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TRUE STORIES OF  
THE STRANGE AND  
THE UNKNOWN

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# Suddenly...

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BY DR. BRUNO FURST

WHATEVER SUCCESS in life I have won, I owe to the development of my memory. With sincere humility and a desire to help others, I share this knowledge with you now.

I have spent my lifetime researching the mysteries of memory. It began by chance years ago in Germany. I was a fuzzyminded student, poor in all my studies—and was even left behind in the 5th grade. Everyone who knew me ridiculed my bad memory. I was plunged into gloom until I hit upon an audacious notion: I would cure my forgetfulness forever!

During my first year in college, I took a memory course at Munich and soon transformed my memory into an ordered filing system—quick, powerful—ready to do my bidding. My dazzling feats of memory amazed my bewildered friends and teachers!

I will never forget the day I stunned my classmates by quoting whole pages from the German Civil Code, a treatise of 2,385 paragraphs! Or my success as an attorney earning \$40,000 a year without taking a written note in court!

My memory brought fame like a magnet. Suddenly people began calling me "That Memory Wizard."

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# *I See by the Papers*

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## QUOTE OF THE MONTH

*"People knew, for instance, that fiddler crabs could be removed from a beach to a laboratory and still rise in their tanks with the variations of the tide at the beach from which they were removed.*

*"People used to say, 'Isn't that interesting?' Then suddenly they said, 'My God, man too is on this beach!'"*

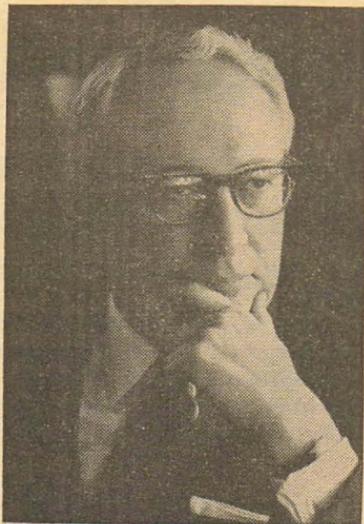
—Eugene R. Spangler  
space biologist

## RHYTHMS AND CYCLES

**I**T HAS TAKEN years and millions of dollars of bio-medical research to prove what a handful of workers have suspected for decades—that man is a creature of all kinds of mysterious rhythms and cycles which even today are only vaguely understood.

Enough is known, however, to make it perfectly respectable for Eugene Spangler to tell the Fourth Manned Space Flight Meeting of the American Institute of Aeronautics and Astronautics that man may find it impossible to adapt to interplanetary travel because of still undiscovered biological rhythms.

Man will have to be his own guinea pig. It will require increasingly longer flights into space to



CURTIS FULLER

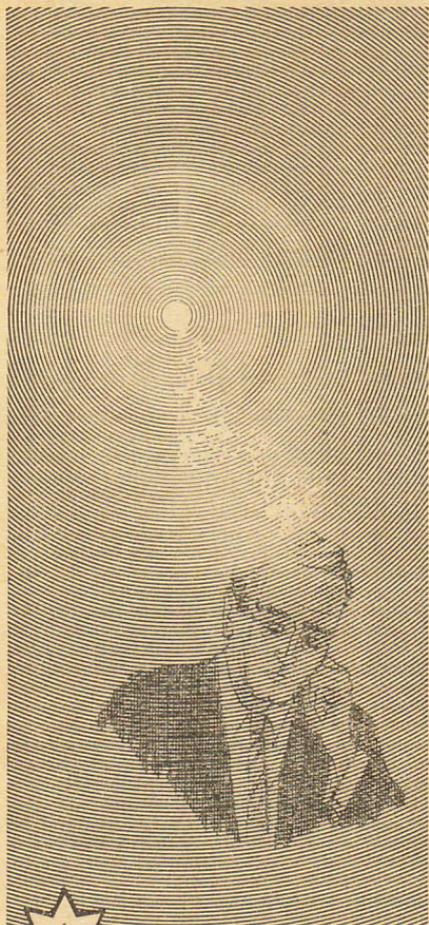
discover how dependent man is on his own Earth.

The rhythmic systems of animals and plants have adapted in "many subtle ways to the many periodicities of the earth but even their adaptations are at best imperfectly understood," Spangler explained.

Adjustment to a rapid change of several time zones in a jet airplane flight can cause "unpleasant recycling of the body's biological clock." But probably man can adapt to changes in his cycles while he is on earth even though it may be unpleasant. Blood pres-

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sure may drop; metabolic rates may change.

"But there is strong evidence that there are rhythms we don't understand," Spangler continues. "How do the crabs know what is going on back at the beach?"

"If it does turn out that these rhythms, developed over millions of years of adaption, are dependent on the Earth environment and can't be broken, then of course you shouldn't send man away. He will die."

Only flights of a year or more can give us the final answers. In the meantime, simple plant and animal forms flown for long periods in orbits around the earth and even around the sun will give us additional information.

Such an example will be a simple piece of potato attached to instruments that plot its hourly oxygen consumption.



**MARS REEVALUATED**

**T**HE MARINER 4 photographs of Mars have been studied and restudied; additional scientific reports have been evaluated but all scientists have not yet been heard from. For those who dream of life on Mars there is still hope—but less than before the Mariner 4 photos showed a portion of the planet to be a pockmarked, waterless desert.

Such authorities as Dr. Joshua Lederberg of Stanford University and Dr. Carl Sagan of Harvard suggest that Mars should have plenty of frozen water and in some places local heating may have produced pools of water where life could exist.

Then there is the possibility that the photographs taken of Mars show clouds, or snow. Careful study of the 14th picture of the series taken of Mars has disclosed what may be a small cloud and its ground shadow. This was first taken to be a mountain peak covered with frost or snow. Picture No. 1 also shows a cloud in the sky over the edge of the planet but its genuineness also is being debated.

Dr. Colin Pittendrigh, dean of the graduate school and professor of biology at Princeton University, is critical of those who claim the Mariner photos prove Mars is lifeless. He admits they lower the probability of life on Mars but points out that they show only a small area of the planet. "A scan across our Atlantic Ocean might lead some to say there is no land on earth," he says.

From his viewpoint Dr. Pittendrigh is not concerned with whether possible Martian life is sentient, complex or simple—only with whether it exists. "If there's life it's going to be microbial," he says.

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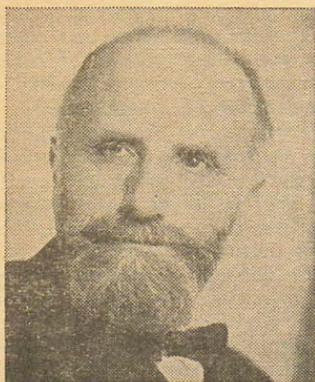
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"Whether it's the size of a microbe or on a large scale isn't important; the question is whether it is capable of reproducing itself."

If life of any kind exists on Mars, he believes the odds are "infinitely high" that it exists elsewhere in the universe.



**DISSENTING VIEWS**

**I**T IS WELL to reserve our opinions. Electronic reports could well be faulty. Dr. John Strong, an astrophysicist of Johns Hopkins University offers dissenting views on Venus as well. He says that, despite the Mariner II fly-by, which seems to have shown that Venus has temperatures close to 1,000° F. on the sunlit side, it is far from proved that Venus is hot and dry.

Strong's views are based on "balloon astronomy" in which telescopes aboard high-flying balloons lead him to conclude that the sunlight on Venus is being reflected from a dense layer of ice clouds. Although this does not prove there is water below the clouds Dr. Strong thinks it's much too early to write off Venus as a planet that can't support life.

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Not so, says Dr. Cyril Ponnamparuma of NASA's Ames Research Center in Moffett Field, Calif. Dr. Ponnamparuma has concluded that carbon, nitrogen and oxygen have "unique properties which qualify them for their roles in living matter."

"Silicon biology," he says, "appears to be an unlikely prospect."

**CONSIDER THE ICE FISH**

THE NOVEMBER issue of *Scientific American* has an article by Johan T. Ruud, professor of marine biology at the University of Oslo, on "The Ice Fish".

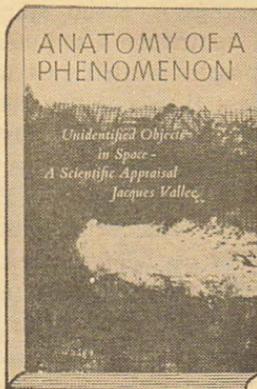
The ice fish belongs to the order of perchlike fishes, which is the largest and most diverse group of bony fishes—yet it dramatizes how a seemingly common variant appears to violate the most basic rules of our theory of evolution.

The blood of the ice fish is colorless. It has no red blood corpuscles and hence no hemoglobin to carry supplies of oxygen. It lives in a state of total anemia.

Before Professor Ruud examined his ice fish he was sure that such a creature could not exist. Textbooks stated that all vertebrates possess red blood corpuscles, although there are a few "trivial exceptions to the rule"—such as eel larvae before they metamorphose into young adults.

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The ice fish has creamy white gills. Its body is almost transparent. It is a fairly large fish, growing to a length of about two feet.

When Professor Ruud spun its blood in a centrifuge a sediment of white corpuscles settled out which made up less than one per cent of the volume of the blood. Oxygen content of the blood was .67 per cent by volume—amazingly low in comparison with 5.99 per cent and 6.24 per cent in the blood of two red-blooded fishes he tested.

Yet the ice fish appears to have no other source of oxygen for its metabolism than this small amount dissolved in its blood plasma.

It is able to live, Dr. Ruud concludes, because its habitat is the bitterly cold waters of the Antarctic where the low temperatures keep its oxygen requirement at a minimum. In addition, the ice fish appears to have an unusually large supply of blood. Furthermore, respiration may occur through the naked skin over most of its body. There is also a possibility that it may use anaerobic (oxygenless) metabolism for its survival.

The important thing, however, is that the ice fish survives in a biological state that no biologist of a few years ago would have thought possible.

The vagaries of evolution are unexpected and contradictory and it

seems to this writer, at least, that to deny the possibilities of life on planets millions of miles away requires a bold man indeed—and one without imagination to boot.



### THE 1440 MAP

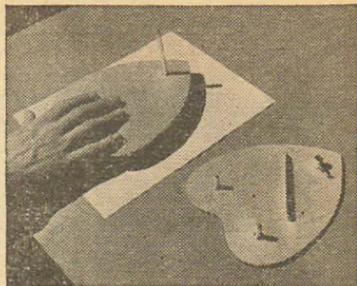
**T**HE MOST exciting cartographic discovery of the century, according to Yale University, is the 1440 world map showing the New World lands discovered by Leif Ericson in the 11th century.

Verification of the map was announced October 10 on the eve of Columbus Day by Yale scholars who described it as being the “earliest known and indisputable cartographic representation of any part of the Americas, including a delineation of Greenland so strikingly accurate that it may well have been derived from experience.”

The map became known to the Yale scholars in 1957. It measures 11 x 16 inches and is drawn in brownish ink on parchment. It was given to Yale by an anonymous benefactor and it took eight years of careful research by British and American scholars to decide it was authentic.

Europe is as easily recognizable as Greenland on the map, and is fairly accurate in its outline. There are distortions such as inclusion of the mythical Atlantic islands. Africa and Asia are not very ac-

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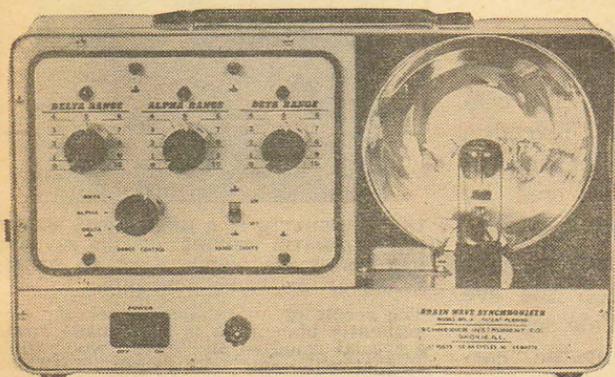
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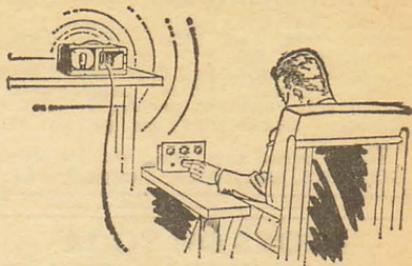
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- International Journal of Clinical & Experimental Hypnosis. April 1959, pages 93-98
- Armamentarium. June 1960, Vol. 3, No. 7, page 5
- Pulse (medical paper published in London). Nov. 17, 1962
- Illinois Medical Journal. July 1963, pages 39-42
- Hypnosis Quarterly, Vol. 6, No. 4, 1961 page 23
- Journal of the American Osteopathic Association. Feb. 1964 pages 536-539.

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curately drawn and in addition the projection is strange.

The map shows to the left of Greenland a large island labeled "Vinlanda", which is Latin for "Vinland." The assumption from the map is that the Norwegian discoverers believed Vinland was part of an island and not a huge continent. Scholars conclude that the map was copied about 1440, probably by a monk in Basel, Switzerland, from much earlier documents which have since become lost.

Strangely enough, the map was found bound with a hitherto unknown dramatic manuscript by Friar John of Plana Carpini's mission to the Tartars in 1245-47. There was no relation between the two except that both were included in the same volume, presumably an encyclopedic work.

Research now has disclosed that the paper used in the story of the mission to the Tartars was manufactured on molds in the Rhine Valley in the mid-15th Century. Handwriting on both the manuscript and the map appears to belong to the same man.



### THE ANGRY ONES

**R**AGE AGAINST Yale University for announcing the map's discovery has been almost incredible. Madrid's leading daily newspaper, ABC, called the Yale an-

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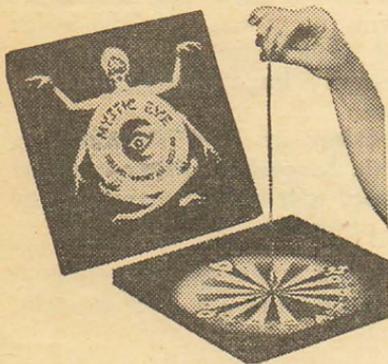
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nouncement "a gesture of incredible belligerence, designed if possible, to pulverize Spanish glory for the discovery of the New World by a navigator named Christopher Columbus." The newspaper added that the Yale men were "feeders on carrion."

Continuing in bad temper, the Spanish papers also attacked Italy, which claims Columbus because he was born there. "To credit the Italians with Columbus' voyage is tantamount to crediting Germany with victory in World War II because Dwight D. Eisenhower is of German descent," said ABC.

One wonders what the Yale scholars will say if other scholars proclaim "as some already have done" the validity of the Piri Reis map discussed in last month's FATE.

Will they, too, have the bad temper of an Italian-American in East Boston who chalked on a wall these immortal words: "Leif Ericson is a fink?"



### SOMETHING ABOUT DOGS

SUDDENLY THE woods are filled with dogs showing human abilities. The Boston *Globe* reports the amazing abilities of Junior, a black mongrel belonging to Don Bowdro, groundskeeper at the Kernwood Country Club golf course, Salem, Mass.

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Junior can bark off the par for each hole on the golf course and answer other mathematical questions with barks.

\* \* \*

Not to be outdone by a New England pooch, Philadelphia claims an even more gifted canine in Sir Georges de Porges, of Rittenhouse Square, Philadelphia. Also called Georgie Porgie, this wizard is a charcoal grey miniature poodle who has been on radio and TV. Georgie Porgie allegedly can subtract and multiply by reading flash cards and can do square, cube and quadruple root problems.

Georgie's owner, Casper Jay, a Philadelphia engineer, claims Georgie even can talk—a little. He can say "hamburger" if he's hungry enough.

\* \* \*

All this may pale in practical application compared to a Finnish dog named Lari. Lari has been trained to smell out iron ore deposits and recently was awarded \$2,240 in sausages by the Finnish state.

In a comparative test between Lari and an ore prospector, Lari sniffed out 1,330 pieces of rock of geological interest while the man found only 270 pieces.

The government's mining department presented Lari's handler with the checks and called the dog's work a "great contribution." Now the Finns are training a second ore-dog.



### A GOOSE NAMED GRANNY

**A.** J. GOGGLIN, a thoroughbred horse trainer who lives in California, has a goose named Granny which seems to inspire horses to win races. In six cases the goose has dallied in the stall of a horse that turned out to be the winner.

Other horse trainers have tried to buy Goglin's goose but she's not for sale. Goglin is not sure whether Granny is psychic or whether her presence just seems to have a calming effect on the horses. He doesn't much care either, as long as they win.



### CASE OF THE REINCARNATED CAT

**T**HE ANCIENT Egyptians were mad about cats. Statues of Egyptian cats can be seen in most museums. The cat that they most liked to depict was a breed known today as the Egyptian Spotted Fishing Cat—now considered to be extinct.

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Dr. Clyde Keeler, an animal geneticist (whose work has been reprinted in FATE), had a theory that it might be possible to breed back the spotted fishing cat by crossing Abyssinians with Siamese.

The scene now turns to a striking kitten purchased by the Thomas Browns of Detroit, Mich. It was from a litter that was a cross between the Abyssinian and the Siamese. It was a beautiful tawny animal, with golden eyes and thumbprint spots all over it. And it had the big ears of an Egyptian spotted fishing cat.

Dr. Keeler and other geneticists believe—or at least hope—that the Brown's cat is a throwback to the Egyptian spotted fishing cat. Now the problem is to find a mate for it to recreate the breed. A Chocolate Point Siamese lady of the proper ancestry may be just what the geneticists are looking for.



## SUSPICIOUS NEWSPAPERS

MORE AND MORE newspapers, it seems, are not buying the official Air Force line that flying saucers do not exist.

Robert C. Brown, natural science editor of *The Christian Science Monitor*, writes that "some of the sightings drive home the point that the long-standard saucer mystery begs for thorough scientific study."

Symbols carved on a rock on a hilltop near Tulsa, Okla., are studied by Jim Shipley of Tulsa. A Gilcrease Museum official said the carvings were not of Indian origin, and current theory is that the symbols were left by Vikings or their descendants . . .

(UPI photo)



Cowan particularly refers to the Texas sightings in which a single bright light was surrounded by smaller lights. The lights hovered at times; at other times maneuvered. Photographs were taken, including some published in this magazine.

The Air Force explanation that the lights were due to refraction effects of an inversion layer "is not standing up well" reports Cowen.

The photographic negatives taken of the objects show no sign of tampering, he adds. "On the contrary, the image of the lights is seen against a background of star trails."

Of course the lights could have been those of a balloon, but no such balloon was launched. Fin-

ally Cowen concludes:

"The Air Force is often charged with conspiring to withhold saucer data that might prove we are being visited. This is not true. But its UFO office has shown a tendency to try to brush off puzzling reports with a handy explanation rather than to try to get to the bottom of the mystery. Trying to explain the Texas sightings as due to an inversion is a case in point.

"The main reason there has been no scientific study of the puzzle is social pressure within the scientific community. It has not been due to lack of opportunity to gather data. Many scientists feel the whole subject is 'kooky'. They dismiss it with ridicule. It can be personally embarrassing, even detrimental to a scientist's career, to

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try to take the saucer problem seriously.

"This situation is fast becoming a liability. It is becoming clear that, even if saucers have nothing to do with other worlds, they may involve hitherto unknown or poorly understood earthly phenomena. To ignore them is to pass by a chance to expand knowledge."



### ANSWER TO A BRUSH-OFF

**J**OHAN G. FULLER devoted his October 2 Trade Winds column in the *Saturday Review* to the problem. After noting that the Oklahoma State Police had released a nine-page report contradicting Air Force statements about sightings by members of the police force, Fuller decided to look into a single sighting and see what happened.

His story begins shortly after midnight on September 3. Officer Eugene Bertrand of the Exeter, N.H., police force was on patrol on Route 101 near Exeter when he pulled up beside a parked automobile with two very nervous women inside.

They reported that a bright red, flashing, airborne object had trailed them for nearly 12 miles. Bertrand was skeptical and made a routine report.

About the same time, 18-year-old Norman Muscarello, of Exeter,

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was hitchhiking two miles out of town on Route 150 near Kensington when he saw a similar object approaching him. He hid beside a stone wall and watched it hover over a nearby farmhouse, illuminating the area. After the object left the boy raced up to the farmhouse and waked the family but the farmer wasn't able to make much sense out of his story and the lad hitchhiked into town and reported his story to police.

Around 2:00 A.M. Officer Bertrand was called on his car radio and instructed to take the boy back to the farm area to investigate. It was a clear windless night. The pair walked about 100 yards out onto a field and then the boy yelled, "There it is!"

"He was right," Bertrand told Fuller. "It was coming up over a row of trees. There was no noise at all. It was about 100 feet in the air, and about 200 feet away from us. I could see five bright red lights in a straight row. They dimmed from right to left and then from left to right—just as an advertising sign does . . ."

Horses in the field started kicking "and making an awful fuss." Dogs on the farm began to bark. Officer Bertrand grabbed the frightened boy and dragged him back to the prowler car.

About this time Officer David Hunt arrived in another cruiser.

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The three watched the object for 10 minutes. It hovered soundlessly only about 100 feet away from the men, floating and wobbling.

Lieutenant Cottrell of the Exeter Police told Fuller "If I didn't believe these guys, I'd put 'em in a locked room and give 'em some blocks to play with."

The editors of both the Manchester *Union Leader* and the Exeter *News-Letter* told him that the reports are from too many reliable sources to be doubted—by anyone but the Air Force, that is.



**SMOKING THEM OUT?**

**I**T TURNS OUT, as we said, many newspaper editors are beginning to agree. Following are a few quotations we have gathered which make it look as though the truth may be smoked out—at last:

They can stop kidding us now about there being no such things as "flying saucers."

Too many people of obviously sound mind saw and reported them independently from too many separate localities. Their descriptions of what they saw were too similar to one another, and too unlike any familiar object.

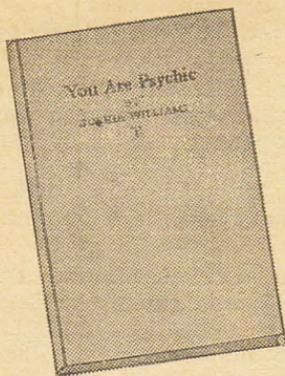
And it's going to take more than a statistical report on how many reported "saucers" have turned out to be jets and weather balloons to convince us otherwise.

—Fort Worth Star Telegram

Stars of a summer night don't

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cause blips on ordinary radar, and those things observed on the radar screens of the Wichita weather bureau understandably have caused more than the usual seasonal excitement over unidentified flying objects.

The blips indicated the same kind of objects that were reported over at least six western states, including Colorado and Wyoming . . . Maybe it's time for more people to get serious about the UFO question . . .

But we'll take our tongue out of our cheek long enough to urge that the Air Force look into this latest flurry of sightings and then tell us something besides the fact that they are under investigation . . .

—Denver Post

It would surprise almost no one to learn that some UFO's are spacecraft from elsewhere in the solar system or beyond. In fact, it would be even more surprising to learn that they were not. Hence, the only way in which the public interest can be served in this matter is for the Government to disclose what it knows about these phenomena.

—Alameda, Calif., *Times Star*

Project Bluebook officials, the Air Force people who are supposed to identify mysterious objects in the sky, are seeing stars again. An Air Force spokesman said that glowing aerial objects reported over a four-state Western area were astronomical in nature. The planet Jupiter and the stars Betelgeuse, Rigel, Aldebaran and Capella, were said by the Pentagon spokesman to be the likely objects sighted . . .

This finding sent surprised professional astronomers back to their charts, only to confirm their original beliefs: At the time the Air Force reported the stars visible from the United States, they were in fact visible only from the other side of the world . . .

. . . Attempts to dismiss the reported sightings under the rationale as exhibited by Project Bluebook won't solve the mystery, however, and serve only to heighten the suspicion that there's something out there the Air Force doesn't want us to know about . . . "

—Richmond, Va. *News-Leader*



#### CLAIRVOYANCE AND DREAMS

**I**N THE FEBRUARY 1965 FATE we published in this column the tragic story of missing 22-month-old Ricky Dale, whose body was found because his five-year-old brother, Rex, Jr., kept telling detectives he could hear his brother calling and wailing on a hilltop. He actually led the searchers to a ravine, four miles north of the Longview, Tex., shopping center from where the baby reportedly was kidnapped. That Rex, Jr.'s, impressions were clairvoyant there can be no doubt, for he had spent the weekend away from home and was in church at the time his mother reported that his baby brother had been kidnapped. He could not have received information on the whereabouts of his brother by normal means.



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Now it is one year later, February, 1966, and from Australia comes the story of baby Glenda James, whose mother reported her kidnapped from her pram outside a supermarket at Merrylands, and whose body was found 17 days later beneath a 10-foot tall privet bush six-tenths of a mile from the James home and seven-tenths of a mile from the supermarket from which her mother claimed she had been abducted.

In this case the baby's body was recovered because of a dream.

Sixty-four-year-old Thomas Fear, a "travelling nurseryman" from Kurrajong, in the Blue Mountains, who was staying with a married daughter in Kenyon, Road, Merrylands, dreamed he would find the body of the seven-month-old infant. He got up at daylight, "liked the look of" the overgrown home-sized lot in Ringrose Ave., Merrylands West, and found the body. He said he was only following his vision. This was on Sunday, October 3.

"I went to the police last Thursday and told them I had dreamt about the baby," he said. "They told me to go away and have another dream. So I did. This morning I knew exactly where the body was," Mr. Fear is quoted in *The Sydney Morning Herald*.

Mr. Fear, a non-smoking teetotaller, drove his old truck to the Merrylands police station soon af-

ter dawn on Sunday morning and then led police to the body. It was lying alongside a children's cubbyhouse in the privet hedge, 30 feet from a path used by bus commuters and 30 yards from a building site where men had worked throughout the past week. It is only a few hundred yards from a creek and waterholes police searched between September 19 and 24 after an anonymous telephone call.

Mr. Fear, ruddy-faced with clear green eyes and thin greyish-brown hair, said a spiritualist told him in 1927 that he had an uncanny dreaming gift. A widower, with several grown children, he claims that he hears "voices as clear as crystal". He said, "I'd never seen that patch of bush in my life before, but I knew it from the dream."

There is another similarity between these two deaths a year, and half a world apart.

Mrs. Sandra Clare James, 21, mother of Glenda, was arrested in connection with her daughter's death. The charge in this case was "creating a public mischief" as apparently long questioning led police to believe the body of the baby was put in the hedge after it had died from natural causes.

In the death of Ricky Dale Crowder a year ago his mother was charged with murder. Police Chief Ray Stone, of Longview, Tex., told us on the telephone, she is still under indictment.

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The tall rocket in the road looked as if it might be a push over—but not the tin-can-like creatures who rushed up to defend it.

# LITTLE TIN MEN in Minnesota

ROBOTS or creatures shaped like tin cans with arms and tripod legs, appearing to be “flesh or tissue, not metal,” is the latest development in the incredible UFO mystery.

James Townsend, 19-year-old radio announcer at KEYL, Long Prairie, Minn. (120 miles northwest of Minneapolis) encountered three of these weird beings near a strange, silver rocket ship at 7:15 P.M., October 23, 1965.

On that evening, Mr. Townsend was driving west on Highway 27 about four miles east of Long Prairie. As he rounded a curve, he had to slam on his brakes to avoid hitting the mysterious ship which stood on three fins or legs in the middle of the road.

The announcer's 1956 car skidded to a halt 20 feet in front of the craft. The motor, lights and radio of his car all quit at the same time. However, the scene remained illuminated by a bright light which emanated from the bottom of the rocket.

“The thought suddenly struck me that I should knock the ship over for evidence,” Mr. Townsend said.

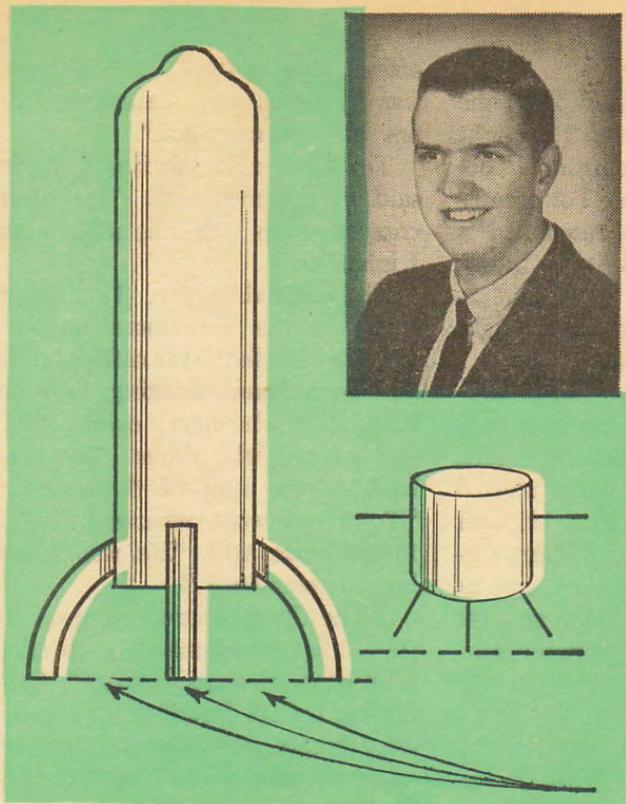
He attempted to restart his car but the motor would not turn over.

By *Clare John Jansen*

A social worker for Hennepin County (Minn.) Welfare Department, the author is 39, married and has two children. He is a freelance writer by avocation and has written city news for a daily paper. He has a B.A. degree in Humanities and has done two years of graduate work in philosophy. He has spent 10 years in personal UFO research.

Although the rocket looked like stainless steel and stood 30 or 40 feet high, looming above the roadside trees, it's relatively small diameter, possibly 10 feet, suggested to Townsend that he might upset the craft by hand. Impulsively, he jumped out of the car to try.

As he cautiously approached the



Drawing shows rocket-like UFO and one of its can-shaped occupants reportedly encountered by James Townsend, 19, while driving along highway near Long Prairie, Minn. Arrows show strips of oil-like substance left on road surface by UFO.

deserted ship, he noticed two things. The surface bore neither markings nor opening. The nose of the rocket tapered peculiarly.

"It resembled the top of a ball point pen—the kind you trigger from the top," he said.

Suddenly, Townsend's way was blocked by three incredible objects. "They may have been robots," he says, "but they acted like creatures."

They were the size of 303 cans, without features, brownish-black in color, with "limbs" as thick as pencils or matchsticks. They probably came from behind the ship and appeared to be defending it.

"I can't explain it because they didn't have eyes but they were looking right at me," Townsend says. "It seemed like forever that we stared at each other in dead silence. Then, I got scared and started

back towards the car."

The things "scurried" into the light under the rocket. The light built up and a humming noise developed that hurt Mr. Townsend's ear drums. The ship resembled a glowing flashlight as it took off, lighting up the area "as bright as day." When it was airborne the light in the bottom shut off.

Now a remarkable thing happened to Townsend's car. Not only did the radio and lights come back on by themselves, the motor started itself. Upon examining his car (which has an automatic transmission) the announcer found that he had left the stick in *Park* and the ignition key *On* when he had unsuccessfully tried to restart his car earlier.

"I never touched the starter. I'm absolutely sure of that," Mr. Townsend said.

Townsend floorboarded it back to Long Prairie.

"I almost flew into town," he said. "My heart was pounding and my legs were rubber."

He went directly to the sheriff's office, arriving there at approximately 7:30 P.M.

Todd county sheriff James Bain verifies Townsend's description of himself upon arrival. "The boy was very excited, nervous and shaky," the sheriff said.

Police Officer Luverne Lubitz of Long Prairie was present, also. The

officer reports that Mr. Townsend was "nervous and scared; he was not his natural color."

Townsend says the first thing he said to the men was: "I am not crazy nor am I drunk; neither am I ignorant."

The officials agree. The sheriff considers the announcer "reliable and level headed;" the officer knows him as a "hard working, well behaved boy who never drinks."

The officials drove Townsend back to the spot of the sighting. "Townsend went reluctantly," Officer Lubitz said. "He was scared but he went back."

While the three men were on the spot, they simultaneously observed a distant, strange "orange" light. Officer Lubitz describes it as northerly, "more yellow-white than orange, flicking off and on and leaving a sort of yellow tail."

On the ground, the men discovered three strips of a substance like oil. The markings were three feet long by four inches wide, parallel to the black top road. Officer Lubitz says he never before saw anything like them.

Both officers took Townsend's report seriously.

\* \* \*

WHEN THE STORY hit the wires, reaction ranged from praise to ridicule. Although Townsend was attacked by some people, others defended him; his story was

presented in a straightforward manner by several news media.

Many Minnesotans were in no hurry to discount the story without examining it. UFO sightings were numerous in that state all fall, especially during August. The *Minneapolis Star* reported on the night of August 2, 1965, "nearly every one of more than 50 (local) police and sheriff squad cars on the road between 12:20 and 2:30 A.M. called in to report seeing (unexplained) objects." One officer reported to the dispatcher that he hoped no one would think he was "nuts," but he had "just been passed by a star".

This was the same night that eight other states reported UFO's complete with radar sightings. Near Justin and Ponder, Texas residents claimed a flying saucer had landed.

Regarding Townsend's experience, the *St. Paul Pioneer Press* (which is rapidly gaining a local reputation among UFO buffs for fairness on the subject) printed a meticulously accurate interview with the principals involved. On television, the "Late Don Dahl Show" permitted Mr. Townsend to tell his story with dignity and seriousness. Not all media and individuals were so kind.

Someone described the three robots or creatures as the size of beer cans and the joke was on. Crank mail arrived. In person and by letter, Townsend was accused of drinking or lying. Television an-

nouncers smiled knowingly as they read the description of the unusual objects. A letter to the editor in a Minneapolis newspaper advised Townsend to go to Hollywood where he could best use his ability to make up a story. Most media garbled the story. One newspaper claimed Townsend had been "studying a lengthy article on the UFO's in a current issue of a national magazine" on the day of the sighting. (Townsend says he read the article when people referred him to it after his experience.) The obvious implication had been made.

Mr. Townsend was not amused. He is six foot four, well built, and not used to being the butt of jokes. He has religious convictions against drinking; he was a counselor last summer in a Bible camp. One week after the sighting, he refused any more interviews.

"I am sorry I ever reported the incident," he said. He permitted himself to be interviewed for *FATE* only after being persuaded that his story would be presented accurately.

Independent of Townsend, men were asking questions and rallying to his support. A reporter from as far away as San Francisco interviewed him seriously by telephone; two other reporters tried unsuccessfully to buy Townsend's life story. A local businessman sent Townsend NICAP's 10 photographs of

UFO's to show him that he was not alone in seeing unusual things. An aerial research group (believed to be NICAP) contacted Townsend to arrange an investigation. The same edition of the newspaper carrying the Hollywood letter printed another next to it accusing the air force of covering up on UFO's.

Among the men who took Mr. Townsend seriously was Frank Blessing, 1707 East 31st St., Minneapolis, a businessman. On the night of October 23, Blessing's 14-year-old son Ray was studying the stars with his 200-power, three-inch reflector-type telescope. Ray, a ninth grader at Fowell Junior High, is active in CAP and interested in astronomy.

At 7:00 P.M., 15 minutes before Townsend's experience, Ray saw a "Buck Rogers like thing" pass in front of his telescope. He studied it carefully as it slowly crossed the sky from northwest to southeast and disappeared behind some trees. The object resembled an inverted sombrero with an unusually wide brim and a deeply rounded crown. It appeared to be illuminated from within by a white light, had hard lines and was bigger than any star.

The boy immediately reported the sighting to his parents who did nothing about it until Townsend's story came out.

"When I heard Townsend on TV willing to tell about his experience, I told Ray to call the station and report his sighting," Mr. Blessing said. "I figured we had an obligation to back up anyone with Townsend's courage."

In Long Prairie, Mr. Townsend was not alone in having seen something unusual. Sheriff Bain reported that three boys who were coon hunting in the area saw a strange light in the sky at the time Townsend claimed the rocket ship took off. Several people told Lubitz that "they have seen strange things around here" but they do not want their names made public.

"I know what I saw and I know it was real," Townsend says. "I am telling the truth."

The two officials closest to Townsend immediately after the alleged sighting agree. A week after the incident, both Sheriff Bain and Officer Lubitz stick to their original convictions and each man says flatly and repeatedly, "I believe him."

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#### WINNING NAMES

**I**N A race at Pimlico on April 14, 1965, the winner was a horse named Mr. Ping. He was ridden by Jockey L. Pong. The winning mutuel was \$9.40.—*Raymond C. Otto.*

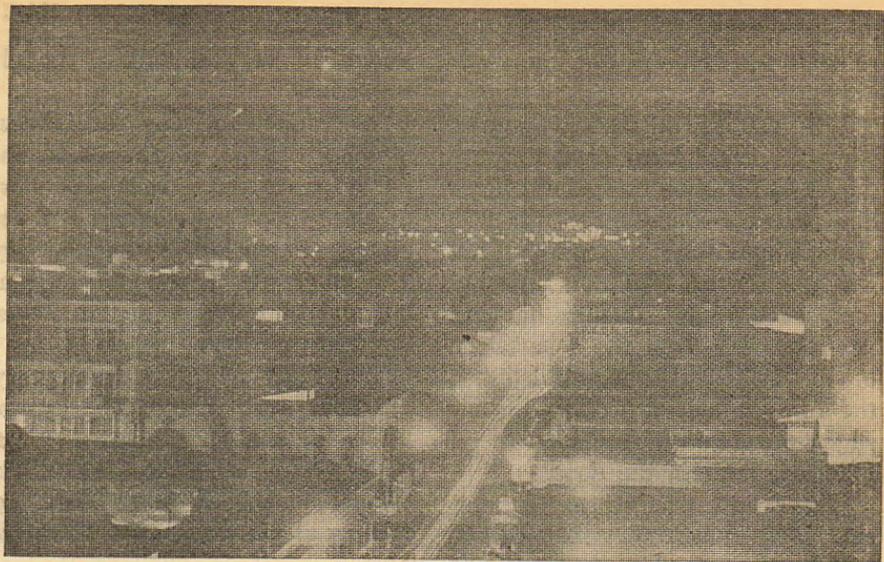


Photo from *La Prensa Grafica*, San Salvador newspaper, shows UFO hovering over city.

# Flying Saucer over San Salvador

Larger than any star, the bright blue light hung over the city. Then suddenly it began to move.

*By Mabel Rathbun*

SAN SALVADOR is a quiet city and its people *tres ocupado* in their own tropical way. Generally they are tranquil, more concerned with the problems of everyday living than matters of worldly interest. They have known excitement, too, when the *temblars* come without warning as they did in May, 1965, or when *El Vulcan* stirs in its restless sleep. But it takes something

a little out of the ordinary to move them to great excitement. However, on August 18, 1965, that something occurred.

It was about 8:30 P.M. and I was celebrating my birthday by dining at La Fonda Inn, popular and picturesque supper house near the central part of the city. August is the rainy season here so the clouds hung low, as if waiting their cue

to begin the expected evening down-pour.

We just had placed our order when I noticed most of the dinner guests had pushed their chairs aside and were crowding to the entrance, even though many of them had not yet been served. Feeling a little apprehensive—San Salvador has not yet recovered from the devastation of the last quake—I wondered if the natives had experienced some slight warning which eluded me. I followed them to the door.

The crowd tramped to the outside terrace where they stopped and gazed skywards. My eyes followed their own. Peeping through the clouds, sometimes fully visible, sometimes veiled, was a bright blue light, larger than any star I have ever seen. It was oval and stationary and appeared to be just above the western horizon. I never before had seen a blue light suspended in the sky. I never before had seen a light, stationary in the sky, suddenly begin to move. This blue light did. Slowly and deliberately it traveled northward, in and out of the clouds. When it reached the northern part of the city it appeared to hover again. Then the clouds closed over it and the rain commenced to fall.

My Spanish is not up to translating the excited comments that followed but the inflections in the voices indicated we had witnessed

something very special. I thought so, too.

The following day *La Prensa Grafica*, official newspaper of San Salvador, carried a front page story of the "*Platillo Volador*" ("flying plate") which had visited the city. The story was accompanied by an unusual photograph of the hovering object which appeared as a large, bright light in a clouded sky. No stars were visible. The caption below the photograph stated: "*Foto de Platillo*" *Sobre La Ciudad*. The picture had been taken from the *terrazza* of the newspaper office following numerous calls from the residential sections of Escalon and San Benito, where it was seen most clearly. The negative of this photograph was sent to "the laboratories of the Associated Press" to confirm the authenticity of the story.

The saucer was seen over most of the country of El Salvador, including the cities of Mejicanos and Ayutuxtepeque. Following publication of the photograph thousands of congratulations poured into the offices of *La Prensa*.

The following evening, as might be expected, everybody was looking skyward. I noticed some small boys pointing and yelling excitedly, "*Platillo! Platillo!*" But I could see only what appeared to be an oversized Venus. The stars are different in the tropic heavens and I chided

the boys for their gigantic imaginations. They paid no attention to me. Ten minutes later when I looked up the "star" was gone!

At a party at Elopongo Airport the following evening the conversation seemed to be largely about the mysterious sky visitor and I mentioned the incident of the boys to one of the officials there. Very seriously he told me, "It could not have been the planet Venus. We never see Venus at this time of year . . . not until around December."

But an American Air Force officer at the same party had quite another theory about the light. "Probably a kite," he said.

I have no way of knowing if the story or film ever was released in the United States by the Associated Press. The fact remains the original film was sent to them by the *Prensa Grafica*.

I cannot help wondering if it was mere coincidence that the saucer was sighted the night before the scheduled eight day flight of the Gemini astronauts.



### E. LEWIS RUSSELL DIES

WITH SADNESS and regret, we report that E. Lewis Russell, author of *You, Too, Can Become Clairvoyant*, in the December, 1965, issue of *FATE*, died of a heart attack at St. Thomas, U. S. Virgin Islands, on September 29, 1965. His loss is felt particularly as the Editor and the Publisher of *FATE* spent many enjoyable hours with "Ed" Russell and his wife, Joan, during their visit to St. Thomas in March, 1965. Our deepest sympathy goes to Joan Russell and her

family of three children.

Ed Russell's death unfortunately occurred at a time when new career opportunities had opened up for him and the future appeared to have much to offer. A licensed surveyor and engineer, he formerly was an officer in the U. S. Army Corps of Engineers. He was research Director of the Florida Foundation for Parapsychological Research, an outgrowth of the study of psychic happenings which had been his avocation for 38 years.

# DEATH BLEW A WHISTLE

The irresistible whistling led me out of bed and to the edge of the dam—where I hesitated, suddenly afraid.

*By A. Heller*

ON FRIDAY, January 13, 1956, my husband was wantonly murdered and savagely mutilated on the banks of the Colorado River. He was 56 years of age. James always had been a vital, magnetic personality, not given to superstitious beliefs, but never denying the possibility of mysteries to be unfolded. His daughter, who saw him last, said he had a premonition of his death but felt it was a fate from which he could not escape. That was on Wednesday and although he had plenty of opportunity to leave the place where he was he chose to face the issue. On Friday night he was dead.

Three years later, in 1959, I went to Fort Peck, Mont., to visit another daughter. There I became involved in some historical research. I do not remember that at any time she or I spoke of her father but the memory of him intermittently haunted me. It was as though he were trying to contact me.

Before his death I had seen little of him for a number of years due to a mutual understanding. When I did see him he always prefaced his goodbye with the remark that one day I would come back to him, if he ever asked me. My answer to him always had been that I would not repeat my first mistake.

Then one afternoon, three years after his terrible death, an indefinable sound caused me to look up from the notes I was taking. Directly across from me, framed upon a white wall, against a brilliant blue sky, stood my husband. He looked about 30 years old. He was dressed in khaki pants, high boots, and wore no shirt. Sweat polished his bronzed muscles as though he had labored a long time or walked a long way. His hair clung in damp curls to his forehead. He smiled his old disarming smile. It all seemed so natural I was neither surprised nor alarmed. He spoke, asking me to come with him. He promised



me many, many things.

I shook my head. "No," I said. "You never kept a promise to me. Why would you now?"

This scene was repeated on three successive days, always when I was concentrating most deeply on the work at hand.

The last day James appeared it was a little different. He was striding through a bank of clouds that floated across the brilliant sky. He was dressed the same way only this time he carried a miner's small pick. He came to a stop just above me and appeared larger than life size. He rested one foot on a stone wall that separated him from me. This time his voice was more entreating than before. His promises

were more lavish. He held out his hand as though he would lift me over the wall. I stretched out my hand. Within a few inches of his grasp a terrifying chill swept over me and I drew back, crying, "No! No! Your promises mean nothing."

My daughter and her young son, hearing me call out, ran into the room. I told her of the apparition I had been seeing. She said my face was ashen.

My grandson, not quite nine years old, said in rather an awed voice, "If you had taken his hand you would have died."

These seem the words of wisdom.

A month passed and I was preparing to leave the north. Fall had come, sharply cold, with a splendid

array of autumn colors. Beautiful as it was and for all my daughter's protests I felt compelled to leave the area.

The night I had made my decision to leave I was awakened about 2:00 o'clock in the morning by a familiar whistle, one I had not heard in years. In earlier, happier days my husband and I had lived in many faraway places as he was a mining engineer. When he came home late and even in the daytime as he approached our base he would whistle a little unidentified tune that he and I alone knew, as a signal of his approach.

And here came this whistle at 2:00 o'clock on a Montana morning. It was sharp and clear and set my heart pounding. I jumped from bed and stood poised on the carpeted floor listening to the tune coming nearer and nearer until it flowed through the house. Then abruptly it stopped and three knocks sounded at the storm door off the front porch. I flung on a robe and without hesitation ran through the little hall and across the porch to throw open the storm door.

No one—nothing—was there. A peaceful moon cast shadows in the weed field across the road. As I peered into the quiet night the whistle came again. I ran down the steps and across the path through the dogwood trees searching on either side. I returned and searched

again. Then the whistle called from the side of the house. I ran in that direction—to find nothing but the empty yard. Then the whistle came loud and clear from the opposite side of the house. Without hesitation I ran there. I found nothing, nothing but the stalks of the dead garden.

With a feeling of despair and frustration I started back toward the steps. My lifted hand just had touched the doorknob when the whistle came again. This time it came from the direction of the road by the weed patch. Again I ran between the dogwoods and across the patch of lawn onto the road where my bare feet made little swirls in the dust.

The whistle now seemed to retreat from me, northward toward the dredge pots below the big dam. Suddenly I stopped. The whistle came back and passed me. The sound was now from the direction of the dam itself not far away.

Half running, stumbling on the uneven roadway, I reached the looming dirt banks of the dam. The whistle drifted faintly and sweetly ahead of me. I looked at the dirt banks above me. If I were to climb them there was a chance I would fall into the dam's lake. I cannot swim. My heart pounded. Terrified now, I stood in the roadway, my robe fluttering around me. The moon shone serenely on overhead.

The night became deathly silent. I seemed to wake from a spell that had captured me. I was alone on a dark night road. I turned and made my way slowly back to the sleeping house, let myself in, and sat up into the dawn trying to understand what had happened.

Had James called to me to come back to him—wherever he is—and had I nearly gone with him, as he always said I would? If this is true, what saved me? If he had continued to whistle would I have climbed the banks of the dam and, by drowning in the waters of its lake, been free to go with him forever? Why did the irresistible whistling stop, allowing me to stay?

Who knows the answer to these questions?

\* \* \*

**T**HERE SEEMS to be some evidence that the thoughts of

those persons who have died suddenly or violently, their lives unfinished, can contact the living, under the right circumstances. Their call to us may be weak or strong according to their needs and to the attunement of our minds. It seems these visits intrude when we least expect them, when our minds are busy with other things.

What is death and when is one really dead?

The body reverts to the earth and the elements, we know. The consciousness, either individually or in race form, continues just out of touch and hearing and sight except for the few who are aware. The Bible promises us there is eternal life, that earthly death is but a birth into a real and new life. I hope with all my heart James has gone on, happily, to this new, real life.



### WRONG NUMBER—RIGHT TIME

**I**N TORRANCE, Calif., Detective Joseph Capriotti dialed a phone number which he learned later had been given him in error. He heard a voice say, "Hello," and then the line went dead. When Capriotti dialed again and the same thing happened, he checked the number with the telephone company and found it belonged to George B. Belchee, 86, of nearby Hermosa Beach. He called Hermosa Beach police. An officer went to Belchee's home, found it on fire and carried out Belchee, an invalid, just in time.



From the strange psychic visions of an illiterate camel driver came a classic and deeply spiritual book and the—

# *Birth of the faith called* **Islam**

*By Marcus Bach*

This is the second of a series of articles on the great religions of the world by Dr. Marcus Bach, who is an internationally known authority on contemporary religious movements. A former professor and associate director in the School of Religion at the University of Iowa, his researches into religious beliefs have taken him to all corners of the world. He is a popular lecturer and the author of well over a dozen books, the latest being "Spiritual Breakthroughs For Our Time."

**H**IS NAME was Ubu'l Kassim and he was on a quest. On a windswept April night, alone in a cave on Mount Hira near Mecca, Hijaz, in Arabia, he knelt with his face to the ground, wrapped in a mantle against the cold. Red bearded, moist of eye, he bowed his broad shoulders in resignation. For a man of 39 he was, in the minds of his countrymen, like a child looking for God. They were quite right.

Suddenly he was engulfed by a burst of dazzling light and out of the blinding brightness a voice said to him, "Read!"

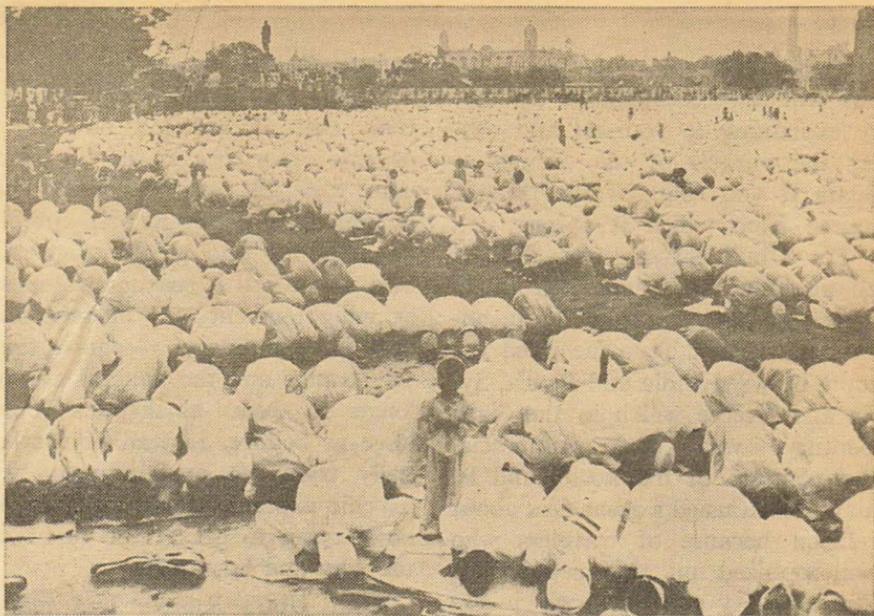
He raised his head. "I cannot read!" he cried.

"Read, read!" commanded the voice.

"What shall I read?" he asked, and on the wall of the cave around him words appeared as if written in letters of fire.

"Read!" said the voice. "In the Name of God the Compassionate, the Merciful!"

Then it was as if both voice and words were telling him that the true God was named *Allah* and that the time had come for all men to return to Allah's worship. Trembling



During a recent festival in Calcutta, India, 25,000 Muslims kneel in prayer—part of the 450,000,000 faithful who form a chain of worship around the world. (UPI photo)

in ecstasy and fear Ubu'l Kassim exclaimed, "Who are you? Let me see your face!" and he saw an angel seated on a throne between heaven and earth. And the angel said, "I am Gabriel. Thou are Muhammad the Prophet of Allah, the most high God."

In that moment, on that April night in 609 A.D. a new religion was born. Youngest among the world's great religions and, in a very real way, Christianity's foremost contender, it is called Islam, a word that means submission to the will of God. Its followers,

known as Muslims, number more than 450,000,000 and form a chain of worship around the world. Their universal prayer, their creed, their faith are contained in a simple, powerful affirmation, "There is no God but Allah, and Muhammad is His Prophet."

You can say that the story of the vision in the cave is a legend. You can accuse Ubu'l Kassim (as he indeed has been accused) of having been an epileptic given to hallucinations and dreams. You can argue that devotees always romanticize and build myth upon myth to

form their temples of faith, but you will have considerable difficulty explaining to yourself and others the miracle of the coming of Islam if you rule out the psychic source from which it sprang.

For Ubu'l Kassim was first of all an unlettered, untutored camel driver, an orphan raised by an uncle, Abu Talib. True, he plied the route between India and Persia, Syria and Greece which in the Sixth Century was the commercial thoroughfare of the world, and he may have learned a great deal about religion because of travelers who philosophized on the meaning of life. The city of Mecca, which was the hub of the caravan routes, was part of his homeland and he may, of course, have been seeking and exploring the thoughts of those who came to worship here, but when you have rationalized your way through all of this, I will put a book into your hands, the *Holy Koran*, and I will ask you to explain how and where Muhammad got it and how he gave it to the world.

For out of the life and thought of this illiterate caravaneer has come the most classic and spiritually motivated book in the Arabic world. True, it may be hard reading and redundant. Carlyle may have been justified in referring to it as a "confused and entangled book." Scholars have praised it, condemned it, and tried to explain its origin

in many ways, but no one yet has come up with a better explanation than that it emerged out of a psychic experience in the life of a man who felt within himself the stirring of a power and an intelligence higher and greater than his own. Some call it cosmic awareness or enlightenment and modern science is beginning to recognize that the strange and the unusual are no longer so absurd as skeptics would have us believe. Instead of continually trying to explain away the psychic experience, modern man is now trying to get at the heart of the why and how of it.

That Ubu'l Kassim was ready for a spiritual break-through goes without saying. His father, who died when Ubu'l Kassim was six, had been a member of the Kadaish sect which guarded the Kaaba, the cube-like chapel in Mecca which housed the famous Black Stone. This piece of religious lore — the Black Stone — some seven inches in diameter, according to tradition, had fallen from heaven. Originally it was white, but it turned black, Meccans said, because of the sins of the people. Around the Kaaba were 360 shrines dedicated to various gods and here, too, was a sacred well, Zemzem, whose waters were said to have miraculous healing powers. Religion was big business in Mecca just as religion is big business in the world today.

It troubled Ubu'l Kassim that his people worshipped so many nature gods. He was confused when he saw that Jews proclaimed the God of Abraham, that Christians worshipped Jesus of Nazareth as God, and that other people followed other messiahs all the way from nameless deities to a heavenly being whom some addressed as *Allah*. For Allah was known long before the vision in the cave. Ubu'l Kassim was also disturbed by the turbulence of the times in which he lived, a time in which Arab often fought against Arab, in which religious commercialism and enmities among many sects were part of the religious scene. All of this spurred him on with the age-old question, "Who is the true God and whose side is He on?"

You can add another ingredient to the psychological study of this camel driver. In his mid-20's he had married a wealthy widow, Khadijah, 20 years his senior, who shared his quest and who supported him in his conviction that someday his search would be rewarded. In fact, after his vision on Mt. Hira, Muhammad made his way straight to Khadijah. Shaken by emotion he said to her, "Am I truly this prophet?"

Khadijah was confident he was, but he remained unconvinced until the apparition of the angel appeared again and, in words now known

to every believing Muslim, asserted "O thou, enwrapped in thy mantle, arise and warn! Magnify the Lord! Purify thy raiment! Flee from the abomination!"

Khadijah became Muhammad's first convert. Convert to what? To the underlying truth of a vision. To the conviction that Allah had revealed Himself in a special way. To the belief that a religion is born out of a supranormal experience which, when it is understood, may not be as supranormal as it seems.

Khadijah, in turn, converted her cousin, a blind, aged scholar of religion who said, "Verily, this Spirit is the same that revealed himself to Moses. Oh, that I could live to fight for you, Muhammad. They will persecute you, they will banish you, they will seek to kill you."

He was right. Meccans who controlled the shrines resented Muhammad's accusation that their gods were false. Members of the Kadaish were startled when they were accused of religious commercialism. Christians were shocked to hear Muhammad say that Jesus was not God's *only* begotten Son. Jews were dismayed by his theology, and soon the bearded Prophet became a man passionately hated and fervently loved, ridiculed and respected, plotted against and, it was said, plotting to make his new found faith the law over the Arab world.

One thing, however, everyone

agreed upon. A transformation had taken place in the life of a caravaner. An illiterate camel driver suddenly spoke like a poet, thought like a philosopher, argued like a scholar, and assumed the role of a chosen man of God.

And always there was the book, the *Holy Koran*. The unlearned Muhammad was authoring it by recording phrases of it on pieces of leather, on palm leaves, on stones and bones, and even in words written at odd times in the sand. Chief among his amanuenses were his cousin Ali, a friend Abu Bekr, and a scholar named Zaid Ibn Thabit. Eventually this group recorded 114 Sutras or portions, each introduced by the forceful words, "In the name of God, the Compassionate, the Merciful!"

The *Holy Koran* became the very heart of Islam. Because its recitation was considered one of the most distinguished marks of faith and learning, many followers memorized it despite its 80,000 words. To this day, he who knows the *Koran* is held in the highest possible esteem among Muslims, for it is believed that no one can recite this holy book without having his life affected and changed. Muslims believe that the original *Koran* is preserved in heaven and a line in Sutra No. 46 contends that a company of djinns listened to the reading and went away in wonder.

I contend that the rise of the faith of Islam is bounded on all sides by the psychic stream. When on the night of July 2, 622, would-be assassins had laid what they considered a faultless plot to kill Muhammad, the prophet escaped because, he said, he had been warned by the angel Gabriel.

Gabriel, best known among the angels of Islam, was truly the Prophet's guardian. Usually Muhammad did not see him, for, according to the *Koran*, Gabriel "hovered in the loftiest sphere, then came down and remained suspended in the air at a distance of two bow's lengths or nearer, revealing to the servant of God what he had to reveal to him." (Sutra LIII.) On this occasion the celestial envoy made his presence known while Muhammad slept and the Prophet undoubtedly saw him in his dream.

After having been defeated time and again in his attempt to conquer Mecca, Muhammad had a vision that in his 60th year he would be successful in the conquest. Therefore, on January 1, 630, he marched from his residence in Medina at the head of an army of 10,000 men. After a day's journey he was met by a Meccan delegation whose leader, Abu Sofian, challenged him about the validity of his vision and announced that Muhammad would be defeated once more. To this Muhammad replied,

"Has not the time come, O Abu Sofian, for you to acknowledge that there is no God but Allah, and that I am His Prophet?"

At these words Abu Sofian knelt down, touched his forehead to the ground as Muslims do when they pray and was converted to the faith of Islam. Muhammad raised him up, set him on a horse and together they rode into Mecca where the city fell into his hands without opposition. Accompanied by cheering crowds the Prophet destroyed the idols, drove out the money changers who trafficked in religion, and proclaimed Mecca the capital city of Islam.

The story of the Black Stone was reinterpreted as having been a gift from Gabriel to Abraham. The well Zemzem was declared to be the spring which God had miraculously provided for Ishmael and Hagar when they had wandered in search of water. The Kaaba was described as the earthly representation of an invisible and heavenly Kaaba which stands directly over the spot where Mecca's Kaaba stands.

The psychic stream did not stop flowing just because Mecca had been conquered or because the legions of Islam eventually swept across Persia, Greece, Turkey, and northern Africa, converting cities, building great mosques, and carrying the faith of Islam as far west as Spain. In 632 during one of

his pilgrimages from Medina to Mecca, Muhammad dramatically predicted his death. He told a crowd of 100,000 faithful followers that it had been revealed to him that this appearance would be his last. He had fulfilled his mission, he said, he had performed the will of Allah, and his work was done.

So saying he returned to Medina. Khadijah who had preceded him in death 13 years earlier had been his only wife, but following her passing he had married, in keeping with Arabic custom, other wives, nine in number, among them a favorite named Aisha.

On June 8, 632, Aisha reported that Muhammad's prophecy had come to pass. She explained that as the Prophet lay cradled in her arms at the hour of dying, he suddenly rose up, gazed into space and whispered three times, "Gabriel, come close to me!" *She* saw nothing but she was sure that he had had a vision of his guide and that he placed his hands into Gabriel's and walked with him to Paradise.

So Muhammad died and was buried with great grief directly beneath the spot where he had lain in Aisha's arms, and his tomb remains a holy shrine, as sacred in Medina as is the Kaaba in the holy city of Mecca, Hijaz.

Still the psychic stream flows on. Many Muslims believe that today no less than in Muhammad's time,

bands of angels follow funeral processions to the grave. Some insist that four mighty archangels are near to earth whenever a loved one makes his demise. It is then that Gabriel the angel of revelation, and Michael the angel of rain, and Azrail the angel of death, and Israfil the angel of resurrection walk closely with those who mourn.

According to Muhammad's teaching, when an adult is placed in the grave he encounters two other angels, Nakir and Munkir, who come to hear the dead person's report. These angels question the deceased on the status of his faith and on his final hope of resurrection, for Muslims believe that both body and soul will some day be miraculously raised up and renewed.

Everywhere in the Islamic world are evidences of the psychic and the mystical. It is found in the architectural symbolism in the Alhambra in Granada, in the minarets of the Great Mosque in Damascus, and at the Dome of the Rock in old Jerusalem where visitors are shown ancient hoof prints in a stone, said to have been made by Mu-

hammad's horse which helped Gabriel carry him to heaven.

Not all Muslims agree with Islam's psychic tendencies, but few will doubt the beatific visions of the lowly camel driver who gave the world the *Holy Koran*. Wherever you go in the world you will hear Muslims greet each other with their favorite salutation, "*Salaam Alechim*" (Peace be unto you) and if you listen you will hear the bold, familiar prayer. "There is no God but Allah, and Muhammad is his Prophet."

Hearing this muezzin call, the mind goes back to a cave on Mt. Hira and to a man wrapped in his mantle, praying and struggling over the mystery of the Unseen. Here on that April night a vision and a voice rose out of the psychic pool and a new and living faith was born.

Small wonder that the *Koran* says, "Each man has a succession of Angels before him and behind who watch over him by God's behest. But God will not change his gifts to men till they change that which is in themselves."



#### DID THE DOG SENSE DANGER?

**A**N EXPLOSION, ascribed by firemen to a leaking gas line, recently damaged an unoccupied two-bedroom home in Seattle, Wash. The owners of the building, Mr. and Mrs. Walter Wing, said they had planned to move into the house but had delayed doing so because their 21-year-old dog "didn't like the place."

# True Mystic Experiences

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

## THE TELEPHONE CALL

By Gertrude Good

MADeline AND I had been inseparable until 1949 when a bitter misunderstanding ended our friendship abruptly. During the next two years we had no contact. Then on a Saturday morning in December, 1951, I was awakened by the loud ring of the telephone. I opened my eyes and glanced at the clock. It was 9:00 A.M. Although the ringing continued, I couldn't seem to rouse myself to answer it.

Finally I heard my husband's deep voice say, "Hello." To my surprise I clearly heard Madeline's voice on the other end of the line. Their conversation was brief and I heard every word of it.

Suddenly I sat up in bed, realizing my husband wasn't even at home; he was at his office. But it was hard to believe I had been dreaming; it had seemed so real.

All day long that telephone conversation was on my mind. When

my husband finally came home I silently debated whether or not to mention my "dream" to him. He finally broke the silence.

"Honey," he said, "I've got something to tell you."

"It's about Madeline isn't it?" I asked.

Surprised, he said, "Oh, she called you, too?"

"No," I replied, "she called you!"

"How do you know?" he asked, staring at me in amazement.

I told him about the "dream" I had had, that Madeline wanted us to come over but she was afraid to call me because she thought I might not have forgiven her.

"You're absolutely right!" he exclaimed, completely bewildered.

"And," I added, "it was just about 9:00 A.M. when she called. Right?"

"Right," he answered, "but I still don't understand."

"Neither do I," I admitted, "but it really happened. I heard your conversation with Madeline and

you were both more than 13 miles away!"—*Kensington, Md.*

### THE WEEK I FOUND GOD

By James V. Panariello

AS A CHILD, I lived in a semi-religious environment. While not regular church-goers, my parents had a deep respect for the church. But, for me, religion was the most gratifying of my boyhood experiences. As I grew older, however, I had too many questions and received too few answers, at least too few "logical" answers.

If God could be found in a blade of grass, the wind, or fresh-falling snow, couldn't I also seek Him through His most glorious creation, the human mind? If so, I would find Him with reason, the mind's greatest tool. No, says the church, I must learn to accept on faith.

This quandary continued for nearly two years until one evening in 1960, while praying, I thought to myself, "God, are You real? I've tried to accept You but I can no longer use faith. If You want me to know You, let me."

It bothered me to feel this way, but the time had come to make a decision. As I lay in bed I felt sorrow. Cold and alone, I no longer saw a neat little path my life could follow.

As I contemplated this emptiness, a feeling of fullness suddenly began to envelope my body. Slowly my

body stiffened and my arms started moving seemingly of their own accord. I felt as if I were being stretched in all directions, then something like an electric shock shot through my body. This was climaxed by a powerful wind pushing at my back and suddenly I was floating.

All was calm, the room was light, and I was about a foot below the ceiling. At first I rather enjoyed it, then I looked downwards to see my body still lying on the bed! This sight was such a shock that I began to scream and immediately was flung back to my body.

I hardly slept the remainder of the night. In the light of the next morning I tried to convince myself that it never happened, but I couldn't get it out of my mind. All day I wandered around aimlessly until I found myself at the home of a friend, a divinity student, now the Rev. Joseph P. Naughton.

I asked Joe if he ever had heard of the body being deserted by the soul and he answered that it was a rare occurrence in Christianity, but that other religions did have many such accounts. After he mentioned a few, I asked him about commentaries from such works as the Koran and the Upanishads. Joe's face showed surprise.

"Jim," he gasped, "when did *you* start reading such books?" I replied that I hadn't. In fact, until that

moment, I'd never even heard of the Upanishads!

As the evening wore on, I found myself giving answers to theological questions which I wasn't aware existed. By the time I left, I realized that my mind suddenly had acquired information which it should have taken me years to accumulate. Being of a very persistent nature, Joe would not let me leave until I made some explanation as to how I, a high school drop-out, had acquired so much theology.

Knowing that Joe did not believe in the occult, nevertheless, I related my experience. Immediately Joe set out to prove my sudden knowledge was nothing more than an expression of ideas I had heard in the past, stimulated by an overwhelming desire to have my prayer answered. His premise was that if I so suddenly had been endowed with the information, it would show itself in a random test of all subjects.

I agreed to a test consisting of 500 questions on subjects ranging from anthropology to zoology. Joe asked questions directly from textbooks and I answered in my own words.

When the test was over, Joe told me I had scored an almost impossible 490 correct out of 500. He noted a similarity in each of the questions I had missed. All of the 10 were at the bottom of the page and he had waited for me to answer

before turning the page to the answer.

Joe concluded I was reading his mind — and I realized he was right. All day I'd felt as though people were talking when actually they were saying nothing. When I spoke on the telephone I would suddenly feel myself in the same room with the person at the other end of the line. I felt I could see through others' eyes and hear through others' ears.

After I left Joe's house, I noticed I was walking about a half-block behind an acquaintance of mine. Very clearly I heard him say a little prayer, "Dear Lord of health be with me; Dear Lord of understanding please guide me; Dear Lord of wisdom please bless me."

Although I knew the man only casually, he'd never seemed the religious type and I thought to myself, "I'd never picture you praying to yourself on the street."

Suddenly he stopped praying and I heard him laughingly think to himself, "Well, you are not exactly the type that the world would imagine as a telepathist!"

I stood there stunned as he quietly turned around and walked toward me. He put his hand on my shoulder and said, "So, you're one of us now."

"You mean there are more?" I asked.

"Certainly there are," he smiled,

"thousands more."

"Well, then why doesn't someone do something or say something?" I asked, amazed.

"We are doing something," he said. "Some of us use our gift to learn about God, others to understand man. And, of course, there are those who use their gift for personal power. But don't concern yourself with how we use our gift; decide how you'll use yours."

I took the man's advice and spent the rest of the week pondering how I would use my gift. But by the end of the week I discovered that this gift, like so many of the things which we think are ours, had been only a loan. It was no longer there.

All I have left now is an ability to see many things about a person when holding an object which belongs to him. I am glad I retained this ability, for it allows me to help people from time to time. And when someone tells me I've helped him, I simply suggest he go out and do the same.—*Arleta, Calif.*

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### PROGNOSIS: DEATH

By June Weidemann

I HAVE BEEN a nurse for 28 years and a psychic all of my life. I have done readings for persons all over the world, but this experience with one of our patients has left a lasting impression.

A beautiful three-year-old girl, with meningitis, was admitted to

the Marshall Browning Hospital, Du Quoin, in the fall of 1962. The doctor's prognosis for her was death and, in fact, her family had been told she probably would not live through the night.

I came on duty at 11:00 P.M. and at midnight went to the child's room to take her temperature. As I stepped into the room she seemed to take her last breath. I rushed to her side and began artificial respiration while the family sobbed in the corner of the room.

The child had not been breathing for almost three minutes when suddenly I heard a loud voice:

"Stop!" it commanded. "Place your hand on the child's chest. Pray!"

Against my nursing judgment, I did as the voice directed. Within seconds the child drew a long shuddering breath and then settled into a regular respiration pattern.

Three days later little Lisa Furlow was discharged from the hospital free of a terrible disease and none the worse for her brush with death. Today she is healthy and well.—*Du Quoin, Ill.*

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### THE POWER OF DREAMS

By Orville P. Stites

IN THE AUGUST, 1965, issue of FATE, I read the article, *Dreams—the 'Junk' of the Mind*. It explained the various theories about the nature and purpose of dreams.

I disagree with all these theories because an unusual experience of mine has convinced me dreams fulfill an entirely different purpose than the ones suggested in the article.

My theory is that the human mind has three parts, the superconscious, the subconscious, and the conscious. I consider the superconscious mind the spiritual part of man. I think the superconscious mind relays messages to the subconscious mind. The latter then reacts by producing dreams that send impressions to the conscious mind which directly affect one's health and well-being.

This theory of mine is based on the miraculous event that happened to me after I had a series of dreams when I was living in Bradford, R.I., in 1952. At that time, I was afflicted with multiple sclerosis, an incurable disease. For two years I was unable to walk without the assistance of another person or the use of two canes.

Then I began dreaming I was no longer crippled. This dream was always the same and occurred two or three times a week for about six weeks. It gave me hope and confidence that I would get well. I began praying constantly to God to restore my health.

Just a few weeks after these recurring dreams I could see definite signs of improvement in my condi-

tion. As I improved, I prayed harder. Gradually my health grew better and better. Two years ago I was cured of multiple sclerosis and discarded my two canes.

I attribute my recovery to the belief that God answered my prayers by transmitting impressions from my superconscious, spiritual mind to my subconscious mind, which then produced the dreams that affected my conscious mind, curing me of an "incurable disease."  
—*St. Cloud, Fla.*

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### THE URGE TO SAVE

By John A. Lukenda

WHEN I WAS a young lad of 11, in June, 1935, I had an extraordinary psychic experience. I was living about three miles from the town of Garnerville, N.Y., where there was a small park and lake.

We neighborhood kids spent our summer months swimming there. The lake had a wading section for small tots, a fenced-in section in slightly deeper water for young swimmers, and the rest of the lake for the adults who were good swimmers. Swimming was my favorite sport and I spent many wonderful days there.

The park usually was overflowing with people, but by the end of the day they would drift away and the park would be fairly deserted. One late afternoon in June I was the last

person to leave. When I was about a mile away from the park, heading for home, I experienced a strong urge to return to it.

Knowing I hadn't left anything behind, I continued homeward. But the urge to return became stronger and I finally turned back toward the park. The park entrance was about 150 yards from the lakeshore.

My steps quickened as I hurried onto the wooden pier extending into the lake. Seemingly without volition I stopped and leaned over the wooden railing to look down into the waters of the lake. Aghast, I saw a hand reaching out of the water! Bracing my body against the wooden railing, I quickly grabbed the hand and pulled with all the strength I had.

I hauled the victim out and discovered he was a boy around nine years old. To my relief he regained consciousness quickly. I learned he was of Spanish descent and lived

near the lake in a cottage with his parents who worked in the park during the summer.

When he was able to walk I accompanied him to his home. As the boy related the incident to his parents in Spanish their faces radiated with a joy that conveyed its own deep thanks. From that time until I moved away, we were very warm friends.

When I later told the boy about my unexplainable urge to return to the park he said he had tried several times to call out for help but couldn't. I have since learned the mysterious force that guided me that fateful day in 1935 is called extrasensory perception.

Since then I have had two other psychic experiences and through them have been able to save two other lives, one while I was on the road working and the other while I was attending a western college.—  
*Trenton, N.Y.*



#### ANSWER TO PRAYER

**I**N 1952 four-year-old Ann O'Neill of Baltimore, Md., fell ill with a disease which was diagnosed as acute lymphatic leukemia. She seemed on the verge of death when the nuns at Baltimore's St. Agnes Hospital prayed for her to Mother Seton, the beatified founder of the Sisters of Charity. The little girl became well, and at present is a high school student with no evidence of leukemia.—*Raymond C. Otto.*



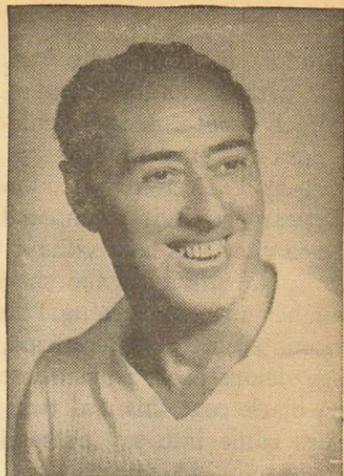
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#### ABOUT THE AUTHOR

Hal V. de Ganges has contributed articles, poetry and fiction to American and Canadian journals, radio and screen. He was, he states, weaned away from the study of law by silver fox farming. While attached to a light bombardment group during World War II, he organized and directed a propaganda unit for G-2.

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# HAIR of the DOG THAT HAUNTED US



We shared our apartment with a vicious, spectral beast—but we had no proof until we found the long black hairs.

*By Hal V. de Ganges*

**A**NIMAL VISITATIONS, wizardry and witchcraft are not confined to medieval parchment. That such forces can and do occasionally penetrate the gauze surrounding our prosaic world my wife and I testify from personal experience. Once, for many nerve-racking months we unwillingly shared our apartment with such an entity.

Our beast showed us nothing but chilling malevolence during its short periods of materialization as

well as during those times when it prowled, heard but unseen, just beyond focus of human sight, advising us of its presence by low throaty growls or threatening us with sounds of snapping teeth and loud breathing. Sometimes heavy objects were hurled at us with, fortunately, greater force than accuracy. Our daemon, unlike others, either deliberately or inadvertently bequeathed us lasting proof of its powers of materialization.

Before me as I write is a glossy hair with six definite waves in its 10-inch length. Heavy and coarse, it does not have the quality of human hair. Even today, more than 20 years later, it is impossible for me to view this hair without feeling again something of the shock that numbed me the evening I first encountered the materialized, snarling, vicious beast from whose shaggy, black coat this and two similar hairs came into my possession.

\* \* \*

**B**EFORE THE END of World War II, mustered out of the service because of war-incurred, partial disability, I returned to the Los Angeles area with my wife to find close friends had dispersed and permanent housing was impossible to find. Even rooming house accommodations were unobtainable. Hotel rooms could be rented on a 24-hour basis only. Consequently we moved from place to place for eight weeks until my wife, despite a naturally optimistic nature, began to react unfavorably to the strain, possibly because she was four months pregnant with our first child.

Then, unexpectedly, we found the apartment we occupied for the next several years. Accurately speaking, we were not led to the apartment so much as it seemed led to us. One day I was in the office of Cyril Stuart, supervisor of the small plant

where I worked, when his telephone rang. After hanging up he jocularly asked if I could recommend a quiet couple for an apartment just vacated. He had no idea we were at rope's end in our search for living quarters. It developed that his wife managed an eight-unit building off of Beverly Boulevard, within shouting distance of the Doheny Drive boundary line of fashionable Beverly Hills. I tried to give him a deposit on the spot but he insisted I see the apartment and discuss the lease with Mrs. Stuart.

Early the following day my wife, Lani, and I found the address to be a squarish, white stucco building with Spanish tile roofing. It had been built in 1915. The available apartment was fairly spacious, with rounded ceilings and Spanish arches. Door and occasional panelling were of beautiful, rubbed eucalyptus wood. A kitchen, dining room, bath and bedroom, furnished, with utilities, could be rented for \$45 a month! We hurriedly signed the lease, after which we checked the inventory, deposited the initial rent, and went off happily to the Bekins' warehouse to arrange for our furniture to be released from storage and delivered, if possible, that afternoon.

Some months later, Lani and I admitted to each other that during that first inspection of the apartment we had sensed an unpleasant

atmosphere—a guttering of the exuberance we originally had felt. Although brilliant sunshine had flooded the rooms we each had been aware of a clammy dampness, something penetrating enough to be disturbing.

It should be stated that for many years prior to these specific hauntings Lani and I had investigated psychic phenomena and had learned to catalogue them unemotionally in order to maintain a valid journal. We know that memory cannot be depended upon.

Our belongings were delivered late that afternoon and by evening we were exhausted from carrying the original apartment furniture to the basement. With relief we relaxed, tired and happy, in the midst of the crated litter. Our grand piano stood in the center of the living room surrounded by barrels and cartons containing the beloved accumulation we had put in storage before the war. I broke open a crate of books. At one side of the room was a Spanish-type fireplace whose high mantle, six feet from the floor, was a shelf 15 inches wide. On this I set a dozen or so of the larger volumes, wedging them tightly together against the chimney wall, leaving a margin of about seven inches between the books and the front edge of the shelf. Then I sank into a chair beside Lani. We regarded the high mantle with its ex-

pansé of stucco wall above and remarked that it was the perfect spot for a large oil painting that now leaned, crated, against one of the walls.

These words scarcely had died away when a heavy book, eight by 10 by two inches, left its position on the mantle and, without disturbing any of the volumes flanking it on either side, flew directly at me—a distance of 15 feet through the air! At the same time there was a sharp report from the center of the room. I leaped sideways out of my chair as the book struck the floor where my feet had been. With this characteristic overture, our poltergeist commenced the hostilities that were to endure for almost a year.

At first we were interested and curious as we faithfully kept the daily journal of inexplicable events, which had not yet begun to terrify or affect us with an almost hypnotic depression.

With one exception the other tenants refused to visit our apartment for more than a few minutes at a time. Each felt something there which they could not understand or they had listened to too many former, lease-breaking tenants.

As time passed we learned to accept the foggy outlines of people and animals that appeared with the illusive, yet unmistakable density of heavy mist. Many times these were accompanied by disturbing

vibrations that left us overcome with melancholy. One afternoon a neighbor woman, in the midst of casual conversation, burst into deep sobbing for no reason that could be explained, except by her statement that this same emotion, a profound grief had come upon her on two former occasions when she had entered the apartment to visit other occupants.

Reviewed from the distance of 20 years we realize how perilously close to disaster we came by way of our own neurotic reactions. We seem to have believed that a sort of intuitive truce existed between us and *it*; that if we ignored *it*, it would not harm us. This was not a very substantial set of Queensbury! However, eventually, I telephoned for an appointment with the monsigneur of a nearby diocese. But, unfortunately, he was too sensible to embrace a truth which his church has known for centuries. I was dismissed with abrupt impatience. Apparently he believed me capable of a rather low form of practical joke.

My next questions were directed to a medical doctor who brushed me and the topic aside with the curt reminder that many women are emotionally unstable during pregnancy at which times husbands—I in particular—often assume these moods with psychosomatic sympathy.

But, obviously, this did not ex-

plain why visiting friends had the same eerie experiences.

Eleanor Gates, the novelist and playwright, spent an occasional weekend with us. She was a remarkable psychic who for years had investigated poltergeist activity and allied disturbances in most of the English-speaking countries. She saw our beast at night on several occasions long before I did. She identified *it* as a large dog in which she believed the earth-bound consciousness of a murderer was trapped. She attempted an exorcism but this failed.

There is not space in this account in detail the small persecutions we endured during those months—a handkerchief or a book jerked from our fingers, articles vanishing only to reappear the next instant in some improbable location across the room. Although neither Lani nor I are religious in the orthodox sense we felt that whatever it was needed great understanding and help which we, in our ignorance, were unable to give.

In due course our daughter was born. When Lani and the baby returned from the hospital we felt that for the time being, at least, we would be comparatively free from intra-world annoyance. Rightly or not, we believe infants carry their own protection and for a time this seemed to be true.

Then one evening when Lani and

I sat quietly reading in the living room, suddenly from above and behind me something shot downward from the center of the rounded ceiling, an expanse of plain, white plaster without fixture or chandelier. I felt the wind of its passing, felt my hair move as it grazed my left temple. My instinctive sideways lurch would not have saved me had the missile been thrown with greater accuracy.

A pair of needle-sharp, eight-inch, nickle plated scissors hit the top of a low record cabinet two feet from us, striking with sufficient force to splinter a deep furrow in the hardwood. There was no normal bounce; they struck sharply, rose straight up about six inches, then came to rest on the cabinet surface with soundless gentleness.

Neither of us ever had seen the scissors before that moment, nor did we ever discover where they came from. But their advent heralded the renewal of hostilities from our unwelcome intruders.

The first time we needed a babysitter we had to engage one from some distance away. The neighborhood wives flatly refused to spend any time in our apartment. The recommended, matronly woman who sat for us that first evening never had heard of us nor our ghostly problems, yet when we returned after a few hours she was on the verge of hysterics, huddled in

a chair in a corner of the dining area away from a spot near the fireplace where, she said, dark formless shapes had danced, weaving back and forth against the white stucco wall.

Next we employed a young married couple who welcomed the opportunity of an entire evening exploring our library of classical recordings. They seemed two healthy extroverts so when we came home we were surprised to find the wife in tears and the husband trying futilely to calm her. They told us they had been seated on the floor sorting through a pile of albums when the wife, attracted by movement near the fireplace, looked up to see a partially materialized man, ugly and threatening, watching her from beside the high mantle. After this we refused to impose upon anyone else.

Lani's spells of sudden, unreasonable anger and melancholy, so unlike her, were increasing in incidence and depth. This and my own heightened alarm urged us to exert every effort to locate other quarters. But we searched without success.

In the meantime I tried to learn something of the building's early history. I was unable to locate anyone who remembered further back than 10 or 15 years. The nearest police station had no record against the building. Finally I located a

man who had lived in one of the upper apartments many years before. He told us that from about 1918 through the early 1920s the building had been headquarters for some gangsters engaged in everything from running illegal alcohol to murder on demand and that he, himself, had worked for them in a minor capacity. At that time, the apartment house had been isolated—ideally for their purposes—situated in the midst of farm land. Our informant hinted at merciless methods for extracting information and at kangaroo justice. Presumably more than one unfortunate man had met death at this address.

I wish I could substantiate this man's account but I can't; it is not proof of anything! Readers of FATE undoubtedly will have their own ideas about what combination of circumstances is necessary for ghosts to be seen and heard. Many persons believe the needed power is drawn from living people who unwittingly act as batteries. I hesitate before asserting anything definite apart from remarking that the evening when I first encountered the beast in all its solid menace seemed no different from any other. If our intruder received its sudden surge of power from either Lani or me we were unaware of it.

On this particular night dark had fallen early and a cold mid-winter wind shook the palm fronds into

noisy rustling. At 28 minutes after seven I was sitting, relaxed, on a couch in the dining area where I could look into the kitchen and watch Lani baking cookies. We were talking back and forth when, all at once, the rooms echoed with a strange, prolonged cry that seemed to originate in the dressing alcove. Even before the sound died away I realized it had not come from the baby. It can best be described, in hackneyed terms, as the wail of a lost soul—a blend of hatred, anger, agony and supplication. A drawn-out, bubbling scream to paralyze the listener's mind.

Lani froze in the act of removing a sheet of cookies from the hot oven, unaware that she was burning her hands. Instantly I was on my feet, moving toward the living room.

For reasons easily understood, after dusk we always kept the rooms brightly lit, so that what I now saw was not the effect of shadow or uncertain lighting. I had taken several strides into the room before seeing the deep Spanish arch leading to the hall was blocked by a glossy, jet-black animal. Long furred, heavy-set, it resembled a bear but, unlike a bear, this beast's withers, three feet from the floor, were higher than its rump. One moment it was not there! In a fraction of the next instant it materialized, swifter than the speed of a camera shutter:

Here before me was the full manifestation of a *thing* that, until now, I had seen only as shadowy fog against the walls.

It bulked large in the center of the arch with its body pointed down-hall, toward the alcove. Its head, held at an acute three-quarter angle, could not turn quite far enough to face me directly, but the iridescent pupils of its eyes glared balefully at me. Lips drawn menacingly back in a savage snarl showed gleaming, pointed teeth. The end of the wet red tongue curled upward, like the crest of a small crimson wave, between long, terrible fangs. I was aware of the low, warning growl we had grown used to hearing.

As I watched, immobilized in mid-stride, it swung its head forward in line with its body, ears pricked in an attitude of eager, attentive listening. Then, resuming its original position, head pressed tightly against its left shoulder, with a last, menacing display of teeth, it vanished instantaneously, as it had appeared.

I did not move! But remained staring at the now empty arch! The apparition was burned into my memory—the sheen of the pelt, the hackles standing like a ruff on the neck, the 10-inch long, wavy fur falling half-way to the floor below its belly; the head, the shape of the ears, the blunt snout resembling

that of a chow dog. It seemed to be some frightening hybrid, a dog somehow bred to swine or bear. Try as I might, I never was able to describe its tail, nor have I any memory of its feet, although I am sure it had some. Perhaps fear narrowed my field of observation.

After a few moments I forced myself to walk through the now empty arch. With every cautious step, I expected to collide with that terrible thing which, although now invisible, must still occupy space somewhere.

The baby was peacefully asleep. When I returned to the kitchen Lani accepted my explanation that the baby apparently had a bad dream. She was rubbing butter on her burned hands, which now had started to blister.

I did not mention what I had seen, but I did write a full, detailed account while it was undistorted by time.

The next evening when I returned from work Lani, who is extraordinarily aware of the importance of the insignificant, told me that when she first looked in on the baby that morning she had found three coarse, jet-black, wavy hairs clutched in the infant's hand. All day she had pondered over the minor mystery of where these hairs had come from.

No outsider had been in the apartment for almost two weeks. Hardwood floors and rugs were

constantly polished and vacuumed. Pillows and comforters were down-filled. There was nothing in the entire apartment, either furniture or cushions, with horsehair stuffing.

Even before I saw the hairs I knew they would be glossy black, about 10 inches long, and wavy. At this point I told Lani my experience of the previous evening.

Carefully I put the three hairs in a plain white envelope and placed it between pages 80-81 of a book. The book I put on the top shelf of a cupboard at the end of the hall where it reposed undisturbed, by human agency at least, until 16 evenings later when Jascha and Franke Harling dined with us.

Franke's early musical studies had led him to many out-of-the-way villages in Europe and I was not afraid of ridicule in telling them of my encounter with the animal. When they asked to examine the hairs I carried the book to the dining table, opened the envelope and found *two* hairs. To assure myself the missing strand was nowhere in the envelope I took it completely apart. I leafed through the book, page by page. Then I searched the cupboard shelf. The hair was nowhere and I suspected this third, missing hair had been dematerialized, perhaps returned to its spectral host. Bizarre? No more so than the initial appearance of the hairs!

Several days after this a letter from my older brother, Raymond, in Vancouver, Canada, described his recent fears for our safety against powerful forces even now closing in upon us.

He wrote, "Even from here I am afraid of the terrible vibrations in your apartment."

I still have that letter.

My brother was a man of rare psychic ability and knowledge who, under usual circumstances, would have been my first confidant but for 18 months he had balanced precariously between life and death, in and out of hospital, the victim of the heart ailment that eventually killed him in 1957. In deference to this condition we had avoided mentioning to him things of an exciting nature, especially the unusual events in our apartment.

The real surprise in his letter, however, was that he had persuaded his doctor to permit an emergency visit to us in Los Angeles.

He arrived sick and weary several days later at 1:00 o'clock in the morning. I made him lie down at once on the "Murphy" bed in the living room. After only a few brief sentences and the assurance that he had everything needed for a quiet rest I retired. At no time did we mention his fears or our worrisome hauntings. By tacit consent we left these things for daylight discussion.

In the morning when I arose, shortly before 6:00, I found him seated in a chair haggard, red-eyed and gaunt. For a moment I thought he had suffered an attack but his first sentence told me otherwise.

"Do you know you have an animal in this apartment? A shaggy, black beast about the size of a bear? It's an evil thing with a snout like a swine. I thought I dreamed at first but it continued to snuff me in the darkness. I pretended to be asleep until I could 'see' it. Then I got up, turned on the lights and all night I've been combating it. I'll tell you one thing! It'll never come back here!"

I told him of all the strange things that had occurred in the apartment and, when speaking of the hairs, added that there were now only two, since the third unaccountably had vanished. While talking I got the book from the cupboard. Between pages 80-81 lay the second business envelope I had used to hold the two hairs. It contained one solitary strand!

Did some unknown force permit the beast to recover only one hair at a time? Or more frightening—had the hairs been left deliberately as part of some future intention?

"Hang onto this one," my brother said, "for curiosity sake. I doubt if there are many such pieces of 'evidence' to be found in our world. And don't worry! I'll stake my life on it—this one won't disappear!"

He was right. The animal did not return either as sound, sight, or shadowy fog, although we continued to sense other presences and to see other misty forms for the remainder of our tenancy.

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YESTERYEAR'S mysteries usually become today's science and the past 20 years gradually have encouraged a universal exploration of many unknown realms, both physical and psychic. Today scientists are banding together in a sincere attempt to understand and control those forces loosely grouped under the heading *extra-sensory perception*, even hoping eventually to use them as means of communication with astronauts.

A few months ago it was suggested that I permit a complete analysis and carbon 14 test to be made of the remaining hair. Naturally I am eager for a report from qualified authorities; my hesitation is that I have been advised the process may destroy the hair.





## GUIDED THROUGH A MINE FIELD

Death awaited on all sides, but the ethereal form of Ann Bronte materialized to guide young Tony to safety.

*By Anthony Hayes*

**B**EHIND THIS WALL Lies The Mortal Remains of Ann Bronte. Beloved Sister of Charlotte And Emily Bronte . . ."

The rest of the wording on the plaque escapes my memory as it has been more than 20 years since I read this marble epitaph, built into the old, red brick wall of St.

Mary's church in Scarborough, Yorkshire, a seaside town in the north of England.

It was here I lived in my childhood and I still can see in my mind's eye the narrow road winding down from the ruins of the castle perched high on the hilltop beside the North Sea, overlooking the

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### ABOUT THE AUTHOR

Anthony Hayes was born in Yorkshire, at Scarborough, an ancient port town chilled by the gales of the stormy North Sea. When the beaches of embattled Britain were mined in 1940 he was just 14, and before V-E Day in 1946 Tony had entered the Royal Army and shipped overseas. He now lives at Reseda, California, a modern town warmed by the Pacific breezes.

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town. The castle has been there since before the days of William the Conqueror. The old drinking well halfway down the hill has quenched many a thirst with its iron cup, chained to the grey rocky structure beside the iron red streak in the stone which it has painted there. When I drank from this cup as a child I always remembered the "Round-Heads" who had slaked their thirst from this very well and cup when they came in the long ago to wage war against the castle which still shadowed the house where I lived.

We lived at the bottom of the hill. The road slanted upgrade for perhaps half a mile past the churchyard before it forked downhill into the town. We were at the bottom of the hill, opposite the church.

The Bronte plaque in the church wall marked the meeting place for me and my friends.

When I was about 14 the war meant little to me. My friends and I played for hours in the churchyard, jumping from grave to grave in our own game of hopscotch. The large slabs of granite long since had been eroded smooth by time so that it took the sharpest eye to see who had been buried there. In this ancient churchyard headstones under 100 years old were looked upon as newcomers. We played, jumped and hid in the tall grass and behind the headstones. There were no flowers; no visitors ever came. When a graveyard gets very old no one comes—no one except the children.

But in the spring of 1941 I suddenly felt the full impact of the war. It happened when we were going home from school the "long way", that is, down the beach, over the rocks and around the headland. The light was going fast; the tide was coming in faster. My two com-

panions, Peter McLean and John Early, turned back calling me to join them, but I shouted I was going to make it. Suddenly I was alone, racing the tide and the darkness to the headland. Then, in what little light remained, I saw a sign stuck in the sand. I felt weak when I read it. It's legend was simple . . . "Minefield" it said. But I had no choice; I had passed the point of no return. If I turned back I faced being swept out to sea by the spring tides. If I went on I took my chance in the minefield— but at least it was a chance. Minefields were new to me but I had lived all my life beside the sea and learned to respect it. I headed into the minefield.

I still remember how I felt at that moment. It wasn't exactly fear so much as just wanting to get home. I felt detached as I walked on into the area. Automatically I stepped lightly, looking at the sand for any indications that might serve as a warning. But I could see nothing out of the ordinary. And it was getting darker and colder.

There were no lights to be seen anywhere. A strict "black-out" was enforced in England during the war. Time dragged and it seemed to me I had been walking for hours when in fact I only had progressed a few feet. I heard the sound of the surf breaking on the rocks not far behind me. Ahead of me stretched

the slight rise of about 200 feet of sand, to the bottom of the cliff I intended to climb. Once at the top of the cliff, across the field to the road, and I would be almost home. The cliff was 50 feet straight up but that didn't bother me. I could climb it blindfolded. It was the 200 feet of open ground to the foot of the cliff gave me a prickly feeling, knowing that there freshly laid landmines waited for me to make one wrong step!

Suddenly I became aware of a faint light, or perhaps I should call it a glow, right ahead of me. I couldn't understand why it would be there. I called out. There was no answer, except from the rising wind which was moaning through the outcroppings of the cliff overhead. But the glow remained and I moved toward it. As I approached it did not change in size or intensity; then suddenly it moved slightly to the left. I followed. Then it went to the right, then a little to the left, and back half a step to the right. I followed as if I were following a flashlight beam on the ground ahead of me. How many lefts and rights the light and I made I have no idea, but in no time I found myself at the foot of the cliff. I had made it through the minefield! Led by the light!

I looked back before I started the climb. The light still glowed but I swear it had changed a little. It

took on the shape of a lady who stood pointing toward the top of the cliff. She looked different from the ladies I was accustomed to seeing. She looked old-fashioned.

I did not have time to look any longer; I started to climb. Halfway up the cliff face I stopped again to look back at the beach below me. There was nothing there except blackness and the swirling sea smashing on the rocks as the tide fast approached the bottom of the cliff I was climbing. The glow—the lady—was gone. I climbed on to safety.

I told no one of my experience, for two reasons. First, I would have received a hiding for doing what I did. Second, had I told of being led safely through the minefield by a glow I would have been laughed at. So I said nothing of my narrow escape.

The war continued. We moved to another town, a city 80 miles inland, because of my father's work. I continued my studies as usual.

One day we were discussing English Literature in class and the talk came around to the Bronte sisters. The teacher told us about their des-

olate existence on the Yorkshire moors in the small village of Haworth, about their love of writing. He passed a book around showing a picture of the three sisters.

I could hardly believe what I saw! One of the girls in the picture was the lady of the light, of the glow, that had led me safely through the minefield! Here was the same old-fashioned clothing . . . Ann Bronte—the same person at whose gravestone my friends and I had met, at whose name plate we had lingered to talk—had been the light!

I passed the book to the person next to me. It went from hand to hand as I sat transfixed.

A few years later, before going overseas with the British Army, I had reason to stop in Scarborough, my old hometown. I went to have another look at the wall and the plaque at St. Mary's. Everything looked the same. I stood for a moment or two looking at the words on the white marble plaque . . . "*Behind This Wall . . .*" and gratefully remembered a brief time when Ann Bronte had seemed not to be "behind this wall".

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#### RICH POTATO

WHILE working in a field in 1951, Elisabeth Rincke, of Muhlau, Austria, lost her wedding ring. Preparing supper for her husband and five children recently, she cut open a potato that had grown in the same field—and found the ring inside.

# CROISSET

## aids FBI in Civil Rights Murders

Here is the "stop-press" story of how a Dutch psychic—3,000 miles away—furnished amazingly accurate details on a mystery in Mississippi.

*By Jack Harrison Pollack*

Excerpted from the book *Croiset The Clairvoyant*. Copyright © 1961, 1964 and 1965 by Jack Harrison Pollack. All rights reserved. Published in paperback by Bantam Books, 75c.

**D**ESPITE PRESSURE from newspaper, television and radio reporters, until now I have refrained from revealing in detail Croiset's behind-the-scenes role in trying to help the FBI solve the June 21, 1964, murders of the three Mississippi civil-rights workers: James Chaney, Andrew Goodman and Michael Schwerner. Frankly, I would be happier if the culprits were behind bars before disclosing anything. But because this prospect appears unlikely, I am reporting some facts meanwhile for the student of parapsychological research to assess.

These are the chronological details of how crimebusting Gerard Croiset became involved in the Mississippi case which shocked the world:

At 11:00 A.M. on Saturday morn-

ing, June 27, 1964—six days after the three civil-rights workers disappeared—I received a telephone call at my home in New Canaan, Conn. At the urging of my two teenage daughters who were in an adjoining room, I had just begun dressing formally for a 1:00 P.M. wedding of a family friend we were to attend in nearby Westport. But, after the telephone call, I decided to skip the wedding. I was suddenly involved in what appeared to be three funerals.

The caller, who spoke with great emotion, persuasion and intelligence, identified himself as Milton A. Nelson, a New York businessman and part-time mathematics instructor at City College of New York. Nelson said that he had been an intimate friend of the Schwerner family for 25 years. Why was he

calling me? Two officers in the New York Police Department, Nelson's friend, Lieut. Samuel Sherrid, and Capt. John J. Cronin had suggested that Croiset might be able to help, because the FBI and police had turned up no clues on the missing men's whereabouts. Nelson added that he had also conferred with U.S. Representative Ogden Reid, of Westchester, N.Y. (the Congressman of Michael Schwerner's father) who had agreed to transmit any of Croiset's impressions to Acting Attorney General Nicholas de B. Katzenbach in Washington in the absence of Attorney General Robert Kennedy who was then overseas.



Help of writer Jack Harrison Pollack was sought in enlisting aid of famed "crime-busting clairvoyant" in Holland.



By transatlantic phone Gerard Croiset furnished sensational details on fate of three missing civil rights workers.

I quickly arranged a transatlantic telephone call with Croiset two hours later—1:00 P.M. New York time (6:00 P.M. Holland time). To translate the conversation in New York, I enlisted the services of Dutch-born Dr. Joost A.M. Meerloo, a busy New York psychoanalyst, who, though then leaving for the weekend, delayed his departure to co-operate. The call was made from Dr. Meerloo's home at 300 Central Park West, New York City. Though Dr. Meerloo speaks fluent Dutch, on hand with Croiset at his home in Utrecht in Holland during the call, was an unidentified English-speaking man who suddenly appeared after presumably being

assigned by the American Embassy in The Hague.

"The three boys are dead," Croiset quickly said. "I'm sorry, but I see this clearly."

At that time, on June 27, there was considerable speculation on whether they were dead or alive and missing. Lawrence Rainey, the beefy, tobacco-chewing sheriff of Neshoba County, Mississippi, was quoted in Philadelphia as saying, "If they're in Mississippi, they're just hiding out somewhere and trying to get a lot of publicity out of it. They've never been bothered here." But a far-reaching search of the 10-county area by 400 sailors, 100 state troopers and over 100 FBI agents found no trace of the men. William Bradford Huie, in his recent *3 Lives for Mississippi*, admitted that he didn't learn the men were definitely murdered until July 20—more than three weeks after Croiset had flatly said they were dead.

During this first June 27 telephone call to Holland, Croiset also described the area where the three men's bodies would be ultimately found as "about 15 to 20 miles from their car in a deep, swampy place near some kind of construction." (The bodies were later found on August 4, 1964, buried 20 feet deep in an earthen dam about 21 miles from their burned station wagon.)

These preliminary impressions of Croiset's were promptly transmitted by Nelson, through the Schwerner family attorney, Bernard D. Fischman, and attorney Henry H. Wolf, both of New York City, to FBI authorities who seemed sufficiently impressed to ask for more details.

I wrote immediately to Croiset. On June 27, July 2 and July 5, I sent him air-mail special letters urging him to forward any additional images he might have, as "There is no more important case in America, outside of the President Kennedy assassination, than that of the three missing Mississippi civil-rights workers."

On July 9, Croiset replied special delivery to me describing the leader of a gang of seven men who plotted the crime. Among other things, Croiset wrote, "He is a member of a secret society . . . of good social standing . . . the son of the owner of a big plantation . . . and has a war decoration." I promptly gave Croiset's impressions to Nelson, who in turn had them forwarded to the FBI.

(Five months later, on December 4, the FBI announced that the murders had been plotted by the Ku Klux Klan and that a majority of the 21 men arrested were Klansmen or Klan sympathizers.)

On July 10, when I was interviewed on the National Broadcast-

ing Company's "Monitor" radio program about *Croiset the Clairvoyant*, I declined to discuss Croiset's impressions on the Mississippi case in order not to jeopardize the FBI's investigation. NBC officials offered to fly Croiset to the U.S. immediately if he would go directly to Mississippi. But I refused to cooperate for fear, among other reasons, that Croiset's life might be in jeopardy if he visited Mississippi with a crew of TV cameramen.

However, on Saturday, July 18, I arranged for Nelson to visit Croiset at his home in Utrecht. When Nelson flew to Holland, he brought at his suggestion, an inductor—an undergarment of Michael Schwerner's for the paragnost to touch—to possibly help Croiset to secure further impressions. That evening Nelson spent five hours with Croiset, tape-recording the sensitive's images of the case. The following day, Sunday, July 19, Nelson flew back to the U.S. and conferred with me about Croiset's taped impressions.

On Monday, July 20, I arranged to have this tape translated by an employee of the Netherlands National Tourist Office in Nelson's New York office, even though I would have preferred that a parapsychologist had done so. On Tuesday, July 21, this transcript was delivered to FBI headquarters.

Croiset's July 18 impressions in

THE FBI IS SEEKING INFORMATION CONCERNING THE DISAPPEARANCE AT JACKSON, MISSISSIPPI, OF THE THREE INDIVIDUALS ON THE FOLLOWING LIST. ANY INFORMATION IS BEING REQUESTED TO LOCATE, IDENTIFY, TRANSFER, AND RETURN THEM AND BE REPORTED AS FOLLOWS:

NAME	RACE	SEX
ANDREW GOODMAN	White	Male
JAMES EARL CHANEY	White	Male
MICHAEL LEROY SCHWERNER	White	Male

SHOULD YOU HAVE OR IN THE FUTURE RECEIVE ANY INFORMATION CONCERNING THE WHEREABOUTS OF THESE INDIVIDUALS, YOU ARE REQUESTED TO NOTIFY ME OR THE NEAREST OFFICE OF THE FBI. TELEPHONE NUMBER IS LISTED BELOW.

U.S. DEPARTMENT OF JUSTICE  
FEDERAL BUREAU OF INVESTIGATION  
WASHINGTON, D.C. 20535

Poster by FBI sought information on Civil Rights workers Andrew Goodman, James Chaney and Michael Schwerner.

Utrecht as recorded on tape included these important facts:

1. The location of the area where the bodies of the three missing civil-rights workers would be found. Croiset's images corresponded generally, but not specifically, with where the bodies were found 17 days later. Croiset said that the murderers at first intended to throw the bodies into a coal mine. Croiset also had a "strong emotion" that the town of Ackerman, Miss.—which has never been publicly mentioned in the case until now—was some-

how involved in the crime. Perhaps the murders took place there. It is northwest of Philadelphia and 15 to 20 miles from where the victims' station wagon was found.

2. A detailed pictorial description of the scene where the crime was plotted ("... in a tavern in a town with an 'L' in its name, where there are green drapes in the back... a billiard table...") and where the leader might be located ("... in a house with remarkable wrought-iron work...").

3. Croiset described the leader's features ("A fat man with thin, black, flattened-down hair... with large eyes, a little convex, protruding...").

4. Croiset revealed that five men were in the kidnaper car.

After this information was given to the FBI, Nelson asked me if Croiset had any further impressions about a chain. In response to urgent requests from me, Croiset also later furnished detailed information on the location of the chain, the "blunt instrument" which Dr. David M. Spain, a New York pathologist, concluded was used to beat Negro James E. Chaney before he was shot. Croiset described this as "a piece of rope tied to a chain like a towing cable," and indicated it was "100 meters from a swampy area."

Croiset supplied this information in an August 18 telegram and in three letters to me dated August 17,

August 22 and August 26, as well as a transatlantic telephone conversation on August 23 with Mr. Onno Leebaert, director of the Netherlands National Tourist Office in New York.

One of Croiset's strong early images to me and to others was a fact which bewildered some recipients of the news: that policemen were somehow among the conspirators. This was confirmed officially when I was in London on December 4, 1964. I received the following cable from my secretary, Mrs. Molly Bagwill Burnap: HAPPY BIRTHDAY. FBI ARRESTS SHERIFF AND DEPUTY IN PLOT TO MURDER 3 CIVIL RIGHTS WORKERS. The cable was unnecessary. The London newspapers, as well as probably most around the world, then reported that the FBI, when arresting Sheriff Rainey, had charged that he had been involved in the conspiracy but had not taken part; and that his deputy, Cecil Price, had set up the crime by unlawfully arresting and detaining the victims before turning them over to a lynch mob of which the deputy was a part.

Another important contribution of Croiset to the case was a vivid picture of the make and color of the car used by the murderers, which I am withholding at this time—in the event of another trial some day.

All of Croiset's information was promptly transmitted to FBI au-

thorities who, I was given to understand, found it useful in identifying the murderers, long before they reportedly paid an informer to pinpoint the exact area where the bodies were buried.

Don't misunderstand. I am not claiming that Croiset single-handedly "solved" the Mississippi mystery, despite his obvious parapsychological hits from 3000 miles away. The indignantly eloquent William Bradford Huie is probably right in saying that despite confessions, "information is missing, information which may never be obtained." But I do insist, as an answer to glib, unthinking critics of extrasensory perception, that Croiset was of *some* help to the FBI. Otherwise, why did it keep requesting additional information?

Precisely how helpful Croiset's information was to the FBI may never be publicly known. The FBI will not officially admit that it was assisted by a psychic—or anyone else. It cannot reveal the strength, nature, or source of its information, if it is to compile air-tight evidence. When the FBI uses psychics, it does so *unofficially*.

A Colorado businessman once wrote to a New Jersey clairvoyant: "I have discussed your participation in the case with the FBI and although they have no objection and, of course, would appreciate constructive help, they will not as a

matter of policy officially request assistance from any non-police source, including private detective agencies . . . Regardless, we are still anxious for your help and I have verbal permission from the FBI to work directly with you."

Until a higher justice catches up with the cynical Mississippi murderers—whether they be red necks, lint-heads, wool-hat boys, plantation owners or policemen—there are other impressions of Croiset which I cannot reveal in print, including his image of the murder weapon. This murder weapon is the important missing link in the case. On November 28, 1964, *The New York Times* published an Associated Press story quoting Sheriff Rainey as saying, "They [the FBI] have never even given me the size of the bullets that were in the bodies." The killers are terrified that the FBI are able to match the bullets removed from the bodies of the three slain men. When I recently questioned Croiset about this in Holland, he emphatically replied, with great certainty, "I already told you, Jack, whose gun killed those three boys."

In the absence of a court conviction, doubt will persist in this shameful tragedy. But there is no doubt of the startlingly accurate picture of the Mississippi scene seen 3000 miles away against a heavily-veiled background to the crime of

moonlight, moonshine, magnolias and skunk cabbage. It demonstrates anew the strange powers of a picture-thinking primitive named Gerard Croiset.

If the FBI can ever make its case against the Mississippi murder-

ers hold up in a Southern court of law where the killing of Negroes, Jews and even Northern mothers isn't considered a crime, Gerard Croiset's testimony would be extremely relevant—as it now is in some European courts of law.



### THE BOY WHOSE HANDS CAN "SEE"

**A** PARAPSYCHOLOGY study conducted at Spring Valley Junior High School reportedly has revealed the remarkable ability of a young California boy to "see" with his hands. As part of the study, Teacher Charlotte Young had her students don blindfolds and try to guess the color of sheets of paper she handed to them.

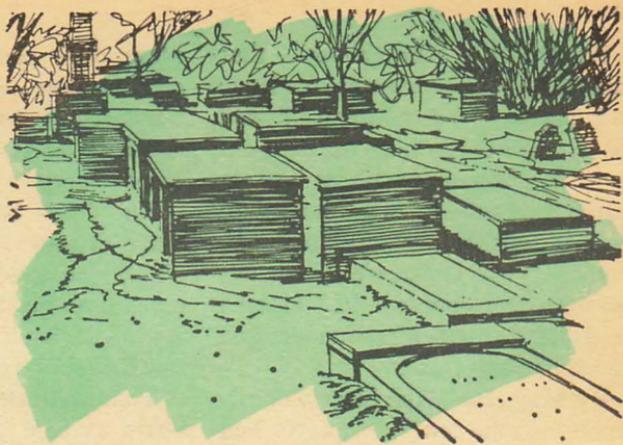
One of the students, Alan Ames, was right almost every time. He explained that somehow he "saw" the colors.

This background and the results of continued tests with Alan were reported by Bob Weaver in a recent edition of the *Saturday San Diego Union*. Now 13 and a freshman at Grossmont High School, Alan—blindfolded—is said to be able not only to distinguish colors with his hands, but to read letters and numbers. Keeping his hands palms down on a table, he can describe any article placed between them. Scien-

tists have found that the boy can read with his hands in the dark and can identify objects covered with cloth. When Alan's hands were covered with plastic bags, he was able to identify only about half of the items given to him.

Relating his personal experiences with what has been termed Alan's "dermo-optical vision," Bob Weaver wrote that the boy correctly described a gold and wood tie clasp bearing the initial "W". Alan's eyes were covered with a black cloth folded into about 12 thicknesses. To check the possibility that Alan somehow was receiving signals, Weaver placed a dollar bill on the table before him. The boy immediately covered the bill with his hands and then read the serial number, erring only in that he transposed a two and a five. Finally he gave Weaver a perfect description of his press card.





# SURVIVAL EVIDENCE FROM OUR OUIJA BOARD

A professional science writer followed instruction from the Ouija—and successfully located ten ancient graves!

*By Laura Reesby*

**F**OR SEVEN YEARS my friend lived serenely in a 70-year-old house in Gulfport, Miss. Then early in 1962 she, and a total of 14 other persons, some members of her family, some friends, began to see and to hear a constant series of eerie, mystic happenings. These included pounding footsteps, banging doors, burning candles, falling

books, a stalking apparition, a tumbling glass, a blood-spattered wall, to name a few.

My friend told me about these things; I did not witness them. But my many years as a professional science writer led me not to believe or disbelieve. I could not rule out their possibility simply because unknown factors were involved.

Fortunately throughout that strange time my friend's fortitude and matter-of-fact attitude allowed the family to continue life without hysteria. Now I suggested we research the subject of parapsychology. We passed many interesting hours but, like Omar, we always left by the same door we had entered in trying to explain or understand the unnatural events.

By May, 1964, the bizarre occurrences became fewer. Whatever had been happening seemed to be ending. We felt we had been cheated because we still did not understand the causes and curiosity drove us to further attempt a means of explanation. We finally purchased an Ouija board, hoping it would shed some light on the mysterious events.

When we began placing our fingertips lightly on the pale plastic planchette it moved slowly and unintelligently among the letters and numbers printed on the smooth surface of the board. Weeks passed as we patiently watched the pointer move to nonsensical letters—mostly repetitions of AD, AD, AD. Once when I asked "What comes after D?" the pointer moved to E. We laughed, but something or someone obviously knew the alphabet. With this first intelligent movement of the planchette, we felt encouraged to continue.

Suddenly the nonsense ended and complete words took form.

More days passed and words became simple sentences. Then the sentences began spelling the identity of a man and some of his personal history.

The Ouija board spelled out the name "Tom Abraham" and explained he had been "killed by Indians near my friend's home at the age of 25 while surveying land for the British." The date: 1763!

Tom admitted by way of the board that he was the house haunter who had caused all the strange sights and sounds my friend and others had been frightened by. These stopped completely while our daily Ouija board sessions were in progress.

Tom explained his reason for "conversing" through the board, "to prove myself to you so you will have my bones found and returned to England where my wife is buried in a vault with many others beneath London where she died of bad air."

We sometimes wondered how authentic the messages were. We even became suspicious of each other, accusing one another of pushing the plastic pointer over the board. However, neither of us could explain such things as why Tom used the words "wrench" and "wrencan" to describe what our reaction would be if we saw him.

We stopped accusing each other after we discovered through the

dictionary that wrenca is the old English word for wrench or "causing pain to a person (1530)."

We had to rule out the theory that our subconscious minds were responsible for moving the planchette because we never had been exposed to the historical facts given by the board. Of course, as a journalist I had researched specific periods in history for articles I had written, but this particular period was not among them. My friend never had done historical research of any kind. Her interests were art and music.

Baffled by some of Tom's messages, nevertheless, we told no one about him, fearing we would be laughed at. "This may have begun out of curiosity but none of our friends would understand," my friend commented. I agreed.

After we had been holding Ouija board "conversations" for about four months, during the summer of 1964 I began to feel impatient. I thought over and over, if only we had some proof of the accuracy of the messages.

One day as we sat before the board I shifted irritably in my chair to look out of the window beyond the bushes and trees to the placid patch of Bayou Bernard water and said, "Tom, don't you have anything new to say to us today?"

The planchette, which had been repeating things about Tom's per-

sonal history, redescribing the ship which brought him to this country over 200 years before, began to move quickly over the board. It spelled, "Over the water there are three burial grounds. Point and I will show you where."

My friend had lived in the Gulfport area longer than I and said she knew of three cemeteries off a nearby road. She pointed south and the board spelled "No."

"The one in the middle?" she asked and again the board said "no." She waved her arm toward the northwest and asked, "Do you mean that small one off the side of the dirt road?" Now more slowly, the Ouija board spelled "Look at tiny ground and I will tell a tale of interest. Find small graveyard. Ten buried there."

"What should we look for?" I asked.

"You will see it when you look."

Excited, my friend quickly lifted the planchette and board from our laps and put them on a table. "Shouldn't we go?" she asked eagerly. "It's the first real thing he has said we can check!"

"By all means," I replied enthusiastically. "You know where the graveyard is. Let's have a look right now."

It was just before noon when we drove down a tree-shaded dirt road and across two bayou bridges. After passing the two cemeteries previous-

ly mentioned and making another turn, we came to the "small graveyard".

It was an area of about 25 feet, almost square. An ancient fence of widely separated wires edged it. We pushed apart the wires and stooped through.

Above the cemetery towered three giant moss and fern-trunked trees. Although several markers were smashed, there were six remaining headstones. Five of these showed dates of burial within a few months of each other—all in 1872. This, obviously, was what we would "see when we looked."

One grave was in good repair but the marker was missing. It was a grave like many others of the period in this section of the country—just a stack of black bricks, above ground, shaped somewhat larger than a casket.

Intrigued with the legible wording on the markers, I copied it.

"Wm. Cruthirds Born April 20 1845 Died Oct 15 1872 Age 27

"Leonidas Son of John and Mary Hurlbert Died Oct 16 1872 Age 2 years

"Mary Hurlbert Wife of John Hurlbert Died Dec 1 1872 Age 44

"Katie Fila Daughter of John and Mary Hurlbert Died Dec 26 1872 Age 7 years 9 months 15 days

Of such is the Kingdom of Heaven  
"Lorenzo Dow Son of John and Mary Hurlbert Died Dec 28 1872

11 years 14 days A wise Son maketh a glad Father

"John H. Hurlbert Died April 4 1889 74 years He is not dead but he is risen."

We drove away from there in silence, eager to hear Tom's tale of interest. We were soon back at the Ouija board and it spelled this:

"Long tale. Sorrow. About 100 years ago. Cold weather just began. I see a small house with many people sick in a room. Room is small, small and hot. Bad air. Children sick, mother, father, all sick. Slowly they die and all are buried but father. Another died who was not in that generation. Mother's father. A boy died first. Poor. Father was a farmer. Barber came to help. No way to help. Choked. Looked thin, weak, yellow, skin yellow, fever, sweat. Died begging for water. I hear babies and small children cry. Bad water."

The Ouija board stopped spelling and we sat still, amazed. Then being a journalist, I had to check the information. I told my friend I was going to look in the telephone directory to see if I could find a surname like those in the cemetery. If I could, I would call a descendant and learn how those people had died.

I found a long list of Hurlberts and selected one. I told him I had happened to pass the cemetery and it interested me.

"How did those five Hurlberts die?" I asked.

"Well," he answered, "it was not mayhem or anything as dramatic as that. It was yellow fever. They were members of my great grandfather's family. Cruthirds was related. There are four other graves there but the markers are crushed."

"Who was buried in the grave with bricks above ground?" I asked.

"That was my great grandmoth-

er's father—not in that generation," he answered almost in Tom's own words.

We returned to the Ouija board and placed our fingertips on the planchette.

"Tom, why did you have us go to that cemetery and why did you tell us this tale?" I asked.

"Proof," he spelled out.

"Proof of what?"

"Proof of me!"



## KINGDOM OF THE DEMONS

**H**OW A BELIEF in demons rules the lives of the inhabitants of Mustang, a tiny kingdom in the towering mountains of Nepal, recently was related by French anthropologist Michel Peissel in the *National Geographic Magazine*. Peissel wrote that he was the only foreigner ever permitted to enter Mustang and to reside there at length in order to study the people and their customs.

The kingdom, which covers only 750 square miles, juts into Communist-held Tibet. The 8,000 inhabitants often are at the mercy of the Khambas, marauding warriors who roam Mustang at will.

According to Peissel, however, the threat of Chinese soldiers and of wild Khamba tribesmen worry the inhabitants of Mustang far less than the 416 demons which are be-

lieved present in land, sky, fire and water. These evil spirits are thought to cause the 1,080 known diseases as well as the five forms of violent death. To keep them at bay, everyone in Mustang, from nobles to monks and peasants, employs thousands of expedients. They burn butter lamps before altars in home chapels, recite prayers throughout the day, fly prayer flags and set up wheels in every open space. Intricate demon traps are placed on every house and horses' skulls are buried under each doorstep.

The people of Mustang, nevertheless, are convinced that the demons still manage to prowl. When the sun goes down behind the snow-clad mountains, they go to bed in fear of attack by the invisible terrors they believe are present everywhere.



at all—let alone anything as valuable, scholarly and authoritative!

Rudolf Tischner was an eye specialist, with a life-long passion for psychical research. The first part of the *History* is nominally a re-edition of a book by Prof. A.F. Ludwig, a Church historian at the University of Freising, whose heirs asked Tischner to revise and complete Ludwig's *History of Occultist Research*. But the present work is so completely rewritten that it can be called Tischner's *History of Parapsychology*.

Its outstanding merit is that it brings a sense of balance and proportion to the study of psychical research. As is the case in other fields, it is sobering to reflect how old most basic controversies are, how long ago great men thought systematically and intelligently about questions that we fondly imagine we have only just raised.

For example, the question of whether paranormal happenings should be attributed to independent persons, such as spirits, or to hidden faculties of the living, was discussed by Plutarch (46-125 AD). Plutarch maintained that Socrates' "inner daimon" or "genius" (who, it may be recalled, only advised Socrates *against* and never gave positive guidance) was a guardian spirit; whereas his friend Timarchus took the line that Socrates had some special faculty which took the form

of an admonitory voice.

On the other hand, Plutarch, who was High Priest of the Delphic oracle, did not believe that the gods spoke directly through the priestess. Rather he thought that the human psyche had the potential ability to read the future. St. Augustine, on the contrary, took the incidence of prophesy as a proof of the mediation of spirits or devils.

Aristotle at one point proposed a naturalistic wave theory for what Tischner, in German, calls "A.S.S." (ESP), while Platonists generally were inclined to propose spiritistic explanations.

The greatest of the neo-Platonists, Plotinus, had rather a different and more sophisticated wave or resonance theory, which was combined with a belief in separate spirits. Tischner quotes him as follows:

"How should one explain magical effects? By universal sympathy of the All, the harmony of what is similar and the disharmony of what is dissimilar, the colorfulness of the numerous forces which yet work together towards the unity of the organism of the world."

This suggests a whole cosmology, one which is by no means dead and which I am inclined to think will have to be revived if there is to be any question of incorporating paranormal phenomena into the body of science as it stands at present.

Another very interesting and venerable parapsychological theory is that of quasi-material mental imagery. This was proposed by Democritus, "the father of materialism and of atomistic theory". "Democritus explained dreams by means of images that emanate from all bodies, in particular bodies of living persons, and that penetrate deeply into the body of the sleeper *via* the pores. These pictures not only convey the form, but provide mirror images of the emotions and thoughts and special characteristics of those from whom they emanate, and inform those who receive them during sleep of the opinions, deliberations and motivations of those who have emitted them—always providing that the images in their approach retain their shape and distinctness."

Tischner himself, one gathers, was a passionate advocate of a strictly dualistic explanation of paranormal phenomena, that is, of the view that if such occurrences happen they demonstrate that there exists a wholly non-physical world. It does great credit to Tischner, the historian, that it emerges quite plainly from his long work that a large number of different theories are equally possible—materialistic or non-materialistic, spiritistic or animistic, religious or naturalistic; and a materialist-spiritist-religious view is quite as tenable as, say, a

materialist-animist-naturalistic, one, or a non-materialist-spiritist-secular point of view, or any other combination. He does not seem to have considered this question with any degree of incisiveness, but there is another fundamental problem of parapsychology to which his contribution is most significant.

This concerns the question of the subject matter of science generally as applied to the parapsychological field. The general problem was most clearly stated initially by the German philosopher Windelband who pointed out that, ideally, in natural science proper, any given occurrence is treated "as an instance of" some lawful uniformity. An individual happening is not, from a scientific point of view, anything in its own right; it matters solely as an instance of some general law of nature.

History, or historical science, on the other hand, deals with unique individual persons and separate specific happenings; but natural science, from the nature of the case, cannot deal with unique beings and occurrences.

Now this is a basic consideration for the philosophy of science generally, but it is particularly important for a consideration of psychical research. Obviously, one of the most important sources of knowledge in the field is the investigation of mediums, and there is about such

pieces of research something essentially qualitative, unique, and personal. It does not lend itself readily to a quantitative assessment and is, nonetheless, far more impressive to many discriminating people than any amount of card-guessing. In any case, in a subject where *any* given experiment, however "quantitative," is subject to attack and has to be defended on its historical merits, the subject matter is a string of unique historical occurrences.

Tischner's discussion of what constitutes knowledge in parapsychology and what constitutes a proper attitude towards individual cases and investigations is important, even if it is not the last word on the subject.

Incidentally, he also makes the important point that as regards emotional bias there is at least as much against an acceptance of paranormal phenomena as there is in their favor. It is always a source of amazement to me how often this is overlooked.

But the principal value of Tischner's book lies in the long and detailed accumulation of fascinating historical data. How many people know that Paracelsus suggested that, in the case of the Black Death, contagion was transmitted not only through the air (the contemporary scientific-materialist view) but even more *via* the imagination. He ad-

vised that anxious people should be distracted and told comforting stories, as already had been practiced by Boccaccio!

Tischner suggests that Dr. Dee should perhaps be treated as the first spiritist. Dee, of course, travelled all over Europe with the medium Kelly in the latter half of the 16th Century. I would have thought that anyone familiar with the beliefs and practices of the ancient Egyptians or for that matter the Homeric Greeks hardly would have treated Dee as marking any particular milestone.

Rather remarkable is Tischner's attitude toward Swedenborg (1688-1772), that astonishing "seer of spirits" whose accounts of his experiences so strongly influenced the philosopher Kant. Tischner is inclined to dismiss "the objectivity" of Swedenborg's visions because the latter "saw" his late enemies in hell, and because he "saw" the departed in contemporary dress. I think this is highly debatable. In the first case, one would like to raise the question in a very fundamental way, what constitutes *the objectivity* of a vision?

Swedenborg saw his enemies (though Tischner does not mention this), not tormented in a passive way, but as actively working mischief in that next world. But this might be expected to be so whether Swedenborg's visions were purely

the result of his inward imagination and some sort of wish-fulfilment fantasy, *or otherwise*. Supposing there was an element of "objectivity" behind his visions, it could, after all, well be that those of whom Swedenborg disapproved while they were alive (chiefly clergymen who preached that charity and good works were immaterial to salvation) would continue to incur his disapproval when they were dead if they and he continued as before!

As regards the contemporary dress of supposed departed spirits, wigs and ruffs and all, one wonders what, granted that people could have visions of the dead, these latter *should* wear? Nothing? White drapery? One could suppose, for example, that the imagination of the percipient supplied the clothes without necessarily affecting the "objectivity" of the visions provided the seer had a visual imagination, just as he might experience, say, a genuine warning impulse as the words "don't go today" in his native language.

There is no mention of some experiments in what lately has been called "eyeless vision", conducted by a Dr. Pigeaire in 1838 in Montpellier, with his daughter who was made to read with bandaged eyes. The case caused a good deal of commotion and a member of the French Academy, Burdin, offered a prize of 3,000 francs to anyone

able to read "without the help of light and the eye". Mlle. Pigeaire went to Paris but was not willing to use the much wider bandage prescribed by the Paris experimenters. Two other subjects failed the test.

This story has a sting in its tail. A Dr. Berna, thereupon, offered a reward of 50,000 francs to anyone able to read a single word while wearing Mlle. Pigeaire's usual bandage—and this prize also remained unclaimed.

It would be interesting if someone were to repeat the experiments of the French writer Romain Rolland published in the early '20s. Rolland reported that there was a positive relation between the amount "read without eyes" and the area and location of the skin exposed.

It is particularly interesting that the German philosopher, Hegel, was the first to distinguish rigorously between telepathy and clairvoyance. Hegel is quoted as follows:

"There are very numerous examples of this independence from space on the part of the soul. We must distinguish two cases. Either the occurrences are totally exterior to the subject of the vision and are known by him without any intermediary; on the other hand they may have for the subject the form of something already inwardly known, something non-alien, something mediated by the fact that

they are known in a wholly objective manner by another subject, and between this other subject and the percipient there may be so complete a unity of soul that what is in the objective conscious mind of the one penetrates into the soul of the latter."

The book has an interesting short section on materializations, too brief to do anything like justice to the topic, but more than enough to show how absurd is the notion recently put about that Crookes' "Katie King" data are of unique importance because they are the only known instances purporting to be full materializations. There are, of course, an enormous number of such accounts, and the ones reported by Crookes are unique precisely because they were reported by Crookes (and also because photography was very new at the time).

Tischner is right, of course, to stress the observations and testimony of that very great naturalist, Alfred Russel Wallace, co-inventor with Charles Darwin of the theory of natural selection.

Among the great 19th Century scholars who vouched for the phenomena of materialization were Weber and Fechner (known to all students of psychology) who assisted in the experiments of the astronomer and mathematician Zöllner with the medium Henry Slade. It is typical for the history of the

subject that a Professor Fullerton, who had talked to Weber and Fechner, put it about that these two savants had recanted their belief in the genuineness of the phenomena; and that Weber and Fechner promptly gave him the lie direct.

There is, also, an account of the supposed debunking of the levitations of the medium Rudi Schneider by two Austrian professors, Przi Bram and Meyer. These two gentlemen were indeed present at several Rudi seances and subsequently claimed that the phenomena observed easily could be produced by all-too-normal means, and provided some demonstrations, omitting the most important of the phenomena.

Tischner writes: Schrenck reported subsequently that S. Meyer had, in his own handwriting, written into Schneider's father's log book that the control [of the medium] was free from objection. There would seem to be a contradiction here."

I have these log books of Schneider's father in my possession. They are, perhaps, among the most important documents in psychical research, containing as they do verbatim notes of many years' sittings, signed by hundreds of sitters from all over the world. Schrenck was speaking the truth, and Professor Mayer did write in the log book that he could find no objection to

the control of Rudi. He wrote in the original log book, "*Die Kontrolle war einwandfrei. Prof. Dr. Stefan Meyer*". (The control was perfect, or free from objection.)

There is, however, one correction to be made: Tischner says that Dr. Gerda Walther accepts Rudi's "Olga" as being what she claimed to be, the spirit of Lola Montez, mistress of King Ludwig of Bavaria. Dr. Gerda Walther tells me that Tischner was in error.

A bad omission in the account of Rudi's mediumship is the failure to mention the Hope Rayleigh investigation, probably the most thorough and scientific psychic enquiry ever conducted, which confirmed precisely the claims of the Ostys, father and son, in Paris.

Of special interest is Tischner's account of the medium, Maria Silbert, with whom he himself experimented. The Silbert sessions differ from most others in that they took place in daylight or good light, and

phenomena were reported to cease if the light, for any reason, was out.

Tischner says that the famous researcher Alexander Aksakov (1832-1903), whose reports figure so prominently in the early volumes of the *S.P.R. Journal and Proceedings*, left his native Russia because the government censorship made his work impossible in that country. It is intriguing to speculate in what respect the Tsarist secret police objected to Aksakov's researches!

The last paragraph of the book contains a hopeful note—no strident critics of parapsychology have come forward in recent years. Now, perhaps, parapsychology will be able to take its rightful place alongside other fields of knowledge. This is followed by a final footnote, to the effect that unfortunately such hopes will not be realized after all—a writer by the name of Prokop has launched a wild and unfair attack . . . Business as usual!



### A SUMMONS ANSWERED

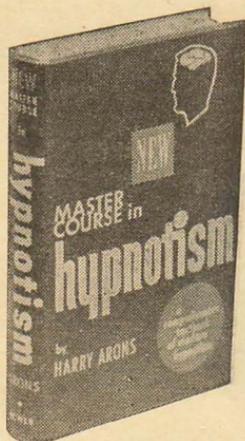
**I**N 1729 Pieter Gijsbert Nordt, the Dutch governor of the Cape Colony, brutally sentenced nine soldiers to be hanged, merely because he suspected that they planned to desert. As the ninth soldier was led to the gallows, he exclaimed, "Governor Nordt, I summon thee at this very moment before the Judgement Seat of God to answer for our souls!" A few moments later the governor was found sitting in his office—stone dead!—*Raymond C. Otto*.

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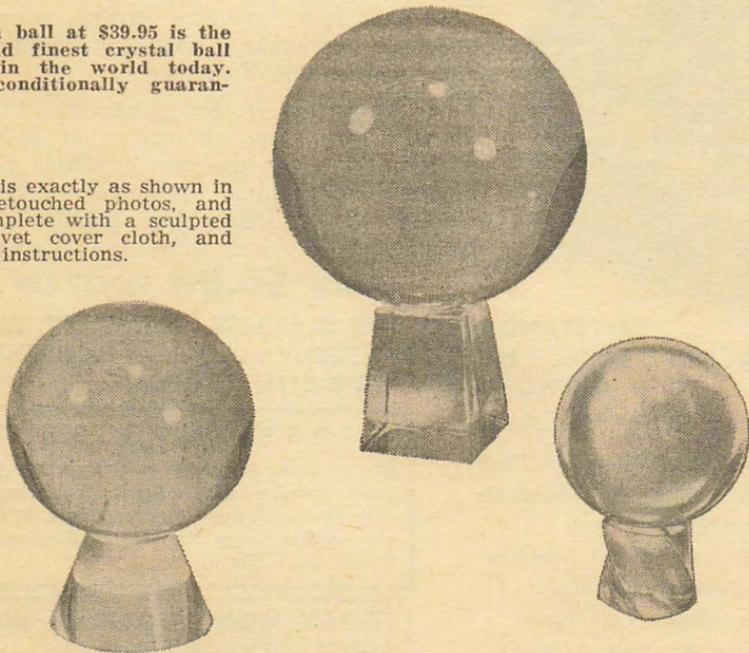
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## RUBY'S RED ROSE

By Lyda D. Moore

MY HUSBAND, DR. JOSEPH G. Moore, was an ordained minister of the Spiritualist Church. I nursed his former wife, Ruby, through her final illness, and it was one of her last requests that I "stay with 'Doc'" as she didn't "want him to be alone."

Shortly after our marriage in 1961, "Doc" discovered that I was strongly psychic. He became keenly interested in the impressions I received during the periods of prayer and meditation we held each night before retiring.

On the night of January 23, 1962, we clasped hands as usual and said the Lord's Prayer together. "Doc" asked me if I'd "seen" anything.

"Yes, darling," I replied. "I saw Ruby standing in a window. She wasn't exactly smiling, but she appeared bright-eyed and happy."

"Did you see anything else?" he pursued.

"Why yes," I answered. "Outside the window there was darkness, but I saw blooming a single red rose, brilliant as though it were illuminated."

"Doc" had always had such a

cool, self-contained temperament, but now his face turned as grey as a fish's belly. He rapidly paced from one end of the room to the other, striking his palms together.

His temples were covered with perspiration and he gasped, "No! No, Ruby! Not yet! I'm not ready! I don't want to! Not yet!"

Seeing that I was upset at the horrible effect my words had had on him, my husband explained that he and Ruby long ago had agreed the one who passed on first would, if possible, let the other know when his own time was near. Ruby's sig-



LYDA D. MOORE

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nal was to be a single, brilliant, red rose in full bloom.

Less than six weeks later, my darling husband was gone.—*Atascadero, Calif.*

## THE FRIENDLY SPOOK

By Betty Middlebrook

**I**N JUNE, 1955, my son Jared attended Presidio Junior High School in San Francisco, Calif. Jared always had been a good student, but algebra was not his forte. He was very worried the day before his final examination in algebra.

He said, "This test counts for one-third of my grade for the semester. If I don't get a good grade, I will not be able to graduate from school this term."

I told him I would pray for him but he must overcome his fear of the exam. I said fear was faith in failure and he needed to have faith in success.

The night before the exam he studied diligently and I prayed with fervor that he would pass the test. The next day he left for school confident he would make a good grade in the examination. He had finished about two-thirds of the test before he was stymied.

Just then a boy his own age who was a complete stranger to him bent over Jared's desk and told him how to work the rest of the equations. When the time limit for the test had elapsed Jared went to the teacher to ask him why he had permitted this other boy to help him. Jared explained he wasn't given the answers by the other boy; he was merely told how to solve the problems.

The teacher said he didn't realize



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anyone had given Jared any help. Jared then described the appearance of the boy.

His teacher looked at him with amazement and said, "That description fits John, a former student of mine who burned to death in this building eight years ago! He was one of my best students."—  
*San Francisco, Calif.*

## GRANDMOTHER'S GOLDEN RING

By Dolores Leek

**N**O ONE ANSWERED when I knocked on the door of the big, white house of my husband's grandparents in Carbonado, Wash. John's grandmother had passed away seven days before. I realized John's grandfather, Dr. J. H. Peat, the town's only doctor, might be out on call, but I didn't know why John's mother and aunt weren't there. I knew they had stayed on after the funeral.

When no one answered my second knock, I opened the unlocked door and entered. No one was home. I concluded they had stepped out for a while and would return soon. I decided to wait for them.

The day was warm and I was tired from walking. When time passed and they did not return I grew restless. I decided to stretch out and relax. I climbed the stairs to Grandmother's room and lay down on her high-poster bed.

This was a typical, small-town summer afternoon in June, 1925. Bees buzzed among the columbine and bachelor's buttons in the garden below. The sweet scent of roses drifted up through the open bedroom window. Quiet lay like a benediction over the dusty streets.

Drowsiness was creeping over

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me, when suddenly I felt Grandmother's presence. Startled, I sat up, half expecting to see her standing there. The room was empty. But words came—words without sound but they were as clear to my conscious mind as chalked letters on a blackboard.

"Get up," the words directed, "Get up and go to the dresser."

I thought my imagination was playing tricks on me. Never, in my 18 years, had I entertained a thought that spirits or ghosts were anything but fantasy. Only oddballs, we were taught, thought otherwise.

Feeling completely ridiculous, I did as I was told.

When I stood before the long mirror of the old, black dresser Grandmother's voice sounded closer, saying, "Open the cold cream jar."

Inside the jar I could see nothing but the rumpled surface of the cream. I started to replace the cap.

"Put your finger in, clear to the bottom," came the instructions.

Feeling entranced I probed downward until my fingers touched what felt like a metal band. I maneuvered it up and out and saw that I was holding a gold ring with a small diamond in an old-fashioned, stand-up setting. I stared at it, confused and surprised.

Suddenly the downstairs door opened and closed. I heard familiar voices. My husband's mother and his aunt had returned.

Panicky lest they discover me and think I was snooping, hastily I shoved the ring back to the bottom of the jar. I tried to rumple the cream as it had been, put the lid on and placed the jar where

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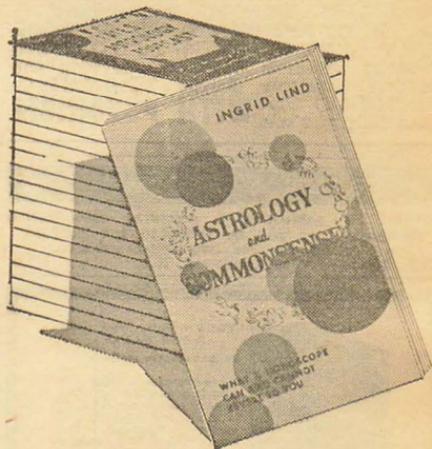
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it originally had stood. Then I went down stairs.

It was perhaps a year later that my mother-in-law said to me, "You know, Dolores, in the paper Grandmother left, telling us what she wanted done with her possessions, she wrote that you were to get a little diamond ring she'd had since she was a girl. I found the ring in her jewel case. A day later when I went to get it to give to you, the ring had disappeared. I looked everywhere in the house for it but never found it. It was too bad because I know she wanted you to have it very much."

So I learned the ring I had found in the cold cream jar was actually mine! Grandmother, whom I adored and who had loved me in return, had wanted me to have that ring so badly she had stayed to show me where it was.

I tried to figure out what must have happened. I recalled that less than a half hour after Grandmother's death, my husband's aunt had packed her mother's clothes to take to her home so they could be restyled for herself. Possibly the aunt had hidden the ring in her own cold cream jar and had taken it home also.

Wisely or not, I never mentioned the strange experience I had had in Grandmother's room because in those days I did not speak of spirits and would not have even hinted at anything so fantastic as what actually occurred.—*South Beach, Ore.*

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the Armistice was signed, was a time of horror in the United States. An influenza epidemic swept the country taking thousands of lives. Very few families escaped having someone afflicted with the disease.

My husband, three children and I lived in Sharon, Pa., and we all were very ill with the flu. I was on the critical list.

My sister, her husband, Harry Holmes, and their two children lived in Greenville, Pa., about 18 miles from Sharon. They, too, all were stricken with influenza and Harry was on the critical list too.

It was impossible to get nursing care because the epidemic was so widespread. So my mother and father, who lived nearby and were not ill, gave our two families all the nursing care we had. Mother went to my sister's home and Father came to take care of us.

On Sunday evening, November 3, 1918, both Harry's doctor and mine told our families we could not live through the night.

At 1:00 A.M. the following morning I rallied and said to my father, "Harry just died."

Father seemed shocked but reasoned, "You have just had a bad dream. Harry is all right, dear."

But I argued, "I saw him die."

Later that same morning my mother telephoned to tell us Harry had died at exactly at 1:00 A.M.

I do not know what enabled me to feel my brother-in-law's presence right after his death, and I do not know what connection there was, if any, between his condition and my own, but from that time on I began to recover.

And I still am living at the age of 70.—*La Habra, Calif.*



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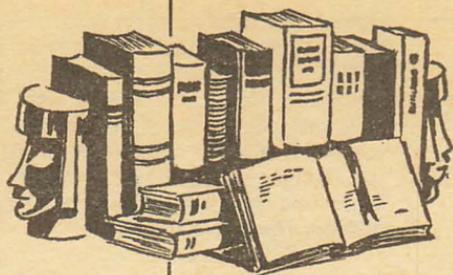


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## New Books

**SPIRITUAL BREAKTHROUGHS FOR OUR TIME**, by Marcus Bach. Doubleday & Company, Inc., Garden City, N.Y., 1965. 162 pages, \$3.95.

Marcus Bach always writes interestingly about religion, and much of what he writes concerns developments off the beaten paths of the large, well known churches of the U.S.A. *Spiritual Breakthroughs For Our Time* is different in that it concerns the impact, or influence, of some of these other teachings and practices on the big churches themselves, or at least on a significant number of their parishoners.

These ferments, or call them what you will, that have penetrated into the congregations of the big churches, or are at work on the man in the street, are not new in concept or practice. Most of them are of ancient origin. As breakthroughs, they are breaks through the inhibiting barriers that hitherto have kept them from burgeoning, or have confined them to other faiths.

As Marcus Bach sees it, a new daring is manifesting itself in religion here—a new readiness to seek the inner world of spirit wherever or however it may be discovered.

And there is also the modern touch, the hope of “instant miracles” and of shortcuts to spirituality, a kind of “instant-dipity” that makes it indeed a “whirling world of faith” or would-be faith. To Marcus Bach it is a thrilling time, rich in potentialities, yet not without some dangers; something significant to write about.

And what he writes about is spiritual healing, the “baptism of the Holy Spirit” and its associated “speaking in tongues,” the teachings of the modern metaphysicians, Yoga, reincarnation, karma, Zen Buddhism, psychedelic drugs, and psychism with its associated Spiritualism.

After chapters on all of these, he takes a sober second look in a final chapter on “Challenge and Change.” How important are these developments? Will they change lives for the better? These matters and others are pondered.

The reader, too, may well ponder things for himself. In this largely agnostic modern world, spiritually has dwindled and life has lost much in richness of meaning. These new movements look like a resurgence of spiritual force, the



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almost instinctive efforts of spiritually starved man to regain his birthright. Some of the efforts are no doubt wrongly directed and will fail, but others may be sowing the seeds of a new renaissance. Marcus Bach would like to think so. Read his book and see what you think.—*Harold Steinour.*

THE QUEST, A Report on Extraterrestrial Life, by Tom Allen. Chilton Publishing Co., Philadelphia, 1965. 323 pages, \$4.95.

It is not surprising that the last few years have seen a spate of books discussing the subject matter of this one. And with the successful photographic survey of Mars by *Mariner I*, I suppose we can expect more. This is not to say they will be unwelcome, if they compare at all with this excellent volume.

I was prepared to read a rehash of the fanciful and speculative superficialities that tend to mar a book of this kind, but to my pleasant surprise I found this the best of the last three similar books I've read. It follows, it is true, the standard pattern of such discussions; first it outlines the origins of terrestrial life; then, conceding that our highly developed life is improbable elsewhere in the Solar System because of inhospitable environments, confirmed by information from space probes, it suggests that a rudimentary and primitive life nevertheless may be found on the other planets. Further, the writer discusses the larger probability of some form of life, even highly developed, somewhere in the stellar universe.

This is a standard, familiar and

apparently unexciting treatment of an oft-debated matter. But *The Quest* is different in that Mr. Allan, a professional journalist with considerable background in science reporting, performs his task with contagious enthusiasm. Most interestingly, there is hardly a statement that is not documented, chapter and verse—and not in the footnote-on-every page manner.

Technically accurate descriptions are presented of the "life-seeker" probes which are planned for the Moon and Mars. The problem of investigating the larger planets is given a fascinating analysis. And this material is offered enthusiastically, yet not in "gee-whiz" fashion.

Even the subject of interstellar communication, which tends to be abstract and mathematical, takes on fresh interest in this writer's skillful work. To date, this is the best single volume on what appears to be an inexhaustible subject.—*Henry A. Bott.*

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CRYSTAL-GAZING, by Theodore Besterman. University Books, New Hyde Park, N.Y., 1965. 183 pages, \$5.00.

One thing can be said about this book on scrying—its as thorough as it can be. And it's hard to believe that the author was only 20 years old when he wrote it. The research is overwhelming. Mr. Besterman traces the history of scrying from ancient Greece and Rome through early Europe, the Middle Ages, into England, Scotland, the U.S.A., Canada, Germany, France, Italy, Persia, India—every place on the globe where this quaint form of divination was, and is, popular.

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The older the earth becomes, the more evidence accumulates showing that space-dwelling entities, usually invisible, organized and independent, high and low, good and bad, today as thousands of years ago and vice versa, haunt, obsess, comfort, guide, deceive, damn, inspire, help, torment, and recruit the unsuspecting inhabitants of the earth. Why?

Are we a hunting ground? A colony? Are we partly descended from other world beings? Is that why there are so many races? How did any space entities get here originally? Who engrafted the seed of spirit on primitive women, causing Man to appear here, having flesh of the earth with an immortal spirit? Are our spirits too as adapted to life in Space as our earthbodies are to the earth, as fish are to the ocean? Is it our cosmic purpose too to help raise up everlasting spiritual life on otherwise dead worlds? How?

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The author, however, is a bibliographer of occult lore rather than a student of the arcane. He is under the impression that Count Cagliostro and Giuseppe Balsamo were the same person, whereas the former was a genuine esotericist and the latter a humbug who caused the former a lot of trouble. He also credits several famous occultists with a great dependence upon crystal gazing for their prognostications, unaware that this branch of "seeing things" is a minor one and rarely, if ever, used by the true professional. A possible exception may be the Washington, D.C., "seeress," Jeane Dixon, who is publicized as making regular use of a gazing crystal.

Any person with a small amount of clairvoyant perception can glimpse chaotic and fragmentary images in any bright and polished object. A pool of ink in the hand, water in a vessel, or a piece of shiny metal will do as well as a crystal.

But this is not meant to becloud the fact the this book is a remarkable and valuable compilation of data on a subject very few understand. Mr. Bestermen actually treats of ten different forms of scrying, all the way from Gastromancy to Pegomancy, and tells about the interest of many notable people in the subject. He also hints at various dangers involved in the practice, as well as the innumerable frauds perpetrated in the name of clairvoyance. Occultly speaking crystal gazing can't do much harm providing an alert, positive state of mind is maintained, but passivity and a "letting go" of the conscious faculties when staring into the

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crystal is believed to invite invasion by undesirable influences from the astral world. Our physical globe presents us with more than enough problems to keep us busy!  
—George Cardinal LeGros.

100 YEARS OF SPIRIT PHOTOGRAPHY, by Tom Patterson. Regency Press, London, 1965. 70 pages, \$1.50.

The subject of spirit photography is one that has been pretty much ignored by psychic research for a good number of years. The flurry of charges of fraud surrounding the principal exponents of the phenomenon have left the general impression that it has been totally discredited. This nicely-printed paperback by Major Patterson quickly makes clear that there is a residue of unsolved problems not so easily attributed to fraud.

It must be pointed out that the author is General Secretary of the International Spiritualist Federation, a fact apparently reflected in his approach and his interpretations. The volume is a brief history of psychic photographers, especially in England, with data on their periods of activity, their most noted results, and so on, illustrated by

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36 plates. Patterson neglects to explain that various of the "mediums" he discusses had been apprehended in dubious practices. And never once does he question that the paranormal effects were produced by the spirit world rather than by psychokinetic powers of the sensitive. He closes with a brief discussion of the way to develop one's own talent for spirit photographs.

Despite the limitations resulting from his spiritualistic orientation, Patterson has produced a highly useful summary of work otherwise scattered throughout a good deal of long-out-of-print literature. The compendium of examples of photographs produced by different mediums alone is worth the modest price of the volume. It is high time competent psychic researchers reopened the investigation; let's hope this nice summary by Patterson will be a step in that direction.—*David Techter.*

---

PHILOSOPHY OF MEDITATION, By Dr. Haridas Chaudhuri. Philosophical Library, Inc., New York, N.Y., 1965. 55 pages, \$3.75.

Those who are curious about meditation but who are intimidated by bulky tomes on the subject will find this study on the theory and practice of meditation concise, yet lucid and illuminating. It clarifies the different meanings of meditation—one of which, for example, is that meditation is the way to discover, in terms of personal realization, the essential structure of existence. The author, who is Professor of Philosophy at the American Academy of Asian Studies in San Francisco, discusses the psychological basis of meditation, its

creative function in life and some important techniques.—*C.G.*

---

THE HUNA CODE IN RELIGIONS, by Max Freedom Long. Huna Research Publications, Vista, Calif., 1965. 306 pages, plus Dictionary of the Hawaiian Language, 61 pages, \$6.00.

In 1963, according to Max Freedom Long, coded Huna lore was discovered in the Bible. A partial report on the hidden meanings was incorporated in Mr. Long's book, *The Secret Science At Work*. He now states that further research has revealed additional coded information, which he found also in the religions of the ancient Egyptians, Israelites, Buddhists and Hindu Yogis.

The Dictionary part of the book tells us that multi-meaning words were used in the Bible and also in some contemporary Gnostic literature.

Those who wish the complete story of Huna, which means "secret," are referred to Mr. Long's *The Secret Science Behind Miracles*. Further investigation of the Bible and of Gnostic writings by Mr. Long still is proceeding.

Uncovering of Huna lore was begun by Dr. William T. Brigham, curator of the Bishop Museum in Honolulu. His curiosity about Huna had been aroused by his fire-walk, under the protection of Huna-priests, on barely cooled lava, his heavy boots and socks being burned from his feet, while his soles remained uninjured.

The Polynesians reportedly came to the Pacific Islands in the First Century, A.D., bringing with them the secret language, many words of

which are found among tribes in Africa and also among the Maoris of New Zealand. Judge Fornander claimed to have found that Copitic, the ancient language of Egypt, closely resembled Hawaiian.

It is interesting that the Hawaiian *kahunas* left no written record of their beliefs.

Huna teaches that man is made up of three Selves or Spirits, the High, Middle and Low, comparable to our later nomenclature of super-conscious, conscious and sub-conscious, each having its own "shadowy" body and its own variety of Vita Force—*mana*. The High Self was known as the *Aumakua*, or "Utterly Trustworthy Parental Pair," which was ambisexual.

In chapters dealing with Christianity and the Bible, Mr. Long gives innumerable examples of words of the Huna Code having been slipped in. All seem to indicate that virtually the entire Bible story, especially that of the New Testament, is primarily not history but pure allegory, behind and within which is the essence of Huna symbology, dealing with the three "Selves" of man.

The Manna of the Old Testament is stated to be the *mana* of Huna lore. The "water" provided by Moses later became the "Water of Life" promised by Jesus. To worship is *hoo-mana*, meaning to "make mana," or establish prayer-contact with the High Self.

An intriguing item of information is that, in the sacred language, *kahuna* means "carpenter" (*laau*). "The Way, the Truth and the Life," through Jesus, referred to the *aka*

cord. The "Comforter" means the High Self. To become a "Son of God," to the Huna initiate, is to unite with one's own High Self. To baptise with fire is to burn, which makes *light*, a symbol of the High Self.

Also given in the book is the Huna interpretation of the disobedience of Adam and Eve, the Flood legend, circumcision, the blood sacrifices to win forgiveness, reincarnation, as well as many items in the Jesus story—the Temptation in the Wilderness, the Betrayal, the Crown of Thorns, the Two Thieves and the Transfiguration. Through many pages Mr. Long discloses the penetration of Huna into Old and New Testament accounts, which he believes Huna clarifies and illumines.

In similar fashion, Gnostic writings are interpreted in the light of Huna. A chapter on Huna in ancient India states that the *kahunas* traveled there and shared their secret knowledge with Indian wise men, but so far very little Huna has been found in the *Vedas*. Another chapter deals with Huna in China, which is said to contain the most open presentation of the Huna system.

The book concludes with a 61-page Dictionary of the Hawaiian language.

Mr. Long's new book contains a vast amount of fascinating material, which in the limited space of a review can be no more than briefly outlined. In my opinion, the volume merits an important place in the libraries of those interested in delving into the origins and veiled aspects of religion.—Arthur E. Powell.

**GHOST HUNTER**, by Hans Holzer. Ace Books, Inc., New York, N.Y., 1965. 160 pages (paperback), 50c.

Those whose particular interest in the psychic field is reading about true experiences with ghosts will be delighted to hear that Hans Holzer's popular *Ghost Hunter* now is available in paperback form. The book contains a fascinating collection of reports by Mr Holzer of authentic ghosts he personally investigated in and around New York City. Among the accounts are those of the after-death messages from murdered financier Serge Rubenstein, the "Bank Street Ghost" who revealed where her remains were hidden and the surprising revelations obtained during a "rendezvous" with famed escape-artist Houdini.—C.G.

**PRICE & HIS SPIRIT CHILD ROSALIE**, by David Cohen. Regency Press, London, 1965. 151 pages, \$3.00.

In 1937 the late researcher, Harry Price, allegedly witnessed the complete materialization of a six-year-old child under test conditions. Ever since Price published his account in 1939, it has been a center of controversy, Dingwall and Trevor Hall going so far as to accuse Price of inventing the episode.

David Cohen here has undertaken the difficult task of trying to assess the evidence objectively. While it is impossible to establish the fact of the materialization positively (due to the anonymity of the sitters and even the location), Cohen succeeds brilliantly in puncturing holes in the Dingwall-Hall thesis. Indeed he exposes only too clearly

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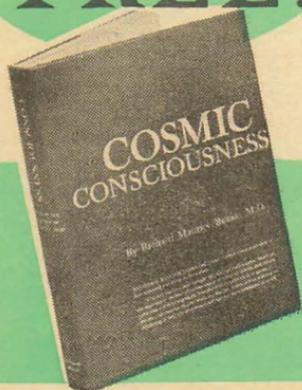
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the pattern of slanted reporting and quoting out of context so characteristic of the attacks upon past researchers. Cohen cannot resist broadening his comments to include Trevor Hall's book on Florrie Cook and Sir William Crookes, where the identical pattern is quite clear.

As in earlier work on haunts and poltergeists, Cohen has the habit of mentioning in passing a wealth of fascinating investigations he has conducted himself. Apparently he will have up to a dozen projects running at the same time. If only he will find a partner strong enough to discipline his energies into completing these investigations and writing them up, Cohen may well emerge as one of the foremost investigators extant. This present study is rather specialized, but no less brilliant on that account.—*David Techter.*

**PSYCHIC AND OTHER ESP PARTY GAMES,**  
 By David Hoy. Doubleday & Company, Inc., New York, N.Y., 1965. 141 pages, \$3.50.

If you ever have wondered whether you possessed such psychic abilities as clairvoyance, telepathy and psychokinesis, here is an entertaining and informative book which tells how to test yourself—and have great fun at the same time. This is the first game book dealing with the various forms of parapsychology. Easy to play, some of the games are designed for party group and some can be played as solitaire. Ten lively illustrations clarify the text and a glossary explains the parapsychological terms used. The author is a well known mentalist.—*C.G.*

# Report FROM THE Readers

## TALKING CATS

The story written by Susy Smith about the cat named Whitey in the November FATE issue hit a responsive chord. I have learned that talking cats are more or less common, but they have to be Siamese or part Siamese. Most cat-fanciers think this is true, but many Siamese owners are a bit reticent to talk about it.

There is nothing psychic about it. The Siamese simply have mouth and throat organs *that can speak*, and it is surprisingly how intelligent their answers can be. I don't think there is any transmigration involved. If someday we are in danger of having thousands of Chinese transmigrating into Siamese cats and when one of them comes up with "Down with American imperialism!" spoken in Chinese, or pigeon English—then, and only then, will I believe in transmigration.

My wife and I had a talking cat named "Inky", born on April 20, 1955. He passed away on November 25, 1962, due to a kidney ailment because we foolishly and without proper advice had fed him a diet of red tuna, which the veterinarian

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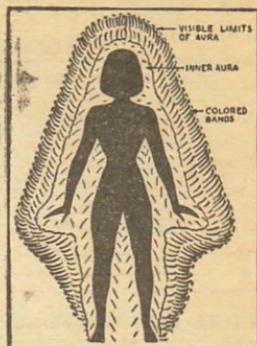


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later told us destroyed his kidneys.

He was black, with long fur, either part Angora or Persian. He began talking when he was a year and a half old. A lady came over one night and claimed that Inky had killed her kitten. We explained that there were two other black cats in the neighborhood, and that Inky was not a night prowler, that we kept him in at night. Not wanting to take any chances on the woman's accusations being true, we would not let Inky take his usual evening run in the yard before letting him sleep on the patio for the night. I said, "Well, Inky, you will have to use your kitty-litter box tonight." He answered, "Oh, no!" After that he said more and more things as time went on.

He would often go to the back door and say, "Ah wan' out." Some consonants he left off. He often would say "Mmm hm" for yes, distinctly in two syllables. When we let him in he would say "In-now." When I came home he would ask, "ome now?" He never used the "h" sound.

One night he did get out to chase the female cats to exercise a bit of his masculinity and the next morning I asked him, "Did you have a good time last night?" He answered, "Yep!" One time I grabbed him by the tail and he said, "Cut it out." One time he heard the fire engine over on Maine Avenue two blocks away from our home, and he rushed to the back door and said, "urry", as we often said, "Hurry up now, come on in." When we opened the door he came in fast because he thought the fire engine was after him.

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the patio and he wanted to get out badly. He often would make an affirmative sentence and then add "Oh no" to make it negative. He said, "Ah wan-out, oh-no, darn ya,"—meaning 'I can't get out, darn ya.' Our neighbors heard him on several occasions and I am sure that they could testify to the truth of these statements.

After Inky died, we obtained a female cat that was half-Siamese which we named Candy. Candy also talked, but not as much as Inky. Candy's sister, Sally, gave birth to her first litter of kittens. Sally was owned by a friend, and we got one of the kittens. Candy was so angry because she was no longer the only cat that she carried on in a dreadful manner, showing her resentment.

Once my wife picked her up to mollify her and she said plainly said "'ant down"—meaning she wanted to be put down. She left off some consonants also.

After we moved she was getting acquainted with our new home and I was trailing her to see that she didn't run away. She resented this, as she wanted to be free to become familiar with her new surroundings. She told me "Go 'way," when I tried to pick her up. Then she rolled over on her back so I couldn't pick her up and said, "No!" in a sort of plaintive tone. When she didn't want to be picked up or handled she would scratch and bite, and because of the vicious streak that she soon developed after we got the kitten, we had to give her away.

As for the psychic ability of cats, my wife and I can report one incident about Inky which Susy Smith

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and others may be interested in:  
When Inky was in the veterinar-  
ian's hospital one night, my wife  
felt the warmth and heaviness of  
his body on her chest and also  
seemed to feel his fur rubbing  
against her face. Alarmed, we  
called the vet in the morning, fear-  
ing Inky was dead. The vet said,  
"No, he is just fine. But, of course,  
he's homesick and wants to come  
home."

This might have been an example  
of projection. My wife didn't imag-  
ine this, she actually felt the cat  
rub against her and was sufficient-  
ly alarmed to call the vet about it.  
—*J. Donald Atkins, Baldwin Park,  
Calif.*

## APPARITIONS

The January, 1965, FATE issue  
had an article titled "Never Saw  
A Ghost?" Ten years ago I had  
an interesting experience with  
ghosts. I feel fortunate I can share  
these experiences with other FATE  
readers without being considered  
a mental case.

At that time my brother and I  
left Chicago to look after some  
Florida land investments. This in-  
cluded stopping to see an ex-  
Chicago broker who lived among  
the beautiful forested hills of the  
Marianna district. He was standing  
outside his home as we drove up.  
After a few words of greeting, he  
indicated with a nod two men we  
hadn't noticed although they also  
stood beside his home. He asked  
to be excused while he finished  
some business with them.

Somewhat tired from traveling,  
my brother and I were glad to rest  
and bask in the cool, piney beauty  
and payed little attention to what

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went on otherwise. The conversation between the two men and the broker lasted about 15 minutes before the broker came back to our car to discuss the problems involved in our land investments.

After we finished the discussion, we drove back to town to find accommodations for the night. It was only when we were relaxing after dinner that we began to wonder about the two men who had been talking to the broker. Perhaps we had been travel-weary at the time, everything seemed normal and natural, but upon recalling the incident, we realized that we had seen something that evidently was paranormal.

The two visitors, somewhat taller than average, looked like identical twins. They even were dressed alike. They wore fitted, slightly flaring, hip-length coats or tunics of dark green, shiny with age, and extremely soiled and greasy-looking. Their peg-top trousers were tucked into sturdy high leather boots or shoes, fastened with criss-cross lacings between rows of metal hasps.

Both were bare-headed and had greasy black hair cut in shoulder-length Dutch bobs, with bangs across their foreheads. Both had long knives or machetes in their belts which they took out and held in their hands. Although their clothes were worn and filthy, the material and tailoring seemed expensive. We did not know just what period they represented, but guessed from the condition of their attire that they were from some ancient historical period.

In retrospect, we realized that seeing them was strange enough,

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but what could they and a former Chicago realtor have been talking about? At the time we saw them, neither of us had noticed anything unusual about the manner of their disappearance. We assumed they had just walked around to the other side of the house. The broker made no comment about them when he came back to our car. He simply discussed our investment business with us.

About 25 years ago, I had several other strange experiences.

Standing one morning in the doorway of the utility room, I was watching my father cross the kitchen floor when suddenly he vanished. At exactly the moment he disappeared I heard him cough in the basement as he tended the furnace.

I had a similar experience with my mother. About 7:00 A.M. as I was dressing in my bedroom, I glanced up to see my mother standing in the doorway. She seemed to look at me in an absent-minded way that was not usual for her. I bent down to attach a garter to my stocking and when I looked up again she was gone. I presumed she either had gone back to her room or down the stairs.

After breakfast I noticed the dress she was wearing and asked her, "How did you happen to change your dress already? You were wearing the blue print when I first saw you standing in the doorway of my bedroom."

Looking surprised, she answered, "I haven't changed my dress. I put on this pink one when I first got up, and what's more, I didn't even stop at your door on my way downstairs."

Neither of my parents passed on until many years after these incidents occurred.—*Amy L. Beals, Lake Worth, Fla.*

#### PSYCHOKINESIS OR LUCK?

A middle-aged, professional physical scientist mathematician, and an agnostic, I am devoted to any special paranormal faculty. In my teens, however, when I was in high school and college, I had a few experiences which seemed to indicate I had extrasensory perception and psychokinetic ability.

One weekend when I was home from my freshman year at the university, I had an unusual psychokinetic experience. Psychokinesis is the ability to move physical objects by the power of the mind without using any physical means.

The evening I had this experience, I was alone in our family's large house, which was really a mansion. As a child I had dreaded being left alone in the evenings, probably because occasionally I was subject to nightmares in which I was pursued from room to room by some awful thing I *felt* rather than saw. At 17 I had outgrown such childish fears but mention it because I had a lingering subconscious apprehension this particular night.

In our home there happened to be a pair of dice, inexpensive and ordinary, not "trick" or loaded in any way. I had toyed with them before with no unusual results. No one in our family ever gambled and I had not had the courses in the theory of probability that I later took as an upperclassman. But I had heard that a seven, although a comparatively easy

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"point" to make, was often tried for in dice games.

I tossed the dice on the kitchen floor and got a seven. Pleased, I "rolled" again—another seven. The third time a seven showed again. I don't remember which combinations were coming up (1-6, 2-5 or 3-4) only that they added up to seven.

A little excited now, I vigorously rolled the dice so they bounced against the lower part of a cupboard. Another seven turned up. Amazement, almost a superstitious fear, came over me. Then I threw with all my might and the dice rolled to opposite sides of the kitchen. I picked one up and placed it beside the other dice—still a seven.

Almost in panic, I hurled them again. One dice rolled under the stove. I carried it upright over to the other, and for the sixth successive time the score was seven. Mentally exhausted now, I threw the dice with less force and was relieved, rather than disappointed, when something else turned up. The eighth throw was another seven, but now the spell had broken and I quit.

The probability of throwing six straight sevens is 1 in 46,656. Getting seven sevens in eight trials is somewhat higher—1 in 41,990. As I later read the literature of parapsychology, I often recalled the incident. What impressed me most was not the mathematical odds, but the condition of mind that accompanied it—one of introverted disquiet, followed by an intense, almost exalted state.—C. H. Dinger, Washington, D.C.

**EFFECT OF WATER ON ALUMINUM**

The October FATE article on "The Fungus That Eats Aluminum" explained how the combination of droplets of water in kerosene used for jet fuel enabled fungus to eat aluminum in airplane wings, causing deep corrosion.

As a housewife, I have had several experiences that show water corrodes aluminum without the presence of kerosene. When living in a remote area of California a number of years ago we often didn't have running water in our house because the water system was cut off.

At these times we would fill various containers with water and keep them in the kitchen. Once I filled the lower portion of a large, heavy aluminum roaster with water. I did not throw out this water when the water system was functioning once more because I thought it might be turned off again soon.

One day I noticed bubbles where the water touched the aluminum. Later there were clusters of a hard substance where the bubbles had been. When I threw out the water and removed the encrustations, I noticed there were pits in the aluminum. Fortunately for me the corrosion did not make holes going entirely through the aluminum.

I now live in Santa Barbara, Calif. Recently, in September, 1965, I put some water in a small, thin, aluminum pan and placed it out on the balcony, sometimes in the sunshine, for a bird-bath. The birds were not attracted to it. I decided to throw out the water and use the pan in the kitchen.

Little white encrustations appeared here and there around the

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sides and bottom of the pan. Some were very hard to remove. I used a metallic cloth, cleaning powder, and "elbow grease" repeatedly before the surface of the pan was fairly smooth. Again, the aluminum was pitted. Since the pan was outside only a couple of weeks or so there were no holes going completely through the aluminum.

Perhaps other women have had this same experience with water and aluminum.—Mrs. Lila D. Smith, Santa Barbara, Calif.

## FUTURE-TELLING EXPERIMENT

After reading the fascinating article of M. K. Yeary's, "Faces in Your Future," in the recent August FATE, I decided to try the experiment he suggested for looking into the future.

I placed a lighted lamp and a glass of water on a Bible behind me. I sat with my back to the glass and looked at the light filtering through the glass while I held a mirror. I didn't have spring water so used ordinary tap water instead. I didn't think it would work but got the surprise of my life when I found I could look into the future just as the author said one could.

I sat there about an hour—when to my surprise I saw my children in brilliant technicolor in the blaze that was created. I recognized them instantly, though they were about two years older in appearance and the outdoor scenery was unfamiliar to me.

Then the scene changed to my kitchen and I saw two women sitting by my kitchen table. I didn't recognize the face of the older woman. She had gray hair worn

short, with a bobbed style. The other woman in the picture had beautiful short brown hair. I just saw the back of her head.

The next scene was a person I know very well and I recognized her face instantly, but was puzzled by the fact that her features were almost indistinguishable because there was barely enough light to see who she was. The last face I saw was very large and directly in the blaze.

Two questions I would like M. K. Yeary to answer if he reads this letter are: 1. Is there any significance to the darkness surrounding the person I saw? 2. Does this method work only the first time one tries it? I've tried it four times since with no success.

In the November FATE "Report From the Readers" I read the story "Better Not to Know". I must admit I never would have tried this future-telling experiment in a cemetery or a deserted house. As it was, I mustered all the courage I had to try it in the privacy of my kitchen after everyone had retired.

For anyone who is curious about their future, as I always have been, and really *wants* to know what the future holds, *this is it!* It really works. Thanks a million for sharing this information, M. K. Yeary and FATE magazine.—Pat Buzonas, Uniontown, Pa.

#### MANDRAKE CATHARTIC

An item, "Mystery of the Mandrake", in FATE's February 1965 "Report from the Readers" told about a man who stepped on a mandrake or May apple. He was

(Continued on page 145)

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(Continued from page 133)

convinced he would die and he did die.

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