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EYEWITNESS REPORT BY
JOHN JUSTIN SMITH

FATE

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STRANGE AND UNKNOWN

MARCH 1967 40c

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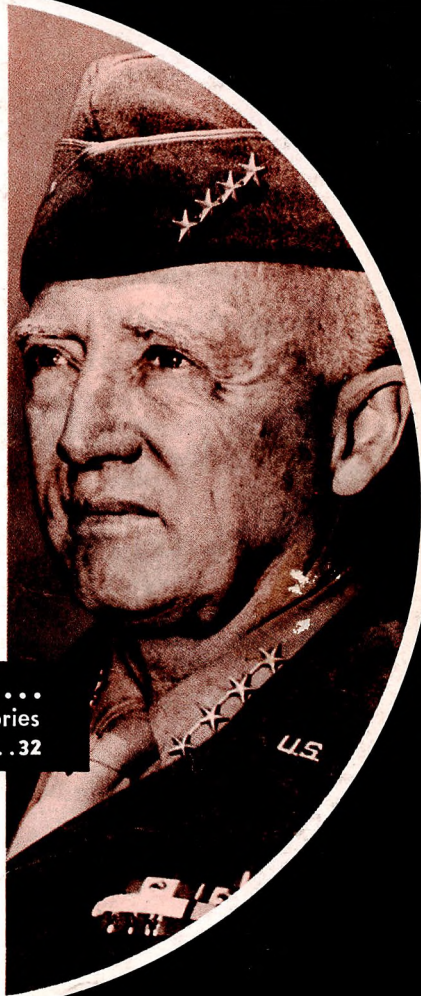
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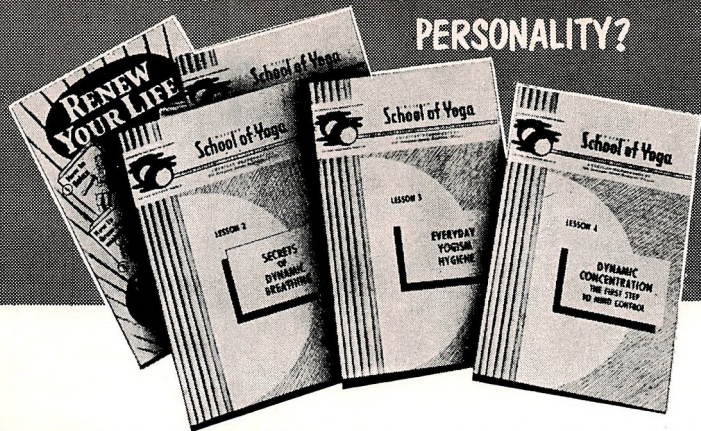
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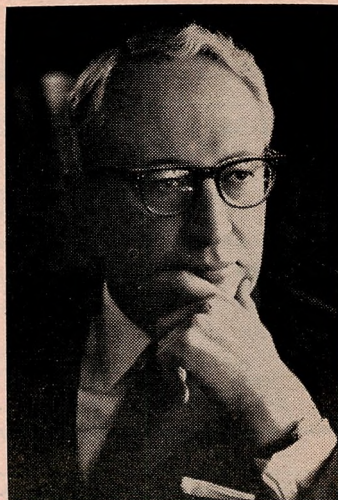
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I See by the Papers

QUOTE OF THE MONTH

The presently accepted view is that atoms and the fundamental particles of matter are lifeless, and that life appears when the proper atoms are combined in a sufficiently complex organization. An alternative hypothesis is that these particles have a rudimentary degree of life as one of their fundamental properties, and that living organisms are a direct result of this property of matter.

—Andrew A. Cochran
in “Main Currents”



CURTIS FULLER

IS LIFE EVERYWHERE?

THE IDEA that life and mind exist in all matter is a relatively new hypothesis that seems to have grown out of quantum physics and is still another attempt to explain the origins and meaning of life.

In the March-April, 1966, issue of *Main Currents in Modern Thought*, Andrew A. Cochran, a physicist, explores and expands on what may be a revolutionary theory. Cochran's interest in the subject developed out of his graduate thesis at the University of Missouri at Rolla, which

proved that the quantum-mechanical wave properties of matter are highly predominant in living organisms.

Scientists, reports Cochran, have come to realize that there is no fundamental difference between living and nonliving matter.

“The difference,” he says, “lies in the wonderfully intricate organization of the atoms in living matter. But to say this implies that the constituent atoms have some of the properties of

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life; if matter becomes alive merely by the proper organization of its atoms, then these atoms must possess at least a rudimentary degree of life that can be made additive or cumulative in combination."

Cochran points out that there is nowhere a sharp dividing line between living matter and non-living matter. There is instead an unbroken series of small gradations in complexity that bridge the gap. Viruses, for example, possess some but not all of the attributes of life.

Since there is no dividing line, it has been proposed that the ultimate unit of life is a common something that underlies and unifies all life.

The question is asked: "How could life arise from lifeless particles?" and a suggested answer is that biological substances have an inherent property of life called "directiveness", even on the molecular level.

On a higher level, for example, embryologists know that long before a brain develops, the development of the embryo is following an intelligent plan.


HOW CAN MATTER KNOW?

COCHRAN CITES two examples of how mind seems to operate in non-living matter.

In the first, if you take liquid helium of atomic weight four and cool it below 2.18°K. , it is still a liquid but strange new properties appear which are not found in any other liquid.

Immerse the bottom of a test tube in the liquid and "a film of helium quickly climbs up the outside of the tube and down the inside until the liquid levels are equalized. When the tube is raised, the film quickly climbs back up the inside of the tube and down the outside, and drips back into the balance of the liquid." The helium travels quite rapidly—about two inches per second. However, the film travel is not a siphoning action, because the film velocity is constant and does not depend on the difference in liquid levels.

This behavior, continues Cochran, suggests life. The helium acts as though it had a purpose. How can one account for such behavior if science assumes that atoms are lifeless?

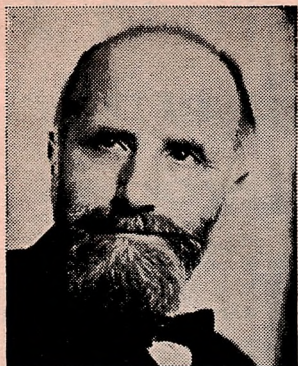
As a second example, Cochran goes on to explain "the well-known experiment in which monochromatic electrons (or photons) are passed through two tiny holes close together in a screen. First only the top hole is opened and a picture is taken. The result on the film is either a spot of "light" or a spot sur-

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rounded by concentric rings. Then a picture is taken with both holes open, and the result is stripes of light alternating with stripes of darkness, with the stripes perpendicular to a line joining the two holes.

"These results are not caused by interactions between the electrons, because the same results are obtained when the electrons pass through the apparatus one at a time. . . .

"Positions can be found on the film which received much light when only the top hole was open, but which did not receive any light with both holes open."

Discussing this, Einstein and Infeld asked: "How is it possible then that the *presence* of another pinhole completely changes the effect? Apparently the hole through which the photon does not pass, even though it may be at a fair distance, changes the rings into stripes! . . . The electron is indivisible and can, it would seem, pass through only one of the two holes. How could an electron passing through a hole possibly know that another hole has been made some distance away?"



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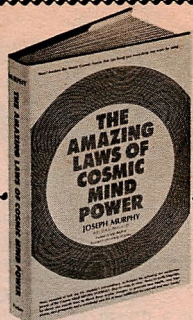
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research for the foundation that publishes *Main Currents*, says that the result described above is "fraught with sinister meaning".

"An electron going through the upper hole must have modified its behavior because of the presence of the lower hole!" continues Dr. Margenau. "That is the least we are forced to conclude. . . . Already one feels uneasy and hopes he will not be called upon to explain the presumed interaction between the electron and the supernumerary hole through which it did not pass. . . . If each electron did take cognizance of the hole which it avoided, how did it know through which hole its predecessor and its successors were to go or had gone? . . ."

In discussing the Exclusion Principle in general, Cochran quotes Margenau that "Different atoms owe their characteristic features to a kind of social behavior of the electrons which may be summed up by saying: One electron knows what the others are doing and acts accordingly. . . . The particles, though initially assumed free, are seen to avoid each other. . . . In a crude manner of speaking, each particle wants to be alone; each runs away when it 'smells' the other, and its sense of smell is



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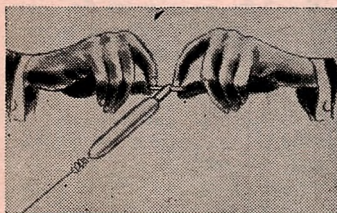
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keener the more nearly its velocity equals the others."



IMPORTANCE IN PSYCHIC EVENTS

THERE ARE many implications in this hypothesis which we shall not discuss here, but one that does seem important is its relevance as a possible explanation for some kinds of psychic phenomena.

Perhaps we are using language of which Dr. Margenau and Andrew Cochran would not approve, but it seems to us that they are describing "field effects". What they are saying in other language is that we are all of us — humans and inanimate matter, the distant stars of other universes and the thin gases of interstellar space itself — somehow all linked in a gigantic matrix or field. And moreover, *all* of the objects in this constellation are alive in varying degree and *all* have a degree of mind and "directiveness" or "purposiveness".

If this be true, many of the happenings that we call psychic events spring into focus. The carelessly used term "universal mind" takes on new dimensions. If all minds are linked in some kind of field, telepathy, for instance, is more readily explained. So are problems of psy-

chokinesis and clairvoyance.

Those persons who have had mystical experiences may have been exposed for a few moments to the revelation of a portion of these truths — a glimpse into the field forces of life.

A whole range of religious questions, such as response to prayer, such as healings, may also be explained by this kind of approach. If an electron could be termed to have a "mind", certainly a portion of the human body that needs healing must have one. In that case, healing may be only a problem of communication with the diseased part.

The great tasks of research — and we see little evidence that anything is being done along these lines — are not only to define the mechanisms involved but somehow to find the keys that will unlock the doors to these most fundamental mysteries of life.



A MATTER OF TIMING

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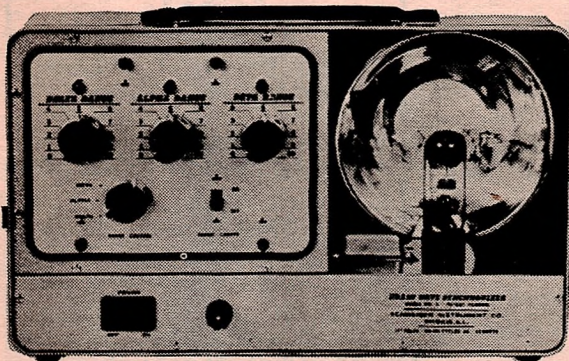
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HOW THIS INSTRUMENT WORKS

The BRAIN WAVE SYNCHRONIZER is a photo-electronic instrument that tunes to the natural frequency of the

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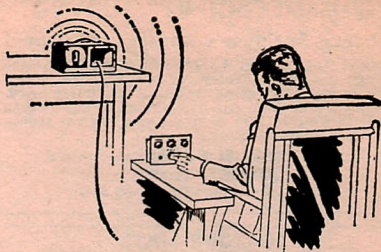
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The American Institute of Hypnosis has tested approximately 50 different aids. They reported: The Brain Wave Synchronizer is adaptable for use in auto-hypnosis. . . . It is extremely valuable in relaxing difficult subjects without consuming vast amounts of time. . . . Because of its importance a separate article has been devoted to it.

Journal of American Institute of Hypnosis,
Oct. 1955, page 34.

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involving either telepathy or clairvoyance in addition to the transposition of time. Crazy it may be but in recent weeks we have received more than a dozen reports from newspapers about some ordinary people and some clairvoyants who claim to have seen the future. Their glimpses are sometimes funny, sometimes tragic, sometimes terrifying.

This past football season, for instance, Rensselaer Polytechnic Institute had its first winning season in 17 years, with a 5-4 record. But this didn't surprise five-year-old Terri Riendeau, daughter of Coach Dick Riendeau. Nine months earlier she had come bounding out of her bedroom to announce to her mother: "Mommy, I just had the most beautiful experience. I dreamed Daddy's football team had won five games."

At Louisville Downs trotting track late in October, Jean Mayer had a hunch she should bet six and five in the race offering *perfecta* betting. That's where those who pick the finish one-two get a bonus payoff. Jean's husband John refused to place the bet based on her hunch and grandly said: "They don't stand a chance. I'll book the bet myself." Of course horses six and five finished one-two and paid off \$440.70. Jean collected from John

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The successful men and women in this field had such a good thing that they kept it pretty well to themselves. Mr. Benson Barrett was one of these people. For years he enjoyed a steady income—made enough money in spare time to pay for a fine farm near Chicago.

Finally, Mr. Barrett decided to let others in on his method. Since then he has shown a number of other men and women how to write for money. He has not given them lessons in writing. He has not put them through a long course of

study or practice. In fact, most of his protégés have started mailing contributions to magazines within two weeks after starting.

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ON THE SERIOUS SIDE

A PHILADELPHIA woman went to the Pentecostal Church of Norristown late in July where she met a woman identified only as "Sister Smith". To her horror "Sister Smith" told the woman that she "had a vision in which the Lord told her something had happened" between Fritz VanDurand, a native of Haiti, and the woman's 12-year-old daughter.

The next day the mother questioned the girl and learned that VanDurand had raped her while she was visiting her aunt's home. The child had been afraid to tell her mother because of VanDurand's threats. VanDurand was convicted in the court of Judge Stanley M. Greenberg on the basis of supporting testimony and medical evidence — convicted because of a crime revealed by a clairvoyant.

Charles Kirby, a country and western singer and rhythm guitarist, was one of seven persons killed in an accident near Eaton, Ohio, October 23. He had been on a hunting trip with friends. Kirby's widow later said she had had strong premonitions of dis-

aster soon after plans for the hunting trip were made. "But they said I was just upset," she explained. She woke at the moment of the accident and began phoning to try to locate her husband but didn't call Reid Memorial Hospital in Richmond, Ind., because "I was afraid to." She was notified of the accident hours later.

Dr. John C. Harvey, a professor of medicine at Johns Hopkins, recently told the following story of a patient who believed her life was doomed by a hex. She told physicians at City Hospital, Baltimore, that she would die within three days. She died within two.

Her story was that she was one of three daughters born in the Okefenokee swamp area of Florida. The midwife who delivered her told her mother that all three children were hexed. The first would die before her 16th birthday (she was killed in an auto accident when she was one day short of her 16th birthday); the second would die before her 21st birthday (she went out to celebrate the end of the hex on her 21st birthday and was killed by a stray bullet); and the third (our patient) would die before her 23rd birthday. She did, in the hospital, after an episode of "severe apprehension and pro-

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On Marriage: "Man and woman were meant to love each other, but in a way that few understand. Woman's primary concern is to 'make a man,' on all levels, and if need be she'll destroy him in an instinctive attempt to recast the faulty image."

On Beauty and the Beast: "... The soul of Man (Beauty) must love the monstrous form it finds itself in. It must love the enchantment, the 'spell' that is cast over it by life. Although this form is frightful it craves to be loved, for only then will it be released, will it be disenchanted."

On Oedipus: "To go into his own mother (incest) means to wrest the secret of the world from her. In other words he had to marry his own dark side or unconscious."

It is possible by a careful study of the ideas presented in this book to begin to change your attitude, the one necessary condition for the initiate. Then, perhaps, after long and diligent labor, when you look out on your world and see something "evil" or repulsive instead of saying, "There but for the grace of God go I," you will for the first time experience love and actualize the truth: "There by the grace of God go I."

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fuse sweating, doctors reported." Immediate cause of death was given as primary pulmonary hypertension, which one doctor said is "not much understood".



MODERN DAY PROPHET

ACCORDING TO Leon Heiman of the North American Newspaper Alliance, Prof. George Harrar is the world's "only officially recognized magician". Harrar was formerly chief magician and occult adviser to the Moroccan royal court in Rabat, and a full-fledged professor at Rabat University. Because of his influence with King Mohammed V enemies plotted against him. Premonitions enabled Harrar, a Jew, to escape the first two attempts on his life and when he foresaw a third, he distributed all his goods to the needy and left Morocco for good, finally settling in Israel. Here, Harrar's people regard him as a crackpot, but he continues making his predictions anyway. Here are some of them:

1967. The Vietnam war will end with an American victory.

1968. President Johnson will not be reelected. Egypt's President Nasser will be assassinated.

1969. An Israeli-Arab war will



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erupt again to end in a compromise "after staggering losses on both sides".

1970. This will be a bad year. A nuclear war will sweep Asia as Russia and China fight. Disastrous earthquakes will devastate Syria, Lebanon, Jordan and most of Israel.

* * *

SPECIAL CLAIRVOYANT NOTE FROM SYDNEY, AUSTRALIA, NOV. 12, 1966 — Dutch clairvoyant Gerard Croiset left here today for Bogota, Colombia, disappointed that he was unable to locate positively three children missing in Adelaide since last January. Croiset said he believed the bodies were buried beneath a recently laid concrete floor in a warehouse in an Adelaide suburb. Police have not yet decided on whether they want the floor dug up. — *Reuters*.



JOE PYNE REPORTS

JOE PYNE is the caustic Los Angeles radio and TV personality who takes on all comers and slashes them to ribbons in his shows. He thrives on attacking ideas and people. Last fall a prime object of his attack was "Dr. Tony", the Philippine healer.

Pyne went to the Philippines with a Los Angeles surgeon, Dr.

Thomas Humphrey. With radio tape recorders, still cameras and motion picture cameras they recorded alleged "healings" by Tony, including major surgery, painless tooth extraction and re-vitalization of paralyzed limbs.

"What Tony does is all illusory," Pyne declared on his radio show over KLLC. "He uses sleight of hand to make you believe he is operating. I can do the same thing. In fact, I did it — using water instead of blood. You'd swear I was operating."



WHAT, NO NORSEMEN?

CONSIDER the case of Justice Michael A. Musmanno of the Pennsylvania Supreme Court. After a year of research he has filed his brief against the Vinland Map published by Yale University.

The map is a hoax, Justice Musmanno has concluded; Christopher Columbus is the sole discoverer of America and there is nothing whatsoever to show that Lief (what was that name again?) or any other Norsemen ever landed in North America before 1492.

Justice Musmanno probably would admit that he is not without prejudice. He is the son of an Italian immigrant and a trustee of the Italian Historical Society

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of America. And he has written a book, *Columbus WAS FIRST*.

Of the Vinland Map, which Yale historians say was drawn about 1440 A.D. showing an island designated "Vinland", Justice Musmanno says:

"No one knows who drew it, no one knows where it was drawn, no one will say where it comes from, and it shows on its face that it is a Venus' flytrap strangling historical truth." Justice Musmanno also mentioned that its publication was a "determined conspiratorial determination to take away from Christopher Columbus the glory and matchless heroism of his enterprise."

Justice Musmanno's book was published just before the birthday of Columbus. Oddly enough a Welsh historian made a relevant statement that same day.

Neither Columbus nor Norsemen discovered America, he declared. It was a Welshman. (It was also an Irishman, a Canary Islander, a Phoenician, a Chinese, a Polynesian — and to be truthful, though few historians refer to this, several groups of Indians.)



RADIATION HAZARDS

AS I SIT at my desk writing this, and as you sit in your

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Miss Korbel has developed evidence that extended exposure to even low levels of UHF (Ultra High Frequency) radiation may produce changes in the behavior of laboratory rats. Rats exposed to the radiation begin a period of overactivity, and after the 30th day of exposure the overactivity begins to decrease and they end up becoming more and more le-

thargic. They are also more irritable and "nervous".

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THE RUINS OF SOLOMON

GEORGE M. LAMSA, 73, who has written for FATE, and whose translation of the Bible from the Aramaic is now in its 12th printing, believes he has located the remains of Solomon's temple in Baalbek, Lebanon.

The temple, of course, was originally built in Jerusalem and parts of it are believed still to remain, including the "wailing wall", which enclosed the temple's outer courtyard.

Lamsa theorizes that the Romans destroyed the temple about 70 A.D. after four years of Jewish resistance to Roman rule. Believing that the Jews might try to rebuild the temple, they hauled the stones to Baalbek, 160 miles to the north. Lamsa also theorizes that the Romans intended to use the stones at Baalbek to build their own temple to Jupiter but never completed it.

He says the Baalbek stones resemble biblical descriptions of the stones of King Solomon's temple, and that he has found the Star of David, also known as the seal of Solomon, carved on some of them.



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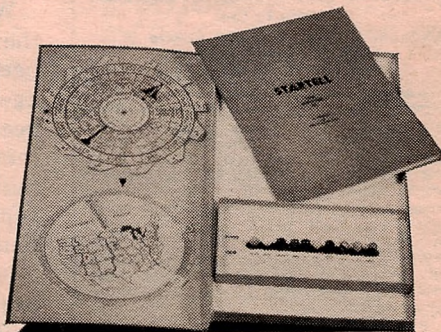
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DYNAMIC LIVING PUBLICATIONS

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tographs of northern Colombia. A network of geometrically-arranged earth ridges has been discovered covering the enormous area of 1,400 square miles. The ridges showed up over flooded fields. When water filled the depressions the long ridges could be seen marching beside one another row on row for miles.

Some ridges are at right angles to the rivers and seem to be perhaps five feet high, 20 feet wide and a mile long. Some parallel the rivers, others are arranged in checkerboard fashion.

What was their purpose? Could the channels between them have been used for irrigation or drainage? No one knows. They have been dated back to 3090 B.C. and there is strong evidence that in those distant times the region supported a far larger population than it does today.

Scientists now are studying the problem, humbled by the fact that this enormous man-made work lay so long undiscovered even though it is beneath a well-traveled air route to Bogota.

What other evidences of lost peoples lie forever hidden in really remote locations?



FIRE MYSTERY

LAST JANUARY 4 the J. W. Curlee family was asleep on

Many persons saw the still-unexplained flights of IFOs which disrupted Mrs. Szlanfucht's housekeeping.

THE *Messy Poltergeist* OF OSCEOLA, INDIANA

By John Justin Smith

THEY'VE CLOSED the books on the case of the messy poltergeist of Osceola, Ind., but a fair question seems to be WHY?

Many things remain unexplained.

For example, there's the written report by Capt. Richard Hanley of the St. Joseph County sheriff's police, known as a clear-headed and excellent policeman who never takes a drink. In his official report on the strange doings at Osceola, 10 miles east of South Bend in north central Indiana, Captain Hanley told of being called to the home of Walter Szlanfucht.

"If I had not been witness to them I certainly would not believe such things could happen," the captain wrote.

Szlanfucht, 32, manager of a second-hand merchandise store, his wife Jessie, 26, and their son

Jack, 9, told Hanley of strange doings. Somebody or something had caused furniture and various household items, pictures, potted plants, vases, lamps, chairs, to fly through the air of their cottage home. The house was strewn with litter and there had been other strange activity.

These alarming happenings occurred on an off-and-on basis for three weeks before the Szlanfuchts called the police. On Friday, October 7, as Szlanfucht and his wife lay in bed an iron flew off the sink and hit the concrete floor. A key case and a candelabra sailed the length of the house.

On Sunday, October 9, the family finally notified the police.

Captain Hanley and Deputy Leonard Golba took notes and gathered samples of broken household items.

Jack Szlanfucht, aged nine, rights table that had been toppled by weird force which persecuted his family. Two policemen and Jack's parents saw the substantial 20-lb. table suddenly flip upside down.



Then, suddenly, the Szlanfuchts and the two policemen heard what they called "popping sounds" in the house. Hanley later described these to Sheriff William J. Locks as being "like the house was expanding because of increased air pressure inside".

Captain Hanley suggested they all leave.

Deputy Golba later recounted this story, which is the same as the one in Captain Hanley's official report.

"As Hanley, who had been standing near a wall, walked toward the front door, a table began to follow him," Golba said. "Then quicker than any of us could see, the table turned upside down and landed on the floor."

An examination of the table showed that it was a rather substantial end table of solid wood. It weighed perhaps 20 pounds and its legs appeared to be steady and square to the floor.

The Szlanfuchts and the po-

licemen turned their attention from the table to the front door. Once more they moved to leave. However, again they stopped short as a portrait on one wall left its hook (the wire in the back still intact) and fell to the floor. The portrait was that of Mrs.

mechanic's tools flew off the top of the stove. The outward-bound group stopped once more. Hanley moved toward the stove to investigate and the stove fell forward to the ground.

This time they all left the house, with Hanley and Golba



Sheriff William J. Locks and his assistant William Slater view accumulation of articles which fell from walls, shelves and tables. Some items zoomed across the room before dropping.

Author John Justin Smith, left, and Walter Szlanfucht train level on Osceola home in vain hope of learning whether house itself had moved — although both knew this hardly would account for strange messing-up the home had sustained.



Szlanfucht's late grandmother, Mrs. Edith Von Hospek.

This time the group hardly stopped. They went directly through the front door to a small enclosed front porch. Captain Hanley moved out last. As he approached an old kitchen stove on the porch, a heavy box of

pausing only long enough to determine that there were no wires or strings attached to the stove or toolbox.

All of these events were reported in full to Sheriff Locks by Captain Hanley on October 11, 1966.

Of Captain Hanley the sheriff said, "He's a good man, one of my best. I know that he is telling what he saw and that none of it is made up in any way."

Up to this point, the Osceola case seemed to be a classic example of a poltergeist at work or play. Identified flying objects had been seen around the Szlanfucht home for several days and, although the house was so messy that Mrs. Szlanfucht had tired of trying to clean it up, nobody had been hurt in any way.

There was a certain boyish charm to the scene, what with jam on the kitchen floor and clothing strewn in the manner of a lad going to bed. This boyishness, or childishness, seems to fit the poltergeist pattern.

The Rev. Francis Filas, S.J., professor of theology at Loyola University and a man who has done some serious reading on the subject of poltergeists said, "You'll notice in nearly all of these cases (of poltergeist phenomena) a person is nearby. Usually the person is young and

most often is a girl, but it can be a boy."

Father Filas, by the way, said he suspects that if an answer is found to the poltergeist phenomenon it will be found in natural law, not in the supernatural. He suggested that undefined physical forces may be at play.

"To say they're devils seems to be going too far," he said.

Devils or not, the forces in the Szlanfucht family might be said to have raised hell. And at first Sheriff Locks treated it seriously, very seriously. He went to the South Bend library and delved into books about the supernatural, poltergeists and even magic.

The sheriff began to wonder if there could be any connection between the Szlanfucht affair and some reports made to his office early in October of strange lights being seen in the skies over St. Joseph County.

"We had three separate reports of the lights," Locks said. "They came from people who were frightened and almost afraid to talk because they didn't want anyone to laugh at them."

He said he suspected others saw the lights but were reluctant to report them.

In his search for an explanation, Sheriff Locks turned to the nearby University of Notre Dame and a team of men from

the psychology, chemistry and physics departments visited the Szlanfucht home at Osceola. They prowled about the place for an hour, examining foundations, floors, walls, furniture, plumbing and heating, as well as talking with members of the family and the neighbors.

They found they had a many-sided problem on their hands. The force surrounding the Szlanfuchts had done many strange things.

A small evergreen beside the front door was seen to bend over, touch the ground and pop back into place.

While a neighbor was standing with Walter Szlanfucht in the front yard, stones appeared to pick themselves off the driveway and pelt the side of the house, one breaking a window.

While a newspaper reporter and photographer were in the house with Szlanfucht alone, all three heard a crashing sound. They believe a closet door slammed but are unable to explain why.

And all the time there were those flying objects — so distressing that the Szlanfuchts were driven to leave their home for a day or two. They went to the home of an uncle, David Cobert, who lives half a mile down Greenlawn Avenue in Osceola.

But the messy force followed them and plates floated around the Cobert living room and an ash-tray lifted from a table and exploded in mid-air.

The Szlanfuchts returned to their own home and the strange events stopped. The poltergeist, or whatever it was, seemed to have vanished. Mrs. Szlanfucht, relieved, picked up the rubble and set her house straight once again.

Then on October 14 Sheriff Locks called a press conference in his South Bend office. He said he had found that all the strange doings were the work, not of a messy poltergeist, but of a messy boy.

He said he had consulted with the men from Notre Dame — who two days earlier had told reporters: "We have found no logical explanation for what has happened in this house."

At this October 14 news conference Sheriff Locks said flatly, "It would appear that all of the things that happened in this house were caused by the actions of a juvenile, not by any phenomena."

He said he knew who the boy was but refused to name him. He said he planned only to "talk to the boy's parents".

He was asked how one boy could have done all the things

reported — cause a table to turn over while four persons watched, make a picture fall from the wall, make things fly, etc.

The sheriff refused comment.

And what about the hardheaded observations of Captain Hanley and Deputy Golba?

Sheriff Locks shook his head and said, "The case is closed."

The Szlanfuchts appeared satisfied. The messy force had disappeared from their home.

But others, hearing the case was closed, continue to ask, Why?



WOMAN WHO LIVED TO TELL OF DEATH

MRS. MARY GROHE, 50, of Stow, Ohio, recently returned from clinical death to relate an amazing experience. The story was reported in the *Cleveland Beacon Journal* by staff writer Judie Craig.

Mrs. Grohe who suffers from a heart condition was in Lakeside Hospital for an operation to replace her pacemaker with a new one. The battery-operated device about two inches in diameter and an inch thick keeps a heart beating at a normal rate. Worn internally in the abdominal area, it sends electrical impulses to the heart through a wire.

Two days after the operation she had a heart attack. A nurse summoned by a woman in the bed next to Mrs. Grohe's, arrived just as Mrs. Grohe fell dead to the floor. The nurse

began a resuscitation process which doctors completed less than three minutes later. An electrical shock applied to Mrs. Grohe's heart brought her back to life.

She related that while clinically dead she seemed to be hurtling like a projectile through a space that alternately was red and black. At the same time she was aware of the word "death".

Then, Mrs. Grohe said, she saw her mother who had died in 1949. Held in her mother's right arm was Mrs. Grohe's baby, who was stillborn in 1941. Mrs. Grohe said her mother put out her left hand in a gesture and said, "Not yet, Mary!"

Her mother then faded from view, Mrs. Grohe concluded, and she saw her body on the hospital floor with doctors ministering to it.



ABOUT THE AUTHOR

Razumova is the pen name of the daughter of a Tsarist army officer. With her family she escaped the revolutionists of her homeland in 1920 to settle in France where she took her degrees in science and medicine. She practiced in France, then in North Africa after Hitler's rise and has been in the United States since the mid-'Fifties.

THOUGHTS OF AN ASTRAL TRAVELER



Long-ago experience gives a young medical student never-to-be-forgotten brush with heavenly happiness in another world.

By Natalie Razumova

WHEN I WAS 22 years old I was studying medicine in France. I was very busy and I earned my living by playing the piano from 8:30 P.M. to 11:30, sometimes 12:30 every day, and almost the whole day on Sundays and holidays.

In order to have good marks in school I had to set my alarm clock at 5:00 A.M. and study until the eight o'clock breakfast. I worked every morning at the hospital and every afternoon attended lectures and worked in the different laboratories. For

four years I had led this strenuous life.

This could be the explanation for the condition that made me receptive to involuntary "exteriorization", as it is called in France. I believe such predisposition is due to physical and especially cerebral overwork.

On a splendid Sunday morning in late May a few days before the final exams for that school year, several of us were studying silently in the library. We all lived in an old castle which the city of Lyon had transformed

into a boardinghouse for university girl students. I was sitting at one end of a large table, my head feeling heavy from trying to memorize more and more of *Pharmacology and Materia Medica*. My right hand supported my so-heavy head and my left hand was keeping the fat book open. The wide-open door into the garden let in the exciting air of European spring. Outside everything was blooming, lit by the sun, and the tall trees of our garden waved their curly green profiles against the clear blue background of the skies.

All of a sudden, with no sense of transition at all, I felt I was in a horizontal position, my back against the ceiling. It was amazing! I was seeing the other girls (and myself!) sitting around the table, their attention absorbed by their books. *No one seemed to notice that I was on the ceiling!*

At first I was frightened of what had happened to me. Then I began to examine with great curiosity that puppet sitting with head bent over *Pharmacology and Materia Medica*. Strange to see that it was I—the “I” which I was accustomed to seeing in the mirror. I could not see my face because I was looking from the ceiling. I saw only my hair—that is, the hair of that me-puppet. But the true me, the

thinking one, the feeling one, was not that puppet. I was horizontal against the ceiling.

The first fright and even the curiosity soon passed. Now came a wonderful feeling of well-being, of superior heavenly happiness, quiet, sure, strong, peaceful and warm—warm in the moral meaning. An instant later came the physical sensation of a pleasant draft gently pulling me from the ceiling toward the top of the open door into the radiant outdoors.

The happiness I felt was sublime, a state of bliss. I was very light, like a breeze of spring. Consciously I could compare the heaviness of the clumsy puppet, that material human body, with the wonderful sensation of being light as a breath.

The pull toward outside became more insistent, almost irresistible. Then I somehow knew that once I had dived under the top of the door frame and glided into the garden I would dissolve in all that splendid luminosity outside. I knew I should become part of the breeze, the blue skies and the sunlight—and yet, strangely, I would keep my own self at the same time.

As the pull became stronger it never was unpleasant nor threatening. On the contrary, to be wafted to the outdoors seemed

enchancing and desirable, almost irresistible to me.

Suddenly I wanted to analyze what was happening to me in that euphoria. Was I on the point of death? If that was death, I should be happy to die! But I had my responsibilities on earth — my aging parents. My father was a disabled Tsarist army colonel and my mother, an M.D. practicing in a small French village, was no longer young and her health was precarious. Who should earn their living if I were not graduated? And how my parents would suffer in their hearts at the news of my death! I could not egoistically obey the powerful temptation to remain in that wonderful state of lightness and euphoria.

I always have believed sin-

cerely in God and my prayers are not those which others have worded. I pray with my own words, my own thoughts. So I prayed that time too, "Dear God, don't let me die now. You know how much my parents need me. Help me to be again inside that puppet! Show me that it is still alive. Let it move the little finger of the left hand. . . ."

At that moment, again with no transition, I suddenly was back in my body, watching the little finger of my left hand moving on the top of my book.

I lifted my eyes to look at the girls around the table. Nobody had noticed anything.

I don't know how long I had been out of my body. It didn't come to my mind to look at my wristwatch.



ARE THERE VOLCANOES ON VENUS?

SOVIET ASTRONOMER Nikolai Kozyrev, according to a report in a recent issue of *Soviet Life*, has expressed the opinion that there are volcanoes on Venus. He is said to have located active volcanoes on the moon and he believes he has evidence that they also are to be found on Venus.

Kozyrev bases his hypothesis on similarities he has found in the spectrum lines of volcanoes on earth. He explains that the spectrum of the smoke of Kamchatka volcanoes shows two lines

that occasionally appear in the spectrum of Venus' day side.

The analogous spectrum lines, according to Kozyrev, indicate that the core of Venus is active. Indirect proof of this lies in the luminescence seen on the night side of the planet. Kozyrev states that this luminescence is caused by formaldehyde produced in the atmosphere of Venus by the oxidation of hydrocarbons. He cites the flare seen on Venus in 1964, which is said to have been as bright and intense as a nuclear explosion.

THE FIRST TWO weeks of July, 1966, were about the most hectic in my entire career as editor of the UFO magazine *Probe*. Residents of southern New England usually report any sightings of strange aerial objects to me and during a two-

power lines, the Pawtucket Reservoir and a widely-scattered populace.

On Sunday morning, July 24, I called Harold A. Trudel, a Woonsocket resident avidly interested in UFOs and one who had done much leg work for *Probe*. I

WE PHOTOGRAPHED UFOs

By Joseph L. Ferriere

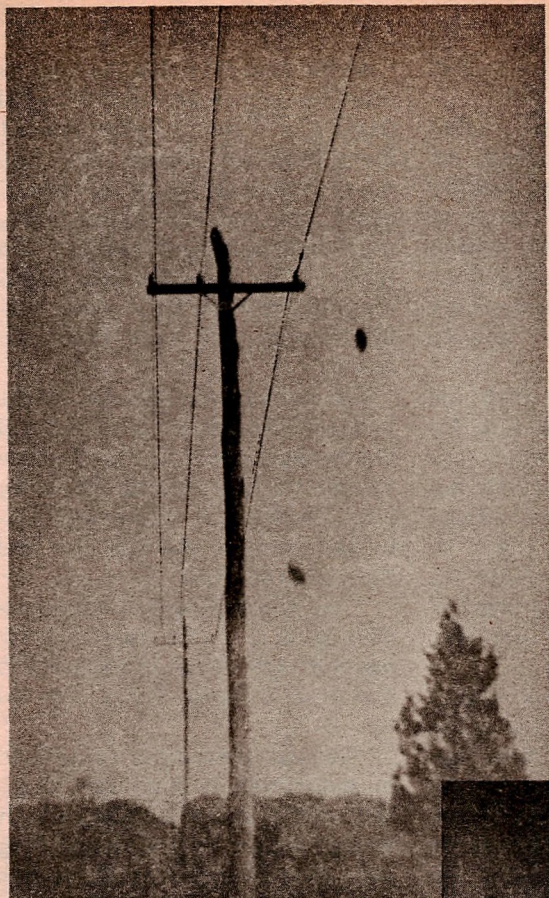
Generally staid New Englanders' excitement led UFO fans into exploration — and tangible results.

week period in July I had received more reports from the greater Woonsocket, R.I., area than in the previous two months.

Most of the calls described brightly-illuminated ovaloid objects maneuvering over Woonsocket during late evening or early morning hours. Receiving an average of seven or eight calls a week from staid New England residents led me to plot the sightings on a map. It soon became evident that a heavy concentration of UFO activity centered over the eastern section of the city. Predominant features in this section are high-tension

asked him to accompany me to east Woonsocket to investigate the territory for evidence of UFO landings. Harold agreed and said he would bring a camera.

We set off in Harold's car and drove to Elder Ballou Meeting House Road, parking the car off that road. We had decided to go on foot through a thickly wooded area which would, if Harold correctly recalled his boyhood explorations, lead us to a vast clearing near the main power lines. As it turned out he was only partly correct, for when we came to what was indeed a large clearing the power lines, though



Getting pictures (fully described in text) required fast action by author and Trudel, who manned camera. They report discs spun at high speed, accelerating as they looped under power lines and disappeared on straight-up course.

numerous, were not the main lines.

We had trudged about a mile and a half and the day was hot, so we decided to rest before continuing our search. We checked our watches as we sat



down on a large rock. It was 2:45 P.M.

About 10 minutes later, rested and cooled off, we walked out toward the power lines, looking in every direction for traces of UFO activity. We were within 150 to 200 feet of the power lines when my eye caught something descending from above and to the left of us.

I called Harold to grab his camera and shoot to his left. He quickly focused on what appeared to be a small disc descending toward the power lines at a 45-degree angle, tilted so that it traveled on its edge (in the manner of a rolling coin). I roughly estimated its diameter as three to five feet.

As Harold wound his film I spotted a second disc, the same size and shape as the first, approaching from the opposite direction and at a lower elevation. I started to run, calling Harold to follow, and when we reached the power lines, the two discs converged and Harold snapped another shot. Now the two objects looped *below* the power lines and flashed off at tremendous speed, flying parallel to the lines but upward, disappearing from view before another photograph could be taken. As the discs took off they maintained their on-edge position.

At the nearest point the objects must have been no more than 150 feet away. I had a better look at them than did Harold, who was busy with the camera, but I could discern no appendages, markings, wings or rudder. The UFOs were shaped much like a magnifying lens, they were definitely solid and they made no sound.

We turned over the negatives to the Woonsocket *Call*, our local newspaper, and in a feature article in the August 22, 1966, issue, Samuel S. Reynolds, Uxbridge Bureau Manager for the *Call*, commented:

"... The first was a snapshot-size print. . . . On the 2¼ x 2¼ negative the image of the UFO is about 1/8 inch from tip to tip. . . .

"Trudel allowed his camera to be examined. It is a basic snapshot affair, using 620 film, which was produced by a Chicago firm just after World War II. It has the appearance of a twin-lens reflex but is actually a modification of the simple box camera.

"The shutter speed is slow, about 1/30 to 1/50 of a second, through the front door to a small opening. . . . The camera is such that it would be virtually impossible to 'fake' such pictures with it. . . .

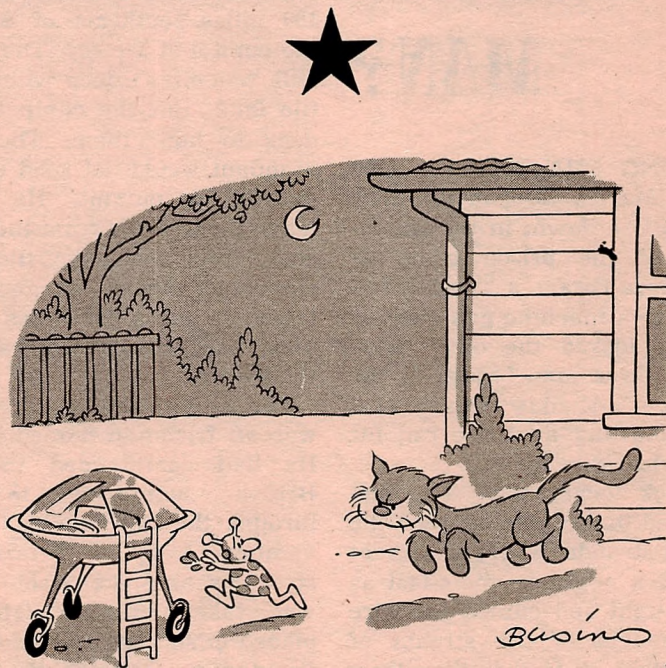
"The second shot, that of the

two UFOs, . . . showed no greater detail other than greater indication of motion. It appeared that the UFOs were beyond the nearest pole but much closer to the second pole.

"Both negatives, which are now locked in a safe deposit box with other *Probe* UFO evidence items, showed no evidence of tampering. . . ."

The same week the *Call* carried the article about our sighting and photographs, Phillip D.

Klass, senior avionics editor for *Aviation Week & Space Technology Magazine*, said studies show that luminous balls of ionized air are generated by the electric corona that occurs on high-tension lines under certain conditions and may help explain many nighttime sightings of UFOs near power lines. However, as the *Woonsocket Call* asked in an editorial on August 25, 1966, "Ours were in the daytime, buddy. How about that?"



In two well-documented instances a strange companion joined three desperate men trekking across barren lands.

By Peter King

WHO was the FOURTH MAN?

DURING THE LATTER part of March, 1916, in the dark hour before dawn, in the watch-tower of the prison camp at Afion-Kara-Hissar a Turkish soldier with a machine gun slept or perhaps looked the other way. One of three men hidden in the tall tower's shadow whispered a command and all three ran for the barbed wire fence.

It took longer than they had expected to struggle between the barbed strands. Every heartbeat seemed it might be their last as they fought and cursed the wire and thought of the stream of bullets that could chop their lives away. Then they were through,

on the other side of the fence. Quietly they crept away from the twisted barbed wire, toward the Taurus Mountains that rose ahead.

The three men were under no illusion. The prison from which they had just escaped was 20 miles north of Kayseri which is 150 miles southeast of Ankara, the capitol of Turkey. They were still "enemies" deep within hostile land. But the camp had no dogs to hunt them. The commandant would not send his few guards in pursuit. He would leave them to die from the bitter cold, from the exhaustion and starvation that would come with trying to cross 300 miles of the most barren mountain range in the world.

The leader of these three men was an Irishman named Stoker. He had commanded the first British submarine to dive through the Dardanelles. In November, 1915, a Turkish destroyer sank Stoker's sub and he was taken prisoner. He was placed in solitary confinement at Constantinople until the Turks learned of ill-treatment meted



out to their own forces taken prisoner in Egypt. Then Stoker was released from solitary confinement and starved and beaten for days. He had been in bad shape, physically and mentally, when he arrived at Afion-Karahissar. But there he gained the confidence of two naval officers he called the "Englishman" and the "Scotsman". Together they had planned their escape.

There was little to encourage them. No other escape had been attempted in Turkey and there were no experiences to guide them. The rugged Taurus Mountains rose up to 14,000 feet. Much of the crossing would be made

above the snow line. The trio had no compass, no maps and little knowledge of the country they must cross. There was no hope of obtaining assistance or food along the way.

Now traveling under the cover of night they steered by the stars due south. The Mediterranean coast might not be closest in this direction but they knew it was there. The temperature was far below zero and the wind sliced through their clothes like a saber. The men had to cover 15 miles each day if their food was to hold out. They covered barely seven miles the first night and on the second doubled their efforts.

It was like walking through a ghost-land. They saw no single human being, no habitation, no sign of life. They could have been the last three men on earth. Yet the terrifying fear that they were being followed never left them. Although they could detect no sign of pursuit the haunting fear persisted.

Twice a day they ate. Each meal consisted of a handful of raisins and powdered cocoa dissolved in melted snow. Hunger, thirst, utter exhaustion, numbing cold — all took their toll. The three men stumbled through the night and slept like dead men from dawn to dusk.

The third night an unexpected setback befell them. They had stopped at a stream to fill their water bottles using purifying tablets brought with them from the camp. The Englishman and the Scotsman had standard army water bottles but Stoker had made his own from a piece of green canvas. A chemical reaction between the tablet and the canvas's green dye poisoned Stoker and he could neither eat nor drink for several days. The others wanted him to rest until he recovered but he would not and they pressed on at the same relentless pace.

The poison, lack of adequate food and the thought that he was

slowing their escape plagued Stoker and a strange obsession took hold of his mind. He became convinced his companions were two naval officers who had been killed in the early days of the war. He now addressed his companions by the dead men's names yet he was fully aware that both were very much alive.

This conflict of ideas became a desperate struggle in Stoker's mind. At all times he knew that both men had escaped from Afion-Kara-Hissar with him and at the same time he knew they were "dead". He realized both could not be true. In every other way during their headlong dash for freedom Commander H. G. Stoker remained level-headed, clear thinking and logical.

However, in a few days the effect of the poisoning wore off. Gone also was Stoker's bizarre obsession. Once more the only important things in their flight were the long waits between handfuls of raisins and the cups of cocoa and the huddling together in a sheltered depression once dawn appeared.

The men walked for 11 nights. Their spirits sank and they were gaunt and exhausted. It was dark and windy as they climbed one high pass. Blasts of cold air whistled among the crags and seemed to push them down the

slope. Still they had seen no living soul. Stoker was convinced they soon would encounter a patrol. Their alarm mounted when they spotted what they thought was a campfire but after deliberation they decided it was only a star flickering against the mountain's snow-covered silhouette. Then the Scotsman saw signal lights flashing.

The men huddled together, terrified at the thought of recapture but unable to reject the hope of warmth, food, drink and safety. Minutes passed while they wrestled with agonizing indecision. Finally they decided to file down the mountain under cover. In the woods below they could hide before dawn.

They had gone only a short distance when an extraordinary thing happened. Stoker, pausing to catch his breath, looked back. The others were following him and he counted them — one, two, three — then turned and resumed the descent. As he thought about the three men behind him he felt only a mild surprise. The shale was loose under foot and the men trod carefully lest they lose their footing and slide away into the darkness.

The explanation for his count of three companions, when Stoker brought himself to think

about it, seemed obvious. The effects of the poison had returned! There could be only two persons following him — not three. Stoker continued the descent saying nothing to his companions. He felt confident of his ability to lead. There was no point in undermining the men's willingness to follow.

Further down the mountain they cut through a gully where the going was easier for a short time and Stoker again looked back. Again he counted three men. They were clear and distinct against the night sky. The flickering lights were no longer visible. Had they too been an illusion? Was anything real? Stoker wondered.

At dawn the men collapsed in a cave and slept. When Stoker awoke, still tired, aching in every bone, it was already dusk. He woke the others and they ate and drank their meager rations in a stupor of weariness. When it was completely dark they sighted their navigating stars and set off south once more.

Some minutes passed before Stoker remembered yesterday's fourth man. He looked back, then turned and went on. The man had fallen in once more at the end of the line. Strangely, this fourth man held no terror for Stoker. He now was convinced

that he himself was perfectly sane and that the effect of the poison had worn off. He walked on, confident of another explanation — the fourth man was there to comfort and help them. He would stay with them until they reached safety.

From then on the going seemed easier. Each time Stoker looked back he saw the fourth man there. Whenever the escapees gathered for a few minutes' rest the fourth man did not join them but remained apart in the darkness. When they resumed their march, he dropped into place at the end of the line — a strong and dependable anchor man.

The terrain improved. Breathing was no longer an effort. The peaks loomed higher behind than ahead of them and the men were making good time when the golden galleon of the sun came over a hill.

The Englishman exclaimed, pointing ahead, "Look!" The Mediterranean glinted in the early sunlight.

Sheltered in a wooded copse they made a small fire and drank hot cocoa. The beverage seemed to put new life into their wasted bodies. There was no sign of pursuit. The very air seemed permeated with relief and triumph.

The dour Scotsman was the first to voice his feeling. "I think we're safe," he ventured.

The others agreed.

"I did na' want to say this before," the Scot said cautiously, "but did either of you see anything?" When no one answered he continued. "I saw — I thought I saw a man, a fourth man at the end of the line. I felt stronger and safer when he was there. I felt he would stay with us until we reached safety." He lapsed into an embarrassed silence.

"It's a funny thing," blurted the Englishman, "and you'll think I'm daft, but I saw him too!"

For some minutes they exchanged observations. The two agreed as to the time of the fourth man's appearance and movements. They also agreed as to the effect of his presence — the comfort and strength they experienced because he was there.

Commander Stoker said nothing as he listened. Then he told what he also had seen — which was only a repetition of his companions' stories.

* * *

AFTER THE WAR had ended, Commander Stoker meditated long and often on the mysterious fourth man. It was not unusual, he told himself, that

a man suffering great physical strain should experience an hallucination. The added effects of the poison, the threat of recapture, and the rarified mountain air all could have contributed to the hallucination.

But how could the Scotsman and the Englishman have seen the fourth man if he were solely a product of Stoker's imagination? Are delusions contagious? How explain a shared hallucination?

Commander Stoker retired from the Navy in 1920 and became an actor. He appeared in plays in London and New York for a period of about 10 years and one of his most successful roles was that of Dr. Watson in a Sherlock Holmes play. An occasional visitor to the Prince of Wales Theatre in London was Holmes' creator, Sir Arthur Conan-Doyle. Stoker told him this strange story but Conan-Doyle, though a student of the occult, could offer no satisfactory explanation. Instead, he referred Stoker to Sir Ernest Shackleton's journal about his recent voyage to the South Pole.

Shackleton's trans-antarctic expedition in the ship *Endurance* had become stuck in the South Polar ice. It had been a year since the ship's crew had been in contact with civilization and now

they were trapped alone in Antarctica. After six months of incredible hardship and suffering Shackleton and two companions, Frank Worsley and Tom Crean, set out to walk across the South Pole in a desperate attempt to get help.

One of the three men, Captain Worsley, had kept a diary. In it he described the terrible march over mountains and glaciers. When the trio miraculously reached the safety of a whaling station at Stromness Bay, Worsley told Shackleton that the only thing that had kept him going was the conviction that a fourth man had been with them throughout the last and worst part of the journey. To Worsley's amazement Tom Crean had seen the fourth man too. Shackleton too admitted he had derived the will and the energy to finish the march only from the same inexplicable vision.

Commander Stoker reading Worsley's diary found that the final desperate days of Shackleton's trek across the frozen wastes of the South Pole had taken place during the last of March and the first of April, 1916 — precisely the days during which Stoker and his companions were making their escape to the Mediterranean also aided by a mysterious "fourth man".

AUTHOR'S NOTE: Commander Stoker and his men ended their flight for freedom near a fishing village not far from Cape Anamur where they hoped to steal a boat and cross the Mediterranean to Cyprus. In this attempt

they were recaptured. Stoker escaped from captivity once again — this time without occult assistance — but was recaptured and unfortunately spent all of the remaining war years as a prisoner.



"WITCH'S BOX" FROM THE SEA

WHILE WALKING along a stretch of beach between Selsey Bill and Bracklesham Bay in Sussex, England, early in October, 1966, Miss Judith Hobson, 24, a schoolteacher, found a strange wooden box, apparently uncovered by the receding tide. She reported the find to her parents, Mr. and Mrs. William Hobson, with whom she was vacationing, and her father helped her drag the box up on the beach.

The box, they found, contained a variety of unusual articles, which experts in London later said were associated with the practice of witchcraft. The articles consisted of two robes, one white, the other black, a red cape, two stoles embroidered with cabbalistic symbols, two headdresses similar to those worn by ancient Egyptians, two

wooden scepters, a couple of swords, a dagger, a candle holder, a chalice and several wooden crosses. The garments appeared to have been homemade. Also found were two cloth banners or plaques, one embossed with a cross in a triangle and the other with the Star of David ringed with Hebrew and Latin letters. The contents of the box were carefully packed with pages of *The Daily Telegraph* dated January 30, 1936. Among reports in that issue of the paper was one of an inquest on Max Kassel, an Oxford Street jeweler, who had been brutally murdered.

A police official expressed doubt that the box was a hoax. It had not been in the sea very long, he said, but whether it had been buried on the beach or tossed from a boat was not known.



True Mystic Experiences

FATE will pay \$5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

AT THE JUDGMENT SEAT?

By Paul E. Lewis

I HAD NOT thought of Clarence Darrow for 13 years—since as copy editor for the St. Joseph, Mo., *News-Press* I had written headlines about him when he was conducting the defense of Scopes in the famous 1925 evolution trial in Tennessee.

Through the years I had not seen or heard any reference to the fact that Darrow was not convinced of the existence of God nor that he was in failing health. In Los Angeles during the Depression I was unemployed and unable to buy even a newspaper.

One morning in 1938 I awoke from a vivid dream which was so strange that I immediately told my wife about it. I dreamed that Clarence Darrow was standing in a kind of courtroom. He paced a large expanse of what might have been tile floor as he faced first one and then another of the

judges sitting on raised benches around the hall. He spoke in a strong clear voice which echoed hollowly. As nearly as I can recall the words in my dream he said, "I am not pleading for myself. I have no apologies to offer. Whatever I have said or done in my life I would not recall if I could. I have but played a role and I hope that I have enacted it well."

My wife agreed that it was a strange dream but later we were



Paul E. Lewis

to believe that it was more than that. On the way downtown I caught a glimpse of a newspaper's banner headline:

CLARENCE DARROW DEAD

Did I psychically witness the appearance of the famous agnostic before God's Judgment Seat? — *La Crescenta, Calif.*

A PROPHEPIC DREAM

By Olivia Monora

IN A SCENIC section of southern Wisconsin there is a lovely spot near a waterfall which was our favorite for picnics. Beyond the falls the stream flows into a deep ravine.

Individuals were warned in those days not to venture far into the ravine because of wolves and other wild animals in the woods. To follow the stream seemed a worthwhile trip for hikers but could be undertaken only in groups.

From the falls near Montfort, Wis., one could see little of the ravine because of the rock formations and I was eager to explore the canyon. However, there never was an opportunity because we always were too few to risk it or maybe we didn't have time until one spring in 1910 when everything seemed favorable. The weather was delightful; there was a birthday to celebrate and a big picnic party

was planned. Surely several, probably enough, would be interested in taking the walk, so that we could follow the stream at least for a half-mile or more.

The night before the outing I dreamed about it. We were at the waterfall, had finished our picnic lunch and were about to go down into the ravine. As we followed the stream as it twisted and turned in and out among the boulders and soon were far beyond what had ever been visible before I still continued to see everything clearly. The stream which at first had been deep and rapid gradually widened and became slow and shallow. Flat stones rose above the surface of the water on which one could cross dry-shod to the other side. Growing among these stones was bright green watercress. Impulsively I ran out shouting, "Let us take some of this home." I scooped up a handful and then noticed the undersides of the leaves were black with leeches. In horror I dropped the cress and awoke.

The dream remained in my mind a couple of hours. I mentioned it at the breakfast table. But with the excitement of preparing for the party, packing a picnic lunch and meeting guests arriving from a neighboring town the dream was forgotten.

Not even at the waterfall that afternoon did I think of it, nor later as we wended our way down into the ravine. Afterwards I recalled a vague feeling that my surroundings looked familiar but I gave it no thought. Nor did my dream return to consciousness, even when the stream became wide and shallow and I spied the watercress.

The fresh, green cress looked so tempting I dashed out into midstream to gather some. Only when I lifted it from the water and discovered the undersides of the leaves to be covered with leeches did I remember. It was the horrible sight of the leeches that brought the dream back to my mind.

I stood and looked about me. A strange feeling came over me as I realized everything was precisely as I had seen it before and yet I knew positively I never had been there nor seen a picture of the spot. Strangest of all I had recognized the leeches although I never before even had seen a leech.

So impressed was I with this experience that many years later I reported it to Prof. J. B. Rhine of Duke University who is well-known for his research in extrasensory perception. I said that my dream, although it was prophetic and came true to the

smallest detail, had no significance and did not portend anything of any consequence. Moreover, I seldom ever dreamed at all and this was my one and only prophetic dream. In reply I received what really was a fairly plausible analysis of the phenomenon of clairvoyance, which I found most interesting.

In another letter, dated June 2, 1952, from the Rhine Parapsychological Laboratories, among other things, is the statement: "If we could ever learn why one should have one such experience and then never again, it might tell us much that we do not know of the elusive mental faculties that are involved."

How very little we know about the human mind. — *Little Rock, Ark.*

REPLICA OF SOLOMON'S SEAL

By Jim Martin

NOVEMBER, 1965, found me in the doldrums. Times were hard, money was short and somehow I couldn't shake my depression. About the middle of the month I received a talisman I had ordered from London, England — a replica of Solomon's Seal. With the seal came a folder instructing me to wish on the talisman. I longed to feel better and this was my first wish. As the weeks passed I began to feel

really great — almost elated.

Then came the Christmas season and my spirits fell. We had no money and prospects for a Christmas celebration seemed bleak. I thought of Solomon's Seal and wondered if I dared wish for food. Reflecting that I had nothing to lose I held the seal in my hand and wished that somehow we would be supplied with food for Christmas. On December 21, to my astonishment, people began bringing food to our home! Some of these persons were our friends and others were members of local organizations who knew about our need.

The next week a severe snowstorm ushered in the New Year. It snowed for three days of the first week of 1966 and the gales reached 70 miles an hour. When the storm subsided the cold remained. For several days the temperature held at 15 degrees above zero. One night during this period a friend and I went to a bookstore where I bought a few magazines and some candy. I reached into my pocket for money and found among my loose change the Solomon's Seal. When we left the bookstore I held the talisman in my hand and idly wished that rain would come and melt off the snow. The next day the rain started and continued for two weeks!

About this time I learned that my brother Douglas had suffered a slipped disk. He was ordered to lie on hard boards for a month. He did not improve and had to face another month of trying to rest on hard boards.

Halfway through February I thought, "Were I to make a wish on the talisman would it help my brother?"

I held the seal in my hand once more and wished for my brother's complete recovery from his injury. Two days later our front door opened and in walked Doug! He returned to work on February 18, weeks earlier than the doctors had thought he might.

Legend has it that with this talisman Solomon ruled his nation and many wonderful successes have been credited to Solomon's Seal. Is it possible that even a replica holds some strange and magical power? — *St. John's, Nfld., Canada.*

THE STREAM OF HISTORY

By Adele Watson Wirtz

FOR SEVERAL YEARS I repeatedly dreamed of a waterfall. I would approach it by a winding path, then suddenly come upon it to stand enthralled by its beauty. The waterfall was different from any I ever had seen in reality or in pictures. It

leaped not from a height of bare stone but from a wall of verdant green.

Each time as the dream faded (or I awakened with the scene sharp in my mind) I wondered why I continued to have the dream. Then in mid-August of 1939, on a vacation with my husband Lewis and daughter Virginia in the Great Smoky Mountains my dream became real.

Each morning we checked the bulletin board at the Mountain View Hotel in Gatlinburg, Tenn., for announcements of walks we could take with the park naturalist. One morning no walk was scheduled but the desk clerk told us of a walk we might take without a guide. We followed his instructions, drove seven miles north on the Newfound Gap Road, parked at a stile, went over it and set off on foot down a winding path.

We may have walked a half-mile when suddenly we came upon the waterfall of my dreams. My husband and daughter thought I had lost my senses when I gasped, "My waterfall!" But as we sat on a flat stone looking at the beautiful sight, I told them of my recurring dream. The wall of green was a mass of rhododendron so thick that no soil or stone showed on

the incline down which the crystal water leaped.

The following day we accompanied the park naturalist, a young professor from the University of Tennessee, on a scheduled walk. During our picnic lunch he said, "I can tell you about a beautiful walk you may take without a guide," and he gave directions for finding the trail we had followed the day before.

"You can't possibly get lost if you stay on the trail," he said. "You may turn back when you like but be sure not to miss the waterfall."

Then he asked, "Have you heard of James Robertson?"

My husband caught my eye, winked conspiratorially and said, "Yes."

"Well, I can tell you a story about him that isn't in the history books," our guide continued. He told us that in the spring of 1779 Robertson came from the Watauga Settlement (then in North Carolina) into the wilderness that is now Tennessee. (Since Tennessee became a state in 1796, its eastern part includes the Watauga Settlement.) Robertson and his men camped in the Great Smokies before proceeding to central Tennessee in their search for suitable land for a colony. Rob-

ertson left the party to hunt for game. He went deeper into the forest than he intended and woodsman though he was he couldn't find his way back. It rained, his powder was wet and he couldn't fire his gun to help his companions find him. In that dense forest with rain falling he had no sun by day nor star by night to guide him. Eight days passed before he was found at the waterfall of my dreams.

The professor remarked, "Had he died there the history of Tennessee might have been different, for the site he and his companions eventually settled in central Tennessee became the city of Nashville."

My husband could keep silent no longer, "Had he died there my wife would have had no history. She is the great-great-great-granddaughter of James Robertson." — *Houston, Tex.*



CHASED BY A GIANT BIRD

A STRANGE story of being pursued by a huge, bird-like creature was related to police in Point Pleasant, W. Va., by two young couples.

Steve Mallette and Roger Scarberry and their wives said as they drove through the 2,500-acre McClintic Wildlife Station shortly before midnight on November 16, 1966, they encountered the weird "thing" near an old brick building that once had been a power plant. They described the creature as gray in color and over six feet tall with wings protruding from the center of its back. Its torso was man-like except that it lacked arms. Its eyes, two inches in diameter and six inches apart, "glowed red" when struck by the car headlights. It walked clumsily, "like a penguin", and when it opened its wings to a 10-

foot span it took off "straight up".

Terrified, the two couples sped toward Point Pleasant at speeds up to 105 miles per hour. They said they were followed by the "thing" which hovered above the car making a flapping noise with its wings and casting a dark shadow over the rear window. Once during the chase it came down at the car "making a squealing sound like a mouse". At the Point Pleasant city limits the creature finally disappeared in a field.

With city police and Mason County sheriff's deputies Mallette and Scarberry returned to the deserted power plant where they first had seen the creature. Deputies reportedly found oval-shaped footprints about five inches across and fresh animal droppings they could not identify.

We are presenting this study of the history of psychic photography as a prelude to a coming condensation of THE WORLD OF TED SERIOS, a new book by Julie Eisenbud, M.D., reporting extensive experimentation with astonishing results in the field of psychic photography. The article—to appear in the April, 1967, issue of FATE—we believe to be one of the most important we ever have published.

A History of Psychic Photography

Human radiations psychically transferred to photosensitive film may chart the way to new insight into mind and body.

By Freda Morris

THE REASON MOST often given for lack of widespread scientific acceptance of the existence of psychic phenomena is that experiments demonstrating the phenomena are not reliably repeatable. Lack of replicability is certainly a justifiable criticism but it does not seem as crucial to acceptance as the fact that there is no rational and satisfying explanation for the phenomena which fits them into the established body of scientific knowledge. If there were a clearly

formulated theory, elaborated in mathematical terms, replicable experiments designed to test it would probably not be long in coming. These two desirable conditions, acceptable theory and repeatability, are closely interwoven. It is difficult to develop convincing theories without data, and it is difficult to gather relevant data without a theory from which to derive testable hypotheses.

It is my purpose to present the meager and scattered evidence

for the existence of a phenomenon which seems to lend itself most readily to our needs. This phenomenon may present a most fruitful approach to the discovery of the physical basis of psychic phenomena because: (1) It is clearly a physical phenomenon. (2) The amount of energy involved can be measured and the kind of energy eventually isolated. (3) A method of attempting to establish replication is available. (4) Theoretical problems which are foreseeable do not seem as insurmountable as those present in attempts to develop explanations for some other psychic phenomena.

This phenomenon, which may be called psychic photography, is what seems to be the effect of human radiations upon photosensitive film. The phenomenon has been conceived of in other ways but it seems most fruitful to assume that radiations from the human body, or at least radiations focused by the human body, are affecting the film. Such a conception leads most naturally to formulations which relate the phenomenon to basic scientific approaches such as relativity and quantum mechanics.

The phenomenon has been reported to have occurred under many and varied conditions but, in essence, what usually happens

is that pictures, which are not the result of reflected light focused through a lens, appear on photosensitive film. In most cases a person usually in an altered state of consciousness, such as self-induced trance or deep concentration, attempts to affect film through focusing his attention upon the film and upon the image he is trying to project. When the film is exposed to light through a lens, images in addition to, or instead of, those normally expected appear. Sometimes when the film is not exposed to light, images appear which seem to be the result of light exposure. The images formed may be distinct or vague, or there may be mere streaking or spotting. Photographs of writings and paintings have also been reported. The person seems to have little control over what appears on the film and sometimes the film may be affected without the intention of the person.

From a survey of the literature, reports of current work and personal observation, it seems that replicable experiments are promising, and that the development of an explanation for the phenomenon which will fit it into the known facts of science is in the offing.

In relation to the four listed

points, it can be said that: (1) When silver halide crystals of a photographic emulsion are chemically changed, there can be no question but that a physical effect has occurred. (2) The amount of energy necessary to modify silver halide crystals to various densities is known, and the kinds of energy which will modify them is understood to some extent. (3) From a knowledge of the ways the phenomenon has been produced, a possible method of producing it in experimental subjects will be suggested. (4) Such problems as instantaneous action over long distances dealt with in attempts to explain telepathy may be avoided.

* * *

PSYCHIC PHOTOGRAPHY
It first was reported in 1861 by William H. Mumler, an engraver in a Boston jewelry firm. He was reportedly taking pictures when he noticed pictures of people, other than those present, appearing on the film. He was puzzled at first by this discovery, but soon, in keeping with the prevailing beliefs of his time, he developed the idea that he was able to take pictures of the spirits of dead people. He soon was able to bring about this effect at will and found himself called upon more and more by people who were

eager to have a picture of a dead relative or friend. After a while he found it desirable to quit his job and devote his full time to his newfound profession of spirit photographer. He set up a studio to which interested parties would come to have their picture made with the hope that an image of a dead relative would appear on the picture with them. Mumler and his customers seemed to be perfectly satisfied with his explanation of how the effect came about. Those who could not accept the spirit hypothesis assumed the supposed phenomenon to be fraudulently produced.

In 1863 one of his "extras" (images not normally expected) turned out to be the picture of a living person. Mumler was completely mystified. So strong was the belief that his pictures were of spirits that this new bit of evidence did not incline people toward a reconsideration of the spirit hypothesis; instead it led to the assumption on the part of his customers that this particular picture was fraudulently produced. The appearance of this picture was very upsetting to Mumler and his customers, and he temporarily retired from the business.

In 1869 he went to New York City and set up business there. He had not been there long when

he was called into court for "swindling credulous persons by what he called Spirit Photographs". Mumler's trial was widely publicized. A former New York Supreme Court Justice (1847-57) and New York Senator, Judge Edmonds, testified that he had investigated Mumler and was convinced of the authenticity of the phenomenon. Several New York photographers testified that they had closely scrutinized his work and found no cause for suspicion. Mumler was acquitted and the judge made the statement, "The prosecution has failed to prove the case." Mumler (1875) later wrote a book entitled *Personal Experiences of William H. Mumler in Spirit Photography* (Sidgwick, 1891; Coates, 1911).

The trial was covered by the *British Journal of Photography*, and a letter to the editor of the *New York Tribune* was reprinted there. This letter was from a photographer, William P. Slee (1869) of Poughkeepsie N.Y. He said that he had invited Mumler to his own studio to take a spirit photograph and offered his employees \$50.00 if they could detect fraud. Mumler merely touched the camera, but all the rest was done by the employees. In the letter Slee offered \$100 to anyone who could come to his

studio and do what Mumler had done by natural means without detection. He allowed Mumler to believe that he was alone for a time but had him watched at all times. He did nothing suspicious. Slee sent an employee to Mumler's trial to testify but he was not called.

About the time of Mumler's trial a spirit photographer named Hudson began operating in London. He was investigated by John Beattie (1873), a well-known British photographer, who published his findings in the *British Journal of Photography*. Beattie said that the images of people appeared on two of the plates used and were not the result of double exposure, figures being projected in space, mirrors, or any machinery around the background, camera, or developing room.

Hudson never was tried but apparently his business declined as the result of skepticism and the bad effect of difficulties being suffered by another spirit photographer named Buguet, in France. Buguet was arrested and reportedly was promised he would be released if he would admit to fraud. He confessed to fraudulence, was convicted and served one year's imprisonment. After his release he disclaimed his confession, claimed genuine

ability and went out of the country to practice (Harrison, 1875).

Some 35 references to spirit or psychic photography appeared in the *British Journal of Photography*, primarily in the early 1870's. One of the most carefully done articles was expanded and appeared again in the 1890's. J. Traill Taylor, editor of the journal, reviewed the history of spirit photography briefly, covered some methods by which pictures may be fraudulently produced and described in some detail his investigations of various psychic photographers. He approached the phenomenon with the idea that it could be studied in a scientific manner. He used a stereoscopic camera and noted that the psychically produced images did not appear in three dimensions. He also discovered that no lens or light was needed to produce the psychic photographs. He used his own film and camera and he or his assistants did all of the developing and photographing. When he investigated Hudson he found that pictures could be produced in Hudson's studio without Hudson either touching the camera or being within 10 feet of it (Taylor, 1893).

In 1891 Alfred Russell Wallace, the co-developer of the theory of evolution, wrote an article in an

American periodical, *The Arena*, in which he challenged the Society for Psychical Research to investigate the reality of spirit photography. He wrote a book in which his personal investigations of the phenomenon and his statement of belief in the reality of it are reported (Wallace, 1896). Because of Wallace's eminence as a biologist the Society for Psychical Research felt it necessary to respond to his statements. The president of the society responded in a lengthy article in the proceedings of the society in which the literature was reviewed and the opinion was given that even though some of the data were difficult to explain it seemed most parsimonious to assume that fraud and artifact could account for all of it (Sidgwick, 1891).

After this article appeared little was heard of the phenomenon for several years except in spiritualistic circles. Then in 1911 *Photographing the Invisible* by James Coates was published. It covered dozens of cases of psychic photographs in detail. This book was revised and expanded into a new edition appearing in 1921. It is by far the most comprehensive work on the topic (Coates, 1911, 1921).

Soon after the publication of this book several noteworthy ar-

ticles appeared in the psychic research literature. James Hyslop, a Columbia University professor, vice-president of the Society for Psychical Research and editor of its journal, wrote an introduction to a series of experiments done by Charles Cook and reported in the journal. Hyslop attested to the apparent care with which the studies were done. Cook (1916) did extensive work with two American spirit photographers, Edward Wyllie of Los Angeles and Alex Martin of Denver. He provided his own plates and had them developed in commercial studios, thus reducing the possibility of fraudulence on the part of the photographers. Cook concluded that a more appropriate name for the phenomenon would be psychic photography, that it did indeed exist and that it did not follow the laws of optics.

Another article which aroused interest was the report by Allerton Cushman, another Columbia University professor. Cushman went to England to visit a well-known spirit photography circle headed by William Hope. His intent was to attempt to get a picture of his daughter who recently had died. He received a picture of himself and his wife with an "extra" which was clearly a portrait of another individual. This

psychic photograph was a very convincing portrait of his daughter as far as Cushman and his wife were concerned. The picture was published in the *Society for Psychical Research Journal* together with Cushman's account (Cushman, 1922). There was some question in the minds of many whether this photograph did, indeed, look convincingly like his daughter. Since Cushman did not provide his own plates the identity of the psychic extra was crucial in verifying the phenomenon. Interpreting the report on a physical basis, we might assume that Cushman himself affected the film or that the spirit photographer focused Cushman's image of his daughter. Of this picture Sir Oliver Lodge wrote, "It was the first psychic extra which did seriously impress me. On the strength of it I have begun to experiment in that branch of the subject more seriously." (Lodge, 1922, p. 287.)

In 1924 Gardner Murphy summarized a paper presented at the Second International Congress of Psychical Research by E. J. Dingwall, Research Officer of the Society for Psychical Research, entitled "The Present Position of Psychic Photography". Dingwall surveyed the whole field of psychic photography and illustrated

it with slides. Some cases were presented with evidence given to show the probability of trickery. However, a few cases remained which were probably genuine. Dingwall showed that only by systematic experimentation will the facts be established and laws underlying the phenomena understood (Murphy, 1924).

Price (1925) quoted Sir William Barrett as having said in a letter to him, "I have had conclusive evidence of the genuineness of a supernormal photo taken by Hope, who never touched the plates or camera slides." Price discredited Barrett's conclusion because of his advanced age and, hence, difficulties in careful observation.

In an address to the Society for Psychical Research in 1921 Carl Jung said, "I am personally convinced of the reality of such facts (the physical effects attributed to spirits), but I cannot accept them as evidence for the independent reality of spirits." (Jung, 1920-21, p. 93.) He was willing to accept the phenomena but did not relate them to a metaphysical origin.

The reality of psychic photography was easily accepted by spiritualists throughout the world, apparently because they could accept the spirit hypothesis as an explanation. The few

scientists who would examine the data were divided as to the explanation. For the most part, the major body of science refused to examine the data and simply assumed that fraud and artifact were adequate to explain the findings. A notable exception was Sir William Crookes, distinguished chemist and physicist. For 30 years he was a member of the Royal Society and was known for his discovery of thallium, his studies of photography, and other scientific work. At the invitation of several other skeptical members of the Royal Society he agreed to spend six months examining the facts of psychic research. His work continued for many years and led to the conclusion that many of the phenomena were genuine. He presented his findings in both book and article form but eventually became discouraged about bringing his scientific colleagues along with him (Sudre, 1960). Twenty-five years after stating that he had taken spirit photographs, he said in an address to the Royal Society, "I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto." He added that if he had the opportunity to begin again, however, he would begin with the theory of telepathy rather than

that of spiritualism (Frank, 1911, p. 325).

Another great scientist who investigated psychic phenomena carefully over a long period of time and who was convinced of their validity was Charles Richet, the French physiologist. He always held that there was a physical explanation for the phenomena. He wrote a book entitled *Traite de Metapsychique* the purpose of which was "to introduce Psychical Research as a serious scientific study into the Universities, and to get it recognized as the beginnings of a real science." (Richet, 1922.) In reviewing the book Sir Oliver Lodge said of Richet, "All ideas about the Soul or Survival are foreign to his conceptions. He remains a Materialist. . . ." (Lodge, 1923-24.)

A Japanese professor from Kohyassan University, Tomokicki Fukurai, devoted many years to the study of psychic photography. He was able to find several people in Japan whom he could train to take psychic photographs. He eliminated the possibility of fraud on the part of his subjects by training them to take pictures of certain Japanese letters which he would write out beforehand and keep concealed from them. He made a trip to England to see Hope and was

satisfied with the results he got there. After extensive work he concluded essentially the same thing that J. Traille Taylor, the editor of the *British Journal of Photography*, had concluded, namely, that the camera is not needed and that the psychic photographer operates directly upon the film. Unlike Taylor, however, he went on to speculate about the forces involved and assumed a spirit force which transcends physical laws (Fukurai, 1931).

In the present search of the literature Fukurai's book was the last publication in which the spirit hypothesis was seriously offered. Certainly there were serious contenders for the physical hypothesis very early. In 1895 a book appeared which concluded "That the phenomena of spirit photography are easily accounted for, without the necessity of attributing them to extramundane origin. That the power resides in the subjective mind of man to create phantasms [which can be photographed]" (Hudson, 1895). In 1874 the *Quarterly Journal of Science* carried the statement, "The advocates of Psychic Force [physical] explanation for the various phenomena called spiritual contend that there is as yet insufficient proof of any other directing agent than the Intelligence [mind] of the Medium,

and no proof whatever of the agency of Spirits of the Dead. . . ." (Crookes, 1874, p.97.)

After Fukurai's book there seemed to be only a few scattered references to the phenomenon within the next 30 years. In a book entitled *Stranger than Life* there is a report of psychic photographs taken in 1932 and published in the *Los Angeles Times*. Dr. A. W. Bellamy of UCLA and Dr. Edison Pettit of Mt. Wilson Observatory were reported as observing the experiment. In a photographic darkroom, strips of sensitive paper were held near the foreheads of the various people participating. When the strips were developed images were found. In some cases, the images were of things thought of by the various people participating (Miller, 1955). In attempting to verify this report Dr. Bellamy, emeritus professor of biophysics, was contacted. He stated in a letter to the author that the results were negative. He described the conditions as not at all conducive to careful experimentation and said that he and his associate went to an advertised meeting merely out of curiosity.*

In 1946 a New York group in-

terested in psychic phenomena (*Psychists*, 1946) reported some psychic photography done by several people including Nandor Fodor, a well-known psychoanalyst. Fodor's statement is published in this report in which he is said to have gotten some psychic effect on photosensitive paper in somewhat the same manner as that reported by Miller. In a posthumously published book Fodor described a clever way in which psychic photographs can be faked but he still maintained a positive attitude toward the possible reality of the phenomenon (Fodor, 1964).

* * *

IN THE AVAILABLE literature for the 1950's I found no references to psychic photography. I believe that some work was done in various parts of the world but it has not come to my attention.

The contemporary scene presents a very different soil for the seeds of psychic facts to fall upon. Spiritualism is almost unheard of in the public media and would serve as a satisfactory explanation for psychic photography in few quarters. There also have been important scientific advances which may make scientific acceptance of psychic phenomena easier. Since the time when Richet, Barrett,

*Bellamy, A.: Personal communication to the author, March 24, 1965.

Crookes, and Lodge tried to interest the scientific world in psychic phenomena many advances in the understanding of the basic nature of the universe have been made. Therefore, at this time a stronger case can be made for a physical basis for psychic phenomena than was possible when the scientific picture of the world was a purely mechanical one.

The brilliant successes of Newtonian mechanics faded into the past and are recognized now as only partial successes, relating to a narrow range of phenomena, all in the macroscopic domain. When the province of physical theory was extended to encompass the sub-atomic world, through the creation of quantum mechanics, it was found to be impossible to formulate the laws of quantum mechanics in a fully consistent way without reference to consciousness (Wigner, 1962). Heisenberg said, "The laws of nature which we formulate mathematically in quantum theory deal no longer with the particles themselves but with our knowledge of the elementary particles. . . . The conception of objective reality . . . evaporated into the . . . mathematics that represent no longer the behavior of elementary particles but rather knowledge of this behavior." (Heisenberg, 1958, p. 99.) In ex-

pounding on Heisenberg's principle, Wigner, a Princeton physicist, said that it may be premature to believe that the present philosophy of quantum mechanics will remain a permanent feature of future physical theories. However, he added that it will remain remarkable that the study of the external world led to the conclusion that the content of the consciousness is an ultimate reality (Wigner, 1962).

With the recent advances in physics and the theorizing about space, time and the meaning of consciousness, together with the electrophysiological correlates of various states of consciousness which now seem to be established (Ravitz, 1950, 1951, 1959) it seems that engaging the interest of physical scientists in the study of this phenomenon should not be the impossible task that it has been for the past century. There is the disadvantage now that the phenomenon is apparently not so widespread as it was some years ago, supposedly due to lack of knowledge or of interest in it. The problem of the availability of the phenomenon for study might be remedied by using the knowledge which can be gained from a study of the methods used in the past and the present and by trying to induce the phenomenon in a rationally selected sam-

ple of willing subjects.

* * *

AT PRESENT I know of only two cases in which psychic photographs recently have been made or currently are being made. One of these men, Ted Serios, has produced extensive results which have been reported in an article which appeared in *Fate Magazine* (Oehler, 1962). The question immediately arises as to why the article was not published in a journal. Oehler, vice-president of the Illinois Society for Psychic Research, felt that anecdotal material on this little known phenomenon would not be accepted for journal publication. There is a tendency to discount an article because it appears in popular media. Such criticism does not seem justifiable in cases of this kind in which a publication source is difficult to find. Oehler worked with Serios for about two years and gathered a large amount of data before publishing. She tells of Serios taking dozens of pictures over the months using Oehler's film and camera and operating it in a location chosen by her. She notes that the content of his pictures were sometimes related to the interest of the people observing him even though he was not consciously aware of their inter-

ests. She goes on to tell of Serios' discovery of his ability and the incredible series of events which followed. Serios said that he discovered his ability to take psychic photographs in 1953 when he allowed himself to be hypnotized by a friend. The two men experimented with hypnosis extensively. Once when hallucinations had been induced under hypnosis the hypnotist, on impulse, handed a camera to Serios and told him to take a picture of the things he had been describing. Serios pointed the camera toward a wall and clicked the shutter. When the film was developed by a commercial studio unusual images which could not be attributed to optical effects were found.

The men made efforts to use the phenomenon for some practical purpose but were singularly unsuccessful in eliciting help for a number of years. Then through the help of members of the Illinois Society for Psychic Research Serios was able to engage the interests of a large industrial laboratory. Certain scientists there were fascinated with the phenomenon and its possibilities for broadening scientific understanding of the human mind and body. On the other hand there was concern about the attitudes of the stockholders toward

investigation of such a topic. Because of the fear of the negative effects upon the corporation's public image, Serios was hired under an established job title and there was some statement in his contract about the undesirability of publicity. He worked steadily for about three months with the primary focus upon increasing reliability in the production of the phenomenon. To help in stabilizing his ability a psychology consultant was brought in. He planned to work regularly with Serios in hopes of improving his ability to produce pictures. The scientists were making plans to rent video tape equipment so that a complete record of Serios' attempts to take pictures could be kept. About this time, however, an article appeared in the *Chicago Tribune* telling about Serios' ability and showing a picture he had taken. Soon after the appearance of this article the work was discontinued. Efforts were made by interested people to find an academic, research or industrial institution which would continue the research. Many came to see the phenomenon produced but no one seemed to be able to get official recognition or commitment to a research program.*

Then in April, 1964, a psychoanalyst and long-time psychic

researcher came to Chicago to see the phenomenon.* He brought his own Polaroid camera and film and an assistant to take notes. No one else was present during the demonstration except Serios and myself. The analyst loaded the camera and developed the film after each exposure. Serios sat in a well-lighted room carefully watched by the three of us. He seemed to go into a trance state and clicked the shutter with the camera facing toward his head. He attempted 10 shots. Of these, two were clearly recognizable as buildings. On one of these buildings there was a sign which was perfectly legible and could be read letter by letter by all of us with complete agreement. Within a week the analyst had arranged for Serios to engage in further tests. Research has been continuing for more than a year now on private means. A journal article or book publication is expected in the near future.

Fraudulence is the only hypothesis which can explain away Serios' results and it is a far-fetched hypothesis unless many unlikely cohorts are implicated. Nonetheless, it is true that large-scale scientific research is, not

*This information was gathered from personal contact and names of individuals and institutions are withheld upon request.

feasible as long as only one or two subjects are available for research.

The only other incident of which I am informed in which psychic photographs have been taken recently is that reported in *Beyond Telepathy* by Andrija Puharich (1962). Puharich is a graduate of Northwestern University Medical School and is president and director of medical research of Intelectron Corporation, a small medical electronics corporation. On October 20, 1964, he spoke at the National Electronics Conference on the topic, "How Many Channels Have Been Allocated to the Brain?" In this lecture he told of his findings in psychic photography and attempted to relate these findings to the medical-electronics field. In his book he tells of having a subject take psychic photographs with a Polaroid camera and says that he had predicted, from other data and theoretical postulates, that his subject would be able to affect the film.

From the work that has been done with Serios and by Puharich as well as from the data reported in the older literature, it seems clear that no light is needed for the film to be affected. In the work that has been done with Serios in the last year

it has been reported that he sometimes seems to flood the film with energy so that no image is produced, but the film is completely exposed even though no light has entered the camera. There seems to be no alternative which may even remotely be fitted into the present body of scientific knowledge but to assume that some actinic (able to produce chemical changes in light sensitive emulsions), although nonvisible, rays are radiating from, or being focused by, the psychic photographer when he is in a particular state of consciousness. It must be further assumed that these actinic rays are sometimes focused by his mind and thus affect the film in a manner which is related to the content of his conscious and/or unconscious mind. Whether or not these ideas are correct in detail is of no consequence. What is important is that a theoretical approach, no matter how tentative and speculative, be developed which can reasonably relate these findings to the established body of knowledge and thus interest the scientific world in exploring this phenomenon.

In 1927 Sir Oliver Lodge speculated at length about the possibility of the explanation for psychic phenomena lying in the constitu-

ent waves of certain high frequency radiations. He said, "My expectation is that some day psychologists will find that these at present dimly inferred and barely apprehended high-frequency periodicities may be the instrument utilized as the physical basis for . . . life and mind." (Lodge, 1927, p. 146.)

There seems to be some reason to believe that the trend of the times is becoming more and more favorable for the exploration of the physical basis for psychic phenomena. Biologists have long been hard at work trying to create life in the test tube, thus attesting to their firm belief in the physical basis for life. Studies of brain function strive to find a one-to-one correspondence between mental phenomena and electrochemical changes in the nervous system. Perhaps it seems a much more difficult task to study the physical basis for psychic phenomena but we may find that discoveries there help to elucidate the biological and psychological relationships we are seeking.

* * *

ANOTHER THING besides the growing belief in the naturalness of the universe which may spur on investigations into the physical basis for psychic phenomena is the recent surge of

interest shown in this pursuit in Russia. In 1959 a French popular science magazine was reported to have published an erroneous account describing successful communication by telepathy with the submerged nuclear-powered submarine *Nautilus*. Alarmed lest the Americans were making some discoveries which might aid in the space race the Russian government established a laboratory at the University of Leningrad which would be devoted to the study of "biological radio" and related topics. To head this laboratory Dr. L. L. Vasiliev was chosen. Fortunately for the Russians, Vasiliev had been interested in psychic phenomena for many years and quietly had amassed a large amount of data. His professor and colleague, V. M. Bechtereve, founder of the Leningrad Institute for Brain Research, had been interested in telepathy and had done experimental work, which, after his death in 1927, Vasiliev continued. After the Russian government decision to study these phenomena, Vasiliev began to publish freely. First came a booklet called *Mysterious Phenomena of the Human Psyche* which contained a chapter called "Mental Radio—Does It Exist?" This was published in 1959. In 1963 a

revised edition, entitled *Experiments in Mental Suggestion*, was expanded to include chapters on clairvoyance and telekinesis (Knowles, 1964).

Vasiliev strongly supported the idea that there is a physical explanation for the phenomena with which he worked. He criticized the tendency to ignore the established tenets of science when studying psychic phenomena. In a letter to a reviewer of one of his books he said:

"I critically deal with some question of parapsychology from the point of view of natural science and materialistic philosophy. Those American parapsychologists who fail to understand that at present, scientific questions may be interpreted in this manner only, do harm not only to us, but also to themselves. In fact, the overwhelming majority of American and British scientists will never acknowledge parapsychology as a science as long as parapsychologists tend to interpret their findings in the occultistic and idealistic spirit." (Ryzl, 1964, p. 59.)

Vasiliev's approach was to increase reliability through the use

of hypnosis and then to try isolating variables by screening his subjects with Faraday-type cages of various constructions. He was convinced that telepathy works on the basis of some as yet unknown medium of energy transfer. He further pointed out that telepathy spreads over long distances and penetrates through various screens. The currents of neutrino particles and gravitation also have these properties, but he saw no way that these factors are connected with the brain. Thus, his search for some as yet undiscovered radiations continued until his recent death (Ryzl, 1961; Dobbs, 1963; Thouless, 1963).

The Russians apparently have established several centers for the study of psychic phenomena and there is some meager suggestion that United States government agencies are becoming interested in such research. Eugene B. Konecni, director of biotechnology and human research at the Office of Advanced Research and Technology, National Aeronautics and Space Administration, reported in his address to the Fourteenth International Astronautics Federation that:

A concentrated effort directed toward a highly interesting problem in modern science — the nature and essence of certain

phenomena of electromagnetic communication between living organisms — is reportedly being pursued with top priority under the Soviet manned space program. Until recently, these phenomena have been generally ignored by Western scientists; however, the many hypotheses involved are now receiving increased attention in world literature. Specific United States experiments (not NASA) in energy and information transfer phenomena or the relationship between the physical field of particles and the nondemonstrable "personal" psi-plasma field are being carried out or planned under various advanced concepts (Konecni, 1963, pp. 66-67).

* * *

IF PHYSICAL scientists with their knowledge of the physical laws of the universe become aware of the existence of psychic photography they will certainly begin to develop theories about how it occurs. To test these theories in feasible and acceptable ways it is necessary to develop methods of producing psychic photography in selected samples of the population. It seems that the approach most likely to yield results would be to select good hypnotic subjects and under hypnosis instill in them the belief that they can

affect film and then, under hypnosis, induce vivid and clear visual hallucinations. Once the hallucinations are produced the subjects should be given the suggestion they can project the images onto film. Then, either with a camera with a covered lens or with film in opaque packs, they could attempt to do so. If success is achieved the successful subjects can be studied intensively in order to uncover the variables involved and thus the phenomenon may be produced with increasing reliability.

If research is to proceed it is essential that this research, or comparable research designed for the same purpose, be carried out. It is crucial that methods of inducing the phenomenon in populations readily available to the investigating scientist be developed.

The implications of such a study and of those which will follow if a group exhibiting the phenomenon is found, seem to be unlimited and can be left to the imagination of the reader. In 1963 President Kennedy said, "The problems of the world cannot possibly be solved by skeptics or cynics whose horizons are limited by the obvious realities. We need men who can dream of things that never were and ask

why not?" We need scientists who know the obscure as well as the obvious realities, yet who are not afraid to ask why not?

Gardner Murphy, director of research at the Menninger Foundation, said in a letter, "In my judgment it would be a major breakthrough if a really solid study of psychic photography can be made . . . it is a scandal that this topic has been brought out and then swept under the rug for about 100 years, without any really serious and adequate research ever being completed."*

In another letter he added, "I still think that there are some phenomena in the field of psychic photography that are a tre-

mendously intense and vital challenge which we have simply got to follow up." But he went on to say that this tiny fragment of vastly important information is almost engulfed by fake material that makes objective investigation difficult.**

We must not be discouraged when we find there are clever ways to fake psychic photographs. There are ways to fake fossils too, as we so sadly learned with the great Piltdown fraud, but we have not given up the theory of evolution.

*Murphy, G., Personal communication to Mrs. Evelyn F. Cummins, July 9, 1963.

**Murphy, G., Personal communication to the author, February 11, 1965.

ABOUT THE AUTHOR

Freda Morris received her B.A. and M.S. in psychology from the University of Oklahoma in 1958-59 but stayed on for another two years to do research at the University of Oklahoma Medical School. This paper was written under the direction of G. K. Yacorzynski, Ph.D., head of the Division of Psychology, Northwestern University Medical School, while the author was a fellow in psychology there; and was published first in *GRADUATE COMMENT*, Wayne State University publication, Vol. VIII, No. 4, Summer 1965. At present, the author is a clinical psychologist at Kankakee State Hospital.



ONLY A HEADACHE

WHILE being given a haircut at the Shelby County Penal Farm, Memphis, Tenn., Ernest Wells, a prisoner, was astonished when told by the barber that the rusty tip of an icepick was imbedded in his skull. Wells claimed not to know how it came there, but he did admit he had been having headaches.

Chance meeting in Depression days brought imaginative entrepreneur and mystic friend back into chips but ended tragically in the case of . . .

THE VANISHED SEER

By Don Aronoff
As told to Mitzi Molina



WE LIVE HAPPILY indeed, though we call nothing our own! We shall be like the bright gods feeding on happiness!" He turned from the hotel window and the late traffic that teemed below, an extremely tall man of regal mien.

"The words of the Buddha himself, I believe." He set his glass precisely in an old water circle which stained the aging dresser, smiling at me with eyes that spoke of other dimensions.

Only two hours ago I had met him in the lobby of the third-rate hotel* we shared. Struck by his immense height and the huge turban swaddling his head I had

asked the desk clerk the name of this bizarre stranger, perhaps because he still managed an appearance of total detachment in the general chaos of the year 1937 — for me, at any rate, a period of scrabbling to make ends meet. Perhaps, too, my curiosity was aroused that anyone could be so well-heeled when my own wardrobe steadily deteriorated. Having disbanded my dance band for lack of engagements, I had come to Dallas to look around. With only a few dollars and my horn, I needed money — quick. Like a hound with his nose to the wind I scented something. . . A pot of

*The Milam Hotel on Commerce Street in Dallas, Tex., was torn down to make way for a library.

gold? I wasn't sure just what.

"Vijayadev, Prince Keshaven Vijayadev, Mr. Aronoff," the desk clerk had pronounced uncertainly, "or that's what he calls himself. Probably not his name — but an oddball, eh?"

ly turned to stare at us — or rather at him. He was magnetic.

In a burst of generosity (and perhaps curiosity) I decided to share my one bottle of Scotch with him. Even as I extended the invitation I realized it was like

ABOUT THE AUTHOR

Texas is home to Don Aronoff. Born in Houston in 1913, he took a degree in Business Administration from the University of Texas. But his musical talents led him far afield. Jazz-buffs of pre-Depression years would remember him well if we had been able to secure permission to use his right name.

His misfortunes in the late 'Thirties are partly detailed in his story about Prince Keshaven Vijayadev.

Photograph at right is of Author Mitzi Molina, a personal friend of Mr. Aronoff.



I agreed and promptly decided to get acquainted with the "Prince".

When I introduced myself he bowed from the waist. I couldn't determine if the Oxford accent he used so well was affected or bona fide.

We seated ourselves on the crumbling sofa in the lobby, exchanging the usual platitudes. Again and again his pitch-black eyes raked me as if they held some vast secret beyond my knowing. Despite his calm outlook the aura of suffering around him was almost tangible. The idlers — the lonely ones who people every hotel lobby — frequent-

inviting a rabbi to a bordello. Stimulants were for lesser folk. But his pleased acceptance relieved me. In my room I broke the seal on my precious bottle, mixing our drinks with tap water. I hoped he would not be offended at the lack of ice. He drank it as if drink were served no other way.

"To our past and our future together," he said raising his glass.

"If you say so," I said, enjoying the pleasant burn of the alcohol.

"We have known each other before," he added.

I couldn't imagine where but I

wasn't going to argue. I fixed him another drink.

"You are a musician," he stated. "You have had some bad luck."

"Who hasn't?" I replied, surprised that he seemed to know all about me and I knew nothing of him. Had he been talking with the desk clerk?

"There is no evil — only aberration of good."

I pondered that a moment, wondering how my remark could have occasioned such a reply.

"What's your business?" I asked, trying to channel the conversation along lines I understood.

He paused before answering and swallowed deeply. "Not long ago I was in India, a student of things that many people of the West do not understand," he said.

I realized the drinks had begun to affect him, not in the usual way, but as if the intoxicant had freed his mind to look backward.

"Later I went to Hollywood, your glamorous city with its even more glamorous people — also confused and often unhappy. There I began to advise them according to astrology and I know that I did a great deal of good and of course I made a great deal of money."

Yes, I thought, I'd bet on that!

"But a tragic thing happened, a thing I took all measures to avoid having the knowledge beforehand, but certain things are meant to be. In an automobile accident my wife was killed instantly and I sustained injuries which will prove fatal in time: an injury to the brain which will cause blindness and then death," he smiled, "so the doctors say. That is my destiny for this incarnation."

I was stunned. "But how long?" I stammered.

He shrugged, raising the glass once more to his lips before continuing: "I could not remain there — there in your Hollywood any longer. I loved my wife too much and so I left."

"Then what are you doing here?" I asked, baffled by such complacent acceptance of his lot. He smiled at me again, the dark inscrutable smile, placing his emptied glass before him. He pressed it tightly, then released it. For a moment he seemed to concentrate and suddenly the glass shattered as if struck by some invisible force.

"Did you break — ?" I know I must have looked incredulous.

"Yes. If everything were as simple as breaking a glass, my friend . . . but I have much to attain. However, you asked me what I'm doing here. I can only

say that perhaps it is Destiny. Who knows?" But I had the feeling he *did* know and a cold something crept up my back.

"Who knows?" I echoed aloud. Already a plan was taking form in my head.

"Would you care to have dinner with me? I know where we can get a swell meal for 50 cents. I have an idea if you would care to listen to it —"

I made a weak gesture, hoping I would not offend him. Again he accepted as if I had invited him to Buckingham Palace. It suddenly dawned on me that the guy was as broke as I! Here at last, I thought, I have found a pot of gold.

On Saturday morning I raced to the heart of the business section and further dwindled my funds by renting two small offices.* From there I went to the newspaper. After placing my advertisement I found I had just enough left for breakfast for myself and the Prince. That left the horn. I could pawn that and hope my gamble paid off on Monday.

Back at the hotel I found the Prince quietly sitting on the floor, his legs crossed. His eyes were closed and his breathing

was deep and measured. My jubilation made me impatient.

"Come on, Keshaven," — he had asked me to call him by his first name — "get up, we're on our way, pardner!" I felt good inside and confident. For a moment he did not stir and then, as if a curtain had lifted, he became aware of my presence.

"Come on, boy, off the floor before you take cold. You're valuable property. If we can make it until Monday, I think we'll be eating regularly. How about a drink? Let's celebrate!" This time he refused.

"It is good to hear you laugh, my friend. That is celebration enough for me," he said, rising to his sock-clad feet. Perhaps because his coat was off, he seemed even more gaunt and towering.

"Then if you won't drink with me, talk to me. What have you been doing?" I asked, uncorking the bottle.

"I have been in meditation; also, I have been reading the Bhagavad Gita. There is so much to be learned."

"What's this Bhagavad Gita?" I have never been sharp on such things.

"Perhaps the same as the Torah of your people." Something about the guy made me reverent. I was certain Moses

*These offices were situated at 1700 Elm St., above a drug store that was part of the old Liggett chain.

could not have been more august — but I was more concerned about our immediate future. He could read Little Red Riding Hood — so long as he produced.

"Here's to your health, my friend — and to our success!" He inclined his head. I swallowed the straight liquor.

"What would suit your palate tonight, Keshaven? Chilled vichyssoise, *coq au vin*, a little champagne — or just a plain hamburger?" We both knew hamburgers were the only possibility.

"It really doesn't matter. The spirit burns brighter when the stomach is empty."

I could not agree. Fasting was one thing; going hungry quite another. But then I had not studied in India. I knew the horn would have to go. It was going to be a long weekend.

The horn brought three dollars and Monday morning we breakfasted on rolls and coffee. There would be little lunch or anything else for that matter unless my hunch paid off in a spectacular way. I felt considerable apprehension as we started for our new place of business.

When we got there we found a queue that had its beginning at our office door and terminated on Main Street. They stood patiently, mostly women, awaiting the

arrival of "Zanzibar" — the name I had chosen for Prince Vijayadev — who would, through the application of astrological science, answer each and every question.

I had expected a response, but nothing like this. I glanced at Keshaven but he was totally unperturbed and looking very natty, having added a large brilliant stone to his turban. I had to walk fast to keep abreast of him. As we jostled toward our office door a clamor went up among the women, each one shrieking for precedence.

"There is time for everyone," Keshaven announced in a commanding but gentle voice, raising his hand. Instantly they became quiet and I knew he would dominate them all. Here, indeed, was the man who would make us rich. He had agreed to do the readings and I would be his manager. He had no desire to handle money and I assumed that not too distasteful responsibility.

By noon it was clear we would need a receptionist, perhaps two, and with the sum we already had taken in I did not hesitate to call an agency for the help we needed. By midafternoon we had two scrawny but eager girls handling the swelling clientele.

That night we ate steak and I

bought myself a new bottle of Scotch. Keshaven ate his steak with the same aplomb and indifference with which he had downed hamburger the night before. He was not impressed with the money we had made but seemed quite pleased that I was happy.

The following day was even more phenomenal. Not only was the ad paying off but the news was traveling by word of mouth. By the end of the week our take had been so remarkable for those hungry times, I discussed with Keshaven the idea of systematically working each of the larger cities in the southwestern area.

"Whatever you like, my friend," he said, entirely agreeable. He always fell in with any suggestion I made and never complained of the strenuous schedule he maintained. I was so overwhelmed by our success I failed to notice how tired he was growing, how much of himself he gave in each reading.

By the end of the second week we had \$3,000. I had banked it meticulously and each evening I would show him the entries I had made. He only looked up from his Bhagavad Gita and smiled at me in his omniscient way. I couldn't help feeling he was lucky to have me to take care of

him. In fact, I wondered how he had managed to survive so long with such an implicit trust in humankind.

The following morning was Saturday and we had planned to work all day and possibly the next—the appointments were that heavy and the phones now rang constantly. I had been considering a radio program which I felt would be a sure shot. We crossed Main Street.

"Keshaven," I said, and turned just in time to see him convulsively press his head and topple to the pavement. For a second the only thing that registered in my mind was the impression that I just had seen a monument crumble. Stunned, I knelt quickly at his side, ineptly feeling for a pulse I could not detect.

A crowd soon gathered. I heard a woman say, "Zanzibar! It's Zanzibar!" and she began to weep. Hastily an ambulance was summoned and as we wailed through the streets the intern informed me that Keshaven was still alive. All I could see that told me he was not dead was a little twitch at the left side of his ashen face.

"Prince Keshaven Vijayadev?" the admissions clerk repeated, "a relative of yours?"

"In a way," I said.

The doctor had nothing good to tell me. "It will be a matter only of days, Mr. Aronoff — at best not more than a week. There is tremendous pressure on the brain which we have no means to relieve. I'm sorry."

"Call me if there is any change," I said, leaving my number, "and don't spare any expense. Get the best for him. I want a nurse at his side 24 hours day."

The doctor nodded.

I was numb and shaken. The waiting was going to be terrible.

Late that evening I went back to the hospital.* The starched nurse put her finger to her lips. Keshaven lay on his back in the undersized bed, his breathing harsh and stertorous. His face still twitched and his eyelids underwent small convulsions. I felt helpless and a little like crying. I didn't like to think that maybe, in the pushing for money, I had been responsible for prematurely bringing about his death.

Keshaven's lips began to move and almost inaudibly I heard him speak in words I did not understand: a prayer, a chant.

*The Prince was taken to a hospital referred to by Dallas residents as the "old" Parkland Hospital. In the interim of almost 30 years, this institution moved to a new building, now known world-wide as Parkland Memorial Hospital where President John F. Kennedy was taken after his assassination.

The nurse leaped up, checking his pulse. She hovered over him for a moment then went for the doctor but just as quickly he lapsed into his deep coma. I stood around for a while thinking some miracle might revive him, even though the doctor had told me he never would come out of the coma. The doctor came in, again checked his pulse and looked at his eyeballs with a small light. He shook his head.

"You can't help by staying here, Mr. Aronoff. Everything is being done that can be done. Go back to your hotel; we'll call you if there is any change."

Back at the hotel I lay reading for a long time without knowing what I read. When I last looked at my watch it was 1:00 A.M., and I must have dozed off because at 4:10 the telephone jangled me into cold wakefulness. It was the hospital. "Come just as soon as you can, Mr. Aronoff."

"Is he — ?" I couldn't finish it, but it didn't matter because the cool voice at the other end was gone.

I raced to the hospital and sat down in the chair the doctor offered, puzzled by his disturbed air.

"Your friend has disappeared," he stated flatly.

If he had struck me, my lack

of comprehension could have been no greater.

He paused, letting me take that in. "We waited for two hours, Mr. Aronoff, before we called you, thinking perhaps he somehow had revived and gotten past the nurse but she told me precisely what happened. She just had injected glucose, checked his pulse and blood pressure and noted his condition remained the same. She then went to the lavatory to wash her hands — not six feet from his bed. The total lapse of time was not more than 60 seconds — but when she returned to his bedside he was gone. She became hysterical and we have sedated her."

The doctor passed his hand over his face as if he were trying to rid himself of a bad dream.

"We have searched the entire hospital, the grounds. It's preposterous. In his condition it would be impossible for him to walk, plus the fact that he is now totally blind! Mr. Aronoff, a human body cannot just disappear. There has to be some rational explanation but I felt you must know exactly what has happened."

No, a human body cannot just disappear — or can it? With my own eyes I had seen him break a glass. Was it also possible to disintegrate a human body, particularly when that body had terminated its use, or, as he would have said, its incarnation?

I felt the sweat popping out on my forehead. Let the doctor look for Keshaven — I knew he never would find him. Nobody would.



KILLED BY A CORPSE

IN PARIS, France, in 1889, Etienne Bonnestable fought a pistol duel with Jules de Casias. Bonnestable fired in error before the seconds gave their signal and his opponent was killed instantly. As Bonnestable leaned over the dead man a muscular reflex tightened the corpse's finger on the still-loaded pistol and Bonnestable fell dead with a bullet through his heart. — *Raymond C. Otto.*



THE MOST striking use of ESP in counseling that I ever have seen was not the work of a professional clinician. It was work done by an elderly ex-photographer with a grade school education. I observed more than 500 counseling cases based on the reality of psychic phenome-

These psychic phenomena which I observed at Virginia Beach, Va., where I studied Edgar Cayce at work during the last year of his life, were so accurate and so helpful that they prompted me to write about Cayce for my doctoral dissertation at the University of Chicago.

MY EXPERIENCES

WITH

Edgar Cayce

By Harmon Hartzell Bro, Ph.D.

Today's exacting standards of psychological counseling measure Cayce as able psychotherapist.

na — not in the outpatient section of a mental hospital but in the sunlit study of the photographer's modest home. The clairvoyance, precognition and retrocognition which I observed daily for eight months were not done with ink blots, word associations or with psychological role-playing. They were part of the quiet, steady counsel given by the photographer while he was in a self-induced trance which he entered twice a day after a period of prayer.

The use of ESP in counseling, which I saw then in such abundant detail, has left me wondering ever since how ESP might be incorporated into the methods of modern psychotherapy.

For Edgar Cayce's psychological counseling, which was only a small part of his activities in comparison with his better-known medical diagnosing and prescribing of treatment over a 40-year period, was good psychotherapy by modern standards. He dealt with the same kind of

unconscious material in the dreams and waking life of his clients that professional psychotherapists use. He handled touchy matters in the personality makeup of his clients with admirable boldness and tact. He wrestled with the well known "transference" phenomenon — development of intense client dependence on him — in every counseling session, usually by a rather sophisticated effort to turn the client's attention away from Cayce to God. He was an able psychotherapist.

But what Edgar Cayce did was impossible!

He took no case histories from his clients. He often did his counseling at Virginia Beach while his clients were at home in Denver or Boston or Key West waiting for a stenographic transcript from him. He undertook to communicate in depth with people he hardly knew.

As he lay quietly on his couch twice a day Cayce spoke for 45 minutes to an hour about one client after another with a speed and accuracy that staggered me when I investigated several hundred of his cases.

If today's professional psychotherapists could learn to use some of Cayce's ESP as an added resource in their work with troubled people, combining the

resources of their professional education, which Cayce lacked, with his swift and deep perception, patients could be better and more swiftly helped.

Take the case of a housewife who wanted to be a writer, and turned to Cayce for help:

She was in her 20's and married to a young college professor of English. She faced the problem of how to combine marriage with a career. She had a fine college record in journalism, supplemented by graduate study in writing; her coaches had included writers of note from both the U.S. and Europe. Her mother was a teacher of languages who had drilled her in writing fundamentals and was bursting with hope that her daughter would achieve a fame she herself never had attained.

The young wife had schooled herself in habits of long and intense concentration. She had learned to live by repression, shutting out of her mind all unpleasant thoughts of financial obligations, of illness, of society's needs, as she struggled with her craft. Yet she had become only a facile writer, for somehow her very concentration and dedication had stopped the development of her deep human feeling wherein she remained a charming adolescent. Her wom-

anhood was affected, for while she liked to flirt, she dreaded the thought of having children who would clutter up her career. But now her recent marriage, undertaken despite the advice of her teachers and her mother, had stirred in her some deep and unknown currents. What was she to do? She turned to Edgar Cayce for counsel at the suggestion of one of her in-laws whom he had helped.

Edgar Cayce knew almost nothing of her background. He had met her casually when she had visited Virginia Beach; he knew she was married; he knew she was a writer.

Yet when he came to her case on his crowded calendar, it seemed to me, listening as a clinical observer, that he spoke as if he had known her for years. First he told her some of the characteristics of her life. He pointed out that she tended to make snap judgments, that she liked the out-of-doors but quickly wearied of it, that she depended on the bustle of people and events to keep her stimulated — all evidences that she was out of touch with her deep feelings.

Then he described her temperament and secondary talents — her naturally outgoing nature, her physical vitality, her love of beauty, her drive to finish

a task once started, her expressive singing voice. He mentioned some of her dominant human qualities — her self-consciousness in regard to her appearance, her passion for the rights of minorities, her respect for religious integrity. Patiently he reached out to awaken in her some of her naturally deep feelings, as a woman and a person. He finally spoke of her career as a writer. Carefully he explained that it is "given" to some women to have both a home and a career (I once heard him counsel a young wife to become a medical researcher while she reared her children). But he urged her to consider laying aside her career and putting her primary creative energies into building a home — except where she could use her literary talents to help her professor-husband.

He challenged her to find her own deep feelings in the context of family life. He pushed her to probe her hidden motivations and gifts to heal, to be loving to strangers, to reconcile people who had quarreled, to build covenantal life in her church and community. He gave her exercises in self-analysis and suggested a type of daily affirmation for her to use. He underlined her husband's need for help and explained she could use her writing

talents to be a critic and coach for his best students, as well as to serve as college playwright and author of college convocation exercises.

I interviewed the young wife shortly after she received a transcript of Cayce's counsel and found her crestfallen but serious. Cayce had so accurately described her inner feelings that she knew he was speaking of her; she could sense the truth in his descriptions of her temperament and her life-style; yet she was bewildered to have him point her away from a career in writing. This was contrary to all other advice and she still was uncertain what she would do.

Twenty years later I had an opportunity to investigate the accuracy and helpfulness of Cayce's counsel. She came to me as a psychotherapist for several months of analytic work at about the same time I was undertaking a program of therapy for another former client of Cayce's. She was not sick or disturbed, just ready for a new chapter of growth in her life. She wanted to learn to work with her dreams. As we studied more than 60 of her dreams together, setting these against the background of her life clear back to childhood, I compared Cayce's counsel with my own professional judgment

of her personality dynamics and with the witness of her own unconscious through dreams.

What I saw of Cayce's depth and accuracy left me amazed.

The central problem of her being out of touch with her deepest feelings had been the essential drama of her life in the two decades that had intervened. Cayce had correctly warned her about a career in writing, for every time she had tried it, always with some success, she had dropped back to her adolescent self—charming, scatterbrained, facile and irresponsible; in these periods her marriage had suffered and twice nearly ended. On the other hand, when she had thrown her best energies into rearing her four children and into helping her husband, she had touched currents of depth and maturity within herself. As her dreams showed she had found her way, through home and family, to the stream of "nature" within her that blessed her as a woman, in easy childbirth, in good health, in happy sexual experience, in a youthful figure and complexion, and in capacity for honest feelings—from tears to rage to ecstasy. More recently she had been calling on a stream of creativity deep within herself, a more masculine quality that her

dreams presented as "Spirit"; it was to advance this encounter that she came to me for analytic aid.

As we worked together she saw for herself how dangerous it would have been for her to try in her 20's the creative tasks of "Spirit" which now came so easily and richly in her 40's. She reentered graduate school and took up her interest in writing, teaching jointly with her husband. She could sense how distorted she would have been as a woman, had she seized her destiny and forced it in the direction against which Cayce had warned her.

During the course of my work with her I verified all the many factual details given her by Edgar Cayce in his trance clairvoyance 20 years before. I verified his analysis of her temperament, talents and life-style. But what struck me with the greatest force was his ability to get right to the heart of the riddle of her life — to trace the alternatives she faced, to predict the dangers she would experience, and to point accurately to depths within her that took 20 years to emerge in their full promise. Such an ability would be priceless to a professional psychotherapist.

I remember how Cayce moved to equal depth in case after case.

There was the successful owner of a dairy company whom Cayce promptly described as betraying his inward and sound inclination to serve in the leadership of organized labor. I remember the prominent banker whom Cayce challenged to rediscover the joy of playing with children. I remember the housewife, outwardly a nobody in her 60's, whose life Cayce correctly described, as it turned out, when he called it one long emblem of loving service to the people of her small town.

In picturing in this way a few basic patterns that shaped each client's life below the surface of consciousness, Cayce was doing what every psychotherapist hopes to accomplish whether he is a psychiatrist, a clinical psychologist, a minister, a marital counselor or a vocational guidance expert. Like all therapists Cayce had not only to find the patterns but to make them real to his clients, by tracing them back to early life-stances — such as rebellion or self-pity — and then showing how later choices had served to keep the stances going and keep the client out of touch with his own best self.

But Cayce did this in a few minutes while other therapists require sessions spread over long weeks to get at such material —

and at times make mistakes that require months to correct.

Sometimes Cayce moved swiftly to startle people, to crack their defenses by citing incidents in their lives which he had no outward way of knowing. He would quietly describe the time one person began to hate his father, for another the time he labored over deciding to leave school and enter the army, for another an illicit love affair, and for yet another the cherished memory of a religious experience. Yet Cayce never seemed to me to be parading his clairvoyance. Rather he used it to bring the client to a state of hushed seriousness.

In deciding how much of what he saw he could properly tell his client Cayce was wrestling in his own way with a problem that confronts every therapist. Like others who work at healing the mind and heart he seemed to know that if he revealed enough he might shock the client into that fluid state of mind that is so helpful in achieving permanent change through psychotherapy. But he appeared to move with care in order not to rob the client of self-respect and freedom of choice so essential in rebuilding the personality to full stature. After a pause and an introductory sentence such as, "This

we give with the intent that this may be a helpful experience," he typically proceeded with firm deftness and delicate balance that would be the envy of any professional therapist.

Was he using something that could be learned by other therapists?

Not stopping with his initial impact, Cayce went right on to set life-choices before his clients: to work through a marital snarl or to separate in guilty hate; to go on to graduate school or to start on a career in one's home town. He could trace the probable consequences of these choices with lightning speed that still bewilders me when I review some of these cases against the hard facts of the later lives of clients. Yet he seemed determined not to intimidate his clients with his vision but rather to build them up by showing through his ESP the dignity and destiny in their choices.

Every professional therapist struggles to help his clients find and face his real choices, as well as to work out the grounds for decision. He knows that this is the common task of all troubled people. To get at the basic choices confronting such people the professional therapist struggles with his clients for long hours. Cayce did it in minutes.

I was impressed that Cayce threw so much of his effort into arousing and awakening hidden potential in his clients, into challenging them with a foretaste of their best selves. As I saw it, he might easily have stopped with merely dazzling others, as have some of the famous and some of the unpublicized psychics I have studied in the 20 years since Cayce's death. But Cayce typically siezed on loaded material in the psyche of his client in order to work constructively with this native material. For example, he often picked up the person's own life-formulas, such as "work hard, play hard", or "don't let others get close enough to hurt you", or "knowledge is power". Then he would develop both the good and the bad implications of these formulas, sometimes managing to shake the client to his very foundations. He seemed to know when he was getting through to the real person underneath, for at such moments he added helpful asides to the flow of his own counsel, as the session built in intensity.

Or Cayce would pick out key words such as "brilliant" and "stupid" from the client's own vocabulary and use them as mirrors for his client. He would seek out the client's most pre-

cious or most hated memories, using them to dramatize patterns in the personality. He would hold up for reflection the person's secret hopes and daydreams. Above all, he sought whatever was central and good in the client's value-system so that he could build on it in his counsel. In one person he might work with a love of truth; in another with delight in nature, with fierce honesty, with a longing to heal the sick.

How was it possible for him to speak to people in such uniquely personal terms and do it swiftly?

As Edgar Cayce counseled he had to convey, just as other therapists must, accurate verbal X-rays of the particular human personality before him which the client could later ponder. And because he was a genuine therapist, not merely a psychic entertainer, he had to go further than this describing and labeling of the client. He had to stir the heart of his client to tears of repentance and gratitude, or to a hot determination to change his ways. He had to do this while always conveying the sense of a real bond between himself and the client: a sense that Cayce knew the person deeply, which psychically he did indeed, and cared about him despite his flaws, just as others among the

client's relatives and friends (whom he could identify) also knew and cared, perhaps more than the client recognized.

In these last difficult processes, as in the others I have described, Edgar Cayce's task was not essentially different from the task of other therapists in thousands of consulting rooms. But he accomplished his task with breathtaking speed and clarity of focus — so important when people are in pain from mental and emotional distress and not infrequently contemplating suicide or violence.

Certainly there is no question of replacing all therapists with psychics. For as good as Cayce was, his overall percentage of complete cures of mental illnesses was not much higher than that of other therapists. There were reasons why his impact was limited and they point to a continuing need for the methods of modern psychotherapy.

It was a handicap to Cayce's effectiveness that he often did his impressive clairvoyant work in the absence of his client who then received only a typewritten record that conveyed precious little of the warmth and depth of Cayce's concern for people, however technically accurate the profile in the transcript might be. It was a further barrier to the

effectiveness of Cayce's work that some persons found his clairvoyance incredible — or their friends and relatives did — and put his counsel aside as an oddity or even as unexplained detective work. It was an equally serious barrier that others became so fascinated by the phenomenon of his clairvoyance that they gave their whole attention to the psychic dimension and ignored Cayce's challenges to their lives — thus conveniently, if perhaps unconsciously, dodging the content by glorifying the form.

By the time he reached the last two decades of his life Edgar Cayce himself had learned from hard experience that effective therapy requires more than telling people about themselves, however truly. He had learned that permanent change requires more than a momentary calling-forth of their best selves, however compellingly. After he lost his long-awaited hospital in the Depression he turned his attention increasingly to the method of insuring lasting change in clients which today is gaining wide acceptance among psychotherapists — group therapy.

With the help of friends who entered into a kind of group therapy program with him Cayce worked out a handbook

Look for this

for personal growth in groups which they called *A Search for God*. It was published anonymously. The book was built around a sequence of themes or tasks, starting with *Cooperation* and *Know Thyself* and building to *Love*, which make it the best such manual for growth through group experience that I have seen. Its language is prosaic and sometimes pedantic but its idea content is superb from a psychotherapeutic perspective. And it possesses the twin merits of being filled with actual case experiences and of urging readers to try various practical disciplines in daily life. I suspect that this book and the methods of using it that have grown up in the last years of Cayce's life and since his death, will rank with the achievements of Alcoholics Anonymous.

Furthermore, Cayce's work with groups using *A Search for God* may provide the answer to the question we are asking: can others learn to use ESP in counseling as Cayce did?

For the book was in answer to a request from some of Cayce's associates that he give them psychic lessons on how they might become psychic. Their intention was to meet with him regularly as a group so that he could use his clairvoyance to

explain facets of psychic development to them and to coach them. When they assembled for their first session with him, thinking of exercises in concentration or breathing or visualizing, they were disappointed that he began with the mundane theme of "cooperation" and kept them working at it for months, until his clairvoyance matched their own subjective assurance that they were ready for a new task.

Instead of 12 easy lessons in psychic ability they got 12 hard lessons in creative living! They could not get a new lesson from the trance-counseling Cayce until they had put the previous one to work in every facet of their lives — work, play, worship, family affairs, community service. *This is why it took them seven years to get 12 lessons.*

But they became psychic!

I have spent many hours observing and interviewing the members of "Group One," as the authors of *A Search for God* have come to be informally called. I have studied them in their group meetings, both before Cayce's death and after, and I have studied some of them in their daily work and home life. There is no question in my mind that over the years these people became psychic.

I remember my astonishment when a middle-aged housewife from this group told me with striking accuracy the substance of a dream of mine which she had picked up psychically (she also went on to interpret the dream with considerable skill). And I remember my surprise when another woman member of this group spotted a vitamin deficiency in one of my children — about a week before our doctor did.

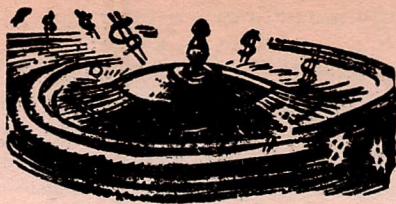
Healing, auras, vocational counsel, warnings, marital guidance, interpretation of symbols, seeing discarnates — all of these psychic phenomena and more are in my case notes on the members of "Group One". Perhaps even more important, similar phenomena have been produced in other groups using *A Search for God* which I have studied in Washington, Pittsburgh, Chicago, Indianapolis and Albuquerque.

Did Edgar Cayce produce the most striking clairvoyance in counseling in the 20th Century and find a way to cultivate it in others as well?

If his method of group sharing and group disciplines around the themes of *A Search for God* proves, in wider use, to be a method that produces stable and

creative psychic phenomena in many persons it will interest professional psychotherapists in two ways. First, it will suggest a way to cultivate their own psychic abilities in order better to conduct their work with troubled or confused people. Second, it will present a phenomenon rare in the history of Western efforts to cultivate psychic ability: people achieving regular psychic experience who are not fascinated by it. For the cases I have followed of individuals working in groups and achieving significant psychic capacities with *A Search for God* are typically people who have become so absorbed in the full drama of living, loving, playing, praying and creating that they view their psychic experience as but one more useful tool. Such an attitude commends itself to a professional psychotherapist for obvious reasons.

Cayce alive achieved accuracy and depths of therapy in a few moments that require hours, weeks or years from the professional therapist. Now Cayce dead has left us a method of growth and group training, in which he invested the best energies of the last years of his life, which may prove the most exciting challenge of all.



Wheel of Fortune

By Paul Steiner

Mrs. Mamye M. Johnson reports that her late mother, Azelea Davis McKinney, was born on October 19 and died on June 19. She was married to Charles McKinney on October 19 and he died on February 19. Their second child was born on October 19 and two of their sons were murdered on February 19. Their son-in-law died on January 19.

At the same intersection, three miles east of Markle, Ind., where his parents were killed in 1959, William Caley, 43, and his four children were killed in 1965. All seven persons met death in traffic accidents.

Last July 31, on a beach near Wyke Regis, England, Eric Watson told his nephew to "Go and dig a hole; you might find a

bomb." Young Michael did as he was told and did dig up a bomb—which began to smoke when his spade struck it. A bomb disposal unit hastily summoned identified it as an old World War II smoke bomb.

Dr. Fred Shannon, regarded as an authority on snakebite, died suddenly during a trip to the foothills in Klondyke, Ariz. He had been bitten by a snake.

A retired teacher, Agrippino Bellissima, of Catania, Sicily, shot himself in front of a tomb he personally had ordered built for himself. Before pulling the trigger he pencilled the date of his death on the tombstone.

Plumber's mate John Murray, 67, of Birkenhead, England, a

married man with nine children and 30 grandchildren, won \$200,000 in a football pool. The first thing he did was buy his wife, Flora, an engagement ring — the one he couldn't afford when they married 44 years ago.

New York City's Public School 14 was 84 years old and so unsafe it should have been evacuated long ago. Its walls looked about to collapse. Last spring they did. Fortunately it was on Lincoln's birthday and not a single pupil or teacher was in the building.

Before Virginia Graham got her start in show business a nightclub fortune-teller assured her she would have a great career in the entertainment field. Today Virginia is the chatty, effervescent hostess of "Girl Talk", one of TV's most popular shows and of course the prophesy has come true.

But at the time Virginia's reaction was one of astonishment. "I'm a blooming adolescent of 34," she said. "I can't sing. I can't dance. What do you suggest I do for an act?"

The palm reader insisted Virginia would be famous but not as Virginia Guttenberg (nee Komiss).

Thinking of her expensively monogrammed towels and sheets,

Virginia pleaded to retain her initials. So the clairvoyant suggested "Graham" and Virginia "Graham" did it.

In Emerson, N.J., a woman was the only witness when a motorist rammed into a parked car late at night and then drove away. She promptly gave police the license number. She did not know it belonged to her brother, Robert.

Twelve-year-old Freddie Carl Foltz, of Charleston, W.Va., did not have to tell his mother how he wrecked his bicycle. He ran into the automobile she was driving.

Freddie broke his left collarbone but the bike was destroyed.

The owner of the village pub at Melksham, England, is Mrs. A. Beer.

Mr. Cliff Bore, an aircraft engineer, lives in Little Bore-dom, Surrey, England.

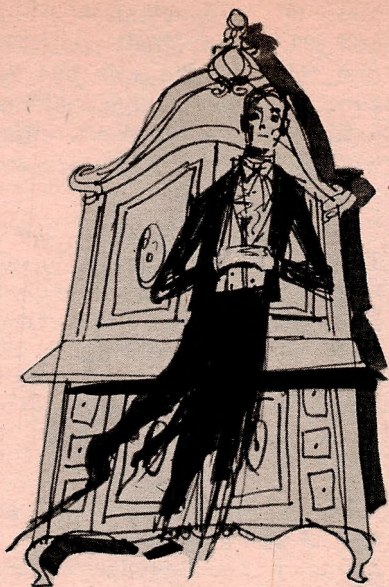
Mrs. Finch and Mrs. Partridge have been appointed officers of the Bedford, England, Caged Bird Society.

The manager in charge of the London Heating Center is Mr. Winter.

"GHOST STORIES? I'm loaded with them! My family, the Gatys, had a long history of extrasensory perception and practically every one of them — and I've known of four generations — had some experience that might be called supernatural. Shall I tell you about the table that walked upstairs? Or the ghost of the 'McGonigal'? Or the message about 'the dead man down by the creek'? Perhaps I'd better tell you all of them and let you select."

The speaker was the young

Familiarity breeds contempt, they say, but it also diminishes fear — especially when . . .



Ghosts Run in My Family

From *Spooks Deluxe* by Danton Walker
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Published by Franklin Watts, Inc.

By Danton Walker

and pretty wife of biographer Alden Hatch who, under her own name of Allene Gaty, is making quite a reputation as a portrait painter and cartoonist of wit and perception.

"To understand the supernatural happenings that occurred during my childhood — the walking table was just one of many — perhaps it would be well to describe the house that I was brought up in: the most perfect

setting for such happenings that you could dream of.

"The house itself was typical of its Hudson Valley background: a Dutch Colonial brick structure built by Major Dirck Wesselse Ten Broeck. The older wing was built circa 1734. The front and main part had the date of its construction, 1762, marked for posterity with white bricks placed in the facade, spelling out those figures.

"There were heavy shutters that could be closed in time of Indian raids; also portholes up under the eaves from which to take potshots at marauders. The hand-hewn beams were put together with wooden pegs—an exciting discovery for me as a child.

"Across the creek which bordered our land—a former Indian waterway to the Hudson River—was an Indian burial ground. At the top of the hill was an extensive graveyard containing headstones marking the graves of slaves, indentured servants and members of the Ten Broeck family from 1700 on.

"As you can see, there should have been enough spirits to haunt an entire county—spirits of every color, shape and size, all compressed within a 300-foot farm, which seemed to be their favorite stamping ground. I am convinced that the charged atmosphere had a lot to do with the spooky goings-on there.

"Table-tipping became a pastime to while away lonely evenings on a rather isolated farm, and we received many extraordinary 'messages'. My grandmother, whom we nicknamed 'Peter' because she said she would always remain young like Peter Pan (and did), was the best operator, and next to her,

oddly enough, were my two young uncles, Jack and Lew Gaty, though they were just out of college and scoffed at the whole idea.

"At the time of the table-walking incident, four aunts and uncles were visitors in the house and Aunt Nan's husband, 'A.B.', had been teasing his eccentric in-laws about their silly games.

"Peter remarked that the table was 'getting cross' and that some unfriendly spirit had apparently gotten control. She and Uncle Jack tried to get some sensible messages, but the spirit—or whatever it was controlling the table—became more excited and incoherent. Someone, probably 'A.B.', facetiously suggested that if the table weren't going to talk, perhaps it could *walk*. Whereupon it *did* walk, in a very determined manner, toward the door that led into the central hall.

"Both Peter and Uncle Jack were startled at the table's unexpected behavior, and both had difficulty keeping their fingers touching it as it gathered speed and literally skipped out of the room. By this time, all the rest of the family were watching the performance, both amused and astonished at the table's erratic actions.

"When the table reached the

hall, it made a sharp right angle turn and started up the staircase. Poor Peter had to back up the stairs and be adroit about it, in order to keep her fingers touching the table as it clattered upward — first one leg, then another — swiftly and with decision. When the table reached the first landing, it turned left and practically flew up the remaining stairs, and out of sight of those watching below.

“When the table reached the upper hall it stopped walking and seemed to stamp angrily, twice. Then it stopped moving altogether, and refused to give so much as a quiver the rest of the evening. It acted as though it were exhausted; certainly both Peter and Uncle Jack were.

* * *

ANOTHER TIME, two of my uncles were tipping the table, while my Aunt Helen sat curled up in a window seat, taking down the messages by moonlight. The rest of the room was in darkness and Peter sat in a far corner quietly knitting.

“Suddenly the table started walking. It crossed the room, straight to Peter’s chair — with the manipulators keeping pace with it as best they could — and then started tapping out a message in quick, emphatic raps and with such speed that Aunt Helen

could hardly write down the letters, much less make sense of what the table was saying at the time.

“When the table stopped there was an electrically-charged silence; then everyone rushed simultaneously to turn on the lights. They all felt they knew from whom the message came; only one person could fill a room with such dynamic force — my grandfather.

“‘Big Daddy’ as we called him had died two years previously. Though he had always ruled his family with an iron hand, Peter and all six of his children idolized him.

“The message, in unbending, formal language, was quite typical of him:

“‘I am glad to greet you. We, who have gone before, live. We love the ones who were dear during the earth life and are waiting to welcome you into a life of sympathetic understanding that lies beyond what you erroneously term death.’

“Now here’s the oddest thing about the incident: the message ended with the word ‘Hi-Hi.’ Now that was the sign-off signal that all the Gaty boys had used when they were operating their own ‘ham’ radio station. Theirs was one of the first such stations in operation and the sons — The-

odore (my father), Lewis, Jack and Clint — had learned the Morse code almost with their ABC's. Uncle Jack, at 16, had been a radio operator on a sub-chaser during the first World War.

"Peter was quite accustomed to psychic phenomena and it didn't disturb her in the least. She was the only one who ever saw the ghost of the 'McGonigal' — that was what we called the tall, squarish desk, which was as big as an old-fashioned wardrobe. It had been made by a Mr. McGonigal for my great-grandfather, Samuel Gaty, and was kept in the North Room, along with a portrait of Samuel, during the period when we were doing the table-tipping.

"The 'McGonigal' was one of the prized possessions of Peter and Big Daddy when they were first married and had gone to live in St. Louis. It always had a prominent place in their living room.

"One Halloween Eve they were attending a party in St. Louis and someone started telling ghost stories. Peter — to Big Daddy's surprise — spoke up and said that she had 'a real ghost to talk about'.

"Does it scare you?" asked one of the guests.

"No," Peter answered. 'He's a

friendly ghost and keeps me company when I am alone. He doesn't appear all of the time; only occasionally — usually when I am busy dusting or straightening up the room — and then only if I glance at him from the corner of my eye and don't pay too much attention to him.'

"Can you describe him?" someone else asked.

"Yes," Peter answered, smiling. 'He is very handsome; tall with black hair, clean-shaven, but always with a slight blue shadow on his chin. He wears a white ruffled shirt, fitted coat and the sort of trousers that fasten under the shoes, at the instep — a sort of 1830 outfit, I should say.'

"Everyone started teasing Peter and she took it very well but she wondered what Big Daddy would say. So far he had made no comment. But on their way home in the carriage he turned to her and asked, 'Do you know who you described perfectly this evening?'

"I have no idea," Peter answered.

"You described Mr. McGonigal, the man who made our desk. He died when I was five years old, but I remember him — especially the blue shadow on the chin. He was a good friend of my father.'

"And Big Daddy was convinced that she had seen Mr. McGonigal! He had never talked with her about either the desk or Mr. McGonigal, and since Peter was 15 years younger than he — and brought up in Minnesota — there would have been no chance of her ever having seen him in the flesh.

* * *

"THERE WERE lots of similar experiences in my family but I think the most important one was when Daddy received a warning of his impending death — or, at any rate, what Mummy always believed was such a warning. (Daddy died in 1928, when I was two — and just a little over two years after his own father, Big Daddy, had passed on.)

"Again, the Gatys were engaged in table-tipping and this time it was Daddy who was sitting by the window taking down the messages as they were being rapped out — and again, in the dark.

"When the lights were turned on, Daddy read the message and his face looked a little drawn. Then he laughed and said, 'This is a lot of nonsense. It says here: *"Beware of a dead man by the stream."*'

"They tried again hoping to get some other message that

might clear up the mystery. But again the table rapped out the same words.

"Mummy was upset because she knew that we children liked to play near the stream and finally voiced her fears.

"'Teddy, you don't think this could mean that one of the children might be drowned, do you? I always worry so when they play near the water.'

"'Rubbish!' Daddy replied. 'It's probably the spirit of some old Indian that died down by the creek, that's all.'

"He crumpled up the message and stuffed it in his pocket and suggested that they all forget it.

"Four months later while mending a fence *down by the creek* Daddy died instantly, of a heart attack.

"Mummy told us that he had gone for a physical checkup just a few days before that sinister message was received and told her then that he was in fine shape. After the funeral Mummy was too distraught to check with the doctor and by the time she was herself again the doctor had also passed on. So she was never able to learn if Daddy had received a warning from the doctor about his health. But she always felt that Daddy *did* know that the message was addressed to him and what it meant."

My Proof of Survival

FATE will pay \$5 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

THE FEAR THAT FLED

By Dorothy L. Johnson

THIS STORY COULD not be told—and I might not even exist!—if it weren't for my Aunt Daisy. I knew little about Daisy Lydia Turner, for she died in Linesville, Pa., where she had lived, in August, 1931, about four months before I was born.

When I married my mother gave me a lovely gold pendant-watch which had belonged to Aunt Daisy. Mother had kept it for this occasion because of Aunt Daisy's part in bringing me into the world.

Mother always had difficult pregnancies. As her last child I narrowly missed oblivion because it seemed advisable to terminate the pregnancy. Mother was determined to have her baby despite the doctor's urging and the family's pleading. The doctor believed it would mean the loss of her life and mine, as she had been confined to bed for several months and was growing weaker every day.

One night, after a long discussion of the problem with Father, Mother couldn't get to sleep. She fretted about whether hers was the right decision. After all, she had to consider my sister and my father.

Sleeplessly staring into the darkness she thought she saw a strange cloudiness forming at the foot of her bed. Slowly it took shape—and Mother recognized Aunt Daisy! This was September, more than a month after Daisy's death.

Mother gasped and tried to sit up. Aunt Daisy calmly smiled and said, "Frances, everything will be all right." Then she disappeared.

From that moment, Mother had no fear about the pregnancy. On November 8, 1931, everything *was* all right for both mother and daughter, just as Aunt Daisy had foretold.—*Santa Clara, Calif.*



Dorothy L. Johnson

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MY GHOSTLY CUSTOMERS

By Mae Gettel

IN THE SUMMER of 1930 I worked as a waitress at Nelson's Creamery in Glendale, Calif. Nelson's was a small cafe with eight stools near the front and a butter and egg sales counter in the rear.

I was cleaning the shelves beneath the rear counter one afternoon when Rose, the other waitress, went into the back room to get a can of buttermilk. No one was in the store but I kept an eye on the front door, the only entrance and exit for customers. Once when I glanced at the counter I saw an elderly woman standing behind a stool. Smiling, she placed an old-fashioned Concord grape basket on the counter. She was dressed in the "Gay 'Nineties" style and I thought she must be a movie extra doing some between-the-scenes shopping — until I realized no one was making a movie right then in Glendale.

When Rose stepped back into the room I asked her to wait on the woman because my uniform was unsightly from the dusty shelves. Rose glanced around the room, brushed right past the old lady and then said, "I don't see anyone."

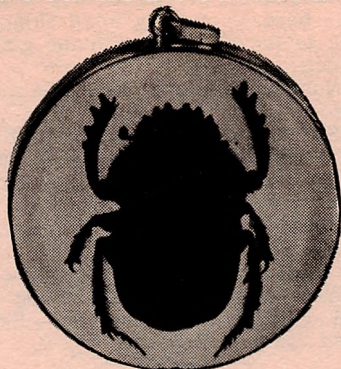
The old lady merely smiled and nodded.

"Over here, Rose," I said and turned to apologize to the customer. She had disappeared! I was the only one to see her. I quit trying to convince Rose when she began giving me strange looks.

Two weeks later a little girl who looked to be about six years old skipped past two men sitting at the counter. Stepping over to the egg counter, she lifted the corners of her pinafore, curtsied and smiled at me.

I finished pouring coffee for my other customers and turned to the little girl. She was gone.

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I asked the men seated at the
counter whether she had gone out.
Looking quite perplexed they shook
their heads — and my mind skipped
back to the old lady with the grape
basket.

"Nobody came in," one of the men
said.

"She did too," I insisted, "a little
girl wearing a pink-and-white
checked dress and a white pinafore.
And her hair was in long curls."

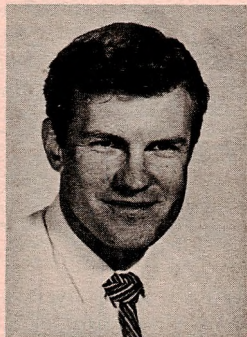
"You're tired," one man said.
"Why don't you quit?"

I did — that night. Waitress work
is hard enough without having to
deal with spirit customers. — *Red-
wood Estates, Calif.*

A CRUCIAL REENTRY

By R. Frederick Taylor

IN THE SPRING of 1944 I turned 10
years old. I was a healthy young-
ster and never had had asthma until
that spring. (Old-timers said the fruit
pollen was so thick that year you
could see it in the air.)



R. Frederick Taylor

When a violent attack of bronchial
asthma threatened to stop my
breathing entirely, my frantic par-
ents thought I had pneumonia. Before
the doctor could arrive my chest

became so congested that I passed out. My next conscious feeling was the realization that I suddenly had been released from the aching back and desperate gasping that accompany severe asthma. All at once I felt peacefully relaxed and free. Floating above everything in my bedroom, I could see my lifeless body. The vague thought that I was dead penetrated my consciousness. It didn't seem to bother me at all. I enjoyed this great feeling of freedom.

I remember not wanting to return to that tortured body but when the doctor arrived he quickly injected a powerful dose of adrenalin into my lifeless form. I began to feel an irresistible force pulling me back into my flesh.

The excruciating pain I experienced on reentering my body is indescribable. Had I been free to choose, I think I never would have

returned from the free spiritual state I had known for so short a time. — *Las Vegas, Nev.*

THE OLD OAKEN CHEST

By Rolla Nordic

IN THE FALL OF 1959 I was apartment-hunting in London. I was delighted when I found one in Bedford Court Mansions in the west central district and especially happy that it was so large that I could set aside one room as a meditation and healing room.

I took great pains in decorating this room. On one wall I hung a picture of my great-grandmother's seaside cottage, for she and her family were renowned for their healing powers. Next to it, I placed the picture of my deceased husband's ship. I gathered together my Russian icon, a Norwegian box for names, lovely candelabra — and now I needed something to serve as an altar.

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Browsing around I found a large used-furniture store on Gower Street not far from my apartment. While I was looking over some lovely old pieces my attention suddenly was attracted to a carved piece half-buried by other furniture. I called an attendant to take the furniture out of the way so that I could see the piece to better advantage. The man tried to tell me I would not be interested in it—but finally and very reluctantly he showed it to me. It wasn't really very special but it seemed right for my purpose. It was an oak chest, Dutch in origin, decorated with quite well-done carving and in perfect condition. I bought it and requested immediate delivery.

As it happened I had to call the store several times insisting on the delivery until finally it came. The men who brought it looked at me in a strange way, I noticed, but I was delighted with my purchase—especially after I had arranged my lovely altar pieces on it.

Every noon I went into my meditation room to say healing prayers and every evening I lighted the candles. I was quite pleased with the whole aspect.

Then some odd things began to happen. Sometimes, if I were out shopping or strolling, I would hear a voice say, "It is time you went home." Or I might be working in my apartment and the voice would warn me that it was nearly noon.

One day when I started to say the healing prayers a blue light came into the room, soon filling every corner. It was a beautiful blue light—but the room began to get cold. I could stand right over the heater and still feel icy cold.

A psychic friend, Nicholas Heron, came over on my request and as we stood in the room we felt a cool breeze. Mr. Heron announced,

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Think of your tensed nerves, your mind concerned with family and business problems, unhealthy body with a stiff spine, rounded shoulders, drooped chest, lungs coated with tobacco tar and nicotine, resulting in shallow breathing, an anaemic brain unable to concentrate due to lack of oxygen and circulation. Then you will see that you need a different kind of vacation from the usual one in a big resort, with alcoholic drinks and unhealthy foods, among people drowning their worries in liquor, music and dance. It is time for you and your family to try a healthful, revitalizing vacation at the Yoga Camp.

The idea of starting a Yoga Camp came to me one day when I was driving through the beautiful Laurentian Moun-

tains. Hundreds of cars along the road were filled with excited children, tired housewives, with the bread-winner — the husband — at the wheel, head bursting with his tensions, and problems. I realized that where else do we find happiness and peace but in close contact with Mother Nature, who waits for her tired children to come home and enjoy a spell with her in quiet and contentment.

Those who go to big resorts to find peace and happiness fail to find the very things they seek. Peace and happiness cannot be found in such places because of the lack of self-control and self-discipline. A real vacation is for the mind — since all our worries and problems are in the mind. Man transmits these worries and problems to his physical body.

Average persons go for a vacation in an atmosphere where they can find rest and relaxation, away from anxieties and dull routine. During the day they just lie on a beach, take leisurely walks, swim briefly, play golf, or simply sit and hold a fishing pole. At night they may sit in a restaurant or bar, eating rich foods, pouring down intoxicating drinks and puffing cigarette smoke like a chimney. They try to submerge their cares in alcohol, music and dancing. They may return to their rooms feeling exhausted and sick — semi-conscious or even unconscious.

Did they really enjoy their vacations? Did they really find the peace and happiness they were seeking? The answer will depend on the state of mind of the individual. If you think this is the kind of vacation you would enjoy, by all means take such a one — suffering the consequences of still more nervous exhaustion, more poison in the body from unhealthy foods, more tension and unhappiness for lack of self-discipline. However, if you want a vacation that will rejuvenate your body and mind and bring you spiritual upliftment, try a vacation at the Yoga Camp.

Health is discipline. While the world's scientists still seek to unravel the mysteries of many diseases, Yoga has the solution that can salvage many lives — but it goes mostly unused. Regardless of the progress made by medical science, the most important health measures are both national and individual discipline. Despite improved medical techniques, immunizing procedures and preventive measures, we still are unable to immunize ourselves against mental and physical disorders resulting from lack of self-discipline.

Smoking is an example. The U.S. Surgeon General's report on the danger of smoking reiterates what has been known to the public for several years. Yet smoking continues, despite the alarming character of the report. The traditional name for cigarettes — "coffin nails" — indicates the general recognition of cigarette smoking as a health hazard. With the indictment of smoking as a contributing factor to lung cancer, another equally wide-spread disease, the matter of self-discipline is not only a requirement for good health but even a vital necessity for life.

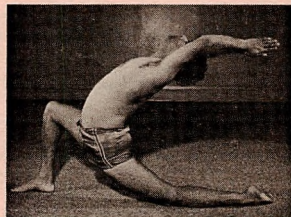
The purpose of the Yoga Camp is to put you on the road to a new life through Yogic discipline, which is Nature's way to eliminate physical and mental illness. For achieving this goal Yoga prescribes five things: (1) proper exercise; (2) proper breathing; (3) proper rest and relaxation; (4) proper food; and (5) those highly important factors, positive thinking and contemplation. No physical or mental health is possible if we omit any one of the above five things. At the Yoga Camp the daily training program is designed to include all of them.

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"Someone has died in this room."

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The icy cold grew worse, finally seeping into the little hallway. I invited another psychic friend, Madeline Montalban, to visit to see what she could make of this. We sat in the room with our coats on. It was eerie, uncanny — and we were nervous. Waiting, waiting — for what?

I stood up in the middle of the room and suddenly felt as if I were on board ship, my ankles and knees adapting to the deck's gentle sway. It seemed a quiet sunny afternoon, as still as Sunday, and I heard only the creaking of the mast.

I called out. "I am on a ship!"

Madeline hurried to the chest and lifted the lid. Within it we found a sailor and his kit!

I instinctively addressed him in Norwegian. Clairaudiently he replied that he was Norwegian, had died at



Rolla Nordic

sea and had been sent home in the chest. He insisted that he had pulled at my skirt as I browsed through the furniture store in order to attract my attention. He was interested in heal-

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ing and he revealed that it was his voice that had been bringing me to the meditation and healing room on time. He further said he was earth-bound, forever imprisoned in the chest.

Immediately I rallied all my psychic friends for a meeting and I called on my husband (who also had died tragically at sea) to release our Norwegian sailor from his earth-bound condition. The room suddenly resumed its normal temperature and I took this for a sign that we had been successful.

Some time later, a Canadian friend, Marjorie Hayes, came to visit and I turned the meditation room into a guest room for her. She told me excitedly one morning that in the middle of the night a thump on her back had awakened her, and a voice said, "You need blue; you need healing blue!" She felt rather than saw the healing blue ray and immediately went back to sleep. She said that on awakening she felt more relaxed than she had for a long time.

This was my Norwegian friend's last manifestation, so far as I know.

I had to sublet the apartment when I made a trip to America and on my return I found that my tenants had moved the chest into the hall. Nevertheless my friend of the haunted chest has not deserted me and occasionally I sense that he is around, bringing me that wonderful blue healing ray. I am glad I bought the haunted chest. — *New York, N.Y.*





New Books

ENCOUNTERING THE UNSEEN, by Paul Lambourne Higgins. T. S. Denison & Company, Inc., Minneapolis, Minn., 1966. 152 pages, \$3.75.

Paul Lambourne Higgins was a founder and first president of Spiritual Frontiers Fellowship, that national organization of churchmen seeking to bring the Church back to the psychic understandings and beliefs of its fathers.

His book is dedicated to Spiritual Frontiers and is the most comprehensive statement to date of the beliefs and intentions of SFF. Appropriately enough it is published in the 10th anniversary year of this small but vital and growing organization.

The purposes of the Rev. Paul Higgins and of Spiritual Frontiers Fellowship are either revolutionary or crackpot — depending on whether you are on the side of the angels who believe in psychic realities or of the materialists who deny them.

Paul Higgins is a good gadfly for among his other books is *John Wesley: Spiritual Witness*, which includes a description of the psychic events that took place in the Wesley household. This is a subject that seems to embarrass certain materialistic-minded modern Methodists in the same way that materialistic Christians are embarrassed by psy-

chic events related in the Christian Bible. But it is the very existence of these psychic realities that Paul Higgins, himself a Methodist minister, desires to affirm.

The essence of the Higgins-SFF outlook is to regard the Christian Bible as a vital psychic document, as alive today as when it was written. SFF members quote with approval Dr. George Lamsa, the great Bible translator (himself not an SFF member), that "40 per cent of the Bible consists of psychic experience".

The three basic pillars of SFF belief are (1) the reality of psychic experience and immortality; (2) the reality of spiritual healing; (3) the efficacy of prayer. The author discusses these three subjects and his chapter on prayer is especially good, but he is also concerned with the whole panorama of religious psychic claims, such as experiences of the saints, the healing shrines, mysticism and dreams.

Higgins' book is an answer to those fundamentalist preachers who insist that all modern reference to psychic matters is traffic with the devil.

His view is the direct opposite: the path of psychic reality is the only true road to the realities of Christian religion and faith. "The essence of the Bible involves the interpretation

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of the unseen world," he says. "To eliminate this element is to miss the original Biblical intention and meaning."

On psychic experience Mr. Higgins writes: "The men and women of the church of New Testament times not only knew in whom they believed, but had daily experiences of communion with the unseen world. . . . Running throughout the Bible is the strong conviction that certain individuals are gifted with unusual and supernatural powers. . . . Not only did the prophets issue statements defining the moral way for people to go, but they made clear predictions about the future. . . . The major theme of classical Christianity is everlasting life. While this is central in all religions, in Christianity it is uniquely focused on the Resurrection of Jesus Christ."

On healing he says: "The Lord commissions His disciples not only to preach and teach and baptize, but to heal the sick and work wonders. *'And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.'*" (St. Mark 16:17-18)

"A basic principle of spiritual healing," continues Higgins, "is that all healing emanates from the Divine Source, and that this power is always present. There are many channels of healing, and all are either directly or indirectly traced to the same unitary source. Those within the churches made a tragic error when they neglected the healing ministry."

On prayer Paul Higgins writes: "Prayer is the essence of religion. . . . The reach of prayer is greater than any one man can fathom or tell. It is different things to different people,

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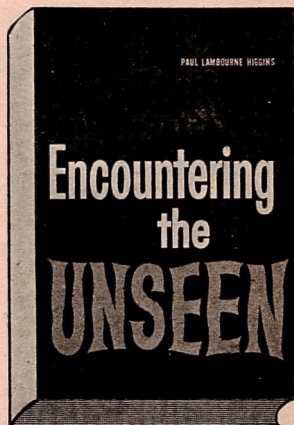
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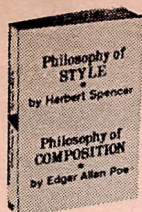
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but essentially it links the individual with his God, and herein is a depth of meaning best known to the one who prays. The individual who knows God through prayer cannot be confounded. He knows the Source of his life and being . . . He is in touch with God and with an invisible world to which he knows his immortal soul belongs." — *Curtis Fuller.*

NIGHTMARE DRUGS, by Donald Louria, Pocket Books, New York, N.Y., 1966. 96 pages, \$1.00 (paperback).

THE ECSTASY DRUGS, by William H. Bischoff. University Circle Press, Delray Beach, Fla., 1966. 144 pages, 75c (paperback).

LSD, by Richard Alpert, Sidney Cohen & Lawrence Schiller. New American Library, New York, N.Y., 1966. 128 pages, \$1.95 (paperback).

These three paperbacks are the latest volumes intended to cash in on the running controversy over LSD. That three such totally different books could be produced on the same general topic is suggestive of the infinite aspects of the psychedelic drugs. One is struck by the continued high quality of serious literature in this field despite divergences of outlook and attitude among the authors.

The Louria volume is the easiest to characterize, its author being Chairman of the New York State Council on Drug Addiction. As solemnly as Dr. Louria can intone the precepts of public morality, he really is far too intelligent to have been responsible for the blurb on the front cover, which contains the incredible statement, "LSD, the newest of the debilitating and often fatal drugs, is the focus of this highly penetrating uncensored study."

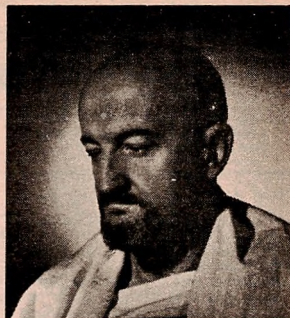
In short, there is no evidence that LSD is either debilitating or often fatal, nor is it the focus of Dr. Louria's study which is primarily concerned with heroin. Despite his approach to psychedelics as a policing problem, his account of the hallucinogens is generally accurate. (The one real "whopper" is: "But it is equally true that perhaps 50 percent of those who take the drug illicitly . . . will experience a profound terror which can have lasting and long-reaching effects."). *Nightmare Drugs* is not recommended for information on LSD but as a revealing study of the extent of the narcotics problem Louria's work is illuminating.

If Dr. Louria paints an unnecessarily negative picture of psychedelics William H. Bischoff, an explorer and former newspaperman, errs on the side of presenting almost exclusively the opposite view. His whole book bears signs of having been written two or three years ago, then hurriedly updated. Only the section on LSD therapy seems to be reasonably current.

Bischoff has done extensive research into the history of peyote and other natural substances and his account contains numerous excerpts from those who have written about their experiences with one or another of the numerous psychedelic drugs. His account on the uses of LSD in psychotherapy covers the limitations as well as benefits of the drug for this purpose. But not a word of warning appears against indiscriminate experimenting with the drug by those seeking "kicks" nor any account of the extensive abusive use of LSD among the college set and the beatnik crowd. Bischoff's account is a useful history of the study of the natural hallucinogens but needs balance from other more realistic evaluations.

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The third volume is the most ambitious effort and is largely successful. Lawrence Schiller, a reporter-photographer for *Life*, conceived the book and provided the illustrations. The format is that of an extensive interview comprised of numerous questions on all phases of LSD. The questions are answered independently by both Alpert and Cohen. This was a judicious selection as the two men represent more or less opposite poles of opinion on the role of LSD in our society. Alpert is the colleague of Dr. Timothy Leary and with him was fired from Harvard. Sidney Cohen, a west coast psychiatrist, was the author of *The Beyond Within*.

Both men are intelligent and articulate and one is struck not by the degree of divergence but by the large areas of agreement between them. On many points I found myself leaning toward Alpert's permissiveness; on others I agreed with Cohen's cautious approach. This is a field in which honestly-held differences of opinion are bound to occur. The photographs taken during actual LSD sessions, are fascinating and unique. They give this excellent and balanced account a quality not found in any other popular book.

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to stay." I doubt that we have seen the end of popular literature in this field either.

Of these three books I would recommend the third as the most balanced presentation. — *David Techter.*

KINGDOM OF DREAMS, by Philippa and Josephine Schuyler. Robert Speller & Sons, New York, 1966. 224 pages, indexed, \$3.95.

The authors of this book are a mother and daughter team whose names, incidentally, are reversed on the dust cover. Josephine Schuyler, the mother, is said to have devoted her life to research that has gone into the book and I well can believe it. Packed into its pages is a vast amount of fact and opinion from many sources. Some of it, indeed much of it, has only remote connection with dreams.

If the title were broadened to include dreams, symbolism and the subconscious mind this would indicate the contents considerably better but still inadequately. Indeed, the whole mind of man seems to be considered fair game by the authors, who freely make background excursions and digressions of all kinds. The result is that while the reader learns much of interest, he should be pardoned if occasionally he wonders what it all has to do with dreams.

A chapter on "Dream Inducement" begins with the effects of drugs, launches into a consideration of how much or how little the mind of man is like a computer, reflects on the question of science and reality, leads on into cosmology and space exploration, touches on the relationship between science and religion and ends with a sympathetic word in favor of a return to nature. This illustrates the free ranging lati-

tude that the authors allow themselves.

Enough is written about dreams and the subconscious, however, to make clear that the authors are not ardent devotees of Freud, and they give their reasons — good ones in my opinion. They rather incline toward Jung, but certainly are not strict followers of anyone. Their excursion into biblical dreams and the biblical background is neither orthodox nor diplomatic and will offend quite a few persons.

In the following I am being pernickety, but on behalf of my cat I take issue with the authors' judgment that "When a cat chases his tail, he sometimes becomes so annoyed he bites it". Personally, I think a flea is responsible. But that's a small personal matter, of course.

Actually, aside from their unnecessarily provocative biblical venture, I find little to object to in this book. *The Kingdom of Dreams* is definitely not the cheap type of dream book. It represents serious research and an earnest effort to seek out the truth in a scientific way. As earlier indicated, it is encyclopedic in its presentation of fact and opinion about the subject, and all around it. Sometimes it doesn't seem to come into good focus but it is interesting and well worth reading for the information it conveys.

You can learn considerable about dreams — and other things — from this book, but don't expect it to be of much help in interpreting your more obscure dreams. The authors have not "unscrewed the inscrutable" but who has? — *Harold Steinour.*



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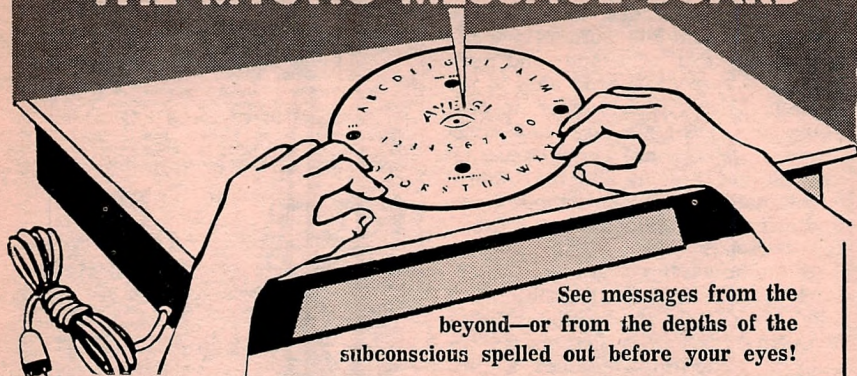
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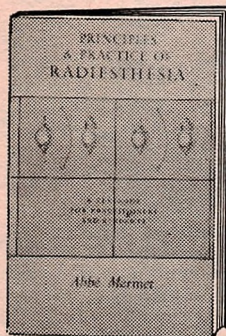
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Report

FROM THE

Readers

DO OUR PETS COME BACK?

I am intensely interested in anything metaphysical but for personal reasons I particularly enjoyed "The Reincarnation of Mike" by Lela Gross in the September, 1966, FATE.

Late in May we lost our beloved part-Siamese male cat. It's well-known that Siamese when interbred with any other breed of cat will produce either Siamese or coal-black kittens. (Some breeders insist that an interbred Siamese queen never will throw kittens with Siamese characteristics but that all offspring will resemble domestic cats. — Editor.) Our male was a sleek sinister black and we originally named him "Satan" but the name was so unsuited to his nature that it quickly gave way to "Satie-bug".

We were inconsolable over Satie-bug's untimely passing until we discovered that his "wife", a beautiful seal point Siamese, was expecting. We crossed our fingers and hoped for one black male in the forthcoming litter.

The kittens arrived on July 4 — eight of them, and seven were black! As soon as their eyes opened my daughter and I started bending over the basket to call "Satie-bug?" One little black head always responded — but was it always the

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Only one of three Polaroid 100 shots taken by Mr. Thomason captured ball of fire visible on right-hand side of photo.

same head? When a month had passed, one black kitten kept getting underfoot, eating in the kitchen, climbing on the beds. Was it always the same one? I marked it to find out. It was.

When he had reached the age of two months, Satie-bug, Jr., already had adopted to the letter his father's moods, reactions, likes and dislikes. Like Lela Gross, we too are convinced that Satie-Bug loved us too much to leave us. — *Delores Emory, Las Vegas, Nev.*

A BALL OF FIRE . . .

I am enclosing a Polaroid 100 photograph I made here Sunday, October 30, 1966, a few minutes after 10:00 A. M. The light on the Texas County Motor Co. shows that I was facing west.

I did not see the ball of light which shows up on the picture. I took two more shots from this position but neither of them showed this phenomenon.

I have had three other experiences that may be of interest to FATE

readers. In early November, 1951, in Texas City, Tex., one afternoon about five o'clock I looked into the sky to see black storm clouds threatening. I thought it might start raining any minute or even turn into a tornado. While I was looking a large green ball of fire suddenly came out of the north trailing a tail of green fire. It was very low, beneath the clouds, and when it was almost directly over the city it made a right-angle turn and flew out over the Gulf of Mexico. It didn't take more than three or four seconds. I have never seen anything move so fast.

In August, 1952, sitting in the backyard of my home in San Angelo, Tex., facing west, I saw another green ball of fire. It was about eight o'clock on a clear moon-lit evening. The ball of fire traveled from north to south and seemed several miles away. While I was watching it, the ball nose-dived to the ground. I heard no explosion and saw nothing in the papers about it the next day.

On a clear sunny afternoon in July, 1963, in Seminole, Tex., I was looking

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idly up at the many white clouds in the sky. I noted several small patches of white and while I was looking at them, two of the small white bits began moving upward. The top one wobbled from side to side but the bottom one remained steady. Both moved straight up and away from the other larger clouds and out of sight. That seemed strange behavior for clouds. — E. M. Thomason, Guymon, Okla.

... OR BALL LIGHTNING?

In 1908 I was 12 years old and we lived in Kendrick, Okla., in a large two-story house my father had built by joining a barn to the original house. The result was an L-shaped structure with a living room jutting to the east and my grandfather's bedroom on the floor above.

One day during a violent thunderstorm, my 14-year-old sister Ruth, a neighbor girl Grace Skeels and I were telling stories. Grace told us that one time her uncle and another man on a wood-cutting job experienced just such a violent day as this. The men could not work and were confined to the monotony of their small tent.

Her uncle's co-worker looked out the tent flap and lightning flashed in his eyes. He shouted, "God damn the lightning!" as another crash shook the earth — and he fell dead.

As Grace said this a crash shook our house followed by a rattling and clatter, then a blinding light. We rushed to the big bay window facing the street and saw siding and shingles flying across the street to a distance of at least 200 feet. We



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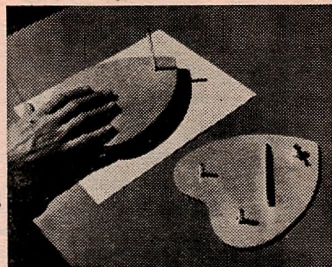
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three stood in silent awe, the girls about four feet behind me, when suddenly another crash blasted my eardrums. When I turned the girls told me a ball of fire larger than a croquet ball had floated out of the open chimney hole and over to a point about a foot behind my head, where it hung for a second, then exploded.

We rushed into the dining room to tell the rest of the family what had happened and found them dazed, partly with astonishment—but not entirely. My grown half-sister Ethel was sitting back of the table with her baby Eva on her lap. The baby had been knocked unconscious by the shock while a hairpin in my mother's hair had burned and stung her head.

I have since read many accounts of ball lightning—and how it seems to have intelligence. I can well believe it does, for when we traced the path followed by this burst, we found it had first torn out the gable over the living room and then had jumped to the head of grandfather's bed on the second floor, traveled through the iron bed and jumped into the chimney where it followed the soot down to the living room. All this I can understand as it was trying to reach the ground but why did it then "float" out into the room and pause as if looking around. And too, if it was an isolated electric charge on its way to ground why did it explode? What was the pent-up force which exploded so violently? What contained it? Where did it go?

Fireballs have been reported to have gone through keyholes and they often stop in mid-air as if deciding what mischief to do next. — Verne L. Cameron, Elsinore, Calif.

FLAWED PHOTOS

I was impressed by Mr. Rankow's arguments with regard to the object on the B-57 photo (FATE, November,



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K.P. '66

1966). However on closer scrutiny I'm not so sure. I refer in this letter only to the enlarged photos.

It seems to me that the dark spots on the left underside of the object (referred to on page 37 as negative flaws) are the same dark spots that appear on the left in the photos on pages 38, 39, 40 and 41. The white area above these dark spots appears in the photos on pages 37 and 38. There is a dark curving line in each photo just above the dark spot farthest to the left. In the photo on page 38 the white area fills the space between the dark line and the left dark spot but in the photos on pages 39, 40 and 41 nothing shows but normal background so that the white part of the object above this dark spot actually had not been scraped off, but fell off, possibly due to the folding up of the emulsion which originally occupied the dark space. The shape of the white area above the left-most dark spot in the photo on page 38 is even the same shape as the dark spot.

A study of the right end of the object and the white area below it in each of the photos shows the difference in focusing and contrast of the prints. The focus seems to improve as we go from page 37 to 38 to 39 to 40. This should be considered in evaluating the arguments.

The shading in the photo on page 37 might be explained by poor focus and the possibility that only part of the thickness of the emulsion was scraped or rubbed off. When contemplating this the photo on page 40 should be considered.

I could go on but I think I have made my point. I think this was a very interesting article because of the way the photos were presented, including the Martin Co. prints. Keep up the good work. — Paul K. Stafford, Pasadena, Calif.

MR. RANKOW REPLIES:

Mr. Stafford's letter indicates that he has a sharp eye and a desire to have things explained to his satisfaction instead of accepting what people tell him. This is in the true tradition of NICAP and all to his credit.

I will answer the last part of his letter first. It must be remembered that each time a picture is copied a little more of the sharpness and detail is lost. There is no telling how many times the pictures on page 37 and 38 were copied and recopied. In the process the contrast also is affected; however these differences have no bearing on the arguments presented in the article. It is the apparent alterations in the picture which concern us and the explanations by the Martin Co., which under analysis do not stand up.

Mr. Stafford's point regarding the white area on the first two pictures but not on the last is well taken. This caused me some concern when I first examined the third picture. However, Mr. Stafford gets himself into deep water in theorizing that the emulsion which originally occupied the dark space was "folded up" and then "fell off". If this actually had happened, then Mr. Stafford must explain what happened to the dark spots which run along the bottom of the UFO in the second photo (page 38). The dark spots represent an area of clear film, with no emulsion. How was this area restored to its previous condition as in the first photo (page 37)?

He must also explain why the three black spots to the left of the UFO are shaped differently in the last photo. If the emulsion in that area "fell off" then the extreme left spot could not possibly be slimmer than in the previous two pictures — *but it is!*

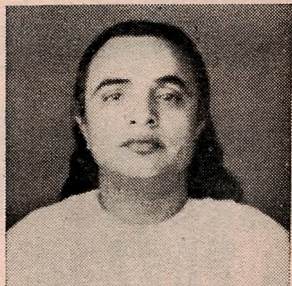
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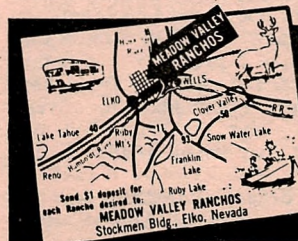
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pictures were tampered with and since the explanations given by the Martin Co. are so contradictory, we must assume that the pictures were altered to give the impression that Mr. Stafford has received. The *only* way I can explain the difference he refers to is to say that particular area of a print might have been air-brushed and then the print copied to get the final result on a negative. Of course the whole UFO could have been eliminated in this manner — but they would have had the embarrassing problem of explaining what had happened to the "scratch on the film."
— *Ralph Rankow, New York, N. Y.*

REINCARNATION

Since I discovered FATE several years ago I have been a subscriber. By far the most interesting article (to me) that has ever appeared is Loring G. Williams' account of the "Reincarnation of a Civil War Victim". It is so convincing, so honest and so impressive a proof of reincarnation. Give us more of this sort of article about reincarnation, please, and perhaps less on the somewhat repetitive sightings of UFOs. — *Lois Clark, Rochester N.Y.*

KNOWN IN ADVANCE

For some time I have been disturbed to find that when I picked up the morning paper I would find articles written about some incident that I already knew. I tried to dismiss this, thinking that I probably had heard the news on the radio or TV. I kept my advance knowledge to myself and went along as usual. But one thing that happened really scared me.

I had a dream (I think it was the night of the 26th of August, 1966) throughout which I kept hearing the name "Art Baker" as well as seeing it printed in great big letters. I slept

restlessly, rolling and tossing all night long.

In the morning when my wife awoke me I said, "Who in the world is Art Baker? All night long I kept hearing and seeing his name!"

The name meant nothing to her either—but when I picked up the morning paper I was shocked to come across a small write-up of Art Baker's death. I learned later that he was in charge of the show called "You Asked For It" and he had also played small parts in motion pictures.

I will have to admit that I broke out in goosepimples and felt clammy for a while. — *Chris Evans Lambos, Nashville, Tenn.*

THE LIGHT FANTASTIC

In October, 1953, when we weren't hearing nearly so much about flying saucers as we are now, I saw something I have always wondered about.

We were living in Cottonwood, Calif., 15 miles south of Redding and about 35 miles north of Corning. One day our two-year-old daughter developed a cough and cried fretfully all afternoon and evening. By the time I finally got her to sleep, I slept soundly the early part of the night from sheer exhaustion. I awakened when I thought I heard Janie cough and tiptoed into her room. She was quietly sleeping so I went back to my room and looked at the baby, also peacefully asleep in his crib. I had not turned on any lights, for the light of the full moon flooded the yard and came through the unshaded windows. My watch read 3:15.

I didn't feel sleepy but I reminded myself I'd have to get up early to start the two older children for school and to look after the two little ones. I was getting back into bed when it struck me that the moonlight



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no longer seemed natural. It seemed to have turned pale green. I looked out the window to see a whole world bathed in soft green light. I remember thinking that it must come from some kind of giant searchlight — like those used to advertise fairs or carnivals or even a new supermarket. But surely it wouldn't be shining at that time of the morning!

I went to the front door and stood looking out through the screen. On the other side of the street and down about half a block was a vacant lot. The light was coming from there! In the center of the lot and hovering about 40 feet above the ground was a light-bulb-shaped object about the size of a washtub. Its outlines were not plain, for it was bathed in its own Nile green light — and it pulsed. That is it would be bright and then fade to almost nothing and then brighten again. I heard no sound at all. I don't remember being afraid — but I did wonder why other persons weren't out looking at that strange light.

I stepped onto our tiny front porch and watched the light for about 15 minutes. It didn't move at all and it made no sound — but I clearly heard cars, trucks and buses on the highway a few blocks in the other direction.

Suddenly the light just went out. The moonlight still was bright but no sign of the object remained — and I certainly had not seen it "go away"!

I took occasion the next morning to walk all over the vacant lot carefully searching for some sign of the strange light but I found nothing. No one around town ever mentioned anything about it and neither did I, for fear of ridicule. Others may have kept silent for the same reason. — Vinna Middleton, Ukiah, Calif.

A CLASSIC ASTRAL PROJECTION?

I have been reading *Fragments of Science* by the 19th century ultra-materialistic electrician and physicist, John Tyndall, F. R. A. In one of the essays, "Death by Lightning", Tyndall describes what I believe to have been a rather classic astral projection, induced by electric shock. He writes:

"Under ordinary circumstances the discharge from a small Leyden jar is exceedingly unpleasant to me. Some time ago I happened to stand in the presence of a numerous audience with a battery of 15 large Leyden jars charged beside me. Through some awkwardness on my part I touched a wire leading from the battery and the discharge went through my body. Life was absolutely blotted out for (an) interval, without a trace of pain. In a second or so consciousness returned; I vaguely discerned the audience and apparatus and by the help of these external appearances, immediately concluded that I had received the battery discharge. The intellectual consciousness of my position was restored with exceeding rapidity, but not so the optical consciousness. To prevent the audience from being alarmed, I observed that it had often been my desire to receive accidentally such a shock and that my wish had at length been fulfilled. But while making this remark the appearance which my body presented to my eyes was that of a number of separate pieces. The arms, for example, were detached from the trunk and seemed suspended in the air . . ."

I submit that the old scoffer was experiencing astral projection! Tyndall's testimony appears on pages 442 and 443 of the first volume of the two-volume 1896 edition of his *Fragments*, published by D. Appleton, N.Y.

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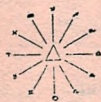
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I hope I have made some contribution to psychic research with this discovery. — George H. Wagner, Jr., Cincinnati, Ohio.

THE WAY THE EGG HATCHES

I am intrigued by the exciting theory of Miss Margaret Vince of Cambridge University (November, 1966, FATE: "I See by the Papers") on "communicating quail eggs". I am also disturbed that someone might believe her, so I am impelled to "lay an egg" of my own.

I'd like to suggest that before she gets too set on her idea she might interview a few professional hatchery people. I wouldn't want to say she's wrong. Maybe she's observing some educated quail eggs. But as a housewife who has put eggs to set under all sorts of broody she-fowl — goose, guinea, duck, turkey and chicken — and one who has known many a pesky hen to hide her nest, too, I'm going to say Miss Vince has missed the "pip" a bit. I believe any farmer's wife will agree with me.

A hen will choose a nesting place and lay an egg every day or every other day, depending on the individual hen. As the eggs accumulate, she begins to get "broody". Her body temperature rises, especially on her breast and abdomen and this rise can be detected by the human hand. She begins to cluck around the poultry yard, ruffling her feathers and scolding.

In this stage she leaves the nest after laying each new egg and the eggs remain dormant until the day her body temperature or "brooding fever" is high enough for incubation. Then she begins remaining on the nest through the night. The warmth of her body triggers the incubation of the embryonic chicks. For the balance of the incubation period the hen

(Continued on page 161)

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(Continued from page 150)

never leaves the nest long enough for her eggs to cool. Her excursions for food and exercise are short and are made during the warmest hours of the day.

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