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BY OTTO A. BINDER

1968 FEBRUARY
FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN

Vol. 21 — No. 2 Issue 215

FATE

TRUE STORIES OF THE
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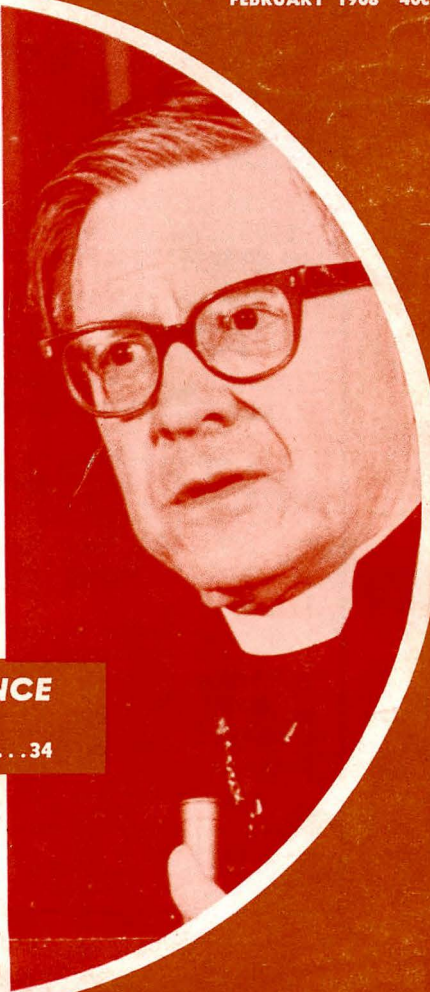
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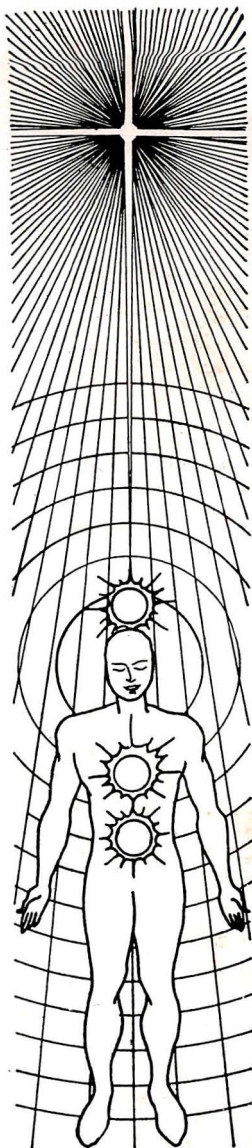
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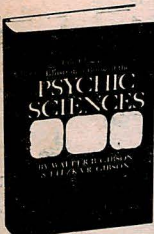
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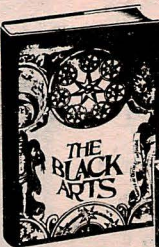
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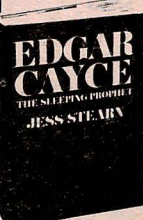
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I See by the Papers

QUOTE OF THE MONTH

Normal science, which is the major occupation of scientists, is not directed toward novelty; it is directed toward the refinement of a previously stated position.

—From *Ideas In Conflict*,
by Theodore J. Gordon,
director of advanced
large launch systems at
Douglas Aircraft Co.,
chief engineer for upper
stage of government's
Saturn rocket.

THE ANCIENT arts continue to flourish. Even alchemy, it is said, persists in France. Despite the scoffing of modern science, dowsing, astrology, handwriting analysis — you name it — gather more and more believers and increase in popularity.

It is very well for the doubters to call all believers victims of wishful thinking; the same thing may with equal truth be said of the doubters. The point seems to be, however, that ancient forms of divination continue because they contain elements of truth.

Elements of truth? How much or how little is the question. But what the orthodox thinkers, including scientists, must be made to understand is that what they



CURTIS FULLER

believe also contains only elements of truth. How much or how little is a toss-up. Only the uncertain years ahead will give the answer.

Recently the United States Geological Survey issued a report on water dowsing, which it called "water witching" or "divining". The report takes rifle aim at dowsers and says they can't find water any better than anyone else. "A variety of researchers, through controlled experiments, have shown conclusively that water witching is not a reliable method of locating

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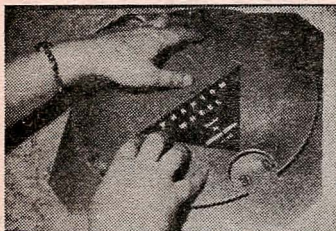
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ground water," the Survey states flatly.

"If a single technique would suffice to locate ground water, the United States Geological Survey would be only too glad to adopt it. Unfortunately, no such single technique has been demonstrated to exist," declares the Survey.

**AS OLD AS HISTORY**

NO ONE knows who invented the first divining rod or when but it seems to go back at least to the ancient Scythians, Persians and Medes before the Christian era. In 1518 Martin Luther charged that divining rods violated the first commandment and around 1660 a Jesuit Father Gaspard Schott claimed they were instruments of the devil.

More modern churchmen have modified this view, with such men as the Abbe Mermet using pendulums (a form of divining) to diagnose illness.

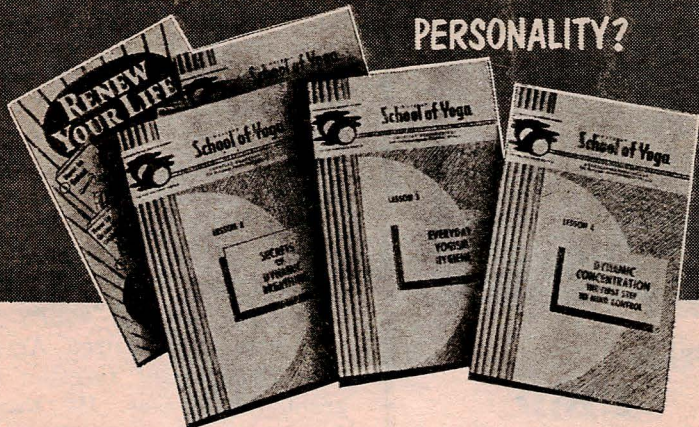
But the geologists take a dim view. They say that in many areas it would be difficult for a dowser to miss finding a well with his forked stick. They also claim the dowser's idea of ground water is all wrong.

Dowsers, says the Geological Survey, tend to think of ground water as flowing in veins, being

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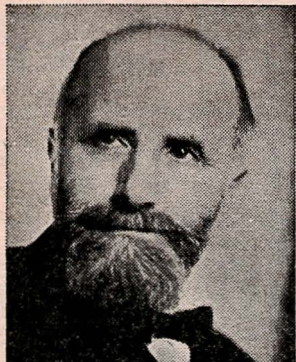
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deposited in domes or moving in underground rivers. This just isn't so, says the Survey. Instead "ground water is the water filling pores or cracks in sub-surface rocks. It is replenished regularly by nature if climate and local geology are favorable."

There are an estimated 25,000 dowsers in the United States, the Survey says. But Arthur M. Sowder, of Sandy Springs, Md., believes that 20 million Americans have dowsing ability.

Sowder is a retired Agriculture Department forester with graduate degrees. He thought dowsing was absurd until he saw a stick seem to come alive and twist in a neighbor's hands — then watched the well dug. He became a partisan.

"The people at Interior persist in putting out papers on 'Water Witching,'" Sowder complains. "We don't like the word 'witching'. Just because they can't explain it, they call it 'witching.'"



ON TO ASTROLOGY

ONE OF THE difficulties with astrology, it has always seemed to us, is that given the same moment of birth, the systems of different astrological schools may not agree. Certainly the Hindu astrological systems differ from those of the West.



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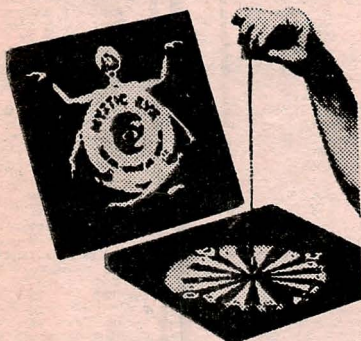
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Recently C. C. Joseph of the San Francisco *Chronicle* Foreign Service discussed his experience with Indian astrologers.

In the *Bhrigu Samhita*, a collection of horoscopes attributed to the spiritual advisor of the Asuras (mythological demons), it is claimed there exist the life charts of everyone who ever has lived, who is living now and who will be born in the future.

Joseph's introduction into Indian astrology began more than 30 years ago in South India when he accompanied an acquaintance for an astrological reading. With his acquaintance, a Ceylonese lawyer, were the man's brother and uncle. The horoscope, written in old Tamil on a palm leaf accurately described the man's family, his profession and some important dates in his life. He was planning, unknown to the relatives who accompanied him, to marry a non-Ceylonese girl, knowing that his own orthodox family would disown him if he married a non-Ceylonese.

Sure enough, the horoscope predicted a second marriage which would set off dissension in the family. At this point the brother and uncle, accepting the horoscope as absolutely true, got up and left angrily, saying: "To hell with you."

A few years later Joseph relates how he visited a *Bhrigu*

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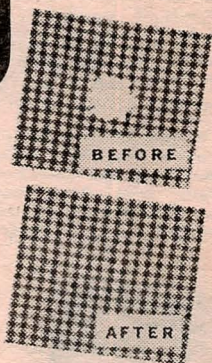
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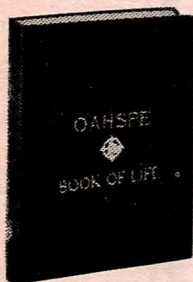
Mrs. Dorothy Ripley writes, "Jobs coming so fast I may have to give up working in department store."

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Samhita center in Delhi with a Kerala state minister. The reading was in Hindi and several horoscopes were tried before the right one came up. Then it was not completely correct.

But finally, some years later, Joseph returned to the astrologer in Madurai who had read correctly for his Ceylonese lawyer friend.

"He told me my name was that of the father of one I regard as God (Joseph was the father of Jesus).

"Other forecasts, such as children's marriages and details of their careers, have come true. One thing amazed me. To prove the correctness of what was being read out, the chart gave precisely the date of my birth with all the planetary positions at the time.

"Meanwhile, I can only wait and see to test the truth of some other predictions. These are that I shall die at a ripe age after seeing all my children well settled in life, on a Friday evening."



WRITTEN IN WRITING

THE SAME disagreement exists about the validity of handwriting analysis as about divining and astrology. Recently James Gardner, staff reporter of the *Wall Street Journal*, investigated the use of graphology by

business firms and asked some psychologists what they thought about the art.

"The evidence to date is insufficient to show that graphology has any value in predicting personality, character, intelligence, or any other trait. I wouldn't spend a plugged nickel on it," declared George K. Bennett, president of Psychological Corp., a New York consulting firm.

Nevertheless, many companies consult graphologists regularly. "I wouldn't touch a man who's applying for a sales position without having his handwriting analyzed," says Edmond J. Nouri, head of a New York agency of the New England Mutual Life Insurance Co. He declared that Dan Anthony, a Newark, N.J. graphologist, who is a consultant for about 50 companies, "can tell me more about what makes a man tick than I can learn from an interview or a whole battery of psychological tests."

The manager of another life insurance agency says that "Somehow Anthony finds personality quirks that we can't see. He's not 100 percent accurate but he's right in an amazing number of cases."

Many companies use handwriting analysis as a supplement to regular interview techniques. They don't use it to form a com-

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plete judgment but to indicate areas of weakness to be explored in interviews.

Gardner also quotes Joseph Zubin, a psychologist at the New York State Psychiatric Institute who has written several articles on handwriting analysis. Zubin appears to feel that the art is an "intuitive, artistic, subjective approach. A handwriting analyst does something like a skilled psychoanalyst does when he says: 'I talk to this patient, and I just smell schizophrenia.' Neither approach has a scientifically demonstrable validity."

The CIA is said to have used handwriting analysis along with other tests. Clients of various handwriting analysis firms are said to include finance companies, banks, manufacturers.

Huntington Hartford, Jr., the A&P heir, who has had a lifelong interest in handwriting analysis, says that a foundation financed well enough to put the system on a sound footing is the prime need. "There won't be any organized use of graphology until this happens."

And who but Mr. Hartford would be in a better position to finance such a foundation?

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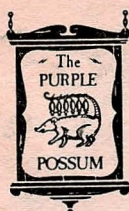
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have talked with generally admit that ESP often seems to help them. Many dowzers believe that the action of the willow twig is purely mechanical. Others say no, it is the unconscious mind that senses the water and makes the willow bend.

Astrologers remain the most adamant against accepting extrasensory explanations but even here many admit that they are aided by intuitions that cannot fully be written in the stars.



HIDDEN COMPASSES

HOW DO birds navigate during their migrations? No one has yet been able to prove they have a magnetic sense. In fact, it has been demonstrated that homing pigeons cannot "feel" a magnetic field.

Drs. Arthur Orgel and James Smith at Florida State University put pigeons in a cage with an electric floor that could give them a mild shock. They flashed warning lights to warn the pigeons when the shocks were about to come. The pigeons soon learned that when the warning light went on the shocks would follow and they ran away from the electrified area.

The pigeons next learned that when a buzzer sounded the shocks would come also.

After they had learned this, a

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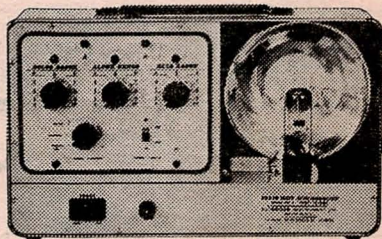
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strong magnet 25 times stronger than that of earth was switched on. The pigeons never showed any sign of heeding its signal even though the testing period was far longer than for the light or the buzzer. From this the experimenters concluded that pigeons cannot "feel" magnetism.

It has been demonstrated, however, that other animals, including flatworms, paramecia, European beetles and snails, do respond to magnetic fields.

There is an aquatic alga known as *Volvox*, on the borderline between plant and animal, which consists of a colony of single cells containing chlorophyll and, like a plant, obtaining energy through photosynthesis. At the same time this plant has thousands of hairs that whip it through the water like a microscopic animal.

When *Volvox* was placed in a small container with a tiny exit aimed due south, many *Volvox* exited and the average direction in which they continued was straight ahead, due south. But when a bar magnet was placed under the container to augment the earth's magnetic field the creatures tended to turn to the right.

Dr. John D. Palmer, an associate professor of biology at New York University, suggests that magnetic sensing may have

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We see what we want to see, we hear what we want to hear, whether it concerns the world, ourselves, our friends or our loved ones. The great opportunity which astrology offers is to permit us to see whole. If we are not blind and prejudiced we may, through astrology, discover disagreeable traits not only in others but in ourselves as well.

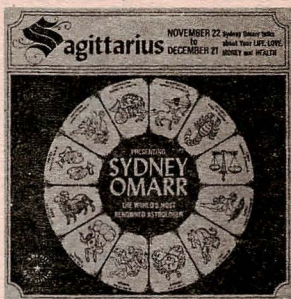
The amazing thing about Omarr's analyses of the various signs is that, though there are millions who fall into each category, a Capricorn individual or whatever he may be will recognize his portrait unmistakably. He will wince, chuckle, grin, be irritated or nod approvingly as the many and varying aspects of his personality are told off. He may regard such delineation as uncannily accurate or brush it aside as some sort of happy coincidence. But, whether skeptic or believer, he will not be able to deny the impact of these revelations. If he wishes, he can verify Omarr's readings by analyzing subjects of the same sign as his own among friends, lovers, business associates or world figures in no matter what realm.

Forewarned, forearmed, the saying goes. How well it works depends on the individual. The purpose of astrology is not to teach one how to thwart destiny but how to live up to it, in accordance with it. In other words, to become aware. Human beings are neither good nor bad, but a mixture of both. The same is true for the 12 signs of the zodiac. We carry within us something of every sign. We cannot hope to achieve perfection, but we can hope to make the most of the qualities we were endowed with at birth.

To become truly unique individuals is the goal, not happiness, money, fame or some pleasant permanent state of being. To be wholly oneself, that is the ultimate one may expect.

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evolved early in the history of life and lain dormant, available for use by higher animals that needed it to navigate.

Except it still remains to be proved that birds use it.



THE MIND CHANGERS

THE AVERAGE adult uses three to five mind-altering drugs a day, Dr. Joel Fort, a San Francisco specialist told the California Assembly Public Health Committee in October.

What are these drugs? They are caffeine in coffee; nicotine in tobacco; alcohol; narcotics in sleeping pills, and stimulants in wake-up pills.

Too much attention has been paid to youthful drug offenders and not enough to what Dr. Fort calls "the much more serious problem of abuse by middle and upper class adults."

Eventually, says Dr. Fort, drug users learn that for their own welfare they must "find ways to promote a meaningful life without the use of drugs."



OKAY, BUT . . .

WHAT DR. FORT overlooks is that some drugs are more dangerous than others. Who could compare the effects of caffeine in coffee with heroin or LSD?

Recently there has been genu-

ine controversy over whether marijuana is a dangerous drug. Current United States medical opinion tends to feel that it is not dangerous; it is not addictive and it is not responsible for turning users toward addictive and more dangerous drugs. United States laws soon may be modified as to marijuana.

However, Dr. Constandinos J. Miras, a pharmacologist at the University of Athens, Greece, who has studied marijuana for 20 years, recently visited this country and warned that chronic users usually have adverse personality changes and are more prone to damage of the brain and other organs. Dr. Miros presented the results of his study at the University of California, Los Angeles, in September.

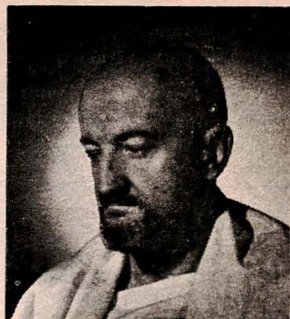
He defines chronic users as those who have smoked at least two marijuana cigarettes a day for two years or longer.

"I can recognize a chronic marijuana user from afar by the way he walks, talks and acts," says Dr. Miras. Personality changes brought on by the drug, he explains, include slowed speech, lethargy, lowered inhibitions and "loss of morality." Users may become suddenly violent.

Meanwhile word from Greenwich Village hippies brings news that a powerful amphetamine

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known as Methadrine is coming into increasing favor among the drug-using crowd. Methadrine is nicknamed "Speed". It gives an intensive feeling of physical power, causes more physical activity. Eventually it causes paranoid reactions and possible permanent brain damage.

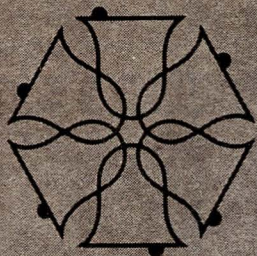
Some older hippies recently began to manufacture warning posters and buttons bearing the phrase "Speed kills." One hippie told John Kifner of *The New York Times*: "That stuff's no good, man; it makes your mind like a piece of Swiss cheese."



MEANWHILE THE CHURCH

THIS WHOLE business of the mind drugs applies directly to psychic research for several reasons. There is evidence, for instance, that ESP, and especially telepathy, seems to work better when the operator is in a drugged condition. Then there is the whole business of "mind expansion" and mystical experience brought on by drugs which seems akin to certain kinds of religious experience.

How closely akin the need for mind expansion is to religion was dramatized at a meeting in New York City early in October. The Full Gospel Business Men's Fellowship International, holding its Northeastern Regional Con-



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vention at the Statler-Hilton, heard The Rev. David DuPlessis plea for a return to "supernaturalism" in the Christian churches.

"Young people today are simply craving for visions," The Reverend DuPlessis said. "So they turn to LSD in order to get a 'trip' out of the bondage of human limitations."

Such experiences are "unnatural, not supernatural" in addition to being potentially damaging to the mind," he said. Then he read a passage from *Joel II: 28*, "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

The visions The Reverend DuPlessis wants them to see are of the Holy Spirit, not of LSD.

Such pleas as that of The Rev. David DuPlessis are part of a growing movement among

churchmen to seek religious experience in the field of the psychic. Perhaps the most influential Christian group at work in this area is Spiritual Frontiers Fellowship, an organization of pastors and laymen with headquarters in Evanston, Ill.

But the Pentecostal movement, which The Reverend DuPlessis represents, must be considered a parallel and older movement. It apparently grew up out of Glossalalia — "the speaking in tongues" — believed to result from "the baptism of the Holy Spirit."

The Book of Acts states that the early disciples spoke in tongues on the Day of Pentecost when the Holy Spirit came upon them, hence the name "Pentecostal."

Healing services also were a practice of the ancient Christian church and again are coming into favor among the groups which look increasingly toward psychic experience.



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when the snowfields had shrunk and hiking was less hazardous, various pilgrims invaded the vicinity of Mt. Shasta, seeking a hidden city, a White Brotherhood, or the Lemurians, descendants of those who fled the lost continent of Mu before the Great Cataclysm.

Legend has it that sometimes great unseen bells are heard tolling, that flying saucers congregate here and that there are invisible entrances to vast caverns filled with onyx cities. Black panthers turn into ascended masters and strange mists swoop down to veil the unwary traveler.

Why Mt. Shasta?

The legends may have been started by Frederick S. Oliver, a Yreka youth who at the age of 17 began to write a book called *A Dweller on Two Planets*, by Phyllos The Tibetan. Oliver began to write the book in 1883 and after his untimely death in 1899 his mother published the book in 1906.

A great contributor to the Mt. Shasta legend was certainly the late Harve Lewis Spencer, Imperator of the Rosicrucian order in San Jose. Under the pen name (anagram) of Wishar Spenle Cerve, Spencer wrote *Lemuria, the Lost Continent*. This book is not to be confused with James Churchward's *Lost Continent* of

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Mu, which tells how the survivors of Lemuria fled to haven on Mt. Shasta where, presumably, their descendants live to this day.

In *A Dweller on Two Planets*, Oliver described how the boy was shown a tunnel behind a basalt cliff leading to a "mystic temple" inside the mountain.

Spencer's book tells how the "eminent astronomer" Edgar Lucien Larkin at the Mount Lowe Observatory in Pasadena, his instrument focussed on Mt. Shasta, observed gold-tinted temples there.

Several modern hard-nosed Mount Shasta area citizens, including the editor of the Mount Shasta *Herald*, the editor of the *Dunsmuir News*, and the editor of the *Weed Press*, discount this tale. They say that Larkin's observatory was a tourist attraction and that the curvature of the earth makes viewing Mt. Shasta from Pasadena a physical impossibility.

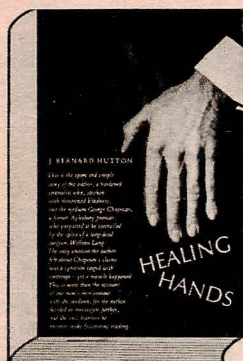
Another Mt. Shasta romancer was the late Guy Warren Ballard, creator of the "I Am" cult which maintains headquarters in Chicago.

Lynn Ludlow, staff writer of the San Francisco *Examiner*, reports that Ballard, under the pen name Godfre Ray King, wrote a book called *Unveiled Mysteries* in which King describes how he

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met the "ascended master" Comte de Saint Germain, the 18th Century occultist, on Mt. Shasta. Two days later at Panther Meadows King met a black panther who also turned into St. Germain.

Yet the man generally considered to be the most knowledgeable living expert on the mountain, according to Ludlow, never has seen glowing cities, mystic temples, nor Lemurians. He is Edward Stuhl, now 80, a retired silviculturist who has climbed to the summit 22 times and has explored every ridge, ravine and cranny of the mountain in his botanical searches.

The most awesome thing Stuhl ever has seen there, he reports, is Nature itself.

The Great Mt. Shasta Mystery seems to be why so many people believe there is a mystery there.



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APPARENTLY it is made of soil and rock just like our earth. Much of it appears to be of volcanic origin. Furthermore, the moon was and probably still is hot with volcanic activity according to preliminary findings announced late in September by NASA.

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United States with 54,850 photographs of the moon. In addition Surveyor 5, the most successful of the spacecraft so far, conducted a chemical analysis of our satellite's surface.

Surveyor 5 lowered a small five-inch square box that emitted sub-atomic alpha particles and then measured those that bounced back after striking the nuclei of the atoms of the moon's chemical elements.

From this scientists involved in the project have put forth the tentative conclusion that the soil so far analyzed contains from 53 to 63 percent oxygen, 15.5 on 21.5 percent silicon, 10 to 16 percent sulphur, iron, cobalt and nickel, 4.5 to 8.5 percent aluminum and probably smaller amounts of magnesium, carbon, sodium and elements heavier than nickel.

In general, apparently the most abundant elements on the surface of the moon are the same as those on the surface of the earth.

— Curtis Fuller



MATHESIS

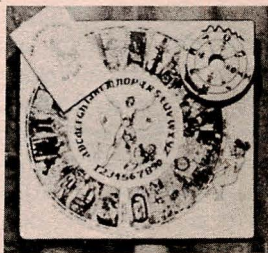
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The Rev. Arthur Ford, known as the world's most famous medium, retains an appealing humility about his gifts.

THE BISHOP PIKE SEANCE

By Betty Lou White

Betty Lou White was born in Chicago and educated in Green Bay, Wis. Her two-year association with FATE as Managing Editor rounds out 20 years' experience in all phases of publishing, a field she entered after serving four years as an officer in the Women's Army Corps during World War II. Married to a Certified Public Accountant, Mrs. White also is a housewife, pianist and cellist and accountable to two Siamese cats.

WHEN ALLEN SPRAGGETT proposed to bring together the world's most famous medium and a religious figure whose name seldom has been out of the news, W-5's Executive Producer Charles Templeton — with exemplary vision — realized that CTV might make television history.

W-5 (so-called for the five "W's": who, what, where, why and when) is CTV's prestige public affairs program and thus not unaccustomed to wielding wide influence. The seance, first screened Sunday evening, September 17, 1967, was introduced as "possibly historic" and subsequent events have proved it

more than that. A daring, trend-setting venture, the telecast alone may be credited with prying open minds long closed to evidential data in the realm of psychic phenomena.

In brief interviews before the actual seance, program moderator Allen Spraggett set the stage. *Spraggett:* Tonight we have with us a man who is not only the world's greatest clairvoyant in the minds of many but an ordained minister, The Rev. Arthur Ford. Mr. Ford, which church are you a minister of? *Ford:* The Disciples of Christ. *Spraggett:* Which is President Lyndon Johnson's church?

World-famous religious leader unexpectedly finds proof of survival in sitting with equally-famous medium. Does this evidence convince you?



The Rt. Rev. James A. Pike's inquiring mind, complex religious attitudes have brought him harassment and pain.

Ford: That's right.

Spraggett: You're also a medium.

Ford: Some people say so.

Spraggett: What does this mean? What is a medium?

Ford: It simply means that I am able to use for others the spiritual gifts which made the Church possible in the beginning and able somehow to function mentally and spiritually without regard to my body. I don't know how to put it.

Spraggett: Does this mean you act as a kind of transmitter between . . . the living and the dead?

Ford: I think so. Yes. But I don't

think they're dead. They are much more vibrantly alive, I think, than we are.

Spraggett: How does this communication take place?

Ford: It can take place in many ways but in my particular case it requires me to go into what is known as a yogi trance in which I am completely unconscious and another personality who calls himself "Fletcher" — and there was such a person; we've checked him out — speaks and he claims to be interpreting the ideas and the thoughts of people who are drawn to a particular group or a particular person because they're there and needing

help. In psychic circles Fletcher is known as a "control."

Spraggett: I see. Now who was this Fletcher?

Ford: Fletcher is a French-Canadian who was killed in the first world war and he's been working through me since 1924. That's all I know about him except that I do know his family, and I did at one time meet Fletcher when I was about five years old. (*This occurred when their vacationing families met in Fort Pierce, Fla. — Ed.*)

Spraggett: Now when you go into a trance, what happens — from your point of view? How does it feel? How do you induce it?

Ford: I induce it simply by visualization. I see Fletcher (and if I don't see him, I know I can't do it) and then I do certain breathing exercises, yogi techniques, and I go sound asleep. In the trance state I am totally unconscious . . . I can't remember anything that happens and I have to depend on the reports, which are generally tape-recorded now, to know what does happen.

Mr. Spraggett went on to establish Ford's credibility with questions regarding physiological and psychological tests he has undergone; his worldwide travels and sittings with statesmen, royalty, scientists; his decoding of the Houdini message

(an old mind-reading code known only to Houdini and his wife was sealed in a bank vault as part of Houdini's much-publicized plans to learn if the barrier of death can be overcome — and possibly to bait mediums whom the great illusionist considered fraudulent); his lectures in colleges and seminaries. A discussion of religion's growing involvement with psychic phenomena led to the introduction of the third participant.

Spraggett: Well, we have with us tonight one of the outstanding religious leaders of our day and I think it's very significant that in his new book he expresses a strong conviction about the possibility of communication with the dead: Bishop James Pike. I was going to say, Bishop, in your new book, *If This Be Heresy*, it seems that one of the most significant chapters, so far as it indicates a new direction in your thinking, is the chapter on life after death. You believe in life after death?

Pike: Yes.

Spraggett: But you were pretty uncertain about communication?

Pike: The sensible affirmations to make are that there is life after death and that on occasion there can be communication between those beyond with those living. There isn't a wide enough empirical base; that's the point.

It isn't scientific because there aren't thousands of instances.

In some detail Spraggett drew from Bishop Pike his complex conclusions on the philosophical and religious portents of survival. He said, "I don't believe people ought to draw great big conclusions from isolated events . . . but if they will learn how broad a base there is, how many instances (in all these psychic fields) have been checked out objectively, then they can take their own personal experiences seriously and say 'That's like that. That fits in.'"

When The Reverend Ford pointed out that the Church has been founded on these things, Mr. Spraggett asked, "What in the New Testament would be a psychic event? Jesus walking on the water?"

"Well, the healings," replied Ford, "and the evidence of clairvoyance and angelic guidance."

"Well, now, the guide, the concept of the guide," put in Pike. "We're certainly not talking about something radically different than was meant in some of these narratives by the 'angel' in relating the two worlds. But we've overlooked the leading example in the New Testament, the references to the appearances of Jesus after his death . . ."

Spraggett: So you would say the post-Resurrection appearances



ALLEN SPRAGGETT, a frequent FATE contributor, has had a long-standing interest in psychic phenomena. When he broached the idea of bringing Bishop Pike and Arthur Ford together, the Canadian TV network reacted with an enviable pioneering spirit. More such revolutionary productions might bring the TV "wasteland" to flower.

of Jesus as recorded in the New Testament appear to be manifestations such as people have experienced in modern times.

Pike: I say this, that the only unique contribution that Christianity makes is the fact that Jesus survived as a total personality with memory and character and the right to choose. That isn't found in any other religion.

Spraggett: Well, Bishop, Mr. Ford has agreed to go into a trance and to try to summon Fletcher. You have said it's important to keep a healthy skepticism in this area, even though the evidence is exceedingly impressive. What kind of evidence

would you require to become convinced that a purported communication from the dead really was such a communication and not just guessing or fraud on the part of the medium?

Pike: We all know that in this realm, as in the more standard brand of ministry, there are elements of fraud. It's also true in the practice of law, my other profession. It's true in any field. Some people, because this has happened, dismiss the whole field and this of course is wrong. Suppose it is extrasensory perception on the part of the medium? I'm not unimpressed. Extrasensory perception is a profound and wonderful mystery, beautiful evidence of the synchronicity of the universe. But on the other hand when the data which comes through is something not already known to you or to anyone present . . . and especially if it's known to no one but the deceased person — of course it has to be checked out — then we're dealing with a level which is impressive indeed.

At this point Susan Dexter, an experienced reporter and story editor for CTV's W-5, entered and was introduced. Calling herself the "resident skeptic" Miss Dexter envisioned her role as that of "watchdog," for inevitably the charge would be leveled that Arthur Ford (who prefers

not to know in advance the subject for whom he will sit) must have known Bishop Pike — if not personally at least by reputation — and conceivably might have researched his past. While this is an unsophisticated charge (the wiser conclusion being, if fraud is suspected, that some form of extrasensory perception empowers the medium) the W-5 staff believed that Susan Dexter's skepticism and insight would pick up any evidence of trickery or falsity in the proceedings.

* * *

THE ORIGINAL FILMING of the TV seance in the afternoon of September 3, 1967, in the studios of the Canadian Television Network required two hours. The three men assembled there hoped to record a rare type of TV fare. They hoped for and actively sought the company of deceased persons who might be beyond the scope of the camera but whose communications could be captured on tape — they hoped to be joined by players in the drama who could be heard but not seen.

Each of the three principals had published books dealing with data leading to belief in survival after death. Allen Spraggett, author of *The Unexplained* and religion editor of the *Toronto Star*, conceived the plan to televise the seance. He brought to-

gether The Rev. Arthur Ford, author of *Nothing So Strange*, and The Rt. Rev. James A. Pike, whose book, *If This Be Heresy*, had just been released.

An ordained minister of the Disciples of Christ Church, Ford is a widely-known psychic whose mediumistic powers have been pronounced authentic by several American psychiatrists. In his 40 years of experience with psychic phenomena he has witnessed a radical change in the climate of opinion, particularly among scientists, in regard to mediumship and extrasensory perception. Outright closed-mindedness, he believes, has given way to the beginning of a less-skeptical inquiring "willingness-to-be-shown."

The Rt. Rev. James A. Pike has been called America's "most controversial" bishop. Wide-spread publicity attending his quarrel with traditionalist dogma has made him no stranger to the American public. The chain-smoking bishop frequently has questioned the authenticity of the Virgin Birth, the Trinity and the Divinity of Christ. Ordained an Episcopal priest in 1946 he rose to bishop of the Episcopal Diocese of California. His resignation in 1966 followed his fellow-churchmen's third attempt to have him tried for heresy. When they moderated their stand and

chose only to censure him, Pike demanded a trial. It may be said that by this action Pike has smoothed the way for new breadth of thinking among the clerics who follow him, for the Episcopal Church's Triennial General Convention this year voted to establish safeguards against heresy prosecution and to guarantee an accused heretic due process of law—a right Pike was denied when he was not permitted to answer accusations of heresy on three different occasions. This may have been his total aim, for when the 11-day governing convention ameliorated the heresy procedure Pike withdrew his demand for a trial.

Associated since August, 1967, with the Center for Study of Democratic Institutions of Santa Barbara, Calif., Bishop Pike continues to seek empirical data to support religious affirmation—"less blind faith and more facts," as he puts it. Years ago this mission led him to skirt the realm of psychic phenomena but certain bizarre occurrences after his son's shocking suicide have brought him face to face with the enigma of survival.

James A. Pike, Jr., had accompanied his father to Cambridge, England, for the bishop's sabbatical year. They planned to share an apartment while the 22-year-old boy pursued his studies

at the great university. For a diocesan conference in San Francisco, father and son returned to the United States in February, 1966. The boy stopped off in New York to visit friends — and on February 4 fatally shot himself in his hotel room. He left a long rambling note musing on life and its miseries and particularly on suicide.

Stunned by this inexplicable act, the grief-stricken bishop returned two weeks later to the Cambridge apartment. Immediately a series of "unexplained physical phenomena" began to occur. He reported, "Books began to move from one place to another and half of a closet would be overly neat — much neater than I ever keep one — while the other half would be all messed up." Most peculiar were the groups of open safety pins which would appear throughout the apartment, all strained to the position of the hands of a clock at 8:10.

The phenomena were witnessed by the bishop's personal chaplain, The Rev. David Barr, who lived with him in the Cambridge apartment. Father Barr confirmed the weird poltergeist-like activity.

"All sorts of strange things happened," he said. "We'd wake up and all the clocks would be fixed at the same time and vari-

ous things — like knives and forks and pencils — would be arranged at the same angle throughout the apartment."

Bishop Pike hopefully conjectured that his deceased son was trying to communicate with him. "I felt I needed professional help," he said at this time. He meticulously listed 60 of the peculiar incidents and went to The Rev. John Pierce-Higgins, canon and Vice Provost of Southwark Cathedral, and to Bishop Mervyn Stockwood, bishop of Suffolk. (Many Church of England bishops subscribe to the theory of survival of death. Bishop Stockwood publicly has stated that he has received communications from deceased persons.)

Canon Pierce-Higgins is vice-president of the Society for Psychological and Spiritual Study in England. He and Bishop Stockwood sent Bishop Pike to Ena Twigg, a noted English medium.

"From that time on and until the day I left for the States, there appeared to be conversations emanating from my son through Mrs. Twigg," Pike said.

Nor did the mysterious physical phenomena cease when the bishop took up residence in Santa Barbara in August, 1967, preparing to join the Center for the Study of Democratic Institutions.

"During one of my conversations with Mrs. Twigg it ap-

peared that Jim said he would be in touch with me come August," the bishop had said, and on the eve of August 1 "two strange things happened about books." He found in one book a photograph which had been very significant to his son but he could not understand how the photograph came to be there. Later that night when he settled down to read in bed the book he picked up was one he did not remember unpacking.

The next day, through a curious set of coincidences (including a brief meeting with a minister whose name he did not know until the video-taping a month later: The Rev. Arthur Ford) Bishop Pike met George Daisley, a Santa Barbara medium, who greeted him, "Oh, your son spoke to me when I was having a sitting with someone else. He said we would be getting together through him."

Daisley later told a newsman he had held seances for Bishop Pike which included communication with the deceased son. "I served as a channel during which the son communicated tremendous advice on family and church affairs," he said.

Bishop Pike's sittings with Ena Twigg and George Daisley and the communications with James, Jr., were not publicized until after the Canadian TV seance had

been screened. But it is obvious these had confirmed the cleric's conviction that man's psyche transcends space and time, that the "mass of evidence" already supporting survival needs only more study and empirical data.

In his words, "Taking everything together, I feel the whole thing is sufficient for an affirmation that there is continuity with people who have passed on."

* * *

TO REDUCE the original two hour interview to 35 or 40 minutes demanded judicious editing. Personal references of no interest to the TV audience easily were dropped but the maintenance of continuity and the retention of the most significant material from the wealth of significant material challenged the best talent of the production staff.

Precious moments were saved by denying the TV audience the view of Arthur Ford going into trance. In the material that follows it appears Fletcher's communication began almost immediately but in fact after Ford donned the blindfold he spent several minutes inducing trance. His head drooped, his breathing became almost asthmatic and his lips moved soundlessly for a few moments before Fletcher's voice was heard. The following are excerpts from the transcript of the sound track.

Spraggett: Now, Mr. Ford, would you describe what you're going to do, as you do it?

Ford: Yes, I'm going into a trance or a sleep. It may be another form of self-hypnosis. Anyway, I become unconscious and I put this handkerchief over my eyes simply because it's easier to go to sleep if you don't have the light, and I don't like a dark room. Anything that takes place in the dark generally can take place in the light. So many people associate all this with dark rooms, so I'll leave you in the light. I'll go to sleep and if Fletcher comes, I hope something happens . . .

Voice: Hello.

Ford: It it Fletcher?

Fletcher: Yes, my name is Fletcher. I have spoken to you before . . . The only people I can talk for are people who come because you are here. I can see a great light . . . and it takes the form of people . . . The first person who comes . . . there's two, a young man and an elderly man . . . The young man seems radiantly happy, and very clear, though I get the impression that he was helped by this other man to make the adjustment . . . This boy says that before he came over he was confused and mentally disturbed . . . Anyway, he says, he's glad to speak to his father . . .

Spraggett: Who is this message for, Fletcher?

Fletcher: It seems to be for the clergyman. I haven't got the boy's name yet, but I will in a moment. I've got senior and junior. Is that right?

Spraggett: Fletcher, that's right.

Fletcher: And he talks about having a Slavic background. What does that mean?

Pike: He is one-quarter Russian. You referred, Fletcher, to an older man with him . . .

Fletcher: Well, this older man . . . he doesn't look like a Biblical character, but the Biblical name, like an old prophet, or something . . . I would say he was maybe a very old man . . . This boy seems to be very close to him . . . Elijah, or something.

Pike: That's right . . . Elias, the Latin vulgate name for the prophet Elijah. This is his grandfather.

Fletcher: That's right and in their earth life they seem to have been quite fond of each other.

Pike: Right . . .

Fletcher: And they are now . . . This boy says that he is not, he does not know, he cannot remember, the circumstances of his death. It was some tragic way but he says . . . I will tell you this much, Dad, he called you Dad, the beginning was someone whom he calls Halverston. I don't know, is the name like Halverston, or Halbertson?

Pike: Marvin Halverson.

Fletcher: He's here now, this Halverson. Do you remember such a person?

Pike: I think I do . . . There is such a person. I'd have to check out any connections with my son.

Fletcher: Now then, the other person has come and said, I want to speak to you . . . This man says that he was a chaplain at some university, before you were. I guess you took his place. Goes quite a ways back. He tried, or people tried twice to make a bishop of him but failed. And he studied in the same seminary you did . . . and you succeeded him as chaplain. Name is . . . I don't get the last name. Louis Pitt? I think, Pitt. Do you remember such a person?

Pike: Yes I do.

Fletcher: And he has with him someone who says he feels a little bit responsible in a way for your present condition, because, he said, I was interested in studying the background of religion, the history of the verses. The names starts with "Z." Sounds like another Russian name, Zalisky or Zobrisky . . .

Pike: Yes.

Fletcher: And he said the reason I'm coming here, that Jim asked me to do so because your life also parallels something in my family. Before you became a minister or clergyman . . . you

were a lawyer, and my father was a lawyer and at one time many years ago was the chancellor or (was connected) with the diocese from which you came, where you used to be. Do you remember anything about that? . . .

Pike: Yes, I do. I think we're talking about the dean (Louis Pitt) of the Virginia Theological Seminary when I first took courses there and the lawyer we're talking about is a George Zobrisky, I think . . . or maybe not.

Fletcher: Yeah, he smiled, it's right. And he said the course you took under him more or less shaped your thinking.

Pike: Influenced my thinking indeed. He was teaching the field of history at Virginia Theological Seminary, as well as the dean, correct, the Louis Pitt you're referring to, I think was acting chaplain for a while, or some way connected with the chaplaincy at Columbia University, at some point before I came there, as chairman of the department of religion. . . .

Fletcher: Anyway, he just wants to tie it in . . . Now then, Jim says he wants you definitely to understand that neither you nor any other member of the family have any right to feel any sense of guilt or have any feeling that you failed him in any way. It

was a physiological condition and the mind or the psyche cannot manifest on the earth plane, except through the brain which is a transmissive instrument. If that brain is damaged by some kind of a shock or by an organic condition, then there's no clear thinking, do you understand?

Pike: Right. Thank you, Jim.

Fletcher: And I want you to realize this, that I enjoyed the time I was with you. Was he with you in some other country? (*This is one of the instances of the son's direct first-person communication with the father. — Ed.*)

Pike: He was indeed, when I was on leave at Cambridge University.

Fletcher: Well . . . there's an old gentleman here and your son says that the man that was giving the lectures has the same name as his father, seems like a Scotch name, but the interesting thing is that the old man — and he wants you to check this out, because this is something that could . . . prove — that the old man has two cats which formerly belonged to his son . . .

Susan Dexter: Where are his cats now?

Fletcher: They're in the spirit world . . .

Spraggett: Do you get the man's name, Fletcher?

Fletcher: Sounded like Donald something, Mac, I think it is.

Donald Mac . . . Sounded like McKenney or something. McKennon, Donald McKennon.

Pike: Donald McKinnon is the professor on the faculty at Cambridge. I knew him quite well. He was the principal influence on my thinking there.

Fletcher: Now . . . the last person who comes here for you is someone who calls himself the . . . ecclesiastical panhandler. What does that mean?

Pike: That's indeed what he was called. He called himself this.

Spraggett: Do you get a name, Fletcher?

Fletcher: Oh, like black or something. Charl, Carl, Black, Block.

Pike: Karl Bloch, the fourth bishop of California, my predecessor . . . I admired and respected you and yet I hoped you weren't feeling too bad about some changes.

Fletcher: No . . . you did a magnificent job and you have magnificent work yet to do, he says. I think that in the future, maybe the distant future, that book you have in your hands, your book, will be almost as important as the thesis that Luther nailed onto the church door. (*Another instance of direct communication, rather than reported through Fletcher. — Ed.*)

Pike: Thank you, I hope it's useful.

Fletcher: And . . . you are not

going to suffer any more indignities and you are putting into words what the majority of your fellows think but dare not speak because they are afraid to jeopardize themselves. You've never been afraid to do that.

With The Rt. Rev. Karl Bloch who died September 20, 1958, Pike exchanged the "jocular references" to real estate dealings which the newspapers made much of. Later Pike reported that "long-forgotten facts and details (of the real estate acquisition, use and value) matched up."

After Bishop Pike sent a message of thanks through Fletcher to "Jim and all the others" Spraggett asked, "Are you there, Fletcher?" Getting no answer, he went on, "Thank you, Fletcher," and turned to Arthur Ford.

"How do you feel?"

"All right. Did you get the results?"

Spraggett then suggested they discuss some of the details of the communications.

"I'm very impressed," Pike said. "Some details definitely are beyond what I myself knew in my conscious mind, or unconscious, I suspect. Some things are quite susceptible of checking out and of course other things are quite clear as they are."

The next day, September 4, 1967, Prof. Donald McKinnon con-

firmed by transatlantic telephone that he indeed had received two cats from his father years ago — one black and one grey. The grey died in 1930 and the other acted strangely at the time of his father's death in 1933, "darting in front of the coffin as it was being carried out of the house." However, a delightful *non sequitur* reached the light of day in *Newsweek* where Donald McKinnon was quoted as being "profoundly skeptical" of the message about the cats since one of his hobbies listed in the *British Who's Who* is "cats."

Bishop Pike had a brief two weeks to reflect on the events of the seance. After the September 17 telecast, newspapers and public felt the cleric had outdone himself in producing another Pike-type sensation. Telephone calls and importunate reporters elicited from Bishop Pike only his profound conviction that he indeed had communicated with his dead son and that important communications had come from the others who spoke through Fletcher.

The bishop said, "The details are quite cumulative. They are not just bits and pieces, an assortment of facts. They add together. They make a pattern.

"Not only that, but all this data seems to constellate around given persons. There is a con-

sistency to the communications — they ring true.

"Also, the persons who purportedly communicated had one thing in common: They were in varying ways connected with the development of my thought. They knew me at particularly significant times in my life, turning points."

* * *

BISHOP JAMES A. Pike frequently admonishes his audiences on the wisdom of seeking the simplest explanation for any phenomenon. In the myriad details of so complex a society as this, often the most perceptive mind overlooks the sweetly simple and direct route to the solution of a problem.

What convinced the bereaved father that he had bridged the gap? Few men have had the temerity to make such a claim. He has said the evidential information consists of small details which it is more plausible and simpler to accept as true than to attribute to fraud.

Take for example Professor McKinnon's two cats (the British *Who's Who* notwithstanding). Bishop Pike said, "I don't see how research by the medium could very well have brought out the role of Donald McKinnon in my life or the fact of his having had two cats." What about McKinnon's father's insistence on

bringing up this detail through Fletcher, saying, "This could prove . . . "?

To cite further examples, the medium Arthur Ford is not likely to have known that Elias Yanovsky was the father of Bishop Pike's recently-divorced wife. That Carol Rede, an employee at the Cathedral of St. John the Divine in New York, had died was not known even to Bishop Pike. He learned this in the course of the seance when Fletcher brought a message from her.

Most cogent evidence lies in the clergyman's recognition of the "style" of his son's communication. A bird-watcher knows a winged species, a plane-spotter instantaneously identifies an airplane and you recognize a friend boarding a bus a block away by a characteristic "style" of form and movement. Each human being has a distinctive "style" of mental attitude and hence of communication. Bishop Pike has been definite in his recognition of his son's style. The "ring of truth" attributed to his conversation with The Rt. Rev. Karl Block emanates from a similar recognition of the man's individuality.

Bishop Pike said that if he had not been aware of psychic phenomena he would have "leaned over backwards" to explain

these seance conversations some other way. He concluded:

"But in the context of what we know about man's psyche transcending the space-time continuum, about mystical experience and the accumulating evidence

of extrasensory perception, plus all the data about apparent communication with the deceased — not excluding the Resurrection — one can say that it is the most plausible explanation to accept it as true."



GERONIMO HAD PRECOGNITIVE POWER

By Walther Kempthorne

THE FAMED APACHE leader Geronimo had powers of precognition. His cousin Betzinez, still living in 1959 at the age of almost 100 years, clearly remembered one incident and related it in his book, *I Fought With Geronimo*, published by Stackpole Company in 1959.

On Geronimo's last foraging raid into Chihuahua, Mexico, before he surrendered, Betzinez was sitting next to him at mealtime when Geronimo stiffened. He dropped the knife he'd been using to cut a chunk of beef.

"Men," he said, "our people whom we left at our base camp are now in the hands of United States troops. What shall we do?"

This startled Betzinez. He knew no messenger or smoke signals had come and the

Apaches' main encampment was 120 miles away. The marauders broke camp the same night and started back. Four nights later Geronimo uttered his second prediction.

"Tomorrow afternoon as we march along the north side of the mountains we will see a man standing on a hill to our left. He will howl to us and tell us that the troops have captured our base camp."

As they came within 15 miles of their destination the following day the messenger appeared exactly when and where Geronimo had said he would. He came down over the rocky terrain to inform Geronimo that General Cooke and his cavalry, trailing the Apaches into Mexico, had surprised and captured the entire band at the encampment.



BIRTHS ON A BIRTHDAY

AT COVINA Community Hospital, Covina, Calif., three women celebrated their birthdays by giving birth to babies. Mrs. Harold Roberts, 31, Mrs. Robert Schmitz, 33, and Mrs. Walter Brock, 26, became mothers and one year older all on the same day.

UFO **down off** **SHAG HARBOR**

Hardly a Nova Scotian doubts that something splashed into the sea that October day—but then what happened?

By William F. Dawson

ONE OF THE strangest episodes in the history of Canadian search and rescue operations occurred in the water off the southern tip of Nova Scotia early in October, 1967. Navy divers spent nearly a week combing a section of the ocean floor off Shag Harbor. And no one knew exactly what they were searching for!

Certainly the extent of the operation indicated there was reason to believe something very important might be found. It involved a small army of Canadian military personnel, a few R.C.M.P. officers and a fleet of coast guard vessels and fishing boats.

And what were they searching for? What did they expect to find at the bottom of the sea?

The searchers were looking for the object responsible for the spectacular climax to a 10-day

period of mysterious sightings in the skies over Nova Scotia. Strange unknown things had been moving around up there and the jittery inhabitants of the province had been glimpsing them with growing frequency.

On the last Thursday of September, the 28th, for instance, a bright light was reported over the Armdale Rotary at the western entrance to Halifax City. Although it was seen by a number of citizens as it went about whatever business it was involved with, the light left nothing to substantiate the fact that it had been there in the first place. Much less did it offer concrete evidence on which authorities might make a reasonable pronouncement concerning its nature.

In less than two weeks a number of such peculiar lights were seen flitting about the skies of

Nova Scotia. The public was becoming alarmed. Yet there was nothing authorities could grasp in order to confirm or interpret these sightings.

It wasn't until the evening of October 4 — a Wednesday — that for the first time, there existed the possibility that concrete evidence might fall into the hands of the authorities. One of the

work. She reported a round bright object moving in a southerly direction above that city. It was brighter and more vivid than a star and surrounded by an orange halo, she said.

This Dartmouth sighting, in all probability, would not have received special attention had it been the only one that evening. But it wasn't.

UFO Search Called Off

SHAG HARBOR — "Not a trace . . . not a clue . . . not a bit of anything."

With that comment, Canadian Forces Maritime Command announced last night they were calling off an intensive undersea search for the mysterious unidentified flying object that disappeared into the ocean here Wednesday night.

NO TRACE

An armed forces spokesman said the decision to terminate the search was made after a seven-man Navy diving team had spent three days

scouring the bottom of Shag Harbor without finding any trace of the UFO.

The area searched, pinpointed as the spot where the 60-foot-long row of lights disappeared, was "thoroughly covered," the spokesman said. The object was seen by at least 12 area residents, including an RCMP corporal.

All tide conditions and visibility were favorable for the hunt, conducted by divers in teams of two. Even areas where the tide might have taken a buoyant object were checked out.

However, the divers were reported to be "completely exhausted" by the ordeal of three straight days in the water. Maritime Command said there seemed no use in pressing them further.

The search started Friday, prompted by the mysterious sighting Wednesday night, shortly after 11 p.m.

Local residents reported seeing a row of lights, apparently on the circumference of an object about 60 feet across, glide out of the dark sky into the ocean about half a mile offshore.

Several reported seeing a white light bobbing on the spot for some time afterwards, as did RCMP called in to investigate.

LIGHT GONE

By the time search boats reached the spot, the light was gone and the only thing found was a large patch of strange yellow foam or froth.

In calling off the search last night, the armed forces spokesman admitted that neither command headquarters nor the diving parties ever had any idea what it was they were searching for.

happy-go-lucky mystery objects reportedly had come to grief in the waters off the southern tip of the province.

That evening two distinct sightings took place in the province. They occurred an hour and more than 100 miles apart. It is a matter of conjecture whether or not there is a relationship between them.

The first sighting was around 10:30 P.M. at Dartmouth by a woman on her way home from

Norm Smith and David Kendricks were driving from Cape Island to Shag Harbor in Shelburne County at the southern extremity of the Nova Scotia peninsula that same night. In the vicinity of Bear Point they noticed a bright orange-red light in the sky. This light suddenly was joined by two more lights. The three lights now formed a 45° angle — the first light appearing to be the lowest.

David Kendricks later told re-

porters that he never had seen anything like them before. The three pinpoints of light, flashing on and off in regular order, were clearly visible in the night sky two or three miles south of them. He and his companion lost sight of them when their car passed into a grove of trees.

The Smith-Kendricks sighting was only a little more unusual than the sighting at Dartmouth less than an hour before. And had it been the only other report that evening it probably would not have caused any stir among officials either. But it wasn't.

At Shag Harbor several miles away the same three lights seen by Smith and Kendricks apparently were joined by still another and were spotted by the occupants of a second car. This car contained five passengers counting the driver.

Laurie Wiggins, one of the occupants, reported that he and his companions saw four lights flashing on and off in sequence over Woods Harbor. He described them as yellow and white in color and said they were traveling in a horizontal row when they first saw them.

As Wiggins and his companions watched, the row of lights tilted at a 45° angle and began to descend toward the ocean in a gradual glide. They continued to flash on and off several times

before they made contact with the water. Although he himself heard nothing at the moment of impact one of his friends reported hearing a whistling or hissing noise.

The group parked their car and scrambled out for a better look. The four lights had landed in the water about a half mile offshore but now instead of a string of lights the watchers saw a single bright light bobbing in the black waters.

Wiggins called the R.C.M.P. (Royal Canadian Mounted Police) detachment at Barrington Passage and reported that something had fallen into the sea. Within 20 minutes three R.C.M.P. officers were at the scene.

"After it hit the water we were called to the scene," Constable Ron O'Brien is quoted as saying by the *Halifax Mail-Star* and *Chronicle-Herald*. "I saw a light floating on the water about a half mile offshore. It was being carried out to sea by the tide and disappeared before we could get a boat to it."

Canadian Coast Guard Lifeboat 101 was promptly dispatched from Clarke's Harbor and joined eight local fishing boats in a frantic search and rescue attempt. They arrived at the spot pinpointed by the sightings in less than an hour but

whatever had landed in the water could not be found.

There was evidence something had submerged shortly before their arrival. The surface of the sea at that spot was covered by a patch of bubbling water and foam at least 80 feet wide. Captain Bradford Shand of Shag Harbor reported the foam was yellowish in color. He said he never had seen anything like it in all the days he has spent fishing throughout the area.

During the following day, Thursday, October 5, the R.C.M.P. received corroborating reports from other residents in the area who also had witnessed the phenomenon. Some of these reports described a dark object about 60 feet long, bearing a series of lights, which had descended to the ocean's surface, floated for a few minutes and then sunk out of sight.

Navy divers from *H.M.C.S. Granby* were sent to the area to search the ocean bottom. The water at the site ranged in depth from 40 to 80 feet and was clear enough for good visibility. The ocean floor itself was a relatively flat and sandy surface and the possibility of finding whatever went down seemed very good.

But what were they searching for?

Every known possibility already had been checked out.

There were no reports of aircraft missing on that particular evening; nor was any aircraft known to be operating in the vicinity of Shag Harbor at the time the lights splashed into the sea.

A spokesman for Halifax Search and Rescue stated that something definitely went into the water off Shag Harbor but there were many theories as to what it might have been; no one knew what they were searching for — it could have been anything from a grasshopper to another planet.

Squadron Leader Bain, a spokesman for the little-known Royal Canadian Air Force department concerned with investigating reports of unidentified flying objects, said the series of lights which glided into the ocean off Shag Harbor might be one of the extremely rare cases where something concrete could be found. He didn't explain what he meant by "extremely rare cases" but the implication seems to be that other concrete evidence has been found elsewhere.

In the days that followed the search was intensified. The four original divers who were sent to scan the ocean floor were joined by three other divers. The site of the search gradually was expanded to cover an area one and a half miles long and over 1000 feet wide.

Fishermen in the area, according to one report, were very anxious to have the matter cleared up. They expressed themselves as a bit wary of traveling through the area on their way to the fishing grounds. The thought that something mysterious and unknown might be down there was enough to make them worry about their safety should it decide to come up again at a time when they were passing over the site in their boats.

After four days of intensive investigation, on the evening of October 8, officials announced that the underwater search had been terminated, that the divers were returning to Halifax. The seven naval divers had covered all probable areas where the object might have come to rest but had found no clues or traces of anything.

It is interesting to note officials did not dispute eyewitness reports that something had gone into the sea. The lights were seen by a dozen creditable observers including three R.C.M.P. officers; and the huge patch of bubbling water and yellowish foam left in its wake were officially attested to.

But where it went after it submerged remains a matter of conjecture. Three possibilities seem to exist:

(1) Strong tides carried the ob-

ject farther out to sea.

(2) The object came to rest on the bottom of the sea outside the area so painstakingly searched.

(3) The object after submerging, abandoned the area under its own power.

The first two possibilities suggest that at this very moment an unidentified flying object, fully 60 feet in length, is resting on the continental shelf off the Nova Scotia mainland.

Rumors already circulating in the province say that other parties are making preparations to take up the search where the navy left off.

* * *

AFTER THE OFFICIAL search was terminated many persons in the vicinity of Shag Harbor were not satisfied at all and expressed their intention of keeping a close watch on the general area. The fishermen particularly wondered if when the lobster season got underway they might find the object themselves in the course of their operations.

For this reason nobody was surprised when the *Halifax Chronicle-Herald* for October 12 carried the story of a second UFO sighting in the Shelburne area.

Lockland Cameron of Woods Harbor said that he, his wife Lorraine, their daughter Luella, his brother Havelock Cameron

and his wife Brenda all saw a string of six bright red lights about one-half mile north of where the Shag Harbor sighting had occurred on Wednesday, October 4. They first spotted the lights about 10 P.M. and agreed that they measured about 55 to 60 feet from end light to end light and were stationary for seven or eight minutes at an altitude of between 500 and 600 feet, about three-quarters of a mile offshore, before they disappeared.

Four of the lights soon reappeared in a slightly different position, seeming to be at a 35° angle and descending toward the horizon. As they moved in the direction of Tusket Island they slowly changed from red to yellow to orange before again disappearing. Mr. Cameron estimated this time the lights were in view for 15 minutes.

One hour later Mr. Cameron said he saw the string of lights again — if they were the same

lights. This time they were yellow and moving “faster than any plane.” These lights vanished in a northeasterly direction.

The Barrington detachment of the R.C.M.P. was notified and after interviewing Mr. Cameron and his family reported that they appeared “sincere and sober.”

Mr. Cameron said, “I just don’t know. We all are puzzled. The next time I see it though I’m going to take a shot at it.” He also stated that the lights seemed to interfere with his television reception. “The screen had a white line through it and the picture was all jiggly,” he reported.

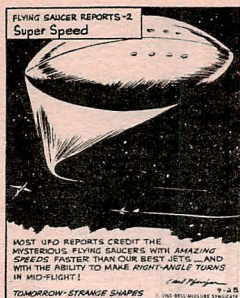
Other persons in the vicinity suggest that when the Canadian authorities ceased to search for the downed UFO other UFOs took up a search of their own. There was some speculation as to who would get to it first — the reluctant fishermen or the occupants of similar objects.



TURNABOUT

WHEN THE Rev. M. G. Tanner's young son was rushed to a Mobile, Ala., hospital, apparently killed in an auto accident, the resident physician Dr. J. B. Davis restored the youth's breathing by performing a tracheotomy. That was five years ago.

Last month a youth of about 19 lay gasping for breath alongside his wrecked automobile. One of the motorists who stopped to help was Dr. Davis and another man rushed forward with a sharp pocketknife. Using the knife Dr. Davis performed surgery to restore the youth's breathing. The man who brought the knife was The Reverend Tanner.



Since the exception often proves the rule perhaps UFOs' proper context depends on data gleaned from rareties, from sightings of . . .

"ODDBALL" SAUCERS

...that fit no pattern

By Otto O. Binder

Illustrations by Carl Pfeufer
Courtesy Bell-McClure Syndicate



OTTO O. BINDER, married and the father of one daughter, is a midwesterner by birth. An early interest in science took him to Crane City College, Northwestern University and the University of Chicago. Before the age of 30 he had established himself as a prolific writer of science fiction and science fact, but in the milieu of space his talents have come to flower. Since 1960 he has been indefatigable in fighting public apathy and in attempting to alert his fellow-citizens to the immense importance of the space frontier.



ARE FLYING SAUCERS real? I say yes, although I've never seen one myself.

My "evidence" comes from the hundreds of exclusive UFO reports sent me in answer to my constant request in *Our Space Age*, my syndicated picture-panel feature which runs six days a week in various newspapers. To my mind these sightings from

sober sincere readers with no visible axes to grind add up to proof that UFOs do exist.

What are flying saucers? This is an entirely different question. With Jacques Vallee (as stated in his two books *Anatomy of a Phenomenon* and *Challenge to Science*) I believe that the evidence must be sorted and studied more thoroughly before we can state what they are and from where they come.

These reports never have been published before. I've winnowed out the "standard" usual types of UFOs, the silver discs, slanted mist-wreathed cigars, strange orange and red globes, eerie dancing lights and the like. Instead I've chosen the "oddball" sightings, the ones that mangle any given theory — including the interstellar. Some of these sightings seem to fit no previous category and thus stand out as unique phenomena on their own. It is these "maverick" sightings, it seems to me, that make it hazardous to attempt to explain the what and why of flying saucers.

These cases I present for the interest of saucer researchers and compilers of statistics, to add further insight and possibly more questions to the riddle. These reports are verbatim excerpts from the letters of my readers.

FADING AND VANISHING SAUCERS

DO SOME UFOs visit earth through a "space warp" or "interdimensional hole"? This was my question as I read the following reports:

"I am an amateur astronomer and I am very interested in UFO sightings. . . . Last September, 1965, I happened to gaze westward at the setting sun. All of a sudden a silvery oval object streaked across the western sky. It vanished as suddenly as it came. Suddenly another shot across the sky and that disappeared in the same spot as the first. . . ." — *Bruce Marcot, Wayne, N.J.*

"I went swimming August 23 (1966) with my cousin. When we were walking down the towpath it suddenly appeared in broad daylight. It was long and silver . . . and circled the day moon a few times . . . made a loud humming noise, then disappeared in thin air." — *Bonita Rodgers, Walnutport, Pa.*

"On the night of February 10, 1966, at 10 P.M., I sighted a red cloud-like object to the east. It was glowing and seemed to stay in one spot. . . . It was too dark to be a cloud and because of the glow it couldn't have been a plane or helicopter. It soon vanished without a trace. . . ." — *Joseph Wyatt, Jr., Amherst, Ohio.*

"In July, 1965, my friends and I were . . . outside at night and saw two giant red circles go slowly across the sky . . . when each reached a certain spot they disappeared." — *John Cucci, Penquannock, N.J.*

"On May 4 (1966), last Wednesday, I saw one of the UFOs . . . a silvery thing. I could not tell the size because of the sun reflecting off of it. Now I have seen a weather balloon and I know what they look like. They move slowly and don't disappear. I have also seen a satellite and they move slowly across the sky and don't disappear. But mine disappeared just like that, leaving no sign whatsoever of its being there! It disappeared right before my eyes. I searched the skies but I couldn't find anything." — *Sara Huff, Ann Arbor, Mich.*

Why do many UFOs seem to materialize out of thin air and vanish just as inexplicably, unlike the speeding saucers that are seen plainly to vanish in the distance?

Dr. Jacques Vallee, in a letter to me, made this comment, "Consider all the well documented sightings of objects which appear or disappear *suddenly* or change shape. Also the Type II phenomena (mother-ships) with the materialization of the craft inside a luminous cloud. . . . We

should pay special attention to such cases. They may give us a hint for a breakthrough in physics. Everything seems to work as if these observers (of UFOs) had seen successive projections (into our three-dimensional space) of objects of a higher dimensionality. This is not incompatible with the idea of either space-travel or time-travel but it adds a new element — the indication that by a study of UFO reports considerable insight could be gained into the nature of our environment, perhaps leading to a revision of our notions of space and time."

THE SAUCERMEN

REPORTS OF debarkations of saucer-men are comparatively rare. Out of my hitherto unpublished sightings the following are the most significant:

"In July, 1964, we (including wife, son and daughter) went to Green Lake for the day. On our return home around 3:00 to 5:00 P.M. we were coming through East Syracuse and were opposite Hancock Field when I sighted a round disc, 'red-hot' red and traveling at a very high rate of speed . . . coming straight toward me so I pulled off the road and stared and said to my wife and children, 'Look! It's going to hit us!'

"Then all of a sudden it

stopped and got redder . . . I saw something in the center of the disc that looked exactly like a man with a white football helmet on. . . ." — *William C. Walker, Syracuse, N.Y.*

The following is one of the most convincing accounts of a UFO landing I have received. I doubt any air force investigator could refute or explain it. (The witness says a small item on this appeared in *FATE* magazine, November, 1954.)

"Sometime in May, 1954, I and my wife were buying a home four miles from the jet base now known as Cannon AFB (Clovis, N. Mex.). . . . One afternoon about 45 minutes before sunset my wife saw this UFO . . . about the same time as myself. This UFO was a good mile away, hovering over and behind the Santa Fe tracks. So I started across the open stretch of vacant isolated area and kept my eyes on the UFO. It was truly saucer shaped and the color of rust, about 30 feet off the ground."

He describes reaching a wire fence and climbing over, then going through a sloping ditch and finally across the railroad tracks which were somewhat elevated so that the territory beyond was not visible to him until he started down the other slope.

"And there before me — 200 yards away — was the UFO, the

size of a two-bedroom home . . . down on the desert floor. . . . Truthfully, I started to think what if I should suddenly just vanish, even if I did find out the long sought-after mystery. I had goose pimples here on the hot New Mexico desert. . . .

"The disc made no noise and after much thought I cannot see it as a secret thing of our world made by any country. . . ." — *Frederick J. Brown, Ann Arbor, Mich.*

Here is a secondhand report from a UFO observer's friend who vouches for his veracity:

"He (the witness) was fishing on Hartwell Lake in Anderson when he saw a large object sitting on the water. At first he thought it was something the Corps of Engineers had put on the lake. It made a whirring sound like a hive of bees and it had a metal tube coming out of the bottom at the side of it, as if taking in or letting out water.

"By now he had decided that this 'thing' was not set here by lake officials. He was close enough to the octagon-shaped thing to hit it with a lure. There was no (answering) movement. He explained that he tried to get help but his car would not start, the lights would not come on and the horn would not blow.

"A short time afterwards the object went straight up about 10

feet, came down upon the water *making no ripples* and back up and out of sight." — Donna Roberts, Anderson, S.C.

Here we have a combination of the water factor plus EM-effects, plus the odd fact that the huge craft came down on the water without creating ripples. Perhaps this is another EM-effect — the electromagnetic field surrounding the UFO having the ability to hold water rigid to prevent waves. Thus another riddle is added to UFO history.

The next experience with a landed UFO and its occupants is even more incredible.

"Your daily space featuring flying saucers came to my attention (in the *Syracuse Post-Standard*). I believe you will show respect and concern for a sighting which I saw in 1958 on the New York State thruway near Depew or in the vicinity of Niagara Falls.

"In January of that year I was traveling west at about 1:30 A.M. in a bad snowstorm, going to see my son who was in the army. I believed the thruway was closed and I was trying to find an exit. As I drove carefully along I suddenly saw what appeared to be an airplane wreck on the center parkway. A large shape was visible and a slim rod at least 50 feet high was illuminated and getting shorter as though it were

sinking into the ground. My motor slowed down and as I came closer my car stopped completely (by itself). I became panicky and tried desperately to start it as I had no lights (anymore).

"My first thought was to get out and see what was happening but I suddenly saw two shapes rising around that slim pole which was still growing shorter. They seemed suspended but moving about it. They seemed to be like animals with four legs and a tail but two front feelers under the head like arms. Then before I could even gasp the things disappeared and the shape rose and I then realized it was a saucer. It spun and zoomed about 10 feet off the ground and up into the air and I couldn't even see where it went.

"My lights suddenly came on. I started the car and it was all right. I pulled up to where that place was, got out with a flashlight and walked over to where it was sitting. A large hole was melted in the snow about a foot across and grass was showing. The grass was warm but nothing was dug up around there.

"I drove to a motel for the night. When I told my 18-year-old son he cautioned me not to repeat it and looked at me with sympathy which discouraged me from talking about it.

"P.S. I would appreciate your

SAUCER CATEGORIES

A statistical breakdown of my OUR SPACE AGE readership's UFO reports from November 1965 to February 1967, based on Jacques Vallee's system of sightings analysis, shows the following saucer categories:

1-A (low-flying UFOs over land)	14
1-B (low-flying UFOs over water)	11
1-C (landing saucers and humanoids merging)	5
1-D (UFOs that follow cars and vehicles)	3
2-A (moving mother-ship "cigars")	5
2-B (stationary mother-ships from which smaller craft emerge) ..	3
2-C (mother-ship and auxiliary craft are apart)	1
3-A (discs, spheroids, ovoids in descending "falling leaf" pattern	1
3-B (object flies, hovers, moves on)	12
3-C (object halts, changes color or shape)	10
3-D (UFO dogfights or solo erratic gyrations)	12
3-E (cruising object changes course to circle, then speeds off) ..	8
4-A (UFO in continuous flight, unchanging)	12
4-B (flight pattern changes near aircraft)	0
4-C (UFO formations and fleets)	7
4-D (flight in zigzags or wavy motion)	1
5-A ("fuzzy" globes or indistinct shapes)	10
5-B (star-like darting objects, sometimes motionless)	4
5-C (rapid flight like meteors and fireballs)	4
Total	123

not mentioning my street address as I do not want people calling me." — Mrs. N. L. Collins, Syracuse, N.Y.

It is this repetition of specific phenomena, such as the electromagnetic effects that stopped cars and blacked out lights, coming from all over the world that provide the most arresting "evidence" in favor of the reality of UFOs.

However, the two strange beings or animals with feelers in this report are not a repeat so far as I know.

* * *

Surely the UFO riddle is not going to be solved easily even if a thousand scientists give it serious top-priority study. I believe we are confronted with something enormous and complex of which our science has not the faintest inkling.

The following reports corroborate this viewpoint.

"This happened close to dawn on October 15, 1965. Through my window I suddenly observed, from out of nowhere, a gigantic floating cigar traveling fairly fast at approximately 150 feet above me.

"It tilted and, so help me, for 12 or 15 seconds I LOOKED INSIDE! Through some kind of slit, perhaps 10 feet long and five feet wide, I saw blindingly bright 'sunlight' ONLY WITHIN THE OBJECT, with not a ray of 'sunshine' emanating to brighten the surrounding dark sky.

"Then it was gone. Quickly, quietly. I shall never forget this sight." — *Jack Peters, Paterson, N.J.*

I have in my files the name of the man who sent this next report. He asked to remain anonymous.

"I am 66 years of age and my permanent home is Muncie, Ind. On February 9, 1965, at 5:00 to 6:00 P.M., my wife, my sister-in-law and I were driving east on Highway 60 from Lake Wales toward Vero Beach (Florida) . . .

"My sister-in-law called our attention to lights in the sky. . . . They were bright orange in color (four of them) but disappeared in 15 or 20 seconds. Then my sister-in-law said, 'There they are again.' They looked like the same lights but on looking closely we could see a faint thin trail of smoke extending up from each light. Those four lights disappeared just like the first four.

"Then another group of four appeared and burned up. The fourth and last group (after that) was seven instead of four."

Four groups of lighted objects apparently "burned up" in mid-air. Why?

One of the most fascinating and ominous speculations concerning flying saucers is that they cause electrical and power blackouts. Several reports place UFOs near New York City on November 9, 1965, the day of the great northeast blackout. Here is another:

"(My sighting) happened November 9 (1965), the day that New York City was without lights. That afternoon at about 4:30 (before the blackout) I saw something red. It looked like a spaceship but it was too far out to be sure. Out of its back went red smoke. It went fast . . . and strange as it seems it was heading towards New York in the pattern shown below (in a wide curve from south to northeast).

"My friend saw it too . . . the smoke coming out from it was twice as big as the thing and was straight. I thought (later) that what I saw had something to do with the power failure. But who knows?" — *Jerry Marca, West Paterson, N.J.*

Other "offbeat" phenomena associated with flying saucers are embodied in the following two reports:

September 24, 1966, 5:00 A.M.
— "Traveling on a band trip on two buses we saw a big oval

...."I am admittedly a 'space crusader,' " author Binder writes. "Not for the sake of space exploration itself but because it represents the greatest challenge facing mankind in all history. Any nation that fails to forge into its new frontiers of immense knowledge and benefit will decline into a second-rate community at best or fail to survive at worst. . . ."



object in the sky that got bigger and bigger and finally split into two long bright strips (that) disappeared in a few minutes. This was seen by 56 people." — *Larry Martin, Danville, Va.*

Are saucers sometimes "hooked up" to form one machine, ready to split apart and rejoin at any given moment for reasons unknown? This is another maverick maneuver that makes hash of any current theory on UFOs.

And here is part of a long report that has immense significance, if it is true, for it indicates that there has been contact between the saucermen (if such there be) and the authorities.

"My wife and I first encountered this strange aircraft Sunday, October 30, 1966, while traveling west . . . at the intersection of Route 38 and Coles Avenue.

. . . As we proceeded after the (traffic) light changed the complete area became daylight. . . ."

They stopped their car and "saw this very large dirigible-shaped aircraft hovering at tree height." Many details were discernible — "starboard side of the ship had a row of very large amber-colored windows . . . very large round electric-arc type lights (were) recessed in the bottom . . . (of the) silver metallic shape 342 feet long 138 feet high . . . (the) nose of the ship is like a large beacon . . . (with) radar-type probe aerial." — *Charles Paulus, Jr., Maple Shade, N.J.*

Here comes the incredible part: After picking up another couple they all were stunned to see, on their return trip, that the craft now was moored by cables to the roof of the RCA plant at Cherry Hill, N.J. The whole

building was lit up but from their ground level they could not see what activity, if any, was occurring on the roof.

The next day Paulus managed to view the RCA roof from the vantage point of a higher building nearby. He saw "mooring devices" on the roof.

Again spotting the craft moored to the building some nights later Paulus made out a "cable-type ladder" extending from the bottom of the craft to the roof. But he saw no figures, human or otherwise.

All his inquiries at RCA met with silence, as did his attempts to find out something from the nearby Air Force bases.

Paulus states the structure of the craft was entirely "alien," that it flew silently without giving any sign of its propulsion method. It bore red, green and blue flashing lights.

Have saucermen contacted the scientists at RCA? Or why was that strange craft moored there?

SUMMARY

I BELIEVE these saucer reports from the readers of my syndicated UFO feature should remind us once more that we will not easily find the answer to the riddle in our skies.

Something is up there, something solid and real in some cases, something evanescent and elusive in others. That they are seen all over this nation and throughout the world is known and documented. Certain shapes, maneuvers, EM-effects and a few other "repeat data" are firmly on the records. The growing number of "little men" reports makes it hard to doubt that some sort of humanoids do inhabit the saucers.

But what does all this add up to? What is the truth behind the flying saucers? When, if ever, will we have some answers?

I am sure of only one thing — the next 100 reports I receive will not solve the mystery; they will add to it.



HYPNOSIS FOR PROFIT

THE MAGAZINE *Coin World* for January 4, 1967, reports that Michael Marlowe of Pittsburgh, Pa., was \$80 richer after he was put into a hypnotic trance. For kicks he approached "The Amazing Maurice" aboard the *S.S. Bahama Star*, on a trip to Nassau. The hypnotist put him in trance and age regression seems to have ensued, for Marlowe recalled that 16 years ago he put eight \$10 bills in a coin catalog. That's where he found them when he returned to Pittsburgh.

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.

MY MOTHER'S VOICE

By William Grasiuk

MY MOTHER Catherine Grasiuk lay ill in the General Hospital in Vegreville, Alta. One Friday evening in June, 1947, I visited her. She knew Saturday was my day off and asked if I could go to her farm to hill the potatoes. Of course I said I would.

The next day I set out for her farm 21 miles north of Vegreville and about seven miles southwest of the village of Two Hills. I went to work immediately in the potato patch some distance from the house. In the afternoon a big black cloud rolled in from the west. Lightning flashed and thunder warned that rain was not far off. When it started to sprinkle I took refuge under a big tree near the potato field.

Although I knew I was completely alone I heard a voice calling, "Bill, Bill, come home at once." It was my mother's voice — but she was in the hospital! I

heard the call again, louder and more insistently demanding that I come to the house right away.

I left my place of shelter and trotted through the rain to the house only to find it empty. I could not understand how I could have heard her voice but at least I was sheltered from the rain.

Then came a blinding flash of lightning and a terrifying clap of thunder. It was so loud the house shook. When I looked outside my blood froze. The tree near the potato field where I had taken shelter had been struck by lightning.



William Grasiuk

This riven tree remained standing near the potato patch for many years, a stark reminder that my mother's voice had saved my life — at a time when she lay in a hospital bed 21 miles away. — *Thorsby, Alta., Canada.*

UNDENIABLE PROOF

By Rose Anna Miller

A SERIES OF psychic experiences, brushed off by my friends as "hunches" or "coincidences," led me into the fascinating world of parapsychology. I read everything I could find on psychic phenomena — enough to learn not much is known or recorded about clairaudience, which I consider an "inner voice."

When I set out to prove to myself as well as to my friends that my experiences could not be explained away as mere hunches, that "inner voice" provided the undeniable proof.

One morning in February, 1965, I heard my baby Mark's cry for his four o'clock feeding. After settling him down I looked in on six-year-old Michael Jess and found him soundly sleeping. I returned to my bedroom and as I lay down a sudden stabbing headache stunned me, then grew into white-hot pain. It felt as if a burning spike had been driven through my ears. Then, just as

suddenly, the pain left and a clear distinct voice said, "Monday Michael . . ." and trailed away. I knew I had caught these words but whose was the voice? I was not frightened and I believe this was due to my reading and previous psychic experiences. I knew I had to keep calm if I were to develop this experience to its fullest. So I silently asked the voice to repeat its message.

I lay back on my pillow and waited. In a few moments the blinding pressure came again, then the same voice saying, "Monday Michael . . ." Now I was frightened.

"What's going to happen to Michael?" I cried, praying for an answer. The pain returned more severe than ever but this time, as it passed, I heard my father's voice saying, "Rose Ann, Rose Ann, Michael. . . ." Then silence.

What was going to happen to my son? Oh God, I prayed, don't let anything happen to Michael. I waited, afraid to breathe, but no more pain came, no voice, just silence in the semi-dark room.

Finally I wakened my husband and told him about the experience. He could do nothing. We would simply have to wait for Monday, three days away.

After an anxiety-filled weekend I was tense and jittery and hovered over Michael throughout

that fateful Monday. Nothing out of the ordinary happened all day but as we sat down to supper the phone rang. When I answered I learned it was a long distance call from my father. His first three words were, "Rose Ann, Rose Ann, Michael . . . *ran away from home!*" A chill shot through me as his excited voice finished the sentence. My *brother* Michael, not my son, was the subject of the message!

Our grave concern for Michael's running away was due to his having suffered a brain injury as an infant. Now in his middle 20's he remains solely dependent on our parents and lives with them in Roseville, Mich. Michael and I always have been close and his fondness for me prompted my father to telephone me thinking Michael would try to communicate with me.

Within a few days Michael was found safe and sound and everything slowly returned to normal . . . everything except the memory of a voice that proved there is something *beyond* "hunches" and "coincidences." — *Chester-ton, Ind.*

UNCLE'S PREMONITORY VISIONS

By Augusta Loring

IN RURAL WESTERN Germany before World War I it was customary to take into one's home one or more of the unmar-

ried relatives or widowed oldsters. Therefore many of the farms harbored uncles, aunts, grandparents and great-grandparents who lived with the younger people they liked best, helped with the work and felt needed.

Such a man was Georg Schulz of Hopsten, Germany, known to all simply as "Uncle." He was a great-uncle living with one of our neighbors and since he was a contemporary of my grandmother, Sophia Muller Ahlers, he was often in and out of our home.

Over the years he had become fond of my father Friedrich Braun who came from Braunau, East Prussia. When he and Mother married they lived in Grandmother Ahler's home, a farm about 15 miles from Rheine in Westphalia. Father never mastered our low German, so Uncle Georg knew that whatever he told him was not likely to be repeated. Since I was father's small shadow I heard many things.

One morning a highly-agitated Uncle came to talk to Father. I knew they were talking about our old white mare. Father was saying, "Now with all the horses in the neighborhood why should our old mare be used to draw that wagon?"

Uncle's answer was simply that a lot of trouble would be

saved, but Father was not convinced. He asked many questions and at the end he shook his head and I was mystified to hear him say that the man Uncle was talking about was young and in perfect health. He had four small children to raise and everything to live for, so why should he die?

Uncle replied, "I saw it as I told you."

Several weeks later, in the fall of 1915, Joseph Altman who had a mill and large land holdings (a young man with four children, everything to live for and in perfect health) was kicked by one of his horses and died. Still not thinking that Uncle's vision had to be obeyed Father was determined that the white mare should not be used to pull the hearse. But after many trials with other horses, one of which broke a leg while in the traces, Father gave up and used the old white mare.

One beautiful Sunday morning in the spring of 1916 Father and I were walking in our fields when we met old Uncle Georg. World War I was in its second year and very much in everyone's thoughts. My only brother Carl was with the 52nd Field Artillery of Strasburg, Alsace-Lorraine, serving in France. Uncle was inquiring about him when suddenly he became very quiet. He stood looking into the distance

toward our farm buildings sharply etched in the bright sun. Then in a trance-like voice Uncle said, "Fritz, you should know better than to build a barn in the fall without all material on hand. The wood on that roof is so black from the weather it'll never be any good." Father smiled and said we had all the barn space we needed and he had no intention of building a new barn.

Late that summer our largest barn burned to the ground. We could not have our animals outside during the hard northern European winter so a new barn was planned and built of concrete blocks. It was to have a fireproof ceiling and a roof of the red flat tile commonly used in our section of the country. Try as he might my father could not buy tile anywhere. All winter the sheeting on the roof was exposed to the weather and the wood turned black just as Uncle had envisioned it.

Uncle Georg shared a room with his brother Bernhard who at times would restrain him when he wanted to go on the nighttime walks during which he saw many of his visions. Whenever this happened Uncle would be quite upset when he came to see Father. One morning he said that Bernhard had kept him at home so long that he had to walk six kilometers to catch up with

the funeral procession. Father wanted to know why, for the graveyard was not that far away and anyway, he knew of no funeral procession. Uncle explained that he had missed the cortege as it passed near his home and he had to follow to find out who was in the casket. He said it was a 16-year-old girl, Maria Fislage of our village. Father was quite disturbed by Uncle's words, for Maria was well and strong . . . but in the winter of 1917 she died of pneumonia. The ground was frozen so hard in our churchyard that her body had to be taken to a church crypt many miles away. Uncle had been right again.

My grandmother Sophia Ahlers was born near Lippstadt on November 1, 1828, when Uncle Georg was only a few weeks old. Grandmother was almost 97 years old when Uncle came to our home early the morning of September 25, 1925. He asked my mother, "Helene, where is your mother?" My mother replied, "She is still in bed, Uncle. It is very early." He turned away and with tears in his voice said, "She won't get up." My mother was shocked but Uncle Georg was inconsolable.

That afternoon at two o'clock my grandmother who had never been ill for as long as I could remember, died in her bed. She

had not risen that day at all.

Uncle Georg was not a morbid man. He was a good neighbor and friend, an excellent farmer and wise in many ways. He was a devout Catholic and seemed unaware of his "gift" of seeing into the future. Those who knew him well did not speak about this either.

When he died May 5, 1928, in Ibbenburen, he was almost 100 years old. What his passing meant to my father I cannot say. It may have been a relief, for he had come to realize that what Uncle "saw" in the future surely would come to pass. — *Carlsbad, Calif.*

JIMMY'S GOOD-BYE

By June Devlin Tipler

WE FIRST BECAME acquainted with Jimmy Musa when he was one of my father's senior students in the Great Bend, Pa., high school. My father was building us a new home, working evenings and weekends, and Jimmy used to come over to help. He was a tall skinny boy, quiet and fun-loving, and I soon developed a mad crush on him. He lived with his widowed mother and evidently found something in our family that he needed because hardly a day went by that he didn't stop to see us. Our whole family liked him — especially I.

After Jimmy was graduated from high school during World War II he immediately enlisted in the Air Corps. The night before he left for basic training he spent part of the evening with us and when he tried to say good-by tears came to his eyes.

"Darned cigarette smoke. . ." he said, turning his back. "Got in my eyes."

Jimmy and I corresponded regularly. He wrote that he was being trained as a radio operator and eventually would fly on B-24 bombers but he didn't expect to be sent overseas for some time.

One night in April, 1943, I went to bed at the regular time and fell immediately asleep. Suddenly I heard someone screaming my name. Then I seemed to be surrounded by pitch-darkness and had a sensation of falling through unbearable heat. I awakened, crying Jimmy's name.

"He's dead, Jimmy's dead."

My mother held me and tried to comfort me. "Honey, it was just a nightmare," she said. "Jimmy is here in the states. You know that nothing has happened to him. You got a letter from him yesterday."

I knew what she said was true but still the dreadful feeling that

he was dead persisted. I felt that my nightmare was real, that he had died a terrible fiery death in a flaming plane falling through the darkness.

Two days later his mother came to our door sobbing hysterically, a telegram clutched in her hands. Jimmy was reported missing. His plane had gone down on a bombing mission over Germany on the night I had my "nightmare." Jimmy did not come back from the war. — *Hemet, Calif.*

DREAM REALITY

By Virginia M. Thornton

I HAVE HAD many psychic experiences during the past eight years but the most memorable thing that has happened occurred August 27, 1963, in my own home.

I awakened at 12:30 A.M. with the thought that my small son Jimmy was entangled in the Venetian blind cord. I ran quickly to the room where he slept with my older boy Billy, and indeed Jimmy did have the blind cord wrapped tightly around his neck! In fact it was so tight that I always have believed that had I not awakened he surely would have strangled if he had made one more turn. — *Malvern, Ark.*

With a 15-year record for accuracy, haunting call becomes known as ill omen. But why does one person hear it and not another?

By Virginia Santore

THE VOICE WAS an ill omen. I know that now. But on an April night in 1952 when I heard it for the first time how could I know what it portended?

I had retired that fateful night planning to read for a little

stood for a moment . . . and then the mystery was solved. The open hall window was directly over the back door and I realized that someone must be calling me from there. The voice drifted up through the window.

My Personal Banshee

while. Suddenly, clearly and distinctly, I heard my name called. Instinctively I replied, "Just a minute, I'm coming." I sensed no urgency in the tone and felt no alarm.

I arose and donned robe and slippers, noticing it was 12:30 A.M. Perhaps it was my dad calling me. I went into the hall and stood listening outside his bedroom door. The barely discernible sounds from within told me Father was sleeping.

Now I returned past my own room to my mother's at the opposite end of the hall. The voice still called — but it was not my mother's. Thoroughly puzzled I

Pressing close to the screen I called out, "Please wait just a minute. I'll be right down." I needed no light as bright moonlight flooded the hall and downstairs rooms. Going directly to the back door I looked out the window. No one was there. Then to the front of the house — no visitor anywhere.

We lived in the city of Campbell, Ohio, but our neighborhood was not city-like. Our house stood 20 feet back from McCartney Road, which is Highway 422. Open fields bordered our property making for truly country-style living.

Now that the voice had stopped

I returned to the back door, opened it and stepped out on the porch — to find nothing but the brilliance of moonlight bathing the familiar fields. It would have been impossible for anyone to escape my view unless he were in a car passing on the highway. And I neither saw nor heard a car.

I returned to my room seriously pondering the mysterious incident. Perhaps someone with a warped sense of humor had noticed my bedroom light and played a not-too-funny trick on me. But how could anyone come so near the house and be heard so clearly without my seeing him?

When I related the happening over breakfast coffee to my mother, June Barrett, it set us both to giggling. It did seem funny. We laughed at the picture of me clad in pajamas and robe bounding around a moonlit house, peering through doors and windows, trying to locate a mysterious voice — which was everywhere and nowhere.

On the following day when my father, Richard Barrett, suffered a stroke (from which he ultimately fully recovered) the voice was the farthest thing from my mind.

Seven years passed before I heard the voice again. Two days later my father was rushed to

the hospital. A flaring ulcer attack required an immediate operation. From this too he recovered — but almost did not.

Now I knew the voice for what it was: an omen, a forewarning that misfortune would strike someone in my family.

The voice was familiar when I heard it in June, 1963, two days before my mother suffered a serious accident — and this time my blood ran cold. And in November, 1963, when the voice spoke again, I was near panic. Two days later my husband James was hurried to the hospital with an apparent heart attack. It proved to be gall bladder trouble and an operation restored him to full health.

Almost a year went by. Then in the first week of April, 1964, the voice called me — two days before my mother underwent a spinal operation no one had known was necessary. After a two-month stay in St. Elizabeth's Hospital Mother was released . . . and a scant two weeks later the voice called again, loud and clear.

By now the voice had become a plague, for its portent had proved infallible. It meant trouble. This mysterious augury said but one word, "Virginia," over and over. This time I was so frightened I thought I was losing my mind.

What could it mean on this bright June day? Mother was at home and everyone in the family was well — I thought. But I was worried; the voice was clearer each time it called. It never had failed to presage misfortune and it did not fail this time — but I could not have guessed that this occurrence preceded the strangest psychical phenomenon I ever have experienced.

Two days later Mother had to be rushed to the hospital with a severe case of dehydration arising from complications following her last operation. I met the ambulance at the hospital and stayed with Mother that day and night. The second day I still remained — to the distress of our Doctor Stein. He told me to go home and get some rest.

I said I didn't want to seem perverse but since Mother was getting medication intravenously and the needle sometimes dislodged I felt I should be with her at least until the treatment was discontinued.

The doctor agreed and told me the last of the series would be finished early the next morning. I promised him that when the last bottle was finished I would go home.

However, the doctor's greatest concern at this time was that Mother had not slept since entering the hospital. He suggested

my presence might be disturbing her. I protested that I was quiet and making no demands on anyone. The doctor hastened to assure me that he did not mean the obvious type of disturbance. He went on to explain that sometimes the presence of another person in the sickroom, someone close, somehow tends to disturb the patient. He told me this phenomenon occurs even though the patient may be sleeping or even in coma. But he promised to try a sedative that night to put Mother to sleep.

About 11:30 P.M. I was delighted to see the nurse coming down the quiet corridor with a hypodermic needle, the promised sedation. The medication did its work well. Shortly after midnight my mother was sleeping like a baby. True to my promise not to disturb her I put on cloth bedroom slippers and took up my vigil outside her door. Every 15 minutes or so I would glide silently into the room to check the position of the needle in Mother's arm.

I continued this routine throughout the night and at last I too relaxed. Shortly after 3:00 A.M. as I entered her room, suddenly a surge of emotion swept over me. Love — and panic at the thought of losing her — made me weak.

In the dim glow of the night

light I sat on the edge of the straight chair beside her bed. Sympathy for what she had had to endure, love and panic roiled within me as I watched her through the raised safety bars. Leaning forward, very careful not to touch the bar as I bowed my head, I prayed with an intensity I never before had felt.

For a reason I cannot explain I found myself silently reciting the formal confiteor. Used during the offering of the mass, it is a confession and an acknowledgement of our sins before the Lord, asking for aid and forgiveness. Throughout my life I had heard and spoken the confiteor in Latin and it was in Latin I now silently spoke this plea on behalf of my mother.

When I reached the lines, "*mea culpa, mea culpa, mea maxima culpa,*" my mother's voice floated eerily above my bowed head, saying, "Through my fault, through my fault, through my most grievous fault . . . Virginia, why don't you say it in English so I can understand?"

The sound of her voice startled me—but as the meaning of what she was saying penetrated my thoughts I felt an icy coldness. She had heard my silent prayer!

After a brief pause Mother continued, "When I was a little girl the nuns always were upset

with me. I learned every prayer but the confiteor in Latin always was too much for me. Will you say it in English?"

I had recovered my wits sufficiently to raise my head. I found my mother looking into my eyes. Softly I spoke the prayer aloud in English. When I finished, Mother sighed happily and said, "Better, much better." Then she closed her eyes and immediately went back to sleep.

At five in the morning the nurse removed the I.V. needle from Mother's arm and she still slept on. I telephoned my husband to come to take me home.

I was to hear the voice once again in 1964, this time in December. Two days after the call Mother again had spinal surgery. This time postoperative shock developed and her situation was grave for a time. But once more we were spared. Mother recovered.

The last time I heard the voice was in the spring of 1965, two days before my son Tom tangled with a power mower. As we sat in the hospital waiting room at 12:30 A.M. while my son fought for his leg and life on the operating table, intermingled with my prayers was a cold chill of horror. The voice had been right again. But God was with us; Tom recovered and today his leg is perfect.

I cannot explain the workings of the mysterious voice that warns of misfortune, nor do I know how my mother picked from my brain the words of the confiteor while I thought she was

sleeping. Welcome indeed would be an explanation of such things. Until it comes, nightly I pray, "Let things happen as they will—but don't let me hear the voice again, please."



CRYING TREE WEEPS NO MORE

By Bill Starr

THE TREE THAT cried, the subject of my article in May, 1967, *Fate*, has dried its own tears, it seems, and owner Sam Morse hardly knows what to think about it. Last summer as many as 3,000 persons a day jammed into Morse's yard in the tiny south Texas town of La Feria trying to capture the fluid pouring from the "weeping" acacia. The rumor had gotten around it had curative powers.

Due to the crowds Morse put up a 10-foot-high chain link fence and other enterprising La Feria residents put up soft drink and hot dog stands. Several young entrepreneurs made as much as \$20 a day selling shot-glass swallows of the tree's water. The crowds swarmed around

the tree day and night and sometimes fist fights erupted. The constant commotion was a great annoyance to the Morse family and the shutting-off of the mysterious fluid has made things a little more peaceful.

Morse said when the water began to flow in July, 1966, the tree gave about 40 gallons a day for 47 days. When it started again early in December from another knothole the flow was not nearly so great—roughly six gallons a day—and it stopped about Christmas.

Tree experts who have examined the tree find that it is alive and flourishing but they are not able to explain the mysterious flow of liquid nor its equally mysterious stanching.



ACCIDENT-PRONE MAN, MONTH OR TREE?

IN JANUARY, 1963, J. D. Arey, Jr. driving home to Aberdeen, S.C., struck a large tree and totaled his station wagon. He broke his leg, ankle and jawbone, lost an eye and spent four months in bed. In January, 1967, on the same road Arey struck the same tree, broke the same leg, demolished another station wagon and was treated in the same hospital.

Queen's House — a palace accustomed for centuries to comings and goings of history-making Tudor kings — now has made some history on its own.

GHOST

on the Tulip Staircase

By The Rev. Ralph W. Hardy

ON SUNDAY afternoon, June 19, 1966, my wife and I were visiting the Royal Maritime Museum and Naval College at Greenwich in London.

This originally was a royal palace built by Henry VII for his wife, Elizabeth of York. Here Henry VIII was born. Here, also, Henry's three children, Mary, Elizabeth and Edward were born. The old building eventually was rebuilt into the present structure by James I for his wife, Anne of Denmark. Charles I and his wife, Henrietta Maria of France, lived here until the time of the Civil War.

The central structure presently flanked by the two large buildings of the Naval College was designed by the famous architect

Inigo Jones and was considered at the time it was built to be a perfect example of contemporary architecture. Named *Queen's House*, it contains an interesting spiral staircase called The Tulip Stair because of the design of the iron balustrade.

We just had visited the College Chapel which was closing as we left at 5:00 P.M. About 20 minutes later in Queen's House we attempted to photograph The Tulip Staircase about which we previously had read. Our first thought had been to ascend the stairs to a sort of balcony at the top but we were prevented from doing this by a wooden *No Admittance* barrier at the foot of the stairs.

Later the authorities told us



Kodak experts who studied "mystery" picture (right) stated film had not been tampered with. All attempts to get similar shot, using props and elaborate equipment, have failed. Another photo taken under same conditions show stair as it ought to look to human eye.



that such a barrier always is placed on the stair after 5:00 P.M. on Sundays.

We then decided to attempt our photograph from below. As neither flash nor tripod could be used a time exposure was the best we could do. Using a light meter and holding the camera as firmly as possible against the door frame, as nearly as we can recollect we set the exposure for one second at $f:4$, using Koda-

chrome K2, 35mm daylight film and a Contina camera (a moderately-priced Zeiss product) which has a locking device to prevent double exposures.

Owing to the lateness of the hour there were very few visitors about and Mrs. Hardy, standing beside me as I began to operate the camera, watched specifically to be sure the stair was clear of passersby. As I was making my preparations a group of three

persons did approach but on seeing the camera turned back. Mrs. Hardy invited them to come on through, remarking that the camera was not ready. Nothing more was thought of the incident until a month later when the processed film showed what appears to be a robed figure ascending the stairs.

The foregoing details explain that the first two possible explanations for our photograph which will occur to you — a double exposure or an unseen attendant on the stair — must be ruled out. The first, the double exposure, is not a possible explanation because of the safety device on the camera. The second explanation would have necessitated that a white-robed figure, first having moved the wooden *No Admittance* barrier, rush up the stair, pausing just long enough to leave an unblurred image on our time exposure — and all this within the unobstructed view of two people, one of whom was particularly on guard against just such an intrusion onto the photograph — without being seen.

The third possibility, that the film was tampered with, has been checked by professional experts both at the Kodak plant at Hemel Hempstead and at the Museum. These experts state that nothing of the sort was attempted or could have been at-

tempted as it was color film.

Months later at the request of a mutual friend the original slide was loaned to the century-old Ghost Club of London. After extensive study they pronounced it "the clearest example of a phantom form" they ever had seen.

Some time later, in early summer, 1967, they went to considerable trouble and expense to hold an all-night vigil in the Museum. The trustees of the Museum gave their permission and the Ghost Club went equipped with tape recorders, thermometers, listening devices and small bells which were arranged, enclosed by chalk marks, at various places on the stairs. The results of the vigil were somewhat disappointing. One bell reportedly was heard to ring twice and was found to have been moved. A sharp drop in temperature was recorded on the balcony from where a child is said to have fallen to his death. A medium claimed to have received nothing but the name, Henrietta Maria.

The Ghost Club concluded, "There is a definite something there which will not yield to a natural explanation."

The official photographer for the Museum was present throughout the night-long vigil and he reported that nothing unusual happened that he could detect. He was particularly inter-

ested as he was the Museum expert who had previously examined and passed on our own slide containing the unknown ghostly figure. At his suggestion an attempt was staged, using the same camera and as nearly as possible the same conditions, to reproduce our film by having a white-shirted attendant rush up the stairs during a time exposure. The result of this experi-

ment was a white blur quite unlike a human figure except for one hand which the attendant purposely held stationary for a second or two in two positions.

No one has found an explanation for the ghostly figure which appears on The Tulip Staircase in our film. And unfortunately my wife and I can tell you only what did not occur; we cannot tell you what did.

DEAD MOTHER SAVES HER CHILD

JAMES LAWSON, a ship's engineer, left his home near Lake Arrowhead, Calif., at 6:00 A.M., Wednesday, May 10, 1967, an hour before his wife Patsy was to leave for the Riverside school where she taught, dropping off her children at a babysitter's house on her way. The foggy morning and misty rain probably account for the accident that killed Patsy and her daughter Susan, aged nine. Two-year-old Gerald survived.

The car must have skidded on a curve, then plunged down a nearly vertical 300-foot cliff in the San Bernardino mountains, coming to rest in an icy stream. When James Lawson reached the site of the accident eight and a half hours later he found the overturned shattered car almost full of water. He said, "I saw

my wife under the water. I could see she was dead . . . and she was frozen with her arms up. She was holding Gerald so his head was just out of the water." When rescuers freed the little boy he was alive but in critical condition due to shock and exposure and his body temperature had dropped to 58 degrees. In the intensive care ward in St. Bernardino's Hospital, San Bernardino, physicians listed the boy's condition as satisfactory and predicted he would survive.

The boy's father, bereft of wife and daughter, was sure his son would make it. He believed he had reached the boy in time. He said, "It seemed to me I could hear my wife calling to me. I had this feeling that she was talking to me, telling me to hurry, hurry. . ."



LALA'S *Special* GIFT

. . . comes from God, she believes. It has enabled her to predict the future, warn her brothers, save herself when the Japs took Fort McKinley airfield.

Lala, Fidela Belamide Tedrow, was born in Imus Cavite, the Philippine Islands.



By Verna W. Holt

ONE EVENING my husband Donald came home and announced that we had been invited to meet a lady who was clairvoyant!

Mrs. Wesley Tedrow wasn't at all what I thought a clairvoyant would be like. She wasn't even wearing flowing robes! She appeared in a neat cotton house-dress in her well-lighted modest house. At first she spoke to us about the beautiful art objects in her living room which she had brought from her native Philippine Islands. By the time we sat down we were quite at ease.

She asked us to write our full names on a piece of paper and to let her look into our eyes. When Lala looked at me I tried desperately to make my mind a complete blank. I was afraid she might reveal some dark distressing fact in my life that I couldn't even remember myself. Lala laughed at me. My uneasiness left and I never have felt tense around her again.

It was a fascinating evening. Lala Tedrow talked about incidents that had happened to us years ago. She described our six-year-old son, David, even to the

dimples in his cheeks. She gave the ages of our two girls, Donna and Elizabeth, and knew the things they like to do. She described our home, even naming books on our shelves. She told about a terrible ice-skating accident my husband had when he was in high school. And she mentioned the rheumatic fever that kept him out of school for a year when he was in the third grade. She told us about our marriage and many more things that had happened in our lives. The time went by so fast it was two o'clock in the morning before we realized it!

Our friendship didn't end with this first meeting. I have spent many hours since then talking with Lala, learning all about her and her power.

Lala was born Fidela Belamide on April 4, 1917, in the province of Imus Cavite in the Philippine Islands. Her young nephew could not pronounce Fidela and called her Auntie Lala. She has been Lala to everyone ever since. Lala was less than a year old when her mother, Maria Belamide, died in 1918. Her father, Libario Belamide, had five children to care for with only the help of an older daughter, Mercedes. So Lala had to grow up quickly. During her early childhood she often was left alone while her brothers and sisters

were in school and her father was at work. During these long periods of waiting she would sit by the stairs and tell herself stories. If she repeated these stories to her family they laughed at her and said she had a vivid imagination.

Her older sister Mercedes says, "When Lala was only two years old she disappeared from home and was gone all day. Everyone searched for her. When she was not found an all-out search was launched but about sundown an old man brought her home. He told our father he had found Lala sitting at the bottom of the huge cross in the church apparently talking to the crucifix. He said the conversation he had overheard was not a two-year-old's gibberish but an adult conversation. This incident should have shown us that Lala was a special child," Mercedes comments.

Lala also tells a story about a crucifix. This occurred many years later when she was a married woman. A beautiful oak crucifix which was a gift to her from a friend hung over the head of her bed and she had formed the habit of kissing it each night before retiring. One night she woke to find the crucifix surrounded by a glowing light. She got out of bed and touched the cross. It felt like heavy metal. She tried to lift

it from the wall but could not remove it. She woke her husband but even together they did not have the strength to remove the cross from the wall.

The next day Lala called one of her sisters and told her about the incident. Her sister came over immediately and they knelt before the crucifix and prayed. After this Lala was able to remove the cross from the wall but its image remained as if burned into the space where it had hung.

Lala says, "From this I know that I have a gift from God."

One day when Lala was seven she announced to her family, "I shall meet many great and important people. I shall shake their hands and they will want to talk to me. I shall marry an American."

She told her brothers, Carlos and Francisco, they would grow up and work with numbers. Lala admits that at seven she didn't know much about mathematics but today her brothers are certified public accountants in Manila. And she did marry an American!

Lala told her father in 1925 that there would be another great world war like the one he had described to them but that he would not live to see it. Her father who was a commissioned officer with the United States Army just laughed at her. But

two years later, in 1927, long before the outbreak of the Second World War, her father died.

After the death of their father the family split up and Lala was sent to a primary school at Cavite City. Later she continued her studies at Sacred Heart College and when the time came for her to attend high school she was sent to St. John's Academy in San Juan. While she was in high school she began, in fun, to give "readings" for her classmates. She didn't realize then she possessed a special gift.

After being graduated from high school Lala tended her sister Connie's babies to earn money to go to a business college at night. And in 1941 Lala began work at Fort McKinley as chief telephone operator in the telephone exchange and communications section for the United States Army Signal Corps. Because of her efficiency she soon was taking special messages sent by Generals MacArthur and Wainwright and by Major Eisenhower. Lala says the first time she met Major Eisenhower she had a certain "feeling" about him and told her fellow workers, "This man will be a great leader. He will one day be president of the United States." But even at this point in her life Lala says she still did not recognize her power.

When World War II came to the Philippines the civilian employees began to stay away from the Fort McKinley airfield. They were afraid to work for the American army. And at last everyone had to move out. One afternoon Lala and a friend were on the second floor packing boxes to be sent out. Suddenly Lala said, "We must hide quickly; someone is coming."

They hid in the attic.

All that afternoon they heard Japanese soldiers come and go in the building. They heard screams and gunfire but could see nothing. When it was dark and the building was quiet they dared to leave their hiding place. Together they crept down the stairs. They found the other girls in the building had been raped and brutally beaten, then shot to death by the Japanese soldiers. They slipped away from the field to safety. Lala's "insight" had saved their lives.

Because of her bravery in staying until the end Lala was cited and promised a reward when the war was over. This promise never was kept but Lala says she is alive and God has sent her many other rewards.

During the Japanese occupation of the Philippine Islands Lala tried to teach kindergarten classes in the basement of their home. Someone informed the

Japanese that she was teaching American children. But she "knew" they were coming for her so she sent the children home and ran to the river behind the house to hide. When the soldiers arrived they found only her brother preparing breakfast for himself.

Lala could not longer use that house to teach school because it now was watched closely so she taught the children one at a time in their own homes.

Later the soldiers came again. They were not looking for Lala but again she "knew" they were coming, this time for her brother Francisco, so she sent him to the river to hide. The soldiers searched the swamp and the river's edge but did not find him. He was hanging from a ledge with most of his body under water and some of the soldiers stepped on his hands without seeing him. They didn't harm Lala and the shortwave radio they had come in search of was not found.

During the liberation Lala worked with the Intelligence Division of the United States Army Engineers. She was secretary to the Inspector General in the Manila Engineering District.

"At this time," she says, "two important things happened to me. I got my start as a newspaper reporter and I met Wesley L.

Tedrow, the man who later became my husband."

Lala told me she already had "seen" her future husband when she was 15 years old. There is a belief in the Islands that on her 15th birthday a young girl can take a candle into a dark room, hold it up to a mirror and exercising faith and concentration see the man she will marry.

"I did this," Lala says. "I asked the mirror to let me see the man I was to marry. Then I shut my eyes. I was afraid to look! When I opened my eyes there was a face in the mirror. It was an American face."

Lala laughed as she continued. "I blew out the candle and ran from the room. I don't know why I did it anyway. I knew I was going to marry an American. I had told my family this many years before but all of a sudden it frightened me.

"I was one of the first GI brides after the liberation of Manila," she says proudly. "My marriage wasn't a surprise to me."

Her husband, Wesley L. Tedrow, is a mechanical engineer. A graduate of Washington State University at Pullman, Wash., he has a special degree in soil mechanics from Harvard. Wes Tedrow went to Manila in 1945 with the occupation forces. He was discharged and married

Lala in 1947 and stayed on with the Civil Service, attached to the Air Force, until 1962. He still is with the Civil Service, stationed in Las Vegas, Nev., at Nellis Air Force Base.

I asked Lala if her husband believes in her predictions. "He is an American," she laughed, "and more cynical than the people of other countries. But he consults me before he buys stocks!"

The full realization of her power did not come to Lala until just before her 40th birthday. She was having lunch in 1957 with seven other newspaper women when she suddenly stopped eating to say, "One of us at this table will become very sick and die in two weeks."

Everyone laughed at her.

"I am serious," she insisted. "One of us will not be at the next press luncheon."

Lala did not wish to believe this herself but two weeks later one of the reporters, Lina Espejo Pulmlet, was taken to the hospital with an acute kidney infection. She died in the hospital!

This was the beginning of a new activity for Lala. For about three years she wrote a column "Lala and Your Destiny" for the *Graphic* and the *Social Whirl* magazines in Manila. As her fame spread she began a live radio series on station DZFM

three days a week and soon had to add a daily program in answer to letters from her fans.

Just as suddenly as fame had come to Lala she had to cancel her radio programs and her newspaper columns. Her husband, who now had been out of the service for over a year, wanted to return to his own country and Lala was eager to see America and to meet her husband's family.

When she was a young girl Lala "knew" she never would have children of her own. So she and her husband persuaded Connie to let them adopt her two sons, Jack and Ronald. They came to America with the Tedrows. Lala and Wes now have four grandchildren, all living in Seattle, Wash.

Lala does not like the name fortune-teller. "Fortune-tellers belong with carnivals and side-shows," she says. "They accept money and make a living from their profession."

Lala will not charge a fee for her readings. "This gift was given to me to help people. If I use it only to make money it will be taken away from me," she says.

What is this phenomenon Lala possesses?

The November 17, 1965, issue of the *Wall Street Journal* says, "Modern science can offer no explanations for such phenomena. Their constant occurrence, however, has led to the belief that some people have extrasensory perception or ESP — the power to read thoughts of others (telepathy), to foresee future events (precognition), or to perceive things out of range of the sensory organs (clairvoyance).

Since coming to the United States Lala has given up most of her activities as "seeress." However, she still receives fan mail and pleas for help and guidance in personal problems. She gives readings to her neighbors and friends but otherwise is happy in her role as wife and homemaker.

She dances the hula and some native Philippine Island dances. She sews, gardens, bowls, and helps with many community projects. She enjoys luncheons and parties.

In February, 1966, this amazing, fascinating and sincere clairvoyant became a United States citizen.



RIGHT MAN FOR THE JOB

AN ITEM in a recent newspaper column reports that Robert Katz, a New York City advertising executive, was assigned to the Puss 'n Boots cat food account.

NUMEROLOGY

has a message for
you
9 5 6 7 3 6 1 9 2 7 8 5

Mystical power of numbers has intrigued mankind from earliest times. What's in your name?

By John Schwartz

WEBSTER DEFINES numerology as "the study of the occult meaning of numbers" — but how in the world can numbers be anything but themselves? That's all they can be in the mathematical sense but we must not forget that the numerals we have incorporated into our language were used by the Arabic peoples long ago not only in mathematics but also for divination. We might say numerology is simply mathematics in a different frame of reference.

Then questions must arise as to whether numbers really influence letters in our names and how there can be any connection between the name given a child at birth and his adolescent or adult personality? Consider the variant spellings of the same

name in different languages (Henry, Henri, Enrique, Enrico) and in entirely different alphabets. Does a man change his personality if he changes his name? What could be the rational basis for believing this is so? These are the questions we shall attempt to answer.

The origins of numerology are lost in antiquity. Archaeological research has shown that it was known in various forms in Chaldea, Egypt, Babylonia, Judea, Greece, China and in the Mayan civilization. Indeed the mythology of most early cultures includes numerology, with special references in almost all cases to the numbers three and seven. This may be quickly recognized in contemporary life in such numerological correspondences as

the three primary colors and the major harmonic basis in music — the triad; in the seven colors of the spectrum and the seven tones of the octave (less the tonic).

Many early religions had as their basis the number three — as does the Christian Trinitarian concept. The concept of three was esoteric and unknown to the masses but it was taught through the ages in the various Mystery Schools — Pythagorean, Hermetic, Qabalistic, Rosicrucian. Theosophy and the neo-Hermetics brought many of these heretofore secret teachings to light about the end of the last century. Briefly, these teachings include the belief in the great “cyclic laws of motion” which stem from an eternally moving, eternally existing universe. This correlates with the laws of polarity: of attraction and repulsion, synchronicity and harmony, in living things and in all energy.

Because man is a receiver of various energies from without and from within, he will, according to the theories of famed psychologist Carl Jung, transform and regenerate these forces and in so doing consciously or unconsciously affect his environment.

The symbols man uses to express himself led Dr. Jung to point out a pattern of universal basic symbols, different only in

the particular nuances each society gives them. In Dr. Jung's theory these emanate from a “collective unconscious” which runs like a thread through all human beings and from generation to generation.

Thus when parents choose a name for their infant it comes not only from their conscious minds but necessarily filters through the symbolism in their unconscious minds. It is reasonable therefore that the name of the infant relates both to his latent individual inner qualities and the environmental conditioning that is to come.

Some persons believe that changing their names automatically will alter their personalities. They cite entertainers who have changed their names and seemingly have shot to instant success. They wish this success for themselves. Actually it works the other way around: an individual's urge to change *inwardly* creates a simultaneous need for a change in name, the better to bring harmony to the emerging new self. While this occurs in the unconscious it fits the culture's stereotypes and is perpetuated by the group's collective inner needs.

Dr. Jung's concept of universal symbology takes in all human language, no matter how limited. He has shown how language

may be translated into "higher" or more basic symbols. Thus, the difficulty in working with alphabets having fewer or more than our 26 letters (for example, Greek with 24 and Hebrew with 22 — the latter with no written vowels!) would be in direct ratio to the numerologist's knowledge of the language and the specific culture.

Knowledge of the culture is important because everyone in a society contributes to the distinct language pattern of that society. While residents of the United States and Australia both speak English their culture differences are marked; this applies for sections of the United States, for that matter. A numerologist interpreting "adventure" (symbolized by the number five) to an Australian office worker certainly would alter his reading for the North American counterpart. He also would have to revise it for an American lumberjack.

Before I give an example of how to compute a number chart for yourself, let me emphasize that numerology may be a great help in your life — when you understand it. But it can be harmful should you attempt without a solid grounding, to use it to advise others or for selfish purposes.

The many different systems of numerology sometimes seem to

conflict. Some give different number values to some letters; others view the odd and even numbers differently and even may equate them with the planets. Some systems are more abstract than others but all offer surprisingly similar basic interpretations.

The prime interpretive factors in the Pythagorean system I use are these:

- 1 — Will power, leadership, determination, independence, pioneering spirit, loyalty. A strongly masculine number.
- 2 — Quality, romanticism, adaptability, imagination, gentleness, cooperation, emotionalism, passivity. A feminine number.
- 3 — Creativity, joy, activity, humor, sociability, generosity, activity, charm, attractiveness.
- 4 — Solid thinking, discipline, practicality, analytical nature, caution, realism.
- 5 — Impulsiveness, movement and speed, versatility, temperament, adventure, love of freedom, speculative mind.
- 6 — Harmony, beauty, intuition, love of home, art and music, calmness, balance, stability.
- 7 — Originality of thought, love of detail, perfectionism, philosophical introspective nature inclined toward secretiveness and mystery.

- 8 — Balance, conservatism, adaptability, executive ability, enterprise.
- 9 — Impulsiveness, enthusiasm, courage, energy, emotional humanitarian nature.

The numbers correspond to the letters in this chart:

1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	

We will take the name "Art Poet" as our example and numerologically break it down. The numerological equivalent of the vowels signifies the "soul" or "identity," the inner self. The consonant equivalent is the personality indicator. Added together they result in the "expression" number — the sum total of "Art Poet's" strongest guiding characteristics. Here is the key to his personality.

1	65	=	12	=	3	Identity
ART POET						
92	7	2	=	20	=	2
						Personality
						5 Expression

As you can see the numbers are added and the totals combined to arrive at a single digit number. By referring to the interpretive factors above you get insight into "Art Poet's" being.

Birth dates also are considered to be of numerological significance. Let us say Art Poet's birth date is September 9, 1939. This may be broken down numerologically by converting the month to its number equivalent (January is 1, February 2, etc.): September 9, 1939, becomes $9 + 9 + 1 + 9 + 3 + 9 = 40 = 4$. The birth date number indicates the individual's "life lessons," those qualities he needs to master to become a well-rounded person.

Now try this for yourself!



... NOR DEATH DIVIDE

IN THE MONTH of January, 1967, two married couples circumvented death's inexorable division. Carlton Lathrop, an attorney from Cheyenne, Wyo., came to Chicago on business. An unknown assailant attacked him and he was found unconscious January 7 in an apartment building stairwell. He died on January 16. His wife Marie flew from Wyoming to be at his bedside in Chicago's Henrotin Hospital and died of a heart ailment shortly after her arrival.

Neil and Paulina Christensen of Oak Park, Ill., were visiting in Rochester, Minn., in January. Mr. Christensen, aged 77, died Sunday, January 15, and Mrs. Christensen was killed the following day in an automobile accident in Rochester.



The Boy Who *Expected Death*

I learned that when a patient states he is going to die I had better do more than offer reassurances.

By Lini R. Grol, R.N.

DEATH HAUNTS all hospital corridors and it is not surprising that the fear of dying often is uppermost in patients' minds—even when their ailments are minor. As a nurse I soon learned to adopt a comforting attitude to reassure ill persons who express this universal human fear.

If, however, one of my patients calmly states that he is going to die I not only offer comfort and

reassurance, I take special precautions besides. I see to it that the doctors, the relief nurses and I myself watch that patient closely, for I learned my lesson long ago—when I was a third-year student nurse working in the Children's Pavilion of the Central Hospital in Alkmaar, a city about 25 miles north of Amsterdam in the province of Noord Holland.

The patient who taught me

was Lothar, a German-Jewish boy who had fled Germany in the summer of 1939 and made his way to The Netherlands. One day he had arrived home from school to find that his parents had been taken by the Green Police, the Nazi force whose cruel and fanatic maltreatment of Jews guaranteed them a whole chapter in the annals of infamy. In desperation, hunted and pursued, somehow the boy crossed Germany and reached Holland where he was taken in by the Jewish community who maintained a children's home for orphaned refugees at Petten, a seaside town near Alkmaar.

Lothar was not seriously ill when he was admitted to the Children's Pavilion. He had an ordinary flu which might have been treated at home, if he had had a home. But the refugee home had no facilities for sick children and to avoid the spread of infections and possible epidemics the sick ones were sent to our hospital.

Because I spoke German better than others on the staff the head nurse put Lothar in my care. The matron from the children's home had phoned ahead and asked special consideration saying "... Lothar might be a little hard to handle," as she told us what she knew of his background.

Hard to handle indeed! The orderlies were panting when they wheeled him into the ward. He kicked and fought like a madman, yelling at the top of his voice, "I don't want to die!"

Four adults held him down while a doctor injected a sedative and only after it began to take effect did he relax and calm down enough that I could talk to him — or rather, listen. He poured out a heartbreaking tale of searching for his family, of learning that grandparents, aunts and uncles all had been taken by the Nazis or had fled. And finally he himself had managed his perilous escape. Clearly his fear of death arose from his experiences of the last months. I tried to find words of comfort.

"You are safe now, Lothar, and the Jewish community will take care of you. Who knows? You still may find some relatives in the United States. You never can tell how many escaped the Green Police." I was young then and had high hopes for the future which I tried to impress on him.

He looked at me gravely. "I will never get to the United States, I'll die soon." He added drowsily, "But I don't want to, I don't want to . . ." He tried to rise but by this time a second injection had done its work and he went to sleep.

We nurses stood looking down

at him. One said, "Poor thing, he has had more than his share for his age." Another smiled confidently saying, "Soon he will be all right. Good food and rest and the friendship of the other children will restore his health and his faith in mankind. Children are resilient." I wholeheartedly agreed.

For the next few days Lothar was my particular charge, not because he was so ill but to give him a chance to talk. Curing the mild flu was no problem, the doctors said, and we all believed the boy soon would be well.

Nevertheless he was difficult to deal with. Obsessed by the notion that he was going to die he demanded that something be done. Every laboratory test proved that he was strong and in good condition. He had suffered no malnutrition during his harrowing flight and his clothing, leather hose and jacket, had been more than adequate protection against the elements. Yet he repeated time and time again that he soon would die. For hours at a time he lay staring tensely out the window.

Lothar admitted he had no aches or pains but he knew he had to die. We tried to please him with toys and snacks but to no avail. He was polite but he refused every friendly gesture — and he never smiled.

"What's the use?" he would say. "You will let me die." He had been with us for five days, his fever was gone, he dutifully took his food and vitamins, but not a day had passed without his mentioning that he was going to die.

"Why do you insist, Lothar? Look in the mirror. You look marvelous, even handsome," I joshed, for handsome he was, tall and darkhaired, with long lashes and big brown eyes. "Be brave and have hope. Your friends will help you. Show them you have courage."

He shook his head. "It's no use. No one believes me." Yet that day he seemed to become more relaxed. When I tucked him in for the night he behaved as if he were more at ease. He even smiled at me — for the first time. His hand sought mine as I folded the blankets over him and he looked up at me with the gravest expression I ever had seen in his eyes, grave but calm, as if he had made peace with himself and the world.

I was delighted. I ran to the head nurse to report that Lothar finally had responded to our love and care, that he smiled and seemed at peace. A nurse's greatest reward is to see that her patients are responding and getting better. My duty for the day was over and with a light heart I

retired to my room that evening.

I had not been there for five minutes when I was called back to the ward. The head nurse and other nurses stood around Lothar's bed. The doctor had been called but it was too late. Lothar

inexplicably was dead.

The postmortem provided no clue, no medical reason for his death. But he had died and he had known he was going to die.

How did he know? Why did he die?



FAITH HEALERS SEEK GOVERNMENT LICENSING

By Jack Appelbe

THE PROVINCIAL government of Ontario has appointed a Committee on the Healing Arts to make recommendations on suitable legislation covering all branches of healing.

Prof. Horace Krever of the University of Toronto Law School stated that the laws proposed by The College of Physicians and Surgeons of Ontario would restrict chiropractors, osteopaths and optometrists as well as faith healers. The ensuing clamor from these groups led to the formation of the investigative committee.

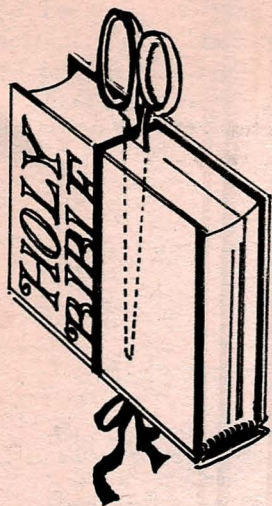
Hugh Robinson of Toronto, a member of the Spiritualists National Union, said that his organization was anxious to have a system of licensing to crack down on quacks or unfit practitioners but he insists faith healers merit recognition, for their successes cannot be denied. He himself once had been skeptical until he was cured by a faith healer.

The Rev. Patricia Bartlett, questioned on the means of faith

healing, explained that spirit entities from another plane actually do the healing, working *through* her. Some of these entities, she said, were doctors in a previous life who return to give help and assistance to people in need.

The Rev. Frank Johnson, United Spiritualist Minister, said he hears voices — voices which guide his hands to the place of pain. When he places his hands on a patient's head, both he and the patient feel as if the hand is *entering* the body.

Dr. Ian MacDonald, Director of Postgraduate Medical Education at the University of Toronto, said that while he did not consider faith healers really to be treating or diagnosing disease he acknowledged they possess a philosophy and religious faith regarding the curing of disease. This would seem not too different from Christian Science, "a philosophy and religious faith" regarding health, which since 1879 has spread world-wide and now numbers its adherents in the millions.



YOU CAN BE A HEX

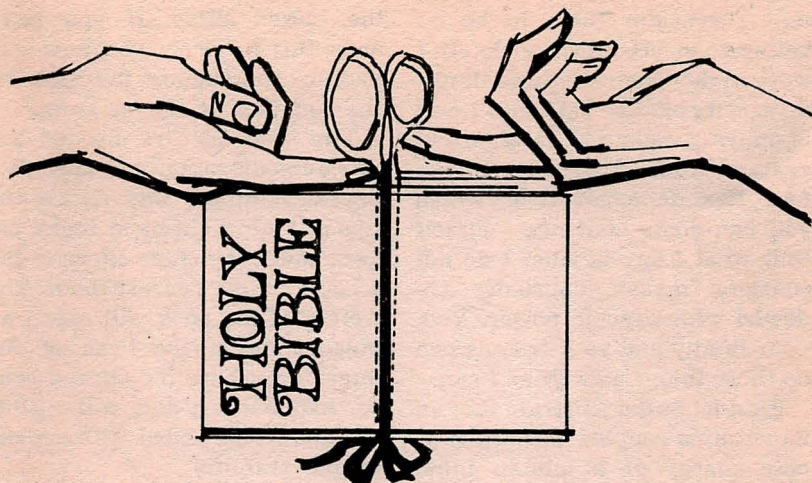
"As a Hex I claim human consciousness is a force capable of affecting matter and that it is the same 'power' St. Paul speaks of in the Bible."

By Henry F. Hoffbower

IN THE LAST few years, perhaps as a reaction against modern materialism and the secularization of contemporary religion, there has been a resurgence of interest in witchcraft, Hex and Voodoo. In the popular mind there is some confusion as to the meaning and interchangeability of these three terms although all are supposed to have extraordinary, supernatural or magical powers possibly derived from diabolical sources. But witchcraft, Hex and Voodoo are not synonymous.

Hex claims no supernatural powers and does not depend on Satanic aid. It has power—in fact, Hex has power to overcome any phenomenon witchcraft can

produce—but this power derives from the psychic activity of ordinary persons who recognize it as a force which can be combined with other natural forces to modify or neutralize them. Hex reduces all things to manifestations of energy, believes consciousness is a force field, views matter as a complex of force fields and polarities and considers man a component part of a conscious universe, a continuum of time and space, eternal and infinite. Hex, believing that energy may be changed in form but cannot be destroyed, is assured of eternal being and views the ephemeral phenomena of matter, of the physical body, as relatively unimportant.



No better statement of Hex can be found than in the teachings of Jesus of Nazareth. The very miracles which contemporary religion has found so embarrassing are to the Hex the assurance that the Master and those who established the Christian faith knew and practiced true principles. He knows that without understanding no miracles occur. St. Paul speaks of men "having a form of godliness but denying the powers thereof" and admonishes "from such turn away."

Psychic phenomena are spiritual phenomena and Western man hungers for the evidence of Spirit without which he is an absurd creature, ephemeral, without hope of survival and

busy with concerns which essentially are meaningless. If churchmen could perform miracles there would be no Existentialists!

So, because witchcraft, Hex and Voodoo offer evidence of psychic if not of spiritual power, they are enjoying a resurgence.

As a Hex I claim that the human consciousness is a force in the universe, a power in nature and capable of affecting the behavior of matter. Moreover, I claim that by certain procedures, incantations and prayers I can affect the behavior of external things, can alter conditions.

If I were to make this claim expecting others to accept it without proof it could be said

that I consider them to be no better than credulous fools. If I were to demonstrate these things myself it could be said that I was employing sleight-of-hand, trickery and fraud. Therefore, I offer four Hex demonstrations which you can do to convince yourself that what I say is true. I do not consider myself unusually endowed with psychic power. You, your family and your friends can do these things as well as I can.

First let us demonstrate that an incantation coupled with the psychic energy of a human mind can cause a material object to move in response to questions. For this demonstration you need a small Bible, a thin scarf or string and scissors long enough to reach to the back of the Bible with the handles protruding. This is sometimes called "turning the key" because when door keys were of the right shape and size an iron key was used instead of scissors. What is necessary is a metal conductor and the scissor handles are a convenient shape.

Open the Bible to the first chapter of the Book of Ruth. Lay the closed scissors carefully upon the 16th verse. Close the Bible so the blades do not move and pass the scarf or string between the scissor handles and tie tightly with the scissor handles protruding from the front edge of

the closed Bible. If you have done this properly you now can pick up and support the Bible by the handles of the scissors.

Two persons are needed for this demonstration and now, facing each other, they place the tips of their right-hand index fingers under the outer curve of the scissor handle nearest them. The weight of the book will cause an indentation in the flesh of the fingertips where the curved scissor handles rest and so the Bible will hang suspended with considerable stability.

One person then asks a question which can be answered "yes" or "no" and after having asked his question repeats aloud the 16th verse of the first chapter of Ruth which he must memorize or copy in advance.

The Bible will move, turning clockwise if the answer is "yes", counterclockwise if the answer is "no". Care should be taken not to allow the book to fall for sometimes its movement is both abrupt and forceful.

You may experiment with other books or with other verses of other chapters of the Bible but you will find that no other book, no other position, no other incantation will cause this turning.

It is interesting to consider what peculiar quality inheres in the combination of book, metal, mind and incantation to cause a

material object to move. Do you have a scientific explanation for this? Or does the power derive from the fact that you have affirmed yourself to be one with the true believers and have stated that their God is your God?

Warning: Consider carefully what questions you wish to ask in this manner for a true answer to some questions is better left unknown. Do not make a parlor amusement of this demonstration and do not ask more than three questions without an interval.

* * *

The second demonstration is designed to prove that human consciousness can receive information through channels other than the physical senses.

For this you will need some small animals — mice, guinea pigs, hamsters, puppies or kittens of both sexes — some small paper or wooden boxes, paper or cloth with which to cover the boxes, a gold ring and a piece of string. You also need a helper.

In setting up this demonstration your assistant puts each animal in a separate box and covers it with paper or cloth so that you have no opportunity to observe their sexes. He ties the gold ring to one end of the string so that it hangs down about a foot from your hand. He then brings in the boxes containing the animals.

These boxes should be set directly on the floor or on some other wooden surface. You lower the suspended ring to within a few inches of the top of the covered box. If the animal within the box is a male the ring will begin to swing back and forth like a pendulum. If the animal is a female the ring will swing in a circle.

This works equally well with plants such as papayas and the American Holly which bear male flowers on one specimen and female flowers on another separate specimen. Eggs also can be tested in this manner and female or male chicks hatched by choice. The ring will not move over an infertile egg and these can be discarded from incubation. It is easy to see that this demonstration can be genuinely useful to gardeners and poultry breeders.

I believe it works because of sexual polarity and that if biologists would study sexual behavior with the idea that polarity may be the attracting factor between the sexes a totally new and important chapter in biological science might result. Since the ring will not move if suspended from a fixed non-living object but moves only when held, it seems clear that its movement is due to involuntary impulses on the part of the tester. Apparently human consciousness responds to the sexual po-

larity of an unseen animal. Moreover, some persons can determine the sex of the person who has been long and intimately associated with an inanimate object by applying this same test to the object. This must be due to residual polarity.

Nearly everyone who has performed these two demonstrations must now realize that Hex is not just a theory, is not the gift of an extraordinary few and is not a hoax.

* * *

Do not attempt the third demonstration until you have accepted the evidence that mind can affect matter, as in the first experiment, and that polarity and consciousness affect each other, as in the second experiment. Then you can attempt the third experiment with confidence.

This demonstration has greater significance than the first two for it indicates that nature obeys the human consciousness.

It should be attempted when you are in a quiet happy mood on a day when small fleecy clouds are drifting in the sky. It is well to be alone or in the company of a quiet congenial friend.

When you are ready select a cloud, preferably one with some similar neighbors to serve as controls, as evidence that "your cloud" was not affected by atmospheric conditions alone.

Then, fixing your gaze on it, concentrate, silently command it to disappear. If you do this confidently the cloud will begin to lose substance, to break apart and in a short time it will have disappeared.

I cannot forget how I felt the first time I did this. I could not believe that a cloud had obeyed my command but supposed that it had been about to vanish anyhow. Only after I dispersed others in the same group and my selected clouds disappeared without any change in the rest did I realize the possibilities of this power. A cloud is a material thing. It is detached from the earth and out of reach. Yet it is subject to command. Moreover, it is not necessary to speak the command aloud, although I found that to do so was equally effective.

Only after succeeding in this demonstration was I able to read Genesis with comprehension "... and God said, Let us make Man in our image, after our likeness: and let them have dominion . . . over all the earth . . ." Dominion means sovereign power and the first book of the Bible states that this power is given by **divine will** and whosoever accepts it is entitled to use it. This is the great Magna Charta of Hex.

Later the Master reaffirmed the same right of dominion say-

ing, "If ye have faith and doubt not . . . if ye shall say unto this mountain be thou removed, and be thou cast into the sea; it shall be done." He stated the only conditions: to have faith and to command. On another occasion, if it were possible to extend this authority, the Master extended it saying, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

In Hex drawings the crossed keys refer to this power to bind and to loose, just as they do on the papal seal. Most Hex work is a matter of binding desired conditions or loosing unwanted ones. It is done by visualization and affirmation, intensified by symbolism and ritual.

Warning: do not tamper with clouds during a thunderstorm for lightning is responsive to the force which causes clouds to disappear. My great-great-grandfather Zachariah Lee was a Hex and, angered because a thunderbolt had struck near his home frightening his grandson, he shook his fist at the cloud and cried, "Scare a little boy, will you! This is old Zach! Flash one at me once!" Nature did just that and he was killed.

Like any other power Hex can be improperly used and so used it is as destructive as it can be

creative. Emotions affect the outcome. Once in a fit of anger I attempted to dispel a cloud but instead of vanishing it increased, darkened and covered the sky from horizon to horizon. It frightened and chastened me.

* * *

You are now ready to demonstrate Hex healing.

For this purpose Hex has developed over the centuries incantations and rituals which serve as short-cuts to the procedure that would be required without them. I teach at a college where each fall football is certain to provide bruises and sprains in need of healing. For this purpose I use John George Hohman's incantation:

"Bruise, thou shalt not heat;
Bruise, thou shalt not sweat;
Bruise, thou shalt not run,
No more than Virgin Mary
Shall bring forth another Son."

I repeat this three times with a short interval between each repetition. And I make the sign of the cross with my hand open toward the injury three times after each repetition of the verse. Some of the boys come to me contemptuously the first time but evidently they are satisfied for they send me their friends and come back themselves asking to be made well.

John George Hohman was a Hex who lived near Reading,

Pa., during the first part of the 19th Century. In 1819 he published a strange little book, *The Long-Lost Friend*, which is the only handbook of Hex I ever have seen.

I am of Pennsylvania Dutch ancestry myself although my family left the area over a century ago but kept the quaint Hex charms alive by word of mouth. I have collected other incantations in the Carolinas and have found they are different even when used for curing the same conditions. I spent years attempting to discover the source of their efficacy before realizing that Hex is a matter of psychodynamics—that the incantations have their effect in psychological situations which they are constructed to bring about.

Nevertheless, despite its archaic language the little charm above is an affirmation and a command. With each sign of the cross the Hex adds, "In the Name of God the Father; in the Name of God the Son; and in the Name of God the Holy Ghost." These holy words interact with the consciousness to produce the desired effect. They bind a situation here and it is bound up there.

In case you still have reservations concerning Hex let me say finally that, although the church probably never will approve the use of Hex, it hardly can be said that a benevolent act such as the healing of a bruise done in the name of the Trinity and with the sign of the Christian cross is of the devil.



THAT DARNED CAT!

ONE NIGHT, *Bell, Book and Candle* was the movie featured on our TV station in Columbus Ohio. Knowing it was a good scary play I turned out the lights, drew the drapes and settled down for the evening. Just as the witch was casting a spell, with her Siamese cat as co-worker, the screen flared and went blank. It didn't come back for nearly an hour, although all the other stations were functioning. I said to my husband, "I'll bet that darned cat had something to do with it."

The next morning I found this in the newspaper: "Wandering Cat Causes Blackout. An adventurous cat that found its way to a circuit breaker Wednesday night was killed, at the same time causing a blackout in the southern portion of Columbus . . . The blackout, which affected WTVN-TV, lasted from about 9:30 to 10:18 P.M. . ."
— *Mrs. Russell Sage Anderson.*

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.

SOMEBODY UP THERE KNOWS . . .

By Dolores Kuespert

MY HALF BROTHER Wilburt Clemans raced stock cars and by the time he was 31 he was a champion driver in the midwest. We had been very close and I admired him greatly. But unfortunately the last time I talked to him we had a little spat.

He was preparing to leave for Toronto to participate in an important championship race. He told me on the telephone this was his last race because he had had a couple of serious accidents. He finally realized he wanted to stop taking chances. He had a fine young son to raise.

I can't remember what minor thing we argued about but during the conversation I spoke nine words I shall regret all my life: "I don't care if I ever see you again."

Wilburt went to Toronto and on August 13, 1957, while warming up his car on the racetrack the accelerator stuck and he smashed into a concrete wall. His car burst into flames and he was badly burned over his whole body.

My mother Mary Kuespert, my younger brother Herbert and my brother-in-law flew from our home in South Bend, Ind., to Canada as soon

as we received the news of his accident. I stayed at home with my sister because she was pregnant, bedfast from the shock of Wilburt's accident and in danger of losing her baby. I felt certain that my brother would be all right even though the doctors held out little hope. When he died on August 26 I was in a living hell, not only because we had lost him but also because I couldn't ask forgiveness for the terrible thing I had said.

I couldn't sleep and my face showed the agony I felt. I was numb at the funeral; I couldn't even cry.



Dolores Kuespert

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THERE IS AN UNSEEN WORLD
AROUND US INTO WHICH WE ARE
BORN IN SPIRIT WHEN WE DIE.

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SENSITRON SYSTEM

Box 1155, St. Augustine, Florida 32084

One night a few days after he died, I went into my bedroom, lay down and turned out the light. Immediately I felt an odd coldness. I sat up and in the darkness at the foot of my bed Wilburt appeared. He just stood there looking at me and although he didn't speak I knew he had come to tell me he had forgiven me. The load of sorrow lifted. As he disappeared I jumped from my bed calling his name, begging him not to go, but as suddenly as the chill had come it left and I knew he was gone.

About a month later my mother walked into our living room to find Wilburt in his hospital gown standing in the doorway leading to the kitchen. As she walked toward him he vanished. For weeks after that each time she walked through that doorway something cool and spidery brushed her arm.

About 10 months later young Herb decided to lie on the living room floor to watch a late movie on television. When it was over he reached up to flick off the set. He told us he suddenly felt a coldness in the room and the television set turned itself on. He tried several times to turn it off but it stayed on, then just as surprisingly turned itself off. At that moment an odor filled the room. (Wilburt had had a peculiar suppurating infection in his ear which drained almost constantly and the smell of its discharge was disagreeable.) This was the odor my younger brother smelled. He said it seemed to move past him toward the door and then both odor and coldness were gone.

Wilburt's last visit came almost two years later. I had often discussed my brother's death and subsequent visits with my grandmother Susan Clemans. We both were concerned about his return to us and we wondered if he were at peace. When Grandma died on May 1, 1959, I felt my brother's death had hastened her passing, for she like all of us had

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loved him and mourned a long time.

Several days after her death when I retired I had just switched off my light when I felt the coldness surrounding me again. On the right side of my bed about two or three feet away stood Grandma and my brother. He had his arm around her and they both were smiling. No words were spoken but I knew Grandmother and my brother came to let me know all was well and they were together.

I feel with all my heart that there is an afterlife and I believe we shall meet our loved ones when we die. I also believe that those who have gone before know what is happening in our world and at times, when they see a desperate need, they come to us to help. — *South Bend, Ind.*

DOUBLE COUSIN AND FRIEND

By Stella Rife

WHEN I WAS a young girl my parents, Frank and Harriet Libbey, lived in Lansing, Mich., not far from the home of my "double cousin" Bernice Moore. Her father Frank was my mother's brother and her mother Lois was my father's sister. Bernice was the oldest of their children and she and I were friends—but we were separated when my family moved to Jackson, Mich., in the summer of 1913.

On the evening of December 19, 1916, my girl friend Kit Howard and I were in my home alone while she waited for me to get dressed for a date with some other girls. When I was ready I came from my room to the top of the stairway in our large open hall. It was brightly lighted by old-fashioned lights on three newel posts, one at the top, one on the landing and one at the bottom.

Kit stood at the foot of the stairs calling to me to hurry. I started down . . . and then I froze. Standing on the landing in the bright illumination stood my cousin Bernice. She

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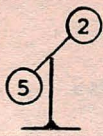
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looked terrified. I saw her clearly; yet I knew she could not be there.

I was so frightened I couldn't speak. I ran pell-mell down the stairs brushing past the apparition and out the door. I didn't stop until I was a block away from the house. Kit came after me, quite perplexed by the look on my face and by my actions. She had seen nothing.

I tried to calm down and recover my dignity as we went on to meet our friends. One of the girls, Esther Beckwith, a long-distance operator for Citizens Telephone Company, looked troubled. She asked me if I knew our telephone was out of order. I had not known it. She went on to say that Lansing had been trying to call me and when she couldn't put the call through she told the caller she would take a message, explaining that she was going to see me soon. She said it was bad news.

The message was that Bernice Moore had died suddenly that evening. — Jackson, Mich.

NEVER A SPARROW FALLS . . .

By Joseph Heidt

THE LENTEN days were bleak in Kansas City, Mo., in 1956 and the cloister of the monastery of the Augustinian Fathers damp and subdued as Holy Week approached. I had been working a long time on a mural there and on Good Friday I would be finished.

Ash Wednesday I reached home late and over coffee I sketched various designs for one section of the mural which did not quite satisfy me. Suddenly I was astonished to see that I had written a sentence.

"Tell David to let the cat out." At the same time I heard the gravelly voice of David Imboden's wife Hazel saying "He'll know what I mean . . ."

Hazel had died in August, 1955 — and her studio behind the main house had been closed — but so certain was I that I had heard her voice

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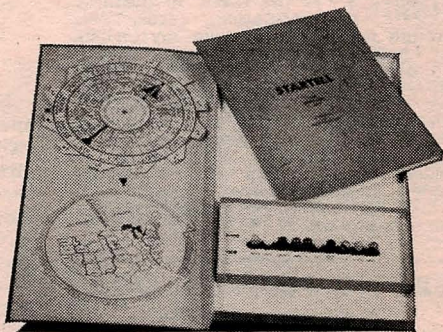
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I wrote a note to her husband and immediately ran down to mail it.

On Good Friday I finished the mural and found a note from David pinned to my screen door when I returned to my studio. "Must see you right away." I fully expected an inquisition and derision.



Joseph Heidt

Not so. He told me that when he opened the door to Hazel's studio the strong and unmistakable odor of cat almost knocked him over. Next he saw a streak of darkness as the cat itself whizzed past him.

Now he could stop grieving for Hazel. My scribbled sentence, itself a deep enough mystery to us, was even more confusing, for Hazel had no cat. Apparently the animal had slipped into the apartment at the time Hazel had been taken to the hospital. David had no heart nor reason for going into the studio after she died until her sympathy for the cat reached out through the veil to give me the message.

Yes, we survive. Cats, too. I believe it unswervingly since that Good Friday in 1956. And I am reassured that never a sparrow falls but a hand reaches out to catch it. — *Snowmass, Colo.*

MY DAUGHTER LIVES

By Marguerite Johnson

ON APRIL 29, 1934, my 16-year-old daughter Peggy was killed in an automobile accident on the highway between our home in Arlington, Wash., and Everett. This tragic loss of my only daughter nearly caused me to lose my mind.

My husband decided to take me to my mother in West Virginia thinking the extended automobile trip would ease my loss. On our way we planned to call on some old friends who lived in Azusa, Calif. The Torreyes were parents of my daughter's best girl friend and the boy she secretly had decided to marry. They had been our neighbors in Arlington before moving to California shortly before my daughter's death.

On the trip south I kept thinking that my daughter had gone from me forever and there was no proof of life after death. One night weeping bitterly in the darkness I called out to Peggy to prove to me that she still existed. I don't know whether I had been asleep or how it happened but suddenly I saw her standing in the rays of moonlight slanting toward my bed.

She said, "Mother, I prove myself to you." The smile on her face was radiant when she said, "You know I could tell you that Heaven is beauti-

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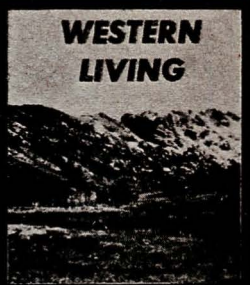
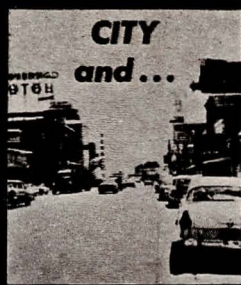
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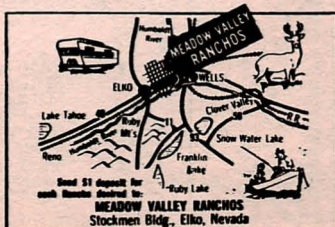


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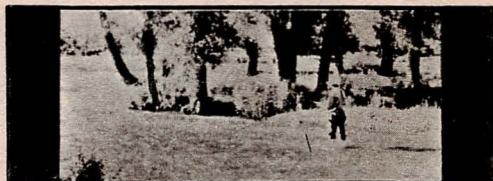
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ful and that all glory and happiness are there but you would think my words only a figment of your own imagination—so I shall tell you three things which will happen tomorrow."

She went on to say that the Torreys whom we planned to visit the next day had moved and that Florence, her girl friend who had been engaged to a teacher in Washington, had eloped with a man twice her age, a person her parents disliked. The third thing she told me was that her boy friend Don had gone to work in a Civilian Conservation Corps camp and had given up working at his father's fruit stand.

When Peggy disappeared I excitedly awakened my husband and insisted that he listen to everything Peggy had told me. I believe he thought I simply had had a vivid dream.

The next morning when we reached our friends' address, we found that they had moved to a house six miles away. We had to turn back to find them. Immediately after we had exchanged greetings they told us their daughter Florence had eloped with a man twice her age, a person they did not respect, for they thought he was not honest. They also told us their son Don had quit working for his father and now was in a CCC camp.

Everything Peggy had said was confirmed. I was hysterical. It took a long time to quiet me but when I came around I was delighted. I know that my darling still exists and that sometime, God willing, I will meet her again. — *Morro Bay, Calif.*





New Books

THE UNEXPLAINED, by Allen Spraggett. Foreword by Bishop James A. Pike. The New American Library, New York, N.Y., 1967. 233 pages, with selected bibliography, \$4.95. Published also in Canada, by General Publishing Company, Ltd.

The Unexplained is as interesting a psychic book as I have ever read and I have read hundreds. The writing is conversational style at its best and the reported psychic incidents all come alive, almost as though one were there.

Since 1962 Allen Spraggett, an occasional *FATE* contributor, has been Religion Editor of Canada's largest daily newspaper, the *Toronto Star*. He also conducted a radio show called "The Unexplained." Formerly a theology student and pastor with a strong interest in psychic phenomena because of first-hand instances of it in his own life, he is naturally interested in its religious implications. His work since early 1962 has given him exceptional opportunities to interview psychics, observe their functioning and otherwise investigate — opportunities that were eagerly grasped and which have provided vivid material for this book.

Despite his religious background, his discussion of the cases presented is objective, impartial and open-

minded. Convinced — as are all competent and thoroughgoing investigators — that valid psychic phenomena occur, he nevertheless treats each apparent case on its individual merits, leaving the reader to make up his own mind.

The book is broad in its coverage. It explains and defines for the novice — but unobtrusively — and is just as interesting for the experienced reader because of the wealth of new material. It contains such valuable accounts as detailed and impartial coverage of the Kathryn Kuhlman healing ministry, the scientifically conducted studies by Franklin Loehr and others on the effect of prayer (psychic power?) on plants, a first-hand, early study of the Ted Serios psychic photography and a taped interview with the well-known researcher Nandor Fodor, held not long before his death. Dr. Fodor talked on "the ultimate questions of life, death and what comes after" and stated his convictions. Spraggett believes that Dr. Fodor spoke more freely on these subjects than in any of his writings. Dr. Fodor expressed the opinion that there is very real evidence for human survival. As one example, he cited the communications that purported to come from Edgar Wallace,



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From an advance reading of the book, Norman Vincent Peale called it fascinating, and added, "... it is just about the best book on the phenomenon of extrasensory perception that has appeared in many a day." He also said that it should be a best-seller. Jeane Dixon, the Washington seeress, has prophesied that it *will* be. In such celebrated company I shall close my remarks by simply seconding The Reverend Peale's words with a wholehearted "me too." —*Harold Steinour*.

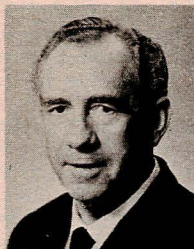
EXPLORING THE PSYCHIC WORLD, by Fred Archer. William Morrow & Company, Inc., New York, N.Y. 1967. (Published in Great Britain as **GHOST WRITER**) 237 pages, indexed, \$4.95.

For 16 years Fred Archer was editor of *Psychic News*, the well-known Spiritualist newspaper published in London. He was not and apparently is not now a member of any Spiritualist church organization. *Psychic News* was an independent newspaper and he too wished to remain independent. Editing a Spiritualist newspaper for 16 years surely implies some sympathy for Spiritualism; from Mr. Archer's book, it seems safe to rate him as at least a tentative believer.

In *Exploring The Psychic World* he has put together a miscellany which shows the familiarity with the ins and outs of Spiritualism one would expect from his long editorship. He says he wrote just to interest and entertain and the book certainly does that. But it also provides a lot of otherwise hard-to-come-by information for those who really wish to learn about developments in this field.

Especially informative are chapters on "Mediums are People," "Royalty and Spiritualism," "Statesmen and Spiritualism" (which covers

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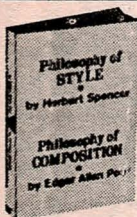
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the fact that Mackenzie King, former Prime Minister of Canada, relied on spirit guidance), "Magicians and Mediums," "Ghosts Walk on Fridays" (about the theater), "Doctors and Healers" and "Clergy and Spiritualists." These chapters make up half the book and most of the others are just as interesting in their own way.

Also mentioned is Franklin Roosevelt's consultation with the Washington seeress, Jeane Dixon. Given more space is Abraham Lincoln's current spooking around the White House. His "presence" seems to have been vouched for by Franklin Roosevelt; and none other than Queen Wilhelmina of Holland said she saw him, whereupon she fainted.

The final chapter argues for Spiritualism as a sane and valid religion. Those who think that Spiritualism is for kooks would do well to read it.

The book is a well-written, highly entertaining account, much of which even could be called fascinating. At the same time it is factual reporting by an obviously clear-thinking, informed man with an objective attitude toward Spiritualism and a good sense of reader appeal. Though written to entertain, it will aid in gaining respectful attention for the claims of Spiritualism. — *Harold Steinour.*

THE HUMANOIDS, by the Editors of Flying Saucer Review. Flying Saucer Service Ltd., London, 1966. 72 pages, 12 shillings (\$1.75).

This publication, actually a special issue of the excellent British magazine, *Flying Saucer Review*, should be in the hands of any person who has the slightest interest in the subject of UFOs.

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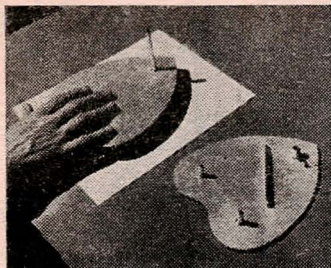
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researchers as Coral Lorenzen, Jacques Vallee, Aimé Michel, Gordon Creighton and Antonio Ribera. Charles Bowen also has contributed an article, as well as having done his usual excellent job as editor.

More than 300 landing reports and descriptions of a wide variety of "UFOonauts" are detailed. These beings allegedly are quite varied in size, ranging from two and a half feet in height to more than seven feet.

The great French UFO "wave" of 1954 is included in a study by Jacques Vallee, who surveys 200 landing reports from various countries during the same year. These include cases of "paralysis" induced by close proximity to a landed object, electromagnetic effects on automobiles, physical evidence left at the sites of landings, etc.

A lengthy section by Gordon Creighton is devoted to a roundup of Latin-American landing cases. Dating from 1947 through 1965, they include such startling stories as the alleged seduction of a Brazilian farmer by a rather uninhibited space woman in 1957, and a tale told by some Mexican students of visiting a huge "space station" manned by "extraterrestrial beings who differed greatly among themselves as to size and appearance and were from various sources in our solar system."

W. T. Powers reexamines the classic Socorro, N. Mex., case of April 24, 1964, and shows the evidence is strong that some vehicle, perhaps weighing as much as four tons, indeed did land there.

Mrs. Lorenzen contributes several accounts of UFO landings that have taken place over the years within the United States. One such case involves strange entities from a landed craft who "treed" a hunter and then sought to dislodge him by releasing clouds of nauseous gas from what seemed to be a "robot."

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French UFOlogist Aimé Michel speculates on "The Problem of Non-Contact" and discusses various reasons why UFO occupants might not want open contact with our civilization.

Nicely printed and including several pertinent illustrations, *The Humanoids* definitely is recommended. (*The Humanoids* can be purchased only from the following address: *Flying Saucer Review Special*, 49a, Kings Grove, London, S.E. 15, England.) — Lucius Farish.

THE SCORITON MYSTERY, by Eileen Buckle. Neville Spearman, London, 1967. 303 pages, 30 Shillings (\$4.20, not including postage).

"The saucer saga," Tom Comella has written, "is a great deal more involved than most of us realize. So involved, in fact, that it cannot be totally grasped within the framework of UFOlogy has provided." Readers of *The Scorton Mystery* would do well to remember Comella's words before falling victim to the perhaps understandable temptation to reject what must surely rank as one of the weirdest of all UFO tales.

On April 24, 1965, at Scorton, Devon, England, Ernest Arthur Bryant—who works as a groundsman at an old people's home—purportedly witnessed a UFO landing and established contact with the craft's three occupants. Two of the beings were blonde "with extremely high foreheads which came to a point" and four-fingered. The third member of the party, who appeared to be the commander despite the fact that he looked only 14 or 15 years old, was completely normal in appearance. It was he who spoke.

"My name is Yamski," he said, in an American accent slightly colored by an East European dialect. Asked where he and his friends had come from Yamski replied, "We are from

Venus." Turning to the others, he said, "If only Des Les were here he would understand."

Yamski showed Bryant the interior of the saucer. In one of the compartments Bryant saw a purple robe with a beautiful rose embroidered on the sleeve.

Just before the UFO flew away Yamski promised that "in a month's time we will bring proof of Mantell." (In early June after sighting a blue light in the sky Bryant found pieces of metal on the ground near his home. He was able to identify them as parts of an airplane of terrestrial manufacture.)

These are the bare details of the highly complex, detailed account which Bryant gave to Eileen Buckle and Norman Oliver. The two investigators determined to their satisfaction that Bryant was unversed in UFO literature. He did not know that George Adamski, an American who claimed extensive contact with "Venusians," had died the day before and, in any case, Bryant knew nothing about him. He never had heard of Desmond Leslie, who with Adamski wrote *Flying Saucers Have Landed*. And he was not familiar with the Thomas Mantell incident. (In January 1948, Captain Mantell's P-51 interceptor crashed while in pursuit of a UFO over Kentucky.)

During the course of their study of the Scorton case Buckle and Oliver

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found that Adamski at one time had privately assured Desmond Leslie that he would "reincarnate" as a "young Venusian" after his death. The purple robe was similar to one Adamski allegedly wore "at a conference on Saturn" in 1962. But the metal pieces were not "proof" of anything it turned out: they might or might not have been from a P-51.

The intrusion of occult matters into UFOlogy will turn many readers away and so will Miss Buckle's talk of "evil astral entities." However, Bryant emerges as a sincere, honest man, willing to subject his claims to test by lie detector and it is very difficult, for many reasons, to call the reported contact a hoax. Whether it means what it *appears* to mean, on the other hand, is a decision that is best left to the individual's own tastes and preferences. The bulk of Adamski's story remains quite improbable and only the most enthusiastic partisan will consider the Scorton affair "evidence" that Adamski was "reborn" on another planet. — *Jerome Clark.*

STRANGE SPIRITS, by Pauline Saltzman. Paperback Library, Inc., New York, N.Y., 1967. 159 pages (paperbound), 50c.

A long-time contributor to FATE, Pauline Saltzman presents a fascinating collection of colorful and authentic ghost stories, many of which have appeared in FATE. Rich in variety, the accounts range from the "Brown Lady" of Raynham Hall whose shadowy figure was captured on photographic film, through the "restless" wives of Henry VIII and the haunted Hapsburgs, to the apparition of famed ballerina Pavlova. Ghost yarn fans will be delighted with this well-told and well-documented collection. — C. G.



Report from the Readers



WHO GUARDS THE TRUTH?

I am writing about the "Guardian of the Mansion: Past and Present?" which appeared in your August, 1967, issue.

The first mistake in the article is that the mansion has no resemblance to the picture on page 70 of your magazine. I am enclosing a postcard depicting the Jumel Mansion.

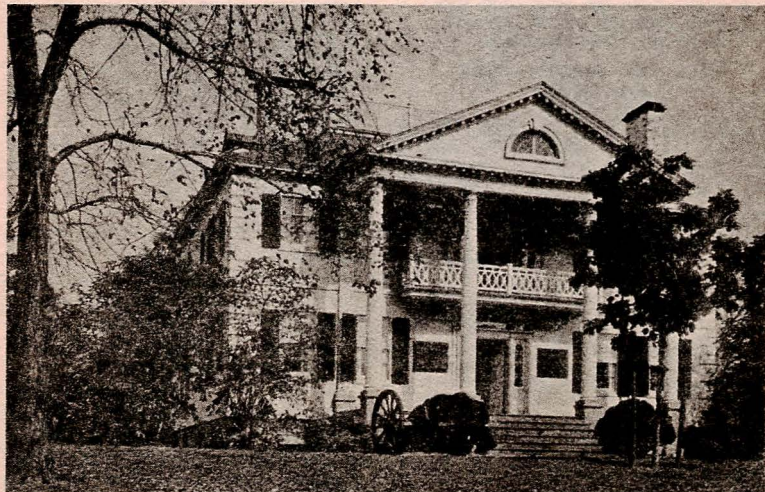
Second, the third floor is not private. It is open to the public.

Third, Stephen Jumel died on the third floor and not in the Napoleon bed.

Fourth, the portrait of Madame Jumel was not painted when she was in her prime but when she was 80 years old.

Fifth, Madame Jumel did not die a tragic death. If at 90 years of age one can read Voltaire in French one's death thereafter can scarcely be termed tragic. Also, the apparition did not appear only after Madame Jumel's death.

Sixth, the portrait of Madame Jumel painted when she was 80 has positively no resemblance to the attendant.



Reader takes issue with August, 1967, FATE's facts on historic Jumel Mansion.

Is this THE HUMAN AURA?

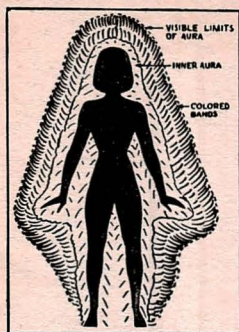


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There are a few other things but I'll end here.

Please inform your readers of the facts as I am a regular with **FATE** many years now. I would like to know that you do care about keeping to the truth rather than indulging in fantasy.—*Lucy Musenshi, Elizabeth, N.J.*

THE AUTHOR REPLIES:

It seems to me that Miss Musenshi's objections to my article are not really cogent.

I will begin with the only point which has any importance: that the attendant *today* does not resemble Mme. Jumel. The present attendant could not be the same one or I never would have submitted the article for publication. We visited the house many years ago and have never returned. But the caretaker was very elderly when we saw her and no longer could be employed there.

Second, I had nothing to do with the page ornament used but Miss Musenshi should know that a decorative drawing in white ink on a black ground (a queer little turreted farmhouse, not a mansion!) was not meant to represent an historic structure containing 19 rooms. Originally I described the three-storied pillared porch but my manuscript was shortened and considerably changed by the editors of **FATE**.

As to the third floor I recall the attendant remarking that she would take us up as a special treat since no one else was likely to come on such a hot day and make off with any treasures while the lower floors were left unguarded. Perhaps today more attendants are employed.

Nowhere does my article, either as submitted or as finally printed, state that the portrait was painted when Mme. Jumel was in her prime. It merely says (correctly) that she is shown standing in the center, florid, tall and arrogant, with younger

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members of the family. However, I simply do not believe that she was 80 when it was done. I consulted several sources to refresh my memory of the house. One of them was Isabel Ross' fascinating *Charmers and Cranks* (Harper & Row, 1965). According to this reference the portrait was painted in Rome by Arcide Ercole. At the ripe old age of 80 I am sure the widowed Mme. Jumel had made no trips abroad for a long time. The book also says that she was tormented by rappings and noises and believed the house was haunted. The last three years of life she lived by candlelight behind bolted doors and drawn draperies and she was found rouged and powdered, propped up dead in the Napoleonic bed in which Stephen too had died. But even if Stephen did die on the third floor what difference would it make to the story?

Whether a death is tragic sometimes is a matter of opinion. The attendant present on that day thought it tragic to die senile — and I agree. Personally I would not consider being able to read Voltaire at 90, in French or otherwise, a compensation for the loss of my wits.

I related my experience just as it occurred and I shall never forget it. My husband shared it with me and he completely agrees that it was uncanny. — Margaret P. Gaddis, Escondido, Calif.

FOLLOW-UP ON PETS

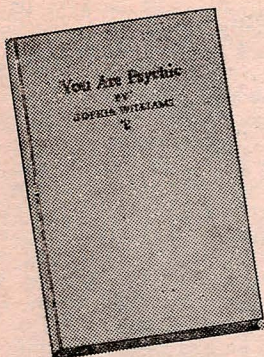
I can back up Delores Emory's contention that our pets return (March, 1967, FATE, "Report from the Readers").

About six years ago my cat, loving and lovable "Blackie," disappeared. After a month of searching we accepted the fact that he must be dead.

We really missed his loving way of sleeping at the foot of our bed. When he came in from his nightly excursions he always made quite a ritual

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of settling down to sleep. His father was part bobcat and Blackie's weight was considerable — unmistakable in fact as he kneaded the blankets and talked in his peculiar purr until he curled up for sleep.

The night he came back to us he was especially noisy. I felt his body warmth and knew he was there. It took him a long time to make his little niche and settle down.

My husband spoke up, "I told you he would come back."

Now we talked to Blackie and he answered us with his odd talking purr. He got up and rubbed his head on our legs in an ecstasy of love.

Now that I knew my husband was awake I turned on the light to see Blackie and his condition. There was no Blackie! On the foot of the bed I felt where he had been. The imprint of his body was visible and his body warmth remained in the blanket.

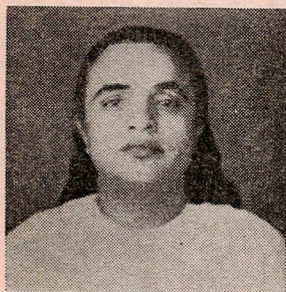
Where had he gone? We looked all through the house and then realized we had broken the spell. How long could he have remained on the physical plane? If I had not put the light on how long could he have slept with us? — Mrs. K. McNailey, *Winterhaven, Calif.*

IS IT THE DEVIL'S WORK?

After reading in the newspaper that the conviction of another murderer has been set aside by a California supreme court justice on a weak technicality, I have been wondering what has twisted the minds of our judges to the point where they are more concerned about the rights of criminals than the rights of law-abiding citizens.

Suddenly my mind turned to the current studies and extrasensory perception. Is it thinkable that the devil has assigned his minions the task of perverting the minds of our judges — from the Chief Justice of the Supreme Court to the lowliest justice of the peace — to the point

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where they are led into mental error and false judgments?

I believe persons who have confessed or been proven on competent evidence to have broken the law should be punished. It is unthinkable that murderers, rapists, arsonists, etc., should be set free on *any* technicality, no matter who was guilty of error or bad judgment in obtaining evidence of guilt. Those who are guilty of unreasonable pressures to obtain confessions, of illegal wiretapping or other improper measures should be punished according to the seriousness of their offenses. But the guilty should not escape under any circumstances on the basis of technicalities. — A. E. Wallace, Pacoima, Calif.

NEW UFO STUDY GROUPS

If readers of FATE have any information regarding aerial phenomena which they believe to be of extraterrestrial origin or if they have seen such phenomena, they may be interested to know that we have set up a new UFO study group. We would welcome any information of this type. Please write either Gregory Weller, 128 High St., Meyersdale, Pa., 15552, or Gregory Weimer, 237 Lincoln Ave., Meyersdale, Pa. 15552. We shall be very grateful. — Gregory Weller and Gregory Weimer, Directors, *The Association for the Investigation of Phenomena of Aerial Nature (Taipan)*.

In Marshall, Tex., we have formed a new UFO investigation organization. We want the subject of UFOs to receive the serious consideration we believe it merits.

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when publicizing our findings we will not reveal names.

Anyone interested in becoming a member of our organization also is urged to write. Membership forms will be sent on request. — *James R. Bacher, Co-Director, Aerial Phenomena Investigations Committee (APIC), P.O. Box 312, Marshall, Tex.*

GREETINGS FROM HONG KONG

I am receiving many letters through Mr. William Kwan (author of the article, "Your Future in a Palm Leaf?" which appeared in the November, 1967 FATE.)

I shall be extremely grateful if you will inform your readers they may write directly to me at the following address:

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Director, Yoga Institute
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My telephone numbers are 668124, 665511 and 669119 and my cable address is "LIFESTAR" Hong Kong.

By publishing my address I hope to facilitate early attention to inquiries from FATE readers. — *Prof. E. V. Shastri, Hong Kong.*

ERRATA SET STRAIGHT

As one who knew Cheiro, Count Hamon, intimately (having been a guest in his home for almost a year while working with him on his book, *You and Your Hand*) I would like to correct some of the erroneous statements made by writers whose only knowledge of him is research into the works of other writers.

(1) His title is genuine. It was a papal title. His father had voluminous correspondence with the great English prime minister, William Ewart Gladstone, who knew him by the family name and addressed him thus. I have seen the correspondence in Cheiro's files in his Hollywood home.

(2) Cheiro never swindled anybody.

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He was the victim of a manager whom he left in charge of his financial affairs while away on one of his lengthy tours. When he heard (of his manager's misdeeds) he immediately returned to England and assumed full responsibility.

(3) He never had to depart from London to Paris to escape arrest. When a jealous sensationalist raised the question of an ancient law against fortune-tellers, the renowned lawyer George Lewis, a friend of Cheiro, pointed out it had no relevance in his case and was merely ludicrous. Cheiro had a consulting room in Paris because he was very successful and popular there.

(4) He was not difficult to know. He was one of the most outgoing, friendly, warmhearted and generous people I have ever met. He made a stranger feel instantly at ease. His talent was difficult for many persons to understand because it was so comprehensive, covering many phases of occult knowledge.

(5) It is not true that Cheiro faded into obscurity. His home was a mecca for illustrious and famous personalities, not only Hollywood stars, but well-known persons who visited him right up to his last illness. I met some of the world's most famous people when I was in his home.

(6) It is not true that he dropped dead in the street—as one quite well-known writer has said. He died in his bed. All the people in the house at the time and the nurse who attended him testified that they heard footsteps of unseen visitors going up and down the stairs and at the time of his death the house was filled with the scent of roses.

The work I did with Cheiro necessitated long hours of close companionship and endless conversation about his experiences. His glamour never diminished in my eyes; in fact it increased as I knew him better. His powers were astounding, those

occult powers you read about and cannot believe in. They existed and I saw them at work.

Cheiro was a great man, not only in his fame as a seer and clairvoyant but in his nobility and his warm unselfish character. His ideal was to help people and this he did. — *Olga Hall-Brown, Los Angeles, Calif.*

I would like to correct a statement in "The Incredible Cheiro" by Irwin Ross (October, 1967, FATE) to the effect that Cheiro was sentenced to jail.

Cheiro at one time had a financial interest in several companies, including a banking and investment company. Some partners caused trouble and in Paris Cheiro was questioned by French authorities concerning two American ladies who claimed to have lost 520,000 francs. A judge was asked to investigate the charge but Cheiro never heard anything more about it. No trial of any kind took place and Cheiro was not sentenced to jail.

Cheiro was christened William John Warner but his father discovered he was entitled to the name "Le Warner" and traced his lineage back to a marriage with the Hamons of Normandy. Cheiro took the name Louis LeWarner Hamon, or Count Hamon. His title of Comte was the Norman title.

Because of his unusual career as a palmist, Cheiro was open to attack and criticism and exposed at times to wild and untrue publicity. He was a genuine adept and deeply respected by everyone whose opinion mattered. — *Norman S. Beerman, Scarborough, Ont., Canada.*

THE AUTHOR REPLIES:

Mr. Beerman is incorrect in stating that Cheiro was not sentenced to jail. He was sentenced to 13 months in jail, of which sentence he served one year. My source for this infor-

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mation was the London *Daily Express* and the London *Daily Mail*. — Irwin Ross, Chicago, Ill.

PSYCHIC SURGERY: A FRAUD?

I have been following with great interest the progress of so-called "psychic surgery" for a number of years. In the process of keeping up with this fad I have studied numerous pictures, both movies and stills, detailing the techniques of a number of these "surgeons."

The very first film I saw clearly revealed that the entire process was simple sleight-of-hand! Nothing more. Each film I have seen since, including one made by a member of the American Society for Psychical Research for investigative purposes, reveals the same mechanism: fraud and fraud alone!

It is quite evident to me that those who believe that this "surgery" is a genuine paranormal process will not believe otherwise. Blinded by their credulity they never will admit that mere stage magic is involved. However, from a psychical researcher's viewpoint which must of necessity encompass the possibility of fraud, this conclusion is inevitable. I wish to go on record that in my opinion the entire body of evidence of "psychic surgery" is easily explainable as fraud. — Raymond Bayless, Los Angeles, Calif.

MISSING PERSON PLEA

I have had a bad deal in my life and I need help. I am trying to find my daughter.

My wife divorced me six years ago and the court gave our son and our little girl to my wife. Later on my ex-wife ran off with a gypsy and left my little girl to be cared for by some old gypsies.

I took the case back to court and the judge awarded me the little girl but in the meantime the gypsy people had hidden her and I cannot find

her. I feel certain that FATE readers will know of someone who might know clairvoyantly where my daughter is. It has been two years since I have seen her but it is my heart's desire to give her love and a good home and education. — *The Rev. Leo Zeilinger, Deming, N. Mex.*

RARE BOOKS NEEDED

We would like to ask if any FATE readers might know where we can obtain copies of a little book called *Book of Tokens* by Paul F. Case. It concerns the original meanings of the alphabet letters and was published in the 'Thirties. This book is supposed to be about the Tarot but it has far greater value in research into metaphysical sciences.

Another book published in the 'Thirties which we need is *The Lost Books of the Bible*. It is far superior to and includes much more than the Apocrypha. We are hoping your readers can help us obtain copies of both of these books at reasonable prices. — *JoNell Bateman, MIND Foundation, 4916 Franklin, Hollywood, Calif. 90027*

WHO'S AFRAID OF A COPPERHEAD?

In the October, 1967, FATE, Brigitte Neppert Judd writes dramatically about an encounter with a copperhead snake in the basement of her home.

From what encyclopedia did she get her information that the copperhead is "extremely aggressive"? Unless the copperheads in Pennsylvania are much more vicious than the ones in Texas that simply is not true. A copperhead about a foot long came into my son's house, by what means no one knew. My son raked it into a pasteboard box and from there into a jar of alcohol while the snake was alive. It is now a specimen.

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have been all over this county. I never put my foot down without looking to see what I might step on as copperheads are notorious for stretching out across a path as if waiting to be stepped on. However, I have never seen a coiled copperhead.

The bite of a copperhead *does not* kill small dogs or cats instantly. It depends on how long it has been since the snake bit some other animal. A mother cat I owned used to kill copperheads and feed them to her kittens. My hunting dogs have been bitten without any more effect than a swelling at the site of the bite.

Country people once had a belief in the magical properties of kerosene which they applied to any sort of injury. When my nephew was 14 he sustained a copperhead bite on his heel. His foot was soaked in kerosene and that was all. That happened 30 years ago and he is still living.

This doesn't mean that I would advise anyone to play with a copperhead but I think your author made much ado about nothing. I never saw an "apparently dead snake burst into lightning-fast action." When I finish with a snake it is *dead!* That garden fork in my hands would have been brought down flat with all four times striking the copperhead across the back. Any blunt instrument can cripple or kill a snake.

Then, to top off the story, how brave was the husband when he brought his wife the hoe! Instead of killing the critter himself he handed her the hoe!

If you paid for this story you were swindled. — Varina Elder Snyder, Tomball, Tex.



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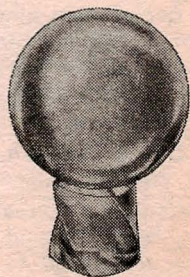
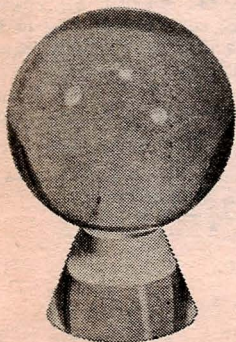
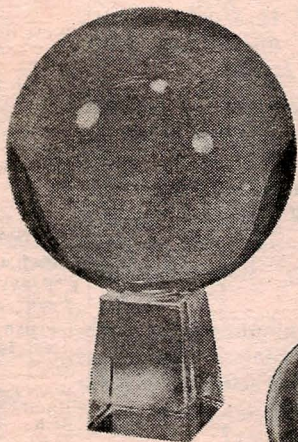
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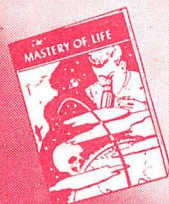
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