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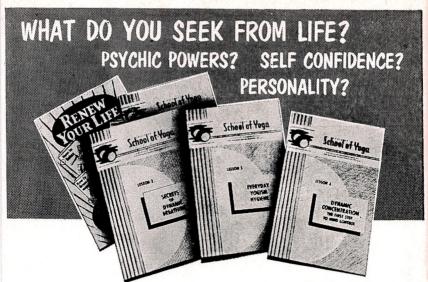
TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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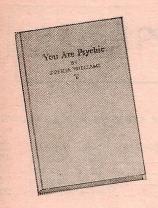
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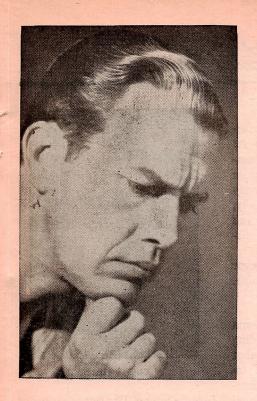
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I See by the Papers

QUOTE OF THE MONTH

Many people believe that scientists can establish a complete set of facts and relations about the universe, all neatly proved, and that on this firm basis men can securely establish their personal philosophy, their religion, free from doubt and error . . . All this is a crass misconception . .

—Paraphrased from Dr. Vannevar Bush in *Fortune* Magazine.

THE LIMITS OF SCIENCE

SEVERAL TIMES in this column we have expressed a guiding viewpoint of this magazine—that scientific "facts" and theories today offer only provisional explanations of reality. These provisional explanations often work, but at best they constantly are being refined, modified or replaced by new explanations.

In a recent issue of *Fortune* Magazine, Dr. Vannevar Bush, the great scientist who is now honorary board chairman of M.I.T., expands on this same general viewpoint. The idea that the universe is a gigantic machine operating according to a fixed set of rules called the "laws of nature", and that these laws are known and absolutely predictable,



CURTIS FULLER

is quite wrong, Dr. Bush assures us. Such a belief implies that by observation man "would be able to understand all nature and predict all the future."

Science has gone a long way toward describing the *probable* nature of the universe but it cannot go beyond this, Dr. Bush believes. It cannot offer proof, it does not even produce evidence on the two vital realities of man's being—his free will and his consciousness.

Time Magazine interprets Bush's important statement as follows:



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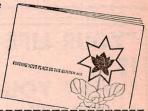
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"Thus those 'who follow science blindly come to a barrier beyond which they cannot see.' They end 'where they began, except that the framework, the background, against which they ponder is far more elaborate, far more probable than was the evidence when an ancient shepherd guided his flock toward the setting sun and wondered why he was there and where he was going.'

"Science, when understood properly, makes man humble in his ignorance and smallness. Dr. Bush concludes that man 'will follow science where it leads, but not where it cannot lead. And, with a pause, he will admit a faith."



THE "UNMASKING"

ONE OF THE implications of Dr. Bush's viewpoint is that scientists must be open-minded—admitting to the provisional situation of all current explanations. But alas, too many scientists take the dogmatic view that the universe is absolute and all things are known.

It especially grieves us to note that although "eyeless vision" or "skin vision" has received a great deal of attention of late, *Scientific American* saw fit to ignore the subject until its March issue. This first mention refers to the alleged expose of eyeless vision in the Soviet Magazine *Literaturnaya Gazeta*.

Now dozens of favorable articles on the subject have appeared in Soviet scientific journals but *Scientific American* chose to report on the one unfavorable one.

The author was critcal of Rosa Kuleshova because he "had the impression that Rosa peeked" under her blindfold.

So we are led to understand that it was impossible for men of the stature of Prof. Leonid Vasiliev and a dozen other Soviet scientists to devise a simple test that would keep Rosa from peeking. She peeked when she was behind a screen, and when her hand was inside a light-proof bag under constant scrutiny by trained observers. And all the reports and months of work are disbelieved because one outside observer had the "impression" that "Rosa peeked."

Given this hostile atitude it is small wonder that the whole range of psychic claims has such difficulty even getting a hearing let alone being accepted.

∞

REPORT FROM THAILAND

ONE GREAT promise of eyeless vision, of course, is that through it the blind may be taught to see. From Bangkok, Thailand, early in April, the Associated Press described the amazing claims of Dr. Vichit Sukhakarn, a general medical practitioner, who has worked with

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A NOTED publisher in Chicago reports there is a simple technique of everyday conversation which can pay you real dividends in both social and business advancement and works like magic to give you added poise, self-confidence and greater popularity.

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this specific problem since 1954 a number of years before the Russians reported their successes with Rosa Kuleshova.

Dr. Vichit's claims have been verified by Dr. Percy Grover, Coronado, Calif., an American physician who visited him last March. These claims are that Dr. Vichit has been able to teach blind youths to "see" with the help of hypnosis.

The Thai physician says his work is based on the theory that certain skin areas of the head are especially sensitive to light rays when a person is under hypnosis. His tests show the left cheek to be most sensitive.

Dr. Vichit's attention was called to the alleged phenomenon by the claims of Buddhist monks that they were light-sensitive when meditating under self-hypnosis. He began his experiments with a hypnotized, blindfolded boy and was amazed when the lad read a newspaper. Later he began to work with blind children.

Today a training center has been established in Thailand for blind children. Dr. Vichit prefers to work with youths from eight to 14 years of age because they seem more receptive to his training. The physician admits his work is in its earliest stages but believes it is extremely promising.

Dr. Grover, who studied Dr. Vichit's work, told the AP: "All my at-

tempts to refute Dr. Vichit's claims were unsuccessful. As my research progressed I became more and more positive that Dr. Vichit's discovery was a scientific fact and had nothing to do with telepathy."



CLOUD'S LIFTING-A PREDICTION

WE WRITE this early in May. This column will go to press the first week in June and reach you on or before July 1. Therefore we do not know whether these predictions are veridical.

Ruth Montgomery, the syndicated columnist, writes from Washington, D.C., that during the third week of April the great medium Arthur Ford revealed bright days lie ahead for the world beginning late in May.

"Fletcher", the alleged otherworld control of Ford, made this prediction at a trance session during a dinner party hosted by Gen. Albert C. Wedemeyer (Ret.):

"There will be fighting—serious fighting—but it will not come to any kind of open declaration of war. You need have no great fear . . . By the last week in May the world will have every reason to be happy and to look ahead with joy; it will not be the end of things, but the beginning. It will be a period of gestation and growth, but at least the conception will have taken place and the new world will begin

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I.S., World Agent for Alepti Screens P.O. Box 156, Tahlequah, Oklahoma to evolve. It is a world problem, but what it means is that there will be definite and just plans for peace, and there will be a realignment of nations."

Other portions of the session predicted that 1965 will be the "last year" for Mao Tsetung, Sukarno, and Charles de Gaulle. Asked if the two new Russian leaders will continue in power for some time "Fletcher" stated they are not really in power even now "because Suslov is running things behind the scenes."

He predicted Hubert Humphrey will be the next president of the United States.

We questioned Arthur Ford about this prediction at the Spiritual Frontiers Fellowship annual conference early in May and his only comment was: "Fletcher sure sticks my neck out, doesn't he?"



A WORD OF CAUTION

EVEN WHEN dealing with Fletchers and Arthur Fords we are cautious about predictions—especially those involving large numbers of persons. For example, what should arrive in our mail the same week as Arthur Ford's prediction but a news report from New Delhi, India, dated way back last February 26.

This dispatch states that according to an Indian astrologer, writing

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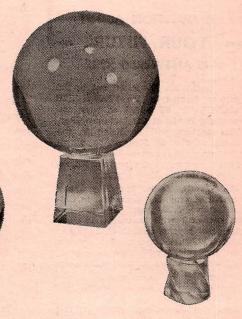
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VENTURE BOOKSHOP P.O. Box 671, Evanston, Ill., 60204 in a Bangalore magazine, a quake would take place in the United States on April 1 that would take more than a million lives. The astrologer stated that the quake would begin at 5:54 P.M. in New York City and travel clear across the United States, "probably along the Canadian border", and reach San Francisco two hours and 57 minuftes later.

Did any of you notice it?

On the other hand, Newspaper Columnist Dick Kleiner says that Comedian Red Skelton told him of the following prediction:

In the spring of 1963 Skelton was vacationing on Maui, in the Hawaiian Islands. He always carries a notebook in which to jot down any comedy ideas he may receive. One day, lying on the beach half asleep with the open notebook beside him and his pen in hand, Skelton suddenly sat up and looked at the book. He had written these words:

"President Kennedy will be killed in November."



WITCH STONED IN MEXICO

IN THE MIDDLE of March this year another witch was done to death in Mexico, in the small village of 200 persons, San Mateo Osolco, in the state of Puebla.

Ausencia Solis, a 65-year-old widow, was stoned to death by more than 75 persons says a news-

paper clipping from Excelsior, published in Mexico City, March 18, 1965. Thus approximately 40 percent of the populace of the village participated in the murder.

It seems that Senora Solis was late in leaving her house on the morning of her death. The mob was waiting for her when she emerged. They crowded about her, shouting, working themselves into a rage, bolstering their conviction that she possessed supernatural powers which she had used to harm them. Apparently their act was born of the belief that even the strongest of them was incapable of defending himself against her "evil power."

Ausencia Solis shouted back at them, "It's not true that I'm a witch! I'm not a witch ."

Her voice could scarcely be heard above the angry shouts of the people and if her words had reached their ears there is little reason to believe her life would have been spared.

Shortly someone threw the first stone. Others followed suit. Ausencia Solis fell when a large stone hit her. There was now no hope that her life would be spared.

The report states "And so, she was lynched." Whether this means she was hanged by the neck or stoned to death is not clear.

The Mexican Public Ministry is investigating this murder; it wants

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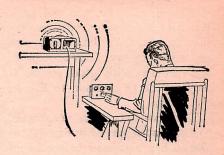
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*REFERENCE ARTICLES ON THE BRAIN WAVE SYNCHRONIZER

Journal of the American Medical Association.

Mar. 21, 1959, page 1402

International Journal of Clinical & Experimental

Hypnosis. April 1959, pages 93-98 Armamentarium. June 1960, Vol. 3, No. 7, page 5

Pulse (medical paper published in London).

Nov. 17, 1962

Illinois Medical Journal. July 1963, pages 39-42 Hypnosis Quarterly, Vol. 6, No. 4, 1961 page 23 Journal of the American Osteopathic Association. Feb. 1964

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to know who the persons are who started the violence, who took part. But Mrs. Solis' two grown sons refuse to talk. "We didn't recognize anyone," they say. They are afraid, and perhaps with good reason if they expect to continue to live in the village.

The newspaper, Excelsior, states, "What just happened in San Mateo Osolco has happened before in an infinite number of places throughout the Republic. Witches' exist; no one questions it; the people think only about her goodness or badness. If she is bad, if she causes harm, her days are numbered."



THE HAPPY TOWN

R OSETO IS A happy place to live but it is a puzzle to doctors. The small community of 1,630 in northeastern Pennsylvania has an amazingly low death rate from heart disease. Scientists have just completed a seven-year-long medical study of Roseto and they have no idea why its people have such an immunity.

In Roseto 95 per cent of the residents are first, second or third generation Italians who have maintained many of their traditional Italian customs.

One of these customs is a passionate love for fattening foods and wine. The people tend to be fat. And this is why Roseto puzzles

the doctors who have been pointing at America's rich diet as a prime factor in arterial diseases and heart attacks.

The medical report on Roseto states that the most striking feature of the community "was the way in which people seemed to enjoy life. They were gay, boisterous and unpretentious. Whether their sensible way of life contributes to their good health is still to be determined."

For Roseto's Mayor George Giaquinto, however, there isn't much room for doubt. "We're a cultural people. The main thing is that we have peace of mind."



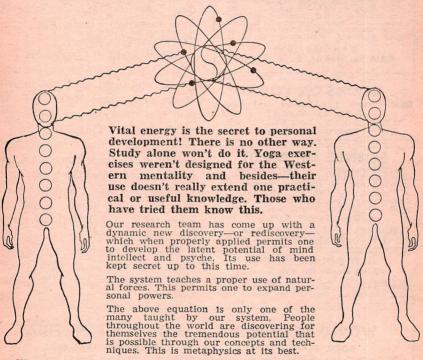
A CASE OF THE SUPERHUMAN

CHARLES J. McCLENDON is
48 years old and he packs 205
pounds into a height of five feet,
10 inches. He's a pretty strong
man, but for a few seconds one
day last fall he was undoubtedly
the strongest man in the world.

On the morning of November 21, 1964, Victor W. Howell, 21, was working on the final assembly line at the Fisher Body No. 1 plant in Flint, Mich. It was just after 9:30 A.M. when Victor leaned over in front of a moving nine-seat station wagon body frame to check an equipment order tag. Suddenly he fell backward into the path of the oncoming frame and the steel

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Howell scrambled backward for several feet but his foot caught in the conveyor at a point where it dips below the surface floor. He was trapped as truck and frame moved towards him:

At this moment, Charles McClendon, a relief man in an adjacent area of the plant, just had arrived at the area where Howell fell. He saw him trapped and heard him cry in horror. "Please help me."

"I remember that I had my back to the truck and frame with my hand gripped under the truck," Mc-Clendon later said. "I didn't know what to do and then I heard this other voice say, 'Lift it off there'. And somehow I did it."

The truck and frame already had started to pass over Howell's leg when McClendon heaved the entire assembly—weighing more than

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2,000 pounds—completely off the conveyor. Minutes later Howell was freed, suffering only a broken ankle and severe leg cuts.

Raymond V. Meagher of the Flint *Journal* talked with McClendon when he was awarded the GM Life Saving Safety Certificate. McClendon told him that he still remembers clearly Howell's cry "Please help me".

But another voice is forever etched in his mind. "It told me to lift it off there and I did. It was as simple as that. But I don't know yet how I did it."

00

STRANGE PETS

A HLA WAS A baboon which lived in Okahandja, Africa. The story of Ahla is vouched for by Prof. Raymond Dart, the famed anthropologist who is joint author of Adventures With the Missing Link.

Now Ahla, though a baboon, was also a goatherd. As a goatherd Ahla took 80 goats to graze each morning. She protected them against wild dogs, leopards and other baboons during the day and each night she returned them to her master, using a rallying "ho-ho-ho" cry to round up strays and collect newborn kids which she carried home. Ahla was a better goatherd than any human goatherd could be, apparently. Her urge to bring together

mother and kid when they became separated amounted practically to fanaticism. Alas, further studies of Ahla are apparently impossible because she is believed to have been killed by a wild animal from whom she was defending her precious goats.

* * *

Another strange pet recently called to our attention is an ex-wild duck called Donald, who acts as a watchdog for Alfred Frost and his family of Tendring, England. Donald stopped being a wild duck in order to take care of the Frost family. He is house broken, answers to his name, sleeps in the cottage at night, and gives loud warnings if a stranger knocks at the door. He also brings Frost's slippers in his bill and takes long walks with 10-year-old Teresa Frost.

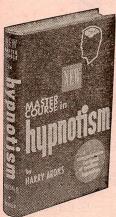
* * *

In Seattle, Wash., Mrs. Verner Tuegel has a six-month-old female pup—half Pekinese and half dachshund. Mrs. Tuegel spends a great deal of time talking to her dog and recently, as you may imagine, she was somewhat startled to hear the dog talk back. Obviously there's much room for improvement here, since as we write Mrs. Tuegel's dog knows only two words—"yum-yum" and "mama." Unfortunately, she uses "mama" to address Mr. Tuegel, not Mrs. Tuegel, but the fact that she can talk at all seems

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P.O. Box 867, Grand Central Annex New York 17, N.Y. noteworthy. At last report Mrs. Tuegel was embarked on a program to increase her pet's vocabulary and also to teach it to distinguish between "mama" and "papa".



GLACIER PUZZLE

GEOLOGISTS, climatologists and many others have offered different theories of what caused the great glacial periods. It has been variously proposed that the sun's radiations have varied; that tremendous increases in sunspots have screened out much of the sun's heat; that great volcanic eruptions have filled the air with dust that screened out some of this heat; that the continents drifted, or that the location of the pole changed.

One recent theory which has been listened to respectfully is that of Dr. Maurice Ewing and Dr. William L. Donn. They suggest that the Arctic Ocean was unfrozen during glacial periods. They theorize that the seas rose until warm water spilled over the Arctic "sill" and melted the ice of the Arctic Ocean. Then, with the Arctic Ocean ice free, theoretically there would be tremendous snow falls over the Northern Hemisphere. These snows would be so heavy they could not melt in the summer and vast glaciers would form, covering the northland.

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market. \$3.00 ppd. SnYMBOLS, 46 Portola Drive San Francisco, California 94131 the Yale University Department of Biology, has reported on his study of pollen types in frozen peats that have been radiocarbon-dated back 14,000 years. This pollen analysis shows that the vegetation around the Arctic Ocean reflects a climate even colder than the present climate, and that there has been a progressive warming since then.

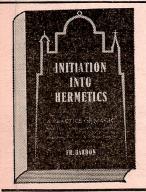
The Ewing-Donn hypothesis required the Arctic Ocean to be free of ice up to 11,000 years ago. Mr. Colinvaux believes his evidence shows it could not have been ice free.

If his findings are correct the causes of glaciers must be reconciled with a colder, not a warmer Arctic during glacial times.



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mouth, England, recently, Bryan Goldstone appealed to the Anglican bishops to permit a service of exorcism in his apartment.

It seems that a supposed spook has been throwing coal and coke about indiscriminately over a period of many weeks. "It just appears from nowhere," complains Mrs. Goldstone. She and her four-year-old daughter Deborah have been struck and bruised by flying coal—although injuries are unusual in poltergeist cases. The family took to sleeping at the home of Mrs. Goldstone's mother.

The Rev. J. G. Byrnell stayed alone in the flat one night to test the phenomena. "Five times coal

and coke flew about," he reported. "I dashed upstairs and searched the house, but could find nothing."

The question is we suspect, whether a poltergeist can be "exorcised" at all—at least by religious ceremonies.



OLD CORN

TO EUROPEANS, the word "corn" means any kind of edible grain. To Americans it means Indian corn, or "maize." Anthropologists and agricultural experts are currently in a great argument over where maize originated and whether it existed in the old world before the discovery of the Americas.

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Maize is commonly thought to be one of the amazing agricultural gifts the Americas gave to the old world. The list is long and includes many melons, squashes, beans, all potatoes, tobaccos, many fruits, grains and vegetables. The history and populations of the world have been revolutionized by these agricultural gifts which permit hundreds of millions more persons to be fed on a given acreage of land than was possible with old world crops.

Of these, maize is certainly one of the most important. It is probably the most highly developed agricultural crop the world has seen. Not even its ancestors can be traced with certainty back to the primitive grasses whence it originated. Probably the original ear of corn was no larger than an ear of wheat. Its creation is a tribute to centuries of highly skilled Indian agricultural experts.

But was its development confined to the New World? It is important to history that the truth be known. Recently M.D.W. Jeffrey's of Witwatersrand University, Johannesburg, South Africa, cited evidence to support the claim that maize existed in Africa before Columbus discovered America:

- Maize was exported from Guinea in Africa to Sao Tome in Portugal "until 1501".
- Hui-Lin Li has shown that Arabs were navigating the Atlantic

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Fieldcrest Publishing Co., Inc., Dept. FJA 210 Fifth Ave., New York 10, N.Y. about 1100 A.D. and had encountered maize.

- There were pre-Columbian Negoes in America about 1000 A. D.
- Ancient pottery from Yorubaland, Nigeria, shows maize indentations.

Claim is not made that maize originated in the old world, apparently, but that its presence in Africa and perhaps also in Asia before Columbus indicates pre-Columbian contacts between the new and old worlds.



ON THE MOVE

MEANWHILE we have enough mysteries on our own planet to keep us busy. Our north magnetic pole is on the prowl again! Canadian scientists say it has moved about 20 miles north and four miles east of the location where it was last pinpointed.

At present the pole seems to be moving north about five miles a year and east about a mile a year. The pole was first located in 1831, when it was off the coast of Boothia Peninsula north of King William Island.

By 1904 it had moved northeast about 25 miles. In the next 44 years it really took off, moving northwest about 250 miles to a point in Harrow Strait north of Prince of Wales Island. Between 1948 and 1962 it moved some 80

miles northeast to a point near Peddie Bay on the southern end of Bathurst Island.

We wonder if it is incongruous to probe the mysteries of stars 10 billion light years away when we can't even diagnose the movements of Earth's own magnetic pole.



THE FACE OF NATURE

THE ENORMOUS energies at work within the earth dwarf anything so far developed by man—even the hydrogen bomb. Further information is now available to us on the extent of the recent Alaskan earthquake which shows just what was involved in this mighty thrust. For instance . . .

- About 12,000 square miles of southeastern Alaska rose and remained about eight feet above old levels. A 35,000-square-mile area around Kodiak sank two to six feet.
- Uninhabited Montague Island in Prince William Sound, about 100 miles from the focal point of the quake, was lifted 300 feet. Seward's harbor deepened from its normal 30 to 120 feet to 390 to 450 feet. At Valdez the harbor bottom was deepened by 150 feet.
- The Denali Theater on Fourth Avenue in Anchorage dropped 10 feet below the side walk without popping a single lightbulb on its marquee.



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SAUCERS

Chase Japanese Airliner

The luminous object followed the airliner for miles — duplicating its maneuvers and disrupting radio communication.

ON MARCH 18, 1965, at approximately 7:00 P.M. somewhere between Hiroshima and Osaka, Japan, a UFO took after the Convair 240, piloted by Yoshiaki Inaba of Toa Airlines, with 28 passengers on board.

Inaba said the object appeared just after he passed the small island

of Himeji.

"I was flying at about 6,000 feet. The object followed for a while and then stopped for about three minutes, then followed along my left wing for about 55 miles until we reached Matsuyama in Shikoku. After this it disappeared."

Inaba said the object emitted a greenish color and threw his automatic direction finder and radio out of operation. Consequently he was unable to communicate with any of the nearby landing fields.

Fearing a possible collision with the object Inaba turned his plane some 60 degrees to the right, but the UFO continued to follow closely, making the same abrupt turn to keep up with the movements of Inaba's airplane. Although the UFO kept pace with the Convair and stayed astonishingly close, following directly alongside, it did no harm to the aircraft.

Inaba's co-pilot Tetsu Umashima tried several times to break radio silence to report the object to the nearby Matsuyama tower and during one of his fruitless attempts he picked up the frantic calls of Joji Negishi who was piloting a Tokyo Lines small Piper Cherokee 140. Negishi said he was being followed by a "mysterious luminous object"



Pursuit of Japanese planes by "mysterious luminous objects" and ensuing investigation was reported in Pacific Stars and Stripes, famed newspaper of the Armed Forces in the Far East.

Team in Japan to Probe Flying Saucer Report

saucer reportedly sighted in western Japan last week has moved an international group of scientists to probe the incident, it was reported Thursday.

The International Unidentified Flying Object Observer Corps (IUOC) said a three-man investi-gation team has been sent to make a field survey at Hiroshima and Takamatsu, both cities in western Japan.

350 miles southwest of Tokyo.

YOKOHAMA, Japan (AP) — A Yoshiaki Inaba, one of the story of a mysterious flying pilots of the domestic Toa Airlines was quoted as saying the mysterious object emitted a greenish colored light and violently affected his automatic director finder and his radio.

IUOC, with its headquarters here under the chairmanship of Brinsley LePoer Trench of Britain, said it "took a serious view of the incident."

IUOC said it is a worldwide civilian professional investigating Japanese airlines pilots reported last Thursday they enported last Thursday they enpountered a "mysterious luminous object" over the inland sea,
Hermann Oberth of Germany, father of modern space travel.

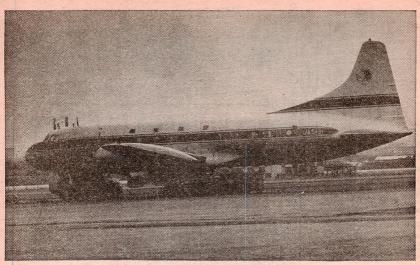
as he flew along the northern edge of Matsuyama City.

All three pilots said that at the time of their sightings the sky was clear and the moon almost full. Tests, under nearly identical conditions, held by Toa Airlines after the incidents ruled out the possibility that the objects were reflections of lights from other planes in the area. The tests also showed there was little chance of the three pilots having been fooled by any type of meteorological phenomenon.

Joji Negishi described the object

which appeared from behind his plane, on his right, 10 miles east of Takamatsu City, as a reddishwhite object that looked like nothing he ever had seen before. After following closely for a time it vanished instantaneously. Then he contacted the IA 5131 airliner piloted by Captain Inaba to report his sighting.

According to the New York Times Tokyo office, four days later aviation, astronomical and defense experts arrived in Japan from the United States to interview the pilots



Convair 240, piloted by Yoshiaki Inaba, was pursued for 55 miles by a luminous UFO.

hoping to discover what they had seen. It is believed they were concerned because there have been several mysterious air disasters over nearby waters and flying saucers may have been involved.

On March 24 three representatives of the semi-professional UFO investigating organization, International UFO Observer Corps (whose two chief investigators are Dr. Hermann Oberth, of Germany, and UFO researcher Brinsley Le Poer Trench, of England) arrived to talk with the witnesses. These men flew directly over the actual spot of the encounter, making a field survey of the area 10 miles east of Takamatsu City. They also talked with Mr. Matsushita, Vice

President of the Toa Airways, and with members of the airport's managerial staff.

The team of investigators learned that two white, shining, round objects were seen by passsengers as they flew over southern Hokkaido on Nippon Airways flight Number 64 from Chitose Airport to Tokyo.

Three employees of the Chugoku Electric Power Company came forward to tell of their sighting, also on March 18. Katsuo Assano, Chief Engineer of the Fuchu office, Toshiro Sakurai, and Terumi Tahara were all riding in a car around 7:00 P.M. when they saw a strange object flying overhead.

"It was shaped like a triangle whose top radiated brilliant light.

It was in sight for about 10 seconds and then disappeared leaving a mushroom cloud," said the spokesman for the trio.

Hundreds of UFO sightings are

reported each year in Japan and several large UFO groups have formed, including the Cosmic Brotherhood Association, one of the largest in the world.



THE GHOST WORE RED

A GHOST story which she insisted was "as true as gospel" recently was related by Mrs. J. M. Benton of Louisville, Ky., through the courtesy of Allan M. Trout, who turned over his column, "Greetings," in the Louisville, Ky., Courier-Journal to her letter.

One winter 46 years ago, Mrs. Benton wrote, she and her husband lived as caretakers in a large nine-room house near Shelbyville, Ky. They were alone as the owner, a widow, had gone on a trip with her family.

Late one night, Mrs. Benton continued, she and her husband were waked by a loud knocking at the front door. They did not answer, fearing that robbers might be after the valuables in the house.

Presently they heard footsteps go along the side porch to a big bay window, at which a violent rattling began. Moonlight, reflected on snow that had fallen the previous day, enabled Mrs. Benton and her husband clearly to discern the figure of a woman wearing red. When they investigated in the morning, they were mystified to find no footprints in the snow at the front door, along the porch or at the bay window.

While shopping in town the next day, Mrs. Benton met a woman who had lived in the house. Mrs. Benton spoke of the mysterious figure she had seen but did not mention it had worn red. Her acquaintance told her the house had a ghost—a woman who, cheated out of her inheritance by her brother, had sworn she would return after death to haunt the place. "She always wears a red shawl," Mrs. Benton's informant added.



FAMILY TIES

IN THE race for post of justice of the peace in the Abernant community, Oklahoma, in November, 1964, both Democrats and Republicans chose candidates. Not until the day before the election did Democrat William M. Hosmer and Republican Maynard C. Hosmer — respectively father and son — learn they were opponents. Each received 49 votes.



Cornelio Closa, Jr., 25, of Pasey City, a suburb of Manila, P.I., relates story of his apparently supernormal disappearances during interview with UPI reporter Vicente Malawang.

MANILA'S DISAPPEARING Boy

He was watched and kept restricted. All doors and windows were locked. But still he was able to leave the house without anyone seeing how he did it.

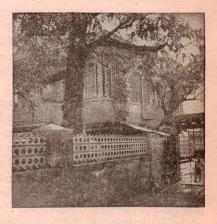
By Vicente Maliwanag, UPI

Photos by Eduardo Martinez, UPI

THIRTEEN YEARS ago in Manila an amazing story came to light concerning a Filipino schoolboy who turned invisible, not once but many times.

Today Cornelio Closa, Jr., "the invisible boy," is no longer a schoolboy, nor does he still possess the supposed supernormal powers he once had. However, he still swears to the truth of his fantastic experience. Other persons also swear that the incredible facts are true. Among these corroborating witnesses are Cornelio's 71-year-old father, Cornelio, Sr., who served in the U.S. Navy for 20 years, and an American protestant pastor, The Rev. Lester Sumrall. They agree that young Cornelio was under the power of a demoniac spirit until he was cured and separated from the Devil through prayers.

Now 25 years old, married, and the father of two children, Cornelio was both hesitant and somewhat embarrassed when asked to relate his experiences to this writer and to the photographer, Eduardo Martinez. Our interview with him



Closa family residence in Pasey City was a frequent scene of mysterious disappearances by Cornelio Closa, Jr.

took place at the Closa residence, a neat, wooden, two-storey house with fading apple-green paint, which is squeezed between its neighbors in a thickly populated neighborhood in suburban Pasey City. Cornelio and his family live with his father, a sister, Luviminda, 23, and a brother, Alfredo, 18, both of whom are students.

The elder Cornelio is a Freemason; his two sons are Catholics, and his daughter is a Mormon.

Cornelio, Jr., spoke with us in the presence of his father and confessed he is wary about strangers hearing his story and laughing at him.

"Since it happened," he said, "I have been reluctant to talk about it to strangers. In this world of jet planes and space ships who will believe it? If you tell me the same story I won't believe you and I'll just laugh in your face."

Cornelio, a clean-cut, handsome young Filipino who works off and on as an electrician, relaxed somewhat when his father told him that the interview and pictures would be published in the United States and probably would not be read in Manila.

As he started to talk his wife, Libertad, 24, and their two children, Lilibeth, five, and Gilbert, one, joined in briefly but Cornelio told his wife to take the children away to play. "My wife knows the story but we don't talk about it anymore. She understands but the children won't," he said.

Cornelio spoke clearly and slowly in the Filipino language. He was hazy about some details and said it happened such a long time ago that he does not remember everything anymore. "Besides," he added, "I'd like to forget it ever happened. Up to now I feel it was just like a frightful dream, a nightmare, but I



Cornelio Closa, Sr., 71, is witness who vouches for the truth of the disappearances reported by his son.

know it happened and nothing can ever change that fact."

According to Cornelio it all started sometime in September, 1951, when he was 12 years old and a sixth-grader at the Zamora Elementary School about 15 minutes walk away from their house.

"At that time this place was not as crowded with houses and people as you see it now. Aside from our house there were only four others around and everything else was rice fields, trees and bamboo clumps.

"I was a naughty boy, I must admit. I was skipping classes most of the time. I would leave the house





Rev. Reuben Candelaria (left) testified to having witnessed prayers by Rev. Lester Sumrall (right), which Cornelio Closa, Jr., believes finally released him from the "demoniac possession" responsible for his inexplicable and frequent vanishings.

and instead of going to school I would go to my friend's house, a certain Timbol, and we would play games — just any sort of children's games.

"Then one day I met this beautiful girl. She was dressed in white. She looked like a foreigner, with long blonde hair reaching down to her waist. She was barefooted and I guess she was just about my age. But the funny thing I noticed was that she was not walking on the ground. She looked as if she was floating.

"She smiled at me. She said something to me but her lips were not moving, nevertheless, I understood what she was saying. I didn't know then how this was but I later learned it was a sort of mental telepathy, two minds communicating with each other.

"I was only a small boy then and I guess I was not afraid. As I understood it she asked me to walk around with her. She touched my hand and, suddenly, I felt different. I felt very light and I noticed that, like her, my feet were not touching the ground. "Everything around me was like a dream. I was not aware of what really was happening. All I knew was that I was

with this girl and I was being drawn to her like a magnet. I don't remember anymore what else happened during that first meeting. All I remember is that I went home later and did not tell anybody about my experience.

"It didn't happen only once, but many times. In my walks through the fields I would encounter this girl. We would take long walks and every time I was with her I felt the sensation of being in a dream. It was like being in a glass house all alone with this girl. I never knew her name nor where she came from.

"As my meetings with her became more frequent I became more aware of my surroundings. The things around me looked real and normal but somehow I had the feeling that I was not. There were times when the girl and I would walk—or rather float—around and go many places, sometimes even to the city. We went many times to movie houses and visited the International Fair then being held in the city. When I was with her I didn't feel exhausted or hungry.

"The funny thing was that nobody seemed to notice me or the girl. I learned later that nobody really could see us, that we, or at least I, were invisible.

"My parents knew nothing about this until my schoolteacher reported my prolonged absences to them. My father became very angry and asked me what I had been doing. I told him "nothing". He made sure I went to school and I did. He and my teacher assigned a classmate of mine, Rodolfo Fermin, to watch me and make sure I attended my classes.

"But, on many occasions, I would see the girl appear before me in school. Nobody else could see her, but I could. She would hold my hand and the whole thing would happen again. I would feel some sensation and there would be no other thought in my mind but to go with her. I couldn't help it. I would stand up and go out with her. When I reached home at night I would be asked where I went, what I did, and I would reply as usual 'nothing'.

"This happened many times. It came to the point where my father would take me to school and ask the teacher to close the door to make sure I didn't escape. But even with the door closed I felt I was able to go through it, just walking through as if it were open. Then I would hear my classmates shouting 'Cornelio is gone'.

"Later I was completely restricted at home. In the evenings my family would close all the doors and windows. However, I kept on seeing the girl and I was able to go out with her despite the closed doors. Sometimes I would be gone for as long as three days, although I had

no knowledge of my own of how long I had been away I would be told about it.

"It was after so many disappearances that my parents decided I was either a very bad boy or I had gone mad. They took me to the national mental institution where doctors tested me and said they found nothing wrong with me. Then I was kept in the welfare institution for juvenile delinquents but authorities there said I was a normal boy who would be better off living with his parents. During these times I did not see the girl.

"Finally, I had to tell the truth to my father about this girl. He sought advice from a group of Spiritualists in our neighborhood. They couldn't do anything for me. I still would disappear right in our house and reappear several hours or days later.

"This went on for months. My neighbors and my classmates already knew what was happening and they were calling me the invisible boy. But I didn't mind their teasing. I noticed that my meetings with the girl were becoming less and less frequent.

"In March, 1952, my experience had become so well known that a protestant pastor, The Rev. Roman Quisol, (now retired and living in the United States) came to know about it. He was a retired navy man like my father. He persuaded

my father to take me to the Knox Memorial Church where an American pastor was blessing the sick. There we were introduced to The Rev. Lester Sumrall and he was told about my experiences.

"Reverend Sumrall, without hesitation, said I was possessed by the Devil and everybody should pray for me. I distinctly remember that he touched my shoulder, closed his eyes and in a loud voice said, 'In the name of Jesus go away.' He asked me to repeat it after him and I did. I didn't feel anything unusual but after that I never saw the girl again.

"We met Reverend Sumrall, together with a Filipino pastor, The Rev. Reuben Candelaria, a few more times and they told my parents I had been rid of the Devil through prayers and henceforth I would be a normal boy again.

"Up to now I haven't laid eyes on that girl again nor have I been told that I have disappeared once more. I still can't imagine why that girl chose me. I haven't heard of anything similar yet."

Closa said that, although his "cure" has been attributed to the prayers of a protestant pastor, he has remained a Catholic and so have his wife and two children.

"In a sense, I didn't believe it was his religion that cured me, but rather that seven-word prayer, 'In the name of Jesus go away', which

he uttered and which I believed in.
It was not The Reverend Sumrall
I believed in but in the power of
his prayer," he said.

The elder Closa said that, he has remained a Freemason but has been attending the services in The Reverend Sumrall's church since that eventful day when his son was restored to normalcy.

This writer interviewed The Reverend Sumrall and The Reverend Candelaria at the Bethel Temple in Manila where they hold services and blessings for the sick. The Reverend Sumrall established his church in 1952 with the words "Christ Is The Answer" emblazoned in huge letters over the entrance.

Robust-looking, with greying hair at age 52, Sumrall corroborated Cornelio's story as far as his participation in the boy's experience was concerned. He also said he is convinced of the truth of Cornelio's entire experience and that it was the work of the Devil. He said he does not claim personal credit for Cornelio's healing, nor does he claim special healing powers.

"The only thing we do is follow the Bible completely and absolutely. We pray for the sick, and we encounter hundreds of cases. We do not say we will be able to heal them and we don't claim glory when we do; neither do we suffer embarrassment," he said. "We only know the results when people come and tell us they have been cured. Prays are mostly a feeling of the soul. There is a tremendous presence of God in your body and you feel it just like electricity. We have no rituals nor anything like that, just prayers.

"If I see a sick person in the street I pray for him right there in the street. You may call it compassion—something you desire strongly."

The Reverend Sumrall, a widely-travelled man, said the church which he established is protestant and is called simply "Christ Is The Answer". It does not have a formal title nor denomination. Born in South Bend, Ind., Mr. Sumrall said that at 17 he was sick with tuberculosis and was told he would die.

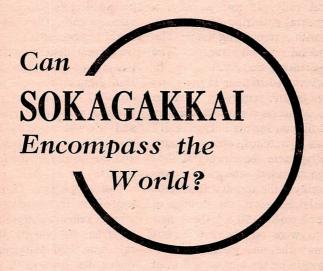
"It was then I decided that I would preach God's words. I have been in 100 countries around the world holding crusades and this is the first place I have settled with my family.

"If every man in the world is a doctor and every home is a hospital, there will just be more sick people. Sickness is the operation of the Devil and there is a constant battle for man's spirit."

The Reverend Sumrall said the case of Cornelio Closa, Jr., "the invisible boy", is one instance where prayer was able to triumph against the Devil.

SEVERAL WEEKS before the opening of the Olympics in Japan, I sat in the Tokyo stadium with a cheering crowd 100,000 strong. Below us on the field some 700 high stepping, banner carrying, loudly chanting men paraded. In

stand, colorfully draped in banners of blue and gold. On it stood 50 or more officials, all relatively young men, seeming as enthralled as I by the pulsing, hypnotic notes of the chant, feeling, perhaps, as I did that the field and the giant bleach-



By Marcus Bach

Growing by 20,000 converts a month, this new faith is gaining power in Japan—and reaching out to other lands.

their dark blue, western-style suits they could have been an aggregation of Americans but they were Japanese, ranging in age from 20 to 30, proclaiming with great emotion their allegiance to a Buddhist saint, their beloved Nichiren.

In front of me was the reviewing

ers were set in motion by the chorus of voices rising from the ocean of marching men. Then a drum corps broke out with tremendous spirit, and as I glanced at my interpreter, he, too, was lost in awe and unbelief at the enthusiasm of this demonstration.

The spectacle had nothing to do with the Olympics, although the men on the field well might have been athletes. It had nothing to do with the government, though it had the earmarks of a powerful political rally. It was a rally, a monumental gathering of a new religion with a resounding name: The Sokagakkai which means The Value-Creating Society.

Wherever I had gone in my visits among Japan's emerging religious groups, someone always was saying, "Wait till you see the Sokagakkai!" Now as I watched, other onwardgoing Japanese movements flashed through my mind—the great crowds at Tenrikyo, the teeming thousands at Rissho Koseikai, the throngs of the Seichono-Ie. All of these new religions were on the march, but here was the one which was determined to be the biggest and most powerful of all.

I had been told that my companion and I were the only non-members present on this day. He was both friend and interpreter, a Japanese scholar who has accompanied me on other exciting excursions in this Land of the Rising Sun. But this was different. This had been different ever since we were escorted two hours ago through the long line of guards whose armbands indicated they were trusted sentinels of this dynamic Buddhist faith.

Together we had looked forward

to this moment, for many critics had told us that Sokagakkai was not a religion at all, but a politica scheme, a new type of labor movement, an attempt to create a superrace. Many American scholars have maligned this movement on the same grounds. The press around the world has accused it of being fascis tic, communistic, pseudo-spiritualistic, and of converting by coercion Had these critics and scholars ever attended one of these cultural festivals, I wondered? Had they seen and felt the sincerity and dedication of these phalanxes on the field and the loyalty of the people in the stands?

Not a *religion*? If religion is a way of life, then here is an electrical vibrant religion and no doubt about it. It has its prayers, its credo, its mysteries and miracles, its disciplines, its priests, its shrines, its temples. In my book it is a religion neither pure nor simple, perhaps, bu I wondered who could stand here without being moved by a strangkind of religious ecstasy. "Why," asked myself, "are people critica of the Sokagakkai? Why is there so much suspicion and condemnation of this movement?"

For one thing, there are criticism and suspicion because the Sokagak kai is powerful. How powerful Well, it was founded in its presen form in 1930 and today has a membership close to 12,000,000. This is

powerful *numerically*. True, there had been talk of Sokagakkai ever since 1871 when a Tokyo schoolteacher, Makiguchi Tsunesaburo, wrote an essay on the "value emphasis" in the teachings of Saint Nichiren. But State Shinto opposed this early movement, and Makiguchi died behind prison bars.

I could not help comparing the Sokagakkai to Jehovah's Witnesses whose international rally I once attended in Yankee Stadium. That was a big affair. Though the Witnesses go way back to 1874 and their statistics are hard to come by, I doubt whether they can boast of more than one million members.

Yet, as I thought about it, the similarity between the Witnesses and the Sokagakkai impressed itself upon me. In each, dedication and indoctrination go very deep. Each has had a remarkable growth. Each is doggedly convinced that it has the one and only true faith. Each has opposed the traditional churches and been opposed by them. Each is ambitiously evangelistic. Each is persuaded that the world needs to be saved and that they can save it. Each is supremely loyal to its leaders. Sokagakkai was given its present name in 1930; the Witnesses have been called Jehovah's Witnesses since 1932. But in all of my research, Jehovah's Witnesses notwithstanding, no movement has demonstrated the contemporary growing-power of the Sokagakkai. When a man whispered to us that in a week 7000 young women would re-enact the festival now being conducted by the 7000 young men, we believed him.

Sokagakkai also is powerful politically, and that may be the second reason people are wary and suspicious of it. Its members represent a formidable voting block whose force began to be felt back in 1958 and 1959. During those years all of its 76 candidates for ward assemblies in Tokyo were elected, and all of its six candidates for the National Diet were swept into office. There was no stopping the political power of the movement after that. In 1962 it put 15 of its chosen ones into the Upper House. By 1964 it had increased its voting strength more than 300 percent. Here is a movement active and interested in politics from the grassroots up.

It is equally powerful sociologically, cutting across racial, economic and cultural lines like a "kamikaze" driver in Tokyo traffic. It helps its members get jobs and improve their social and economic status and unites them in a union-like network based on a concept of "spiritualized labor." A few years ago it went into the impregnable Tanro miners' union in Hokkaido and broke that giant company's hold on the workers by hammering away at the fact that a union without a religious

emphasis is merely exploitive. Tanro, in turn, accused Sokagakkai of fanatical coercion.

A report by the International Institute for the Study of Religions seemed to agree with the Tanro claim. In its March, 1960, *Journal* this Tokyo institute said.

"Josei Toda, (second president of the Sokagakkai), organized his followers into a military system, trained them in pressure techniques, and sent them into society with a commission to compel both the willing and unwilling to be converted. These 'troops,' mostly young men and women, gang up on an individual, force him to submit to a type of brain washing, and put every conceivable kind of pressure on him until he succumbs. Once committed, the individual must destroy the traditional home altar and substitute one approved by Sokagakkai. Then he is incorporated into a group which exercises a type of surveillance which generally prevents any relapse into the former religious life."

Hard on the heels of this, an American "investigator," who admitted he had made no personal contact with Sokagakkai, wrote in the Institute *Journal* (Sept. 1960) that, "A group of Sokagakkai fanatics called at the home of the pastor of the Holiness Church, roused him from bed and demanded that he convert to Sokagakkai and become

the leader of their local group. When he refused to comply, his visitors rushed into the church and laid it waste. Official inquiries into this incident led to the further discovery that in that area proselytizers often had solicited members through extortion and blackmail and had forced their way into homes to destroy family altars."

Was it any wonder that members of Sokagakkai, some of whom I had interviewed, complained that Americans came to Japan not to investigate, but to "criticize, generalize, and sensationalize?" Was it unreasonable for Sokagakkai to insist that reporters already had prejudged their movement and condemned it without trying to understand the basic principles believed in by the individual members? Why, they wanted to know, do Americans do this, why do westerners insist on having a superior attitude because they are Christian?

An American member of Sokagakkai, Michael Buchan, of the Kurihama Chapter, put the complaint into his own words. "These critics," he said, "accuse Sokagakkai of aggressive prosylitizing, but, judging from their statements, they apparently did not even visit the Sokagakkai, but made up the statements by imagination. The true spirit of the Sokagakkai is to take away suffering from people and give them happiness."

Evidently many Americans agree with young convert Buchan, for despite criticism and reproach—in some cases because of it-Sokagakkai has established strategic beachheads on the American continent with active chapters in New York, Washington, Philadelphia, Chicago, Colorado Springs, San Diego, Los Angeles, San Francisco, and Seattle. A weekly English newspaper, The Seikvo News, is published in Los Angeles. How many cell meetings are being held in private homes is anyone's guess. Is this why American critics were aroused?

But now, here in the Olympic statium, Sokagakkai's president. Daisaku Ikeda, was approaching the lectern flanked by 40 banner-bearers. Dramatically he faced the "troops" who stood at dignified attention on the field. Expectantly the great crowd waited. Earlier, when I had met dynamic, Napoleonic Ikeda, he left no doubt in my mind as to his determination and ability to create a Sokagakkai ringaround-the-world. This is his intention, and he has youth and faith and organizational know-how on his side.

As he spoke with great passion to the hushed throngs, my interpreter passed on to me some of the highlights of the address. "It is our duty to spread this faith to every country in the belief that it can solve the troubles of the world

. . . There are two parts to this faith: worship and work. Worship means daily worship in your home, every single morning and every night. It means worship in the temple. It means thoughts of worship every moment of every day. Work means creating values, the three supreme values: goodness, beauty, and benefit. Work means discipline and the exemplary life. Work means gaining converts to Sokagakkai. Work, above all else, means belief in the Gohonzon!"

At every mention of Gohonzon a wave of rapture—demonstrated in applause or in profound reverence or in the simple bowing of the head—swept through the ranks of these believers. Gohonzon! This is the word to remember. No one ever can understand the Sokagakkai without understanding Gohonzon. And no member of the movement can be a good member without the will to believe in it implicitly.

Gohonzon is, first of all, a scroll. Imprinted on it in the form of a mandala are Chinese ideographs representing the Buddha and Bodisattvas (Buddhas-to-be). In the center of the scroll is a mystical invocation called the Diamoku. It reads: Nam-myoho-renge-kyo and means, in general, "Devote yourself to the mystic law of the Lotus Sutra," a reference to the most important scripture in Mahayana Buddhism.

Most Japanese religions have their Honzon, that is, an object of worship in the form of a scroll or a piece of calligraphy or some other symbol. Many use the Diamoku with words identical to Nammyoho-renge-kyo. But only Sokagakkai, as President Ikeda kept emphasizing, has the true and authentic Nichiren Gohonzon with its wonder-working, miraculous spiritual power. This Gohonzon today consecrates the magnificent headquárters of the Sokagakkai at Taisekiji where a complex of temples and pagodas stands commandingly at the foot of Japan's sacred Mt. Fuji. Here in a modern ferro-concrete shrine hangs the Nichiren Gohonzon.

But the Gohonzon is more than a scroll, it is a living, vital force in the life of every believer. In this combination, as an actual scroll and as a "scroll of the heart," Gohonzon remakes lives, cures disease, imparts happiness, creates values, and will, eventually, save the world. So claim Sokagakkai and I had yet to meet a member who did not have some miraculous claim for the power of the Gohonzon. I had yet to pick up a piece of Sokagakkai literature which did not carry some testimony of the mystical, magical, limitless effect of this powerful talisman which, it is claimed, came down to them from the famous 13th Century Buddhist saint, Nichiren Daishonin. Before his death in 1282 this major prophet of Buddism prepared and "spiritualized" the original Gohon zon.

Nichiren left a prophecy which declares that during the period o spiritual apostasy (Mappo) the Gohonzon ever will be the link be tween believers in the true faith-(Nichiren Buddhism or Nichirer Shoshu)— and eventually will es tablish a headquarters for faith's rebirth. The beginning of the apos tasy was, according to Sokagakkai about 1000 A.D. The end of the period will come when Sokagakka is recognized throughout the world and when the miraculous power of the Gohonzon is perfectly understood.

Wherever I went I found testimonials that this understanding was taking root. A Sokagakkai mother of the Hawaiian chapter said, "My son recovered from illness through the divine blessing of the Gohonzon He went back to school and to his part time job. However, severa months later he again became sick when my faith in the Gohonzon had slacked. Doctors said he had to be hospitalized. Two days before hospitalization, I made up my mind to follow the Gohonzon all through my life. I started chanting Daimoku. On the day of his going to the hospital he was a little better. He smiled and said, 'I will become well through faith in the Gohonzon!' When I heard this I cried. Now he is getting well and I will be a pioneer in spreading the true Buddhism in Hawaii."

A man testified, "I was losing my business and everything was going against me. I began chanting Daimoku and promised never to forsake Gohonzon. My business grew back and today I am successful and prosperous."

"I lost my job and there seemed nothing for me to do and nowhere for me to go," said another. "I went to the *Gohonzon*. I got a new and better job and I give thanks and praise to *Daimoku*."

I whispered to my interpreter that I was sure that 75 percent of the more than 100,000 who were listening to President Ikeda mention the *Gohonzon* had stories to tell and miracles to recount. I ventured to say that the *Gohonzon* is one of the greatest images or idols of any contemporary religious movement in the world.

Sokagakkai is contemporary. While it is by no means the only religion that Saint Nichiren inspired—Rissho Koseikai and Reiyukai and others also honor him as founder—Sokagakkai rejects the claims of all other Nichiren descendants, brushes aside every other evidence of apostolic succession, flaunts each and every claim of any religion, Buddhist and non-Bud-

dhist alike, which pretends to be an heir to the exalted throne of Nichiren or the power of the *Gohonzon*.

This rejection of other faiths and this infallibility of the Sokagakkai is based on the controversial principle of shakufuku which literally means "break and subdue." Sokagakkai calls it the demonstration of truth. Outsiders claim it is fanatical intolerance. The Sokagakkai publication, The Book of Purgation, treats the major religions of the world with devastating criticism of their claims. Only Sokagakkai and the Gohonzon are right and true. "There is a legendary fountain," says Sokagakkai, "which changes a stone into a jewel, but the Gohonzon changes an ordinary man into a Buddha."

And this was what leader Ikeda was re-emphasizing as the cornerstone of the Sokagakkai faith.

"Every day," he reminded his people, "brings evidences of miracles of healing. Every day sees miracles of changed lives and changed situations. Every day sees the greater unfoldment of the vision of Nichiren. Every day sees the forward march of Sokagakkai."

As I looked out over the vast assemblage, I remembered the quests for faith elsewhere in the world. I thought particularly of Buddhism around the globe and of a great temple in Kandy, Ceylon,

where a tooth of Gautama Buddha is enshrined. And I thought of Taisekiji, the Mt. Fuji Sokagakkai temple, where a tooth of Nichiren is jealously preserved. I thought of the legend surrounding it, of how Nichiren extracted the tooth because it was loose, blessed it, and gave it to his favorite disciple, Nikko, and said, "Let this ever be a testimony of our religion, and may the faith grow and prosper among all mankind!"

I thought of how Sokagakkai devotees insist that a small piece of flesh attached to the root of this tooth has continued to grow until it covers nearly the entire inciser, and how they believe that when the tooth is completely overgrown, Sokagakkai will cover the earth.

Everywhere in the world religions are built on believability and the Sokagakkai is no exception. They believe in many relics of Nichiren: the rosary he devised, called *Juzu*, with its 108 beads representing the 108 wordly desires; the brushes he used in his calligraphy; the *Gohonzon* he fashioned, and letters he wrote to his disciples.

They believe in incense and candles and sprigs of the evergreen trees because Nichiren found meaning in these things. They seek the goal he attained: *Jobutsu* (enlightenment), insisting that those who achieve *Jobutsu* will have "a spirit pure as snow, happiness as endur-

ing as a diamond, and life with a power and vitality beyond compare."

They believe that those who curse the *Gohonzon* will turn black after death, and that those who love the *Gohonzon* and who die in *Jobutsu* will live eternally; even the body of a *Jobutsu* saint does not deteriorate. It remains as if alive with lips half parted as if in speech and with eyes half open as if in peaceful proof that there is no death. For such rewards, who would not destroy his other altars and embrace the faith of Nichiren Shoshu!

So said Mr. Ikeda and so says the Sokagakkai.

All I can say is: do not sell this movement short. Do not feel that by belittling it or ridiculing it or condemning it, you will destroy it. Every month some 20,000 converts are added to its ranks. Every day some 30,000 faithful visit Taisekiji. Every midnight some 15,000 unite in the temple worship, recite the *Daimoku*, rattle their beads, and beat the temple drums. Every moment of every day someone, somewhere is telling someone, "Sokagakkai is the world's true faith!"

So we made our way through the great crowds and out past the men with the armbands, surrounded by chanting choruses, and laughing groups, no less than by quiet, reflective people who had attended this spectacle. All was part of the

moving, endless quest for meaning for a moment in an Olympic stain life. It was nothing new. It was an impulse as old as time and as aged as life itself.

Wherever man lives, man worships. This is true whether he lives dium or in a rice field or a coal mine, in a temple at the foot of a sacred mountain, a home in Japan or somewhere on a street in Hometown, U.S.A.



THE MYSTERY OF "QUASARS"

THE RECENT discovery of quasars—or quasi-stellar radio sources - has confronted science with one of its greatest and most intriguing mysteries. Scattered across the universe at enormous distances, quasars emit radio and light waves of such fantastic intensity as to cast doubt on long-accepted physical laws.

In 1963 only nine quasars were known. According to a report in January, 1965, by Dr. Allan R. Sandage of the Mount Wilson-Palomar Observatories in California, some 45 quasars so far have been identified.

Dr. Maarten Schmidt, also of the Mount Wilson Palomar Observatories, has reported that one of the peculiarities of quasars is that their radio emissions are almost the same as those from certain galaxies. This suggests that processes

within those galaxies may be milder versions of quasar activity.

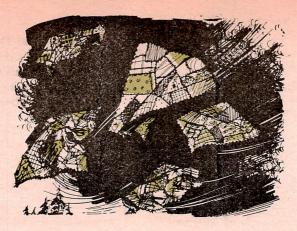
The manner in which light wavelengths from quasars are shifted has convinced most astronomers that the objects are receding from our galaxy at velocities as great as half the speed of light. This indicates that some may be as much as 10-billion light-years away. In order for quasars to radiate observable light at such extreme distances, according to Dr. Schmidt, they must be as much as 50 times brighter than the brightest galaxy.

The most popular explanation for such an incredible outpouring of energy is that quasars indicate an implosion - or falling together - of a mass of material comparable to that of an entire galaxy of 100-billion stars.



LONG-LIVED LETTER

VERY DAY for 19 years - from December 27, 1889 to L December 12, 1918 — the Paris edition of the New York Herald Tribune printed a letter from a "Philadelphia Lady" asking advice on how to convert Centigrade to Fahrenheit. The reason for this never has been given and the identity of the mysterious Lady" was never learned.—Joseph R. Paterek.



My Mother PRAYED for BLANKETS

She had faith that prayer could fill a desperate need — and only prayer can explain the amazing results she got.

By Stanwood Cobb

MY FATHER was an artist, well known in his native Boston, where he plied his art over a period of 50 years. Like all artists, his income was precarious. To add to his financial difficulties, he had indulged in what phrenologists of that day called "philoprogenitiveness." In other words, he loved children and acquired seven of them.

Although this made the family livelihood very difficult, we younger ones hardly could complain, for we were forced to think—"Well, if Father hadn't had so many children, where would we be?" And, like most children, we were glad to be alive, and worried little at the burden of debt and financial difficulties under which our philoprogenitive parent staggered.

It was hard enough for any artist to earn a living in the city of Boston—where culture ran high in values of appreciation but not in exuberance of expenditures—but to

make a bad situation worse. Father delighted in conceiving and executing huge historical paintings which seldom found a market.

Fortunately we had enough food to eat, thanks to credit generously supplied us by the village grocer who was content to get paid every now and then, chiefly then. But cash ran very low at times. I can recall occasions as a boy when suddenly to demand five cents, say for a much needed pair of shoestrings, would bring the distressed response: "Well, boy, can't you wait till next week?"

While these temporary states of insolvency never distressed us children, they greatly distressed our mother, who had to carry, not only the principal burden of a large family, but also the worry concerning the wherewithal to keep us sheltered, clothed, and fed.

Mother had great faith in God and in prayers and, from the events of her life, I should say this faith was amply justified. It was indeed miraculous at times how rent was met, clothing was procured, or needed coal became available. I could cite many instances of such answers to prayers, but will describe only one, the most striking of them all. For in this incident corroborative details proved beyond the shadow of a doubt, not only that the answer came after earnest prayer was made, but also that answer

came because of prayer.

It was in the winter of 1888 that a very severe and prolonged cold spell caught us desperately short of warm bedding. Other cold spells had been short in duration, but this one hung on. Day after day skies were leaden, or the ground was palely lit but not warmed by an ineffectual sun. Water pipes froze, telephone wires sang a desolate tune to wintry winds that found their way even through closed windows into bedrooms, only one of which was heated.

The need of more bedding became imperative. But this was one of father's periods of insolvency. He was walking five miles to Boston and five miles back because he did not have the price of a train ticket. There was no money to buy blankets or quilts, and no friendly neighborhood store to supply credit in this line, as in groceries.

So Mother took it to the Lord in prayer. And when I say prayer, I mean prayer. She did not pray by halves. She wrestled with the Lord, as Jacob did with the angel. And when she got through her prayers, as she sank into a well earned sleep, she just knew her invisible but all powerful Friend would answer the prayer.

The next afternoon a village friend, Mrs. S. came to call on Mother. After a friendly chat she said, as she rose to go, "Mrs. Cobb,

don't take it amiss if I ask you whether you could use a couple of quilts. You know my hobby of making crazy-quilts. I have several on hand and it occurs to me that with your large family of children you might be able to use a couple."

"Take it amiss!" my mother exclaimed, bursting into tears, "It is an answer to prayer!" And she told Mrs. S. the whole story.

"Well, to tell the truth," Mrs. S. replied, "I knew you need bedding and that is why I came up. Mother Cobb (my father's mother, a woman of unusual gifts, very devoted to my mother and also a friend to Mrs. S., and recently deceased) appeared to me in a dream and told me you needed bedding, and to take you some."

So the prayer was answered and the bedding supplied, like manna of old.

Noteworthy in this case of blankets coming from heaven is the machinery by which they were sent. The urgent need of a prayerful mother was conveyed, through the instrumentality of a mutual friend who had left this earthly plane, to an earthly being with the ability and heart to help.

The details of this incident prove conclusively, it seems to me, that the gift of the guilts was a direct answer to prayer and not a coincidence. It was as direct a delivery of help due to prayer as is a delivery of goods from a store due to a telephone order.

The point of this story is that prayers can be answered. Whenever we are in serious difficulty the sensible thing to do is to resort to earnest prayer, then to roll up our sleeves and pitch into the situation with all our energy and ability. Perhaps the prayer will be answered through our own efforts. But if our own efforts cannot suffice, be sure that help of some kind will come in one way or another. For the resources of the Universe are infinite and the Heart of the Universe is kind.



COLLIDING WITH COINCIDENCE

E NTERING her car to return home in Warsaw, Ind., Mrs. Irvin Stone drove only half a block before she lost control and struck a parked car of the same make, model and color as the one she was driving. Only then did she learn that she had entered someone else's car - and that the one she had damaged was her own.



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, III. 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.

DEMON POSSESSION

By Kenneth S. Leach

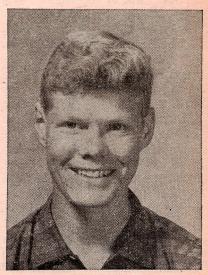
SINCE THE latter part of 1964 I have experienced strange happenings. They seemed to come to me in spells. At first they were widely separated but as time passed they came oftener. These strange experiences always came at night, generally as I was on the verge of sleep.

As my mind neared unconscious slumber and my whole body was relaxed suddenly I would have a weird sensation, one which pulled my mind back to consciousness. I would feel a surge of force, some physical yet invisible power crept over my body and seemed to press me down onto my bed. At first I thought it was a dream. But I actually couldn't move.

I strained my mind willing my body to move but it was impossible. After a short time the force slowly drained away. I felt as though I had emerged from a nightmare, but I knew it was more than that. After the first experience of this

kind I slept normally the rest of the night. In the morning I thought nothing of it, believing it due to over-fatigue or something similar.

I had completely forgotten it when, perhaps a week later, it happened again. This time it was exactly the same, except that it was stronger. I seemed to lose contact



KEN LEACH

with my surroundings. I could not sense physical contact with the bed. It was like swirling through dark space, aware only of my uncontrollable body, feeling nothing but my body itself. When it had passed I was perspiring slightly from the ordeal. But with a prayer to God and the comfort of the small luminous cross over my bed I again had no trouble falling asleep.

This phenomena came back and each time with more power. I came to believe something alive and powerful and bad was trying to get into me, to enter my soul and my body. Each time it became more powerful and left me more afraid.

I lost track of the times it happened. Maybe it was six times.

Then one night in January, 1965, the phenomena occurred once more, only this time something else happened. The power increased, again-leaving me control only over my mind. I trembled with fear when I heard sounds—a deep distant laughter, weird and unearthly. The laughter seemed to increase steadily in volume, together with the force. It was terrible. I heard the voice inside me! I felt the laughter invading my soul. It held an odd note of victory.

Then suddenly I knew! I knew this was a disciple of Satan, a demon from the Devil Himself. And I knew it was on the brink of possessing me.

I called out to God. I pleaded for my Savior's help. "Jesus, help me! Jesus, help me!"

The laughter stopped and the force dropped away and I lay in a cold sweat that covered my body; but the warmth of peace covered my soul. God had answered my prayer and flooded my soul with faith and thanksgiving. The soft darkness was broken only by the glow of the small cross over my bed. I drifted off to sleep reassured with peace and the wonderful love of my Lord.

Now many weeks have passed and since January I have been undisturbed.—Cassopolis, Mich.

THE OLD YOKE 'N' BUCKET

By Ruth Schroeder

FOR QUITE some time I had been reading and studying reincarnation and retrogression. One article in which I was interested explained the exact process of transferring oneself back into a former life.

I read and reread the article until I knew the process by heart. On the night of November 15, 1964, at home alone in Seymour, Wis., I attempted to return to the life I knew 75 years ago. This time span was suggested for the first attempt by the author who wrote on retrogression.

Lying comfortably in my bed I made my first attempt. Nothing

happened at first. Then I began to experience an odd sensation. I felt that I was in some way becoming separated from myself, although I still knew who I was and where I was. Yet I did not feel in any way related to the person on the bed. I seemed to be leaving myself. The body on the bed was only a shell.

It was a very unpleasant sensation but I felt no pain. Finally, after I seemed to leave my body completely a picture began to form before me. At the same time I felt I was a part of this picture, that it had time and place, and wasn't simply a scene without depth.

My prone figure upon the bed saw a woman walk down a path through a woods. She was dressed in faded, worn and shapeless clothing that hung down to her ankles. She wore an unbecoming old bonnet, and over her shoulders she carried a wooden yoke with a pail of water on each side. I seemed to know that the woman had carried the water from a well some distance away.

Seeing myself as such a sordid figure shocked me out of my trance immediately. I was again lying in my bed.

At the time I began to study retrogression I imagined myself as having a more glamorous past, perhaps being of noble birth, or working as a writer, poet or artist. Certainly, I never believed I was a

simple country woman!

Someday I would like to retrogress to my life 150 years ago. I hope this time I will be brave enough to accept my former station in life.—Seymour, Wis.

THE TRAVELING MIRROR By Marion B. Hartung

MY FATHER, P.T. Beeman, died on February 22, 1964, at the age of 84. During the last few years of his life he became interested in psychic phenomena, survival after death, and reincarnation. He passed many hours reading books and articles on these subjects, followed by thoughtful discussion.

For the first time in my memory my father believed in something he could not see, feel, weigh, or measure. He became impatient with



MARION B. HARTUNG

my stepmother Lu, because she refused to accept his theories and beliefs.

When Father became ill on January 12, 1964, he was brought from his home in Belding, Mich., 150 miles to a Veteran's Hospital at Ann Arbor, Mich., near my home. I sent for his clothing and other personal belongings as I was to care for him after his discharge from the hospital until he was well enough to return to his own home.

As I spent many hours at my father's hospital bedside, reading and talking with him, he frequently asked me to get an article from his suitcase in my home and bring it to him.

One day, Father asked me to bring his shaving mirror. An ordinary mirror, it could be hung about the neck and contained a magnifying lens on one side. Then Father changed his mind, deciding not to add another item to the growing accumulation in his bedside cabinet.

Six weeks later in the Veteran's Hospital, my father died.

After his funeral I returned his possessions to Lu. A few days later, I received a letter from my stepmother inquiring about Father's shaving mirror which was missing from his suitcase. She had given him the mirror originally and wanted it as a keepsake. After thorough searching through both of our homes my stepmother and I con-

cluded that the mirror was lost forever.

In the fall of 1964 Lu went away for the day and when she returned to her locked apartment where she now lived alone my stepmother found Father's mirror on her kitchen table! She wrote to me about her joyous, but bewildering discovery.

I believe that the return of Father's mirror symbolized his philosophy. One side of the glass represents a narrow, ordinary life and the magnifying side of the mirror demonstrates the spiritual side of life that many people are unable to visualize.—Northville, Mich.

THE LOST DIAMOND By Marie Forker

DURING the many years my husband and I operated our business, Forker Automotive & Tractor Shop, in Rialto, Calif., it often has been necessary to hold various pieces of jewelry, cameras, and other objects when payment on a repair bill could not be met by a traveler.

We have accumulated quite an array of objects. Many times, customers were honest and sent the money due us, but in other instances, we never heard from them.

Often payment was sent to recover a small, sentimental piece, hardly worth postage to mail it to the owner.

Once or twice, the object that had been pawned was worth many times the repair bill, but never was redeemed. One day, a strange man handed me a single, unmounted stone he claimed was a diamond. He pawned it for a fairly small repair bill.

When several months had passed beyond the redemption date, I took the "stone" to the local jeweler for appraisal. He identified it as a one carat, blue-white, perfect diamond!

I decided the jewel was far too valuable to be kept any longer in my office desk at the shop. I carried it home and placed it in a hidden pill bottle which contained what my husband fondly called his growing collection of "hardearned forfeitures".

First I removed the various objects we had accumulated through the years. I placed the diamond carefully in the bottom of the bottle and covered it with less valuable items, separating each object with layers of cotton. I hid the sealed bottle in the top drawer of a chest in my wardrobe closet. Someday, I promised myself, I would store this collection in our safety deposit box.

In 1962, before I had found time to do this, I discovered the diamond was missing! After searching through the closet, chest of drawers, and the entire bedroom several times, I decided that the jewel had been stolen. My suspicions first were centered upon my cleaning woman and several baby-sitters we had employed during the past two years. I even suspected guests who had slept in the bedroom after I had hidden the diamond there.

Although I felt sure the diamond was not in the room. I searched every garment, every shoe, explored all pockets, and even investigated every seam of our clothing. I then concluded the diamond had been taken by some person who hoped I would not miss it right away. The culprit must have poured out the contents of the jar and taken the only object that I could not readily identify, I thought. The black onyx ring, the small cameo, or the imitation star sapphire would have been too easy to identify I surmised. but I felt that a friend or an acquaintance could have had the stone set in a mounting and I wouldn't suspect it was my missing diamond.

I accepted the fact that my jewel was gone forever but I still found myself looking for it every time I cleaned the bedroom.

On May 28, 1964, almost two years later, I sorted old items from my closet and deposited them into a Goodwill Industries bag. As I had in the past, I searched each item, but without much hope of finding the diamond. I discarded a coat, a purse, and several pairs of

shoes including my favorite old evening pumps. They were made of white brocade with silver thread woven into a design. The clear plastic heels contained rhinestones fashioned in a similar pattern. I threw the shoes into the Goodwill bag, too, and placed the sack on our front porch. A Goodwill truck was scheduled to stop for it in the morning.

That evening I attended an awards banquet at the Eisenhower High School, in Rialto, Calif.

It was a heavy meal, served hours later than I was accustomed to eating. The combination of rich food and fatigue from a hard day of housecleaning made it impossible for me to sleep at bedtime.

Later that night I finally fell asleep. I dreamed I was searching the loose, clear shale, along the foothills of a mountain that was made of a crystal-like substance, for one of the brocade pumps I had taken from my closet. Although I knew I was looking for a "needle in a haystack", I went on searching, feeling impelled to find my shoe.

Upon awakening, the dream seemed to me so real that I grabbed

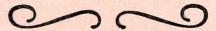
my robe and made a bee-line for the Goodwill bag on the front porch. To my intense relief, the bag was still there and intact. The moment I recovered the brocade pumps, I knew one of them was the shoe I was trying to find in my dream.

I felt carefully inside each one. The first pump I searched did not contain so much as a grain of sand, but the other shoe's lining was ruffed and appeared to be pushed back a few inches from it's toe. I loosened the lining with my fingers, ripped it open, and the missing diamond fell into my lap!

I probably never will know how the stone went from the bottom of my pill bottle to the toe of my shoe.

I must have gone dancing many times while wearing the shoe with the hidden diamond. The inner lining of the pump was so snugly molded around the stone that I couldn't have felt its presence.

My amazing dream not only located my missing jewel but prompted me to have more faith in my friends and to ask forgiveness for my lack of trust in them.—Rialto, Calif.



MARRIAGE BOND

AS HE drove on U.S. 131 near Grand Rapids, Mich., Gordon S. Videan was unable to avoid colliding with another car which pulled out of line and slid out of control. Neither he nor the other driver—his wife, Marie—were hurt.

ABOUT THE AUTHOR

Barry Bingham is the distinguished editor and publisher of The Louisville Times and Louisville Courier-Journal newspapers. A magna cum laude graduate of Harvard he also has numerous honorary degrees. In addition to his journalism career, Mr. Bingham was a naval officer in W.W.II and was chief of the U.S. economic mission to France, 1949-50.

A Little Journey into the Past was first published in the Louisville Courier-Journal.

A Little Journey into the Past

In a dream, Louisville's famous newspaper editor relived part of the life of a 13th Century bishop.

By Barry Bingham

SEVERAL TIMES in my life, I have had a curious and arresting experience. I have felt that everything I was seeing and hearing had been seen and heard before, and that I knew exactly what was going to happen next.

I have heard of others who have had this odd sensation when entering a strange house, or at a turn in some unfamiliar road. The whole interior of the dwelling is intimately known, though never seen before. Every detail of the alien landscape is as recognizable as the face of an old friend. The sensation is very brief but very sharp.

Thinking afterward about these episodes which I myself have experienced, I have wondered if there would be a way to break the spell. What would happen, for instance, if I said to a friend: "Stop. I know exactly what you are about to say and the precise words you will use, because we have lived this moment before."

I know I would have no such power of action, however. The experience of reliving a past experience is so sudden, so vivid, so engrossing that it literally stops you in your tracks. It imposes a silent acceptance during the period of its short, despotic reign over the mind.

I have seen references to this peculiar condition in books. Walter Scott confided to his journal on February 17, 1828: "At dinner time I was strangely haunted by what I would call the sense of pre-existence—a confused idea that nothing that passed was said for the first time, that the same topics had been discussed, and the same persons had stated the same opinions on the same subjects."

I had no idea how widely the experience had been shared, however, until I read an article about it in the *New Yorker*. It is by Berton Roueche, and it is called "An Emotion of Weirdness."

From this study I learn that the condition has an accepted name. It is called deja vu, the French phrase for "already seen." The name is ingenious, but it fails to convey the fact that all the senses—hearing, touch, smell, taste—are involved in this odd phenomenon as well as the sense of vision.

Roueche has evidently explored deeply along this bypath of the mind. He includes many literary allusions, from such varied writers as Marcel Proust, John Buchan and Charles Dickens. He quotes a haunting passage from a poem by

Dante Gabriel Rossetti:

I have been here before,
But when or how I cannot tell;
I know the grass beyond the door,
The sweet keen smell,

The sighing sound, the lights around the shore.

Roueche also discusses many theories about the nature of deja vu. He has discovered a considerable body of serious material on the subject. About one person in three, it appears, has had the experience at some time, and many have undergone it repeatedly. It occurs most frequently among young adults between the ages of 20 and 35.

Back in 1844, Arthur Ladbroke Wigan was striving to explain deja vu as a delusion arising from the twin hemispheres of the brain. One hemisphere is momentarily active and the other somnolent, he reasons. This causes the mind to receive a fresh image that for the moment takes on the nature of a memorandum.

Other explanations vary all the way from the coldly practical to the mystic and the psychiatric. To some minds, deja vu is a proof of the theory of reincarnation. The inexplicable memory, they hold, springs from a previous existence.

The New England philosopher, William James, had no truck with such theories. He professed to find the phenomenon easy to explain, as a distant memory of something actually experienced but which the mind cannot for the moment identify.

The Freudian school of psychiatry, not surprisingly, has its own involved theory on *deju vu*. One of its adherents writes of the experience as a defense mechanism which the mind sets up against some real or imagined threat.

"It serves to reassure the individual," he explains, "that he is not venturing into an entirely new field. He now appreciates that the situation is not too greatly fraught with danger in the immediate future, since he has been in it, heard it, smelled it before, and survived."

None of these answers is satisfactory to my mind. None explains why the sensation occurs with such dramatic intensity at a moment of mere idleness, or why it appears with such clarity of outline, as though all the senses were sharpened beyond their usual wont.

None accounts for the air of revelation that makes the experience so startling. None explains how a room or path through the woods never trodden before is suddenly as familiar as the palm of one's own hand.

MY OWN MOST memorable experience with deja vu occurred a good many years ago, but I recall it with abnormal exactness.

I had had at that time a recur-

rent dream over a period of several months. In it, I found myself approaching a very tall and beautiful building that stood in an open space of green grass. The scene was always bathed in the serene light of a morning that follows a rainy night, when the world looks newwashed and limpidly pure.

I knew, in the way we know things in dreams, that the earth had just undergone some vast cataclysm, and that the band of people I was about to join were the sole survivors of the human race, come together to make a plan for the future.

The men and women I saw as I neared them were not familiar to me. They were not sad, nor ill, nor distraught, but wrapt in a kind of mute ecstasy as they moved toward the majestic doors of the edifice.

Then one day I found myself in front of Salisbury Cathedral in England, for the first time in my life. Suddenly I stood stock still, hardly daring to breathe. This ancient church, waiting for me so quietly in its setting of dewy greensward, was the building of my dream in every detail.

I knew the soaring line of the spires, the intricate carving of the doorway, the very feel of the stones under my feet. It was as though I had spent year upon year of my life in that very spot.

Stumbling into the church, still

dazed and awed by my experience, I moved up the aisle and sat down for a moment to rest and gather my wits. As I raised my eyes, I saw directly before me the cenotaph of Robert Bingham, a remote collateral ancestor of whom I had read.

He was the bishop of that see

for 17 years. He was the man who passed across that very spot of ground, over and over each day.

He was the man who knew that scene, so new to my outward experience, as he knew the palm of his own hand. But Bishop Bingham died in 1246, and was laid to rest seven long centuries ago.



EDGAR CAYCE AND THE HEALING TONIC By Raymond C. Otto

E DGAR CAYCE, of Virginia Beach, Va., was a photographer by trade, but for 42 years he devoted himself to giving clairvoyant readings while asleep. At most of his readings subjects were not present. Cayce simply dozed off, was read their letters, and made his comments. He became "The Man Who Made Miracles."

Once an ailing man in New York wrote an appeal to Cayce for a suggested cure. Cayce's reading instructed the man to start taking a tonic called "Clarawater."

The New Yorker, however, was unable to obtain any, although he advertised in medical journals. He wrote again, imploring Cayce to give another reading, telling where "Clarawater" could be found or describing its ingredients.

Cayce slept on the question and reported that the tonic was made of garden sage water as the base. Ambergris dissolved in grain alcohol was added, then some gin and some cinnamon.

After several months another letter came from the New Yorker. He had brewed the tonic, he wrote, and now he felt wonderful. He also reported that he had received a letter from a man in Paris, France, who had seen one of his ads in a medical journal. The man in Paris wrote that "Clarawater" no longer could be purchased as it had been off the market for many years. However, his father had manufactured it and he was enclosing the "Clarawater" formula. It was identical with the one Cayce had prescribed.

Fingers of Fate

By Harold Helfer

Ernie Cottalini, San Francisco bank cashier, saw a gunman waving a pistol at an adjoining teller and said to her, "Go call the police."

The gunman warned him, "You know, I can shoot you. This is a gun."

Mr. Cattalini dared him, "Go ahead and shoot."

The holdup man leveled the gun and pulled the trigger. There was only an empty click. Then the bandit pointed the pistol at the ceiling and again pulled the trigger. This time it fired. But the gunman was so unnerved he fled.

Joe North the last surviving member of the 1902 fire department, of Victoria, Canada, had a beautiful wreath at his funeral—sent by 19 dead men. At a 1932 meeting the 20 men put \$1.00 each into a cigar box to buy a wreath for the last member to die. The wreath by Joe North's casket read, "From The Boys Of The Old Brigade."

John Wanser, Bismarck, N.D., school principal, walked into a

tailor shop, pointed to his sport jacket and asked for a button to replace one that was missing. The clerk rummaged through a box of loose buttons, came up with a precise match and remarked, "I found this in front of the post office."

"That," said Mr. Wanser, "is where I lost it."

A six-inch steel plate in his skull placed there after an auto accident several years ago, saved the life of Theodore Johnson, of Jacksonville, Fla. Another man shot him in the head during a quarrel but the bullet just bounced off the plate, causing only a slight flesh wound.

Shock she suffered when a fire broke out in her Naples, Italy, home caused Giulia Pischetola, 16, to lose her sight. Three days later she was jolted in a car accident and, suddenly, she could see again.

Rene Orange, a circus roustabout of Rheims, France, entered a cage of lions to show a friend they were harmless . . . and was clawed to death.

Author's daughter-in-law, Mrs. Bruce Yeary, demonstrates arrangement and use of items in future-telling experiment. Light from lamp shines through glass of water standing on Bible. Experimenter sits with back to glass and gazes at light filtering through it by means of mirror.

By M. K. Yeary

"The images appeared with regularity. I saw the faces of persons who have come into my life during the past 40 years." Here are details on how you also can...

see the

FACES in your FUTURE

—in a glass of water

DOWN THROUGH the ages persons have wished to know what the future held in store for them. And this desire to know the future has led to various methods of trying to find out. It seems most of these methods are more suitable for amusement and entertainment than for practical purposes. But while we may remain skeptical we do sometimes like to hear another person tell us what they see in our palms, or in the stars, or the coffee grounds, or the tea leaves.

There is one method of fortune telling, used and sincerely believed in by some of our parents, grandparents and great grandparents, that has nothing in common with the other methods. This was called "telling your fortune with a glass of water". Where and how this way of fortune telling originated, I do not know. How and why it works, I do not know. I like to think of it as a kind of supernatural television. And, like television, everything must be in order for it to work.

Around the turn of the century when a young person wanted to see his future spouse he (or she) would get a Bible, an oil lamp, a mirror and a glass of water from a sunrise spring. A sunrise spring is a spring that faces east.

I think it must still be possible



to see the future by this method, although I am hardly qualified to say whether the water must be from a sunrise spring or whether tap water will do; or whether the light must come from an oil lamp or whether an electric bulb will do.

First of all place the Bible on a table—a kitchen table will do. The glass of water is set upon the Bible. Seat yourself with your back to the table and a little to the left of the glass of water, after having set the lamp behind or to the right of the glass of water. If the table is so low the glass of water does not stand behind your head when you are seated then put books under the Bible, raising it so that the lamp

blaze will be reflected through the center of the glass of water, over your left shoulder. As you sit with your back to the glass of water with its filtering lamp light hold a mirror up in front of you. It is in this mirror that you will look into the reflected, filtered light of the oil lamp.

This must be done in a quiet place, in a room free of noise and distractions; otherwise it will not be possible to concentrate on receiving this mysterious telecast.

When you are ready to see your future spouse look directly into the blaze as reflected in the mirror. Concentrate solely on this blaze. Do not let your mind wander. You will

need a lot of patience as it may be quite a while before you see anything at all. Just keep looking and concentrating on the blaze.

The image you eventually will see may not be large, but what you see you will see distinctly. You will recognize at once anyone you already know. Sometimes you will see just the head and face; the expression on the face of the image will depend on the disposition of the person whose likeness you see. A good, but strange, thing about it is that the image will stay in your mirror for you to gaze at until you have seen all there is to see. And if you continue to look after the first image has disappeared you may see other persons who will someday have a direct bearing on your life; you may see places and things which will become familiar to you in the years ahead.

MY MOTHER told me about this method of fortune telling and, when I was young and single, I was anxious to see my future wife in a glass of water.

After collecting the water from a sunrise spring, the Bible, the lamp, the mirror, and arranging them as I have described I settled myself to wait, with mirror in hand, for an image of some kind to appear in the lamp blaze. As I remember it, I waited a good while, staring at the reflected lamp light which filtered

through the water. It may have been an hour or even more before anything appeared. But when the images did appear, they appeared with regularity.

I am quite satisfied I saw faces of persons who have come into my life during the past 40 years since I looked into the future-telling glass. And I am quite sure that I saw my wife as she is now and has been for several years.

And because I continued to gaze into the mirror after the first images had faded I saw things other than people. I remember seeing something that puzzled me no end. It was a large room with a certain type of machinery with many belts and pulleys. It was so real and plain that I thought I could strain my eyes and see if they were turning. I am still not sure whether they were or not. At that time I had seen nothing like this, but for the past 22 years these belts and pulleys have been a common thing to me.

I am quite satisfied, too, that I saw the little home in which I have raised my little family.

Perhaps all this is hard to believe but it would hardly profit me anything to be telling it at this late date if it were not so. But if you say this is incredible, then find a nice quiet place, plenty of time and patience, get some water from a sunrise spring, set it, in a glass, on top of the Bible, light the kerosene lamp behind it, sit with your back to the light and gaze into the reflected blaze in the mirror you hold in your hand. You, too, should see the future.



THE SCALPING VICTIM'S VISION

REMARKABLE case of extrasensory perception in frontier days was related in the Houston Chronicle Magazine by R. Henderson Shuffler, Director of the Department of Texana, at the University of Texas.

One hot day in August, 1833, in the area of what is now Austin, Tex., Josiah Wilbarger and four companions were on their way toward the nearest house, a cabin owned by Reuben Hornsby. While still some eight miles from the cabin, they stopped at a spring to rest. Here they were surprised by a band of rifle-armed Comanches, who opened fire on them.

Wilbarger and two of his party, Thomas Christian and William Strother, were felled by bullets. The two remaining men fled on horseback.

The Indians cut the throats of Christian and Strother, who had been critically wounded. Wilbarger lay stunned by a bullet that had struck the back of his neck. Assuming he was already dead, the Comanches stripped him and took his scalp.

Hours later Wilbarger recovered consciousness and crawled under a tree to die. That night, he said later, he saw his sister, Margaret, in a vision. She told him to remain where he was, assuring him that help would reach him before sunset the next day. At the same time, approximately eight miles away, Mrs. Hornsby woke from a dream in which she saw Wilbarger, naked and bloody, under a tree which was not far from the spring.

The next day Wilbarger was found by Reuben Hornsby and a group of his neighbors. A month later, recovering from his wounds, Wilbarger received a letter informing him that his sister, Margaret, had died at her home 1,000 miles away—at the exact hour she had appeared to him in the vision.



A CROWN THAT SLIPPED

DURING festivities at the International Banana Festival, Carol Lisson, of Martin, Tenn., who was chosen to reign as princess, had an embarrassing moment. She slipped and almost fell—on a banana peel.



The DOG that committed SUICIDE

Evidently faced with a great emotional

crisis, the mother dog solved it in a strangely human way.

By Dr. W. D. Chesney

DO DOGS and other animals suffer emotional crises just as humans do?

Examples of birds and animals apparently committing euthanasia (mercy killing) and suicide, have been recorded by reputable researchers. The book, *When Your Animal Dies*, by Sylvia Barbanell, is replete with such instances.

A dog, the mother of puppies, who lived with us briefly many years ago tragically solved an emotional crisis by euthanasia and suicide when she thought she had been abandoned by her masters.

When I returned home to Kansas City from Mexico, where my cousin and I had been looking at some mercury and gold mining prospects, I found we had an addition to our family in the person of a stray, smooth-haired, female fox terrier.

Some months later the dog presented us with six puppies.

A financial depression struck about this time and it became necessary for our family, my father. mother, two brothers, a sister and me, to move. It seemed impossible to take the dogs along and, as a trucker had expressed a strong desire to have them, we left them for him. The dogs were comfortably ensconced in a clean sugar barrel lined with soft hav. But as the last of our furniture was being unloaded at the new location one of our former neighbors drove up to report a tragic occurrence. I went back to our former home with this neighbor and discovered the truth of the sad story.

The trucker had come after we left with all our belongings and, apparently, decided he wanted the barrel and not the dogs. He simply poured the mother dog and her puppies onto the ground and went away with the barrel.

Neighbors told me the mother dog had seemed distraught, running around the empty house, crying pitifully. Then she had taken the pups, one at a time, down to a small creek about 100 yards from the house. There she killed the pups and threw them into the water. She then ripped open her own abdomen and plunged to her death in the deepest water.

When I arrived on the scene

shortly after, one of the pups had crawled out of the water and apparently was gasping his life away. I already had my degree as Doctor of Medicine so, with the help of a neighbor, a young law student named Forest Railsback, I sewed up the pup's gaping wounds, dried him off, and took him home with me.

This dog, whom we named Shep, grew and matured into a rather large, shaggy-haired male dog, sweet-tempered and devoted to me and the family for the length of his life.

THE "WILD BOYS" OF THE HIMALAYAS

A REPORT that three "wild boys" were seen by inhabitants of the Indian village of Talab Malkoti, in the district of Chamoli, appeared recently in the weekly newspaper Garhwal Samachar, published at the district headquarters, 200 miles northeast of New Delhi. Chamoli, in the lower reaches of the western Himalayas, is a thickly forested, mountainous region with some 650,000 inhabitants.

According to the local weekly, the villagers tried to capture the "wild boys" when they appeared on the outskirts of the village. The creatures, however, were too quick and disappeared into the dense forest nearby. They were described as naked and hairy.

"Wild boys" or "jungle boys"

have been seen several times before near Talab Malkoti, the newspaper stated. Villagers in Chamoli district claim that the existence of the strange creatures has been known for hundreds of years. The "wicked wild men" or vanamanushas, they assert, often raid villages to kidnap women. Villagers who have seen the creatures at close range describe them as hairy but well-built, with flat noses and arms so long that their hands touch their knees as they walk.

Some villagers say that the wild men haunt their villages to demand grain, salt and sugar, making their wants known by gestures. In return for foodstuffs, they leave crude wooden bowls and fruits.

the nature of Pollergeist intelligence

Expert finds phenomena may arise from both psychological causes and from intelligence that survives death.

By Raymond Bayless

WITHIN THE field of the paranormal perhaps the most bizarre and exotic effects are those we term poltergeist. And the fundamental problem here is the nature of the intelligence or mind that directs this unknown force.

I am convinced that sufficient evidence exists to show conclusively that the phenomena of the poltergeist has been established beyond all reasonable doubt or dispute. The majority of researchers and parapsychologists today, I believe, accept the possibility if not the reality of poltergeist phenomena as did the researchers of the past, including such men as Prof. Charles Richet, Sir William Barrett, Sir Oliver Lodge, Prof. Cesare Lombroso. Count Perovosky-Petrovo-Solovovo, Hon. Everard Fielding, G.N.M. Tyrrell, Fr. Herbert Thurston, and others of equal rank. The actuality of such phenomena is so well documented that beyond this brief paragraph it seems hardly necessary to discuss the matter. I add only that I have studied a number of such cases myself and have observed genuine poltergeist and haunting effects under excellent conditions.

Haunting and poltergeist phenomena frequently are mentioned separately but despite this almost traditional division the two effects are closely interwoven and possess many similar characteristics. It has been said that one outstanding difference is that hauntings tend to last over longer periods of time, and cannot be traced to a "medium", involuntarily or otherwise, and poltergeist manifestations usually are short lived and can be referred to an individual, generally a child. This definition has certain recommendations but there are frequent exceptions. One poltergeist case that I studied for several years had been

ABOUT THE AUTHOR

Raymond Bayless began his studies in parapsychology almost 20 years ago, and has become a national authority on fraudulent mediumship. He has just been invited by the A.S.P.R. to prepare a paper dealing with photographic fakery by fraudulent mediums. In recent years Mr. Bayless has devoted his efforts to poltergeist phenomena and has witnessed two examples while the phenomena were active. An artist, Mr. Bayless exhibits at leading California and Arizona galleries.

known to previous occupants of the house over a period of years and certainly could not be traced to one "medium". Nevertheless, much of the phenomena was identical to "standard" poltergeist effects. Consequently, no sharp division of the two types of phenomena will be attempted here.

To explore the nature of the intelligence behind the poltergeist it will be necessary to list a number of the main phenomena that have been observed.

Perhaps at the bottom of the ladder are the bombardments with stones and other objects. However, cases that have provided only one type of effect are in the minority and most cases include numerous and various combinations of all poltergeist effects. Other comparatively

simple manifestations are rappings, abnormal fires, mysterious appearances of water, etc.

The cases involving paranormally moved objects are more complex. Sometimes described as "kitchen ghost", these cases include smashed dishes and crockery and furniture tossing. Many times homes are reduced to complete ruin by this type of poltergeist activity.

Still more complex, perhaps, are strange lights, sounds of moving and crashing objects that have no physical counterpart, and abnormal odors.

At the peak of poltergeist activity we have human and animal apparitions, voices and cries of all kinds, mysterious written messages, and effects that directly or indirectly indicate or suggest the intervention of the dead.

For the purpose of our study each individual effect can be considered separately. For further convenience we can divide the phenomena into that which apparently is the result of random, unintelligent, mechanical force, and that which actually seems to present varying degrees of intelligence. This intelligence may range from the most simple consciousness to a highly developed awareness equal to that of a normal, living human being. At times this consciousness obviously has been aware of all that transpired around it and reacted accordingly.

Perhaps the outstanding characteristic of the poltergeist is the malicious nature of the general phenomena. Sometimes even dangerous, it has been described as "... anti-social, it vents violent hatred, it causes destruction and pain, and it inflicts self-castigation."

Hauntings, on the other hand, do not usually persecute but, as we have noted, the two phenomena often are closely interwoven.

The intelligence associated with the common and elementary stone-throwing is not so complex. It is often not recognized but, I believe, can be found with most cases of this type. An observation made by Sir William Barrett is very appropriate, "They appear to have some intelligence behind them . . . the intelligence is, therefore, in some way related to our intelligence, and moreover is occasionally in telepathic rapport with our minds."

A remarkable case of stone-throwing, the Big Bear City case of 1962-63*, presented a classic example of this effect. I investigated it thoroughly. The flight of the stones was abnormal. They possessed little striking power and on the one verified occasion that someone was struck no injury resulted. Further, it was reported by a police officer that the rocks gave indication of intent and controlled aim.

Thus, in such phenomena, a certain limited awareness, a dim consciousness, is manifested. Its limitations are seemingly great but may be more apparent than real. Possibly the phenomena can occur only in a "partially realized" form, and the observed intelligence may be only a small part of the whole. No doubt, the subconscious origin of the manifestations also determines the nature of the phenomena.

It safely can be said that the abnormal action of the stones and their tendency to follow one or another specific person around show a rudimentary degree of awareness, at the very least. Although it can be argued that these tendencies are in reality an automatic action such as the attraction of a magnet for iron filings.

This latter position is rather difficult to maintain in the face of obvious, intelligent actions of rocks and other missiles. For example, during a poltergeist outbreak described in the *Tyrone Constitution*, February 15, 1865, "One Jemmy Carland, who came in by chance, was later told the story. He listened increduously and shouted, 'Why the blazes do they not clod me now?' The words were hardly uttered when three stones in quick succession struck him on the back."

On the other hand, the paranormal motion of furniture and other objects within the home of Mr.

^{*}FATE, March, 1963

James Herrmann, in Seaford, Long Island, in 1958, gave little indication of awareness.*

But in the great number of cases which occupy a middle ground of complexity, awareness and intelligence is clearly evident. It seems that, as the phenomena increase in intensity and complexity, intelligence correspondingly increases. Also, it seems that with the increase in complexity comes an increase in maliciousness.

During the famous haunting of Calvados Castle, detailed by Prof. Camille Flammarion in his book. Haunted Houses, phenomena of an almost unbelievable variety and violence was encountered and a high intelligence seemed evident. The case truly can be described as horrific and must be read to be appreciated. Another remarkable case, "An Indian Poltergeist", is given in Fr. Herbert Thurston's book. Ghosts And Poltergeists. Mysterious fires started, all types of objects were thrown about and people frequently were struck, apparitions were seen, writing was found on walls. Significantly, an apparition was seen that spoke and gave indication of being a daughter who had died. Some of the writings, discovered later on walls, stated this also. These phenomena were openly malignant and destructive. The victims,

a Catholic family, resorted to religious exorcisms and, as has been noted in so many cases, the polter-geist-force reacted with increased violence and fury.

It may be well to mention here a rather popular belief—that the poltergeist is a friendly, playful, childish spirit which indulges in activity of a teasing nature. This is a naive view. The poltergeist-force is almost always indicative of a psychological rather than a spiritistic origin and the phenomena is most certainly not "playful".

POLTERGEIST phenomena has a somewhat disreputable relative in witchcraft and possession. Admitting that a great percentage of the subject matter of witchcraft has been due to superstition, malicious expediency, ignorance, etc., still a residue remains which is suggestive of the poltergeist.

Many witchcraft outbreaks, such as the possessions at Loudun and Unterzell, offer numerous parallels to poltergeist manifestations. During the disturbance at Unterzell the convent is reported to have been haunted by animal sounds, ghostly laughter, and apparitions; furniture was moved mysteriously, chairs were overturned, and a large oak chest was upset with a crash. To judge from the accounts there seems to have been poltergeist phenomena intermixed with the hysterical

flights of fancy and neurotic seizures of the nuns who belived themselves possessed.

The same malignancy, the same sense of the grotesque, the underlying irrationality is found with both the poltergeist and with witchcraft cases.

During the famed New England outbreak of witchcraft and possession an unfortunate coincidence occurred in that several genuine poltergeist disturbances also took place. These strange phenomena naturally further alarmed the superstitious populace. In the genuine paranormal cases are detailed many typical actions of the "conventional" victim of possession and witchcraft attack.

With traditional "possession" extreme hatred and aversion of all things religious is found and the hysteric assumes fantastic physical postures and motions but, more important, paranormal manifestations frequently are reported. In many of these cases excellent documentation for the presence of paranormal phenomena exists. The phenomena of possession and witchcraft cannot be easily dismissed by the serious student of psychical research.

A fine example of the strange mixture of witchcraft, possession and poltergeist phenomena is the case of Thorel V. Tinel, heard before the *juge de paix* of Yerville, France, January 28, and February

3 and 4, 1851. A shepherd named Thorel accused Tinel, the Curé of Cideville, of defaming his character by accusing him of being a warlock. During the progress of the court case Thorel, reputedly a student of the local "white witch", managed to touch two young students of the Curé according to the traditions of sorcery and soon the boys complained of being persecuted, by the sound of blows, by seeing objects moved by unseen forces. One child insisted he was haunted by a phantom figure.

Another well-known case involved two young victims of possession who turned over and over like "living tops, at an incredible speed", manifested an insatiable hunger, periodically were subject to grotesque, swollen stomachs, and indicated a fierce hatred of all things religious. The first three symptoms are typical hysterical stigmata, of course, but it also was reported that they showed an abnormal knowledge of languages presumably unknown to them and were said to have been occasionally levitated in the presence of many witnesses.

Another significant case occurred in a convent in 1924-25, at Phat-Diem in the province of Ninh-Binh, Tonkin, (northern Vietnam) and was reported by Mgr. de Cooman. The infestation began with loud noises, showers of sticks and stones, and blows which were aimed at one young novice. So far we are on the familiar ground of the poltergeist, but soon the bizarre elements of possession became apparent. The convent dwellers became victims of swiftly spreading possession and a number of novices fell prey to the "diabolic contagion". Again, we have a curious mixture of typical poltergeist effects and the grotesque phenomena of possession.

In these examples the intelligence manifested was quite equal to that of a living person but completely malignant and always represented itself as of demonic origin. The theology offered by the "demons" was, naturally, most orthodox.

With the gradual passing of popular belief in witchcraft we find poltergeist cases in a transitional stage. Many of the traditional trappings of possession cease to be evident and the poltergeist-consciousness no longer represents itself as of devilish origin. Today the demon largely has vanished and the fiend has been replaced by the subliminal. Fashion reigns in parapsychology, also, apparently.

THERE HAVE been and continue to be many theories to explain and define the nature of the poltergeist intelligence. In earlier times the devil and his cohorts sufficed. As traditional witchcraft was supplanted by Spiritualism "earthbound" spirits and playful,

teasing ghosts prevailed, to be replaced, in turn, by the subconscious and the shadow of psychoanalysis.

The non-spiritistic theories practically all assume that the effects of the poltergeist are a product of the subconscious and are related to dissociative, trance phenomena. The tendency of the dissociated or spirit personality to assume a false personality, the impulse found in an hypnotic subject to take on a pseudo-personality, is found also in the poltergeist-medium and this reinforces the idea that the physical manifestations also are initiated by a guiding intelligence. Previous incarnations of the still-popular hypnotic "experiments" of the Bridey Murphy type present perfect examples of these pseudo-personalities.

Without doubt a certain percentage of poltergeist-hauntings are due to some sort of subconscious force. We have a further extension of this theory in the psychological connection between the poltergeist and sexual drives. It has been stated that the paranormal phenomena represent an unconscious dramatization and projection of repressed tensions and conflicts. I believe that this theory is both obvious and correct, but I also think that it has been over-emphasized and is not the complete answer.

Any theory advanced to explain the poltergeist is of necessity molded by the problem of survival of the personality after death. If survival of death is fact then theory must accommodate this fact. If it is not fact then the various mechanistic theories mentioned are adequate.

It is not within the scope of this paper to discuss at any length the problems and evidence pertaining to survival of death, but few experienced researchers, I think, flatly contend that survival is impossible. Probably the majority will either agree that survival is definitely possible, or agree that a great deal of scientifically respectable evidence exists indicating that it is fact. Others, like me, believe that sufficient evidence now exists to prove, or nearly prove, the reality of survival of death.

One vital approach to the question of survival is the phenomena of bilocation, out-of-the-body experiences, or astral projection. Prof. C.D. Broad, in his *Personal Identity And Survival*, remarks that such experiences are "favorably relevant to it (survival) in certain

cases," and also states that the best evidence for it "comes from hauntings . . ."

If, then, the phenomena of bilocation is fact, it applies directly to any consideration of the nature of the poltergeist, and the possibility of spirit intervention being involved in such cases is obvious. I personally consider, for a number of reasons including an experimental, partially successful projection of my own, that bi-location is a fact.

I conclude, therefore, that a large percentage of poltergeist cases must be due solely to subconscious activity and underlying mechanisms; another percentage must include spiritistic explanation, and still other cases must be a mixture of both.

I do think that any adequate theory must take into consideration all theoretical elements and evidence we are aware of—everything must be considered, weighed, and evaluated. Perhaps utilizing the same evidence discussed here other researchers will emerge with different theories.

TWICE LUCKY

SHORTLY after he took off from the carrier Forrestal, jet pilot J. M. Baucom, of Raleigh, N.C., had to eject himself from his craft, which crashed and burned after a power failure. A helicopter which picked him up a short time later developed engine trouble and crashed. Again Baucom escaped in the nick of time.

She was blonde, lovely and charming—and for that very reason her mediumship remains controversial. Were her phenomena due to psychic power—or to her power over men?



Was this

MARGERY?

By Walter Mc Graw

IT MUST HAVE been easy to fall in love with Margery and she seems to have done little to discourage it. Several men did and others were accused of it. But in this case nobody loved a lover. All of these men, supposedly impartial scientists, were testing Margery's powers under controlled conditions and thus, although she is reputed to be the world's most tested medium, it is small wonder that, to this day, the fight over her abilities still rages. She was, in more ways than one, a physical medium and one can still find adherents to the theories that she was: (a) a conscious fraud; (b) an unconscious fraud; and (c) "the

most important woman of the 20th Century."

Mrs. Mina Stinson Crandon was the wife of a prosperous Boston doctor, LeRoi Goddard Crandon, when, in 1923, she "by accident" discovered that she had psychic powers. How accidental this was is questionable since her late brother, Walter Stinson, had been reputed to have some power and her husband long had evinced interest in the field. At any rate, her gift came to full power over a comparatively short period of time. She started, as was the custom of that day, with table tipping, followed by strange rappings. By means of a simple code it was discovered she

was in touch with her brother Walter, dead some 10 years but still fascinated with the idea of helping out in psychical research.

From then on, almost seven nights a week, Mina, Dr. Crandon and some personal friends tried to see what the spirit of Walter could produce. Mina went through automatic writing, trance, levitations, apports, independent voice and psychic lights. Eventually the story was given to the newspapers with the one safeguard that the medium and her husband were to be identified only as "Margery" and "F.H." (Friend Husband). Even later when the real names were public knowledge, these pseudonyms were most often used.

Margery was a tall blonde, described even by her worst detractors as beautiful, clever, charming and "winning emotional advocacy, especially among men." J. Malcolm Bird who became, in print at any rate, this Guinevere's Lancelot, described her sense of humor as being "quite as wicked as my own." Those who dig through Bird's thick humorless volumes written in defense of Margery may not consider this the apogee of compliments.

Under conditions dictated by Walter in what often was called abusive language, he learned how to ring bells, to start and stop a gramaphone, unbalance balanced scales, and finally, to produce "teleplasm" which could be felt, photographed and even fingerprinted in wax. Throughout the years the controls put on Margery became more stringent. From merely having her hands held only periodically during the darkened seances, she came to be wired, taped and locked in a glass box. Still, more phenomena occurred. So firm were the controls and so remarkable the phenomena that one Believer declared the entire spiritualist movement could stand or fall on proving her genuine.

Thus, it was of national interest when F. H. agreed that "the blonde witch of Boston" would try for the \$2,500 reward offered by the Scientific American Magazine for the first "demonstration of an objective psychic phenomenon" which would satisfy four out of the five members of its investigating committee. It was stressed and understood that Margery was not really interested in the money involved. There is no slightest accusation by the Crandons' worst critics, of either of them taking any money for Margery's work. In fact, so the doctor could attend to his practice, he not only paid much of the expense of getting the committee to come to Boston from New York but also he furnished room and board with a free and generous hand. Some of the investigators lived at the Crandon home at 10 Lime St. for weeks at a time. Since dinner preceded most seances, the Crandon's grocery bill must have been enormous, there being between four to a dozen or more sitters and observers at each one. One of the great arguments for Margery's authenticity is that she had no motive for displaying her powers other than to advance human knowledge.

The Scientific American committee was made up of well-known names in the field of psychic investigation: Dr. William Mc-Dougall, professor of psychology at Harvard and president of the American Society for Psychical Research; Dr. D. F. Comstock, a professor at the Massachusetts Institute of Technology until he retired to concentrate on his career as an inventor; Dr. Walter Franklin Prince, a clergyman and Principal Research Officer of the American Society for Psychical Research; Dr. Hereward Carrington, undoubtedly the most prolific of writers in the field; and Escape Artist Harry Houdini. The secretary . . . but not a member . . . of the committee was the managing editor of the Scientific American, I. Malcolm Bird.

On paper the committee looked good, but Bird, prejudiced as he undoubtedly was, pointed out that each man on the committee felt

he was the important one and the others should bow to his ideas; that no member of the committee would trust any other and he details their many fights. How, he asks, could they come to any valid conclusion under these circumstances?

Comstock, the inventor of technicolor, was probably the most active of the members, due to his geographic nearness to the medium and his possession of a workshop. He made many different appliances to test Margery under "fraudproof" conditions. He supplied several bell-boxes and several sets of scales. No matter where they were placed and no matter how fine he made the tests, the bells rang with no apparent hand touching them and the scales were likewise put out of balance. With weights on one side of the scale and nothing on the other, the empty pan went down even when the scale was protected by a glass enclosure. Of course, he had been careful to make the scales of material not affected by magnets. He is quoted as saying, "There are plenty of psychic phenomena here." But in the final report he wrote: "Rigid proof has not yet been furnished."

Bird accuses Comstock of being too much of a perfectionist to admit the powers were valid until he could explain how they worked. To me, Comstock in part confirmed this, saying he felt there was some "genuine stuff there" but between the fights and the attendance at the test seances of personal friends of the Crandons, "rigid proof" was impossible.

Bird accuses McDougall of being so unsure of his abilities as an investigator that he had "a superstitious fear of fraud." Bird also takes a dim view of McDougall as a member of an "open-minded committee" because he stated, after the official test, that he was convinced, five months before the investigation began, that Margery was either a conscious or an unconscious fraud.

Prince attended few of the seances and allied himself with Houdini at every turn. He stated, "No sitting at which I was present was to me convincing." He had been to 10. Carrington, who had attended some 40, was the only member of the committee who publicly stated that he estimated about 50% of the demonstrations to be undoubtedly valid. This, of course, meant nothing to Houdini who so disliked Carrington that he once tried to have him thrown out of the audience at an escape performance.

Bird names Houdini as the principal villain of the piece. And whether Margery was valid or a fraud, Bird would seem to be correct

By the time Houdini got into the Margery affair there had been some 60 sittings involving one or more of the committee. Two preliminary reports had been published in the magazine, according to Bird, to keep up the public's interest. Houdini interpreted the articles as leading up to a validation of the Boston phenomena. He may not have been wrong. The articles were written by Bird who had admitted by then, that he was convinced of the medium's powers. Also, the newspapers, basing their angle on Bird's "impartial" prose, headlined their "Margery Baffles Scienstories tists "

Houdini made no pretense of maintaining a scientific attitude. His only statement was that he would find out how the fraud worked.

Prior to the sittings, it was agreed that if anyone discovered fraud he was to say so at that moment, otherwise all sitters were to stand by the record (usually dictated to a stenographer or into a dictaphone) that was made during the seance. This record detailed not only the happenings of the evening, but was to be a constant check on the controls used. Margery had said she could not work if she were confined but she did not mind being held, so it was the practice of one of the committeemen to hold one of her hands and put his foot next to hers. On the other side, when he was not called away to attend a patient, F. H. held her other hand while Bird held both their hands and guarded F. H.'s foot. Then a circle of the other sitters held and guarded each other's hands and feet. It was the practice of the recording secretary to ask about controls whenever anything unusual happened.

During the first two sittings in which he participated, Houdini sat next to Margery. At all times he indicated that controls were, as far as he was concerned, "OK". But, after the first evening, he said that he "had her."

"Fraud . . . every bit of it," he said.

He agreed to a second sitting because he could not figure out how she had levitated a megaphone. By the end of the second meeting he said he had figured that out too and he was ready to hit the newspapers with the story. After much argument he was persuaded to try more tests, this time with a foolproof cabinet of his own construction in which Margery now agreed to work. Houdini went back to New York and constructed what he said was such a cabinet.

Bird accuses Houdini of bad faith in the building of the cabinet and there is no doubt that he is right again. First of all, Houdini would not even let the other committee members investigate the cabinet. Secondly, on the first test the top of the cabinet burst open. Houdini said Margery had done this with her shoulders in order to reach the bell box but neither he nor Prince, who were holding her hands which stuck out through holes in the sides of the box, reported any movement on her part. Bird insists the box was "gimmicked."

That the box was not "fraudproof," at any rate, was obvious. Houdini offered to rebuild it. This he did the next day.

Meanwhile, the committee decided to try some experiments outside of the box with the bell-box which Houdini placed on the floor after trying it to see that it worked. The lights were put out and Walter asked Houdini who was paying him to "stop the phenomena." When Houdini asked what he meant, Walter had Comstock take the bell-box out to the light and examine it. Inside the bell box, preventing the bell from ringing, was a rubber eraser. This was just one of two plants.

The next night Margery was again put into Houdini's "fraud-proof box", which, by now, had locks on the top and again Walter accused that "God damned son of a bitch" Houdini of framing "the kid." Houdini's search of the box revealed a folding carpenter's ruler

hidden under the pillow at the bottom of the cabinet. From then on the entire investigation disintegrated completely into an ocean of accusations and counter-accusations ad nauseam.

Houdini said the Crandons had put the ruler in the box to avoid having to perform under test conditions, F. H. insisted Houdini had done it, pointing out that Margery had been completely searched prior to her entering the cabinet, that she could not have hidden anything that bulky under the one garment she was wearing and that Houdini had stuck his arm into one of the side armholes of the cabinet after it had been locked. The ruler could have been hidden in Houdini's sleeve. Walter B. Gibson, author of The Magic of Houdini, advanced a third theory. He said he had been told that the other members of the committee had conspired to plant the ruler in the box so that Houdini and Margery, both innocent, would each accuse the other. The motive was to take the heat off themselves. They felt that Margery was "genuine" but that Houdini would make them look ridiculous if they revealed their convictions. They wanted the tests to disintegrate into a shambles of vituperation. Whether Gibson's theory is right or not, there is no doubt that the scientific examination did disintegrate.

Next came the battle of the books. Houdini wrote a pamphlet, HOUDINI Exposes the tricks used by the Boston Medium 'Margery' in which he shows how various of the phenomena could have been produced by means of sticking an unfolded ruler through the hole at the top of the box. He glosses over the fact that he designed the box supposedly to prevent just that sort of trick. He also describes how Margery, outside the box, rang the bell-box with her foot and how he detected her with a leg sensitized by his having worn a tight rubber stocking for some 12 hours prior to the seance. The megaphone was levitated, he said, by Margery putting it on her head and throwing it with a quick snap of her neck . . . "the 'slickest' ruse I have ever detected."

Bird replied to this "pink pamphlet" in his book Margery the Medium, accusing Houdini of misrepresenting the position of the bell-box, lying about finding the medium's head under the table and deliberately loosening the controls he was assigned to keep on the medium so that he could later find explanations for the otherwise inexplicable phenomena. In essence, Houdini does admit the last of these accusations, although he calls it "allowing her the greatest freedom" for the sake of observation. He also calls Bird both a dupe and Margery's collaborator. While he admits that many times he freed one of his own hands from that of the next sitter for purposes of checking on the medium's movement, he implies Birdie combined pleasure with business because he kept a hand free for "exploring purposes" near the lightly clad Margery. Bird, on the other hand, says Houdini (a) was afraid Bird would use that hand to find evidence contrary to that which Houdini alleged he was finding; and (b) later decided to use the free hand to prove collaboration between Birdie and Margery because there was no other explanation for the wonders he saw.

Neither of the two accounts can be called honest. Houdini, to cite a minor point, doubles the amount of prize money involved to \$5,000 in the text of his expose, although the cover quotes \$2,500. Bird does not make clear that his reporting of the cabinet tests is secondhand, since Houdini would not let him stay in the room, and he uses pictures taken after the sittings in an attempt to prove that what happened during the seance in the dark could not have been fraudulent.

But the biggest lie, seemingly, was Houdini's. Gresham, in his biography of Houdini, quotes Jim Collins, Houdini's assistant, who helped in the building of the box and who was present in Boston at the time of the sittings, as admit-

ting that he, Collins, planted the ruler in Margery's box on Houdini's orders.

Margery's last brush with Houdini came in 1926 when, through Dr. Harry C. McComas of Princeton University, F. H. issued a challenge to Houdini: One night Margery would produce certain phenomena under test conditions set up by a neutral board of judges; the next night, Houdini, by acknowledged legerdemain, was to produce the same effects under the same restraints. Houdini, perhaps thinking the same rather haphazard controls of earlier days still obtained, accepted.

On the night of September 17, the room and the house at 10 Lime St., Boston, were searched. Then the nude Margery was searched, as were the bloomers, kimono and stockings she put on before joining mixed company. To prevent "slight-of-foot", strange shoes were put on her feet and adhesive-taped on. Tape was used around the top and bottoms of the bloomers and the stocking tops. All of this tape was marked with blue pencil lines that extended onto the medium's flesh.

Then in a locked room, she was put into a glass cabinet where, with Number 2 picture wire, her ankles and wrists were attached to eye bolts on the floor and outside the arm-vents of the cabinet. The wires were double knotted, sealed with railroad express lead and then taped over. More pencil marks were made, then she was attached to the back of the cabinet by means of a dog collar. Luminous pins were placed in her clothing and in the adhesive tape, including that which bound her knees together. This allowed the sitters to watch her outline even in the dark. Again, her ears, mouth and hair and the cabinet were searched. Then she was locked in.

Under these conditions she (or Walter) correctly named wooden letters picked at random by various sitters in the pitch dark; correctly named an object put into a basket outside the cabinet in the dark; produced clear speech (with many dental and labial sounds) while a hand was held over her mouth: levitated both a basket and a wooden luminous disk. Later in red light, the bell box rang the proper number of times when carried by various sitters and even when the person holding it swung around in a 360° circle.

The next day Houdini tried to change the conditions of the bargain. McComas and Dr. Harry Overstreet, then of the City College of New York, had a long conference with the magician. Several letters passed between Houdini and F. H. during which Houdini asked to have his own wit-

nesses at the demonstrations. This was agreed to by Crandon. Houdini left Boston without answering that letter. He died less than six weeks later without indicating that he would even try to keep his side of the bargain.

There were other tests of Margery but no one of them over gave any final proof of either fraud or validity. A group from Harvard, called the Code-Hoagland Committee, was, according to Bird, about to give Margery a clean bill of health when Hoagland, who was doing his thesis under Dr. McDougall, was pressured into seeing to it the committee changed its verdict.

Dr. Eric J. Dingwall, Research Officer of the British Society for Psychical Research stated: "I have never on any occasion detected anything that could be called fraud or deceit." Then, according to Crandon, McDougall blackmailed him into changing his tune. Another British investigator, Harry Price, "was not impressed," while New Zealand Entomologist, Dr. R. J. Tillyard, saw Margery as the basis on which to build a whole new science that would marry biology and spiritualism.

So the battle raged, until E. E. Dudley blew the horn on the finger-print bit. He had been a sort of seance room assistant in charge of the pieces of dental plastic upon

which Walter had been putting his fingerprints. Dudley said Walter's fingerprints were in reality those of Mr. X, a living friend of the Crandons. Mr. X turned out to be Margery's dentist who had originally taught her how to use the plastic. The ever protective Birdie now had an ally in the person of Dr. B. K. Thorogood, Research Consultant of the A.S.P.R. Dudley, according to Thorogood, had become miffed when Margery stopped leaving everything to him and turned the custody of the fingerprints over to Thorogood. There had been some fingerprints belonging to the dentist, made as practice prints long before Walter's were made. Dudley had pulled a switch! This Dudley denied. Conclusion: the believers went on believing: the sceptics hoped this would finish the "Margery" fraud.

In 1941 the Margery Mediumship ended with the death of a woman who, Gresham says, "had gone to pieces some time earlier" and with whom "all the loveliness and laughter were no more." By this time she had ceased to be impressive, according to Nandor Fodor who sat with her many times. However, on the one occasion he observed her when she was sober. Fodor says the phenomena were genuine. Fodor states this despite the fact that on another occasion he caught what he calls one of

the world's sexiest women in fraud.

To believer and sceptic alike, the Crandons present many enigmas. If fraud, who perpetrated it? Margery? With or without the knowledge of F.H.? There seem to have been times when one or the other could have worked the phenomenon of the moment, but times when neither of them could.

Although the room and house were searched often, even Bird admits the five-story house "possesses an architectural complexity (largely the result of extensive remodeling) which surpasses belief." Despite the fact that the house's present owners deny finding a trace of a secret door, this possibility becomes more pressing in light of some existing pictures of what was called "Walter's terminal."

In the early days of levitation, sitters felt a teleplasmic rod going from the medium to various parts of the room. In time, as Walter's powers became stronger, these rods were photographed in redlight. Later ectoplasm poured out of Margery's ears, mouth and nose. The unsympathetic thought the butcher shop had more to do with this phenomenon than did the other world. In photos the stuff does look like animal lungs.

But the most productive part of Margery's anatomy for the production of ectoplasm was what Bird delicately speaks of as "the genitals." Prince points out that this handy but personal hiding place never was searched. Often, Walter's terminal came from this region. Houdini often wrote of Margery as being abnormally strong, and of the outstanding muscular control she had of other parts of her body. She once offered to let him search her, but he refused on the grounds that he was not a doctor, indicating the direction of his suspicions.

As time went on, Walter's terminal, described in the early times as feeling like a rod with cool, damp leather over it, began to develop into rather badly shaped hands.

There is one well shaped hand which Thorogood warns his readers could not have come from the background curtain because only Margery, the photographer, and he were in the room. If one were to look for a secret entrance to the room, one might try some place behind that heavy black cloth.

There were things, such as tearing the cabinet apart piece by piece in the dark, that reportedly could not have been done by either Margery or F.H., so if all was fraud, there must have been a third party. All this then adds up to a three way *conscious* fraud, belying the hypothesis advanced by the Code-Hoagland Group that it was unconscious fraud.

The question, then, is why? It is pointed out that Margery

loved the limelight and wanted to please her husband. But what did Crandon have to gain? They made no money out of their activities and there is indication that his medical practice suffered. Despite the doctor's place in *Who's Who*, proper Bostonians ceased to have anything to do with the Crandons as they became more and more notorious.

The accusation that it was done to impress friends does not stand up in the light of F.H.'s inviting investigations and of the many times Margery performed before unsympathetic strangers, any one of whom might conceivably have pulled the rug out from under any fraud. The Crandons did not appear to play it safe. And 18 years, almost seven nights a week, is a long time for anyone to stick to what, in effect, would be one big, extended, practical joke.

Even among the believers there is disagreement on the phenomena. F.H. and Margery stated that the manifestations came from Walter, that Margery was only the "medium" of communication for a scientific soul who wanted to do psychic research from the other side.

For once the ever-faithful Birdie disagrees. He states that we can not consider Walter to be more than Margery's second personality, her subconscious, her "presuposis." Since Walter was filthy-mouthed, dictatorial and nasty at times, this

was not much of a compliment but the release of aggressions through "Walter" might explain why Mina was so sweet and even-tempered.

However, she was the only character in this drama—be it farce or tragedy—who was even-tempered. The pity is that what could have

been either a scientific validation of psychic phenomena or a quickly forgotten fraud was so muddied by bad tempers—among other emotions—that today we can only speculate about this woman whose undoubted power over men may have extended into two worlds.



DREAMS—THE "JUNK" OF THE MIND

CONTROVERSY long has existed regarding the nature and purpose of dreams. Sigmund Freud advanced the theory that dreams reflect submerged or suppressed conflicts in the personality of the dreamer. According to Carl Jung, the human race shares rudimentary dream patterns or racial memories.

In contrast to the ideas of these famed authorities, two British scientists have offered the novel theory that dreams are nothing more than a "memory-junking" process which enables the brain to discard unwanted information absorbed during the day.

In a recent article in the British journal The New Scientist, Edgar Arthur Newman, a computer specialist, and Christopher Riche Evans, a psychologist, expressed their view that, like a modern computer,

the human brain tends to become cluttered with information. The nightly dream process provides an opportunity to examine the vast mass of material collected during the day and to reject repetitive or unsuitable memories and responses.

This "memory-filtering" activity, they believe, can be carried out only during such inactive states as sleep, when wrong actions or decisions will not prove harmful. If the cleaning-out activity is blocked or delayed, they state, the individual will suffer a serious decrease in efficiency.

Although they admit that the brain can accommodate several lifetimes of information collected during its daily activities, they argue that the problem with the brain is not one of storage space for information but of easy access to this information.



CHARLES FORT and the "PRIESTS OF SCIENCE"

He gleefully attacked the "holy men"—and his weapons were facts their theories failed to explain.

By Martin Gardner

HARLES HOY FORT was born in Albany, N.Y., in 1874. As a boy, his interest in science led him to collect minerals and insects, and occasionally to stuff a bird. He never went to college. After working for a time as a reporter, and trying his hand at a novel (Outcast Manufacturers, 1909), and a few short stories (which Theodore Dreiser published in his Smith's Magazine), Fort came into a small real estate inheritance. It was this income which freed him for an almost unbelievable stint of private research. For the remaining 26 years of his life, he pored over old magazines and newspapers, taking notes on every mysterious occurrence which did not jibe with established scientific notions. Most of this work was done in the British Museum. Later he returned to New York where he lived in the Bronx with

ABOUT THE AUTHOR

A noted writer and editor in scientific and related fields, Martin Gardner conducts the world-famed department "Mathematical Games" in the Scientific American Magazine. He is the author of eight books on mathematical and scientific subjects, including Logic, Machines and Diagrams, Mathematics For the Million, and Ambidextrous Universe.

his wife, Anna, and continued his studies at the New York Public Library.

Fort was a large, shy, bear-like man, with a brown walrus mustache, and thick glasses. His apartment was filled with shoe boxes crammed with notes and clippings. On the walls were framed specimens of

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spiders and butterflies, and under a glass he kept a hunk of dirty, as-bestos-like material which had dropped from the sky. For recreation he played a solitaire game he invented called "super checkers." It involved 1000 men on a huge board of several thousand squares. His wife, according to novelist Tiffany Thayer, never understood what went on in her husband's mind, and "never read his or any other books."

Fort had only two friends — Dreiser and Thayer. Convinced that Fort was a genius, it was Dreiser who persuaded his own publisher to bring out the first of Fort's four books, The Book of the Damned. By the "damned," Fort meant all those views which are excluded by dogmatic science—the "lost souls" of data. His self-appointed mission was the "undamning" of this data. The book was written in a curious, breathless style. At times, it broke into passages of profound wisdom, high humor, and beautiful phrasing.

Fort's second book *New Lands*, was published in 1923 with an introduction by Booth Tarkington. By this time, a number of American writers had become fascinated by Fort's hilarious attack on what he called the scientific "priestcraft." In 1931, Thayer rounded up the writers for a historic banquet at the Savoy Plaza, on which occasion the Fortean Society was born. The founders included, besides Dreiser

and Thayer, such literary lights as Alexander Woollcott, Tarkington, Ben Hecht, Burton Rascoe, and John Cowper Powys.

Fort's third book was titled Lo! "Lo! was my suggestion," writes Thayer, "because in the text the astronomers are forever calculating and pointing to the sky where they figure a new star or something should be and saying 'Lo!'—and there's nothing whatever to be seen where they point. Fort agreed to Lo! at first hearing." Wild Talents, Fort's last book, was published a few weeks after his death in 1932.

In 1937, at his own expense, Tiffany Thayer began issuing the Fortean Society Magazine, now called Doubt.* Fort had willed 32 boxes of unpublished notes to Thaver (a gesture which infuriated Dreiser) and one of the purposes of the magazine is to reprint these notes. Portions of them appeared in each issue. The magazine's chief purpose, however, was to embarrass scientists as much as possible by printing news items they couldn't explain, or uncomplimentary stories about the scientists themselves. Thus when a British astronomer fell off his telescope on one occasion, Doubt ran gleeful accounts of the accident. These news stories were sent to Thaver by established Fortean "correspondents," such as George Chris-

^{*}This magazine and society were discontinued after Mr. Thayer's death.

tian Bump of Chicago, and by the magazine's readers.

In many ways, the Fortean Society resembled Sherlock the Holmes cult of Baker Street Irregulars. Just as the Irregulars keep up the elaborate pretense that Holmes was an actual person, so the Forteans kept up the elaborate pretense that Fort's wild speculations were as likely to be true as the "established preposterousness" (Fort's phrase) of accepted science. At bottom, the Society was a gigantic joke, but Thaver and most of the members appeared to take it very seriously, and part of the joke consisted of getting angry when anyone suggested that it was a joke. All Fortean correspondence, incidentally was dated by a 13-month calendar, the year "one" being 1931the date of the founding dinner. The 13th month was naturally, named "Fort".

Before examining Fort's attitude toward science and coming to some conclusion about it, perhaps it would be best first to take a look at his unique cosmology.

Fort had a passionate distrust of astronomers. The first half of *New Lands* is concerned almost entirely with proving that all astronomers are stumblebums worse than astrologers in predicting events, making all their major discoveries by accident, and craftily concealing from the public the basic unreliability of

their "medieval science".

"They computed the orbits of Uranus," Fort writes. "He went somewhere else. They explained. They computed some more. They went on explaining and computing, year in and year out, and the planet Uranus kept on going somewhere else." Finally, to save face, they decided another planet was "perturbing" Uranus. For the next 50 years they pointed their telescopes at different spots of the sky until by accident they found Neptune. Now Neptune has unpredictable movements. If the astronomers are as good as they think they are, Fort challenged, let them find another planet beyond Neptune. Unfortunately, this was written before Pluto was discovered in 1930, but Fort still had the last laugh. Pluto proved to be very much smaller than astronomers expected.

Fort did not work out a cosmology in detail. But he did offer a series of suggestions which he felt were no more absurd than the astronomers' solar system, ". . . a stricken thing that is mewling through space, shocking able-minded, healthy systems with the sores on its sun, its ghastly moons, its civilizations that are all broken out with sciences; a celestial leper, holding out doddering expanses into which charitable systems drop golden comets . . ."

The earth, Fort suggested, is rel-

atively stationary. "Perhaps it does rotate, but within a period of a year. Like everybody else, I have my own notions upon what constitutes reasonableness, and this is my idea of a compromise." He replies in some detail to traditional "proofs," like the Foucault pendulum, of the earth's daily rotation.

To explain the motion of the stars around the earth, Fort supposed the earth to be surrounded by an opaque shell, not very far away. The stars are holes in the shell through which light shines. Perhaps the twinkling is due to a "quivering" of this shell. The shell is not rigid. "There may be local vortices in the most rigid substance, and so stars, or pores, might revolve around one another . . ." Now and then meteors spray through gelatinous portions of the shell, detaching lumps of the substance as they pass. Fort collected records of hundreds of occasions on which a jelly-like substance had fallen from the sky. He warned aviators they might someday find themselves "stuck like currants," but he admitted, "I think, myself, that it would be absurd to say that the whole sky is gelatinous: it seems more acceptable that only certain areas are."

Nebulae, Fort suggested, are glowing patches on the shell. Dark nebulae are opaque patches. Some may "hang like super-stalactites in a vast and globular cave."

Somewhere floating above, Fort declared, is a Super-Sargasso Sea, with an island in it which he called Genesistrine. From these regions come the various objects and living things that often fall to earth. Fort collected thousands of records about mysterious showers of worms, fish, dead birds, bricks, manufactured stone and iron objects, colored rain, little frogs (he was puzzled by the fact there never has been a record of tadpoles falling), and periwinkles. Most of these things are accumulations of rubbish blown into the Super-Sargasso Sea from the earth or other planets, recently or aeons ago.

There are well authenticated instances of red rains. The conventional explanation is that reddish-colored dust becomes mixed with the water. But Fort had better explanations:

Rivers of blood that vein albuminous seas, or an egg-like composition in the incubation of which the earth is a local center of development—that there are super-arteries of blood in Genesistrine: that sunsets are consciousness of them: that they flush the skies with northern lights sometimes . . .

Or that our whole solar system is a living thing: that showers of blood upon this earth are its internal hemorrhages—

Or vast living things in the sky, as there are vast living things in the oceans—

Or some one especial thing: an especial time: an especial place. A thing the size of the Brooklyn Bridge. It's alive in outer space—something the size of Central Park kills it—

It drips.

Was Fort a humorist, or was he a crackpot? Were his books, as Hecht called them, a "Gargantuan jest," or did he really believe the theories he advanced?

Tiffany Thaver, who ought to have known, gave a clear answer in his introduction to the 1941 onevolume edition of Fort's four books. "As an intimate of the man through a period of years, permit me to assure you that he believed nothing of the kind . . . Charles Fort was in no sense a crank. He believed not one hair's breadth of any of his amazing 'hypotheses'-as any sensible adult must see from the text itself. He put his theses forward jocularly—as Jehovah must have made the platypus and, perhaps, man . . ,"

Earlier in the same essay Thayer wrote that Fort "... packed a belly laugh in either typewriter hand ... he roared at his subject, guffawed at the pretensions of its serious practitioners, chortled at their errors, howled at their inconsistencies,

chuckled at his readers, snickered at his correspondents, smiled at his own folly for engaging in such a business, grinned at the reviews of his books and became hilarious at my expense when he saw that I was actually organizing the Fortean Society.

"... Charles Fort had the most magnificent 'sense of humor' that ever made life bearable to a thoughtful man. Never forget that as you read him. If you do, he'll trick you. He'll make you hopping mad sometimes, but—as your choler rises—remember he's doing it purposely and that just when you're boiling he'll stick his head up and thumb his nose at you ..."

At this point, one may well ask why, if Fort didn't believe in his theories, did he spend 26 years on such "minor tasks"—as he once described it—of going through 25 years of the *London Daily Mail*? The answer is that more meaning than meets the eye lurks behind Fort's madness.

Fort was an Hegelian. In the last analysis, existence—not the universe we observe, but everything there is—is a unity. There is an "underlying oneness," an "intercontinuous nexus" which holds everything together. "I think we're all bugs and mice," he wrote, "and are only different expressions of an allinclusive cheese." Fort was not a religious man, but he granted that

the totality of things might be an organism with intelligence. There was no harm in calling it God. "Maybe he, or it, drools comets and gibbers earthquakes..."

There is, then, a final reality and truth. But for us, the little bugs and mice, there are only the broken lights, the half-truths and the phantom realities. Everything is in a "hyphenated state of being." Fort never tired of such adjectives as "real - unreal," "likely- unlikely," "good-bad," "material-immaterial," "soluble-insoluble," and so on. Because everything is continuous with everything else, it is impossible to draw a line between truth and fiction. If science tries to accept red things and exclude vellow, then where will it put orange? Similarly, nothing is "included" by science which does not contain error, nor is there anything "damned" by science which does not contain some truth

It was meditation on this continuity of all things that led Fort into skepticism with a vengeance. Like the ancient Greek skeptics who lived by the motto of "no more"—meaning one belief is "no more" true than another—Fort accepted nothing.

Fort doubted everything—including his own speculations. When his more astute admirers insist that he was not the arch-enemy of science he was reputed to be, but only the

enemy of scientists who forget the ephemeral character of all knowledge, they are emphasizing the sound and healthy aspect of Forteanism. It is true that no scientific theory is above doubt. It is true that all scientific "facts" are subject to endless revision as new "data" are uncovered. No scientist worthy of the name thinks otherwise. But it is also true that scientific theories can be given high or low degrees of confirmation. Fort was blind to this elementary fact-or pretended to be blind to it-and it is this blindness which is the spurious and unhealthy side of Forteanism. If a Baker Street Irregular began to think Sherlock Holmes actually did exist, all the good clean fun would vanish. Similarly, when a Fortean seriously believes that all scientific theories are equally absurd, all the rich humor of the Society gives way to an ignorant sneer.

Fort himself admitted that although all things are continuous, there also is discontinuity. He expressed it in a characteristic way. It is impossible, he said, to tell whether certain microscopic forms of life are animal or plant, but this does not mean we cannot distinguish between such extremes as a hippopotamus and a violet. "No one . . . would send one a bunch of hippopotami as a token of regard." Apparently it never occurred to Fort that once this is granted, it becomes

possible to draw a similar line between a theory which has a high degree of probable truth, and a theory of extremely low degree.

In recent years, on top educational levels, there has been a minor, but observable, Fortean trend. It is due, in part probably, to a revival of religious orthodoxy, and in part perhaps, to resentment against the atom bomb. Its subtlest manifestation is in certain sections of the Hutchins-Adler Great Books Movement. Nothing official, of course, but if you know many Great Books educators you will be struck by the fact that most of them regard scientists, on the whole, as a stupid lot. Stupid, that is, in contrast to liberal arts professors, and particularly professors in Great Books work. Science "is the great Sacred Cow of our time," writes author-scientist Anthony Standen. If scientists only had a sense of humor about it, they would realize how laughable it is for them to bow low before it. One suspects, however, that scientists would be more amused by a cow mentioned by Fort. On May 25, 1899, the *Toronto Globe* carried a story about a cow that gave birth to two lambs and a calf.

"I don't know how that will strike all minds," commented Fort, "but to the mind of a standardized biologist, I'd not be much more preposterous if I should tell of an elephant that had produced two bicycles and a baby elephant."

Good old Fort! Skyward ho!

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ANGEL MUSIC By Marian Bader

MANY PERSONS say that young children have a psychic sense that is "disciplined out of them" as they grow older. This was true in my case.

In August, 1924, when I was four years old I remember sitting with my mother in the waiting room of our family physician, Dr. Woodruff, which was located on Seneca Street, in Buffalo, N.Y. Since Dr. Woodruff was reputedly one of Buffalo's best physicians and surgeons, his waiting room was crowded.

Suddenly, soaring sweetly above the buzz of conversation and the hacking coughs, I heard violin music so beautiful that I thought everybody should be quiet to hear it too. "Listen!" I cried, "The pretty musie!"

"I don't hear no music," said the man sitting next to me.

"You shush!" Mother cautioned me.

'Don't you hear it, Mommy?" I persisted.

"Yes," she whispered in my ear.
"We hear it but these other people don't. Because it's angel music."

I stared at the other patients won-

dering why they couldn't hear it, too. A few moments later, while the doctor was examining Mother, I told him. "I liked your pretty music."

He smiled. "Of course, a little girl would hear it! It was my daughter, who is gone from this life, playing her violin."

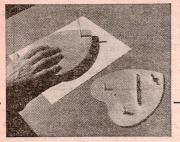
Many years after Dr. Woodruff died my mother told me that his daughter had died during an appen-



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dectomy. Due to medical ethics Dr. Woodruff had not performed the operation, a circumstance which he regretted for the rest of his life as he believed his own skill might have saved her. During her short life his child had played the violin beautifully. My mother, who always has been psychic, and I were privileged to hear her "angel music".—Ebenezer, N.Y.

THE CHANTING MONKS

By L. Chapman

Y HUSBAND took me as a bride to live in a house in a Welsh valley where his family had lived for two or three generations.

It was a happy house. Nonetheless it gave me an uneasy feeling. Shadows seemed to flit away as I approached and something that was not quite a sound occasionally disturbed the air. Gradually I became aware that others besides ourselves came and went in this house.

My husband only laughed at my ideas.

There seemed to be three monks. I never saw them clearly but could sense their presence. I always knew when they came, how long they were with us, and when they left. Sometimes they came for a day; often they stayed longer, and when they were here the sound that was not quite audible made itself felt at the hour of vespers.

One night my husband was away. Being alone in the house I had gone to bed early but was awakened at midnight by the sound of distant chanting, as if a male choir was practicing plain-song. Seizing a wrap and a flashlight, I hurriedly got up. The faint sound seemed to grow slightly in volume as I listen-

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MEI LING 4139 Camino Real Los Angeles, Calif. 90065 ed. I opened the door and shone my flashlight.

Instantly, all was silence.

I fled back into my room and buried my head in the blankets. There had been nothing to alarm me about the chanting, but the sudden silence was horrifying.

Next day the monks left. Their route never varied. They always took the path through the woods, across the stream, past the modern church and down a road that turned out of the village and led . . . I knew not whither.

My husband, on his return, heard my story and said this was all nonsense; such things never had been heard of in this house. Clearly he thought the whole business was the result of my too-vivid imagination.

"But I can show you the road the monks come and go by," I persisted.

"That road only leads to a farm," he said. "Come, I will show you."

So we set forth that beautiful summer afternoon on the path through the woods, over the stream, past the church and down the road out of the village.

Sure enough, it did lead to a farm. But the foot-path continued on beyond the farm and this we followed, through the lovely South Wales countryside. At length, we came to an open field in which a man was working.

"How much farther does this path go and where does it take us?" we asked.

"Three miles farther on, to Talley Abbey." the man replied.

In the days before King Henry VIII dissolved the monasteries, around 1500, all the land in that part of the world belonged to Talley

Abbey. The Abbey had been a magnificent structure. The Abbot had been rich and powerful. Today Talley Abbey is in ruins with only the fine Gothic arch of the church window standing to testify to former greatness.

King Henry also confiscated the Abbey dues and our parish still pays one shilling a year to the Crown for obsolete privileges known

as Manorial Rights.

Our house was once called "Capel Issa" which, I have since learned, means "Lower Chapel" in Welsh.

It is still, I think, a happy house. Perhaps the monks bless it.—South Wales.

A PROMISE KEPT By Mae Esty Morgan

LEARNED TO tell fortunes with cards simply for its entertainment value. One evening in 1935, in Santa Cruz, Calif., my hostess at a party asked me to read the cards. She knew I foretell only happy events and do not make morbid predictions.

Therefore, I was astonished to see a Mr. Shortridge become angry when I said he was considering a new position but that he wouldn't go through with it.

"Why not?" he asked.

I answered, "You'll change your mind."

His face grew red and he and his wife soon left our party.

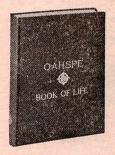
However, to my surprise Mr. and Mrs. Shortridge appeared at my home the next morning. He said he was bothered by what I had seen for him in the cards. Although he appeared embarrassed he asked me to "run the cards" again.

Dropping my work I tried to re-

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assure him saying, "They are only cards. Don't let them upset you."

Then, try as I might, I couldn't see anything in the cards for Mr. Shortridge. We began discussing occult experiences and somehow I became inspired to talk, as I never had talked before, about my reasons for believing in life after death.

Mr. Shortridge regarded me strangely and said he never before had heard such ideas expressed. He didn't believe in life after death, he said. When a person dies "that ends it for keeps," he insisted. "But," he went on, "if I died and could come to you I'd do it, to show you you are right. You deserve it!"

A week later, while I was busy in my kitchen one morning, I looked up to see Mr. Shortridge smiling at me. I seemed to be seeing him through a curtain. I called, "Oh, Mr. Shortridge, I see you!"

I was very excited. I never before had seen an apparition, and I never have seen one since.

When my husband returned from work in the evening I rushed to tell him what I had seen.

"That's odd," he exclaimed. "Mr. Shortridge died this morning of a heart attack. It happened about the time you say you saw him in spirit."

This experience has given me comfort all my life. I truly believed in what I had told Mr. Shortridge before this wonderful experience, but Mr. Shortridge in keeping his promise to me proved beyond all doubt that we do live after the change called death.—Santa Cruz, Calif.





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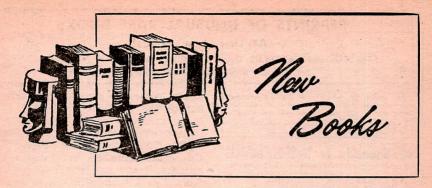
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Dr. George M. Lamsa, Aramaic Bible scholar, is internationally known for his translation of the Bible from ancient Eastern manuscripts. In this commentary, based on the Aramaic of the ancient Peshitta text. Dr. Lamsa clarifies many mistranslations and obscure passages. His thorough knowledge of Bible-land customs reveals new insights in each book of the Old Testament. He seeks to let the reader understand Old Testament the through Eastern eyes.

Old Testament Light is not a verse-by-verse commentary but a series of highlights. For example, Dr. Lamsa puts new meaning into "the pillar of salt" which Lot's wife became. He explains it as an Eastern idiom which indicated "she had a stroke, or she was paralyzed and

dead."

No stranger to FATE readers, Dr. Lamsa has written articles which include Psychic Phenomena in the Bible and You Can Learn to Prophesy. In his new book some of the same interests are revealed in such "In Trance," headings as A

"Dreams," "An Evil Spirit," "Divining Cup" and "The Witch of Endor."

However, Old Testament Light is not basically oriented to the student of psychic matters but has general appeal to ministers, students of the Bible and laymen .- Rev. George H. Wright.

WILLIAM CROOKES AND THE PHYSICAL PHENOMENA OF MEDIUMSHIP, by R. G. Medhorst and K. M. Goldney. Society for Psychical Research, London, 1964. 132 pages, \$3.00.

The authors, both members of the council of the British Society for Psychical Research, have undertaken to reexamine the relationship between Sir William Crookes and Medium Florence Cook in the light of Trevor Hall's critical book about their association.

Their study is published as part of the Proceedings of the Society for March, 1964, which also includes a section of "Cromwell Varley's Electrical Tests with Florence Cook" by Prof. C. D. Broad, and "Foreign Comments on Florence Cook's Mediumship" by George Zorab.

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famous principals and parenthetically to inquire whether Trevor Hall's charges in his book *The Spiritualists* are correct.

The truth is important not only to the history of psychical research but to the whole field of what is today generally called parapsychology. One issue is whether, as Hall's book alleged, the whole Florence Cook-Katie King mediumship was a complete fraud and was used as a front by William Crookes to conceal an illicit relationship with Florence Cook, or whether her mediumship was indeed genuine.

Another issue, of course, is whether any conscientious research into psychical matters — especially dealing with the alleged successes of mediums — must inevitably be subjected to unfair and prejudiced attacks.

To their credit, the authors take a calmer view than this reviewer. Methodically they seek to reconstruct what is known of the mediumship of Florence Cook and Sir William Crookes' part in investigating it. Since it is all but impossible to prove that something did not happen, it is impossible for them to prove that Trevor Hall's charges are false.

But they can look at the whole body of evidence and suggest what seems likely and what unlikely. They point out the occasional inaccuracies in Trevor Hall's book, and suggest rather temperately that it contains "a very extensive admixture of conjecture (not always well founded)."

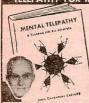
What emerges from this study is a complex picture of a man, Sir William Crookes, whose standards of evidence were probably some-

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what looser than would be acceptable today, but who nevertheless was a world-famed and respected researcher in the physical sciences. We find Crookes "taking over" mediums and perhaps even suppressing derogatory evidence for the good of the cause. On the other hand, there is every reason to believe that what he reported was substantially the truth, even though he had "remarkable luck" with mediums.

If Crookes were involved in deception with Florence Cook, why did he continue his interest in mediumship, even if in varying degree, until his death? It is difficult to imagine that a man who knew all mediums to be fraudulent would do that.

There is no doubt that some of the attacks on Florence Cook were inspired by other jealous mediums - the jealousy of mediums, even for those long dead, is no secret. As only one instance, the medium Mrs. Guppy undoubtedly hired William Volckman to gain access to a Hackney sitting where he seized hold of Katie King, the visible and ambulatory "control" of Florence Cook. Trevor Hall makes much of this incident as proving that Florence and Katie King were the same and makes other assumptions based on the incident.

The researchers point out that there is no ground for preferring Volckman's word to that of the 11 other sitters at this seance. Their testimony was that five minutes after the seizure of "Katie", Florence was found "in black dress and boots, with the tape tightly round her waist as at the beginning of the seance, the knot sealed as at

first with the signet ring of the Earl of Caithness, and sewn underneath the seal with thread, as it had been sewn before the seance

by Mr. Luxmoore."

Indeed, the hate of Mrs. Guppy for Florence Cook was carried to the point where she proposed to Nelson Holmes that he cooperate in throwing vitriol in the face of Katie King - thus hoping to disfigure the face of Florence Cook.

"While reciting this scheme to us, she seemed fairly possessed by a legion of fiends, and her rage at Miss Cook and 'her doll face', as she termed it, was fearful to behold." Holmes wrote. "When I realized the full import of this loathing (sic) affair, I immediately ordered her from the house, and the next day wrote to Mr. Samuel Guppy, her husband, and gave him notice that his wife

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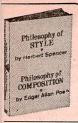
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Hell, apparently, hath no fury like a medium who feels that another medium has outdistanced her.

There seems no evidence that Lady Ellen Crookes ever bore Florence Cook any animosity—which would seem unlikely if there had been a liaison between her husband and Florrie. The authors discuss Crookes' trip to the Continent with Florence and her sister-in-law and conclude that it is "only by rather selective quotation from Crookes' letter describing this event that anything scandalous can be suggested."

A letter of August 29, 1874, from Crookes to his assistant C. H. Gimingham mentions that "Florrie and Ted were here last night." Crookes' reference to Florence's husband as "Ted" indicates he was on friendly terms with him. "Certainly there is no suggestion that the 'revelation' of Florence's marriage on June 5 had discomposed Crookes, as one might have expected on the basis of Trevor Hall's proposition that Crookes was grossly deceived and Florence was his mistress at the time."

In this whole complicated affair, it is more or less implicit that in later life Florence was guilty of fraud after the loss of her mediumistic abilities. Mediums do play out—and if they sometimes resort to fraud, sophisticated investigators have learned not to discard earlier, fraud-free results.

Today investigators no longer look for the sensational physical phenomona that characterized important mediums of the 19th Century. As a result, it may be thought, mediums no longer produce

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But in those halcyon days some of the greatest scientists in the world were involved in psychical research—and they were convinced by their own observations. Men like Sir Francis Galton, Sir William Barrett, Sir Alfred Russell Wallace and Sir Oliver Lodge were but a few of the Englishmen involved.

Even so, the world laughed at Crookes and his fellows then as it does today. Where is the scientist today who would publicly apologize to Crookes for ridiculing his claims on the phenomena of materialization, as did Prof. Charles Richet, the world-famed physiologist, who wrote:

"The idolatry of current ideas was so dominant at that time that no pains were taken either to verify or to refute Crookes' statement. Men were content to ridicule them, and I avow with shame that I was among the wilfully blind . . . I laughed . . . I was absolutely sure that Crookes must have fallen into some terrible error. And so was Ochorowicz. But he repented, and said, as I do, smiting my breast, 'Pater, peccavil'"

Was Crookes duped? and by a succession of mediums, not all of them, as Mr. Hall appears to think, young and attractive girls? Were Crookes, Richet and all the numerous otherwise competent scientists who attested similar phenomena, taken in by tricksters? Or are we to believe that they, and we, in approaching the phenomena of psy-

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Richet wrote, "The more I reflect ... the more I am persuaded that we know absolutely nothing of the universe which surrounds us. We live in a sort of dream and have not yet understood anything of the agitations and tumults of this dream."

To review the whole Crookes-Florence Cook affair can only give new insight into this magnificient problem - Curtis Fuller.

THE BOY WHO SAW TRUE, edited by Cyril Scott, Neville Spearman, London, 1961, 248 pages, \$3.75.

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STRANGE JOURNEY, by Louise Lone Dog. Naturegraph Publishers, Healdsburg, Calif., 1964. 68 pages, \$1.00. Illustrated.

This handsomely produced, paperbound book is subtitled, "The Vision Life of a Psychic Indian Woman." A resident of New York State, Mrs. Louise Lone Dog is of Mohawk-Delaware Indian ancestry and is married to a Sioux. She writes in vivid detail about the spiritual and psychic ability possessed by many of her people and describes psychic and mystical experiences she has had since childhood. These range from encounters with ghosts, through astral projection and precognition.

She relates some of her prophecies, which she states were fulfilled, such as those concerning the deaths of President Kennedy, Dag Hammerskjold and Pope John. The book contains some testimonials.—
C.G.

Report FROM THE Readers

ASTROLOGICAL TYPES

Paul Foght's succinct presentation of Vernon Clark's research on astrological types was the best of its kind I have read. It offered a sound basis for ultimate correlation-patterns involving the physio-psychological and astrological components of the human constitution.

Of course, as every professional astrologer knows, character and temperament have little to do with particular signs and planets as such, but with a synthesis of all horoscopic factors.

Says Alan Leo — one of the great "fathers" of modern astrology — "... the number of planets in signs of Fire, Earth, Air, and Water will show which of the Triplicities (Elements) is strongest; the number in Movable, Fixed, and Common signs will indicate the predominate Quadruplicity (Quality); and finally the juxtaposition of these two results will make still more definite the type as a whole."

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OUT OF THE PAST?

During the 14 years I have been a babysitter many small children have told me about their former lives. It seems to me that, up to the age of four, children remember odd things and see spiritual beings. After this age they seem to forget them and begin to live material lives.

I never tell my little charges they are "imagining" when they talk about these experiences to me.

The children are apt to relive these times when they are quiet, drawing or just looking at a toy. One three-year-old boy got up from the floor where he was playing, came over to my friend and me and began telling us about being at sea in a big storm! The waves were high, he said, and his baby fell overboard and a big shark ate it. He went on to say he was married but he didn't know what happened to his wife. He just lost her in the storm. He himself fell over into the water and a big fish bit his leg off.

I asked the child if he was afraid of water. He said no and promptly sat on the floor again as if nothing had been said. Since this surprising conversation the boy never mentiontioned his experience again.

Many times children tell me about when they were grownup and had children. One boy told me how he died in an airplane crash. He said



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Shambalah, A City of Mystery??

Dr. Dickhoff in his book, "AGHARTA" the subterranean world reveals the ancient people of Lemuria and Atlantis when their continent sank after a catastrophic atomic chain reac-tion, took refuge in the bowels of the Earth to escape destruction from radio active fallout. They fled with their great race of super-scientists to the interior of the Earth, a land free of radio activity with tunnel boring machines that we know nothing about. He reveals that there are openings to the tunnels in Tibet, Siberia, Africa, South and North America where they can still enter with their Flying Saucers.

Dr. Dickhoff in "Agharta" reveals who actu-ally dug these tunnels. These super-scientists,

ally dug these tunnels. These super-scientists, who came in space spheres aeons ago.

Dr. Dickhoff in his book claims these tunnel caverns are illuminated by a green luminescence which aids underground plant-life, and lengthens human life. A Shangri-La, a land of Paradise with super-men who live in a land of beauty, in a tropical climate, free of ice and snow, with mountains, forests, lakes, rivers, green vegetables, animals and fish which are all strange to us.

Travel he says, is done in cars running at tremendous speeds through the tunnels, and are operated by a propulsion principle yet unknown to us. He claims they send forth special Lamas to gather knowledge by obser-

special Lamas to gather knowledge by observation from other Worlds and then return

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he dreamed about this a lot.

Little Miss Joy used to tell me about a little girl her age who came to play with her at night. For six months this playmate "flew around the room" with her. One day I asked Joy about her little friend and she said her playmate didn't come any more.

I hope the day soon will come when people will realize we are products of the past and present, both spiritually and materially.-Lorraine Rhodes, Hawthorne, Calif.

ON CRIB DEATHS

On re-reading some of my old FATES I ran across an article in "I See By The Papers" for June 1954, about the mysterious crib deaths of babies. It seems the question in point could be answered by an article in Prevention for August 1964. "Is Milk Killing Our Babies?"

Dr. Stowens, of the Children's Hospital of Louisville, Ky., and the University of Louisville School of Medicine, concludes that milk is killing 25,000 or more babies each year. He came to this conclusion after performing 2,000 autopsies on infants who had died mysteriously in their cribs.

Dr. Stowens suggests that the protein in cow's milk, being different from that in human milk, often is indigestible by some infants. The infant's body produces antibodies to combat the protein to which it is allergic and in so doing may die of anaphylactic shock. There are no outward symptoms to indicate kidney and liver damage.

Such crib deaths, says Dr. Stowens never occur in totally breastfed infants .- Mrs. Earl Gillette, Shelton, Wash.

THE JUMPING MOUSE

Just noticed your bit on the Devil in Devon in I See By The Papers for May. No doubt you will be deluged with know-it-alls like myself who will point out the major shortcomings in the jumping mouse theory, which are three in number:

- 1. The tracks on that memorable night in Devon led over brick walls and housetops, areas not generally regarded as mouse territory.
- 2. Some of the tracks ended at the water's edge on one side of the bay and appeared to come out of the water at the other side of the bay. There was no ice on the bay and I doubt that there were any mice.
- 3. The snowfall in question was soft and fluffy — but most snowfalls in Devon are of that type. This being the case, why aren't the mice recorded in the snow in similar fashion in similar snows?

The items listed above are from the same copies of the London Times which Burton and Leutscher men-

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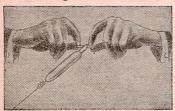
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VENTURE BOOKSHOP P.O. Box 671, Evanston, IL 60204 tioned in support of their theory. In this theory of the jumping mouse I smell a rat.—Frank Edwards, Indianapolis, Ind.

GENTLE READERS:

I have a favor to ask of you. I am in need of the first eight magazines of FATE ever published. These are four dated quarterly in 1948, and four dated quarterly in 1949. If any of you have any of these magazines that you can let me have — and I will pay a reasonable price, if you like — please let me hear from you. Even if you have only one of these eight, please let me hear from you if you will part with it.—Mary Margaret Fuller, Editor FATE Magazine.

PALMYRA'S UFO CLUB

I formed APDREC (Aerial Phenomena Data-Report Evaluation Committee) a month ago to study and analyze reports of Unidentified Flying Objects. We are interested in all types of reports from any source. Our purpose is to explain sightings that can be accounted for in the light of present knowledge and to investigate the few that cannot be categorized.

Anyone interested in joining AP-DREC may write to Terry M. Wright, 368 W. Main St., Palmyra, N.Y. Our meetings are held each Sunday at 2:30 P.M. in the Zion Episcopal Church Parish House in Palmyra.

So far we have received seven UFO reports and have accounted for five of them. The two remaining sightings took place in March 1965.

Although we have met with much opposition from the authorities here in Palmyra many influential citizens support us. Because we cannot do this job alone I would like to enlist the help of readers who are interested in flying saucers.—Terry M. Wright, Palmyra, N.Y.

MAKE MINE MUSIC

Referring to my True Mystic Experience in Brahms in the Sunset, in February FATE, and to Robert E. Campbells' Report From The Readers, Musical Ore, in the May issue, Mr. Campbell's solution surprised me because I hadn't thought of music coming from a deposit of galena!

However, he may be right. In the area of my ranch there are many old mines which first were worked by Indians and later by the Spaniards. These mines, within three quarters of a mile of the ranch with mountains and canyons between, contain galena, copper, zinc, gold and beryl. Idle for many years, the mines now are beginning to be reworked with machinery. Coal mines, a few miles further on, which were closed down in 1946, now are being reopened.

A neighbor, who I doubt ever had a psychic experience in his life and who is a mile and a half further from the mines than I, said he often heard music when he was out in the hills of his place.

So thank you Mr. Campbell, for your suggestion, and thank you, FATE for printing it.—Mary Y. Sands, Galisteo via Lamy, N. M.

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ing the vibration of each word. I had bought a new tape at a local store. Using the notes I had acquired via numerology, I picked them out on the organ, singing them on the tape.

I then went to turn off the tape recorder and found it had stopped. I reset it and played the notes over again. When I returned to the recorder to stop it, some sort of a force field seemed to appear. I could see it and feel it with my hands. It gave me the same sensation as if I held two repelling magnets.

Wondering why such a condition existed, I stood and let the machine run on. When I no longer felt the force field, I ran the tape back to replay. My voice was clear, the notes were clear - but I was shocked beyond words when a beautiful orchestra began playing the very theme I had created. It lasted a long period, over 35 minutes.

It is possible that the recorder somehow picked up music out of the air. There was no other instrument in the house, the tape was new and I ran it around 12:00 o'clock midnight. I've tried to repeat this strange incident several times, but nothing has happened.

In addition to the music on the tape, a voice speaks in a language I never heard before. Several persons who have listened to the tape say they have a weird feeling while it is playing.

The music is rather lovely, but if it is a known composition, I've never heard it before. However, I'm not an authority on music and some person more familiar with music might be able to identify the composition. I wonder if your readers can offer any theory or suggestion concerning my experience.—Myra Dee Hina, Sacramento, Calif.

GOLABIEWSKI REVISITED

Raymond A. Golabiewski's article, The Day The Earth Stopped Turning in the May FATE, had so many errors that one gets the feeling Immanuel Velikovsky gained little through the efforts of his champion.

On Page 32 Mr. Golabiewski mentions Venus as "a star of medium brightness."

Venus is not a star and, far from being of medium brightness, Venus is the third brightest object in the sky being exceeded only by the sun and moon.

Mr. Golabiewski describes Venus' position as being 180 million miles from Earth. As a matter of fact even when farthest from Earth, Venus is only 160 million miles away. At its nearest position to Earth Venus is only 26 million miles distant.

On page 34 Mr. Golabiewski writes, "Prior to Mariner II Venus was thought to be a cold planet surrounded by an atmosphere of water vapor and carbon dioxide." As a matter of fact, prior and after Mariner II, most astronomers held Venus to be a hotter planet than Earth because it was closer to the sun.

Golabiewski, still citing the Mariner II findings, also said, Venus' atmosphere is made up of hydrogen and carbon.

In the same edition Curtis Fuller in, I See By The Papers states, "On October 27 an unmanned balloon carried a telescope aloft . . . The telescope obtained readings from the clouds of Venus that strongly con-

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tradict the Mariner II findings . . .

"After studying the results a team of Johns Hopkins astro-physicists have concluded that the clouds of Venus are composed of water in the form of ice particles. This in turn raises the possibility of oxygen in the atmosphere of Venus . . ."

Velikovsky and his followers apparently assume that his is the first attempt to explain certain myths and Biblical stories by worlds in collision.

This simply is not so. Many hypotheses existed earlier including the Austrian Hoerbiger's "Cosmic Ice Theory" written around the turn of the century and expanded by the English mythologist H. S. Bellamy in 1930.

The Cosmic Ice Theory holds that a number of worlds in the past spiraled into the vicinity of Earth from outer solar system orbits and. after being captured by the Earth's gravity, broke up and plummeted onto the Earth's surface. According to Bellamy the latest orb so captured was the moon which is slated for the same fate. Even critics of the Cosmic Ice Theory admit the Hoerbiger-Bellamy hypotheses, based on myths, legends and Biblical stories, "fit like a glove".

The fact is, myths and legends can be interpreted to "explain" almost any cosmic collision theory.

Personally I'd like to know how the "rampaging" Venus and Mars and the "staggering" Earth all running about the solar system like mad (according to Velikovsky) only 3500 years ago, managed to fit so beautifully into their present orbits as expressed by Bode's Law.

Why don't comets, so much more easily influenced by the sun's gravity than the far heavier planets, orbit the sun in almost circular orbits after being in the solar system for millions of years?—Samuel Gordon, Science Editor, Washington Daily News, Washington, D. C.

TOWARD SPIRITUAL UPLIFT

I have read with interest the scholarly article titled Space Age Christianity, by Dr. William G. Pollard, in the March, 1965, issue of FATE. Dr. Pollard, both as a scientist and an Episcopal priest, really has "let down his hair" regarding civilization's present materialistic age, and well may he do so.

It is interesting that he largely blames the scientific teaching of our age for our spiritual blindness, but overlooks the main source mainly responsible — the churches themselves, who remain so dogmatic, creedal and tiresome that they have lost their hold on people as a whole. We need more ministers like Norman Vincent Peale and magazines like FATE.

We certainly need more recognition of the spiritual uplift that many people are getting out of the vast Spiritualistic literature of Great Britain. Here the Spiritualist group has great enthusiasm. Thousands of "circles" sit for development each week and report great progress in communicating with the spirit world and in the art of healing, which the churches largely abandoned until recently.

Great public figures are closely following developments, among them Air Chief Marshall Lord Dowding, whose leadership in World War II is credited with winning the air battle of Britain. His book God's Magic should be read by everyone.

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For these reasons I believe that Dr. Pollard is too pessimistic in his faint hopes for a recrudescence of the spirit in this century. If he could but realize that most of the Bible is dependent upon the "communion of saints," or talking with spirits, he would know that what was possible in the time of Christ still is possible today, and that humanity should be encouraged by all leaders to search out every possible form of evidence.—W. E. Wright, Capitola, Calif.

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Hope saw a wall of water, a great tidal wave as high as Los Angeles' tallest buildings, come over the city and wash away the people. I asked her what time of day this happened. She said it came during the night.

Hope said she watched horrified, as people were washed away in their pajamas. She could hear their screams.

She kept asking, "When, when, when, will this happen?" A voice said to her, "Probably in 1965."

(Continued on page 145)

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(Continued from page 134)

She saw headline after headline, "Tidal Wave Washes Away Los Angeles."

I know your readers will be interested in this news from Hope Troxell.—Salvatore Alfieri, Bishop, Calif.

SHUTTERBUG SNAPS GHOST!

I would like to describe a picture I snapped, of a peaceful river near Mercer, Pa. I know the area well; it is not at all unusual, and I didn't think anything more about it until the picture was developed.

The print clearly shows a reproduction of an outline of a young soldier boy in combat fatigue boots, the pant legs hanging full above the boots. The boy's head appears on the rocky edge of what was once a small dam wall.

I shall always refer to this print as my very own ghost picture!—
Mrs. Jeannette C. Lang, Saxonburg,
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Is hypnotic age regression — in which subjects apparently return to childhood—a valid phenomenon, or role playing? Sidney A. Schneider reviews a fascinating controversy.

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