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1967
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Seers and seeresses take some pessimistic views but Jeane Dixon sees one great hope.

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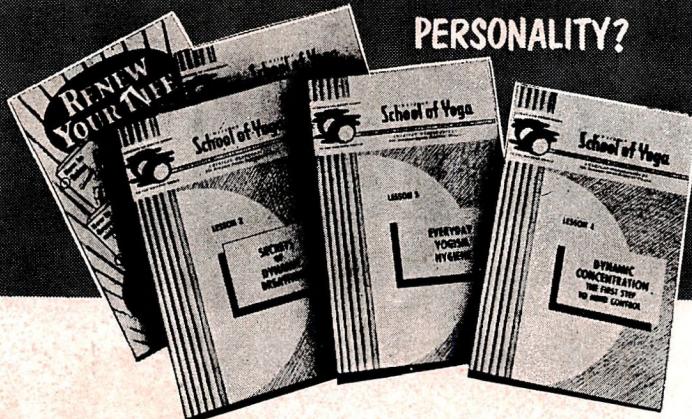
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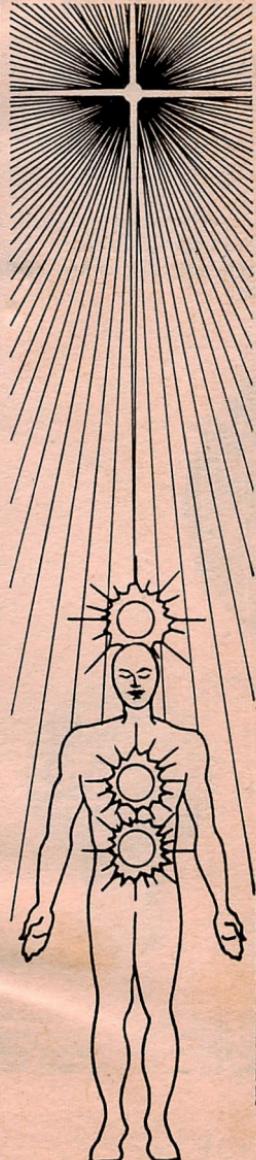
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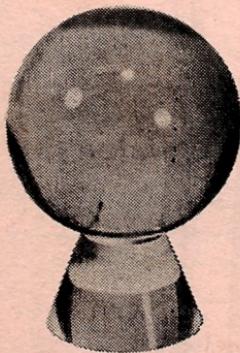
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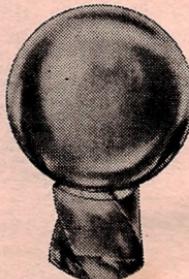
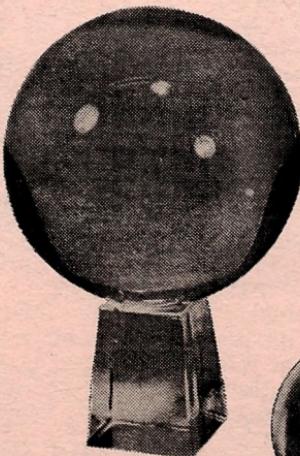
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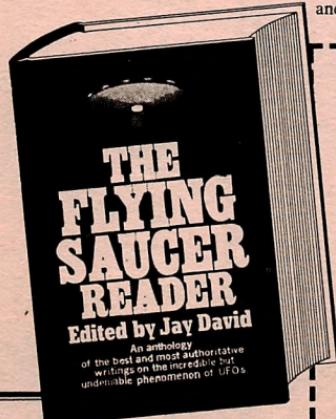
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I See by the Papers

QUOTE OF THE MONTH

Life is not a thing. It is a process, more correctly a vast interlocking, self-regulating matrix of processes occurring in highly organized "things"—chemicals. The "creation of life" is the setting into motion of that process among an organization of molecules where before the process was nonexistent. If scientists eventually accomplish this, it will mean simply that man has the capacity to set into motion the complicated living process outside the body, as well as inside it. But the source will remain God.

—Dr. John R. Holum
Augsburg College

THE GREAT DILEMMA

DESPITE THE assurances of some scientists that biochemistry is not competing with God, there are some almighty strange theories and tamperings with mind and matter going on these days.

Are you, as a human being, for example, comfortable with predictions like these, from John Lyman, professor of engineering and psychology at U.C.L.A.?



CURTIS FULLER

By 2067, Professor Lyman assures us, man will choose certain characteristics to get rid of and others to encourage. He predicts we will have entirely eliminated inherited disease and "certain undesirable behavioral problems."

Here are other things he foresees just a century hence: better artificial kidneys and better artificial hearts than the real thing. Artificial brains that would couple to our real brains, adding the ability to digest vast masses of information that would otherwise

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overwhelm our real flesh and blood brains.

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"This could be done," according to the *Los Angeles Times-Washington Post* interview with Dr. Lyman, "by feeding an individual's entire genetic code into a computer, and sending the information to another computer perhaps on the Moon or Mars.

"The information then would be used to reconstruct the individual out of the essential materials in storage at the destination. This would amount to creation of exact replicas."



IS THIS TAMPERING?

OLD-FASHIONED we must be. Deliver us, we say, from such tampering with human beings. We hope that Professor Lyman is wrong.

We cling to such views as that of Dr. Seymour S. Kety, chief of the clinical science laboratory at the National Institute of Mental Health. Dr. Kety believes that the human brain is so infinitely complex that scientists never can learn to read a person's mind from studying it physically. He doesn't believe even drugs can really change the human mind by adding new things to it.

He doesn't even see the possibility of a "happiness pill." "The social setting and the life experience of the individual greatly influence the effect drugs can have upon a person."



YES!

THE ONLY difficulty is that human minds — admittedly sick minds — are in actual fact being changed right today. At Tulane University, some 58 persons, most of them mental patients, have had hair-like deep-brain electrodes implanted. Four of these have had portable devices for self-control.

One man, for example, subject to periodic spells of uncontrollable anger, could have his feelings modified by pressing a button. He would begin with forebodings of depression. Then one morning he would wake feeling that his head and face were coming off. "I felt like breaking up stuff. I heard voices. I wanted to hurt myself."

But then a sudden tiny dose of electricity was sent into his brain. He smiled and told the reporter, "I just started feeling good. I don't know why!"

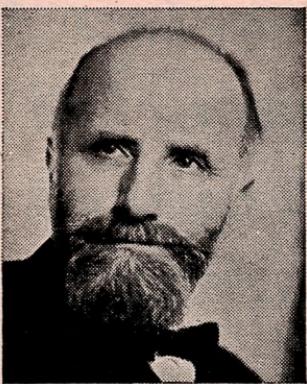
Later, according to the Associated Press, this man was equipped with his own button to stimulate his brain. "When I get mad or something, I push it and

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immediately I feel better."

These experiments at Tulane involve a new chemical and electrical understanding of the mind. The studies are far from complete but even now are sometimes fantastically successful, even though their effects are usually temporary.

The AP asks the same kind of questions that bother us. "Should we or shouldn't we?"

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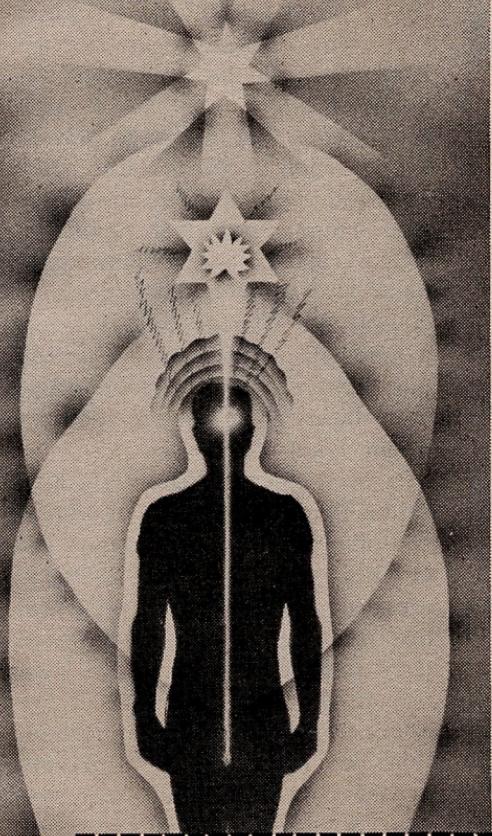
FRESH LOOK AT MONSTERS

IT'S TIME, I think, to regard many monster reports as hallucinations and others as the misidentification of commonly known animals. Still others, it seems to us, may be some sort (?) of psychic manifestation.

What else can explain, for example, the common reports of giant cats being seen in rural areas? As far as we know giant cats never are reported in urban areas, which suggests they are not hallucinations.

The possibility of a hoax al-

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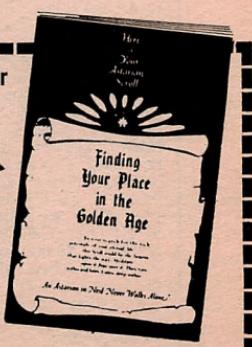
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ways exists and there have been some dandies, but no explanations yet offered seem to account for all the persistent reports of giant cats. Not a summer passes but we have a half-dozen such reports and they seem to recur in the same general areas year after year.

The reports are always quite clear and specific. They are of a cougar, an African lion, a tiger, a leopard, occasionally of a "big cat," but usually the people who see these animals are definite about what they saw.

A year ago near Danville, Ky., Miles Penn, who lives on Mitchellburg Knob, saw a giant cat on his way to work. Several other persons also saw the creature. They quite definitely stated they had seen a mountain lion, not an African lion. Now it appears there are no wild mountain lions left in Kentucky. A private preserve near Danville has several lions on exhibit but none were missing there.

Along about the same time, Mr. and Mrs. Glenn Lucas of Danville also spotted the "thing." Lucas is a Danville policeman and the pair was driving two miles east of Danville when the "lion" jumped out of a ditch and into a field.

Lucas phoned Walter Clem, Boyle County Sheriff, and he saw the animal too. But they didn't

think it was a cougar. "It was a real lion," he said, "like you see in African movies."

Was the creature a cougar, a real lion, or some sort of collective hallucination?



ONE MONSTER THEORY

WE CONFESS to more than normal skepticism about most monster reports. So few genuine monsters ever turn up. Hundreds, thousands of persons report seeing monsters but how many have you ever seen?

It's a different problem from the ESP claims. In ESP we're dealing with something intuitive, nebulous as thought itself. Yet in our judgment there's far more evidence for ESP than there is for monsters. A monster ought to be something you could drag home and exhibit.

But there are break-throughs.

Such a one occurred more than a year ago when a scientific expedition under Dr. Robert G. Menzies, director of Duke University's oceanographic program in California, dredged up what may be a baby sea monster from the Peru-Chile Trough 100 miles off the South American coast.

It was a larval eel about 12 inches long, obtained by a trawl through the two-mile deep trough. Such larval eels have been named *leptocephalus* and Alex Ibanez,

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a member of the Menzies expedition, stated that: "It is conceivable that if the *leptocephalus* has the same rate of growth as European eels, which we know a lot about, it could attain a length of 100 feet."

Presto: a sea monster!



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But not until 10 years ago was the first Tully monster called to the attention of science—even though today hundreds have been found in the same area. E. S. Richardson, Jr., curator of fossil invertebrates at Chicago's Field Museum of Natural History, told the strange story in an issue of the Museum's *Bulletin*.

Around 1958, recounts Richardson, a fellow named Francis J. Tully of Lockport, Ill., called at the museum and asked to see George Langford, curator of fossil plants. It seems that Mr. Tully had found some strange fossils along the eroded spoil banks of strip mines and wanted them identified. Most of them were common enough. And then from

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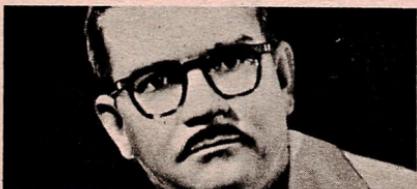
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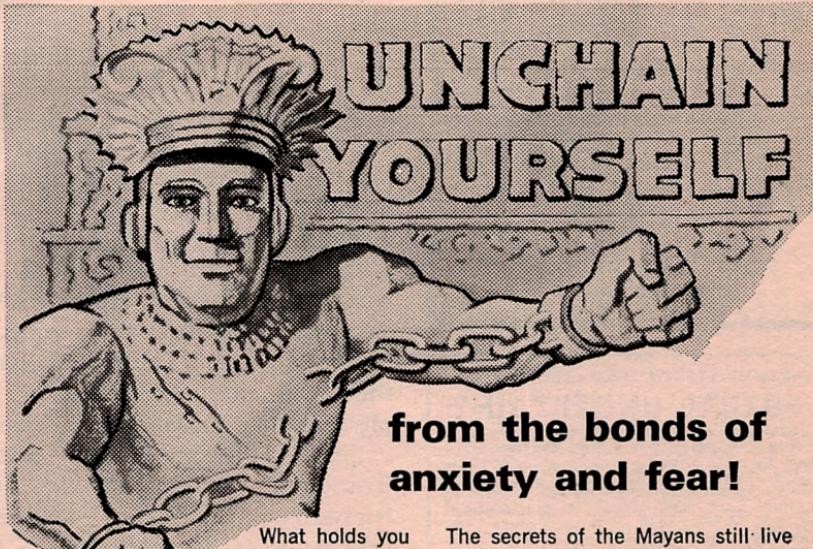
his bag, Mr. Richardson relates, Mr. Tully pulled a *monster*!

"Clearly outlined on the freshly exposed surface of a split concretion was the impression of a most curious prodigy," Mr. Richardson wrote. "At one end of a dirigible-like body was a spade-shaped tail; from the other end extended a long thin proboscis with a gaping claw; across the body near the base of the proboscis was a transverse bar with a little round swelling at each end, outside the body.

"Mr. Langford confessed that he couldn't say what it was and so did I when I came back from a field trip a few days later and had a look at it. Mr. Tully kindly left a few specimens with us and every now and then we looked at them and pondered the matter. We showed them to our colleagues at the Museum and elsewhere; no one recognized the creature. We could not even decide what phylum to put it in and that was a serious and embarrassing matter."



HUNDREDS OF MONSTERS
EVERY ANIMAL belongs in a phylum, Mr. Richardson points out. But not enough distinguishing characteristics could be found about the fossils they had to permit the Tully specimens to be very well identified.



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But as spoil banks weathered and as shale deposits dredged up for the coal began to crumble to clay, more Tully monsters showed up. Soon the museum had hundreds of them—imagine, hundreds where none even had been known before 1958! Other curious fossils turned up too.

Then there was the problem of what to name them. Here is one case where the discoverer will go down in history. Even though they still can't be placed in a phylum they already were being called "Tully Monsters," after Francis J. Tully, and so Mr. Richardson, writing in *Science* magazine, latinized the name to *Tullimonstrum gregarium*.

That made it official—a first-rate name for something no one can identify.

However, some things are speculated about Tully Monsters: they probably were marine creatures because their spade-like tail suggests they could swim and guide themselves; they have a segmented body, so they must have been flexible; they may have been oval in shape since the fossils so far discovered show only flat films.

The Tully Monster's proboscis was flexible and armed with eight small teeth—so it is assumed it was used to grasp prey. This proboscis also apparently was used to transfer food to the

mouth—but we don't know where the mouth was!



MONSTER FOOD IS—MONSTERS

A GREAT PUZZLE, says Mr. Richardson, is the "transverse bar across the Tully Monster's 'chest.' It has two little round organs at the end which contain fine black particles similar to what is found in associated fossils of shrimps and fishes. But can they be eyes? Many animals—notably shrimps and snails—have eyes on stalks, but each eye has its own stalk; here the transverse bar is a single stiff unit so that if one 'eye' moved forward the other would have had to move backward."

It's been suggested that these organs might have been sonar devices, suction disks, gonads, kidneys, balancing sensors. Mr. Richardson thinks they probably are eyes.

And what did Tully Monsters eat? No one knows. Mr. Richardson suggests they might have been able to suck the juices of, say, a shrimp through the proboscis. There are no remains of shrimps in the stomachs of Tully Monsters.

The leading contender for food, he continues, is the Blob. Fossil Blobs are abundant in the area where many Tully Monsters are found. And what are Blobs?

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"Unfortunately," continues Mr. Richardson, "we know even less about Blobs than about Tully Monsters. We can't place them in a kingdom (plant or animal), let alone a phylum, nor do we know which side is up."

And there the matter rests. So we hereby rescind all doubts about the existence of Monsters.



SEE YOU LATER

OF QUITE a different sort may be the alligators that allegedly haunt the southern end of Lake Washington near Seattle. Four firemen from Boeing Aircraft's Commercial Airplane Division in Renton reported sighting two alligators chasing ducks on Lake Washington.

A giant hunt was ordered and at this point in time we do not have a report on the results but we hasten to point out that it would be quite possible for alligators, not necessarily giant, to live in Lake Washington. Kids are bringing them back from Florida all the time and letting them go when they get tired of the hissing snapping little monsters. We have a friend who caught a four-footer on a lake near Chicago some years ago.

* * *

From Puyallup, Wash., comes a yarn about a "large blue-grey animal bounding into the



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woods". William A. Shearer described the creature as "nearly as big as a calf but not a calf; not a fawn; certainly not a rabbit nor a dog, bounding across a field going pretty fast."

"I've been here 28 years and I've never seen anything like it," Shearer said. "I don't say it was a kangaroo. All I say is that it hopped fast and if it's what I've been hearing while I've been bulldozing, it bleats like lamb."

Floyd Blyton, a retired logger and dairy farmer, and his six-year-old son Bruce also saw it.

**MEANWHILE, IN YAKUTIA**

NOT TO BE outdone by the American monster hunters, the Loch Ness Scots, or anybody else, the Russians keep getting into the monster act. A couple of months ago the *Evening Moscow* reported that villagers in Yakutia, Siberia, had seen a creature in a nearby lake that looked "like a large barrel."

The paper expounded on a theory that it was "a gigantic animal of the kind that lived on earth some 60 million to 70 million years ago." An expedition was sent out, found nothing, then concluded (logically?) that the creature was probably "just a giant catfish."

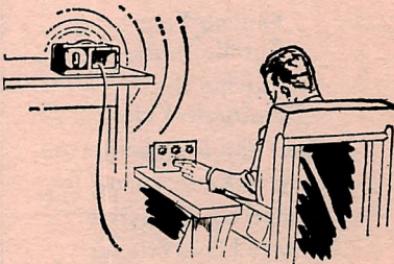
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Magazine of Toronto. This could explain a lot of northern "monster" sightings if it turns out to be true.

Paul Polischuk and his wife Violet were cruising in their 25-foot boat on Seton Lake in the Cariboo country of British Columbia last June when they saw a giant animal only about 75 feet away.

"We came up close and sailed alongside it," Paul declares. "It was a giant sturgeon, a good 10 feet longer than my boat. It swam close to the surface for quite a long time before turning and heading for deep water. There is no question of a mistake."

Now it happens that the largest sturgeon ever caught in Canada was eight to nine feet long. A seven-footer caught in Ontario in 1953 was said to be more than 150 years old. Yet it is reported that a sturgeon caught in the Volga River (those Russians again!) was 26 feet long.

Reports of giant fish 22 feet to 28 feet long have come in from Seton Lake for some time. Early in 1966 three skin divers reported seeing a giant fish. In 1965 two Indians fishing from a canoe reported seeing a giant sturgeon 22 feet long in the water beside them. So it could be that these giant fish are, indeed, the well-known sturgeon.

ANIMAL TRIVIA

IN OUR grab bag of animal clippings we have all manner of strange things — such as the South American bellbird whose call sounds exactly like a bell tolling. Lost travelers hear it, think they're near a community with a bell and follow the sound blindly for hours.

Then there's the story of the "flying cat" shot at Alfred, near Ottawa, Ont., last summer. An explanation could be the cat that wandered in on Mrs. Ali Seede, London, Ont., the same night — and stayed long enough to have its picture taken. The freakish cat had two great fluffy tails and with a stretch of the imagination and at first sight they could be mistaken for wings.

Last August there were thousands of tiny black frogs, the size of your thumbnail, covering the streets and yards around the home of Mrs. Robert Mitchell in Kirkland, near Seattle, Wash. The same thing has happened around there for the past five years, Mrs. Mitchell declares.



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A few months later Mrs. Barger was working at a tortilla bread factory in Gallup when April came to the door and began yipping.

"I thought maybe she had a splinter in her foot or something like that," Mrs. Barger said. "I tried to pick her up but she wouldn't let me. She kept biting at me. Finally I went outside. She ran ahead of me and finally stopped at an icebox and began scratching at it."

The door of the icebox had been wired shut but Mrs. Barger managed to unwire it. Inside she found her son, Johnny, 7, unconscious and near death from asphyxiation. Mrs. Barger pulled him out and gave him mouth-to-mouth resuscitation for 15 to 20 minutes before he regained consciousness.

"This is one dog that will eat steaks from now on," Mrs. Barger said.



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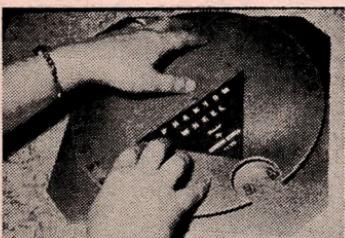
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cized until January but the sighting took place about 1:00 A.M. December 30, during a flight from Lima, Peru, to Mexico City.

Capt. Robert Millbank and his DC-8 jet crew of four other officers were at 35,000 feet off the coast of Peru over the Pacific Ocean.

Millbank was the first to see two strange lights ahead and slightly to the left of the airplane. "They were twinkling with the refraction of the atmosphere and at first I thought they might be stars," he told *The Columbian*.

"Then I could see they were getting farther apart and moving toward us."

Flying copilot with Millbank was John Dennis Dahl, second officer. "Millbank hit my arm and said 'there's something out there,'" Dahl explained. "I looked, and there were two lights, about 60 degrees to the left of our nose and a little bit higher than we were.

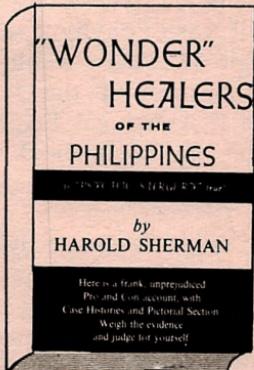
"They were beams — different from anything I've ever seen, and hard to explain. I thought they looked like beams of energy but I can't say that either. They pulsed, changed colors and changed intensity.

"They came down and into us and kept pace with us for a few minutes, just as though they were having a look at us," Dahl

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continued. "Then we could see a line of other smaller lights between the bigger ones, in a slight curve.

"There was a shape between the big lights and it was unfortunate that it wasn't daylight so we could define it. There would be sparks from one of the large lights and it would get brighter and when this happened we thought we could see a change of direction.

"At the height we were flying, the air is clear — there is no water vapor or dust to reflect a beam of light. And those beams weren't like a searchlight anyway — they were different.

"They changed angles. When they were coming closer they were parallel to the ground and when they were keeping pace with us they angled down. They were a sort of bluish grey but they changed colors and I can't describe the colors. They were just different."

Milbank explained that if the object had been an airplane the lights would have been red and green. And if it had been a satellite the sighting wouldn't have lasted so long.

There was a quarter-moon at the time but it was not possible to judge the distance of the lights or the size of the objects. Dahl said: "If we assume a distance of about 500 feet off our wing tip, it

would have been just a little smaller than our aircraft."

After keeping pace for several minutes the lights dropped behind to about 120 degrees and then climbed.

During the entire sighting the five members of the crew were on the flight deck looking out at the strange lights from several windows. The passengers were all asleep in the cabin and were not awakened. "We moved around from one window to another," said Dahl, "and the beams always looked the same, so it wasn't refraction or reflections we were seeing."

At one time Captain Millbank took the plane off automatic pilot because it looked as if the object "might come right in and intercept us." He filed a report of the sighting on landing in Mexico City.

Dahl, who was with the Royal Canadian Air Force for eight and one-half years, attached to an interceptor squadron, said the lights "were foreign to us."

Asked, "Do you think they were foreign to this planet?" he replied, "Yes—I'm convinced."

—Curtis Fuller.



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The Month I Lived with a POLTERGEIST

Excerpted from PROMINENT AMERICAN GHOSTS
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Photographs courtesy MIAMI HERALD

Documented, photographed, eyewitnessed, Miami case
has inestimable value to "noisy ghost" researchers.

By Susy Smith

I WAS IN Miami, Fla., in January, 1967, at the time the crockery began to crash at Tropication Arts, Inc., 117 N.E. 54th St. Perhaps that is why, to me, this is one of the most interesting poltergeist cases in history. It is true its manifestations were limited to throwing and breaking things in a warehouse but the throwing and breaking often occurred in the presence of as many as 15 persons at a time.

On Thursday afternoon, January 12, I was being interviewed on Bill Smith's talk show on radio station WKAT in Miami when the telephone button began to flicker frantically. Soon I was talking with Bea Rambisz who said she was an artist for a firm which sells wholesale novelties and souvenirs. She said glass

beer mugs and other things were flying off the shelves there when nobody was anywhere near them. She said the activity had increased as the day progressed and now things were sailing around so frequently that the employees were becoming alarmed. What did I recommend they do to stop this annoyance?

I told her for Heaven's sake leave it alone. There is nothing I want to see more than a genuine poltergeist in action. "Keep calm until I can get there. I'm coming out," I told her.

It wasn't until 11:30 the next morning, Friday the 13th, that I actually reached Tropication Arts. Once I did get there I hardly left the establishment for the next 24 days, except when they ran me out at closing time. Be-



Julio Vasquez and author Susy Smith relive amusing incidents as they review Polaroid shots which record rascally devastation in warehouse.

Alvin Laubheim, part-owner of warehouse, introduces author Smith to breaking-beer-mug syndrome which attacked his property. Despite the destruction, many observers could not quell their amusement, even "missed" the ghostly antics when poltergeist took its brief recesses.



fore the month was over I had notes on approximately 300 incidents. I had statements from scientists, magicians, newspaper and television people and dozens of others testifying they saw things in motion or heard objects clatter to the floor when they knew no one could have thrown them. They also stated they had examined the area carefully and were convinced no device of any kind had propelled the objects.

"I don't believe in ghosts," were Manager Alvin Laubheim's first words to me. "But something we can't see is making a shambles of our warehouse."

Even while we sat in his small office discussing the peculiar happenings we heard a thud. Everyone, including me, rushed into the warehouse at the back of the building. There two men and a girl were excitedly gesticulating over a box which lay on its side in an aisle between two tiers of shelves. A number of little plastic pencil sharpeners shaped like TV sets had spilled out of it.

"It just fell, all by itself," they said.

All three agreed that nobody had been standing anywhere near it when it fell. They told me about other things that had fallen. They kept saying, "I don't believe it but I saw it happen!"

As I was with them day after day I came to like the various

employees of this firm: the artists, Ruth May, Bea Rambisz, and Patricia Wolfe; Iris Rolden, the tiny 18-year-old Cuban girl who sat at a desk in the stockroom pasting or stamping "Florida" on each object; Rolando Santovenia the bookkeeper who sat quietly in his front cubicle stoically refraining from entering into the general excitement; and those most involved — the shipping clerks Julio Vasquez, a 19-year-old Cuban boy, and Curt Hagemeyer, an older man who had just begun work there the previous Monday.

My first impression was that this was a very disorganized place over and above what disorganization would occur normally in the presence of bouncing boxes, cartons and dishes. Julio's and Curt's useless and apparently aimless wanderings up and down the aisles of the warehouse disturbed me. But it turned out there was a reason for this.

Al Laubheim, the big gregarious easygoing man who manages the flourishing 21-year-old business which wholesales novelty and souvenir items to ten-cent stores, gift shops, drugstores and the like, is also part-owner. His partner Glen Lewis, a quieter man, had begun systematically to rearrange the shelves of the storeroom. Unfortunately his ef-

forts to improve the place and the activities of the poltergeist had started at about the same time. So the bemused expressions on Julio's and Curt's faces as they wandered up and down the aisles were not due entirely to the strange phenomena. They were searching for supplies in an attempt to fill orders and stepping over broken boxes and bottles as they did so. Al and Glen were worrying over the damage being done to their property. The girls were wasting time talking instead of working.

Iris Rolden told me, "Just a little while ago I was talking to Julio when I saw a big cardboard carton on top of a shelf start to move by itself. It fell down. I ran screaming and crying."

Julio, who said his heart pounded every time something crashed, also had seen this box and said actually it seemed to fly across the space between the tiers of shelves, light momentarily on the top of the opposite tier and then tumble to the floor. Julio weighed this carton at my request and it weighed eight pounds — pretty heavy to be so bouncy!

Ruth May told me that for about a month an occasional beer mug had been found broken. "I thought the boys in the back room were playing games," she said. Al Laubheim

confirmed this and said he had ordered the boys to be more careful. Then suddenly the place began to fly apart.

Ruth had been sitting at a desk at the south end of the warehouse when out of the corner of her eye she saw something move and four pasteboard boxes tied together and containing inflatable beach balls fell to the floor. These weighed nine pounds.

I had no more than heard these initial accounts when I had occasion to observe the activity for myself. A noise in the aisle behind me made me turn in time to see a box land on the floor and spill out small plastic fans. No one was anywhere near the shelf from which it had dropped but who could be sure somebody at the other end of the tier had not thrown the box and then jumped aside? The shelf on which it had been stored with other similar boxes of fans was smooth and dry; nothing there accounted for the box's fall.

The storeroom is 30 by 50 feet with floor to ceiling shelves along the east walls, desks or work tables across the front and back and three tiers of shelves in the middle of the room.

After lunch I sat down at the back of the room where I could see Glen Lewis busily rearranging boxes and Julio and Curt trying to fill orders.

At 1:50 P.M. when all three of the men were directly within my line of vision we heard something fall in Aisle Four near the west wall. While the four of us — the only persons in the room — were gathered around what turned out to be a box of rubber daggers and sheaths we heard another crash over in the first aisle some 25 feet away. Then we found a china sailfish ashtray smashed to bits. By the time I had settled back in my chair and started to make notes a box containing imitation leather coin purses fell in Aisle Four. Moments later, as Julio with a broom in one hand and a dustpan in the other walked up Aisle One, within a foot of where I sat a shot glass fell behind him without breaking.

I had to leave soon afterwards and I left wondering if I had overlooked some clue. I brooded over rubber bands, hidden strings and the possibility of dry ice being used as an agent with which to tip dishes onto the floor. I began to doubt my powers of observation but the next day I was back for more.

I had put in a long distance call to my friend W. G. Roll, Project Director of the Psychical Research Foundation of Durham, N.C. Unfortunately Bill Roll could not come for a week and by then Tropication Arts

was a madhouse. Reporters, cameramen and radio people swarmed everywhere. The Miami *Herald* and the *News* ran pictures on their front pages. United Press International called from New York and Al put me on to tell them I thought genuine poltergeist phenomena were occurring. The Associated Press sent a man who soon saw enough bounding bric-a-brac to convince himself.

On Saturday Al Laubheim had begun to fear someone might be hurt in the warehouse and had called the police. Patrolman William Killin responded and after hearing a smash from the stockroom he examined everything, pushed boxes back onto shelves where they couldn't fall off and looked for evidence of fraud and trickery. As Killin searched a glass shattered behind him in Aisle Four. Whirling, Killin saw no one in any position to have instigated the fall. He found nothing about the remains of the glass nor anything on the shelves that might have caused the crash. By the time four other objects had sailed from the shelves to the floor he was of the opinion that something queer was going on. So he did what came naturally. He telephoned his superior.

Sgt. William McLaughlin and Patrolmen David J. Sackett and

Ronald Morse who accompanied him saw a few incidents which interested and puzzled them, but Sergeant McLaughlin was never really convinced they could not have been thrown by some normal agency. He said he would reserve judgment but he re-assigned Officer Killin so he would not have to make any more calls on the haunted warehouse. Even when Killin was nicknamed "Casper the Friendly Ghost" by his fellow policemen he did not change his opinion that "something mighty strange is going on."

Sackett and Morse checked all neighboring firms, canvassed homes and businesses in the entire block to find out whether anyone else was experiencing similar disturbances. No one was. As time passed Sackett and other official investigators determined that sonic booms, gas accumulations, underground water currents and other natural causes had to be ruled out. A Geiger counter did not react noticeably. Someone even thought to shake the shelves but they were sound.

Howard Brooks, a professional magician for 35 years and a friend of Al Laubheim's, taunted Al mercilessly. "What kind of gullible fool are you?" he asked. "Obviously an employee is playing tricks."

So Al was edgy when Brooks came on Saturday to expose the fraud. But Brooks found it necessary to return on Monday, January 16, to continue his investigation. He hadn't yet caught the culprit who he still was sure existed. Officer D. J. Sackett was there that day also. He had brought in his wife on his day off so she could see for herself what was going on.

While Howard Brooks was standing at the north end of the warehouse looking south toward the three rows of shelves in the center of the room, Sackett and his wife happened to be standing at the south end of Tier Three looking west. At that moment two boxes fell at the same time from the top shelf into Aisle Four. Although nobody saw them actually leave the shelf, Sackett, his wife and Brooks saw them in flight and watched them land neatly on the floor, one atop the other. When Brooks and Sackett rushed to the shelf they found no clue — nothing to explain the movement of the boxes, a total weight of four pounds.

"Any paraphernalia," said Brooks, "which would move that weight would have to have been visible when we arrived there immediately afterward." Officer Sackett agreed.

Officer Sackett, Brooks and I tried a little experiment with an

empty Coca-Cola bottle one day. We placed it far back on the second shelf of Tier Three and then moved away—but not far enough that anyone could have reached the shelf without our seeing him. No one approached—but within a few minutes, when our attention was momentarily distracted, the bottle dashed to the floor.

A curious characteristic of the poltergeist (German for "noisy ghost") is that wherever it manifests it likes to work without supervision. One afternoon the CBS television people trained lights and cameras on Aisle Four for several hours. I told them nothing would happen and nothing did. But as soon as the cameras and lights were tucked away some beer mugs danced around with their customary aplomb.

Those who genuinely could claim to have seen objects actually in flight were the prima donnas of the warehouse crowd. Rev. Richard A. Seymour, a Baptist minister, saw in motion a box of plastic pencil sharpeners. Ruth May saw an Orange-Crush bottle as it fell. I once heard a bump and turned in time to see a box plummeting to the floor where it spilled its contents—plastic binoculars.

Howard Brooks and a show girl named Brenda Gibson saw a plastic tumbler in flight when it

crashed in Aisle One. I was with UPI photographer Dave Haylock at the opposite end of the tier from Brooks and Dave and I reached the spot in time to see the glass still bouncing and quivering. Also a witness to this incident was Airman Second Class Robert Gugino. He was among the crowd gathered at the iron grating at the back of the warehouse which protects the property when the huge sliding doors of the warehouse are open during the day.

What causes poltergeist activity? Nobody knows. Theories have been postulated but no definitive statement is likely to be made any time soon. Ultimately parapsychologists may be able to explain the phenomena, especially if they can study such rewarding instances as these occurrences in Miami.

W. G. Roll was enough impressed with this case that he called in Dr. J. Gaither Pratt. Dr. Pratt, now in the University of Virginia's Medical Department, previously was assistant to Dr. J. B. Rhine at the Parapsychology Laboratory when it was at Duke University.

In the presence of Roll and Pratt our contentious invisible busybody continued to act up. Both were in the room on several occasions when articles fell. Several instances were so well-con-

trolled that Bill and Gaither knew where everyone in the room was standing at the time and on some occasions of impact all persons were under their direct observation at the moment.

Scientists seldom make formal utterances to the effect that they have proved anything or that they have observed anything conclusive. But in this case W. G. Roll said, "I found no evidence that the phenomena were caused by normal means." In other words, he found no indications of trickery or fraud. Gaither Pratt stated, "I consider the case worthy of careful study and reporting in the scientific literature of parapsychology." Coming from them, these words bestow pretty high rank on the Miami hanky-panky.

In poltergeist investigations, some one person around whom the activity seems to center almost always is discovered. (Poltergeists, whatever they are, haunt persons rather than houses.) Parapsychologists therefore declare that such an individual unconsciously uses some psychokinetic force to produce the manifestations.

Glen Lewis facetiously maintained that it was Al's pet monkey, Lisa. The tiny squirrel monkey had disappeared some months before and presumably was dead. But during her life in

the warehouse she had thrown anything she could lift. In fact her last remembered act was to squash an egg on Al's head.

But it was obvious to many of us from the beginning that the bric-a-brac boogie we had to contend with centered on one person in the warehouse — Julio, a likable, well-meaning, good-looking and essentially nice young man living what one might think was a reasonably secure life. But who can be sure? It was said that he has a beautiful singing voice and occasionally performed with a band, but he had to give that up because he signed up for a \$600 course at IBM School. Perhaps he regrets this or feels his true ambition is frustrated. It was known he felt he wasn't making enough money at Tropication Arts and perhaps Al and Glen weren't always the easiest bosses to get along with. Julio legitimately and understandably might have had frustrations. Could these unconsciously produce an accumulated force of sufficient power to hurl the housewares around?

One day when Julio and I were alone in the warehouse objects fell under conditions about as controlled as one is likely to get in these cases. Officer Sackett had decided to try an experiment. He wiped one of the amber glass beer mugs clean of finger-

prints and placed it as a decoy on the second shelf at the north end of Tier Three. He then roped off the area, saying that no one was to go beyond the rope into Aisle Four. Julio and I were outside the roped-off area at the front desk in the warehouse. At 12 o'clock I glanced around and realized everyone else had gone to lunch. I said, "There's nobody in here but us. Now is the time for something to happen."

At that very second we heard a pop and ran to discover a shot glass had fallen without breaking into Aisle Three at the north end, just inside the rope. We left it there and returned to the desk but I hardly had sat down when a loud crash came from the same area. This time it was a beer mug outside the rope at the same end of the same aisle. This impelled me to crawl under the rope and check to see if the decoy mug were still in its original place and condition on the opposite side of the shelves. It was — at that moment. By the time I had returned to the desk, it lay in Aisle Four in a thousand tiny shards.

Since I had been talking to Julio and looking at him during these occurrences I certainly knew he had not made any of them happen — not consciously, at any rate. Why then should I persist in thinking he or his

"haunt" was responsible? Because sometimes those who are the focal point of poltergeist activity do take it upon themselves to cause something to happen when affairs get dull. Research has shown they seem to need the excitement to continue to revolve around them and so by conscious physical means they do what previously they unconsciously have caused to happen.

"Could Julio finally have succumbed to this?" I wondered, "and if so how was he doing it?" I was in turmoil — and so were the others.

Finally we all were converted into genuine "believers" on Monday and Tuesday, January 23 and 24, when the activity got so fast and furious that no human being could have rigged up enough devices to trigger things at such a pace. Eight or 10 people at a time were in the warehouse, carefully observing the things that dashed around inside the building, while outdoors thunder crashed and lightning flashed and the rain poured down.

Between 12:30 and 1:00 P.M. on January 23, Larry Wolfe, a salesman for National Cash Register Company and artist Pat Wolfe's brother, heard and saw shot glasses and soft-drink bottles dash themselves to bits, and an old cowbell fell to the floor

with an unholy clang. A little later Ruth May walking up Aisle One noticed a carton of 18 zombie glasses — those tall tumblers made for the potent drink called a "zombie" — and said, "Glen, you'd better secure those or they'll jump off the shelf." Glen did just that, fixing the lid tightly on the box and pushing it as far back as possible. Ruth saw him do this, then left the room. But a violent crash minutes later brought her back on the run. Yes, the carton of zombie glasses landed in Aisle Four!

A previous commitment kept me away from the warehouse during the time the big things were crashing but in the afternoon when I arrived I saw so many incidents on a smaller scale that I couldn't keep up with them.

Tuesday was just as bad as Monday. So much activity occurring so frequently impressed us all with the versatility and vigor of our haunt. When a whole carton of 24 beer mugs hit the floor, Al finally agreed to the suggestion that an exorcism ceremony be performed.

Jose Diaz, a chubby-faced Cuban medium (Julio's father-in-law-to-be and of whom Julio is highly skeptical), arrived laden with fern fronds, cactus leaves and other substances he claimed to have magical significance. He

made various arrangements of his materials throughout the room and constructed a little altar on which he placed a rubber alligator. (When Jose previously had visited the warehouse the entity he believed was causing the trouble had shown itself to him in the form of a prehistoric monster — a dinosaur, he thought, or an alligator.)

We did not have an opportunity to learn whether the exorcism was successful in itself, for the embarrassed Julio refused to come to work the next day. And not one dish flew nor carton tumbled all day long!

When Julio came in on Thursday and learned that nothing had happened the day before he began to believe the exorcism might have been successful. He insisted that Diaz's little piles of symbols be left where they were — although poor Curt cussed every time he had to walk over the trash searching for his wares to fill orders. Bea and the others pleaded with Julio to sweep up the hoodoo-voodoo and finally in the early afternoon Julio relented. All the exorcism fetishist materials were swept away — and within an hour an ashtray smashed! We had missed the excitement of having the "Thing" around, whatever it was, for it had proved harmless to people (while costing Al and Glen hun-

dreds of dollars) and tremendously entertaining. Thus nobody complained when the activity continued for several days more. It never again reached the peak of devastation hit on January 23 and 24. Poltergeists are like that. They achieve a climax of activity and then taper off. When they finally leave they seldom return.

When almost a month of spine-chilling activity ended in Miami, the usual flat and fuzzy denouement appeared in the newspapers. One detective insisted he had solved the case of the spook in the stockroom by extracting a confession from a "sick" young employee that it all had been done with a network of threads. The world was informed that the boy also had placed boxes on the edges of those sturdy shelves in the solidly-constructed cement block building and vibrations from jet aircraft passing overhead had knocked them off!

Well, that's the way poltergeist cases go. The police want a case neatly closed as do the newspapers when the excitement is over.

However, as this is written Julio has been visiting W. G. Roll at the Psychical Research Foundation in Durham, N.C. There researchers are giving him the careful scrutiny they long have wished to be able to apply to an active ingredient in a poltergeist case. Since they got him into the clutches of science within days of the commotion they may be able to come up with data that will shed light on future poltergeist manifestations.

As in all academic investigations it probably will be many months before any conclusions are reached or any statements published. All we can do is wait patiently to learn the outcome of their testing. And this story has to end in the way of the old-time serials: TO BE CONTINUED.



A LIFE FOR A LIFE

ONE OF THE survivors of the 1914 *Empress of Ireland* disaster, in which 1,024 persons perished, John Fowler, 86, died recently in Vancouver, B.C., Canada. He saved a woman from the *Empress of Ireland* after it collided with the Danish collier *Storstadt* in the St. Lawrence River. She gave him a Bible which stopped a bullet and saved his life when he was a soldier in the First World War.

PREDICTIONS

for 1967

One well-known seer and two nationally-listened-to seeresses have some challenging though pessimistic things to say.

IT HAS BECOME the custom during the last few years, in line with the ever increasing interest in all FATE-type material, for psychics — the most famous of whom is Jeane Dixon — to make predictions for each New Year. The year 1967 will be almost half over when you read a few of the predictions made for it. This will enable you to check the accuracy of some of them and to keep in mind the rest for year-end final evaluation.

SOME OF Jeane Dixon's important predictions, according to Ruth Montgomery's article published in the San Francisco *Examiner* on Sunday, January 1, are as follows:

- The Russians will coerce the United States into signing a Viet Nam peace treaty on their terms within five years by threatening to destroy with newly developed satellites some of our cities.

- The Soviets will demand the surrender of Free Europe, using 200 missiles now poised in the Carpathian Mountains as blackmail.

- The Viet Nam war is "a little bonfire" compared to the greater wars to come in the Mid-East, Africa and Latin America.

- The UFOs are "real objects but do not come from outer space." Mrs. Dixon says they are unmanned devices being tested by our own and the Russian governments.

- Jeane Dixon has "seen an object orbiting the earth in the path of a blue belt" which bears the letters MIRV and is equipped with atomic missiles. She says it has landed in the United States and been mistaken for a flying saucer.

- 1967 and 1968 will be Republican years with the door "wider open for a Republican victory in 1968 than it has been since 1952."

- The Johnson administration's next two years "will be much less successful than the first three years."

- The happiest forecast Mrs. Dixon makes concerns cancer research: "Great advances will be made . . . Treatments will be perfected soon which will effect a cure. . . ."

* * *

ON FEBRUARY 9 the *Chicago Sun-Times* ran predictions made to Roger Ebert by Irene Hughes, a resident of Chicago. Mrs. Hughes predicts:

- No peace in Viet Nam this year.

- Tremendous floods in Chicago the end of February.

- President Johnson will be in ill health by the end of February, with this increasingly evident by May. He will choose not to run for reelection.

- George Romney, Republican, will be elected president in 1968 with Mark Hatfield as his vice-president.

* * *

ANOTHER CHICAGO PSY-CHIC, Harold S. Schrooppel, also has predicted:

- More American soldiers will be sent to Viet Nam — as many

as 600,000 additional troops.

- A year of labor trouble and rising food prices will plague the United States.

- There will be more flying saucer activity. And he says, "I definitely do not agree with Jeane Dixon that the flying saucers will be shown to be terrestrial."

- World food shortages and smog will grow worse.

- The United States will suffer earthquakes in 1967.

- Castro will be dead or disabled and the drug shortages in Cuba will result in a rising infant mortality rate there.

- An increasing credibility gap between the Johnson administration and the United States reading public will add to the country's troubles.

* * *

It is interesting to note that all three, Mrs. Dixon, Mrs. Hughes and Mr. Schrooppel, see trouble ahead for the administration and no immediate peace in Viet Nam; the two women predict — Mrs. Dixon says possibly; Mrs. Hughes says definitely — the people of the United States will elect a Republican president in 1968.



The sea captain had hoped to retire to the home he loved in the beautiful area around Puget Sound — but even best-laid plans may go awry.

What BANISHED the CAPTAIN'S RESTLESS SPIRIT?

By Ann McIntyre

A SMILING ghost lived with us for a while in a lovely, lonely farmhouse. We learned in the end that the house had been built by an old sea captain who loved the land in the poignant way of a man who spends most of his life at sea. A long series of circumstances led to our conviction that he just couldn't bear to leave his old home.

In the winter of 1945 my sister Violet Severtson and her family moved into an old two-story farmhouse near Wollochet,



Wash. The dwelling, surrounded by fruit trees, sat on a knoll overlooking the highway which ran between the ferry landing and the town of Gig Harbor about five miles away.

On the first floor were a kitchen, living room and dining room. Off the dining room was a cubicle intended some day to become a bathroom. My sister and her husband Lyle used this small room for their bedroom. From it a narrow stairway led up 13 steps to a small landing and

turned left for four more steps to a wide hall which ran the length of the house. On either side of the hall was a bedroom and at its end another small bedroom directly over the kitchen.

Violet and Lyle loved the farm and intended to buy it, we thought. But after only three months they suddenly packed up and moved out. The only explanation they gave was that the place was not for sale and my sister didn't like it any more.

In February of 1946, two weeks after my sister's family moved out, we moved in — my husband Chester, our four children and I. Chester worked away from home and could spend only one or two weekends a month with us so I occupied the small downstairs bedroom. Our sons Eugene and Loyal chose the bedroom over the kitchen and the two girls, Juanita and Lotus, wanted the bedroom overlooking the highway.

The children enrolled in a nearby school and within a few weeks we were well settled. One fine spring morning in April, seven-year-old Loyal didn't want to go to school. When I insisted he retorted, "I won't stay there!" I could understand how he felt on such a warm sunny day but I sent him off and went about my own work.

I was mixing bread about 10

o'clock when I heard a light thump overhead — as if someone had jumped from the bedroom window to the floor. Then I heard footsteps pacing back and forth between the boys' room and the stairway. I immediately suspected that Loyal had carried out his threat, climbed the back porch and entered the house through his window.

I called but got no answer. Wiping the flour from my hands I called again from the bottom of the stairs. The pacing continued. Irked by my son's naughtiness I marched upstairs. As my head appeared above the landing the pacing stopped. Loyal was nowhere to be found.

Thoroughly puzzled, I returned to my bread-mixing. Again the pacing began. Now really upset I started up the stairs — again the pacing stopped. Hoping to catch Loyal unawares, I sneaked up the rest of the way until my eyes were level with the floor and peeked over. I saw no one.

As I stepped onto the top landing the curtains on the tall narrow windows enveloped me. I disentangled myself, reflecting that a breeze could mean more rain was coming. But there were no clouds and the leaves on the trees were motionless. Then I noticed the window was tightly closed. There could have been no breeze! How could those curtains

wrap themselves around my shoulders and head unless flaring out in a breeze?

When the children came home for lunch I questioned them about Loyal and they told me he had been in school all morning. I shrugged off the mysterious occurrence and forgot about it until three days later.

In the early afternoon I was sitting in front of the large dining room windows crocheting when I heard the light thump and then the pacing, the same sounds I had heard before. I listened for a few minutes, then decided I was going to find out who it was, once and for all.

Telling myself I was not afraid of anyone or anything, I crept like a cat up those stairs — and the pacing stopped as I reached the first landing. I knew I hadn't made a sound. Nevertheless I found nothing to account for the pacing. I searched the second story looking for a secret entrance. Of course I found all the windows tightly closed and nothing vaguely resembling a "secret" panel.

Feeling certain that someone had entered by the boys' bedroom window I tried to open it. With difficulty I managed to raise it four inches. I knew that many coats of paint and the settling of the house had practically sealed all the windows. Even the

front door couldn't be forced open more than six inches. Despite my resolution, again I was left with no explanation for the sounds I had heard.

About a month later my brother Carl Drake, his wife Kay and their two sons, Rodney and Russell, came to visit. To accommodate the boys we made a bed on the floor of the living room. Carl and Kay took my bedroom and I slept upstairs with my girls.

One night about a week after their arrival I was wakened by terrified screams. I rushed downstairs to find my two-year-old nephew Rodney in hysterics. He screamed, "That man, Mama, that man!"

When he calmed a little he insisted a man was standing near his bed. Knowing he had had a nightmare his parents tried to get him to go back to bed. But he fought and screamed against going into the living room and he refused to enter it for the remainder of their visit.

We examined the room. The outside door couldn't be opened wide enough to admit a person; the windows were sealed; and the back door, the only door that operated properly, was locked.

The next morning, our dog who had been outdoors all night walked into the living room, then quickly came out, growling low and with his hackles rising. He

too refused to reenter that room.

My brother's family returned home and we resumed our old pattern. Two months passed and we almost had forgotten the bizarre incidents when one night the screams of our 11-year-old daughter wakened me.

I rushed upstairs to find a badly-frightened girl with the covers pulled up over her head. Lotus insisted a man had been standing at the foot of her bed grinning at her. I told her she'd had a nightmare or that passing car lights somehow had created an illusion. To prove it I turned off the lights — but we found that the passing cars' lights didn't come high enough to shine through her window. Nothing on the walls, which were unpapered, resembled the figure of a man.

I asked her what he looked like. She told me he was wearing a black coat and had a white rag wrapped around his head. (We hadn't told her little Rodney had said he had seen a man because we were so sure it was a nightmare.)

"Where did he go?" I asked.
"Did he go out the door?"

Lotus said, "I don't know, Mama. He just disappeared when you came."

She slept with me that night and later we had to make a bed for her in the dining room. She

refused to go upstairs for any reason and cried if I tried to insist.

Then my turn came. During the first week in September I was alone in my small bedroom. The bed stood across one end of the narrow room and the light switch was about three feet away near the door to the dining room. Across from the door stood an old-fashioned six-drawer dresser, almost five feet high and covering more than half of a tall narrow window.

I wakened suddenly and by habit I lay perfectly still and listened, hearing only my own breathing. I looked out the upper part of the window and saw that the moon was shining but not into my room. My eyes were drawn downward — and there, leaning against the dresser and grinning as if immensely enjoying himself, was a man. He wore a black coat and around his head was a white rag.

I was startled but not frightened. I was angry. I threw back the covers as I asked, "What the devil do you think you're doing here?"

I reached the light switch and when I turned around he was gone — not through the door because he would have brushed against me. I later realized that when I went for the light switch I would have had to push him

aside because of the narrowness of the room — but I hadn't.

I hurried to the doors, looking out of the windows as I went, and listening for him. The doors were as I had left them. Since Lotus' scare I locked both doors every night and canted chairs under the doorknobs. I checked the children upstairs and Lotus in the dining room — all were peacefully asleep.

Early the next morning I searched the ground around the house, walked up to the old barn some distance away and traversed the path to the highway. I found no footprints. I had to conclude that we lived with a ghost.

Up to this time my sister Violet had refused to enter the house since moving out but she would give no reason. A few days after my experience I asked her if during their stay in the house they had heard or seen anything strange.

She replied, "Did you see him too?" Then she told me her story.

Their bed had been in the same place as mine. One night she had awakened to find a grinning man standing near their bed. Easily frightened, she roused her husband and stutteringly told him what she had seen. He tried to convince her she had had a nightmare but at

her insistence they searched the house — and found no one. She became so nervous over the encounter they had to move out, as she said, "leaving the house to the ghost." Her description of the ghost coincided with the vision both Lotus and I had seen.

Soon after this we bought a home and moved away from the old farm. I had fallen in love with the place and hated to leave it. Especially I wanted to meet that ghost again.

About a year later, because I simply couldn't forget about the farm, my husband agreed to buy it. At first we rented it out. I visited the tenants one day to ask if they had heard or seen anything strange. They said the noises of the house settling had taken some getting used to, but they had heard nothing out of the ordinary. I didn't volunteer any information, needless to say.

Then they surprised me by saying the wife and daughter of the man who had built the house had paid them a call. The wife said she had for some time a strong urge to visit their old home. She asked permission to go through the whole house and over the grounds. In the course of their two-hour stay they talked about their life there.

The man who had built the house had been a sea captain. During his visits home he

worked on the place from dawn to dark. He loved it to the point of obsession. At the time of the wife's return to the old home she said her husband had been dead for 10 years. He had been standing on the deck of his ship when a block fell from the mast hitting him on the head. He was hospitalized for many months before his death and during his lucid moments he would talk about their beloved home and his plans for it when he retired. But he did not recover. Shortly after his death his wife sold the place and she and her daughter moved to a distant city.

When our tenants finally gave

notice and left we moved back to the old farm but never again did we see the ghost of the old sea captain nor did we hear the sound of pacing.

Sometime later in conversation with my husband, Mr. Kimbal, an old settler in Gig Harbor, volunteered the story about the sea captain. His tale verified what the tenants had told me. Mr. Kimbal said he never had seen anyone so obsessed with a piece of property as the sea captain had been.

If it were the ghost of the old sea captain who haunted our home, what finally banished his restless spirit?



PHONE CALL THAT CHEATED DEATH

By Raymond C. Otto

ON THE evening of September 7, 1966, radio station WKY of Oklahoma City phoned a number of people to find a winner of the \$500 cash prize on their giveaway contest. They called 16-year-old Mary Cook to tell her that her telephone number had been picked at random for a chance at the prize.

Mary had been taking a nap while her parents were out

shopping. When she awoke to answer the phone she discovered the kitchen was ablaze. "I'm sorry, sir," Mary told the station announcer, "but my house is on fire." She then hung up to call the fire department. The firemen extinguished the flames.

Mary did not win the \$500 prize, but she feels that she hit the jackpot anyway — the radio station's telephone call may have saved her life.

Test Your

How's your intuition? Do you notice how often you brush aside *deja vu* as only sensation? Here's an eye-opener.

PSI-Q

By David Gunston

THE FAMOUS clairvoyant and astrologer Maurice Woodruff has often pointed out that few people recognize they have a psychic sense, nor do they take the trouble to develop it.

"Yet what is intuition or 'a hunch' if not a flash of psychic insight?" he asks.

Have you considered your own degree of psychic ability? Have you experienced strange feelings which might correspond with another person's attempt to reach you telepathically? Or feelings of a supernatural quality that might be evidence that you have a stronger psychic sense that you realize?

Here is a new quiz, a psychic probe, to help you measure how psychic you really are. Such a

method can only roughly gauge your psychic ability but it surely will make you think.

Carefully consider each question and answer "yes," "no" or "not sure."

- (1) Have you ever successfully predicted the future in a way that impresses other persons?
- (2) Would you say you have good powers of intuition?
- (3) Are you usually fairly confident about playing your hunches?
- (4) Do you have what is called "a way with animals"?
- (5) Do you honestly believe that animals understand when you talk to them?
- (6) Have you ever experienced

the uncanny sensation that something important is happening at that precise moment to someone dear to you although that person in fact is far away?

- (7) Do you quite regularly get feelings of the "I have been here before" variety?
- (8) Do you prefer to approach problems in a feeling or understanding way rather than logically?
- (9) Do your friends sometimes seem strangely present when in fact you are alone?
- (10) Do you believe the traditional five senses comprise an incomplete list?
- (11) Do you believe telepathy is possible without trickery or rearrangement?
- (12) Have you clearly experienced telepathic communication with another person?
- (13) On meeting a person for the first time do you normally get a definite and readily identifiable feeling either of sympathy or dislike?
- (14) Do you ever know the exact words people are going to say before they utter them?
- (15) Do you believe that surroundings — certain rooms or houses — may have their own special influence on us?
- (16) Does the advice you give other persons usually turn out to be right for them?
- (17) Are you subject to sudden unexpected flashes of insight or perception which you can't explain?
- (18) Would you willingly submit to any form of experiment or test involving clairvoyance or similar psychic powers?
- (19) Have you ever read another person's thoughts?
- (20) Are you interested in foretelling the future?

Each of these questions merits careful thought. When you are certain you have answered them to your honest satisfaction, please turn to page 134 for an analysis of your results.



21 YEARS TO THE DAY

AT BIEN HOA, Vietnam, on the night of October 30, 1965, a mortar platoon of the 2nd Brigade, 1st Infantry Division discovered a penciled note on a mortar casing. It read: "Please write Miss Charlotte Bell, Seeley Tube Co., Dover, N.J.," and contained the date, "October 30, 1944, Halloween."



By Marcus Bach

A world-renowned authority on contemporary religious movements, Dr. Bach has devoted years of research to the thesis that mankind's major faiths rose from a "psychic stream"—forces beyond the commonly recognized physical, intellectual and logical processes.

Formerly associated with the School of Religion, University of Iowa, Dr. Bach is a popular lecturer and author of more than a dozen books.

In Shinto... GOD LIVED in a MIRROR

Centuries before Japanese articulated their faith
Shinto reflected a people's deep spiritual belief in themselves.

ONE NIGHT I attended a religious festival in a Tokyo suburb with a young devotee of the *Shinto* faith. It left us in a reflective mood and we talked in subdued tones as we walked along. Suddenly a gust of wind came from nowhere and furiously blew down the darkened street, carrying in its wake a ball of light—or blanket of light might better describe it. Spiritualists could have called it ectoplasm. UFO-ers might have related it to their interest because

of its incomprehensible maneuver. Three feet in height, three-dimensional, luminescent, it came and went quickly—a materialization in the wind.

My companion tugged at my sleeve. "Tamashii!" he whispered. To him it was just that—an apparition, evidence that a recently deceased friend of his was making his presence known and felt. *Tamashii* is a supernatural force comparable to the Christian idea of a discarnate entity, a "spirit on the loose".

I have no rational explanation for the happening but since I saw this whatever-it-was, it must have been something more than a fantasy-projection of my friend's unconscious mind. The *tamashii* was real to him. He explained that his friend had been killed in a traffic accident and that because of the violence of his death the spirit evidently had not yet adjusted to its new environment. My friend believed he should arrange for a *Shinto* purification ceremony in order to help the restless spirit adapt itself more peacefully to its "heavenly rest", as he called it.

The incident reminded me again that *Shinto* is alive with psychism, more so than outsiders realize. Evidence of this is found in many of Japan's contemporary religions which have roots in the old state *Shinto*. In those halcyon days before the war the mikado was considered a god and before his de-deification the islands were a replica of the archetypal god-world whose deities were worshiped at thousands of sacred shrines.

The flourishing religion *Omoto* for example has ceremonies for the exorcism of malevolent spirits and purification ceremonies for *tamashii* or similar phenomena. *Omoto* holds, "Spirits often do not realize they have left the physical bodies." *Om-*

to's founder, Nao Deguchi, an illiterate psychic, was nonetheless an intelligent channel for a steady flow of remarkable demonstrations in which she recorded some 10,000 revelations and manifested great power to heal. She was a seeress and predicted the coming of a "savior" who appeared in the person of one Onisaburo whose own revelations coincided with those Nao had described.

The religion called *Tenrikyo* is another example of the supranormal expression of faith. *Tenrikyo*'s 2,000,000 members believe implicitly in the psychic power of their founder, Miki Nakayama. In a state of trance she convinced people that the "true and original god" had chosen her as his "holy shrine". She successfully affirmed painless childbirth for expectant mothers. She demonstrated psychometry, precognition and prophecies. One day while working in her garden she heard a voice say, "The place on which you stand is holy ground. It is the cradle of the human race."

Skeptics challenged her. Time and again they blindfolded her and led her far from the garden only to find that still blindfolded she unerringly returned to the same spot. Finally even the unbelievers came around and to-day the great temple stands over

the "cradle of mankind" for all to see. Here is the *jiba*, the sacred place, and here the *kanrodai*, the holy pillar. Devotees will tell you that when Miki Nakayama died in 1887 the veil of the temple at *Tenrikyo* was rent in twain and today when the great healing dances are held around the *kanrodai* the healing "dew of heaven" descends on the worshippers.

Or consider *Seicho no Ie*, the "House of Growth" religion. It has roots in many faiths including *Shinto*. This phenomenal "healing movement" is an extension of the spiritual gifts of Masaharu Taniguchi, born in Kobe in 1893. Spirit voices directed him into a life of spirituality after his wasted, wanton youth. The "healing god", say his followers, found in him a perfect medium for divine expression. The psychic encounter that launched him on his remarkable career (he now has nearly 2,000,000 followers) was a clairaudient experience in which he heard the words, "You are reality! You are the Buddha! You are Christ! You are infinite! You are inexhaustible!"

Yet when we have examined these and other thriving faiths in the Land of the Rising Sun we actually have not reached the paranormal heart of *Shinto*. We must dig back into history and

go far beyond a ball of light in a Tokyo street. In fact we might begin with an intriguing question: "If your religion had no name, no holy book, no prophet and no church, what would you reply if someone asked you, 'What is your belief?'"

This gets to the heart of things, for a situation of this kind existed in Japan in the days when few persons in the world knew Japan existed. Had you dropped in on this fairy-like land about the time of the beginning of the Christian era, your question would have drawn a blank. Had you asked the farmer in his rice paddy or the fisherman in his homemade junk about his religion the inevitable answer would have been, "Religion? What's that?"

But he did know about *tamashii*. Spirits represented reality, his link with the unseen. Nature gods were almost human. And one symbol of belief in those days was a mirror — any kind of a mirror. When the devotee of the religion without a name wanted to find out something about the nature of God the mirror reflected not only the goddess of the sun but also his own image. He needed only to look at his reflection to see God, the mirrored image of self.

While his religion had no holy book, no prophet and no church

it did have an identification for the essence of consciousness. This secret substance, this intimate self-related spirit was known as *kami*.

You may not hear the term *kami* when you visit Japan today but then neither do you hear about the Holy Spirit when you travel through America. But as the Holy Spirit has a paranormal charismatic meaning to American Christians and as it is a real and living force in the Christian life, so the *kami* are vividly real to every true exponent of the native Japanese religion, a religion destined to bear the arresting name, *Shinto*.

* * *

THE NAME *SHINTO* was forced on the Japanese by their own scholars in the Sixth Century when Buddhism invaded the islands. Until that time the *kami* constituted the forces in a religion without a name and nothing was more natural to the early Japanese than to believe that every living thing bore within itself a special essence or consciousness.

Why did a tree grow just so tall and no taller? The *kami* in the tree fulfilled itself according to its law. Why did an individual think and act in a particular way? The *kami* expressed itself in accordance with a prescribed pattern. *Shinto* held that the

nearer you related yourself to the *kami*, the more perfect would be your realization of your true self. The artistry of the modern Japanese is due in large part to the mirroring of this *kami*-consciousness. Belief in the *kami* and the impulse toward perfection were transmitted through the collective unconscious long before religion received a name in Japan and before religious thoughts were recorded in writing, which did not occur on the islands until the Fifth Century.

Shinto is a religion of the unconscious mind. It is subjective and so much a part of the believer's intuitive nature that it probably would have remained nameless had Buddhism not come in from neighboring Korea. In the year 552 a Korean king seeking an alliance with Japan sent a golden statue of the Buddha to the Japanese emperor as a gift.

"What effrontery!" the people must have said — but what they did not know was that the emperor Kimmei had been forewarned. In a dream he had seen a golden prophet boldly striding across the sea toward Japan.

Now the dream came true and with the statue came Buddhist priests and teachers. Soon the statue was enshrined in the home of the chief minister. To the Japanese people (who had no

inclination for an institutionalized faith) Buddhism with its monks and chants and disciplines was a curious phenomenon. They could understand how one might make a statue of the Buddha since after all he had been a man but how does one enshrine the *kami*? How do you make a statue of a spirit? How do you crystalize *tamashii*? And what was this thing called religion anyway?

Under pressure of these questions and now challenged to define their faith the Japanese found their best answer in two ideograms, one suggesting spiritual beings and the other depicting the way of life. From the Chinese sage Confucius who centuries earlier had spoken of heavenly beings as *Shen* and of "the way" as *Tao* came the word *Shinto*.

So the religion without a name took its first step toward institutionalism. The structure of course was already there. The emperor always had been considered a special incarnation of the *kami*. The government was called *matsuri-goto* which meant "festivals to honor the *kami*". The sun always had been looked upon as a goddess with the singing title: *Amaterasu O-Mi-Kami* which meant the "heaven-shining-great-*kami*".

No sooner had the Japanese

religion taken a name than an epidemic of smallpox broke out. This was construed as a sign that the *kami* were highly displeased at the coming of the Buddha and the emperor ordered the statue of the Buddha thrown into a canal. Then it seemed as if the "gods" of Buddhism were equally displeased because lightning struck the imperial palace—whereupon the golden statue was fished out of the water and given a proper place in a newly-built temple. Buddhism thus came to live side by side and often intimately with a religion that unmistakably bore "made in Japan", and was known by the musical name *Shinto*, the way of the *kami*.

* * *

TODAY SOME 60,000,000 Japanese claim *Shinto* as their religion and some 20,000 priests serve more than 100,000 shrines. *Shinto* roots reach deep into the fertile soil of the supernatural and *Shinto* branches stretch high into mythological skies.

Long ago, so the story goes, hosts of *kami* stood above the formless void of the universe. A *kami*-trinity appeared holding a conclave and saying, "Let us make the earth and let us fashion a special paradise for a special people."

A god and a goddess, *Izanagi*

and *Izanami*, having both mortal and immortal qualities, appeared on a floating bridge of heaven. With a jeweled spear *Izanagi* stirred the drifting void. Ardously working, he fashioned a cluster of islands and when he drew out his spear the earth still clinging to it fell to form the small island of Onogoro (although some scholars insist it actually was the sacred mountain Fujiyama).

The story is told in the sacred book, the *Kojike*, for when the religion took a name it also needed "scriptures".

"The two deities," says the *Kojike*, "having made the islands, descended to Onogoro and erected an eight-fathom house with an august central pillar. Then *Izanagi* addressed *Izanami*, saying, 'How is your body?' *Izanami* replied, 'My body is well-formed with the exception of one part which is incomplete.' Then *Izanagi* said, 'My body is well-formed also with the exception of one part which is superfluous. Suppose we supplement that which is incomplete in you for that which is superfluous in me and thereby procreate?' *Izanami* said, 'It is well.' Then *Izanagi* said, 'Let us go around the heavenly august pillar and let us become united in wedlock.' When they had gone around *Izanami* spoke first and ex-

claimed, 'How delightful! I have met a lovely youth!' *Izanagi* said, 'How delightful! I have met a lovely maiden!' Afterwards he said, 'How delightful! I have met woman to speak first.' So the child which was the first offspring of their union was the leech child which at the age of three was unable to stand upright and was therefore placed in a reed boat and set adrift."

The other offspring were perfect and became the eventual inhabitants of the islands of Japan. Among them you will find constant reminders of the bridge of heaven. You will see them especially in the form of *torii* in front of *Shinto* shrines. The *torii* is an archway of two uprights with one or more surmounting crosspieces. When the devotee passes under this bridge he feels a sense of purification. The *torii* reminds him of many things. It is a symbol of the bird perch which he reads about in creation stories. It is a huge magnet drawing out the impurity of life and renewing the mind. But mostly it helps him recall the *kami* and the creation of Japan.

Where did the Japanese come from if not from heaven? Some researchers say they are descendants of Malayan tribesmen or of Chinese voyagers or of early South Sea Islanders. It is also contended that *Shinto* may

be merely an extension of the God Cult of the Mayans and this hypothesis draws attention to the fact that *Izanami* is much like the Mayan deity *Itasma*.

But whatever the origin of the Japanese, *Shinto* rose out of the psychic stream, the inevitable matrix for all religious faith. *Kami* is a synonym for *mana*, a supernatural power or influence lurking at the base of all religions. The new expressions of *Shinto* insist that true spirituality begins at the point when the divine-god-nature possesses the individual. To invoke this divine nature, mystical words, magical signs and inspired words are employed actively, along with dances and mimetic ritual.

Shinto also invokes the paranormal power through many *Matsuri* or religious festivals. The ceremonies are held at shrines, in the open fields, in villages and in mountains but the long and impressive tradition of legend and history stands behind each *Matsuri*. Take for example the festival of the harvest in which rice mixed with *sake* (the national drink) is sprinkled on the altar and the priest joins the invisible *kami* in partaking of the food. All *Shintoists*, from the emperor to the lowliest priest, observed the ceremony in the fervent belief that the heaven-shining-*kami*

will bless the harvest and that God will sense a people's gratitude.

God in the Christian sense however is an abstraction to the follower of *Shinto*. God is a figure of speech. The real and understandable power continues to be a spirit, unseen and unlimited, vital as the touch of the earth, significant as the sound of the wind, powerful as the spell of the sun. *Shinto* is persuaded that everything in life is related to the total cosmos and that the innermost universe is oneself—which is but another symbol for the *kami*. *You are your mirrored self* and from the earliest form of nature worship to the most modern belief in *tamashii* *Shinto* rises out of the psychic stream.

Preliterate Japanese found phenomenal wonder in the inherent drive and mystery of sex and birth. They endowed their deities with exaggerated and vivid imaginations, representing them in dramas which to outsiders seemed vulgar and bizarre. But always hidden meanings abounded and always these stories brought the believer back to the magnetic pull of the conceivable ideal of *kami* perfection. You can see this aspiration and feel it when the *Shinto* devotee performs his simple worship. Having passed beneath the *torii*

he purifies himself by cleansing his hands and mouth with holy water. Approaching the white altar he claps his hands in an act of joy and praise; some say he is announcing his presence to the *kami*. He bows low, rings the bell or strikes the gong and occasionally kneels with forehead to the floor in reverence to the object of his worship. The object may be nothing more than the name of the god or *kami* done in the artistic calligraphy of the Japanese and reverently concealed behind the altar. He leaves an offering, frequently a twig of the *sakaki* tree, symbolizing his belief in the vitality of his faith.

In the days of the mikados the people observed a ceremony in which they cleansed their bodies by rubbing bits of paper over their skin. Then the papers were burned or thrown into a stream. The mikado, representing the sun goddess, pronounced his subjects clean in body and mind. The modern expressions of *Shinto* include rituals in which divine gifts are said to be bestowed and divine blessings transferred as if to remind the devotees that the power and grace once reserved for the emperor are now the heritage of every true believer.

There may be, as some critics contend, a lack of ethical em-

phasis in the *Shinto* faith and (to the Western mind) a disturbing inexactitude about the meaning of sin and salvation but the line between what is spiritual and what is secular cannot be sharply drawn in *Shinto*. All acts of life are normal and paradoxically all also are supranormal as the creative force in life is realized.

Life is the assignment. No cemeteries surround the *Shinto* shrines; instead there are lovely groves, usually cryptomeria trees (significantly, a valuable timber in Japan). Death is an illusion still to be overcome, a mystery to be solved through belief that the *kami* are eternal, that life is good, that Japan is heavenly, and that beyond this world (which may indeed be the "real" world) exists an abode of spirits still interested and active in the phenomenal world of which they were once a part.

The poetic nature of the Japanese inspires dreams of the limitless wonder-working influence of the *kami* and here as in all religions dreamers become psychics and psychics become the supernatural channel for the myths, miracles and mores of the race.

Japan, highly industrialized, as technologically-minded as our own United States and as eager as we are to conquer the secrets

of the universe, pauses as we often do to examine anew the strange and the unusual. A ball of light, *tamashii*, suggests that there are still uncharted paths to be explored. Followers of the *kami* uncritically accept the web of the unseen. Their belief in

these "gods" forms the foundation of the spiritual consciousness that makes their world go round. In a very real sense their religion at its deepest level still does not have a name but they are content to let us call it *Shinto*, the way of the *kami*.



THE ANNOUNCEMENT I FORESAW

By Dora Devore

ONE DAY, late in September, 1965, I felt an overwhelming compulsion to rush to the side of a friend, Mrs. Nora Autrey, of Greenwood, S.C., after I read a newspaper report of her mother's death. The feeling was unusual since I had not seen Nora for several years. She was an only child.

Obeying the impulse to go to her, I arrived at her home to find her sobbing inconsolably. She clung to me and grew quiet when I put my arms around her. Since she was comforted by my presence, I remained with her all evening.

Nora seemed to become resigned to the death of her mother, Mrs. Ella Rodgers. We talked of happier days we had known together in the past.

During the course of the evening I mentioned that a week earlier I had seen a newspaper

announcement about the engagement of Nora's younger daughter, Andrea. Nora and her family looked uncomfortable and Nora explained that, while Andrea did plan to be married, she had not yet announced it.

It appears that Mrs. Rodgers — Andrea's grandmother — had been extremely anxious for Andrea to announce her engagement. She evidently had had a premonition of her approaching death and had wanted to attend her granddaughter's wedding. Her intense desire somehow had caused me to see, shortly before she died, a newspaper story and picture of Andrea's engagement.

When Andrea's engagement was announced in the newspaper a few weeks later, the photograph of Andrea which accompanied it was identical to the one I previously had "seen." — Greenwood, S.C.



IN and OUT of REALITY

Mysterious flights, painful "reentry" threaten young missionary's sanity—but faith, patience gain rich reward.

By Robert A. Reese

I SHALL NEVER forget the hellish torment of my first out-of-the-body experiences. Indelibly etched in my memory are details as real and fresh as if they were only moments old—although in fact the incidents began 16 years ago.

In 1950 I was serving a two-and-a-half-year mission in Buenos Aires for the Church of Jesus Christ of Latter-Day Saints. My day started at 6:00 A.M. and usually ended after midnight. My work schedule—meetings, traveling, lecturing and other responsibilities — entailed intense concentration and strenuous attention to myriad problems. In retrospect I realize that my body and mind were completely fatigued. I believe this led to the nightmares.

While going over some reports one clear calm night I temporarily became blind. Instinctively I knew this danger signal meant that I *must* get more rest. The full moon shone into our combination bedroom-office, illuminating desks, chairs and other objects, now only vague shapes to my nonfocusing eyes. I fell into a deep sleep as soon as I lay down—but suddenly I half-waked to find myself suspended between slumber and wakefulness.

I sensed that some strange and powerful force surrounded me. As my awareness of its presence increased I lost my ability to investigate it. I became entirely helpless. My eyes were open and while I felt someone or something was in the room I could see

nothing but the moonlit furniture.

I tried to call to my companion asleep in the bunk above me. I found I could not speak but in my terror I felt as if I were screaming at the top of my lungs and struggling to free myself from whatever it was that bound me.

Then came the strangest sensation of all. Without any effort on my part my body automatically rose as if someone were gently lifting me. Suddenly I was looking back at the bunk from a distance of about five feet.

How odd to be looking at me from outside me! How could it happen?

In a flash I was back in bed. I came fully awake, breathing very hard and feeling chilled. Now I could move my arms and legs but it took several minutes to collect my thoughts and discipline my trembling body. Never in my life had anything so entirely overpowered me. I had been unable to move so much as a finger for who knows how long?

Many similar experiences followed. The length and intensity of each occurrence seemed to be determined by the day's activity. I almost could foretell the nights that would bring fearsome moments of complete helplessness, for they followed strenuous days. If I reduced my working hours I

could expect a good night's rest.

About two weeks after my first experience I retired very late one night and again the sensation that my companion and I were not alone forcefully overtook me. As before, the paralysis came and then I heard high-pitched voices making not quite understandable sounds. Again, ever so effortlessly, I floated upward — yet I knew my body lay on the bed.

Was I losing my mind? Was I possessed? No sooner had this unseen force lifted me a few feet when it suddenly hurled me back into myself and again I came to. It seemed that something hideous was trying to overpower me.

My skeptical turn of mind discounted the possibility of paranormal influences. I could only conclude I might be losing my sanity. At length I resolved that I must regulate my life, get more rest and concentrate on a better diet. I could only suppress my foe by using the faculties my Maker had given me. In this manner I hoped to cope with this increasingly upsetting problem.

Subsequently came my transfer to Pergamino, Argentina, and eight months later an honorable termination of the mission and a return to Sacramento, Calif. There the incidents began to recur, this time with alterations. The changes were in type

rather than intensity. For example I would reach the cataleptic state and then slip into a deep dream of flying or of being chased.

I had been in the United States 11 months when I married. My wife and I often discussed these nighttime experiences and finally we decided to try some experiments for "awakening" me. But how could I let her know when the force developed? While I always have been aware of what is going on around me during these occurrences, I have been helpless — unable to make a sound. However I could control my breathing. We decided that I would breathe loud and hard as a signal for my wife to call me softly and gently shake my shoulder. When we followed this plan I easily came to, then slept undisturbed for the remainder of the night.

In May, 1960, I met a man who for some years had been moderately interested in the occult and metaphysical sciences. He had attended an hypnosis school for a few months and was fairly knowledgeable on the subjects of the unconscious, extrasensory perception and kindred psychic phenomena. It was he who postulated that I was experiencing "astral projection" and his explanation was the only one that made sense.

I had talked to my family physician and he diagnosed my experiences as merely bad dreams. I never was able to accept this — nor would anyone else who had the experience.

When I recounted my experiences to my friend he described the phenomenon that actually separates the spirit from the physical body and told me that many persons believe it is a great gift. Highly-developed mediums and Oriental mystics, he said, utilize astral projection to communicate over great distances and for other psychic purposes.

To say I was intrigued would be the understatement of the year. He loaned me several copies of *FATE* and I began to read of others' experiences. A whole new vista opened for me.

Subsequently another book given me by my friend allayed my fears: *The Projection of the Astral Body* by Sylvan Muldoon and Hereward Carrington. This scholarly book held me spell-bound. I learned that what I had believed evil was merely an undesirable feeling that accompanies the actual separation of the spirit from the physical shell.

Those who insisted I only was having "bad dreams" also cautioned me against trying to develop any knowledge of this

"power" (which must be of the Devil, they said) unless I was prepared for the risks involved in experimenting with the unknown. Thus it happened that I rarely tried to discuss my growing interest in the subject. My whole purpose revolved around understanding what was happening to me! I had feared loss of sanity. Can you imagine my effulgent joy to learn that I was "normal" and simply entering a new period of development?

Since returning from Argentina I involuntarily have left my body and walked through our home, passed through walls and even floated a few feet in the air. Now I see this as unique and thrilling. Only one who has experienced it can appreciate the absolutely glorious sensations. With my change in outlook the

terrible feeling of being controlled by an unseen power disappeared and the astral body emerges without the frightening urge to remain within the shell.

I have dramatized the nightmarish quality of my early projections to help prepare others to whom this experience may come. One should not be alarmed and hastily conclude (as I did) that he is being overtaken by an evil force.

I have learned a profound lesson and I commend it to others: to ridicule those experiences that cannot be explained in a completely rational manner is sometimes to deprive ourselves of the richest rewards of life. Our minds must remain open to truths that may help us more fully understand our physical and spiritual natures.



WIDOWED BY WAR

After she gave birth to a baby boy, Mrs. Rosemary Reach was notified that her husband, Lt. William Reach of Orman, Fla., had been killed in Viet Nam. Nine months later she married Lt. Bernard Kistler, of Franklin, Pa. An hour after she gave birth to her second son, she was notified that her husband had been killed in Viet Nam. Both of her husbands were West Point graduates and had been killed under similar circumstances — Lt. Reach while calling for helicopters to fend off a Viet Cong attack on his position, and Lt. Kistler in a Viet Cong attack on a helicopter landing zone.

Charlotte Nipper endured hair-raising UFO contact but retained presence of mind for breakneck drive to safety.

Newspapers reported coincidental sightings over 20 to 30 square miles—but here is the exclusive story of fearsome closest contact.



ONE **UFO** FOR THE ROAD

By **Mona Darden**

CHLARLOTTE NIPPER, a telephone operator in the Valdosta, Ga., office of the Bell Telephone Exchange, is a quiet reliable girl and until her recent horrible experience emphatically denied there are such things as flying saucers.

"Why, I actually have made fun of people who talked about them," she admits.

But now Charlotte not only claims to have seen a UFO but says she drove so close to it in the dark she could have reached out and touched it. What is more, it chased her down Interstate I-75 while she drove at a dangerous rate of speed to escape it.

Although the incident was reported to the United States Air Force within the hour and USAF

planes immediately were sent out to investigate, it was kept very quiet for a week afterwards. Even now, according to one Air Force officer, this story will be neither confirmed nor denied by the Air Force.

* * *

THAT MONDAY morning, long before daylight, November 28, 1966, began like any other day for 19-year-old Charlotte who lives with her parents on a farm five miles south of Lenox. She was on the early morning shift at the Bell Telephone Exchange and had to report for work in Valdosta at 6:00 A.M. With a 30-mile drive ahead of her she arose at 4:30, ate breakfast, dressed and left the house without disturbing her family. She usually drove out

at 5:15 but this particular morning was cold. She started her new car and waited for the heater to warm it before departing.

Her home is on the west side of I-75 which runs almost past the yard but to get onto the Interstate she has to drive west a short distance on a dirt road and circle back south to make a direct east turn onto a paved road leading to I-75. However this whole circle to the four-lane highway is no more than a mile.

Once on the paved country road she drove rapidly so as not to be late for work. On one long curve in the road her headlights fell on the unlighted white house of neighbors. Completing the long curve her headlights next picked out something that merely made her curious. She began to slow down and swung to the left to go around it.

She first thought someone had left a piece of farm machinery in the road. At least they had lighted it to prevent a nighttime accident. She never had seen farm equipment that large or that shape and she was puzzled.

"Was it silver?" someone asked.

"No, I wouldn't say it was silver. It was luminous. It glowed. It took up both lanes of the road," she said.

To pass she had to drive completely off the pavement onto the

shoulder of the highway. With this close-up inspection she rolled the car window down and realized the object was round. The string of white lights around its middle made it look like two plates with their rims turned together. She explains that it was as high as a large truck.

"Just as I was beside it I noticed a red light, on the left-hand side where I was going around. I was pulling back onto the pavement when suddenly my radio, which was playing very loud, went dead. I looked back over my right shoulder. As I did these two eyes were following my swing into the road, just like a person's eyes would turn slowly to follow a moving object."

"Now, you don't really mean 'eyes,'" she was told. "You mean lights."

"No, it wasn't lights. You know the way a cat's eyes will glare when a light hits them at night? That's just they way they looked only they were very large. And they were up above — in a darkened dome that I hadn't noticed before. I couldn't turn around and go back and that's when I took off!"

The turn onto I-75 was only a short distance away, uphill on the near side of an overpass. There, forced to slow down for the right-hand turn south onto the four-lane highway she again

looked back. The thing was moving! Coming toward her! Following her!

There wasn't another car in sight at that time of morning as she sped onto I-75. She admits being scared to death and driving too fast.

"I don't know how fast," she said. "I didn't look at the speedometer. But I do know I had the gas pedal on the floorboard.

"And that thing was still following me. I could see it in the rearview mirror. Part of the time it was so close it was almost on the trunk of my car and then it would drop back a little. Then again it would get overhead. I had the peculiar feeling that the thing was hovering over me and would somehow open at the bottom and pick up me and the car."

After only a mile or two of this wild chase, which at that speed could not have taken many minutes, a large semitrailer came into view traveling in the opposite direction. Charlotte said she felt she had company although there was no way to flag down the oncoming truck. However the lights or the roaring noise of the truck must have frightened the flying object. It darted out of sight.

Possibly five minutes later the driver of the northbound semitrailer stopped off at an all-night

cafe in Lenox. There he told his flying saucer story. The night attendant listened politely but did not get the man's name or address or the identity of the trucking company. The driver merely told another "saucer tale" over a cup of coffee. He said this object was following a car and his headlights had scared it off. He described its eerie lights and remarked that he had spied it once in his rearview mirror after passing.

Then he traveled on his way without knowing that a very frightened girl had stopped off at an Adel service station on I-75 to telephone her parents five miles away.

"I discovered I didn't have a dime in my purse to call from the pay station," Charlotte said, "and before I would go inside the station and ask the night attendant for change I just put a quarter in the phone and dialed home. I wasn't about to tell anyone what I'd seen — they would think I had lost my mind!"

Of course she didn't know she had a truck driver up the road telling the same story. Nor did she know a wondering neighbor lay awake a few miles away.

* * *

AT THE TIME Charlotte was heating her car the man in the farmhouse one mile northwest of the Nipper home awoke

and exclaimed, "Here it is 5:15 and those heaters are not lit." He got up, lighted the heaters and went back to bed.

But his words had awakened his wife, Mrs. Myrtice Betts, who remembered she had not taken breakfast bacon out of the freezer the night before. Mrs. Betts said she lay there for several minutes before getting up to go to the freezer. As she passed the kitchen windows she noticed a bright glowing light in the direction of the Nipper home. She stopped and watched it for some time. She was puzzled, she said, because it seemed too large and too bright to be a star — and it was too low. Yet it looked like a star.

"I have awnings over my windows," she said, "so you know it had to be pretty low for me to see it."

However, it was too dark to tell where the horizon was and since the light was stationary she finally called her husband to "come look at this big star!" He merely grunted and turned over in bed.

Mrs. Betts then went to the freezer, got a package of bacon and put it in hot water to thaw. She checked on the heaters; then since it was some time before she would cook breakfast she started back to bed.

But first she stopped for another look at the strange light. It

seemed to be moving. She went to the door and opened it for a better look. The brilliant spot now had a red light on one side. It moved slowly in a southeasterly direction with the red light attached and she decided it was a lighted plane and went back to bed.

Later when she heard of Charlotte's experience she felt positive she had seen what Charlotte saw.

* * *

WHEN I GOT out of bed to answer the phone," Mrs. Nipper said, "I'm sure Charlotte tried to say 'Mama' five times before she ever got out the word. It seemed to me she hadn't been gone from home more than five minutes. I knew something terrible had happened because Charlotte has always been very calm and collected. I told her to wait right there and I dragged her father out of bed."

The couple traveled without incident over the same route Charlotte had taken. Mrs. Nipper then drove her daughter on to Valdosta for Charlotte was in no condition to drive. She told her story as they went. Charlotte's father followed in another car, still not understanding it all.

Charlotte was not late for work — it all happened that fast!

After leaving the car and Charlotte at the Bell Telephone

Exchange Mr. and Mrs. Nipper drove to a roadside phone booth and informed the Air Force of what had happened.

"There were planes in the sky over our area when we got back home," Mrs. Nipper said. "You could see their red and green wing lights and it was almost daylight. I didn't try to count them; it seemed the sky was full of them—the way they criss-crossed back and forth."

When Charlotte finished work that afternoon an Air Force officer was waiting to follow her home and at home she found other Air Force authorities still on the spot. They asked her a lot of questions but wouldn't let anyone close in.

"They had a Geiger counter," Mrs. Nipper said, "but when I asked them did it show any radiation they wouldn't tell me. I did notice that they were impressed by those high voltage power lines which go directly over the spot. You know other

UFOs have been reported near high voltage lines. It's been told that is where the things get their energy. They use electricity—convert it some way. I believe it was UFOs that caused that power blackout in the northeastern states some months ago.

"As far as we can learn this is the only reported landing of one in Georgia. And as far as Charlotte is concerned, I *know* my daughter saw something. Nobody can ever make me believe anything different! Her father and I followed her to Valdosta every morning after that—until she changed shifts.

"I'm so thankful that semi-trailer came along when it did. Why that child could have had a wreck and killed herself and nobody would ever have known what caused it."

When you ask Charlotte what she saw she answers, "I don't know what I saw but I know one thing—I don't want to see it again!"



HEALTHY, WEALTHY — AND ALIVE

LIKE BENJAMIN FRANKLIN, Alfred Dupuis, 67, a retired mechanic in Champeau, France, is an advocate of early rising. Recently he found that this habit, if it did not make a man healthy, wealthy and wise, at least served to keep him alive. He was having breakfast at six o'clock one morning when a runaway tractor-trailer struck his cottage and sent a wall crashing down on his empty bed.

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.

THE TELEGRAM

By Louise B. Meek

MY GRANDFATHER, Orman L. Kimbrough, usually chipper in the morning, this day walked slowly into the dining room for breakfast. As he took his place at the head of the table I noticed he looked tired and worn.

"Didn't you sleep well, Orman?" asked my grandmother as she filled the children's plates.

Grandfather sighed and wearily passed a hand over his forehead.

"I was restless and dreamed about Caesar all night," he confessed. His half-brother Caesar lived in Texas, many miles from our Mississippi home.

He went on, "I dreamed that he was dead. I would wake up and then when I'd get back to sleep I would dream the same thing again — over and over. It bothers me. I'm worried about Caesar and I haven't heard from him for a long time."

"Oh, he's all right!" said Grandmother cheerily. "He's probably too busy to write. You'll hear soon."

We talked of other things for a few minutes and then the doorbell rang. When Grandmother came back into the dining room, she held a yellow envelope. She looked frightened as she handed it to Grandfather.

He hastily tore open the envelope, glanced at the message and cried hoarsely, "Caesar died last night!" — *Grenada, Miss.*



Louise B. Meek

I "SAW" PRAYER

By Ann Hamilton

ONE DAY IN late July, 1942, I was returning to the apartment building on South Figueroa Street in Los Angeles where my children and I lived during one of our periods of limited income. My step was light, for finally I had obtained a job in Hollywood and could start work immediately.

When I reached home I found our street crowded. On inquiry I learned an accident had occurred. A man told me a little girl had been struck and killed by a car.

I hurried into our building and on the stairs I met Mrs. Ebert, the neighbor with whom I had left my children. She told me they were all indoors but her oldest child, Linda Mae, had gone to buy some candy and should have returned by this time.

"What kind of dress was Linda wearing?" I asked, trying to hide my apprehension.

"A blue dress with little flowers — but why? Is something the matter?"

I said, "Stay here a minute. I'll go out to see if I can find her."

The policeman trying to clear up the traffic told me that the little girl had been wearing a blue flowered dress. He said she

was not dead but seriously hurt and she had not been identified before the ambulance came.

Now I had to give Mrs. Ebert the news. We asked Mrs. Garcia, another neighbor, to look after the other children and rushed by cab to General Hospital where the child had been taken. There our fears were confirmed. Linda lay under a shock blanket, unconscious, her head bloodied, and while we stood looking down at her she hemorrhaged from the mouth.

A nurse asked me to call the child's father. He worked for an exterminator or fumigating company and I knew that Mrs. Garcia would know how to reach him. I went to a phone and called her, telling her about Linda's condition and asking her to call Mr. Ebert. Then on a sudden inspiration I added, "I am praying for Linda. Please pray for her too because she needs divine help."

As soon as I hung up, I remembered Aimee Semple McPherson's Angelus Temple and the Prayer Tower where one might call any time of the day or night to ask for prayer. I called. When I explained the accident and its seriousness the woman who had answered the phone asked me for the child's first name and then said, "We will pray for her."

Back at the side of Linda's bed I prayed with more confidence than I had reason to feel. Suddenly I felt compelled to look up. What I saw spread through me a gentle peace. Descending slowly over the bed was a barely visible dome of pale purple light, delicately lacy but almost tangible. As it enveloped the bed my own mind was completely free of fear. I knew beyond the slightest doubt that Linda would live.

Mr. Ebert arrived and stood beside his wife, both helpless in the face of this terrible tragedy. I — usually timid and unsure of my own convictions — spoke out with assurance: "Don't be afraid. Linda will be all right. Please believe it because it is true. I am going home now."

The nurse I met on my way out shook her head at me — but I knew that I was right, that Linda would live.

The next day I had to move to Hollywood to take my new job but three weeks later I was in downtown Los Angeles and decided to visit the Eborts, still confident that prayer had saved the child's life.

Linda was home from the hospital. Her arm was in a cast and she wore a patch over one eye, one that would be switched from eye to eye until she regained control of her eye muscles, but she was alive.



Ann Hamilton

Then I knew I had *seen* prayer. — *Los Angeles, Calif.*

HE DIDN'T BELIEVE ME

By Ann McIntyre

I DISCOVERED I was psychic at the age of 17. It frightened me a little so I didn't pursue such powers until after I was married. Then I found that my husband could send me telepathic messages. If he were going to be late arriving home from work he could let me know the reason why..

One day, just for fun, I tried telling fortunes with cards. To my astonishment visions appeared before me. Eventually I became quite successful in making true predictions for friends and acquaintances.

One day — I think it was in 1937 — my brother Ed Drake jokingly asked me to read his fortune. He especially wanted to

know if he could get a date with a special girl for a dance in Rosedale, Wash., the next Saturday night. I spread out the cards and a vision came to me.

Not far from our home was a crooked narrow gravelled road descending a steep short hill which ended in a sharp turn. In my vision I saw Ed and his date and another couple driving down this hill. Their light car, going too fast, careened, rolled over the bank and landed against a

acquainted with another couple and the foursome left the dance together. Instead of taking the new road they turned onto the narrow one. Going down the steep hill too fast to make the blind sharp corner the light car careened, rolled over the bank and stopped against a light pole.

My brother and the other couple suffered bruises and scratches and Bonnie sustained a broken rib. — *Forks, Wash.*



Ann McIntyre

light pole. I saw one of the girls lying in the grass near the car and the other persons scattered around but unhurt except for bruises and scratches.

Ed told me it was all foolishness because he had no intention of taking anyone along on that special date and furthermore he wouldn't be driving that dangerous stretch of road.

Nevertheless at the dance Ed and his date, Bonnie, became

THE UNHEEDED WARNING

By Elizabeth Ann DeMaree

MY MOTHER-IN-LAW, Ethel DeMaree, had a special gift of knowing. So often has she forewarned of danger or change, her dreams and hunches now command respect and everyone listens when Ethel warns that something is impending.

In the fall of 1900 Ethel, then a dark-haired girl of 16, and her sister Caroline, 14, lived with their parents in Richardson County, Nebraska. The farm was large and at harvest time the women worked hard, cooking from dawn to dusk to satisfy the appetites of the crews of harvesters. Ethel and young Caroline were not excepted and they worked steadily at their mother's side.

Caroline, a little pampered, tossed her long curls in rebellion, actively unhappy about the long

hours of work in the hot kitchen. A vain child, she took pleasure in teasing Ethel, comparing her own pretty curls with her sister's straight hair. Good-natured Ethel would laugh and hustle ahead with the chores.

Ethel's own pet pride was a red eiderdown robe which she wore in the chilly mornings and cool evenings. A dainty fluff, it had no place in the big farm kitchen and her mother frowned on her wearing it. Young Caroline eyed it with envy. How she coveted that robe!

The harvest season under way, each morning Ethel clad in her red eiderdown robe ran down to start the fire. Feeding the coals from the bin of corncobs and kindling she soon had the fire roaring and the morning meal started.

One night during this harvest-time Ethel dreamed she was building the fire, as usual wearing her eiderdown robe. The fire leaped out, the cobs ignited and the red eiderdown robe seemed to explode. Engulfed in an inferno, Ethel in her dream screamed, writhed and struggled — and burned to death. She saw herself in a coffin during the funeral service with the mourners passing by.

The badly shaken young girl related her dream to her mother the next day. The older woman

emphatically said they would burn the robe then and there — but they hadn't reckoned with Caroline.

"Please let me have it. I'm not afraid!"

And as usual she had her way.

A week passed. Caroline now wore the robe. Tossing her thick curls she entered the kitchen each morning, undeniably pretty and undeniably proud of her new acquisition.

That night Ethel dreamed again. The same dream, the same flames, the same death and funeral. In a frenzy of concern she begged her sister to burn the robe but Caroline clung to it, stubbornly denying the dream had any reality.

Little by little the dream and Ethel's concern receded as the older girl was swept into the flurry of extra work. The threshing crew now had started.

A few days later Ethel bearing a great stack of plates was setting the table. Caroline, clad in her robe, was busy in the kitchen. When the fire needed replenishing Caroline reached for some cobs. She opened the stove and the flames darted out, caught the cobs in her hand and leaped to the eiderdown sleeve. Consuming the sleeve in a breath the flames licked at her thick loose curls.

The girl's agonized shrieks

filled the house. Ethel rushed to help her. With both hands she swept down the burning arm, whipping away the flames and with them great masses of smouldering curls. She tore off the robe and beat out the flames.

At this moment their mother burst in. Unhesitatingly she rolled up the robe and grimly thrust it into the stove. The dream! Why hadn't they paid attention?

Caroline was lucky to be alive but her heartbroken sobs filled the room. The loss of the lovely robe was compounded by the loss of every pretty curl. — *Denver, Colo.*

THE LIFESAVING DREAM

By Brigitte Judd

IN 1957 MY husband Joe and I planned to spend our vacation on a motor trip traveling from Birmingham, a suburb of Detroit, Mich., where we then lived, to Nashville, Tenn. The night before we were to leave I had a vivid dream.

I dreamed that on a dark night we were driving on a narrow highway with a lot of fast-moving traffic. Our headlights picked up the white railing and markers of a narrow bridge ahead. A huge truck roared by and I heard an almost inaudible crack. A tiny round hole appeared in

our windshield immediately in front of my husband, who was driving. But strangely, it was I who was killed by the dream bullet.

The next morning I told Joe about the dream but he laughed it off. Just another nightmare.

We started on our long-anticipated trip early that morning and drove all day. When darkness fell we were on the narrow two lane highway I had seen in my dream. Traffic was heavy and fast and sure enough, our headlights picked up the white rail and markers indicating a narrow bridge ahead.

"Joe!" I exclaimed. "This is the spot."

Without taking his eyes off the road he moved his head toward me to say, "I couldn't hear you."

At that precise moment came the almost inaudible crack and a tiny round hole appeared in the windshield. A tiny pebble thrown by a tire of the huge truck roaring past in the other lane hurtled harmlessly past Joe's ear.

"It would have killed me if you hadn't made me move my head." He was breathless. "It would have hit me right between the eyes."

The garage man who replaced our windshield the next day in Nashville confirmed my husband's opinion. — *Yucaipa, Calif.*



Wheel of Fortune

By Paul Steiner

Not long after the new Whitney Museum of American Art opened in its new \$6,000,000 building in New York City a slate sculpture by the famous Japanese-born artist Noguchi toppled from its pedestal and shattered. The title of the sculpture, which must have tempted the fates, was *Humpty Dumpty*.

Gen. Dietrich von Choltitz, military chief of Paris in 1944 who disobeyed Hitler's order to raze the city, died in 1966 at the age of 71, just after the world premiere of the film *Is Paris Burning?* which dramatized his decision to save that city.

In Jackson, Miss., Mrs. Billy Durr and her two-year-old daughter survived a 70-foot trip through the air in their Volkswagen. A tornado picked up the car, carried it 70 feet into the air

and deposited it on the top of the electrical company building. Neither Mrs. Durr nor her daughter was injured and the car sustained only a couple of dents in the hood.

The Mount Carmel Guild Social Service Center in Paterson, N.J., a rehabilitation hospital for alcoholics and drug addicts, is located at the corner of Straight and Narrow Streets.

When Mrs. Charlotte Christoph of Bad Kissingen, Germany, visited her brother's grave his tombstone toppled over and killed her.

This personal ad appeared in the London *Times*: "Chateau owner thanks all ghosts for spiritual offerings. Chateau now overhaunted and position ethereally filled."



"Light a Candle to the Virgin"

By Judith Childs-Speer

"There is no gain except by loss;

There is no life except by death;

There is no vision but by faith."

— Walter Chalmers Smith

A LITTLE AFTER five o'clock on a sparkling October afternoon in 1928 Opolinar Pimentel rode his great bay stallion into the Mexican village of Quiroga in the verdant state of Michoacan.

Poli, as his friends called him, was young, handsome and care-free. He had left his home in San Andres about five hours before and still had a long way to go before he reached Patzcuaro, his destination.

Chuckling to himself he recalled the impromptu going-away party the rancheros had given for him and the free-flowing tequila. The girls had pressed on him an abundance of savory tacos and carnitas, feign-

ing great hurt if he refused. He loved them all and would not hurt them and he had eaten and drunk more than he should have.

The ancient village shimmered in the sun and as Poli casually gazed on the familiar scene he reflected, "Don Vosco Quiroga, should he return, would find few changes in this town after the 500 years since he founded it."

A regal figure proudly erect in his silver-decorated saddle, Poli wore the richly ornate costume of the conquistadors. The spirited bay's hooves clattered on the cobblestones, rousing sleepy peons. Raucous music floated from the cantinas to mingle with the cries of half-wild children playing in the streets. The wom-

en, more pious of mien, glided softly through the uproar wearing rebosas of dark blue with pale blue pinstripes characteristic of the locality.

Lazily watching them Poli was unconscious of passing the church plaza until he thought he heard someone call his name. Jolted from his reverie, he reined his horse and listened. Then his eyes took in the big church, mossy and crumbling in its antiquity, its massive flying buttresses hunched through giant olive trees. The Spanish priest Don Vosco himself had planted these trees and worshiped in this church.

Silence broken only by the rustle of leaves greeted Poli's straining ears. No one was there and he now felt a little foolish. But the cool sanctity of the churchyard appealed to him and he decided to stretch his legs. He beckoned to a small ragged boy and the child gingerly came forward, terror in his black eyes, to hold Poli's horse.

Poli slipped from the saddle and in curt rapid Spanish ordered the boy to water the animal at the trough. He stood where he had dismounted, watching his horse obediently follow the youngster.

Then the voice he had heard came again, more distinct this time. A familiar voice, a wom-

an's voice, called him affectionately by his nickname. It seemed to come from the deepest shade. As Poli strained to see the woman he heard a frantic cry behind him and the clash of hooves. He whirled in time to see the boy lose his grip on the rein of the rearing horse. Poli leaped toward his frightened horse and managed to catch the reins and shove the child out of danger.

Now thoroughly baffled Poli gently stroked the shivering animal. Nostrils distended, eyes wild, the horse slowly responded to his master's soothing voice. Holding firmly to the reins, Poli slowly walked back the few steps to the place where he had heard the mysterious voice. The stallion, still foaming and nervous, followed reluctantly.

Again Poli peered into the dense shadows and asked, "Did someone call me?"

In answer to his query a figure slowly emerged. It approached him in a peculiar floating way. Again his horse threatened to rear but Poli spoke sharply and his mount subsided.

With an apology for the unaccountable behavior of his horse he turned back to the figure—and to his delight recognized his aunt, Clotilde Pimentel. She stood at the edge of the trees, regarding him impassively.

"How are you, *Tia*?" he asked,

automatically reaching for her hand to kiss. She drew it back sharply; nevertheless Poli swept his sombrero from his head and made a courtly bow.

"*Muy bien,*" she replied crisply.

"I am at your service. What can I do for you?" Poli asked. He stepped closer, for she appeared to be dimming. He couldn't make up his mind what was wrong. She was a little out of focus and seemed to waver before his eyes like the radiation from a hot pavement. Straining to see her more clearly he respectfully waited for her to continue.

"I would like to ask a favor." Her manner had changed and her voice now was almost inaudible.

"Please do not hesitate," Poli replied politely, all the while absentmindedly stroking his still-nervous horse.

Clotilde floated away from him, fading a little more into the shade behind her. Poli's mind refused to credit his senses. He wondered miserably if the tequila of the night before was playing tricks with his sanity.

But Clotilde's figure became clearer and her face more distinct. The words she addressed to him were clear and penetrating.

"Will you please tell your un-

cle Jesus Pimentel to light a candle in the Basilica at Patzcuaro to the Blessed Virgin Salud?"

Poli was flabbergasted. No one ever referred to his uncle by his first name. It simply wasn't done. Uncles never were called by their first names directly to their nephews.

Unmindful of the havoc she was creating, his aunt hastily continued, "When my child Marta was sick I prayed to the consecrated Virgin and vowed to light a candle in gratitude for her recovery."

She paused, as if trying to gather strength.

"Now my vow must be fulfilled by your uncle."

"I will tell him," Poli blurted. He felt uncomfortable and said, "If you will be so good as to excuse me I must go or I will be very late."

The words scarcely were out of his mouth before he realized he was addressing only the ancient olive trees. Clotilde had vanished. The leaves rustled softly as before, the shadows lay undisturbed on the damp bare earth and the little boy, who had tried in vain to water Poli's horse, stood nearby looking up at him.

Feeling very foolish Poli swore impatiently and forgetting entirely to water his animal he sprang into the saddle. Deliber-

ately avoiding the child's eyes he turned the bay in the direction of Patzcuaro, applied the spurs with angry vigor and left Quiroga at a gallop.

In the gathering dusk Poli felt calmer and suddenly ashamed. He had neglected to give the boy a coin. It was not the child's fault that the horse had behaved in such an unpredictable manner. He was riding through the village of Tzintzinsan, still mulling over the experience, when a staggering thought struck him.

Aunt Clotilde had been dead for six months! Poli himself had attended her funeral in April, 1928. His head spun. Now he knew why she had seemed so strange and unnatural, why her feet had seemed not to touch the ground. Her face, her voice, the familiar black dress, everything as it should be except she literally floated through the olive trees. Darkness had come and his thoughts so depressed him that he felt lost in his own country.

It was very late when Poli arrived in Patzcuaro so he waited until the next morning to deliver

the message to his uncle. But there was more to his hesitancy. He expected to be laughed at. Nevertheless he mustered his courage and sought out Jesus Pimentel. After the usual courtesies Poli blurted, "I saw Aunt Clotilde in Quiroga — though I don't blame you if you find it difficult to believe!"

His uncle merely nodded.

"She told me to ask you to light a candle to the consecrated Virgin of Salud in gratitude for Marta's recovery."

His uncle continued to nod his head. Then, his dark eyes misty, he murmured, "I remember the promise very well. Of course I will carry out her wishes immediately. I had forgotten until now. I thank you — and bless Clotilde for reminding me."

Sensing Poli's incredulity he put his hand gently on his nephew's shoulder as if to reassure him.

"Yes, my dear Poli, you saw her. For the old such things are commonplace and real. Only to the arrogance of youth, does it seem a miracle."



DEATH COULD NOT BE DENIED

ON U.S. 99 FREEWAY near Bakersfield, Calif., a car driven by Joseph A. Harrah, 66, was involved in a head-on collision with another car as Harrah drove the wrong way in the northbound lane. Neither driver was injured but five minutes after the collision, as Harrah walked back to his car, he was struck and killed by a northbound truck and trailer unit.

WITCHES'



By Justine Glass

Excerpted from WITCHCRAFT,
THE SIXTH SENSE - AND US
Neville Spearman, Publishers

Sabbats and Esbats

Upsurge of interest in witchcraft reflects ongoing human groping for a world beyond the materialistic one we know.

THE WHEEL of the Year begins to turn anew at the Winter Solstice, which is called Yule — meaning the wheel. This is the first of the sabbats in the witches' calendar, one of the four Lesser Sabbats, the other three of which are the Spring Equinox, Summer Solstice and Autumn Equinox. The four Great Sabbats are Hallowe'en, Candlemas (February 2), May Eve and Lammas.

Some centuries ago, before the Christian church achieved its dictatorship over man's beliefs and actions, the sabbats were something of a public holiday. The people from the surrounding countryside — most of whom probably had witch blood anyhow — would come along, picnic,

and to some extent join in the fun. Fires were lit to cook the food which may be, some authorities think, the origin of the "fires of Hell" reported to have been observed at witches' meetings.

Many of the picnickers might not have been fully initiated witches but in those days before the persecution the Old Religion probably meant more to them than the relatively new. It was accepted as a matter of course by the great barons and knights, by bishops (who often practiced it), and by kings. According to Dr. Margaret Murray all the Plantagenets were witches. Edward III, she believes, founded two covens and in the light of her opinion the little incident of the

Countess of Salisbury's garter is significant. As we learnt at school, while dancing with the King, Lady Salisbury's garter fell off; Edward retrieved it and slipped it onto his own leg . . . and an apparently trivial event was immortalized in the founding of the Order of the Garter.

Dr. Murray thinks that there was more to the garter episode than met the eye. The garter has been part of the insignia of the Craft for millennia, a point to support which Dr. Murray produces copious documentation. She argues that Edward's action was meant to convey to Lady Salisbury that the secret of her witchhood was safe with him — because he himself was the priest of a coven.

The Church's toleration of the Old Religion seems to have come to an end with the Peasants' Revolt in 1381, which in fact was directed chiefly against the Church. The archbishop of Canterbury, Simon of Sudbury, was beheaded and the prior of Bury given a trial parodying that of Christ. The feudal lords were disorganized; their forces scattered. It seemed that nothing could hold the rebels.

Richard II, the boy king, son of the Black Prince, descended from the man who picked up Lady Salisbury's garter, saved the situation. He rode out to the

rebel army alone, unsupported by any force or form of law. With authority he spoke to the men. He told them to go home—and they went—although he was only a boy of 14. There seems little doubt that they obeyed him not because he was the king but because he was the accepted leader of the Old Religion. It is likely that not only the Church, but the feudal "Establishment" had good reason to think that the serfs and laborers who had risen against Authority were either members of the Old Religion and the new, or the Old only. Recognizing this and recognizing also its strength and potential menace, Church and barons determined to cripple the power of the Old Religion once and for all. They saw that it could employ militarily-efficient force—Crecy and Poitiers has shown what English yeomen armed with the longbow could do. And then there was another factor: the magic skills possessed by its followers. They could cause crops to fail and disaster to men and animals.

The feudal barons learnt a lesson in the Revolt. There could be no more turning a blind eye to what had seemed a harmless continuance of old practices.

Richard's promises to the rebels were permitted to have no more substance than the echo of his words; the machinery of the

Church and the State began to grind away ruthlessly all possibilities of opposition. Before very long there was no more public merrymaking at the witches' sabbats. They had to be held in secret, furtively; where there had been carefree gaiety and no one had seen anything wrong in the traditional ceremonies, the interdict of the Church made the gatherings and everything to do with the Old Religion sinister and sinful.

Most of the existing descriptions of sabbats date from post-persecution times (that is, after the latter half of the 14th Century); the information in these descriptions is taken chiefly from depositions made at witch trials. This may account for lurid practices mentioned, some of which are opposed to traditions of witchcraft.

Charles Leland, who was President of the first English Folklore Congress in 1899 and an authority on folklore, published in the same year (1899) *Aradia, or The Gospel of the Witches*, a translation of a form of their "gospel", apparently current in the Mediterranean parts of Europe since it was obtained for him by an Italian witch called Maddalena. Most of the material in it is believed to date from the 14th Century, though some of it may be older.

As set out in Leland's translation of the "gospel" the chief deity of the witches was Diana, the Moon Goddess. She fell in love with her brother, Lucifer, the sun, who was expelled from Heaven for the sin of pride. Diana, in the shape of a cat into which she transformed herself, crept into Lucifer's bed, then in the darkness changed back into her own form and seduced Lucifer. Aradia was the result of the escapade; she was charged by her mother with the responsibility of descending to earth to teach to humanity the arts of increasing crop fertility or destroying it: magic powers and witchcraft generally.

Aradia was believed by earlier witches to be a flesh-and-blood person who lived on earth for a time to give her message, one of the company of avatars among whom were Christ, Krishna, Buddha, Mohammad and Zoroaster. Her message may have had a good deal in common with theirs in its original form; there is so little to go upon that we cannot come to definite conclusions about that or whether Aradia ever existed in time and space.

The prescribed ritual could be similar to ancient sabbat ceremonies; no one can be certain. According to Leland's "gospel" witches were to meet at each full

moon, preferably in a wood or in some unfrequented place. They were to be naked as a sign that all were equal and free. In passing let me point out that Durer's painting of the four witches symbolizes this idea. The witches are from four different social classes as is shown by the way in which their hair is dressed; their nudity is a declaration that in the Craft all are equal.

The freedom symbolized by nakedness was not only physical but mental—some cults in India today still believe that mental freedom and nakedness are inseparable. After centuries of conditioning—chiefly by ecclesiastical teachings—to the idea that there is something obscene and unpleasant, not to say embarrassing, about the unclothed human body, we are apt to feel that the purposes of rites which are performed unclothed must be licentiousness and debauchery. Before the Church really got a stranglehold on people's thought-processes the naked body was not considered a lust-stimulator; it was just a naked body. It was unclothed in bed because nightclothes had not then come into fashion; it was clothed in the day because it would most likely catch pneumonia if it were not.

The idea that nudity makes for

licentiousness is, I think, a tribute to the quenchless optimism of men. Anyone who has visited a nudist club must realize that nakedness has the effect of damping rather than firing ardor. The only desire aroused by most of the bodies on display is that the rules of diet and muscle-control were more generally adhered to. In the early days there were the additional complications of dirt and lice.

The most compelling reason for nudity at coven meetings was no doubt the age-old belief that is essential to the raising of the force through which magic works. Clothing, according to this idea, "earths" the current in some way, the current being a force probably akin to electricity, inherent in the human body. This current was stepped up by the circular dance; a ring of stones served the purpose of insulation, to keep the power in the circle.

That not only the Mystery cults held this faith in the virtue of nudity is shown by the teaching of Jesus in the *Gospel of St. Thomas*. "Jesus said: 'When you take off your clothing without being ashamed, and take your clothes and put them under your feet as the little children, and tread on them, then shall you behold the Son of the Living One, and you shall not fear.' "

Whether this belief in the effects of nudity is valid or not, the fact that it was a belief puts it on a practical rather than on a concupiscent level. The same principle applies to the sex act which undoubtedly had its place in the early rituals and was part of the program Aradia outlined for her disciples.

We have to remember, I think, that the need of fertility in crops, animals and in themselves was a goad, perpetually activating the consciousness of our ancestors. Their problem was not division but multiplication. The sex act since the beginnings of humanity's chequered history has been used as sympathetic magic, to illustrate to the gods the results they were being importuned to accomplish: the abundant harvest, fecundity of stock and family.

It was originally a religious rite but there is no law against taking pleasure in a rite and no doubt it had what might be called its secular aspect. Sexual intercourse also had significance in rituals for the raising of power; these figure in ceremonies of magic as well as of the Craft. The witches' attitude to sex is disappointing to anyone who has read the usual type of description of witch practices in the press and in the past. It is neither prudish or prurient; I

think perhaps a good adjective with which to qualify it is "natural". There is in an old French book of 1731 a recapitulation by the Sieur Boissier (who incidentally was no friend of witches, having protested to Louis XIV against his commutation of death sentences on members of the Craft to banishment) of evidence in the witch trial of 1669 at La Haye Dupuis which shows something of how the witch regarded sex. He quotes Marguerite Marguerie, one of the witnesses in the trial as saying that when a witch was not present at a Sabbat his or her opposite number did not join in the dance. The dance itself she described as being performed "back to back and two by two, each witch having his wife of the Sabbat, which sometimes is his own wife, and these wives having been given to them when they were marked, they do not change them, this kind of dance being finished, they dance hand in hand like our villagers . . ."

Sex to the witch is a natural function, neither unclean nor shameful, not to be used promiscuously. Perhaps because of witch-recognition of the great power-raising potential of sex energies, it is regarded as sacred; this attitude may stem from the ancient worship of the forces which generated new life.

Aradia also gave instructions that a ceremonial feast should be held. The ritual meal is another very ancient concept; in most religions it is found in some form, as in the Christian Communion. The main elements of the meals were flour, water, honey and salt, which in some rites were prepared with a conjuration to Diana. According to Leland the conjuration ran: "You shall make cakes and say: 'I do not bake the bread, nor with it salt, nor do I cook the honey with the wine. I bake the body and the blood and the soul, the soul of Diana, that she know neither rest nor peace, and ever be in cruel suffering till she will grant what I request, what I do most desire, I beg of her from my very heart and if the grace is granted, O Diana! in honor of thee, will I hold this feast and drain the goblet deep, we will dance and wildly leap, and if thou grantest grace when I require then when the dance is wildest, all lamps shall be extinguished and we will freely love.' "

The main facts of the Sabbat celebration as given in Leland's translation tie in much more nearly with the acknowledged canons of the Craft than do the accounts of it which are drawn from depositions brought forward at witch trials. The most glaring anachronism in these is the mo-

notorious mention of the devil in *the existence of whom witches do not believe* as being the chief figure at the proceedings; he is presented as the God whom the witches worship.

The 16th Century writer Dannaeus gives this summary of the proceedings: "Satan calleth them together into a Devilish Sinagogue . . ." More detailed versions describe the celebrations as beginning with homage to the Devil—which entailed a renewal of vows of obedience and loyalty and a ritual kiss on any indicated part of his anatomy. Marie Lamont 1662 confessed that she was at a meeting where the "devil sung to them and they dancit; he gave them wine to drink and wheat bread to eat and they warr all very marrie . . ."

The form in which the Devil appears at the Sabbat—or Esbat—varies as does the spelling of his name. But in one shape or another according to these depositions he is always there, *a figure irreconcilable with witch beliefs*.

The Horned God who is the consort of the Moon Goddess, Diana, the Great Mother, has no link with the Church's Satan, the embodiment of evil. As the god of death he might inspire awe; he was worshiped by the Romans as Cernunnos, Lord of the

Underworld. He was the god of hunting; the woods and the field were his. He ruled the horned beasts, he was the god of farmers and shepherds; he was Faunus, Sylvanus, Pan, but it is hard to see how he can be the "black man" of the witches' depositions.

At the Sabbat the High Priestess represented the Great Mother; the male priest personified the Horned God. Often he would wear a stag's frontlet and skin or that of some other animal. This may have been a survival of totemism and the concept of the marriage of the totem animal with the Great Mother, or it may simply have been considered a means of identification with the god himself.

Whatever the origin of the ritual guise, in the eyes of churchmen of the Middle Ages it had only one interpretation. The devil was horned; ergo the Horned God was the devil. So the witches whose deity he was must be devil-worshipers; any powers which they had came from him and must be evil.

During the Middle Ages fear of the devil had become obsessive. Today it is difficult for us to realize the power which this belief in an ever-present threat of active evil had on the minds and lives of people in those days and its devastating effects. Pre-

and non-Christians might or might not have faith in malignant forces; among them Satan (or whatever his counterpart might be called) was never given the leading part with which the teachings of the Church at that time invested him. The devil still exists today as personalized power in the minds of primitive races; they may fear him but he is not the terrifying figure, dread of whom drove our unfortunate ancestors to a psychotic condition in which they maimed or killed other human beings because of some imaginary link with him. Not only England but Europe was devil-mad at this time—the result, anthropologists say, of the Church's doctrine of the time. It has been shown that only a form of religious belief which works on the minds of its followers by fear is the breeding-ground of devastating terrors. To complete the picture, to understand why such tenets were almost generally accepted, I think we have to look for the conditions which could make men ready to accept these teachings.

The devil mostly can thank the feudal system, I think, for establishing him in his prominent position in the Middle Ages. Complete subjection to some form of dictatorship, squalor, poverty and illiteracy tend to foster the growth of irrational or

distorted ideas. People who live in such circumstances are rarely normal—and these circumstances were habitual for the masses under the feudal system. Only the great barons were really free and even they, because there was so much superstition, were to some extent dominated by the Church.

The lands of lesser nobility were held in fief to the baron; they and their families were dependent upon his humors; so far as they were concerned he was the law. The next grade lower in the social order was that of serf—and serf was another word for slave. His life was valued at 11 farthings; anyone who happened to kill a serf could, by paying that sum, go free. Today the fine for damaging a farm animal would be relatively much heavier. The hovel in which he lived, its crude furniture, any farm implements he might possess, could be seized at any time by his overlord, who also could do what he liked with the man's wife and children.

It seems there could not be any greater hell than the hopeless, pointless drudgery of a serf's life at that time—and then the Black Death, the great plague of 1348, swept Europe. The mortality rate from the plague was 90 percent; two-thirds of Europe's population was decimated by it.

Famine followed the plague and according to some reports there was cannibalism among the starving peasants in France.

Some scapegoat for the visitation had to be found. The King of France, Phillip the Fair, blamed the lepers—every leper in the country was burned to death. Then it was said that Jews were responsible—90 percent of the Jews in Europe were massacred. The Church gave out that the plague was the work of Satan and since it must have seemed that some active power of evil had broken loose in the world the average person accepted this as truth.

Circumstances had conditioned them to a belief in the reality of malignant forces; mental resistance was weakened as was physical resistance. On the physical level they fell victims to the Black Death, on the mental to the Church's insistence on the ever-present menace of Satan . . . which was at least as potentially dangerous to the health of the mind as the plague was to the body.

Today we would call this tap-tap-tapping of an idea into people's minds a form of brain-washing; looking back three or four centuries we can see that it was successful then as it was when the Nazis used it. A very large proportion of men and

women became what can be described as mad in the Middle Ages on the subject of devil-sponsored wickedness. And this, I think, is a partial explanation, at any rate, of Satan's cropping up so pertinaciously in evidence at the witch trials.

In most cases the witches were no better educated than anyone else; therefore their mental defenses against suggestion would be vulnerable. It would have been utterly useless for them to deny belief in Satan when both Church and State were certain that they worshiped him. It is possible that through the brain-washing techniques of their questioning, they—or at least the more illiterate among them—confused the Church's idea of the character of their god with their own concept of him. It would not be surprising if under the mental and physical torture to which they were subjected this were so. There is also a recognizable pattern in the evidence given which suggests almost a script prepared beforehand. I think there can be little doubt that in many cases, at least, this means that witches more or less agreed that the accusations against them of doing or believing certain things were true, for fear of further "questioning".

Even today horns and hooves, forked tail and brimstone still

form part of the popular image of witchcraft. But here and there are signs of recognition that the god of the witches is not the devil. In 1959 Dr. Serge Hutin, *Ecole Pratique des Hautes Etudes (Sciences Religieuses)* wrote in his *Histoire Mondiale des Societes Secrets*: "... Witchcraft is hereditary in certain families, guardians, in secret of the ancient Cult. It is not connected with devil-worship, nor is it an anti-Christian reaction . . . British witches do not worship Satan for the simple reason that their god existed well before Christianity. One must not see in every horned idol a representation of the devil."

The dances with which a Sabbat is celebrated probably have not changed much through the centuries. The principal form is the ring-dance in the circle, of which there are many variations. There is also what could be called the follow-the-leader dance; sometimes apparently both were combined in one complete dance. Dr. Murray says that in the follow-the-leader form, pace was important "... and as it seems to have been a punishable offence to lag behind in this dance, this is possibly the origin of the expression, 'The Devil take the hindmost'."

The witches in the old days danced to the music of a pipe or

cittern; in Scotland usually it was provided by a Jew's harp; in this age of automation a gramophone or tape recorder is used for sound effects.

Aradia's original menu of cakes and wine for the ceremonial feast was widely interpreted in earlier centuries. Weather permitting it was held out-of-doors; a cloth was spread on the ground on which the food was laid out. Roast mutton or roast ox are mentioned in several accounts of feasts as the meat course; in the *Pleasant Treatise of Witches* it is said that: "They sit to Table where no delicate meats are wanting to gratify their Appetite . . ."

Sometimes the meal was very simple. When Goodwife Foster was questioned in 1692 about a meeting of the Andover coven and the "ritual feast", "She answered that she carried Bread and Cheese in her pocket and that she and the Andover Company came to the village before the Meeting began and sat down together under a tree and ate their food and that she drank water out of a Brook to quench her thirst."

Nowadays the form of the ritual meal is again much the same as that in Aradia's formula — cakes and wines, or sometimes beer. Most witches do not drink more than two glasses of which-

ever may be available but there is no hard-and-fast rule as to quantity. The meal is taken inside the circle.

The English climate as a general rule not being favorable to outdoor festivities, although the Druids claim that they always have fine weather for their meetings, mostly witches prefer not to risk being rained or snowed upon, or frozen, and hold their Sabbats indoors. A witch with whom I was discussing a Candlemas celebration — then a day or two ahead — emphatically said that anyone who expected her to go leaping about on a cold February night in darkness and probably rain, could think again. She found it hard to believe that the Craft had ever gone in for outdoor activities in winter. If they did, she said, that would account for the popular image of the witch as a bent old crone — "crippled with arthritis and riddled with rheumatism".

The circle is drawn on the floor of the room where the Sabbat is held with chalk and then with the witches' knife. The altar, with its candles and ritual instruments, or tools, with water in a cauldron, and salt, with incense in a censer, stands in the circle's center. The rites are celebrated; the cakes and wine are taken. The witches talk and laugh together — to enjoy the meetings

is part of the tradition of the Craft — and then they wish one another good-bye in witch-fashion: "Merry meet, merry part."

This is a very rough outline of the procedure at the Sabbats of today. The phrases I have used, such as "the rites are celebrated" of course refer to the core of the Craft, of which only initiates can be allowed to learn. The witches have their own ways of raising power and there is evidence to show that it works.

The esbat differs from the sabbat in that it is a less formal occasion at which any business

with which the coven needs to deal can be transacted.

Or it may just be a pleasant "get-together" which serves the purpose of enabling the members to keep in close touch. It takes place at or about the time of the full moon.

Much the same preparations are made for it as for the Sabbat; cakes and wine are on the program. In the 16th and 17th Centuries esbats, so far at least as references to the devil go, are carbon copies of the sabbats; the routine of dancing and feasting is much the same as at the religious occasion.



AMAZING CASE OF THE DEAD RINGER

THE BODY of a man found beside the British Columbia Hydro Railway tracks near Chilliwack in British Columbia, Canada, was taken by police to the morgue. The deceased was described as a male Indian, about 65, heavyset, five feet 10 inches tall, wearing a gray suit coat, brown trousers, a blue shirt and black oxfords.

Two Chilliwack residents identified the body as that of Alexander Felix Bones, an Indian rancher of the nearby town of Clinton. Mrs. Alexander Felix Bones, a patient at Coqualeetza Hospital at Sardis near Chilliwack, identified the body as that of her late husband.

Then an acquaintance saw a

very much alive Bones walk out of the post office at Clinton and phoned Coqualeetza Hospital. Police brought Bones to Chilliwack, where he was shown the body. He was unable to identify it, although police, once they learned Bones was alive, thought the body might be that of a brother.

The remarkable similarity between Bones and the dead man amazed everyone. Bones had a scar around his eye, another above his knee and a deformed ankle. The deceased not only had these features also, but had similar build, coloring and gray hair. Bones even wore clothing similar to that found on the dead man.

three cases of SPONTANEOUS CREMATION

This phenomenon, though rare, occurs with alarming regularity. Are you and I in danger of meeting such a dire fate?

By Mary Margaret Fuller

ONE OF THE less frequently encountered mysteries of our world is the spontaneous combustion of human bodies. It is not a new mystery. It has, in fact, a sound historical background. In the old days persons carrying a good bit of fat on their bones who imbibed more alcohol than was considered moral were thought to be liable to burst into flames — apparently just from the mixture of fat and spirits. And I regret to say that since that time no better explanation has been forthcoming.

In some of these cases the human body is completely consumed under circumstances where such cremation normally would be considered impossible. At other times the unfortunate victim is discovered in flames. But all cases have one feature in common — only the individual is burned; the surroundings are little damaged. In other words the fire appears to start within the human body and speculate as the authorities will and do, there



is no known explanation for the burning.

Three such cases, all involving middle-aged women, have come to my attention in the last two years.

The *Star* of Kingston, Jamaica, carried the story of a "woman badly burned in mystery fire" on Tuesday, September 21, 1965, under a Montego Bay dateline.

Sixty-five-year-old Miss Louise Street was admitted to the Montego Bay Hospital in critical condition with severe burns all over her body after neighbors were awokened by a shout and found fire coming from the apartment Miss Street occupied with her 30-year-old son, Kenneth Walker.

When the neighbors burst open the door they found the woman enveloped in flames while her son slept peacefully in another room. The son could offer no explanation and Miss Street was rushed to the hospital in an unconscious state.

Only a table and the door of the room occupied by Miss Street were damaged by the fire. The Montego Bay police were investigating, Supt. A. N. Foster stated. But they weren't making any brash guesses for publication.

* * *

Three months later, in December, 1965, Mrs. Katherine Elizabeth (Betty) Chaires, was found dead in her blazing chair in the living room of her apartment at 210 Liberty St. in Oneida, N.Y. The fire and Mrs. Chaires' body were discovered by Edward Wilcoxson who lives in the same building. Mr. Wilcoxson suffered a burned hand when he attempted to pull Mrs. Chaires from the chair. Edward Wilcoxson, who is janitor at the Oneida First Methodist Church, said he saw the

chair ablaze in the front parlor when he drove past the house.

The 55-year-old woman was pronounced dead at the scene by Dr. Russell G. Lindauer, Madison County medical officer. She died of severe burns of the face and body, he said.

Fire Chief John F. Myers reported that Mrs. Chaires, who was an invalid, *may* have been smoking a cigarette when she fell asleep in the parlor chair. The cigarette then *may* have ignited her clothing and the chair.

The fire was confined to Mrs. Chaires and the chair in which she sat. And the cigarette remains nothing more than supposition.

* * *

In Oceano, Calif., Doris Lee "Alta" Jacobs, 54, burned to death in the living room section of her trailer home at 1342 23rd St. on the morning of Friday, August 19, 1966.

Sheriff's deputies and Deputy Coroner Bob Hatley who investigated the fire which charred the trailer at about 4:00 A.M. said they were baffled by the situation.

Miss Jacobs had third-degree burns over at least 50 percent of her body and lesser burns over as much as 95 percent of her body — yet the inside of the trailer was merely partially scorched.

No cause for the fire was determined. Some gasoline in an oil can was discovered at the rear of the trailer but investigators could find no connection between it and the fatal fire.

Leland S. Acker and his wife Lois who own the property on which Miss Jacobs' trailer sat were aroused shortly after 4:00 A.M. by shouts from Mrs. Dorothy Skow, the neighbor next door. They called the fire department and then rushed to the trailer. They were unable to open the door because it was locked from the inside. When firemen forced the door a few minutes later Miss Jacobs was

lying against it. She was still alive but died at 5:15 as a result of her burns.

Miss Jacobs had undergone a hip operation a few months before her death and still required crutches to get around. The crutches were found lying on a couch beyond the burned area after the fire.

Arson investigators were sent for by officials but there was no evidence to support the theory of arson. In fact there was no explanation at all because here again it was the woman who caught on fire, not the trailer.

This story appeared in the *Santa Maria Times*.



A LOT IN COMMON

AT BETHANY COLLEGE, Bethany, Kans., Goran Lundberg, 18, of Nassjo, Sweden, was introduced to Goran Lundberg, 19, of Stockholm, Sweden. Exchanging data while getting acquainted, they learned that besides having the same names and being almost the same age, both had the same birthday — September 25 — and both were in the United States on scholarships.



CAST IN A TWIN ROLE

IDENTICAL TWINS Chris and Tina Qualantone, fourth-graders at St. Mary's School in Oak Ridge, Tenn., posed an identification problem for their teacher — a problem that seemed solved when Chris broke her left arm and had to wear a cast. Then Tina also broke her left arm and had to wear a cast.



In 50 years Author Chapman (left) has found no explanation for singular event which took place when he was a student.

By J. P. J. Chapman

The **VISIBLE** Message

WINSFORD, a lovely village in Cheshire, is a center of fox and otter hunting and like most parts of England steeped in history. Located a few miles south of Manchester, the village nestles between deep fertile hills through which winds the River Exe. Winsford boasts a few houses, several farms, the usual pub and a general store which serves as a post office and gossip corner.

In 1912 when I had just turned 20 I was staying in Winsford with the Reverend George Swift and his family at the Vicarage, a delightful country house with a garden verging on the river. I was there to brush up on mathematics and the old parson was tutoring me.

The parson had many interests and indulged in wide correspondence. Nothing would induce him to have a typewriter so his letter-writing was laborious. Letters came and went only once a day and it was important to catch the mail on time. On one occasion when he had indulged in an excess of "quill-driving" time was growing short and he asked me to go to the post office, stamp the letters and put them in the mail. Off I went on my old motorcycle thinking I'd like to have a new one.

I mailed the parson's letters in the postal department at the back of the general store and returned to the candy counter at the front.

I didn't take any particular

notice of a man outside the entrance who seemed to be waiting other than to realize he was there.

I paid for my favorite brand of chocolate, said good day to the proprietress and went out. I was about to pass the stranger when he said, "Good afternoon, Mr. Chapman, may I have a word with you?"

"You have me at a disadvantage. I can't place you."

He seemed friendly and replied, "You're right. You don't know me but I know you. I have to tell you that your father needs you at home. Your stepmother has come back to Greenham and is making considerable trouble for your father."

Astonished, I asked, "When did she arrive?"

"Fifteen minutes ago," was his answer.

Now I was flabbergasted. I said, "How could you know that? It's 20 miles by road, there's no telephone and we're a half-mile from the telegraph office. A wire would take at least an hour!"

He looked a little hurt, then said, "Believe me. I have spoken the truth. Get on your motorbike and go!"

After a pause in which we stared at each other, he broke the silence saying with an air of benevolent amusement, "You have every right to doubt me but

let me give you proof. On your way down here you were thinking about a new motorbike, weren't you? The number of letters you posted was 15. Is that correct?"

My astonishment showed in my face and he laughed cheerily. "Well, my time is up. I wish you luck and you will find I'm right!" With this he briskly walked away and I watched him until he rounded the corner.

Here I must digress. My father had been an army man and had drilled into me that if anything of an unusual nature happened I always should note the date, time and place. This episode with the stranger occurred at 3:30 P.M.

A less admirable facet of my father's life was his unsavory second marriage. My stepmother turned out to be a schemer and an adventuress and from the day they married they had unholy rows. After a while she left him and for many years he had had no word from her — nor did he care to have.

Then she turned up on the very day I met that extraordinary man outside the village store and at the hour he had named.

To proceed with my story: I quickly returned to the Vicarage and told the old parson of my encounter. He was as mystified as I but advised me to go home

and see if my father indeed did need my help.

I leaped on my motorbike and started out. It took me an hour to reach Greenham, for steep hills and hairpin turns make the going rough. My father's gardener heard my machine coming through the village and met me as I came up the drive.

"Oh, sir," he said, "I'm glad you're here. Your stepmother has arrived and there's a hell of a row on."

I went into the house and into the fray. My father and I eventually persuaded my stepmother she would have to leave — and she did the next day — but in the meantime she kept up a violent display of temper, venting much of it on the furniture.

When all was calm at home I returned to Winsford, all the

while mulling over the peculiar way the message from home had reached me. I revisited the village store and asked the proprietress if she knew the man who had approached me a few days previously.

"Well, Mr. Chapman," she said, "I have known you for a long time and I've never thought you odd but that day I was quite puzzled by your behavior. I saw you talking and gesturing but I couldn't make out why, for no one was anywhere near you!"

Today, a half century later, this occurrence remains as mysterious as ever. Is it possible that my mind dealt with a telepathic communication (my father's unspoken wish that I were with him) by "materializing" it, giving shape and form to a bearer of the message?



THE WRONG NUMBER WAS RIGHT

IN TUCSON, Ariz., Elizabeth Drake phoned information to obtain the number of an ice cream parlor, then dialed the number the operator gave her. Hearing a weak voice plead for help, she used a neighbor's phone to report to police. They traced the call to an apartment house where Mrs. Beatrice B. Friedman, 78, was found unconscious after having suffered a stroke. Her life was saved by a wrong number — but police could not explain the fact that her number and that of the ice cream parlor were in no way similar and were not even in the same section of the telephone book.

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.

VOICE FROM THE PAST

By Mabel Warner Brown

IN THE EARLY morning hours of September 15, 1948, unaccountably I heard the voice of my long-dead father. Had it not happened I would have blamed myself all the rest of my days for leaving my mother to die alone.

My mother, Margaret Bacon, lived with my husband and me in Niagara Falls, Ont., through the latter years of her long life. She was born in 1871 and her life now was drawing to a close. She had borne and reared a large family on a farm before the advent of modern conveniences. A deep religious faith had sustained her through innumerable losses and disappointments and the death in 1923 of my father, Abraham Bacon.

I had nursed my aged mother with unremitting care from the beginning of her illness, which was to be her last, until the night when she appeared so greatly improved that I went to my adjacent room and fell into an exhausted sleep.

Suddenly I heard my father calling my name — urgently and repeatedly. Strange that I had not forgotten that deep baritone voice, for Father had been dead more than 25 years. But I immediately recognized the summons as one that had hastened me

from sleep during the periods Mother was confined to bed following each of her many childbirths. It always had been my lot to assume her duties on these occasions.

I awakened with a guilty start and ran in panic to the sickroom. In the shadowy light of breaking day I saw Mother earnestly in prayer, her hands upraised in supplication. When she saw me her anguished dark eyes lighted up. She haltingly explained, "I have been praying that you would come. I want to say good-bye and God bless you."

A relieved little sigh escaped her lips — and Mother was gone. — Welland, Ont., Canada.



Mabel Warner Brown

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By Lulu Bradley Cram

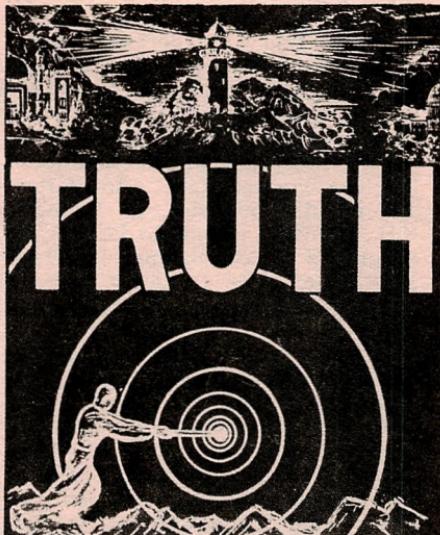
NO MEMBER OF my hard-shell Baptist family ever has had the slightest interest in any form of psychic phenomena. To these good people an Ouija board was an instrument of the devil and a "medium" was an odd person who dwelt behind closed shutters, ostracized by God-fearing citizens. However I am proud to say that my family proved able to recognize truth when it was thrust upon them.

About the time of the close of the Civil War my paternal grandparents, Cynthia and Wesley Bradley, lived in Vienna, a small village in the heart of Maine. Besides a son Irving who was destined to become my father, they had another boy, Clarence, perhaps seven or eight years old at the time this story opens.

My grandmother's sister Julia, her husband Thomas Hartford and his widowed sister, Leah Ann, lived in Massachusetts and every summer these three spent long vacations in Maine with my grandmother. Leah Ann became deeply attached to little Clarence and nicknamed him "Little Claddie". She was the only person who ever called him that and his nickname led to an outstanding testimony to survival after death.

Several happy years passed until the fateful day when Clarence became ill. His strange malady defeated the most skillful physicians the family could summon and after a year's illness the boy died on May 6, 1880, at the age of 12.

Nearly 15 years later, Leah Ann's health began to fail and her doctor prescribed a long ocean voyage. No luxurious ocean liners plied the seas in those days but Leah Ann, with some misgivings, packed her bags and in Boston boarded *The City of Columbus* bound for Florida.



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What quirk of fate brought merciless tempestuous storms, pitiless gales, an angry thunderous mood of nature to bedevil the offshore packet? The brave little ship floundered and sank on the reefs off Gay Head near Martha's Vineyard. All on board were lost. In the middle of that terrible night Leah Ann's father, a Methodist minister in Suncook, N.H., suddenly awakened to hear his daughter's voice calling him. He passed it off as an illusion — until the tragic news of her death reached him.

Several years passed and the family still lived quietly in Vienna, prominent in business and civic life. One day a business partner approached Thomas Hartford (Leah Ann's brother) and said, "I've a message for you, Tom. You can take it for what it's worth, but frankly I'm puzzled. A woman who calls herself a clairvoyant has come to town to give 'readings'. I don't believe in such nonsense but my wife prevailed on me to pay the lady a visit. I want to tell you, Tom, some of the things she told me were amazing. Just as I was leaving, she said, 'Tell Thomas and Julia to come to me. I have a message for them.' This took me off my feet but anyway I'm passing it along to you. It wouldn't do any harm for you and Julia to see what she's got to say."

Long and seriously Julia and Tom debated the odd request. It might be the work of the devil and their prestige in the community was at stake. Finally Tom pulled his hat down over his eyes and went.

The clairvoyant proved to be a gentle refined woman who sincerely believed in her own power. She quietly entered a state of trance and told Tom many facts of his personal and business affairs. She bided her time, awaiting his faith, before disclosing what she knew was the real test of her extrasensory faculties.

"I sent for you—or perhaps I should say Leah Ann asked for you—because she is here with us. She has a message for you," she said softly.

Perspiration beaded Tom's forehead. This woman he never before had seen now gave a detailed account of the sinking of the ship the night Leah Ann drowned. Then she related messages purportedly from the dead woman concerning family matters.

Then came the climax. Madam spoke softly, "Leah Ann asks, 'Who do you think met me on the heavenly shore when I passed over?'"

Tom's thoughts reverted to his mother and other members of his family who had left this earth but not once did he think of the fair-haired boy sleeping beneath the Maine pines, a lad who had crossed over many years ago.

Madam's eyes were tender and her voice gentle as Leah Ann answered her own question: "Little Cladie." — *Prairie Village, Kans.*

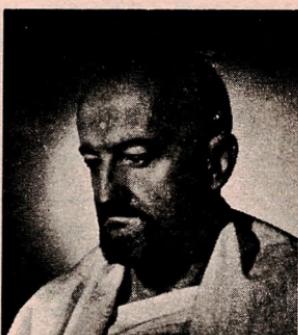
CHUMMY IS WAITING

By Alicia Mason

IS THERE SURVIVAL after death for our beloved pets? I know the answer. They go on to a fuller richer life. My little dog proved it.

In the early 'Sixties the tragedy of my husband's impending death darkened our lives. Perhaps his was a more philosophical turn of mind but he took it better than I did. He bought me a Pomeranian puppy, a rare all-black one, and he said, "He will be your pal and companion when I'm gone." I named the puppy "Chum" and after Jim died in December, 1962, the little dog seemed to try with all his might to ease the long lonely hours. We soon were inseparable and my friends, knowing my fondness for the little animal, included him in their invit-

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tions so that I never had to drive alone. We traveled thousands of miles together. He was protector and friend.

Among his endearing characteristics was his love for snow (always plentiful during our Rochester, N.Y., winters). He would make tunnels in the drifts and frolic around until his coal-black coat turned frosty-grey.

Shortly after my sister and I moved to Florida Chummy took sick and despite an expert veterinarian's care he died. The date was Sunday, February 13, 1966.

My sister at this time was hospitalized and quite ill. She loved the little dog so much that I didn't want to tell her about his death until she was better. Imagine my surprise when she telephoned me a few hours after his death. Weeping bitterly, she asked, "What time did Chummy die?"

"How did you know?" I gasped.

Her daughter Patty Patterson had telephoned from Rochester, N.Y., and said Mrs. Grant, a neighbor, had asked when we got home.

Patty replied, "Why, they aren't home. Mother is in the hospital and couldn't possibly travel."

"Well, they're home now," the neighbor said. "Chummy is playing in the snow in your yard right now."

My niece, thinking her mother and I had planned to surprise her, called her three boys, Lee, Lynn and Leslie, and rushed to the door to greet us. There they saw Chum cavorting in the snow, rolling in it, making his tunnels and throwing it over his back.

My niece called, "Come here, Chummy, you're all wet!"

He stopped playing and looked at her, happily prancing on his hind feet. The boys saw that he had no intention of coming in and started out to catch him — and he simply disappeared before their very eyes. So positive were they that it really

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was Chum, they made a thorough search of the neighborhood but without success. Something told Patty they had seen an apparition and she hastened to telephone her mother in the Florida hospital.

My sister surmised at once that Chummy was dead and had gone north for a last play in the snow he loved and to say good-bye to the rest of the family.

And I knew he had appeared in Rochester (where so far as I know he was the only black Pomeranian) to prove to me that he simply had gone on ahead to wait for me — Miami Beach, Fla.

THE BROTHERS' FAREWELL

By Dorrie Hartford

MY UNCLE EDMOND Dawson died on August 30, 1916, a typically hot midsummer day in Cortland, N.Y.

In Huntington, N.Y., where we lived, not much was doing in my father's line of work at that time of year. My father Leonard Dawson was the only chiropodist in town and he had his office over a shoe store in the heart of town.

It was a small office approached by a steep staircase. Near the top was a landing and then two more steps to the left. It was my father's custom after lunch to sit in his customer's chair facing the stairway, put his feet up on the footrest and take a little nap.

One day he wakened to see his brother coming up the last two steps and as he reached the newel post he stopped and stood with his hand resting on it. Dad was glad to see him and got up to greet him. He reached out to shake hands, saying, "How are you, Edmond?"

At the sound of Dad's voice Uncle Edmond disappeared. Shaken by this experience Dad went downstairs to ask the shoe store manager who had been standing at the doorway if he

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had seen a man come up. The manager said he had been standing there for some time and no one had entered.

One hour later my father received a telegram notifying him of his brother's death. — *Huntington Station, N.Y.*

A NEW CONVICTION

By M. N. Jenkins

OUR HOME IN Umatilla, Ore., was a five-room house and in the months of 1965 that my wife was in terminal illness, she occupied one bedroom and I slept in the bedroom across the hall. The doors were left open so if she needed help during the night I could hear her call. She had suffered a long time and on October 7, 1965, death mercifully released her.

The strain and sleeplessness left a mark on me; I was approaching my 80th year. After her death I slept hard and long for many weeks. Now that my wife lay in the cemetery about 10 miles from our home, our daughter occupied her mother's room.

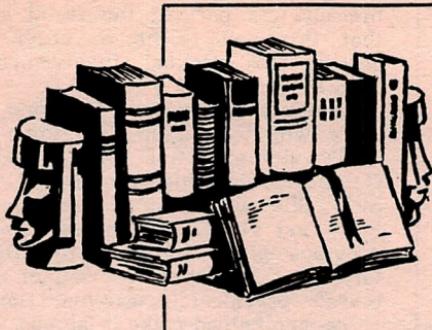
One night I had been in bed about an hour when a buzzing noise above my head awakened me. I was a little frightened as I looked up to see just below the ceiling one of the prettiest sights of my life. I thought it was an angel, dressed in filmy white — and then I recognized my wife!

"What are you doing here?" I asked.

She replied in her regular voice, "Oh, I just wanted to see how you were getting along."

I reached for her but just as I was about to touch her she simply disappeared.

I have no explanation for this happening. I was not dreaming and what I have said is the sacred truth. And now I know there is life after death. — *Umatilla, Ore.*



New Books

NEW LIGHT ON OLD GHOSTS, by Trevor H. Hall. Gerald Duckworth & Co., London, 1966. 142 pages, \$3.50 (not including postage).

Trevor Hall is the British magistrate (Leeds, England) who stirred up a bitter controversy in 1962 with his book *The Spiritualists*, which purported to expose an alleged illicit love affair between renowned scientist Sir William Crookes and a teenage medium, Florence Cook, in the latter half of the 19th Century.

Hall not only was roundly condemned by the psychic press but also was criticized in a comprehensive report published by the British Society for Psychical Research. The report found fault with his evidence in many particulars and failed to agree with many of his surmises.

Whatever merit that book had it served to elevate Hall to the top of the list as this decade's leading debunker of spiritistic phenomena. The present volume, now being circulated in this country, is a natural outgrowth of Hall's predilection for unearthing old ghosts—including those of historical figures such as Crookes and Edmund Gurney, one of the founders of the SPR, as well as others who cannot fight back from the grave unaided by mediums whose abilities Hall questions.

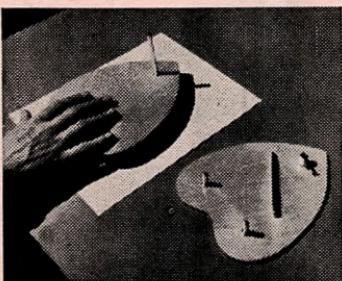
What one can expect in reading this book is foreshadowed in the introduction. Hall says:

"It is . . . depressing to have to say, as I must do, that my own not inconsiderable work and experience over many years has [sic] produced an almost wholly negative result. The most haunted houses, the most celebrated mediums, the most convincing poltergeists, the most highly regarded telepathists and even the most famous investigators all seem to fall to pieces with a disappointing consistency when examined."

Even what had been regarded by many as the relatively fraud-proof reputation of D. D. Home does not remain unscathed. Hall takes apart Home's alleged floating out of one upper-story window and in at another in 1886 and likewise figuratively destroys the scene of this famous demonstration of levitation, a building called Ashley House, along with the credibility of the various witnesses.

Nor does he neglect the supposed Crookes-Cook scandal. He reviews old and new evidence that "the attractive Florence Cook was a fraudulent medium and that the scantily-clad 'spirit form' of Katie King was a brazen imposture." Withal the author sticks doggedly to his original thesis that Crookes

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himself was part of the fraud and that this had to be in order to obscure his "sexual involvement" with Florence.

It may be significant that one of those who took issue with some of Hall's findings was Mrs. K. M. Goldney, organizing secretary of the SPR. She was a collaborator with him (and Dr. E. J. Dingwall) in a previous exposé of the Borley Rectory case, an exposé as well of deceased psychical researcher Harry Price who helped make it famous.

Hall is frequently accused of going at a case with the zeal of a prosecutor rather than the objectivity of a fair judge, and it is true that phantom fans will find little solace in his prosecution of these "old ghosts." However the book may be of some interest to antiquarians or parapsychologists who wish to debate psychical research history.

Incidentally the jacket firmly announces that the previous book on Crookes and Florence Cook is "shortly to be filmed in Hollywood." Readers should not expectantly hold their breaths. Although a saga of sinful love with psychic overtones may have seemed great movie material the Hollywood producer who did some preliminary negotiations with a view to putting the story (fictional or documentary?) on the screen has turned it down. This reviewer, a long-time resident of Hollywood, knows because he talked to the producer about it.

In conclusion, it may be apropos to add — regarding author Hall's status as an administrator of law and justice — that he is also an expert on magic and sometimes demonstrates the art of conjuring during lectures on the subject. (His mentor, Dr. Dingwall, also is magic-minded.)

Researchers have found, sorrowfully, that magicians tend to believe everything is an illusion. They have contributed some rather spectacular

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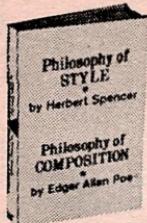
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exposures to the history of psychic phenomena but are rather apt to begin and end their investigations with the presumption that it's all a trick.

From the legalistic point of view one may likewise reflect that a clever prosecutor can build some kind of case against practically anyone. In psychical research it is much easier to make a case against rather than for the phenomena because of the inherent difficulties of obtaining proof. Not the least of these are the vagaries of observation and human judgment.

Somehow in the hands of a psychic prosecutor who also happens to be a magician and in the absence of the prosecuted the rules of evidence seem to get lost and the case is prejudiced by a predisposition toward disbelief. — James Crenshaw.

WITCHCRAFT, THE SIXTH SENSE — AND US, by Justine Glass. Neville Spearman Ltd., London, 1965. 205 pages, plus 9 plates of illustrations, 25 shillings, or \$3.50 not including postage.

Yes, Virginia, there are witches — lots of them — in Merrie England. If they're not very evident it's because they no longer do much cavorting on the greenward. One modern witch told the author that anyone who expected her to go leaping about on a cold February night in darkness and probably rain could think again. Can't say I blame her.

Justine Glass, an experienced writer (with previous books on nutrition and health), has researched witchcraft as thoroughly as seems possible by one not herself a member of a coven. She has read extensively and discussed matters with many modern witches. Regrettably, the book is not indexed.

The picture that emerges is that of an ancient fellowship based on the "Old Religion" of pre-Christian Brit-



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ain, somewhat related to Druidism, although separate. "Both cults believed in the power of the 'magic' circle as a means of generating and conserving forces . . . The four great Sabbats were common to both cults."

Witchcraft apparently always has been secret in its rites like any benevolent lodge, which modern "white magic" covens resemble in some ways. The coven is the local group and interestingly enough it is autonomous. It is a medium for socializing (with its own peculiar ceremonial and religious overtones) as well as for working magic.

Witches use their magic to call on higher powers to accomplish their will. In white magic this is goodwill and the witches in their way are doing what the Christian does when he prays for specific benefits. A radical difference of course is found in the deities and in the technique.

When the Church turned against witchcraft in the Middle Ages "black magic" began to flourish, apparently as a defense. It became blasphemous — a revolt against what others considered good or holy. Covens practicing black magic exist today. To Justine Glass this is "the dark side of the moon" and of course regrettable.

Witches, amazingly enough, are not all women — not in England. Miss Glass mentions male witches a number of times and not once does she say "warlock".

She believes witches can draw on psychic forces, and tells a little about their technique, citing results attained. Some of these are striking but hardly detailed enough to stand against a charge of possible coincidence. She does doubt that witches used to fly on broomsticks and suggests instead out-of-the-body or astral traveling, perhaps induced by the "flying ointment".

Nothing is said in the book to

suggest that witchcraft may have died out completely and then started up again as a modern fad. The impression is left that it did not, although apparently it has had some modern resurgence.

As related matter the last quarter of the book treats of the "sixth sense", the psychic sense, wherever it is found. A particularly interesting and valuable feature of this section is an account of interviews Miss Glass has had with various modern psychics, reporting how they feel about their gifts, how they function, etc.

The historical material in the book is not wholly restricted to witchcraft. Included, for example, is a hair-raising account of initiation into the Egyptian mystery cult. Miss Glass also presents considerable data on the ancient Oracles, and some on the Huna religion in Hawaii. She touches on astrology and we hear again that we are entering the Aquarian age. As she sees it, we are becoming more spiritually minded. I wonder — while I hope so. — *Harold Steinour.*

THE FLYING SAUCER STORY, by Brinsley Le Poer Trench. Neville Spearman, London, 1966. 208 pages, 25s. (\$3.50, not including postage)

Brinsley Le Poer Trench finally has produced a lucid and factual book on UFOs. Unlike his past efforts (*The Sky People, Men Among Mankind* and *Forgotten Heritage*) this work is almost entirely devoid of speculation concerning "the Space People."

A former editor of the *Flying Saucer Review*, Le Poer Trench has drawn much of his material from this excellent source. In a particularly interesting chapter he reviews some early landings (more correctly, rumors of landings) which stirred up various controversies when first presented.

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cer" photographs, mostly of the phony variety (excellent photographs of cloud formations, pinched lightning, etc.). A particularly unfortunate example was chosen for the dust jacket. This photograph, taken in 1957, finally was admitted to be an outright hoax in the September-October, 1966, issue of the *Flying Saucer Review*.

This book, which features an outstanding bibliography and a comprehensive index, would serve well as an introduction to the subject of UFOs as it contains a good deal of solid background information and yet is written in a style which makes for light reading. — D. B. Hanlon.

THE PSYCHIC SCIENCES, by Walter B. Gibson and Litzka R. Gibson. Doubleday & Co., Inc., Garden City, New York, N.Y., 1966. 403 pages, \$5.95.

The research and writing required for this book evidently involved a tremendous undertaking and the finished work will be welcomed by readers who are particularly interested in all kinds of divination and other areas of the occult. However, the juxtaposition of so many mystic systems of belief makes one wonder if any of them actually are valid. Even an individual devoted to one form of divination, for instance, would be bound to wonder before he was through reading this book whether it

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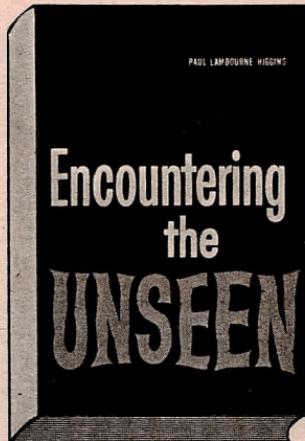
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can be taken any more seriously than the rest.

My experience is that many who are avid followers of colorology one year will be just as completely sold on graphology or palmistry the next year. If this book does anything, it should show that while some of these subjects may convince you because they describe you perfectly, in the aggregate they are a compelling argument only for the power of thought—if you are a believer in this sort of thing you will find good in them for your purposes, and if you aren’t you will find things to laugh at.

Being sort of on the fence about many of these areas myself, I can say only that while I am able to see considerable good in astrology and Yoga, for instance, finding them lumped together on an equal footing with phrenology, fortune-telling by dice, and physiognomy somehow reduces their effectiveness. The authors’ handling of telepathy, ESP, and radiesthesia seem to me to be particularly inadequate. I have a feeling that this is the kind of book which, appearing as it does to take all of these different areas of interest with equal sincerity, may do an injustice to those which really have some value.

Still, if you are curious about Oneiromancy, Coscinomancy, Tesseography, or Moleosophy, this is the book in which to find them.—*Susy Smith*.

FAMOUS GHOSTS, PHANTOMS AND POLTERGEISTS FOR THE MILLIONS, by Andrew Tackaberry. Sherbourne Press, Los Angeles, Calif., 1966. 160 pages (paperback), \$1.95.

It was inevitable that Sherbourne Press would issue a volume of this sort in their psychic paperback series. Tackaberry, an author of occasional articles for the now-defunct *Borderline*, generally has

done a commendable job of writing. Included are such famous cases as the Morton apparition, the Bell Witch, the Epworth parsonage poltergeist and the Jourdain-Moberly *Adventure* at Versailles. The penultimate chapter includes two contemporary hauntings published here for the first time. I was most intrigued* with the chapter on Mrs. Tweedale, a natural sensitive of the late 19th and early 20th Centuries whose books recounting her psychic adventures long have been out of print and forgotten.

If Mr. Tackaberry's research in most cases has been accurate his skepticism is rather too evident. (It is so unevenly distributed that one suspects he has collected together a series of articles written at different times and joined them with a few bridging chapters.) His account of the Fox sisters is particularly negative; he accepts at face value their "confessions" late in life (when both were alcoholics and extremely pressed for money), neglecting to add that both later recanted. His verdict on *An Adventure* is also too harsh in my opinion. Where he relies on Fodor's account of a case, he seems on much firmer ground.

In summary, Tackaberry has produced a well-written, reasonably accurate roundup of a number of classic cases. A novice to the psychic field interested in such accounts might do well to acquire it. The veteran has probably already encountered most of the material in more serious form but might find this volume a suitable gift for a skeptical friend. — David Techter.

NOTE

Healing Hands, by J. Bernard Hutton, reviewed in the April issue, now is available in a U.S.A. edition from David McKay Company, Inc., New York, N.Y., at \$3.95.

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Report FROM THE Readers

THE TENDER STORY

I wish I could find adequate words to say thank you both to FATE and Wilma Thone for sharing the sweetest, most tender story I've ever read about horses (*My Beloved Ghosts*, February, 1967, FATE).

My 13-year-old daughter Tamra listened with tears streaming down her cheeks as I read aloud Wilma Thone's touching experience. I just couldn't "let go" of this article until I found a way to say I loved it and thank you! — Doris W. Flesch, *Garden Grove, Calif.*

In the February, 1967, FATE is the most beautiful story I have ever read in your magazine, *My Beloved Ghosts* by Wilma Thone. The sincerity and beauty of the story made a great impression on me. It was worth the price of the year's subscription and I think many persons will feel as I do. — Marie L. Mead, *Hermosa, S. Dak.*

ANIMAL HAUNTINGS?

I am gathering material for a study and analysis of animal hauntings and I would greatly appreciate hearing from any FATE readers who have encountered such experiences. Such aid will be of scientific worth and greatly valued. The editors have

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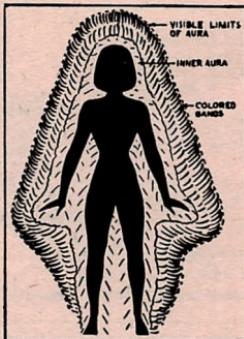


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—Raymond Bayless, Los Angeles, Calif.

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At 10:20 P.M. on January 3, 1967, while walking my Chihuahua in the snow-covered park opposite my apartment building in northwest Waukegan, Ill., my eyes were drawn to the sky and I beheld to my consternation a brightly-lighted object soaring westward through the heavens. For a moment I was transfixed, then deeply impressed by what I was watching.

My first thought was to wonder if I were observing a stellar phenomenon or a man-made thing. Its form was similar to the capsules that carry our astronauts but it was much smaller, smaller than a Volkswagen. It was in view about 10 seconds over the park treetops, conspicuously near the earth (from my observation point I would say about a mile high) and traveling rapidly on a straight course.

I might say here that in my four years in the navy I spent two years on the U.S.S. *Santa Fe*, a light cruiser, and I had been scrupulously trained, along with my mates, to spot and identify enemy aircraft as well as to estimate their range.

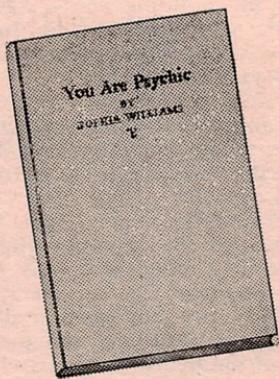
Until that Tuesday evening I had been reluctant to give credence to newspaper accounts of persons who claimed to have seen UFOs. There is no longer any doubt in my mind that these things exist. After a great deal of thinking I am inclined to believe that these objects are products of the human mind, conceived for some human purpose to be revealed at the proper time. —Frank Waters, Waukegan, Ill.

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section north of Charles City, Iowa, when one of the strangest experiences of my life occurred. We had started singing and making the routine announcements when suddenly an overpowering spiritual force enveloped the building and a figure clothed in gold and white light walked through the congregation. A voice seemed to say, "Pray."

Immediately the entire group broke up and moved to the house of the pastor, whose daughter said that earlier in the day she heard a voice say, "Nine o'clock."

We instinctively knew that we were praying for Beverly, the wife of Airman Alvin Conley who was stationed at Waverly. The pastor in a clairvoyant vision had seen a dangerous strip of road and recognized it as part of the highway Beverly had to travel on her way to Des Moines. After 30 minutes of prayer, we heard a voice saying, "It is past."

The following Wednesday, Airman Conley came to our meeting and we told him of the experience. He went to the church to pray and saw the same vision, but in greater detail — even the death of his wife in a head-on collision if prayer had not prevented it. He called his wife in Des Moines to ask if the car had gone out of control on that highway. Beverly said that it had but she hadn't thought much about it at the time, since she had been able to cope with the emergency.

None of us had further physical communication with Beverly until she came back for the last of the meeting the following Saturday night. When she went into the church to pray, she had the very same vision of the moment of danger on the highway.

This can be verified by Airman Alvin Conley and his wife Beverly, by Lois Nettie Meyer, her mother and daughter, all of Charles City, Iowa.

The experience was reported to Duke University Parapsychology Laboratory which acknowledged that it was the first recorded case of mass clairvoyance over a prolonged period of time. — *Sherman Lee Pompey, Pasadena, Calif.*

TIPSY TOPSY-TURVY WORLD!

In reply to Mr. James Nester, Sherwood, Ore., and his inquiry about the flood (November, 1966, "Report from the Readers"):

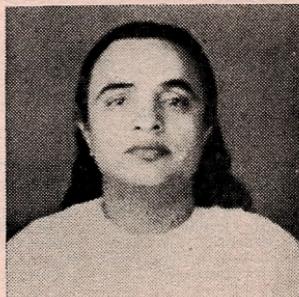
This world tipped part way over one time (probably many times and will many times more). Otherwise, how come mastodons are found with flesh preserved and still edible and skeletons of all kinds are found in unaccountable places, sometimes in mines hundreds of feet below the surface of the earth?

Now we know those mastodons didn't go up into Siberia of their own accord and dig themselves into the ice. It was caused by old Mother Earth "wobbling around a bit." — *N. N. Straley, Soap Lake, Wash.*

On geophysical grounds I agree with James Nester, Sherwood, Ore., who believes that the classical Flood was not caused by rainfall but by the sinking of the land. My own opinion is qualified by a geophysical report by Oxford University describing the breaking off and sinking of "the Arabian block" which created the Persian Gulf. Dilmun, mentioned in the Sumerian theory of the origin of the universe as the "foundation stone" of their race, was located by Bibby on the island of Bahrein in the Persian Gulf near the Peninsula of Qatar.

Mesopotamia was the locale of the Sumerian and Biblical flood, epics and the first detritus (fragments of rock, debris, etc., produced by erosion) was deposited at rock bottom of the Euphrates and Tigris channels about 20,000 B.C. These and other

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tributaries flowing into Mesopotamia over a period of many centuries gradually raised the level of the land. It was at first a swampland as far north as Agade (the Biblical Akkad) with a chain of lakes along the river channel circa 7,000 B.C. which gradually filled up.

According to these and other circumstances which substantially support my conclusions, the sinking of the Arabian block inundated and destroyed a vast and highly advanced civilization. The people fled the gradually rising flood, some of them in "arks," sailing northward and landing in southern Mesopotamia where they built the ancient cities of Eridu, Erech, Ur and others, now lying in tumbled ruins.

Sonoras, an Egyptian priest, is quoted as telling the ancient Greeks that all knowledge and tradition came to the Egyptians from the Sumerians, including the legend of Atlantis repeated by Plato. Why not the story of a great flooding of ancient Sumeria and the destruction of its civilization by a gradual sinking of the land? As for the story of the Ark, it appears to be a composite story of such occurrences complete with a characteristic hero eponymous. And finally, even the Babylonian Noah was living at Dil-mun when interviewed by Gilgamish, the hero of the tale. — Gene Haggberg, Hollywood, Calif.

The Bible does not say the flood was caused by the rain of 40 days and 40 nights. It says that the water came up out of the deep. The Bible also says that the earth stood still and the sun gave no light. Did the earth rock back and forth on its axis to cause the flood?

We know that many parts of the earth have at some time or another been under water. In Indiana we can dig down several feet and see layers of different kinds of soil which have

been washed here by water.

Could Mt. Ararat or Mt. Judi have been covered with water at some time in the past? I would answer yes, because I believe the earth has tipped and that the flood was caused by its tipping and not by the rain. — *Hugh Myers, Crawfordsville, Ind.*

THE GIFT

I have an exact duplicate of the "mysterious ancient coin" pictured with John C. Shepard's letter in *Report from the Readers*, September, 1966, FATE. I have never been able to find out the history of the coin but the way in which it came to me may interest your readers.

In 1932 I was flying a tour of Michigan for a Mrs. Hammond of Detroit. On the second day of the tour we stopped at Traverse City, Mich. On landing I taxied my ship to the position assigned me for tying it down for the night. While I was securing the airplane a man with his small son approached and asked if I would show the boy the inside of the ship. Of course I agreed.

After the little boy had explored the plane, he looked up at me, eyes shining, and said, "Mister, put your head down." When I bent over the little fellow placed around my neck a string from which the coin was suspended.

"Mr. Flier," he said, "you wear this and you'll never get cracked up."

From that day to this I have worn the coin. I don't know what Mr. Shepard's is worth to him but mine means the protection of myself. — *Ray H. Seaman, Trenton, N.J.*

MONTANA PYRAMIDS

My wife and I came upon a peculiar set of monuments in northwestern Montana about eight or 10 miles north of the small town of Williams. These are pyramids about

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three feet high, the same dimension at the base, located along a north-west-southeast line.

I discussed these monuments with the Montana Historical Society and learned they are quite a mystery. One explanation is that they were built by sheepherders, and one man suggested they were formed by glacier movements.

But it is clearly evident by following the course and direction of the line that the pyramids did not get there by chance. Further, from their appearance they might be thousands of years old, possibly built by an ancient system or school of science.

I am positive that an archaeologist would find these pyramids interesting for research particularly in regard to the direction they take over the rough sagebrush country north of Williams. — E. D. Bufmyer, Puyallup, Wash.

THE SI'S

In order to prove absolutely that I can communicate with the UFO intelligences, I gave the following written prediction to several people, one a scientist employed by the General Electric Co., on October 15, 1966:

"I am going to ask the SI's (saucer intelligences) to appear publicly and thus be reported in the newspapers by Halloween . . ."

I then contacted the UFO intelligences and told them what I was doing. I asked them to show one of their craft preferably on Halloween.

The SI's obliged. In the *Courier-Post* of Camden, N.J., on November 1: "UFO Reported by Six Area Residents . . . The *Courier-Post* received a number of calls about a 'long cigar-shaped object' moving across the sky toward Philadelphia between 6:00 and 8:00 P.M. Mrs. Marion Rheine of Barrington said, 'It looked like a blimp. It was cigar-

shaped and a blue light was coming from it. It was going pretty fast, like it was shot.' Thomas Jones of Mount Ephraim also described it as a cigar-shaped object heading toward Philadelphia. 'It had a yellowish-blush glow and moved faster than any plane,' he said. 'It made no noise.' Bob Sibley, also of Mount Ephraim, gave the same description, but added a red light. Norman Scott of Woodlynne confirmed the description and said the long tube was making sharp turns in a northwesterly direction toward Philadelphia.

"A caller who wished to remain anonymous said the object was 'pole-shaped with points on each end and making no sound.'

Therefore, I proved conclusively that I indeed can communicate with UFOs. It can easily be confirmed by the persons to whom I gave the prediction whose names and addresses I will supply to anyone who wishes to write me. The following can be checked out with the same people.

On July 24, 1966, I made this written prediction:

"President Johnson will suffer a breakdown in health in the near future (coming months). Or death. This happening will occur in an unusual way or be brought about by unusual circumstances."

My scientific friends laughed about this because the President apparently was in such good health. And they were utterly amazed when President Johnson suddenly announced he would have to have surgery.

My source for the Johnson prediction? The UFO intelligences informed me.—H. Owens, President, *The Sotas*, 1114 Spruce, No. 33, Philadelphia, Pa.

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It seems I lose things now and then without knowing why or how. On October 25, 1966, I lost a ring I valued highly. I am sure I put it in my purse and when I looked for it it was gone.

If there is someone somewhere who can help me with this problem I certainly will be grateful. I will appreciate any suggestions and I hope readers will write to me in care of FATE. — Beatrice Berlanga, Austin, Tex.

IN QUEST OF ENLIGHTENMENT

I wonder if FATE readers could help me find a book which I could show to persons whose minds are closed to psychic phenomena? I know many such persons — many who don't realize that scientists today study psychic phenomena.

Even when I was a child many intelligent persons recognized the existence of telepathy, clairvoyance and other psychic powers, but sometimes today I run into friends and acquaintances who think I'm a mental case if I so much as bring up the subject.

There must be some sort of "primer" of parapsychology that could be used to make more people aware of the mind's unusual powers. I would sincerely appreciate any help FATE readers can give me. — Joyce L. Carssow, Malibu, Calif.

THE PATTERNMAKER

With understandable interest I read *When the Lord Provided* in the January, 1967, FATE. I concur unequivocally in Mr. Beer's reflection that ". . . the universe is governed by a pattern, by a set of rules."

The manifestation of the pattern in my life remains an unfathomable mystery.

The man I worked for as a secretary was unexpectedly offered a tremendously important post in Washington and he asked me if I

would continue in his employment there. Being "unencumbered" my answer was an eager affirmative. I was to be ready to leave in a matter of weeks.

In double-quick time and at considerable loss I disposed of my apartment and furniture. Temporary living quarters were hard to locate but I did find a better-than-nothing hotel room and every undesirable feature receded in the light of beckoning new horizons.

The weeks wore on . . . and on! Then it came — the crushing news that the Washington deal was off! I was heartsick, almost inconsolable. A vestige of solace came from the cryptic remark of a friend, "Always remember, when one door closes it's because another is about to open!" Oh, how sick I was of doors!

One evening a few days later I detected the frightening smell of smoke while washing my hair. With a "towel turban" atop my soaked noggin I opened my door. Smoke billowed through the halls and I froze in my tracks.

At that moment a man and woman emerged from their room across the way. I had seen them frequently but always refrained from speaking. The man yelled, "Let's all get out of here quick!" Down the stairs we fled and into the corner drugstore. Steaming cups of coffee helped us regain some of our composure.

Friendships find fertile soil in times of peril. Several days later my "fire friends" invited me to accompany them to the park across the way with the casual remark that they were expecting another friend to meet them there. I envisioned a boring female in the offing, but moments later said friend arrived. A man!

The hitherto indistinct design of the "pattern" slowly emerged. Three months later I became engaged to the charming gentleman and six



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months later we were married. Next month we celebrate an anniversary marking the close of 19 blissfully happy years.

Thank you from the bottom of my heart, O Patternmaker! — Irene K. Keepin, Chicago, Ill.

FAKE PICTURES?

The pictures in your February, 1967, issue look like fakes. I refer to the article, *Air Force Grants \$313,000 to Study UFOs*.

The picture on page 33 looks like a kid photographed a pan lid. The black knob on top looks like a handle. The photograph on page 35 could be a lens reflection. The top of the white dot comes out to a point just as a lens reflection would. The sun in the bottom of the picture is in a good place for producing such a reflection. — Lyle K. Johnson, Jr., Clinton, Iowa.

In the February, 1967, FATE the photos used to illustrate the story, "Air Force Grants \$313,000 to Study UFOs," are an insult to your readers and all true believers. I'm surprised that FATE published such duds.

The photo on page 33 does not merit the comment of the army or any intelligent being. On page 35 the subject or objective of this photo was the storm damage to the vanes on the wind pump. The object purported to be a UFO in my opinion is nothing but a lens flare caused by the sun which can be seen behind the trees in the photograph. The lens flare would not be in evidence until the film and print were processed.

In my opinion the two photos will hinder rather than help any investigator if he must use time to check them out. How long can \$313,000 last? That is peanuts and the Air Force knows it. The investigations can barely get under way with such a paltry sum. — T. A. Tedder, Pontiac, Mich.

\$2,000 AWARD

The Parapsychology Foundation, Inc., is offering an award for the best treatise on parapsychology and its relation to other scientific disciplines. This award was first offered in 1963 and was won by Dr. A. R. G. Owen of Cambridge, England. His paper was a study dealing with "Historical and Contemporary Poltergeist Phenomena" and was published in book form by Garrett Publications under the title *Can We Explain the Poltergeist?* Dr. Joseph H. Rush of Boulder, Colo., received a Special Citation of Merit for his entry, "New Directions in Parapsychological Research," which was subsequently published as the Foundation's *Parapsychological Monograph No. 4*.

The award for 1967 will be \$2,000, double the amount of the original award. In 1966 no prize was granted because while numerous excellent papers were submitted the Foundation's panel of judges felt that no single treatise fulfilled all of the requirements. It has therefore been decided to add last year's prize of \$1,000 to the current award as a stimulus.

The purpose of the contest is to encourage competent researchers to formulate a theoretical conception of presently unknown processes or states of which allegedly paranormal phenomena are manifestations. Following the pattern of scientific theories in general, the conception should be capable of accounting for the particular facts with which it is concerned and should have a certain predictive value. The treatise should seek to develop hypotheses with which parapsychological observations may be related one to another.

The competition seeks to encourage new writers but is also open to published authors. The treatise must be original and may include previously unpublished research data.

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Treatises must be submitted by August 31, 1967, and interested persons may obtain entry blanks by writing to the Parapsychology Foundation, Inc. — *Parapsychology Foundation, Inc.*, 29 W. 57th St., New York, N.Y. 10019.

WIT'S END

For the past six or eight months I have been seeking advice, information or anything at all regarding automatic writing and drawing. I am at my wit's end.

To be perfectly frank I don't know if it is automatic or what it is but to make a long story short this writing and drawing just happens. All I do is sit with my pencil and paper and suddenly there it is.

I am a news reporter for the *Herald-Dispatch*, Huntington, W. Va., and I have been in this field for eight or 10 years. My career has included news comment for a local radio station, stringer for WSAZ-TV Channel 3, Huntington, and five years with the *Ashland Daily-Independent*, Ash-

land, Ky. Anyone who participates in journalism knows how tired one can become mentally. I thought perhaps that my drawings were an unconscious release from fatigue.

This is the way it happens. I sit down in my favorite chair. My right arm begins tingling, as always when this writing and drawing starts. Picking up the pencil I place my hand on the paper very lightly and the pencil starts drawing the face and head of a human being. This is not unusual but the pencil begins in the middle of the forehead and the brain is drawn first, just as clear as one could possibly imagine. Then the pencil starts writing, "This is your dad after death."

The picture was a side view and included what resembled a hole in the brain near the outer edge of the skull. (My father died some time ago of a heart attack so this hole could not possibly represent reality.)

Any communications regarding the nature of this automatic writing or drawing (if that is what it is) will be more than appreciated. — *Stella R. Lewis, Russell, Ky.*

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For every "yes" answer give yourself 10 points; for every "no" score zero; for a "not sure" you score five points.

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A score between 150 and 200 clearly reveals you have a strong psychic sense — which at some time or another must have made its presence known to you, even if only vaguely or in a somewhat mystifying way. You would do well to cultivate the sense if its existence and practice is important to you.

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A score below 100 may be taken as meaning you possess little psychic ability. Even so if you begin to play your hunches you may be surprised how often they prove correct. Then, with the confidence this will give you, other manifestations may crop up to lead you toward a fuller development of your psychic sensibilities.

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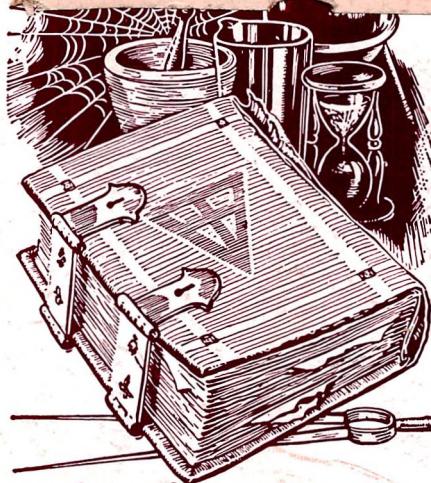
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