll as high as his arms could lift it. And in a voice dark with righteous anger he thundered, "May every curse and every ban in the Chapter of Curses fall on thee if thou at once forsake not the body and soul of our beloved Teri Bruche Goldenberg!"

"Amen," chanted the 10 elders. The 91st Psalm, and "Song Against Plagues" was then chanted by the rabbi. The cantor sounded a series of nine blasts and a second series of seven blasts on the shofar.

For the first time, a silence fell over the congregation. Mrs. Goldenberg slowly opened her eyes as if coming out of a trance. Then she released a sigh of deep-felt relief and prostrated herself before the Miracle Rabbi for she felt in her heart that the *dybbuk* never again would exert its power over her.

Miracle Rabbi Friedlander stood for a moment with tears streaming down his face. Then he kissed the Torah, replaced it in the Holy Ark and retreated to his private sanctum to retire into prayer and meditation.

The demon was defeated and it remained only to put the homeless entity to rest before the possession of Mrs. Goldenberg could be considered terminated. Young Rabbi Chaim Friedlander, Miracle Rabbi Salamon's only son, announced that his father's Kabbalistic finding indicated that the *dybbuk* of Uncle Sandor had "repented his sins and the Holy One had granted him shelter in Eternal Rest."

So saying, Rabbi Chaim, already spoken of as an able Kabbalist and a future miracle worker, opened his prayer book and solemnly intoned the *Zidduk Ha-Din*, the prayer for acknowledgement of divine justice, a prayer normally recited at burials.



The Gallup Poll Report on



Religious Experience



Transcendental experiences have changed the spiritual lives of 20 million U. S. Citizens.

By George Gallup, Jr.

"I WAS AWARE of God's presence and I seemed to be unaware of my surroundings" . . . "It was a moment of relief as if someone had tapped me on the shoulder" . . . "I was very ill and I could see the path leading to heaven . . ."

These personal testimonies were given—not at a religious revival meeting—but in the first nationwide survey ever undertaken on the "religious experience" in American life.

Said others, among the 1640 persons interviewed in this unique survey, about an experience which is undoubtedly one of the most significant and dramatic experiences in a person's life:

"I was gloriously happy—just

thrilled—you want everyone to know it—it gave me a new life in Christ" . . . "I felt free and good all over and saw things different" . . . "It made me a new creature . . ."

Since William James wrote his classic, *The Varieties of Religious Experience*, 60 years ago, few attempts have been made to study this aspect of religious life in America and none on a broad national scale.

Yet theologians, and others, long have sought the answers to the questions: "What is the nature and variety of religious experience?" and "How widely are these experiences found?"

While few subjects played such an important part in 19th Century

thought as religion, it was not until the last decades of that century that attempts were made to explore this area in an empirical fashion, to determine the levels of religious belief, practice, and knowledge among the populace at large.

The work of such men as Starbuck, Leuba, and Pratt in the then new school of psychology of religion was brilliant in analysis. However, limitations were imposed upon their work because scientific sampling methods had not yet been adequately developed.

With the advent of the modern public opinion survey a quarter century ago, and the continued refinement of sampling methods during the years since, much of the guesswork has been taken out of appraising certain aspects of the spiritual condition of this country. We now have a tool denied those who, in earlier years, made commentaries on the American religious scene.

Today, survey evidence indicates a high level of church attendance compared to earlier years (one in two persons attends religious services in a typical week) and an increased interest in church matters. High proportions of people say they hold to basic religious beliefs.

However, one has only to scan the headlines of his daily newspaper to see that the increase in religious interest and activity in recent

years has not necessarily been paralleled by an increase in morality.

These important questions are asked: "What is there of substance in the spiritual lives of Americans?" "Are people in this country merely socially-motivated in their religious beliefs and activities?" "Are they on a religious 'kick', or are they responding to their faith on a deeper level?"

To gain insight into the "inner religious life" of Americans—to go deeper than statements of belief or church attendance—the Gallup Poll put the following question to a cross-section of adults, so selected as to form a representative sample of the entire adult civilian population:

"Would you say that you have ever had a 'religious or mystic experience'—that is, a moment of sudden religious insight or awakening?"

One person in five (20 per cent) answered "yes" to this question. Interpreted in numbers of adults, this percentage would represent approximately 20 million people.

It should be pointed out that the focus in the above question is on religious experience of a *sudden*, or *dramatic*, nature. The figures of 20 per cent would undoubtedly be much higher if the question had been designed to include religious experiences of a general nature as well. As a 44-year-old North Car-

olina housewife noted: "You don't have to see a ball of fire in the sky to know that you have religion."

Those who say they have experienced a "moment of sudden religious insight or awakening" were then asked the following questions: "How would you describe the way you felt? What did the experience convey to you? Did the experience affect your life in any way?"

TYPES OF RELIGIOUS EXPERIENCES

THE TYPES of religious experience recorded by the 165 Gallup Poll reporters working on this survey cover a wide range. In a very real sense, the number of religious experiences is equivalent to the number of persons who are religious.

However, for the sake of analysis, these experiences can be grouped into certain major groups:

(1) The "mystic experience"—a hard-to-describe, "other-worldly" feeling of union with a Divine Being usually unrelated to any specific faith or doctrine; (2) basically this same experience, but carrying with it the conviction of the forgiveness of sins and salvation. Included in this group are those who cite "conversion" experiences; (3) answers to prayers—often of a "miraculous" nature, and including "healing" experiences; (4) a turning to God—or a reassurance of His power and love—in moments of cri-

sis; and (5) visions, dreams, or voices.

EDUCATION NOT A FACTOR

ONE MIGHT EXPECT that these religious experiences, being of a highly personal nature, with emotional overtones, would be more common among women than men.

Although women tend to be more religious in the matter of basic beliefs and practices, just as many men as women report that they have had a religious experience of this sudden nature.

Since certain denominations, in which public confession of religious feelings plays a central part, have a greater general appeal to the less well-educated segments of our nation, one might also assume that education is a factor.

However, education—or lack of it—has little to do with such experiences. As large a proportion of the college-trained say they have had a "sudden moment of religious insight or awakening" as those with less formal education.

Correspondingly, these experiences are as common to people in the business or professional class as to those in the working or laboring class.

The largest proportion of people saying they have had a religious experience live in the South. The type of experience described most

often in this region is a conversion experience, one of "being saved."

Twenty per cent in the West—the same as the national figure—say they have had such an experience, while 15 per cent of the people in both the East and Midwest answered the question affirmatively.

With the greater emphasis in Protestantism than in Catholicism on the personal and individual approach to religion, it perhaps does not come as a surprise that such highly personal and subjective experiences as those under discussion are primarily a Protestant phenomenon.

Nearly twice as many Protestants (24 per cent) say they have had a religious experience of a sudden and dramatic nature as do Catholics (13 per cent).

THE "MYSTIC EXPERIENCE"

EXPERIENCES WHICH are closely akin to what has been described as the "mystic experience" are those most often cited in the current study.

The testimony of a 65-year-old electrical engineer from Van Nuys, Calif., illustrates this type of experience:

"It was a feeling of relief from a terrifically heavy load, a relief from tension. The experience told me that God is Love, that God answers prayers, and that I had been forgiven of past sins. This

experience changed me from a person with a very vicious personality to a calm understanding person."

A 33-year-old telephone company employee from Darby, Pa., describes the time he felt "the hand of God:"

"At the time I felt the complete nearness of God. The feeling erased any doubt in my mind that there was a God. I realized how little I was in comparison to the greatness of God, and that He loves me and will take care of me."

Here is the testimony of a middle-aged New Jersey housewife: "I was standing alone in a beautiful forest. All of a sudden I felt an overwhelming feeling of complete unity with some force outside myself. I was filled with an overwhelming love for, and wish to serve, the power that had made such beauty."

In the words of a 28-year-old architect from Manhattan: "The experience was somewhat of an awakening to true values. It was a calming experience. It clarified the meaning of life and of my life. It gave me a new sense of values and it changed old values. It gave me a new outlook, a new direction in life."

Said a 24-year-old housewife from East St. Louis: "It's a clean feeling, with something getting hold of you and sweeping you up."

A 35-year-old cook from Manhattan said of the effects of his ex-

perience: "It was a sudden feeling that I must do the right thing if I want to be happy. It's a good feeling—and makes you feel closer to God. It's made a better, more decent person of me."

"BORN AGAIN"

A MUCH SMALLER proportion of people describe experiences which are cast in terms of forgiveness of sins and salvation—of "being saved" and "born again."

A 40-year-old housewife from Chattanooga, Tenn., said: "When I was 14 years old I was 'born again.' Christ entered my life and has been in my heart ever since. It was a wonderful experience and I thank God for it every day."

A 52-year-old mother of two in Albuquerque, N. M., tells of her experience. "The experience changed my life. I can't explain, but I felt that I once was lost and now saved. I had a different outlook on life—the things I once did I didn't have the desire to do now."

A 58-year-old Cincinnati housewife who attended college said: "It was so real—God forgave me of my sins in a moment at a small church. It was like going from darkness to light, and my whole life has been changed. It was wonderful!"

MIRACLES THROUGH PRAYER

ANOTHER GROUP of persons tell of their religious experi-

ences coming as a result of prayers answered, of "miracles" wrought through prayer, taking the form of recovery from illness, being "snatched from death," or being able to withstand pain and sorrow.

"We have great faith in the power of prayer," said the 46-year-old truck driver's wife, "I saw my daughter snatched from the grave. She had gland fever and the doctors had given her up—said she had 24 hours to live. I prayed, and through the power of prayer, she lived. Nothing else can explain it."

A 25-year-old Clinton, Mo., plastics worker told a Gallup Poll reporter of a tragic event which somehow has brought him and his wife closer to God: "I had the feeling that the bottom of life had dropped out when our only child, one month old, died in my wife's arms just where you are sitting. That is why my wife is now working. It happened last December and has greatly affected our lives. We are trying to rise above this sad experience."

A Dallas housewife tells of a dramatic experience that happened to her during the Korean War: "I was praying for my three boys in the service when it seemed like God walked in and told me that everything would be fine and that they were all safe. And they were."

A 66-year-old handyman from Oklahoma City said: "I was wide awake, just sitting, and the heav-

ens opened up and I saw the most beautiful place. Just for a moment."

Here are further examples of religious experiences of various types, in the respondents' own words:

"When I was 16 I got on my knees and prayed and told God I would give him my life and when I got up I felt that God would make everything right for me" . . . "It wasn't a feeling, it was a knowing—it affects your life and you get to depend on it. It's a Force that wills the use of your brain" . . . "It was a physical sensation, and I went from a wild boy into a mature man" . . . "I felt washed out inside and tried to live a better life" . . . "I felt good all over, like walking on air" . . . "It was a feeling that's never been before and it changed my life, my ideas, and my thoughts. You feel different. My interests changed, I went to church and departed from bad interests and habits" . . . "It made immortality seem true. It was a source of consolation at the time of my husband's demise" . . . "After surgery, I saw a long flight of steps leading to the sky with an angel holding his hand out to me, saying 'come with me'. This confirmed Heaven to me" . . . "I have been healed by faith and since then I have accepted Christ and have healed others" . . . "When my father was desperately ill, I was on

my knees praying for his recovery and a wonderful feeling of peace and assurance came over me—a warm wonderful feeling washing over me" . . . "I felt thrilled, peaceful. The experience conveyed to me the power of God, for He has completely changed my life. Christ now lives in me and I in Him. None of my life is closed to Him. I am His to do with what He will."

STRONG FACTOR IN BELIEF IN GOD

EARLIER GALLUP POLL surveys have shown that belief in God in this country is almost universal. Persons who could be described as either "atheists" or "agnostics" account for only about two per cent of the populace.

Survey evidence further has indicated that the persons who base their belief in God on personal experience (of the nature described in the current survey) generally hold their convictions more strongly than those whose belief rests upon other reasons.

RESPONDENT REACTION

UNDoubtedly SOME reluctance to inquire into this aspect of the religious life has stemmed from the belief that what goes on in a person's inner spiritual life is something that you "just don't talk about."

There is also the assumption that

this type of subjective phenomenon calls for a psychiatrist's couch or a minister's study.

To assign interviewers in a nationwide survey to ask total strangers if they ever have had a religious or "mystic" experience—could this meet with anything but blank stares or rude rebuffs?

Interviewers report, however, that people responded to the questions openly and freely.

Only 10 persons out of a total of 1640 people interviewed refused to say whether or not they had had an experience such as defined in the question—not a high refusal rate, since about this many could be expected to refuse a question on *any* given topic.

However, among the 20 per cent who replied in the affirmative to this question, a small proportion either would not describe their experience or were unable to recall the details.

The question was understood by almost everyone asked it, the Gallup Poll interviewers report. Eight of the interviewers working on this assignment indicated occasional hesitation as to the meaning of the question.

That respondents would find it hard to put their experiences into words was fully anticipated.

Survey evidence indicates that introspection and articulation for the average person are difficult

enough in *any* area whatever.

In the case of an experience such as that under discussion—where a certain "ineffableness" seems to be an inherent characteristic—these problems are of course compounded.

WHAT IS THE SIGNIFICANCE?

WHAT DO THE findings tell us about the spiritual state of the nation?

At a time when the charge of "superficiality" is levelled at religion in America, it is perhaps reassuring to find that faith for many persons rests upon what is probably the firmest foundation—that of personal experience.

Whether one regards these experiences as in the nature of self-delusion, or "wishful thinking"—whether one regards them as instances of Divine intervention in human life—the important fact remains that, for the persons concerned, such experiences are very real and meaningful.

Most interesting of all, perhaps, is the finding that these religious experiences are widespread and are not limited to particular groups. The devout would say that God has opened a way to find Him, regardless of one's circumstances in life, regardless of whether one is rich or poor, educated or uneducated, whether one is churchd or unchurchd.

Scientists Research Machine to CONTACT

Will researchers achieve what Edison sought—
a mechanical device for communicating with the dead?

By Wainwright Evans

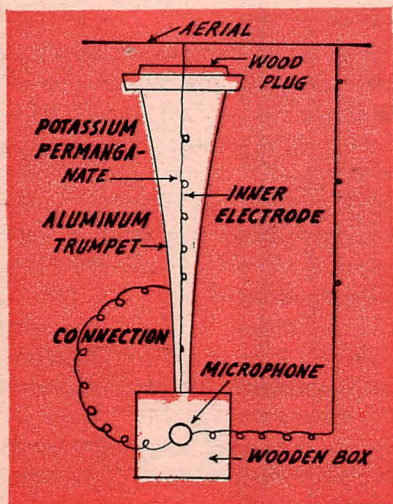
MEN HAVE DREAMED of inventing a machine that will be a medium, a machine to receive messages that are evidential, verifiable—from the Other Side. With such an instrument we could quick-

ly obtain proof for all to see—proof of survival, proof of spirit, proof of the continuity of life and death.

This mechanical medium has not yet been perfected but I can report to you on three successful experiments with prototype devices. If the work is continued in the spirit of those who have initiated the study—Edison, Steinmetz, Wright, Gardner, Vandermuelen, and now Dyne—surely, one day success must be ours.

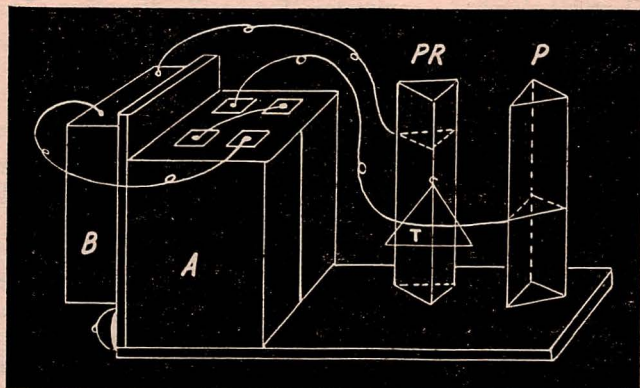
Thomas A. Edison was the first modern man of science to attempt the invention of a mechanical medium. Mr. Edison's dream of a mechanical medium first came to my attention in 1921 when I interviewed him about another matter. Edison was far from sure it would work, but he thought it might. Judging by the alleged communications that have come through from him by way of various mediums since his death in 1931, he still thinks so.

On the occasion of this interview in 1921 I had a long talk with



Mechanical medium devised by Thomas A. Edison was intended to make audible supposed etheric waves from spirits.

THE DEAD



Vandermeulen Signalling Device is reported to have been tested successfully. Communicating entities must ring bell, B, by pushing against light wire triangle, T.

William A. Meadowcroft, Edison's close friend and private secretary.

Mr. Meadowcroft explained Edison's views on survival after death. Edison, he said, believed that survival of the personality, if there is such a thing, must be in some degree physical.

This physical survival might, Edison thought, take the form of a group of "entities"—very small, ultra-microscopic units of matter, each of them individually conscious, and cooperating as a unit, much as the cells of the body cooperate in our life here. Meadowcroft used the word "electrons." Thus, according to Edison's theory, what survived death would be an

electronic replica, so to speak, of the body as it was in life—a sort of electronic ghost, made up of an aggregation of the "entities," or "electrons."

This collective entity, Edison reasoned, would be able to put forth physical energy, and could presumably manifest its presence through a mechanism if one sufficiently sensitive were available. Therefore, he set himself the problem of designing something that would respond to the wispy physical impulses such a very attenuated organism might provide.

As to the exact nature of the device, Mr. Meadowcroft would give no information, nor did Mr. Edison

during his lifetime ever reveal any of its details. However, rumors that Edison had blueprinted his "telephone between worlds" persisted for years after his death.

Finally in 1941 Edison came through the New York medium Mary Olson during a sitting for J. Gilbert Wright the General Electric researcher who discovered the widely used silicone "putty." Mr. Wright, now deceased, was a psychic researcher for 40 years and was well-known as an associate of the late Charles Steinmetz.

During the seance the purported Edison said, casually, "I think it might interest you to see the blueprint of the device I was working on before I came over here."

Wright and his associate, Harry C. Gardner, eagerly asked where the drawing could be found. Edison said, "You might try Ralph Fascht of 165 Pinehurst Ave., New York, (The name "Fascht" was spelled out incorrectly. It was "Fash." Fash had been dead for some time, a fact apparently unknown to Edison.) Bill Gunther of Consolidated Edison; his office is in the Empire State Building, or perhaps, best of all, Edith Ellis, 152 W. 58th St."

The two men were struck by the great precision of the directions — and Gardner telephoned Edith Ellis for an appointment. Mrs. Ellis was a play and scenario writer, and a non-professional medium.

Mrs. Ellis knew about the Edison drawing. She said the blueprint had been lost, but that a tracing was in the possession of a Commander Wynne, in Brooklyn. She gave Gardner a letter of introduction to Wynne. Wynne presented Gardner with the drawing. "So," commented Mr. Wright, "Gardner and I came into possession of possibly the only drawing of Edison's idea extant."

Commander Wynne explained that shortly after Edison's death in 1931, he, together with Fash, Gunther, and Edith Ellis, formed a "society for Etheric Research", and tried out the Edison device; but they could not make it work.

Here's how it was supposed to work: The aluminum wall of the trumpet and the wire of the aerial that hangs down in the middle, form the opposite poles of a battery. The potassium permanganate acts as a strong oxidizing agent, and functions between the two poles as what physicists call an electrolyte. In other words, an electric current is generated; and this current amplifies the supposed etheric waves directed by spirits against the aerial.

Although the Edison device was discovered to have been a failure, the search for it did bring together the two researchers, Wright and Gardner, who ultimately successfully tested a mechanical medium.

The two men first met when the late Charles Steinmetz came through the medium Arthur Ford and advised Gardner to get in touch with Wright. Through Arthur Ford, Steinmetz gave Gardner precise instructions on how to find Wright. Gardner was to go for a walk on the campus at Ephrata, the spiritist center; Wright would be there. The two never had met; but, seeing a stranger, Gardner walked up and introduced himself; sure enough it was Wright!

Gardner explained that Steinmetz wanted them to cooperate on the mechanical medium, with Wright furnishing the chemical know-how and Gardner the mechanical and electrical know-how.

Gardner went on to explain that he had built a "sound box" 14 inches long and 7 inches wide and high. It was lined with sound proof material. It had a small hole in one side and contained a microphone which connected with a loud-speaker that could be placed at a distance from the box, even in the next room.

The idea was that the sound box could be placed close to a medium in a dark room. Ectoplasm projected from the solar plexus of the medium would, so the theory went, form an ectoplasmic larynx inside the box, going in through the hole. Through the ectoplasmic larynx, spirits would speak into the micro-

phone; and from the loudspeaker would come the spirit voices, loud and clear, it was hoped, instead of the often hard-to-hear sounds that issue from the trumpet in common use in seances.

In short, here was a compromise on Edison's idea for a purely mechanical medium. Instead of substituting a mechanism for the human medium, thus putting the human medium out of the picture, this merely provided the human medium with a substitute for the usual trumpet. Since it could be used in the light, and even in the next room, it would of course make trickery in the dark less likely; and the purported spirit voices presumably easier to hear.

The very day following their meeting, Edison came through to the two men at another sitting. At this time Edison gave the men a plan to use Wright's famous silicone material as a lining in the box portion of Gardner's mechanical medium.

At a later sitting Steinmetz came through and instructed Wright to add finely reduced iron to the putty-like substance in order to make it magnetic without sacrificing its acoustic properties or the ability to take and hold a static charge.

As soon as it was completed, the new instrument was tried out with the medium Margaret Lewis. Miss

Lewis sat in a cabinet with the box in front of her on a small table. The loudspeaker was on a platform in full view and in full light. Spirit voices came through loud and clear, that of Steinmetz among them. Wright was positive it was Steinmetz' voice.

The next step, Mr. Wright commented, should be to have the medium sit in full light behind the desk that holds the sound box, also in full light.

But it was never done. From then on, the experiments slowed virtually to a halt. At that time Wright was 66 years old, and there were no laboratory facilities for further study.

In the course of their research, Wright and Gardner learned that they were not the first to successfully demonstrate a mechanical medium. A Belgian boy, or perhaps his ghost, had preceeded them by many years.

The boy was Henri E. G. B. Vandermeulen. After his death, July 31, 1929, the boy, according to the Belgian patent documents, conceived the "Vandermeulen Signalling Device" and imparted the detailed plans to his father by Ouija board. The father completed the model the following December. The patent was dated, January 1, 1931, the year of Edison's death.

Briefly, the device consists of two glass prisms, one of them

coated with resin. The prisms are wired to an electric bell, and to a dry cell which rings the bell when the circuit is closed. A very light wire triangle hangs delicately poised close to one of the wires. Says the document, "The entities which desire to communicate must cause the bell to operate by pushing the light triangle against the horizontal positive wire . . . The purpose of the signalling device lies in informing persons who are busy otherwise, that an entity desires to make a communication . . . and if the person called has the required faculty of taking a message by Ouija or automatic writing, the latter may be received. If while a person is present the bell does not ring, it is because the entities do not wish to communicate. According to the recommendation by the inventor, the signalling device will not be placed on the market in its entirety. The device will have to be assembled by those who desire to possess it."

The device was used at sittings in Italy, allegedly with success. Mrs. Gwendolyn Hack, a medium, told Wright she experimented with it, near Florence, in 1938. It "worked lustily."

A similar signal system is reported to be producing successful results for a present-day English researcher. In September, 1962, the Manchester, England, *Evening*

Chronicle reported on the current researches of Mark Dyne, technical editor of one of Britain's largest electrical concerns.

After 12 years' research he is convinced that he has achieved Morse code communications with spirits. "With a Morse buzzer and lamp," he said, "and with 'Positive' and 'Negative' panels of copper gauze wired into an amplifier, we set about detecting psycho-physical forces, or the movement of spiritual energy in the atmosphere. On the panels we got a series of tremors.

"The flashing lamp system spelled out, 'Good Luck' and the buzzer spelled, 'A new age has commenced.'"

Mr. Dyne is now completing a project which he hopes will establish "loudspeaker communication of spirit messages."

"Just as ordinary radio and TV signals are unseen vibrations through the air, so I believe there are disturbances in the ether caused by the spirit world.

"All we have to do is to find the wave length and frequency and we shall be able to pick them up."

Dyne further believes that with a highly sensitive camera pointed in the right direction, and a radio receiver tuned to the correct wave length he will obtain both pictures of the dead and communications

coming directly from them.

The search for mechanical communication with the Other Side also continues in the United States. I know a nationally famous electronics engineer, for instance, who takes the whole thing so seriously that he is now at work on a mechanical medium of his own. He is no crank; and he knows his electronics so well he can practically call them by name. Maybe he will put it over. He refuses to tell about it. "If it works out," he says, "I'll want to do a scientific paper on it."

There is a Department of Religion and Philosophy in a western university I know of, that is cautiously dipping its feet in the same waters, just to see how cold they are.

Is mechanical communication with the Spirit World a reasonable idea? Well, telekinesis, the purported ability of the mind to move material objects—that is to say the "power of mind over matter"—already has been demonstrated by the experiments of Rhine and others, to be at least a possibility, and even a probability—though its existence has not yet been fully proved in the laboratory.

All of which suggests that the idea of a discarnate entity being able to operate a delicate electronic device is, at any rate, not to be regarded as a mere absurdity.

SUPERHUMAN POWERS

Saved My Life

Joe was a small man—but he tackled a two-ton coal car and did what was humanly impossible.

By John K. McCarthy



MOST PEOPLE do not believe in superhuman powers, but I do; they saved my life.

When I was a student at St. Francis College in 1949, I spent the summer working for my father, John, Sr., who was a coal mine superintendent in Arcadia, Pa.

Coal mining has always been one of the more hazardous professions, but I was assigned by the Clearfield Bituminous Coal Company to an outside job where few accidents occur. Specifically, I was assigned to the Arcadia mine Number One for work on the tippie, which is a long shed-like building where the coal is weighed and dumped after being brought out of the mine in rail cars pulled by locomotives.

The coal is delivered to the tippie in these cars. The cars have wide, flanged tops, so that coal can't spill over the sides when being moved. Each car is approximately eight feet long and about four feet high. Fully loaded, they each weigh approximately 4,000 pounds.

After the loaded cars were delivered to the tippie, it was my job to uncouple one car at a time, release the brake and allow the car to roll gently onto the scale, so that the check-weigh-man could record its weight.

My partner in this task was Joe Sapp, a small, wiry man of about 150 pounds and about five feet, seven inches in height. Joe was in his mid-40's and had worked around

the mines all his life.

Both he and my father had warned me repeatedly that I should walk behind the coal-cars while they were in motion, and not beside them, as I was prone to do. I usually obeyed their warnings for a short time, but would soon revert to walking beside the car, since it was much easier to walk on level ground than it was to walk on the uneven railroad ties.

On July 15, the day I should have died, the check-weigh-man had left the tippie for a few minutes, and Joe and I decided to run the car into the shed and have it already on the scales when he returned.

As usual I was walking alongside the car when it entered the shed. There was only a three-foot walkway between the coal-car and the shed wall, and I was in this narrow passage when the car jumped the track.

Because the car had been more heavily loaded on my side, it tipped toward me. The wide flange on top of the car caught me waist high and slammed me up against the tippie wall, where it held me fast, slowly squeezing the life out of me, as it tilted more and more in my direction.

My breath was completely cut off, and as greater pressure was applied by the tilting coal-car, I knew that I had at most only a few min-

utes to live. Even in my panic and excruciating pain, I realized there was no one to assist Joe in pulling the car off me, and I knew that if he went for help I would be dead before he could return.

Then suddenly I was aware that Joe had wormed his way in beside me, and had placed his shoulder under the wide flanged lip of the car. He braced his feet against the tippie wall, and using his frail body as a wedge, he began to apply pressure.

I knew it was useless; no man alive could move 4,000 pounds of dead weight. But even as this thought raced across my mind, I suddenly realized that a little air was beginning to seep into my lungs, and that the pressure was lessening on my diaphragm. Slowly but surely, Joe was beginning to move the car in the opposite direction.

A few seconds later I dropped free and fainted, but before I blacked out I saw the giant coal-car, totter, and then bounce to an upright position, as little Joe continued to push.

When I came to, I was in my father's auto on the way to the hospital, where it was determined that aside from severe bruises and the rupture of a few internal blood vessels, I was perfectly all right.

When I returned to work a few days later, some of the men told me

that they had tried to get Joe to duplicate his feat of strength, but that he had refused to try. When I asked Joe about this, he said he

knew he could never do such a thing again. "To tell you the truth, Johnny," he said, "I don't know how I ever did it that time."



MYSTERY OF THE FIRST AMERICANS

HOW MAN originated in the Americas is regarded as one of the world's great mysteries. The generally accepted theory is that the first inhabitants arrived thousands of years before the birth of Christ via a land bridge that once existed in the Bering Strait, the passageway between Alaska and easternmost Siberia. According to a variation of this "diffusionist" theory, migrants reached South America from Asia aboard crude sailing vessels like the *Kon Tiki*, which carried Thor Heyerdahl from Peru to the Polynesian Islands.

But whatever way the first settlers arrived, most anthropologists agree that they were Asians. They point out that Asians and present American natives have many of the same physical characteristics—coarse, straight black hair, slightly slanted eyes, jutting cheekbones, brownish skin and little body hair.

In addition, exponents of the diffusionist theory claim, the culture of the American natives shows many links with Asia. Dr. Paul Kirchhoff, an American who teaches at the

National University of Mexico, asserts that the so-called Aztec Calendar Stone shows a Chinese origin in its pattern of animal symbols. He also says evidence links 12 Aztec gods with 12 deities of ancient India.

Robert von Heine-Geldern, a Viennese anthropologist, believes that some of Mexico's spicy dishes originated in India and Southeast Asia. Dr. Gordon F. Ekholm of the American Museum of Natural History states that Mayan architecture shows Indian influences; that a similarity exists between clay toys of the Americas and of India, and between ancient Mexican bronze and clay tripod vessels and Chinese pottery of the Han Dynasty. He adds that the Chinese of this period—around the time of the birth of Christ—had ships capable of crossing the Pacific.

Supporters of the "autochthonous" theory hold that the American Indians, instead of migrating here, descended from great apes which inhabited this hemisphere more than half a million years ago. But anthropologists, by and large, feel the diffusionists have a better case.

Witchcraft or Poison?



IS ALBERT SCHWEITZER WRONG?

This famed humanitarian offers a "rational" explanation for the strange death of a native said to have been killed by sorcery.

Dr. Albert Schweitzer, now 88, operates a hospital at Lambarene, in Africa's Gabon Republic. UPI photo.

By Dr. H. J. Fischer

Translated by A. J. van Wieringen

IS FAMED DR. Albert Schweitzer prejudiced against psychic explanations for strange events?

It would seem so, according to a critical evaluation of Schweitzer's book *African Stories* recently made by a Dutch parapsychologist, Dr. H. T. Fischer.

Dr. Schweitzer gave up fame as a physician and musician to go to Africa and plunge himself into a life dedicated to healing the natives at a hospital he established. He has become world-renowned for his sac-

rifices and humanitarian works.

Nonetheless, Dr. Fischer charges that Schweitzer is like so many conventional men in ignoring what does not fit his own concepts. Writing in a Dutch parapsychological journal, Dr. Fischer says that Schweitzer seems to equate all psychic phenomena with "superstition" and tries to explain away some of the strange events he himself has witnessed.

But Schweitzer's explanations seem untenable according to his

own description of what happened, Dr. Fischer says. This is particularly true of the fourth chapter of Schweitzer's book, titled "Tabus and Sorcery," in which Schweitzer discusses cases in which natives became ill by doing or touching something that brings bad luck. He even gives examples of persons who have died by such serious neglect of tribal tabus. There are no medical explanations for such deaths and in such cases Schweitzer speaks of "an inexplicable event."

Schweitzer gives some examples of the mighty influence of the spoken word. He describes benedictions as well as damnations and curses. He accepts the reality of the events but does not know how to explain them. He writes about a woman who was damned by her father and who then died of exhaustion. Schweitzer calls this "an inexplicable death."

He gives the following description of another kind of event: "A very ugly and malicious man couldn't manage to get a wife. His uncles and his elder brothers—his father probably was no longer living—didn't buy a woman for him as they did not like him. Disgusted and embittered he devoted himself to sorcery, planning to hurt or possibly destroy his family. He felt no scruples about poisoning some of them, always managing to let others bear the responsibility. So he

brought destruction upon the family, but at the same time nobody could prove a case against him. They didn't even realize that he had any magical power.

"At last he killed one of his brothers by poison. When the time of mourning was over the family gathered, according to custom, to decide to whom the widow of the deceased would belong. When she was allowed to choose one of the brothers that were left she declared that she loved the ugly one and wanted to become his wife. The bad man was at the same time happy and puzzled. Now he had got a wife for whom he did not have to pay because she was already a member of the family. She was very devoted to him and he lived happily with her."

Schweitzer continues by describing how the woman, after some time, asks for permission to visit her brother, who is ill, to nurse him. She soon returns saying that she could stay no longer because she missed her husband. But she also says that it seems evident that her brother is bewitched. Her husband admits now that he himself is a sorcerer and says he will be able to help her brother if she can get him something from the body of the person who has bewitched her brother. The woman then gives him some hair.

"With the hair the woman gave

him the man prepared a magic potion. Muttering incantations he made a special fluid which he mixed with the hair in a big shell. This he held above a fire. He explained that the effect of the sorcery would be evident when the boiling mixture flowed over the rim of the shell and extinguished the fire. Then, he said, like the fire, the life of the man to whom the hair belonged would be extinguished.

"A few times the ceremony didn't work because the shell burst from the heat of the fire. The sorcerer was very surprised at this and said to his wife that the man he had to bewitch seemed to have great psychic powers.

"At last, on the ninth try, the shell stayed intact. The liquid started to boil, flowed over the rim of the shell and extinguished the fire. Triumphantly he told his wife that now the life of the man she had wished to die would end. After this he ate and drank and went to sleep. During the night he suddenly felt ill, became awfully upset, and died the next day."

Schweitzer tells then how the woman, when the time of mourning was over, told her family that she had brought about her husband's death on purpose, because he had murdered her first husband. The hair she had given to him for his murderous ceremony had been his own. The family readily accepted

this and did not condemn her.

Schweitzer concludes: "Of course, the sorcerer did not die of his own curse but of poison, given to him in his food after every ceremony. She had him curse himself to be certain that the poison would work on a man who possessed such supernatural powers."

Dr. Fischer protests against such a conclusion as being unscientific.

Schweitzer, in the beginning of the chapter, gives some examples of how the Negroes among whom he works die, medically speaking in an unexplainable way, after neglecting a tabu, or by a curse. Now, of this case he says that the wife *of course* poisoned her husband. Yet this whole story is against this opinion. Why should the woman have chosen so many complications? Dr. Fischer asks.

Schweitzer's explanation supposes that the woman *of course knew better*. Even if her husband imagines that he really can kill somebody by his shell trick she knows quite well that it is but a joke. Thus she is not only much wiser than her husband but also wiser than every member of her family when she informs about what happened by saying: "I made use of his affection and confidence to have him prepare a killing potion. The hair I gave him was his own. So I killed a man from your family . . . act with me as you think just." Seemingly she

can't tell her family: "I knew that he killed my first husband and, thereafter, I killed him by poison." This family seems to be too backward to be able to understand such a thing.

"The reader will not, I hope, think that I believe in the effect of boiling hair in a special brew!" Dr. Fischer continues. "I also do not believe Schweitzer's 'explanation'. In my opinion, in such cases science can only say: 'It would be worthwhile to know what actually happened and to understand these events better.'

"It is remarkable that the belief in the efficacy of black magic could induce a woman to marry the sorcerer-murderer of her husband with the sole object of catching him in his own net. *A woman without such a belief would never have invented such a plan.*

"In the last paragraph of his

book Schweitzer remarks that the fear of magic is a curse for Negroes. It is our task, he says, to free them from their superstition. And then follows his complaint that those who work on this task are driven into a tragic position by the evidences of superstition now again emerging in Europe. The natives who read these papers know that there exists white men who also believe in supernatural forces which man can use for his own purposes, complains Dr. Schweitzer.

"The Negro is not always unintelligent and the sorcerer is not always a fraud. It may be possible that the sorcerer does possess powers we do not yet understand. We must be as open to accept this when it is proven as we are to register frauds, fakes, and tricks when they show up. Only in this way can we learn to know what is reality," Dr. Fischer concludes.



NOTED EXORCIST DIES

FATHER Theophilus Riesinger, the Capuchin friar who performed the rites of exorcism on Anna Ecklund in Earling, Iowa, in 1928 (FATE, June, 1959), died on December 9, 1962, at St. Elizabeth's Hospital in Appleton, Wis.. He was 84.

In 1936 Father Theophilus claimed he had exorcised 22 "possessed" persons. He declared that "as a rule, priests who exorcise do not live more than a couple of years after an exorcism, but God has given me an extra gift of strength."

Father Theophilus was born on February 27, 1878, at Stelza, Bavaria, and came to this country in 1892. He was ordained on June 29, 1899, at St. Francis Church in Milwaukee, Wis.

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.

MONEY FROM WHOM?

By Marguerite E. Collett

MY MOTHER, Rosary Wilcox, had been ill for several months with pneumonia. Toward the end of June, 1923, when I was 17 years old, she had recovered sufficiently to get up and sit in a chair for a few hours a day. At that time we were living about nine miles north of Tomahawk, Wis.

Our financial resources were usually low, and the weeks that Dad had stayed at home to care for Mother and us children hadn't improved them any. In fact, we were down to nothing to eat.

One particular morning we were sitting around the kitchen wondering what we could possibly pull out of that empty cupboard for breakfast that would prove eatable. There were absolutely no meats, vegetables, cereals, bread or flour, on the shelves.

All at once, Mother exclaimed, "Oh! I had a dream last night!

Marguerite, go out by the main road, to the south approach to our driveway; look in the sand of the car ruts, and see if there's a little cream-colored cloth bag with money in it!"

Mother had been delirious in her illness but had had no relapses for several weeks. She couldn't possibly have walked that far from the house, and anyway we had been



MARGUERITE E. COLLETT

with her and knew she hadn't been out of the building. The driveway which she mentioned was at least 150 feet from the front steps.

I looked questioningly at Father.

"You heard what your mother said," he commanded. "Go."

I went to where mother had directed and kicked around in the sand half-heartedly. I found nothing.

Upon my return, Mother insisted, "Go back, and really dig around good in the sand!"

Sifting the sand through my fingers thoroughly, and digging down the five or six inches to hard soil I covered the six or eight feet of soft sand in one wheel track, started back in the other rut, progressed about half way through in this manner, when, believe it or not, I came upon a little cloth tobacco sack of Bull Durham variety, buried deep in the sand!

There was 65 cents in it! — *Los Angeles, Calif.*

DEMON INCARNATE

By Alicia Mason

THIS STORY might seem more credible had it happened in an earlier century. However, it occurred in June, 1962.

I am a nurse who takes chronic, aged, or convalescent patients in my lovely lakeside home. One day early in June a woman asked me to take her mother.

Rene, the patient's daughter, told me her mother had had a severe stroke the month before.

"My mother was a saint," Rene told me. "She never spoke in anger, was refined, considerate and quiet, loved by all who knew her. When she had her stroke she was unconscious for hours and when she came to," and here Rene broke into sobs, "she was ugly, mean, sarcastic, inconsiderate. She isn't my mother, I tell you."

How well I remember patting Rene's shoulder and saying, "Of course, she's your mother. You probably are tired out from caring for her."

"Well," Rene said doubtfully, "I wanted to be honest and warn you. But I hope you're right."

The next day Rene brought Mrs. R . . . who was partially paralyzed. Her left side was affected but she had no facial disfigurement. She greeted me pleasantly, saying, "Well, Alicia, we will get along fine." It surprised me to have her use my first name as I had not previously met her.

Never have I put in such a night as that first one! Every 10 minutes she called me and when I said I was exhausted and we both needed our rest she replied, "Maybe you do, but I don't and you aren't going to get any." Regardless of what I did for her comfort she complained. And the next morning she

informed me that I looked tired and gloated, "Just you wait. I'll fix you."

Later I heard a deep male voice. I ran upstairs to see who was speaking and stood transfixed by the obscenities that came from Mrs. R... 's mouth which was twisted as I'd not seen it before. I called the doctor. When I introduced him to Mrs. R... she spoke in a refined, cultured tone, answered his questions intelligently and told him how happy she was to be in my home. I was stunned. The doctor smiled at me and said, "I guess you've been working too hard. I'll give the tranquilizers to you instead of to the patient."

Mrs. R... was grinning triumphantly. I deliberately delayed the doctor at the door saying loudly, "Goodbye, Doctor." I closed the door, then opened it again, quietly. Immediately loud, raucous laughter came from Mrs. R... 's room. A male voice shouted, "I fooled the old goat. I fooled him."

"Who is *that*?" the doctor demanded.

"This is what I've been telling you," I explained.

No amount of sedation would quiet her. She spent one entire night shouting, "I am in love with your husband, Alicia." She didn't seem to need sleep and tried not to let anyone else rest. I dreaded to bathe her because she needled me con-

stantly. My cleaning woman quit after doing her room. My Aide said she couldn't bear to help her, because her language was so vile, and walked out. I learned to avoid her good right hand after she grabbed me by the throat as I leaned over to care for her. If my husband hadn't come into the room I think she might have killed me. She was so mad because he interfered that later, when he took her tray to her, she threw a glass of milk at him. After that I restrained her hand.

The next day Mrs. R... 's sister called on her and she visited sensibly with her. But again, as soon as she thought her sister was gone, the male voice took over and the sneering laughter filled our ears.

Now I began to catch such an evil, malevolent look directed at me that I froze. She laughed hilariously, "Now you know! Don't you, Alicia? Mrs. R... , that's a laugh. Just wait till my leg gets better, then you'll see some action. The next time I'll use two hands and I'll get you."

I stared in horror at the terrible expression on her face and at those awful, dead black eyes.

All that night I lay awake, shaken by her behavior. And suddenly I knew! While Mrs. R... , that sweet, kindly woman was unconscious, her body had been possessed. What should I do with this devil in my house?

I spent the remainder of the night in prayer and entered her room the next morning serene and confident that nothing she could say or do would upset me. I was greeted with the usual ugly look and words. I took her paralyzed hand in mine and said, quietly, "I do know what you are. You have no right to that good woman's body and with God's help you will leave it." All the time I was bathing her and putting her in the wheel chair I talked of God, of His love and protection. She kept screaming, "Shut up. I won't listen." I never stopped speaking of God while I cleaned her room and fed her and to my surprise and relief she became quieter, although she continued to glare at me maliciously.

She ate a good supper while I continued, "How dare you take this body? I loathe and despise you and I know what you are, but God will not let you get away with this."

She never once took those cold black eyes off me and I noticed a puzzled, defeated look come over her face. Her voice lowered to a mean grumble.

At 7:00 P.M. my husband helped me get her to bed. I said, "Now, God is going to take over."

She walked with barely a limp to the bed, instead of dragging her leg as she usually did, in a way which made it so difficult to handle her. As we reached the bedside I

repeated, "God is going to take over now." She slumped to the floor.

We lifted her onto the bed. I stared at her, shocked. She was dead. I couldn't believe it, nor could my husband. I checked for pulse, for respiration, but there was none.

I closed those terrible eyes, shut the door and phoned the doctor and then Rene.

After an hour Rene arrived and I was surprised at her calmness — at her seeming relief. She said quietly, "My mother has been gone a long time dear, and this is a blessed relief. May I see her?"

My husband went into the room to turn on the light and came out as white as Death himself.

"You can't go in there," he said firmly.

Later, after the body was removed my husband told me he had glanced at the body expecting to see it as we had left it. Never had he seen such a terrible expression, he said, even though he had been through the war.

The next night we called the mortuary and the director told us no one could see Mrs. R . . . , as no matter how often or how hard they worked on her, her features slipped back into a horrible grimace, so the body was buried in a closed casket.

"This certainly looks nothing

like dear Mrs. R . . ." the mortician declared, "and I've known her for 30 years."

If I'd had any doubts before I was convinced now that an unconscious body had been possessed by a demon and my prayers and talk of God had forced it to flee. — *Richfield Springs, N.Y.*

GOD DIRECTED HER

By Clarence S. Benedict

IN 1935 I LIVED across from a park in the south end of Grand Rapids, Mich. Our house was small, built at the back end of the lot on which a two family house also stood. I had public message circles in this house every Friday night. These closed about 10:45 P.M. This particular night I had closed the screen door and locked it without shutting the door as it was mid-summer. I then went to the kitchen to have lunch, as I never ate until after these meetings.

I had everything on the kitchen table and was about to sit down when I heard a knock at the front door. A lady stood there. She said, "I wish I could talk with you. I was on the street car and was going to get off at Oak St., but remembered someone told me about you."

She seemed like she was scared and pleading so I opened the door and asked her to come in. Mother called from upstairs asking if some

one had come in. I said, "Yes, a lady." So Mother went back to bed.

We went in by the dining room table where she took off her light coat and placed it over the back of the chair. She put a large leather bag on the chair seat. I couldn't keep my eyes off the bag. But we passed the time of day and remarked about the weather. She said nothing of what she had come for.

All of a sudden I saw our Union Depot on Iowa Ave. It is now torn down to make way for the expressway going through Grand Rapids. I saw the train shed where about 14 trains stood. They were all made up; only the engines had to be attached. Some were headed South, others were going North.

I started to tell her all this — then I saw a man, a Negro, darker than she, but good looking and almost six feet tall. He wore a white jacket, black pants and shoes, white shirt with bow tie. I noticed his cap which bore the words *Pullman Porter*. I described this all to her.

I also told her, "You were going to the depot to meet this man."

My eyes seemed to bore into her bag where it lay on the chair and I visualized a dagger-like letter opener in it. I described this to her, saying, "You meet this man on trips to Chicago; that's his run. You think you are in love with him. But you have four children and a

nice home. Your husband makes a good living and loves you and your family. Go home and forget this other man. This is only an infatuation.

"You were going to the depot as I said before and if this other man refused your love or argued about your leaving your family you were going to put that letter opener between his ribs.

"You would have been a murderer, would have lost your husband, your children, and your freedom."

God must have directed this woman to me. She cried and said I was right in every detail. I never saw her again. But I am sure she returned to her family as she said she was going to and I felt good all over.

Since having heart attacks the last four years I don't do any public reading work or go out. But it makes me feel good even to write up this story tonight. — *Grand Rapids, Mich.*

GIRLS OF THE SPRING

Ethel M. Wiikus

WHEN I WAS a young girl we lived on a farm about half way between Hot Springs and Yellowstone Park, in Wyoming. The nearest town was Moorcroft.

We kids had been warned repeatedly that sometimes the hot springs open up in new places and that we should be careful about

crossing unfamiliar ground.

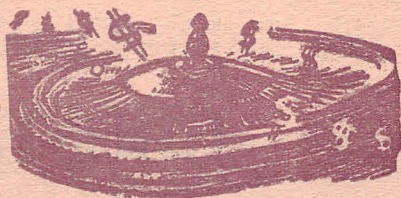
When I was 10 years old I dreamed that I was walking home late at night and stumbled onto a hot spring. In my dream, which was repeated a number of times, every time I got too near the spring I would see three little girls dancing over it. Then I would be able to go around the spring and get home safely.

One night in 1928 after a party at Inez Aurrand's house I started walking home and I decided to take a short cut through a canyon. When I entered the canyon it somehow seemed familiar to me but I knew I hadn't been there before.

Then, suddenly, just ahead of I saw three little girls. They were dancing. They were dressed in white and I recognized them as the little girls of my dreams. As I approached them I could see they were dancing over a hot spring and, thus warned, I walked around it, carefully.

The next day my father, Tex Olds, went with me to mark the spring and, sure enough, it was exactly where I had seen the three little girls dancing the night before. Father told me the steam from the spring, in the moonlight, had looked like little girls.

But I never believed that. It was so real, and just as I had dreamed it many times — *Ironwood, Mich.*



The WHEEL of FORTUNE

By Paul Steiner

At St. Jean De Luz, France, there was a mock burning of the witches. Next day two of the organizers of the festival had auto accidents. A third went to bed with jaundice, and a fourth had a painful lumbago attack.

●
"Studio S.M.," a Belgian phonograph company specializing in religious records, employs a technician named Mr. Prophet, and office worker named Miss Abbess, and a delivery man named Mr. Chapel. Its distributor in Canada is Mr. Rosary.

●
A Czech psychiatrist spent many months trying to cure a patient of the "ridiculous notion" that he was going to inherit a fortune from a mysterious American uncle. The day after the man was released from the hospital as healed, he received a telegram telling him that a cousin had died in the United States leaving him \$70,000.

In Nice, France, Georgette Dheygre was injured when she drove her car off a 30-foot cliff. At the hospital she explained that she had been hurrying home to tell her family the good news: she had been hired as top instructor by a driver's school.

●
Sir Hari Singh, once Maharaja of Kashmir, died in April, 1961. He had been warned by a fortune teller that he would die the very moment an apartment building he had started to build in Bombay was finished. Thereafter he kept a team of masons continually busy alternately tearing down and rebuilding the walls of one of the rooms. The masons must accidentally have completed the walls.

●
In Hendon, England, a man told his neighbor he'd sell him an old car for ninepence. When the neighbor cleaned out the upholstery he found sevenpence-ha' penny.

Hunting the Table-Tilting GHOSTS

A table that moves at a touch may not involve a ghost—but what about a table that moves when not touched at all?

By Nandor Fodor

TABLE TURNING became a tea-party craze when the first wave of Modern Spiritualism broke over the shores of England from America. Under the light touch of persons sitting in a circle the table trembled, answered questions by tipping with one leg, and moved across the room as if a spirit had possessed it.

Causes suggested for the tables' movements included unconscious muscular pressure, discovered by the famous scientist Faraday. Another well-known scientist, Dr. Carpenter, put forward the theory of "unconscious cerebration"—unconscious mental processes. The clergy suspected the Devil was responsible. London was flooded with warning pamphlets and as a result of this splendid propaganda the tide of Spiritualism began to rise.

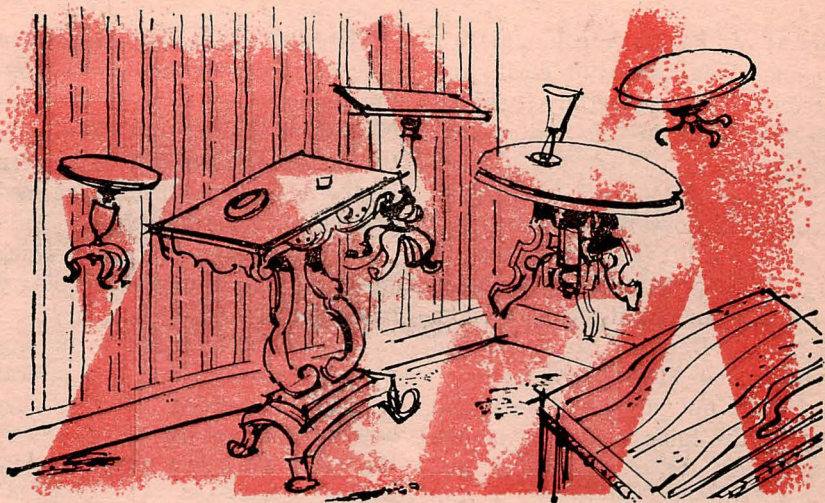
The truth is, both Faraday and

Carpenter were too dogmatic, neither unconscious muscular pressure nor unconscious cerebration completely explains table turning. For a table may move without being touched!

Spiritualists constantly claim this as the best argument against a materialistic explanation. I do not agree with them.

I share the views of F. W. H. Myers, Cambridge scholar and pioneer in psychical research. He stated, "If a table moves when no one is touching it, this is not obviously more likely to have been effected by my deceased grandfather than by myself. We cannot tell how I could move it; but then we cannot tell how he could move it either."

But, of course, the primary question is: *does* a table move when no one is touching it?



It was in a Welsh mining village that I first saw a table moved without being touched. The religious fervor of those participating ruled out the question of practical joking. The end of a large and extremely heavy dining room table rose in the air. Bent knees simply could not have raised it to stand, stork-like, on one leg. I was favorably impressed but it was not a scientific experiment. Table levitation cannot be regarded as proved unless the sitters are well removed from the table and there is sufficient light to see.

In such conditions I have seen a heavy oak table moved on a carpeted floor. This happened when I was the guest of the composer,

Clive Richardson, and his wife, in London, in April, 1938. There were only the three of us and the table around which we held hands weighing at least 80 pounds.

I stood far back from the table where I had a good view of the bottom cross bars of the table and of the feet of my host and hostess. There was no contact between Mr. and Mrs. Richardson and the table. The hostess addressed a request to "Douglas", her spirit guide, to produce his usual manifestations. "Douglas", her fiance before her marriage to her present husband, had died in a motor car smash at the age of 30. They had been very much in love and "Douglas", I was told, now expressed his devotion by

means of the heavy oak table.

The table began to creak and groan. Slowly and jerkily it shifted on the carpet in this and in that direction.

I asked "Douglas" whether he could hold down the table so that I could not lift it. He promised to try. With great effort I succeeded in just wrenching it off the ground. I asked "Douglas" to desist and then I could lift the table easily.

Next I put my whole weight on top of the table, and then on the cross bars below. Straining and groaning under my weight of 170 pounds, the table moved with me across the carpeted floor. No one else was touching it. This part of the demonstration took place in darkness, yet it was convincing for I could not have failed to notice any approach on the part of my host or hostess.

I arranged to take photographs believing that a power able to shift the heavy dining room table could easily lift a light table into the air. In this expectation I was disappointed. The table skipped but the people around it moved so much also that it was not possible to secure a satisfactory photograph. However, something very odd was recorded on plates exposed from a quartz lens camera on two occasions. The plates showed what appeared to be a "silent" electric discharge.

Plates simultaneously exposed in other cameras did not show anything unusual. As the quartz lens is sensitive to light rays invisible to the human eye and not to be seen in the visible spectrum it seemed possible that the photographs indicated a discharge of energy which would not pass through an ordinary camera lens.

This might have led to an important discovery. But in psychical research something always goes wrong before you get to the end of the road. This time one of my co-workers blundered. He explained to Mrs. Richardson, who apparently provided the psychic force, that "Douglas" was not a spirit but her own "biological force". In other words, she herself was unconsciously moving the table.

I was willing to subscribe to this explanation but it was fatal for further research. The lady lost faith in "Douglas". There were no more queer photographs. The table no longer moved by itself.

* * *

SPIRITUALISTS often are asked why the spirits are partial to tables? Why don't spirits move other pieces of furniture? They answer that a table is more convenient for spelling out messages, but other furniture can be moved equally well. To this I can bear startling witness.

A man who had been acquitted

of a charge of espionage and murder during the First Great War, came to see me in 1936 with an incredible story. He had a spirit guide, "Barbara", who in life had been an old family servant and practically a mother to him. She was now attached to him from the "other side" and could produce the most startling manifestations through a suitable medium.

I asked Mr. Coyne if he knew of such a medium and, as a result of advertising in the psychic press, one was found. She was Mrs. S. L. Dickson, of North London, a charming woman who knew nothing of Coyne's past and was quite unprepared for the methods by which he "got the power up".

Mr. Coyne arrived at Mrs. Dickson's flat with an armful of beer bottles. Already he must have emptied a few. He continued alternately gulping beer and jeering and swearing at the spirits. When the last drop was gone he declared he was in a sufficiently deep trance for the demonstration to begin.

There was a big wardrobe in the room, resting on a low bottom piece. Mrs. Dickson placed her fingertips against its side and Mr. Coyne put a shaking finger on the ledge of the bottom part. Then he adjured "Barbara" to get busy.

In the light of a 100 watt electric lamp, I witnessed an incredible sight.

The wardrobe began to show signs of animation. It creaked and groaned. The strain increased. Then, with a jerk, the end of the heavy piece of furniture near the medium shifted out two inches. The jerks continued until the top piece stood five inches out. Mr. Coyne, in a croaky voice, commanded the wardrobe to move back. The wardrobe rocked and tilted, and, before my staring eyes, began to back away.

This tilting soon assumed such dangerous proportions that Mrs. Dickson and her husband became very nervous. The wardrobe, containing two mirror panels, did not belong to them and if it fell over they would be responsible for any damage.

Mr. Coyne, however, had complete faith in "Barbara". He sat down with his back to the wardrobe, bent his head, extended his arms and defied the wardrobe to fall over on him.

I felt so uneasy that I stepped in front and braced myself to catch it. Slowly, it leaned over. I could feel the weight coming down on my palms. The point of balance was passed, the angle of the tilt increased, but the weight on my palms remained very light, just as if an invisible hand was checking the wardrobe's downward movement.

Mr. Coyne gave a sharp com-

mand. The animated furniture gently leaned back and, without the slightest noise, stood on its base once again!

I placed myself in Mrs. Dickson's position to see what effect I could make on the wardrobe by my 10 finger-tips. I could make none, unless I pressed against it with the palm of my hand and so caused the wardrobe to lift upward.

By this time I had a good deal of respect for "Barbara" but none at all for Mr. Coyne. He became so unruly that I had to threaten him with an empty beer bottle. He flew into a vile temper and swore that he would withdraw "Barbara" from Mrs. Dickson. Then he departed in a rage.

I don't know what he did. But he did it well. Only once more was Mrs. Dickson able to produce the same phenomenon.

This time I made a curious discovery. When the wardrobe was moved away from the wall no manifestation took place. Apparently the relative darkness between wall and wardrobe was an essential condition for the mysterious "power" to operate.

I suggested Mrs. Dickson attempt to see whether the base on which the wardrobe rested would move at the same time as the upper part. It was obvious that no pressure by Mrs. Dickson's fingers

on the top of the wardrobe could affect the bottom piece. Nevertheless, with creaking and groaning the whole wardrobe, base and top, tilted forward. The lifting force seemed to be applied right underneath. The tilt was about three inches.

My assistant tried to duplicate the feat. He bent down, slipped and fell.

I tried it myself and, after repeated efforts, just managed to budge the furniture.

Mrs. Dickson was standing all the time with only her 10 finger tips on the wardrobe.

For a month I tried various experiments with Mrs. Dickson but had to give up. The "power" became less and less. Whoever "Barbara" was she had gone after the mysterious Mr. Coyne.

* * *

ANOTHER EXPERIENCE I had with table tilting concerned Anna Rasmussen, Denmark's star medium whom I invited to London in 1938. Her record was a remarkable one. It included moving pendulums suspended in distant glass cases and producing spirit raps from within her body.

The "spirit-rapping" was amazing. At a distance of two yards one could hear dull thumps coming from Mrs. Rasmussen's body. With these knocks "Dr. Lazurus," her spirit guide, answered questions.

Professor Charles Winther, of Copenhagen, failed to localize these sounds with a stethoscope and found he heard them better without a stethoscope. Mr. Harry Price reported in one of his books that he, too, was impressed. However, I am sure if he had an opportunity to study them as I did in London, he would have solved their mystery very soon.

I found the raps were under Mrs. Rasmussen's conscious control. If she failed to understand a question or did not know its answer there were no raps. No rapping occurred when she was speaking. The rapping ceased if the stethoscope was placed on her neck. It was this last observation which gave the doctors associated with me in this investigation the clue to the mystery. They unanimously concluded that the raps were produced when Mrs. Rasmussen compressed air on her larynx.

It requires no abnormality to do this but it takes constant practice to make the sounds loud enough to be heard. One of the ladies who attended the sittings with Mrs. Rasmussen could do a tolerable imitation at a moment's notice. The

late Shaw Desmond learned to do it, too, and became quite proficient.

The wonder was that for 20 years no one had solved this mystery.

The knocks which "Dr. Lazurus" produced in the table at which the medium sat stood very little investigation. As soon as Mrs. Rasmussen was placed so that she could not kick the leg of the table the knocks stopped. When she was allowed to sit nearer the table the knocks started again.

Of course, I tried the experiment with the pendulums too.

They were suspended in a specially built glass case which was placed on a very heavy mahogany table. The pendulums moved only if the medium was allowed to place her hands on the table leaf and make rhythmic pulls at the wood.

Here, again, was the lesson: no phenomena should be accepted on authority. The *Danish Wonder* was reputed to be one of the last great mediums!

Miracle-mongering produces queer perversions of the mind. Daughters cheat their fathers and wives their husbands. Neither friendship nor social standing can guarantee authenticity.

DREAMED IN DETAIL

AN ELDERLY Negro woman in Bradenton, Fla., reportedly dreamed correctly that her son was arrested by police and booked on a traffic charge. She related the story at the police station the next morning when she appeared there to bail out her son—who had been arrested on a traffic charge.

Indian girls are members of the Cuna tribe of Panama. They share belief of tribe that the bird they call *Sikwikolo*, a black and gold oriole, often is sent by the Sun god to warn of danger.



SIKWIKOLO

The Magic Jungle Bird

The feathered "messenger" flew around the chief's head, chirping. What did its warning mean to him?

By Dr. Clyde Keeler

SIKWIKOLO KNOWS all in the jungles of Panama. The Cuna Indians who live along the jungle-snarled Atlantic coast of Panama have two *Sikwikolos*: the first is a black and gold oriole, said to be a messenger of the Sun god; the second-named *Sikwikolo* is any unfortunate local resident accused of unauthorized sorcery.

In either form a *Sikwikolo*'s career is ended the instant he is captured by the Cunas. Captured *Sikwikolo* birds* are killed and burned so that their ashes may be used in charms. Captured *Sikwikolo* humans are also put to death, usu-

ally in some unusual and dramatic manner.

* From the description furnished by Dr. Keeler, the famed ornithologist Alexander Wetmore, of the Smithsonian Institution, has identified the bird for **FATE** readers as the Yellow-tailed Oriole, *Icterus mesomelas*. Dr. Wetmore states that "the species is common in the country inhabited by the Cunas, as I know from my own field experience." It is a pleasing songster of the area."

As a further comment, Dr. Wetmore has supplied **FATE** with this quotation from Dr. Keeler's earlier work, **Land Of The Moon-Children**: "The Cunas, like all Indians, are great orators; and they prize the art of convincing speech so much that they eat certain songbirds (*Sikwikolo*) for a number of weeks under the chanting and ceremonial guidance of some famous *nele* in order that they may become great speakers who can mold public opinion to their desires."

Sikwikolo, the flitting bird-messenger of *Olowaipipilele*, the Sun god, is often sent by that deity to warn members of the Cuna medicine priesthood of danger.

Thus, my friend *Saikla Ikwanik-tipippi*, a chief of the Ailigandi, told me how he and his wife received a warning when they were high in the mountains of the mainland collecting medicine herbs. A Sikwikolo bird kept flying around the chief's head, constantly chirping and as the chief felt, trying to warn him of something tragic.

The couple hastened toward home with the jungle bird continuing to follow with its message from God. My Indian friends hurried as rapidly as the jungle undergrowth and the waves of the sea would permit them.

When, at dusk, they stumbled sweating and breathless onto their home island, a crowd of noisy and wrathful natives were milling about the sandy streets and between the cane and thatch houses. They cursed his family as he made his way through the crowd. Entering his home he heard the mourners droning and screaming their native death chant and he saw among the flickering shadows, in the dim light of a kerosene *kwallu*, the horribly slashed and bloody corpse of his son.

But the chief's house was not the only home where the wails of the

mourners were heard. In his sister's house nearby a crowd had gathered around the death hammock of Saikla's nephew, bloody and blown to pieces by the blast of a shotgun at close range.

By accident the chief's son had killed his cousin while the two boys were examining the weapon and the populace had slashed the boy to pieces for his carelessness.

"The clairvoyant Sikwikolo bird knows all things and tried his best to warn me," said the chief.

* * *

THE SIKWIKOLO is an oriole, slightly smaller than a robin and more slender. It has a long, sharp beak for eating the wild fruits of the jungle. The feathers of its body and tail are bright yellow, those of its wings jet-black with yellow markings.

Sikwikolo, the bird who knows all things, was in its living, natural state when it brought its warning to the Cuna chief. However, it is more usual for Sikwikolo to aid mankind after being reduced to ashes and incorporated into charms.

Sikwikolo ashes will cure round-the-head disease (the ailment of having your brains develop too rapidly and thus press injuriously against your skull). The ashes of the bird are mixed with water and then painted on the body, especially on the forehead of the patient. Headaches in this country are

treated less dramatically.

The ashes of a Sikwikolo can be instructed by a medicine man to attract sea turtles and then are placed in a folded-leaf package and fastened to the front of a Cuna dugout. For the Cuna hunter a packet of ashes can be instructed to attract wild yannu pigs (peccaries).

In like fashion the ashes of a Sikwikolo, the bird that knows all things, can give you power of oratory and persuasion that will bend your associates to your will.

But there is a complication attendant to these Sikwikolo charms. This complication is that you must receive your treatment of Sikwikolo ashes from a medicine priest who knows and sings over you the sacred, accompanying medicine chant.

Then you must pay in full the fee for that ceremony or a powerful curse of the priesthood will fall upon you. Your evil spirit will invade the dreams of others and you will be called, in condemnation, a Sikwikolo!

As punishment you may be choked to death with tar smoke under a square of canvas, or you may be dispatched by the concussion of two shotguns set off simultaneously beside your ears, as was one Sikwikolo of Ailigandi whose abandoned skull was found by native schoolboys when I was there.

Recently, a Sikwikolo woman suffered the machete treatment on one

of the nearby islands. When the Panamanian government sent police to investigate a clever guide led them to the grave of a woman of the same age who had died of natural causes. Thus, the town went unpunished for having dismembered the Sikwikolo who got into the dreams of others and in those dreams tried to make them drink a gourd of poison.

* * *

IN 1950 I WENT to San Blas in Panama on a fellowship to study the numerous albino-like Cuna Moon-children whose hereditary lack of skin pigmentation has long interested anthropologists, and who have a high rate of skin cancer. Since that time I have visited San Blas eight times in 10 years. It is the law that no white man may stay on the San Blas Islands overnight. My Cuna friend, Alcibiades Iglesias, had vouched for my good behavior but, nevertheless, many townspeople were angry about my presence. One old woman had shaken her fist at me and even had cursed me openly.

I had arrived only the day before my own Sikwikolo experience. That morning Alcibiades said at breakfast, "I guess you'll have to leave the island."

"What's the matter?" I asked.

"Well, last night a woman in that house which you see over there woke up screaming. She had dreamed

that a white man was choking her to death, and the Town Council is now in session investigating the crime. Because you are the only white man within 100 miles of here, naturally, everybody believes that it was your spirit that invaded the house and entered her dreams."

I stood accused as a Sikwikolo!

The Cunas believe, as do many primitive peoples, that dreams are reality. And a person who appears in your dream may be tried for any crime that he commits in that dream whether against you, against somebody else, or against somebody's property. If he is found guilty he may be punished—even with death, as in the case of the Sikwikolos.

Knowing what I did about Cuna justice I was ready to pack up and push off from Ailigandi at once, but Alcibiades said, "Let's wait awhile until we see what direction the trial is taking."

In mid-morning Alcibiades went over to the Council House and, upon his return, he reported that the trial had stalled on some uncertainty. After lunch they went at it again.

When the woman who had had

the horrible dream was pressed for greater detail as to the appearance of her assailant, she faltered. "He was a white man," was about as clearly as she could describe him.

"Was he big or little?"

She wasn't sure.

"Did he have a mustache?"

Everybody had seen my mustache. However, she had been so scared, she replied, she had not noticed whether her dream criminal had one.

This cast a shadow of doubt!

The witch doctors got together with their incense pots, charms, chants and clairvoyant faculties. Having taken this doubt as their point of departure, they entered the Underworld in trance to ask familiar spirits about the matter. Eventually they came back with the news that the culprit was not my spirit at all, but that of a light-colored Indian ostracized from Ailigandi five years before on suspicion of having gone into the Sikwikolo (sorcery) business.

"I'm glad that's over," said Alcibiades.

"A pretty close call," I agreed, "or maybe I should say, 'I was saved by a whisker.'"



KNELL FOR NOEL

IN NEVERS, France, a motorist was killed on Christmas Day when his car skidded and overturned on an icy road. Traffic police reported his name was Noel Dieu—and he had been born on December 25, 1932.



Arthur Ford is world-famed for remarkable demonstrations of his mediumship.

WHAT MAKES A MEDIUM?

By Arthur Ford

Leading mediums discuss their psychic abilities in a unique "shop talk" session—and tell what it is that they believe.

WHAT KIND OF a person becomes a medium? What traits of character, what shades of personality, and what background experiences set mediums apart from the rest of humanity?

It actually is the *degree* of the medium's power that sets him apart from his fellows. Psychic powers are universal, all normal individuals appear to have them, but in some few individuals these powers are present to an astonishing degree.

The outstanding American medium, Arthur Ford, offers psychic researchers a rare opportunity to see what makes mediums tick as he "talks shop" with four other talented mediums. The four dedicated people interviewed by Ford are all active practicing mediums, but they are classed as non-professional mediums.

This interview was a portion of the program for the annual national meeting of the Spiritual Frontiers Fellowship, an organization devoted to encouraging psychic research within the Christian churches.

MR. FORD: *How did you first become aware of your psychic powers?*

Mrs. Nichols: I first became aware of my sensitivities when I discovered thoughts and ideas flowing into my mind. I felt that these came from outside of myself; I

didn't think these were something I was personally thinking and it caused me concern and worry. Not very long after this started I came in touch with a woman who had a good deal of experience herself and she understood what was happening. This was the beginning of my own awareness. I now realize how valuable it is for those who are seeking to develop their spiritual gifts to have guidance.

Mrs. Redemsky: It began for me with a sense of knowing that something was going to happen. I was quite small. I didn't know why, but one day I told Mother that my brother was going to be hurt—something would happen to him at

work. Mother scoffed but my brother was brought home with his leg ripped open from ankle to knee by a saw.

Mrs. Parks: My awareness came through dream visions, precognitive dreams, and telepathy. My family moved to a new district where I was unknown to the local church and the rector. As I was getting ready to attend the new church for the first time I heard the words, "And the box was broken." Later, in the church the rector got up in the pulpit and the first words he said were, "the box was broken." The entire sermon which followed seemed to have been in my own mind previously.

INTRODUCING THE PANEL

ARTHUR FORD. Trance medium. One of the best known and most frequently tested mediums in the world. He is a lecturer on ESP phenomena, a consultant to physicians and psychiatrists, and an ordained minister whose major interest is the church's growing concern with spiritual healing. He earned enduring fame as the medium who broke the Houdini Code.

BERNARD POWELL. Clairvoyant and clairaudient. A building contractor by profession. Initial religious training was in the Roman Catholic Church.

MRS. OLGA PARKS. Clairvoyant. Author. North American representative of British Church Fellowship for Psychic Study. Trained in Methodist Church; member Church of England.

MRS. PENNY NICHOLS. Clairvoyant. Leader of Spiritual Frontiers Fellowship study groups in Detroit area. Never a member of an orthodox church.

MRS. HENRIETTA REDEMSKY. Clairvoyant with unusual precognitive abilities. Initial religious training in the Lutheran Church, now a member of a Methodist Church.

This telepathy astounded and frightened me. I wasn't so fortunate as to have someone to explain things to me. I've learned everything the hard way.

Mr. Powell: I was a member of a family whose psychic abilities were part of their life. My grandmother and my mother were very good psychics. Psychic phenomena were not a rarity in our home. Often, when questions were put to me on subjects of which I had no previous knowledge, knowing came from somewhere and I was able to speak of these things evidentially, intelligently and with a purpose. So, like Topsy, I grew into this. I did not have that wonderful experience of spontaneity, where somebody suddenly is brought into a shocking revelation of some spiritual experience and ecstasy.

Mr. Ford: *Have your powers made you happier, and have they brought you what is usually called a more spiritual attitude toward life?*

Mrs. Nichols: My contact with spirit has almost completely revolutionized my life, thinking and activity. It has brought as great a change in my life as what happened to Paul on the road to Damascus brought to him—a complete change of personality, dedication, and purpose.

Mrs. Redemsky: Yes. I think it

broadens one's outlook and when someone is in need of help it seems to help you when you help them.

Mr. Ford: *People come to mediums with problems and sometimes we mediums can help, and sometimes we just can't make contact. When you can't make contact what do you do?*

Mr. Powell: Be honest with yourself and admit that you can't make contact. Under no circumstances should one try to force it. A medium cannot always summon his powers on a time-schedule and his failure to produce does not mean that he is fraudulent. The situation is the same as if you went to some very fine musical composer, pointed a pistol at his head and said, "Now I'll give you 30 minutes to create something for me."

Mr. Ford: *A great many mediums refuse to sit for people who are skeptical. They say they can't produce for them. I don't agree, personally. I wonder what you think about this? Does a skeptic necessarily inhibit the phenomena?*

Mrs. Redemsky: Not for a professional medium, perhaps, but someone who is just starting may pick up the skeptical feeling and begin to feel he can't do anything.

Mrs. Parks: I find it most difficult to attune myself to my own

sources of inspiration when the person I speak to has no capacity, no experience by which he can understand what he expects me to tell him. I feel as if I'm up against a blank wall—or I'm walled in. I once had the feeling I was shut up in a closet.

Mr. Ford: There's a difference between being antagonistic and just having a healthy skepticism. A person may be skeptical—we're all skeptical to begin with and if we don't sit for skeptics we'll never convert anybody.

Paul was a skeptic when he started out for Damascus wasn't he? And he was antagonistic, so you see here's a point to make. People say you must have love in your heart—you must be spiritually minded to have spiritual experience. That can't be true, for several reasons. Paul had a transforming spiritual experience without which we wouldn't be here today. And he was full of hate and murder. But it happened!

Personally I had much rather sit for an intelligent skeptic than to sit for a person who would believe any nonsense I might tell them.

Mr. Ford: *Can anyone explain why some mediums can be people of poor character or low intelligence?*

Mr. Powell: I have found that mediumship is no respecter of per-

sons. The most illiterate, the most learned, the most savage, the most civilized, all can produce psychic phenomena. We all have capacities for psychic awareness, but it is the refinement of attitude that brings about refinement of psychic ability. If you have the desire you will produce phenomena of a quality equal to your latent capabilities.

Mr. Ford: *Have you ever had anyone tell you that if you dabble in the psychic you'll go crazy?*

Mrs. Nichols: I think a lot of people have this idea and, of course, I could agree with them, because I don't believe in dabbling in anything. This is nothing to be foolish with, nor is anything else in the world you'd consider worth doing.

Mr. Ford: *Have you ever known anyone who was actually committed to a mental institution because of problems created by an interest in the psychic?*

Mrs. Nichols: No, indeed.

Mr. Ford: A few years ago in England researchers studied the official report of the lunacy commission for the United Kingdom over a period of 10 years. During the period less than 1/7 of one percent of the patients had expressed any interest whatever in psychical matters, spiritualism or the occult. In no single case was the interest in

these things given as the primary cause. In every case there was a physical cause such as syphilis or something else which would have landed them there eventually anyway.

It used to be supposed that people who became interested in psychic activities, and who became mediums, were an ignorant and neurotic lot. Fortunately the parapsychologists have corrected this view by proving beyond doubt that the less neurotic you are the better instrument you will be for psychic phenomena. Neurotic people are not good instruments.

The fact of the matter is, psychic research has contributed much to mental health. The whole science of psychiatry, if it is a science, was born in the seance room. F.W.H. Meyers looked beyond the phenomena and asked what is behind what can be seen and heard? He came up with the first definitive idea of the unconscious or the sub-conscious. He called it the subliminal.

This idea reached a young doctor in Vienna who was experimenting on mental patients with hypnotism, and getting nowhere. Sigmund Freud, very frankly admits that when he read the paper F.W.H. Meyers presented to the British Society of Psychic Research about this great sea of the subliminal, of the unconscious, it gave him the key

to the whole system of Freudian psychology.

So you see psychic studies have made contributions to human thought and that's why they are important studies. In your study groups you're not seeking to become mediums, but I've never known an individual who learned to meditate, and meditate properly, who learned to detach himself from this limited three dimensional world and live for even a moment in a higher dimension, who did not develop or know the psychic gifts.

And what are psychic gifts? They are simply fourth dimensional factors which know nothing of time or space. It was Einstein himself who said that fourth dimensional faculties are necessary for man to live in the kind of Universe described by his theory. Fourth dimensional faculties are simply the faculties of the mind or of the spirit; you can use the words interchangeably. Faith is another word to explain these higher states of consciousness which are not limited in time or space. Faith transcends time, faith transcends space, faith enables you to live. But the interesting thing to remember is this: not a single one of the great prophets of the *Old Testament* or the *New* ever lived or ever became what he was simply through blind faith.

Abraham lived seeing the invis-

ible! Moses of Aaron had to furnish objective proof. And Jesus himself — Jesus gave us the method.

Modern psychics should remember that if we accept the Christ, build our lives around him, then we are under a compulsion to accept and use his method. His method was, not to tell people to believe, but to prove to them that there is a World of spiritual power,

to give them a demonstration of it so they can see objectively; and then, because they have seen, or have been healed, or something has happened — they listened.

This is the only reason that I ever am willing to do a psychic demonstration. I am interested in psychic phenomena only as a vehicle through which the larger part of the divine mind of God may be revealed.



WAS CHRIST IN JAPAN?

A STRANGE story, handed down for generations and known to many in Japan, relates that Christ did not die on the cross. He married a Japanese girl, had children, lived to be 106 years old and was buried in the village of Herai, Japan.

The source of this story reportedly is a book titled *Light Comes to the East*, written by a Japanese woman many years ago. Recently discovered, the book presents the controversial new version of Christ's life in considerable detail.

It relates that Christ came to Japan at the age of 20. He lived there until he was 33, when he returned to Judea to spread his teachings. He had a brother who was given the Japanese name Isukiri. When he was condemned to death, his brother took his place and was crucified

in Judea in his stead.

Then, the book further relates, Christ returned to Japan, married a girl named Miyuko and settled in Herai. Here, it is reported, is a tomb site as described in the old Japanese book. A stone pillar at the site is said to have a Star of David carved on it, together with Japanese characters reading "The Grave of Christ." Nearby are other pillars purporting to indicate the graves of relatives and descendants of Christ.

Many of the villagers are said to display Semitic characteristics and to practice circumcision. However, some Japanese say this could be explained on the basis that the tomb is that of a wealthy Jewish merchant who fled from Tokyo within the last few hundred years.



WE LANDED

ON A PRAYER



The world below our plane was hidden by a solid blanket of clouds. I should have turned back — but I had firm faith that ahead was an opening I was unable to see.

By George H. Mount

An amateur pilot, the author is employed as an electrician in Los Angeles.

THE ALTIMETER of our little two-placer read 9500 feet; the air was clear and crisp. Almost a mile below us the solid packed cloud domes glistened gold and silver, for Julia and me alone to see. We knew they soon would change to beautiful pink as the

sun set behind the mountains.

However, we couldn't fully appreciate nature's splendid show for we had to land some place below those clouds. And we both knew that clouds don't have silver linings; the silver is all on the outside. Inside they are damp, cold,

and dark. Underneath it would be grey, perhaps dark already, *if there was an underneath!* Or did these clouds reach all the way down to where they are called fog? "Underneath" could mean mountains, buildings, or water; for our glistening carpet stretched East, West, and South as far as the eye could see. Behind us were the mountains we just had crossed — mountains where all landing areas are vertical! Of course, still further back was safe landing, in daylight; but it might be dark before we could retrace our flight, and our 1936 light plane was equipped neither for night nor for instrument flying.

My brain raced, checking heading, time, speed. The slightest time-speed miscalculation or compass neglect and I would be in a poor fix to navigate back across the mountains. I felt certain we could not land on this side, that we'd have to re-cross the mountains and the sooner the better. Once across I hoped there would be enough twilight for a landing. I knew I couldn't try for an airport. It was too far and it would be dark. In the dark we couldn't get into an airport traffic pattern, we had no navigation lights. Our only hope seemed to be to dive for the desert after crossing the mountains, landing near a highway. We'd dry up in the desert without water. And if we flipped coming down a car

would see us and be able to help.

These decisions were clear, yet *I didn't follow them! Why did I keep flying straight ahead*, looking for a hole in the clouds, when obviously there was none!

I was concerned that Julia not worry, but she was enough of an aviator to fully understand our hazardous situation. Furthermore, we had been married for six years, in a close relationship, and she could feel my tension.

She shouted over the steady drone of the engine, "Why don't you turn back *now*? There's no opening and it's going to get dark."

I knew she was right but I kept going.

* * *

ON THE MORNING of October 16, 1949, we had awakened in San Francisco. The weather map, in the upper corner of the morning paper, had showed clear and unlimited for our trip home to Los Angeles. The bright sun, already shining, verified this forecast.

We had made the flight to San Mateo airport in order to attend the state C.I.O. Union convention to which my wife had been elected delegate. The San Francisco area union people had been most hospitable to the out-of-town delegates and we had spent the night with the editor of the *Dispatcher*, the paper of the International Longshoreman & Warehouseman Union.

Now we bade our hosts goodbye and took the bus back to the airport.

At the San Mateo airport I gave the ship the normal pre-flight inspection and removed the tie-down ropes from the wing-struts. Julia stowed our gear and settled herself in her seat.

"Switch off."

Julia pushed the two brake pedals, held back on the control stick, checked that the mag was off, and answered, "Switch off."

While she primed the carburetor I pulled the prop through a few revs.

"Contact."

She answered, "Contact," cracked the throttle, switching mag to both ignition systems. I carefully spotted my feet close (but not *too* close) to the prop lower end, grabbed the upper end with both hands and yanked it through, following up with a safe backward step.

The big wooden prop made a half rev and stopped. Did I fail to prime it enough? Or did I flood it? Ever try to hand crank a 90 H.P. engine? If so, you'll appreciate how much I wanted the engine to purr on the next try.

We repeated the procedure.

This time the sweet music of the exhaust cracked out of the stacks. I climbed into the front seat; hooked my safety-belt; took over the brakes, throttle and stick from Julia. After warming up the

engine, I taxied to the runway, made the run-up check, kicked her around for take-off position, full throttle, a short roll, the tail came up, and soon we cleared the ground.

Two hours later, we landed at Avenal for gas and a snack.

In reviewing the log book for that day I find these entries: (Date) 10-16-49; (Aircraft) Porterfield 35 w; (Registration) 17049; (Engine) Warner 90 H.P. (From) Avenal; (To) Piru; (Remarks) XC, Julia Mount, forced landing-clouds solid: (Time) 1 hour, 50 min. Translated this means: Cross country, Julia passenger, forced landing — and it barely suggests the unforgettable experience we shared.

The southbound trip from Avenal, Calif., always begins with a spectacle for the light-plane flier, because of geography and topography. After take-off, you make a long and steady climb to clear the seemingly vertical mountains ahead. Picture a right-triangle, with the flat desert floor being the base line, and the mountains ahead being the vertical line. As you climb, you are flying the long hypotenuse line of the triangle. The flat desert seems to fall away. You are unusually conscious of height, seemingly magnified by the unlimited view, as you climb higher and higher, with the mountains still far in front of you. Ninety miles per hour seems

very slow, and you feel very small.

As you approach the mountains, you again become conscious of speed. Abruptly, you are no longer high above the desert, but a bare few hundred feet above the mountains. You continue to climb, to be in a safe position to glide back to the desert, should you have engine failure above this very rugged terrain.

I leveled off at a safe 9500-foot altitude. From this height as we both looked back, the desert seemed larger and deeper; in all other directions were the mountains, range after range of jagged beauty. In a faster plane, or at a lower altitude, you would miss the massiveness of these mountains; while from a higher altitude their rugged details would be lost. The cloudless scene, as from our private perch, is always impressive, even to the experienced flier.

When we had nearly crossed the mountains and I was anticipating the fast power-glide toward our base at Gardena Airport we got a surprise.

At our altitude it was cloudless in every direction, but below the mountain tops, 5000 feet beneath us, was a solid blanket of clouds; East, West, and South.

* * *

JULIA, REALIZING our hazard almost as soon as I, saw there was absolutely no chance to

land south of the mountains and said, "Turn back now, while it's still daylight."

We should have been able to make the power-glide into our airport in a few minutes; to re-cross the mountains and find a safe landing-place would be a race with the sun. Julia and I both knew any delay was idiotic. I checked my compass, figured 180 degree heading, drift correction, checked my watch—and continued to fly straight ahead!

Why?

Did I freeze or panic? No!

I had complete control of my mind, but I seemed to possess two minds. One was the familiar combination of the conscious and subconscious that we are all familiar with. My familiar mind was informed of our hazardous position by what my eyes saw, by my previous experience and knowledge. By logic and reasoning my familiar mind immediately concluded that we must re-cross the mountains and immediately plotted our return heading, estimated time of arrival, and emergency landing plans.

At the same time, this *other mind* was completely independent of my experience, training, and other conscious and subconscious thinking. It was completely independent of logical reasoning and subconscious reaction. This mind apparently saw what my eyes

didn't see, possessed knowledge that contradicted my logical reasoning, and *this mind* decided the course and heading I would fly.

I lied to Julia, "Don't worry. We have lots of time."

I thought, "I hope she isn't frightened. Man, why *don't* you turn back? There's no hole in that stuff."

And I flew on, straight ahead.

Then this *other mind* began to be heard, "Look left. Look ahead toward the left."

I looked and saw clouds.

"Look farther away; that's it, the same left angle, but farther."

I still saw clouds, solid, turning red now, like the rest of the clouds below us.

Then, suddenly, it was as though I were over a spot many miles away, at that left-angle direction, looking into a hole in the clouds. It was a funny feeling, looking down, from 5,000 feet above the cloud tops, into a cloudless hole through 4,500 foot-thick clouds, seeing a little field with a dry river on what seemed to be the north side, a tree in the northeast corner, a fence on the south rising slope, a rock near the southeast corner. Stranger yet, this opening through the clouds wasn't irregular, as any meteorologically possible hole in clouds is. It was almost as if a transparent tube held back the 4,500 foot-deep clouds. Two things

made it even stranger: I wasn't over this hole or this landing spot that I "saw" so distinctly. I was some 15 miles away, still consciously flying our plane straight ahead. I strained my vision, using my *familiar* mind to verify what my *other* mind "saw", and *I still saw only clouds.*

Nevertheless, the detailed "view" shown my *other* mind was so vivid that I told Julia, "Look, there's a hole over there."

She looked where I pointed and said, "I can't see any opening. Let's go back right away."

My *familiar* mind was functioning more efficiently than normal, stimulated by urgency. Calculations were so rapid and positive they seemed to come from the subconscious, they were telling me repeatedly "turn back . . . here's your return heading . . . here's your procedure."

But the *other* mind, this strange mind, insisted, "There is an opening where you 'saw' it. Get over there."

Julia sensed my indecision, without knowing its cause. Her self-control was remarkable. Her statement, that she could see no opening where I had pointed, triggered my move. I instantly reacted to eliminate her anxiety and banked to turn in the direction of the "Hole." This time there was no doubt or hesitation, as there had been each

time I had tried to turn back. Instead, I had a feeling of confident anticipation.

I hollered to Julia, "Look for the opening. You'll see it," as I strained my own eyes ahead.

I had retained our 9,500 altitude. I could see the clouds better from 5,000 feet above them; and I remained in position for the race back across the mountains, if we had to. As we approached the place where my *other* mind had showed me the detailed field, my own anxiety increased. I saw no opening, *only red, unbroken clouds*.

There was only one thing to do now, race back across the mountains. I hoped I hadn't lost our position.

But before I could turn the plane, *the clouds opened!* Five-thousand feet directly below us there was that impossible cylinder of space. Through this hole in that otherwise solid cloud I could see the tiny field, exactly as I had pictured it before, deep down at the bottom of the opening.

I cut the throttle, banked to the left in a diving turn, down toward the clouds. In our rapid descent, increasing air pressure pushed against our ears until I expected our drums to rupture. There was not a peep out of Julia. "What a gal," I thought as I stretched open my own jaws in a futile effort to equalize the pressure.

About half-way down, just above the cloud top, I reverse-banked to the right and tightened the spiral to enter the small cloudless hole. The blood drained from our heads, toward our feet; our ears no longer registered sound. Around and down and around and down we went.

From our final turn I right-slipped at the field; straightened out for landing with nose high, with power for slow speed control. Down! Brakes, stick back, and more power to hold the tail down, as the brakes held. Stopped! Switch off.

I remember wondering if Julia and I were the only ones who ever had tight-spiraled more than 9,000 feet, to a landing. I still wonder.

As we climbed out of the plane we were laughing, probably from released tension. It was dark, as we tied the plane down because *the tube-like opening in the clouds had closed above us, as we landed*.

"How could you see the hole, when it didn't open until we were over it?" Julia asked.

"I was tuned-in, that's all."

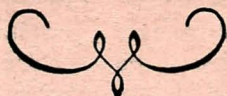
From Piru, where we had made our emergency landing, we got a lift to Los Angeles, and took the street-car home.

The next day I hitched back and flew the plane out. I got my first look at the area and found that the little field on which we had landed was ringed with mountains and trees. Last night these had been

hidden by the clouds. There would have been no second chance, if I hadn't slapped her down right from the spiral. The river-bed ran at the bottom of a narrow, steep, tree-covered valley. It was through this pass that I climbed the plane out.

Forced-landings are neither un-

common, nor generally spectacular; many pilots have experienced unforgettable forced-landings. These experiences have made them better pilots—and sometimes they have felt that forces far beyond aerodynamics or physics have had a hand in getting them down safely.



THE "HIDDEN FOLK" OF ICELAND

FEW MODERN Icelanders believe in the "Hidden Folk" who, according to legend, are invisible to humans and inhabit rocks. But the Hidden Folk remain a part of Icelandic tradition, particularly in rural areas. For centuries Icelanders set aside a patch of their farms for use by the Hidden Folk, and believed that those who trespassed on these preserves would meet with misfortune.

How workmen enlarging a herring processing plant in Akureyri, on Iceland's northern coast, ran into trouble with one of the Hidden Folk recently was related by Werner Wiskari in the *New York Times*.

Equipped with drills and dynamite, the workmen went to a rocky area to obtain building material. Here they encountered a series of difficulties, the most

annoying of which was that their drills broke repeatedly.

An aged man told the baffled workers the reason for their trouble was that they were disturbing the home of one of the Hidden Folk. He suggested they consult a seer able to communicate with the invisible inhabitant of the rocks.

Although skeptical, the manager of the plant halted the drilling and blasting. A local seer claimed to find that the rocks indeed were the home of one of the Hidden Folk. This entity, the seer stated, would move if given several days to find a new abode. The manager agreed and postponed the work for the required period.

When the workmen resumed their labors, Werner Wiskari reported, their drills no longer broke.



PARAPSYCHOLOGY

. . . the orphan science

This problem-child could turn science's orderly house upside down. Is that why it is so ignored?

By Celia Green

DO YOU FEEL that there is no adventure left? Everest has been scaled, the North and South Poles discovered, and voyages to other planets are for the chosen few. We no longer live, as did the Greeks of the classical age, in a small, known territory, walled in by vague regions peopled with horrific myths.

And this geographical state of affairs is matched by the intellectual atmosphere. Our scientists no longer are daring philosophers of nature, speculating on the structure of the universe and the origins of being. Our scientists are not even what they were in the last century — rebels *with* a cause who, with fiery integrity, forced society to realize the irrationality of some of its most cherished superstitions. Speculative

thought is mistrusted, even discouraged; the computer has taken its place.

Everyone is so busy cultivating his own highly specialized brand of knowledge that no one has the time or inclination to view the whole, to consider what patterns of discovery are emerging. Worse they forget the vast areas that lie outside what is known and even, when forced to look at these, hastily look away to quiet the disquiet aroused.

The mathematician, for example, will reluctantly admit that in solving certain problems the idea of four, five, six or more dimensions is convenient, but he refuses to consider whether this is any more than "a manner of speaking." The physiologist, too, is quite happy to dismiss the mind-matter problem

as one which we cannot yet solve but which is certain to be solved automatically and more or less accidentally in the course of things.

These scientists seem blissfully unaware of parapsychology!

Indeed, even mention it to many scientists and you'll be surprised at their hostility. It isn't just that they dislike magic and mysticism which they associate with the subject. Their real reason for disliking it is that it undermines several key assumptions of modern knowledge.

Arthur Koestler, the famous journalist and writer on scientific subjects, tells the story of his visit with a leading mathematical logician and philosopher, who was an old friend of his. Koestler mentioned his interest in the recent statistical work in parapsychology, to have it pooh-poohed by the logician. Koestler insisted the statistics seemed sound. The logician objected with a smile: "But who checked them?" Koestler named a world-famous statistician. At this the logician paled and said, "If that is true, it is terrible, terrible. It would mean that I would have to scrap everything and start from the beginning."

The phenomenon of parapsychology which comes nearest to being accepted is extra-sensory perception (ESP). We define ESP as the acquisition by a human (or animal) mind of information which it

could not have acquired by normal, sensory, means, whether it seems to be getting it from the mind of some other person (telepathy) or by some kind of direct perception of distant events (clairvoyance). But despite ESP, science continues to presume that knowledge of our environment comes only through the senses.

Endless controversy about ESP is still possible and much of it is valuable. But one has to be sure of one's facts in science. We need to know the weaknesses in any piece of evidence for ESP, as unsound evidence can lead one seriously astray. Remember the case of Piltown Man and the long arguments that raged around him before the fraud finally was revealed. If Piltown Man had been accepted uncritically a false chapter would have been written into the history of evolution. If this can happen in an established science, how much more serious if something similar should happen in parapsychology, which has not yet achieved a comparable theoretical position.

However, sometimes parapsychologists carry their criticisms to such extremes that, if they applied them to the other sciences as well, we would have to jettison almost all modern knowledge! Some think, for instance, that ESP is so contrary to normal ideas that when it seems to occur they know there *must* be

ABOUT THE AUTHOR

Celia Green is Director of The Psychophysical Research Unit, a recently-created organization by the Society for Psychical Research and headquartered at Oxford, England. Function of the unit is to probe ESP and other related paranormal phenomena. Financing for these researches is provided by the

Strutt Research Fund, administered by Sir George Joy, W. S. Salter, and Admiral A. C. Strutt. The fund currently seeks additional funds for the purchase of scientific apparatus. Donors may contact the Trustees, Strutt Research Fund, 1 Adam and Eve Mews, Kensington London, W. 8, England.

some other, normal, explanation, even if they cannot guess what it is—in the same way they know the conjurer's assistant cannot really have been sawed in two. Others criticize fundamental statistical theory in order to dismiss the evidence of telepathic card-guessing experiments. But if we accepted their views on statistics we should also have to reject large sections of other sciences, including genetics, psychology and medical research.

But let us leave these controversies for a moment and consider the implications of the thing all the argument is about.

It would not be too difficult to fit telepathy in with the existing sciences if we could show that it operated by beams of some known form of energy. In 1929 Upton Sinclair wrote an account of his telepathic experiments with his wife entitled *Mental Radio: Does It Work and How?* But the evidence

does not warrant this hypothesis.

All known physical radiation obeys the inverse square law, according to which the intensity of the energy transmitted should diminish with the square of its distance from its source. If telepathy obeyed this law we should find enormously more powerful effects occurring with agent and percipient separated only by a screen than when they are on different continents. The long distance experiments conducted since 1940 defy any application of this law.

Soal and Bateman's famous ESP subject, Mrs. Stewart, showed no drop in her rate of scoring on ESP tests when she was 200 miles away from the experimenter. A South African parapsychologist managed to obtain significant results at a distance of over 500 miles. Most impressive of all were the results obtained from a series of tests carried out with the agent in America

and the recipient in Yugoslavia!

Also, it is difficult to imagine what code could possibly be used to convey the sort of information concerned—and even if one were used, why do so many ESP subjects report their impressions in symbolic form and not directly, as a literal transcript of the message?

So it would seem that telepathy, if it exists, is not a form of energy as we know it although it is possible that a kind of energy *as yet unknown to physics* is involved. But if so it is different enough in form for physics to need considerable extension to cope with it.

There is not so much evidence for precognition, or seeing into the future. But there is enough to be disturbing. For example, a bishop's wife once dreamed that she found a large pig in her dining room. She was so amused that after getting up she dropped into the children's nursery on her way downstairs to tell the nurse about it. Then, of course, she found a pig in her dining room.

A friend of mine, while staying in the country with some friends, was taken to visit an old Tudor house near Cambridge. Among the things she was shown was a large wall-painting right up under the roof of what once had been the great hall. It depicted huntsmen and a black bear with hounds leaping up at it—a very unusual subject for that sort of painting, as

bears were never common in that part of England, even in the 16th Century. She was amazed because only that morning she had waked from a dream of a black bristly bear and a jumping dog, which had struck her as remarkable at the time because, she said, "I *never* dream of bears!"

This sort of occurrence breaks the scientific rule that effects always follow their causes and never precede them. And evidently precognition is somehow caused by an event which happens later. Surely no one wishes to argue that dreaming of a pig in one's dining room caused the pig to appear there!

Oddly enough, modern theoretical physics is up against a similar problem. It has been found that if a pulse of energy is sent towards a stationary particle the particle "pre-accelerates"—that is, it starts to move *before* the pulse of energy gets there. Of course, this is a crude way of putting it, and there are theories in quantum physics which minimize this kind of difficulty. However, I don't think it is possible for physics to rid itself completely of the fact that when it is considering really small intervals of time, the distinction between past and future becomes difficult to maintain. Is one being too imaginative in suggesting that these facts should be considered together with those of precognition?

Another idea of modern science is that all our knowledge of the world around us reaches us through our senses. If this is not so, the psychologists and neurologists may be leaving a lot out of account. We have already mentioned telepathy. Is there a continuous subconscious communication between one mind and another? If so what effect is this exerting on quite commonplace psychological events? Was the poet, Walter de la Mare, right to say, "I believe that telepathy is almost continuous. If you and I were not in telepathic communication now we couldn't carry on our conversation?"

One branch of psychology that sometimes publicly acknowledges the occurrence of ESP within the realm of experience it studies is psychoanalysis. Freud himself believed in ESP but was dissuaded by his followers from saying so openly. Jung went so far as to develop a special theory — the theory of Synchronicity — to account for it. Other psychoanalysts are divided. However, several remarkable cases have been published which seem to show that the analytic situation can bring about ESP between the patient and his analyst. There are even some cases in which two different patients of the same analyst have dreamed the same dream — but with this difference, each dreamer was a different char-

acter in the dream and so saw it all from a different viewpoint!

Now, consider this very striking example of a way in which a person can seem to be perceiving independently of his or her body. There was a woman who lived in a flat in London, England, and one night, while in good health, she had gone to bed. A little later she awoke and seeing a light in the hall got up to switch it off. But the light was off and assuming it had been only the moon, she returned to her bedroom, and overcome by a feeling of peace and tranquility sank on to a chair. After a time she got up and was astonished to see her own body still in bed. The shock of the sight was such that the next moment she found herself back inside her body with her heart pounding and her breathing difficult.

Some out-of-the-body experiences include pieces of ESP information which later can be verified. Of course, if the person who has had the experience says he went to Paradise, no one can verify that he saw what he says he saw there! But other persons have more prosaic experiences and sometimes these concern the physical world and can be checked in part by outsiders.

During the First World War a Royal Air Force doctor was being rushed to a casualty, for the first time in history, by air. In view of the importance of the event his

commanding officer insisted on being the pilot, to the doctor's trepidation, as the C.O. was a very bad pilot. Sure enough, shortly after taking off the pilot attempted to show off, with the result that the plane crashed just outside the airfield.

The next moment the doctor found himself floating 200 feet directly above his body. He remembered speculating idly on why everyone rushing about below should be bothering so much about his body. "I . . . was no longer interested in it," he says. It lay there helpless on the ground, behind the lip of a hill and well out of sight of the aeroplane hangars—yet from his lofty position in the air he could witness many of the activities near the hangars. But suddenly, Pop! and he was back in his body, with a medical orderly urgently attempting to pour neat sal volatile down his throat to revive him. Only subsequently did he realize how extraordinary the whole experience had been. When he verified the details of what he seemed to have seen at the hangars, many of them proved to be true.

This sort of case provides the most dramatic picture of the unusual relationship between mind and body that parapsychology may find it has to postulate. Critics object that out-of-the-body cases could be merely telepathically ac-

quired knowledge, dramatized by the subconscious mind into an unusually vivid dream or hallucination, and some cases may not even have a telepathic basis but be pure fantasy. It is true that they have much in common with dreams and are often fantastic. But even if we dismiss all out-of-the-body experiences in this way, we are still left with the other evidence for ESP. And ESP by itself is as revolutionary as anybody could wish in its implications for the nature of the mind.

More spectacular still are the poltergeists and the claims of physical mediums. For here objects appear to be moved without the intervention of any known physical force. The technical term for this phenomenon is psychokinesis (PK). Daniel Dunglas Home, the great medium of the 19th Century, who married the god-daughter of a Czar of Russia, is said to have levitated not only chairs and tables but himself into the bargain.

In the many poltergeist cases furniture is overturned and small objects fly through the air. One case involved a man and a boy who were building an underground air-raid shelter in England towards the end of the First World War. Stones could be heard crashing against the closed door of the empty shelter and spurts of sand appeared from nowhere and put out the candles

by the light of which they were working. Once, feeling something on his head, the builder asked the boy what it was. The boy, roaring with laughter, said it was a brick. The builder attempted to brush it away and as his hand approached it, it dropped to the ground. It weighed 10 pounds, yet it must have risen from the ground as there were no bricks anywhere else.

The power of psychokinesis is not restricted to mediums. Experiments with quite ordinary people demonstrated that they, too, may give evidence of possessing it, though to a lesser degree. Of course, they are not asked to raise chairs by sheer will-power! They are asked to focus their attention on falling dice and to will that only a certain face should come uppermost. The effect is slight, so statistics have to be used to assess how much the results are pure luck and how much they are due to some other factor. The results often seem to indicate the presence of PK.

Psychokinesis should not amaze us. The problem of how mind can affect matter always has been with us at the borderline between psychology and physiology. Even three centuries ago Rene Descartes could point out that we don't really know how it is that our Will can move our arms and legs. Today, our ignorance is as great.

The importance of parapsychol-

ogy as a whole is that it reveals our ignorance of the world as it is. It touches the existing sciences at many points, and no scientist who is prepared to take its evidence at all seriously can fail to realize how far we are from a unified world view.

It may be objected that the phenomena of parapsychology are "special cases." Perhaps few members of the human race have great extra sensory capacity and perhaps even they can exercise the faculties only in a fitful and unreliable manner. What then is the use of studying these rare and exceptional cases, say the psychologists, who hold that their concern is with the normal personality.

But, in fact, it often has been the special cases and isolated exceptions which have led to the extension of scientific knowledge. Charles Darwin, in working out his theory of evolution, was very conscious of the importance of facts which contradicted his ideas and so took special care to note them down. Madame Curie discovered radium precisely because pitchblende was an oddity among the substances known to chemistry.

This sort of exception was crucial for zoology and chemistry. But parapsychological phenomena are crucial for *all* the sciences. This is because they directly concern the mind-matter problem — the great

unsolved mystery that underlies all modern science and divides the individual disciplines into two distinct groups: the biological and the physical sciences.

Scientists today often pretend this division is not important. They imply that in the same way as chemistry turns into physics, so neurophysiology will eventually turn into psychology. Paradoxically, however, they bitterly resent trespassers from other fields of research and so hinder the happy day of the merger. Worse still, by refusing to recognize the importance of the problem, they often waste their efforts in their own fields on trivialities.

Every day we have before our eyes examples of what a scientific understanding of the material universe can achieve. How much more could we achieve if we understood the world of mind *and* matter!

Undoubtedly the spearhead of the attack is parapsychology. But it can only succeed by working in collaboration with other sciences, which in turn should profit from its progress. Undoubtedly, too, if parapsychology succeeds in its attack, our understanding of the world will be revolutionized.

Real science does not kill adventure—it creates adventure. Only the unimaginative can maintain the contrary.

THE WORLD'S OLDEST CARVINGS

MAN-MADE CARVINGS estimated to be twice as old as the famous cave drawings in France and Spain reportedly have been found on a steep stone bank of the River Elbe in Germany. The discovery of the carvings was announced recently by Prof. Walter Matthes, head of the College for Prehistorical and Early Historical Study in Hamburg.

Professor Matthes stated that the carvings represent what are "most certainly the oldest man-made likenesses yet discovered." He believes they are as much as 200,000 years old.

Professor Matthes said he unearthed the carvings five years

before, after an engineer called his attention to some unusual stones at the River Elbe location. He kept his find a secret so that he could investigate quietly.

No larger than a match box for the most part, the carvings depict the heads of human beings and ice-age animals. The men's heads, according to Professor Matthes, have completely human outlines and bear few if any ape-like characteristics believed to have been possessed by Neanderthal man. However, Neanderthal man may have been just a backward branch of *homo sapiens*, Professor Matthes added.

My PROOF of SURVIVAL

FATE will pay \$5 for each story published in this department. Stories should deal with an actual experience proving spirit survival. They should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to "Survival" Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. Manuscripts must give author's name and address and include a stamped, self-addressed return envelope.

RAINBOW OF DEATH

By Harry Beckelman

ON THE island of Guam in the Pacific Ocean, July 27, 1944, was a beautiful day, but few of us were able to enjoy it. My platoon of Marine combat engineers, supported by a detail of tanks, had just finished fighting one of the bloodiest battles in the entire Guam Campaign. The dead and wounded were everywhere, and those of us who were still on our feet were ministering to them.

As Corporal Dee McNerful and I were treating a wounded comrade, an enemy sniper exposed himself and quickly fired. Corporal McNerful dropped to the ground, mortally wounded. I killed the sniper.

After making sure the sniper had been rendered permanently harmless, I lay down my carbine and knelt beside Corporal McNerful. I removed his helmet and, cradling his head in my left arm, felt his pulse with my right hand. As I raised him almost to a sitting position, I felt his pulse flicker, then stop altogether.

Having been in the war since Pearl Harbor, I had seen thousands of dying and dead human beings but I never witnessed what I then saw as Corporal McNerful, a thoroughly ordinary soldier, died in my arms.

As his heart stopped beating I



HARRY BECKELMAN

noticed what appeared to be a fine mist emanate upward from his face into the bright sky, and in this mist I saw a rainbow with all the colors of the spectrum. After a few seconds, it was gone.

I often have wondered if this rainbow-of-death phenomenon was Corporal Dee McNerful's spirit or soul departing from his body.—*Palm Springs, Calif.*

REAPPEARING RING

By V. A. Santore

THROUGHOUT his college days my great-uncle, Thomas Beaty, a

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geologist who traveled widely for the U.S. Government, and his roommate, Kenneth R. Tierney, Jr., often had speculated on the existence of life after death. Uncle Tom, a skeptic, denied that there was an afterlife, while Kenneth believed firmly that there was.

Uncle Tom laughingly made a pact with Kenneth that the first to die would let the other know if there was a life after death.

Ten years after graduation, in 1911, Uncle Tom was taking a stroll in Rio de Janeiro, when, according to my mother and grandmother, he heard his name called from the direction of some small shops. He paused, and then clearly heard his name called again. As he knew no one in Argentina well enough to be called to on the street, and as he was unable to see anyone who might have called, Uncle Tom concluded he had been mistaken and began walking again.

Once more he heard his name called, even louder than before.

This time he thought he had located the source of the voice as coming from what appeared to be a small second-hand store. He entered, and what seemed like an invisible hand took his arm and guided him to a counter of jewelry. This hand took his own, and he reached into a pile of assorted jewelry, pulling out what looked like an ordinary man's ring.

Then an electric shock ran through Uncle Tom. He recognized the ring as Kenneth's.

He examined the inner band of the ring and discovered the initials "K.R.T." Wondering what ill-fortune could have forced his friend to sell his prize possession—the ring

originally had belonged to Kenneth's father, and never would Kenneth take the ring from his finger—Uncle Tom bought the ring and resolved to return it to Kenneth when he went home. Still, he thought, how odd and how lucky it was that he had discovered it the way we did.

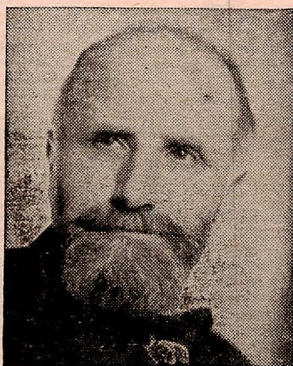
When Uncle Tom returned to the United States, he immediately wrote to Kenneth's mother, requesting her son's address.

A few days later he received his reply: "Kenneth died six months ago of pneumonia, and until receiving your letter, I just could not bring myself to write you about it."

Mrs. Tierney added, "One more thing, when Kenneth was so ill he spoke of giving you his ring, but I am sorry to say that the ring disappeared during his illness and we have not been able to find it. I feel badly about this, for I know it was his express wish that you were to have the ring . . ."

Uncle Tom remembered that night of graduation when a laughing young Kenneth had said to him, "Tom, do not forget our pact. If I go first, wherever you may be, somehow, some way, I will prove to you that there is another life. I will let you know there is a hereafter in a way you cannot possibly mistake. I will prove it to you."

The manner in which he received Kenneth's ring convinced Uncle Tom of the truth of his friend's belief, and he himself went on to convince many others of the existence of an afterlife. To his dying day he wore his friend's ring and throughout eternity he will wear it, for the ring was on his finger when he was buried, as he had wished it to be.—
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"GET IN TOUCH"

By Wyn Esselborn

JACK AND I were never sweetheart hearts. We had just a minor high school crush. He bought me my first corsage. But our crush fizzled out when he went into the Marines.

Occasionally I would receive a Christmas remembrance, usually with the message, "It wouldn't seem like Christmas if we didn't get in touch." Once he named a cannon after me, or so he said, and I reciprocated with a box of his pet rum cigars. Probably we had not seen each other in 10 years. My last word from Jack had been a Tokyo postcard with an attractive Japanese girl and "Well, she's here" scrawled on the back. This had been mailed early in 1949.

One afternoon that same year six of us, three couples, including my fiancé Joe F., were out at Jersey's Lake Hopatcong. We stood in the middle of a wooden pier extending out into the lake, debating whether we should get a real meal or just grab a sandwich.

Suddenly and unexplainably, for it was one of those hot airless days, a violent gust of wind swept up around us. It threw me, alone of the group, into the water. I remember the rip of Joe's fingers from my own, the consternation on my friends' faces and, of course, the shock that goes with any plunge into cold water. There was the hard smack of the water, and a harder blow on my cheek—later I learned I had struck a torn metal rowboat rim. Fortunately, the water was only waist-deep and I floundered up, choking. Joe and Dave S. jumped in after me.

When we got to shore I was shiv-



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ering but generally all right, except for a bleeding right cheek. However, it did not look too bad and we patted it with a wadded handkerchief and let it go at that.

But during the night the pain increased and by morning my right eye was swollen shut. Dr. Rock diagnosed it as a severe infection, made worse by the blistering sun. I was to have a long siege of nursing a purple, swollen cheek. Today, after a dozen years, I still carry a scar.

The second night after the picnic I dreamed of Jack for the first time in months. It was not a connected dream and it left me vaguely restless. It was partly my face injury working on my subconscious, I supposed.

In my dream Jack and I were going for a ride on the Passaic River in my old catboat, *Starwyn*, as we had done occasionally years ago. I was waiting for him on board. I was both impatient and hot and finally fell asleep on one of the bunks. When I awoke it was to the sound of a summer storm. And I could hear Jack's voice calling me and a staccato knocking on the door. I opened the door but there was no one there. I ran to the boat's side, peering up the now storm-angry river but, though I could still hear Jack's shouts, dwindling now, there was no sign of him. A lurid flash of lightning danced across the water. I am afraid of lightning and in the grip of my dream I screamed. This woke me. I was cold with perspiration and at the same time feeling foolish.

When I got up the next morning there was a strong smell of roses in my room. It had a funeral parlor

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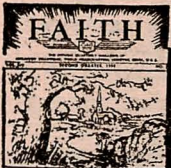
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sweetness which made me feel worse than I would have felt anyway with my throbbing cheek. Apparently the heat of the morning sun on the roses below my window was responsible. But I did think it strange that the smell was heavier in my room on the second floor than in the kitchen where the rose bushes are just outside the windows.

The family had left for a rug sale so I propped the *Newark Star Ledger* against the saltcellar as I drank my coffee. Halfway down the front sheet I read: "Jersey Marine Lost Off California Coast—Two Companions Saved; Sailboat Overturns In Pacific Storm."

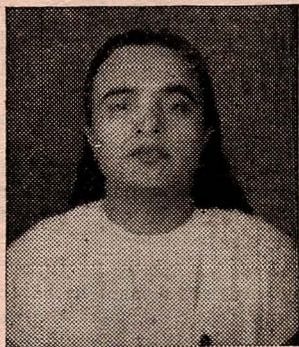
It was Jack! And the date of the accident was Sunday, about 3:00 P.M. This was also the day and hour of my unexpected plunge into Lake Hopatcong.

Later I had the details from his family. Jack and two Marine buddies had gone for a ride in his new sailboat. An unexpected Pacific squall had knocked the craft over. His companions swam the mile or so to shore, confident he was in their wake. He was a better swimmer than they and they had glimpsed him, briefly, following them or so they thought at the time. Now they realized he may have been just lying in the water, buffeted by the seas. They themselves were shocked and dazed. One of them said he had lost all hope of surviving when a wave literally threw him onto the shore.

Fishermen found Jack's body on a lonely beach a few days later. It was apparent something had hit him—probably the mast as the boat turned over. His right cheek was gashed and torn, perhaps by a met-

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all fitting somewhere on the boat.

Since Jack had a great fondness for red roses there were many, many at his funeral. Their scent was so strong windows and doors had to be opened and I could not help but remember the identical sickeningly sweet odor in my own room just before I heard of Jack's death.

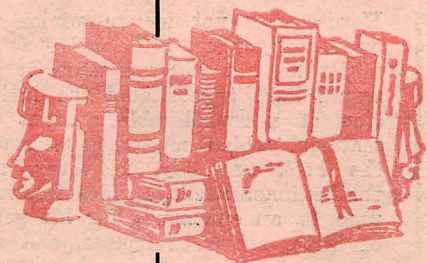
Had he thought of me as he drowned? Regretted all the boat rides we never took? Wanted me, as his first girl maybe, to go along with him as part of his youth if nothing else?

None of the group at Lake Hopatcong ever has been able to explain my freak accident the day of Jack's death. Why should I have split my right cheek just as Jack ripped his? Did I share his going in some way no one can understand now?

If my accident made his passing any easier I have no regrets about it, or about my scar for that matter.
—Newark, N.J.

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book was destined to be the pride and joy of the discriminating bibliophile, this is it. The volume is big, too—8½ by 10¾ inches with a very arresting dust jacket. It would make a wonderful birthday gift.

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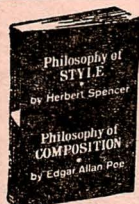
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psychological knowledge. R. E. L. Masters, author of several other books on sexual behavior, shows that hysteria or other mental disorders may explain most of the reports of sexual relations with demoniac beings. He also discusses the role of intoxicating drugs in witchcraft, a feature which casts further light on the weird and repulsive sexual behavior charged to witches.

However, as the author points out, the charge of repulsive sexual behavior also may be placed against those—often Churchmen—who acted as the inquisitors and judges of witches. Christianity tended to equate sex with evil, and by the time of the witch-era this hatred of the flesh had grown to near-psychotic proportions. Obsessed by what they claimed to despise, the judges avidly probed into every erotic detail of the confessions and testimony. They examined naked witches for the "Devil's Mark," driving long pins into the genital regions of their victims. The relish they displayed for their task at last produced such an amount of public criticism that it was turned over to others.

Eros and Evil is an important addition not only to psychological literature but to that on witchcraft and demonology. Its examination of the psychological aspects of "the great witch mania" shows witchcraft in a new light and makes the volume a "must" for students of the subject. The value of the book has been increased by its inclusion of the complete text of Sinistrari's *Demoniality*, which is one of the really great classics of demonology.—Guy Archette.

THE APOCRYPHA, reprinted according to the Authorized Version of 1611. Introduction by Morton S. Enslin. University Books, Inc., New Hyde Park, N.Y., 1962. 240 pages, \$15.00.

In a real sense, these 14 holy books are a history of the world into which Christ came and for this reason they are vital reading or all who subscribe to the Judeo-Christian tradition.

It is a pleasure to see a new printing of the *Apocrypha* of the Old Testament, if for no other reason than that it affords an opportunity to eradicate the unfortunate notion that the *Apocrypha* are evil or forbidden books. Professor Enslin in his introduction clearly explains the status and origin of these exciting ancient works.

This printing is a facsimile of the famous Nonesuch edition of 1924, a production of 1,250 copies which was widely acclaimed as the most beautiful *Apocrypha* ever published. The present effort to duplicate that magnificent volume was marred somewhat in the reviewer's copy by a number of badly printed sheets. However, the volume remains a strikingly handsome collector's item.—*Eric Robin.*

ZEN DICTIONARY, by Ernest Wood. Philosophical Library, Inc., New York, 1962. 165 pages, \$4.75.

All major aspects of Zen practice and teaching, both Chinese and Japanese, are covered in this compact yet comprehensive volume. It interprets all Zen methods, outlines the teachings of historical Zen masters, development of Zen schools, life in the monasteries

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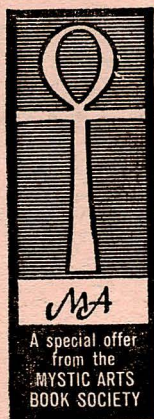


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The author is former president and dean of the American Academy of Asian Studies in San Francisco and has headed colleges in India. Noted mostly as an authority on Indian philosophy and psychology—and for such books as *Yoga Dictionary* and *Great Systems of Yoga*—he also has studied Buddhism and has been interested in Zen since 1920.

Professor Wood has painstakingly chosen the material in his latest book from the voluminous teachings of the many Chinese and Japanese Zen masters. He presents Zen ideas in understandable fashion and gives enough history and biography to afford a clear picture of the growth of Zen in China and Japan. —Regie Stecher.

COMPLETE COLOR PRESCRIPTION, by Roland T. Hunt. DeVorss & Co., Los Angeles, Calif., 1962. 40 pages, \$1.00.

This tiny book contains more solid information per square inch than almost any I ever have read. Although in its third edition, new material makes it really a new book. Previous editions were acclaimed in England and France.

The author deals with the uses and effects of color in almost every aspect of life. His keynote may be said to have been sounded by Sir Alexander Cannon, M.D., Ph. D., who stated "Color is life," a view endorsed by prominent authorities in the field of color.

Dr. Hunt mentions passive color and dynamic color—energy emanating from immobile objects and those in motion. He reports that manufacturers in the U.S.A. and in Great Britain are increasing the use

of color in their products. Color has been found important for storing and preserving perishable goods. In factories suitable colors have added to safety, and in aircraft colors add to passenger comfort by reducing claustrophobia and flight fear. In horticulture varying the amount and color of light has been found to affect the growth and nutritional value of vegetables and fruits. In hospitals color for therapy is being used with great success. Color reportedly is used to good effect even in mental institutions.

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Occultists have written of the effect of color on the human aura and of colors displayed by the aura itself. The arcane philosophies of the ancients were based on light—which the spectroscope of the modern scientist reveals as a color spectrum.—A. E. Powell.

PETER FREUCHEN'S MEN OF THE FROZEN NORTH, edited by Dagmar Freuchen. The World Publishing Company, Cleveland, Ohio, 1962. 315 pages, \$6.00.

Here is a beautifully produced book, prepared and published posthumously very much as was Peter Freuchen's *Book of the Eskimos*

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which was published by the same company in 1961 and a portion of which was reprinted in the August 1962, issue of FATE.

Appearances are deceptive, however, and this book is in every other way inferior to the *Book of the Eskimos*. The latter was a conscientiously constructed and edited work, apparently developed out of Peter Freuchen's fascinating notebooks.

Men of the Frozen North, however, contains only a few fragments as original and significant as the *Book of the Eskimos*. There are a few poor short stories along with some rather incomplete descriptions and reports. It scrapes the bottom of the barrel and it is unfortunate that this last work bearing the name of Peter Freuchen should fall so far short of the high standards set by the author while he was alive.

—Curtis Fuller.

NOTES

● FOR 10 YEARS Lord Hampton, former chief commissioner of the Boys Scouts, regularly spoke out in the House of Lords concerning the danger of motorists losing consciousness at their wheels. This fall, as he was driving through Twickenham, Lord Hampton lost consciousness and died at the wheel of his automobile.

● In Castro Valley, Calif., Donald H. Fedrick was killed in a head-on collision. He had been returning from a dinner at which he had been awarded a safe driving certificate.

REPORT FROM THE READERS

PENCIL MYSTERY

Sometime between 11:30 P.M. on Tuesday, December 18, and 8:07 A.M. on Wednesday, December 19, a mechanical pencil I owned for nearly four years mysteriously disappeared. Sometime between 8:35 A.M. and 10:10 A.M. on the 19th, just as mysteriously, it reappeared. This is the story:

At about 11:00 P.M. on Tuesday, I began, as I do every weekday, to get ready for work. I'm employed at a local chemical plant, from midnight to 8:00 A.M. Getting ready includes dressing and laying out on the kitchen counter a chain of keys, my identification badge, a pocketknife and a black mechanical pencil.

As I did this, I took note, as I always do, of two items I would need the moment I got home the following morning: a bright-red retractable ballpoint pen and a dark-red mechanical pencil—an Autopoint. Both items were on the counter where I invariably place them. I go through this trouble each work night because as soon as I get home from the plant, I leave again to attend my classes at the University of Toledo. This time between work and classes is brief and does not permit searching for the things I must take with me.

At 11:30 P.M. I dressed and picked up my knife and keys, badge and the black pencil. I took one last

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look at the pen and red pencil on the counter to be sure they were where I could find them when I returned in the morning. Satisfied, I left.

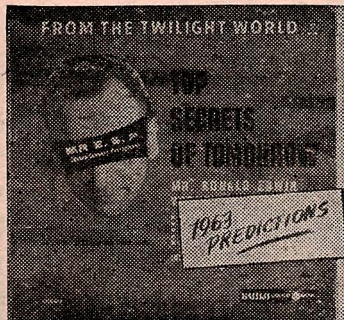
Remaining in the house were my wife, Dorothy, and my two sons—Garry, 14, and Ricky, 11. Both were in bed. As my car left the drive, my wife locked the kitchen door and turned out the side light. She went directly to the bedroom and was asleep within 10 minutes.

On the following morning, at 8:07, I returned home. The first thing I noticed, as I placed my keys and the other items on the kitchen counter, was that my school pencil—the dark-red Autopoint—was missing. I asked my wife if she had used it, but she said she hadn't.

We searched the kitchen thoroughly but failed to locate the pencil. At last we concluded that Ricky, who leaves for school at about 7:45 A.M., had taken it. Garry, who did not have to be in school until 9:00 A.M., and who was not yet up, apparently was not involved.

Mildly miffed, I hurriedly left for

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school. My class met at 9:00 A.M.
and I had less than 30 minutes to
get on campus.

On my return from the university,
imagine my surprise when, as I
entered the kitchen, I saw the pencil
lying in plain view on the counter.

I asked my wife where she had
found the pencil, but she said she
hadn't—that, as a matter of fact,
she had just been looking for it un-
der the cushions of the davenport.
We stared at each other in bewil-
derment.

To this day, neither I nor my
wife knows how or why the pencil
disappeared, or where it went. We
have thought of several possible ex-
planations, but none satisfy us.

It is unlikely that the pencil was
on the kitchen counter all the time
and that we simply failed to see it.
If I could see the pencil all the way
from the door when I returned from
school—a distance of some 10 feet—
how could I fail to see it at close
range?

Then, too, my wife and I
searched the kitchen thoroughly. We
also searched every other likely spot
in the house.

I am satisfied that my wife was
not playing a rather elaborate prac-
tical joke. Such a subterfuge would
not be in keeping with her person-
ality or her character.

Garry and Ricky were in school
when the pencil reappeared. The
house always is locked. For an out-
sider to have made off with the pen-
cil, not to speak of returning it, would
have required getting through two
locked doors—a house door and a
storm door.

Only two explanations seem to re-
main: First, a force or forces un-
known removed the pencil; second,

the pencil dematerialized. I can think of no reason why either of these possibilities might have occurred—except that my father died on October 30, 1962. There may be a connection here. I am very much interested in understanding what happened and am open to any and all explanations.—*Richard D. Osborn, Toledo, O.*

"FROM SPACE SHIPS"

Regarding *There Was A Star of Bethlehem* in the January, 1963, issue, Luke says shepherds were out in the hills, watching their sheep, when a "great light shone around them" and they heard the angelic announcement of Jesus' coming.

I do not believe in the conjunction of Jupiter and Saturn part of the

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story as explaining this important
 light at the time. The light from
 these bodies could not have "shone
 around them."

Thus it is my belief that the
 "great light" that "shone around
 them" was from a space ship—or
 from what we call "flying saucers."
 Also the shepherds' hearing the an-
 nouncement of Jesus' coming indi-
 cates that people were aboard the
 space ship.—Rev. Horace A. Cronk,
 St. Paul, Minn.

ASTROLOGICAL TWINS

The mention of "astrological
 twins" in the book *Outrageous For-
 tune*, by the noted astrologer Myra
 Kingsley, fascinates me greatly. She
 wrote, "If you should ever meet an-
 other person who was born the same
 year, day and hour as yourself (es-
 pecially of the same sex, as male
 and female charts are diagnosed dif-
 ferently), make it a point to ask
 which were the most important
 years of his life. You will find that
 they agree almost exactly with your
 own. You will find that the years
 you fell in love and married, made
 or lost money, or moved from your
 home town, will coincide."

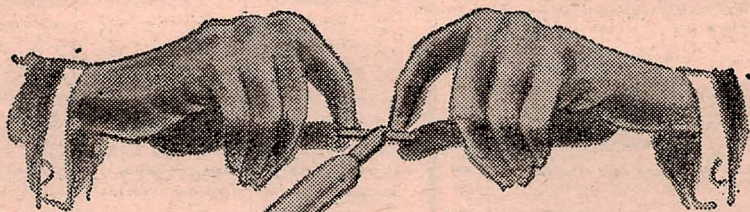
If I have an "astrological twin,"
 I wish to correspond with her. I was
 born October 27, 1919, 11:30 A.M.,
 Central Standard Time.—Mrs. Mil-
 dred Wilson, Alameda, Calif.

Those wishing to contact Mrs.
 Wilson may do so by writing her
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 publish addresses unless specifi-
 cally requested to do so.—Ed.

"SORRIEST" ISSUE?

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bad enough that FATE had to become involved with religion (a new one at that—but to have made up most of the issue out of it is *unforgivable*. People want to read of psychic phenomena in its pages, not about religion. They can get that from the tons of religious matter put out each month.

I also disliked the article by Edgar Pearsa.—*Bob Wolcott, Sherman, Tex.*

HELP FROM UNITY

As an old subscriber to FATE, which I thoroughly enjoy, I was pleased to see the article on Unity in the January issue.

The Unity publications have been my constant companion for the past 40 years. Their teachings have helped me through many troubled times. The miracles produced in my life and for my dear ones would fill a book. Each time I have found it necessary to call upon Silent Unity for their prayers, the answers have been a fulfillment of my deepest needs.

Thank you for running this article, and for the many interesting

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and thought-provoking articles in your magazine. My husband is a dentist and I always leave my copy in his reception room, where it soon gets dog-eared.—*Mrs. L. E. Huschka, Fargo, N. Dak.*

SHADOWS ON CLOUDS?

The picture of the "flying saucers" on page 27 of the January, 1963, issue was interesting. I am not going to call the "saucers" fakes because I do not believe they are. But I do think a mistake is involved.

The picture, according to the article, was taken on a dull day, and the background also was dull, or cloudy. I think the boys took pictures of the shadows of objects reflected on the clouds from higher up. A good picture, but not, I believe actually of the flying saucers themselves.—*Mrs. Nora Lorrin, El Reno, Okla.*

THE BLACK-ROBED FIGURE

One of the weirdest experiences I ever had occurred to me one night in the mid-1920's, in the little coal mining town of Cessnock, N.S.W. Australia.

I was playing with a school chum named Ted Anderson in front of the house where he lived. The house was situated on a corner and we were playing directly under the street light. It was close to midnight when, to my astonishment, I saw a large black-robed figure floating up near the left side of the street light. I called my friend's attention to it. He let out a yell and ran like the wind. I was right behind him. We did not stop until we ran into a horse paddock.

It is difficult to describe what we actually saw. It looked like a large,

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black-robed figure with a cowed head. There was only emptiness where a face should have been, and it held out what appeared to be heavy-sleeved arms. The folds of the robe waved slowly as if wafted by a gentle breeze.

Several persons had died in the house where Ted Anderson lived and one particular room—a large bedroom—gave me the creeps. Even the Andersons felt something strange about the room for they did not use it. When you entered this room you noticed at once that it felt chilly even on a hot night in mid-summer.

Ted was reluctant to return to his house alone and I was too frightened to go with him. So I repeatedly shouted good night to him until he reached his door.—*Frank Sudlow, Victoria, B.C., Canada.*

MYSTERY OF PREVISION

One of the most baffling problems, posed over and over again in the pages of FATE, is that of precognition. How is it possible to perceive events before they happen?

I believe, incidentally, that "prevision" is a more suitable term than "precognition." The latter term is defined as knowledge beforehand and it is possible for us to know about many ordinary events before they happen. But the precognitions which baffle theorists are the visual type perceptions of very particular events before they happen. So, I think it more informative to use the term "prevision" for such perceptions.

To perceive events before they happen obviously is impossible. There must be something wrong with the statement that we *perceive* such events, or with the idea

that when we do perceive them they are in a non-existent future.

Researchers will have no plausible theory to explain their over-sufficient accumulation of evidence until they seriously study the basic concept of reality. They make no more than an occasional passing mention of the one modern idea which could help them to grapple with the mystery—that events exist in space-time permanence before as well as after they “happen” on the superficial three-dimensional surface of life. It amazes me that FATE, in common with all other journals of psychical research, gives so little practical attention to the idea of four-dimensional life.—*Nat Rap-
port, Jamaica, N.Y.*

NATURAL INSTEAD OF DIVINE?

I read the short item “Divine Vengeance At Babi-Yar” in the November issue. As I was living in the Ukraine at that time, I believe I can give a natural explanation for the “divine vengeance.”

In 1941-42 the Nazis who occupied the Ukraine and its capital, Kiev, engaged in mass murder of the civilian population. In every little town they killed hundreds and thousands—Ukrainians, Jews and other nationalities—in order to suppress the slightest resistance.

At the same time, having been informed of NKVD (Red secret police) activity during Stalin's purge in 1937-39, the Nazis opened mass graves left by the Reds. In Katyn they exposed 14,000 bodies of murdered Polish war prisoners, and in Winnitza (the Ukraine) they excavated 13,800 mummified bodies of peasants, workers and employees executed by the bloody NKVD. The

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Nazis made big propaganda out of the graves, taking motion pictures and inviting inspection teams from neutral countries like Switzerland and Sweden.

In order to prevent inspection of their own mass graves, the Nazis filled them with explosive landmines when they retreated. The population of the Ukraine knew of this and therefore when the Russians re-occupied the Ukraine the Nazi mass graves were untouched for years.

Obviously during the building of the Park of Culture a landmine was disturbed and it exploded. I believe my explanation is more credible. If it was divine vengeance, why were innocent people struck by God?—N. Mamontoff, Detroit, Mich.

CHALICE OF CHRIST

On page 13 of the December, 1962, issue of FATE was a photo showing the "Prentice Pillar" which may be the hiding place of the Holy Grail.

This brings up some questions: If this is the authentic chalice used by Christ at the Last Supper, then what happened to "The Great Chalice of Antioch?" Have investigators discovered that this chalice dug up by Arabs in 1910, is not authentic after all?

I have been reading your magazine, off and on, for several years now and find it both interesting and enlightening. The strange and the unknown always have interested me, and I feel FATE pretty well covers this whole field.—Carl Taft, Paramount, Calif.

THE CHALICE ILLUSTRATED

Among other items of interest in the December, 1962, issue of FATE

is the mention of the Holy Grail. Rather than locating the Grail in the heart of Midlothian, as it were, I always have tended to identify it with the Chalice of Antioch, which legends connect with Christ and the Apostles. At any rate, it is a beautiful example of early Christian art—FATE illustrated it several years ago (*May, 1955 issue.*) and two excellent reproductions can be found in *Archaeology and the Bible*, by George A. Barton (Philadelphia, 1946).—George H. Wagner, Bellevue, Ky.

THE INTANGIBLE GRAIL

It seems to be both amusing and tragic to read in FATE that a man spent 18 years searching for the Holy Grail. This is a waste of time as the Holy Grail is not a tangible object but a synonym for the Philosopher's Stone, which is and always was the Spiritual Christ.

This is another instance of a life being wasted in a search for something which does not exist physically.

Da Vinci painted "The Last Supper" centuries after Christ supposedly was born. There is no chalice or cup. It is only a will-o-the-wisp. Nevertheless, the picture of the last supper when understood in its quintessence will reveal the secret of the Grail, or Jesus Christ.

I suggest that this man turn to the study of alchemy, both physical and transcendental. He is ripe for it and in due time he should find the Grail within himself. I also suggest that he and any other seekers read *The Vision of Sir Launfal* for an understanding of what, where and how the Grail may be found.—Michael Bonick, Scranton, Pa.

(Continued on page 129)

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OUT OF THE BODY

I note that Dr. Robert Crookall has a letter in the December, 1962, issue, page 134, quoting from Elliott's *Angels Seen Today* and requesting similar instances of persons having witnessed the departure of the Soul Body at death.

This brings up another matter about which I have said practically nothing so far, feeling it might be taboo in a general book on astral projection. I have, through the years, received a number of reports from those of the feminine gender claiming to have experienced projection during the climax of physical union. I feel this evidence potentially is of such importance to the whole problem of projection that it should be researched fully with the open-minded spirit characteristic of the present-day.

Accordingly, I will appreciate it greatly if persons of either sex who have had an out-of-the-body experience at the climax of physical love will inform me. Also persons who have psychically experienced an intimate, nocturnal visitation from one of the opposite sex. All replies, of course, will be held in the strictest confidence.—*Sylvan Muldoon, Darlington, Wis.*

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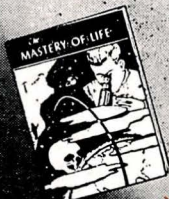
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