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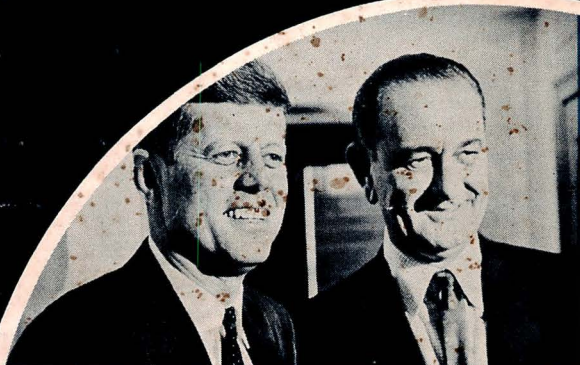
BY JAMES A. SULLIVAN 90

FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN

FATE

TRUE STORIES OF THE
STRANGE AND UNKNOWN

JUNE 1968 40c



KENNEDY and JOHNSON

A Story in the Stars

ARTICLES

- REVIEWING THE VAMPIRE OF CROGLIN GRANGE By Scott Rogo 44
- OUR UNIVERSITIES vs. PARAPSYCHOLOGY By Harmon Bro 51
- A CASE OF REBIRTH OR POSSESSION? By Francis Story 76

STORIES

- WBBM-TV HUNTS A GHOST By Henry Cole 40
- THE VOICE THAT SPOKE FROM THE SEA By James Crenshaw 64
- MY DOPPELGANGER AND I By Henry Hoffbower 70
- INANNA, MISTRESS OF HEAVEN By Luise Putcamp 83

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Diviner Aids Etruscan Dig • My Proof

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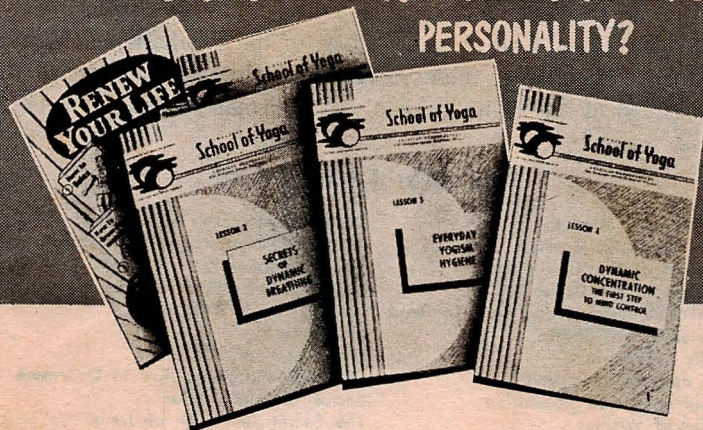
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JUNE
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Contents

Vol. 21—No. 6
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Publisher: CURTIS FULLER
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FATE

ARTICLES...

TRUE REPORTS ON THE STRANGE AND UNKNOWN

- Kennedy and Johnson . . .
A Story in the Stars Mary Elsnau 34
Second Thoughts on the Vampire
of Croglin Grange Scott Rogo 44
The Universities vs. Parapsychology Dr. Harmon Bro 55
Rebirth or Possession? Francis Story 76
Learn to Use the I Ching James A. Sullivan 90

STORIES...

DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

- WBBM-TV Hunts a Ghost Henry Cole 40
The Voice that Spoke from the Sea James Crenshaw 64
My Doppelganger and I Henry Hoffbower 70
Inanna, Mistress of Heaven Luise Putcamp 83

FEATURES...

NEWS AND NOTES ON UNUSUAL TOPICS

- I See by the Papers Curtis Fuller 7
"I Just Had a Feeling . . ." 39
Prediction of the Year David Techter 43
True Mystic Experiences The Readers 49
Jean Larue's Long Wait George Hart 54
Diviner Aids Etruscan Dig 63
Second Thoughts on the Population Explosion 68
Wheel of Fortune Paul Steiner 69
My Proof of Survival The Readers 101
New Books David Techter 109
Report from the Readers The Readers 125

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I See by the Papers

QUOTE OF THE MONTH

The Soviet scientific establishment wrote off all flying saucer reports as myths Thursday and condemned the search for them as "anti-scientific." A report issued by the powerful Academy of Sciences said that if flying saucers existed scientists would know about them. Therefore, it concluded, there are no flying saucers, and it is a waste of time trying to study UFOs.

—UPI dispatch from Moscow
March 1, 1968

WHEN GALILEO GALILEI completed *Dialogo die due massimi sistemi del mondo* in 1630 and it was finally published at Florence in January, 1632, it was greeted with applause from knowledgeable people throughout Europe. Its thesis was revolutionary, based upon Galileo's own observations and those of Kepler: that the sun and not the earth was the center of our universe.

For Galileo the publication meant deep trouble. Years before, in 1616, the consulting theologians of the Holy Office of the Roman Catholic Church had branded these ideas as heretical because this view of the solar



Curtis Fuller

system was clearly at variance with certain passages in the Scriptures.

Galileo previously had been warned, in 1615, not to advocate such teachings and in 1616 he personally was admonished by Pope Paul V not to hold, teach or defend these views.

Galileo promised to obey the Pope's order but in the 16 years that followed he assumed, possibly with reason, that the attitude of the monolithic church had been liberalized and that it now would be possible to publish his great work.

However, the injunction against him was still in force. By the end of August, 1632, the sale of his book was prohibited. On October 1 he was ordered to Rome to face the Inquisition. He tried to avoid this but at length arrived in Rome in February,

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1633, where he was detained. He was examined by the Inquisition on June 21 and threatened with torture. The following day, perhaps because he was an old man, he recanted. He was sentenced to prison but in actual fact was detained only for three days and finally spent the last eight years of his life in seclusion in his villa at Arcetri.

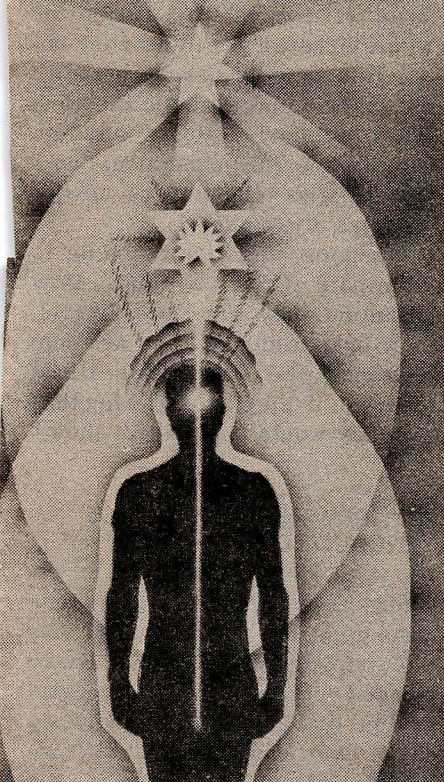
**"IT MOVES, NEVERTHELESS"**

GALILEO APPARENTLY did not utter the above oft-quoted words after his recantation to point out that the earth continued to spin on its own orbit around the sun despite the views of the church. But, although this quotation is part of a myth, it remains true that all the words of the Scriptures, of the church and of the seven cardinals who signed his sentence did not change the orbit by a jot.

Knowledge and time have changed the church on this matter but the parallel is almost exact, it seems to us, between the attitude of today's Soviet hierarchy and that of the 17th Century church which censored Galileo.

The Soviets are seeking to make science conform to Communist theory just as the Church tried to make explanations of the universe conform to Biblical

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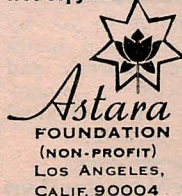
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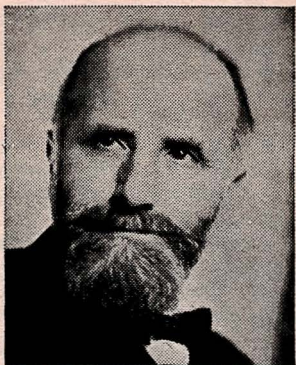
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statements. The Soviet geneticists were ruled by Lysenko for years because his ideas that environment could change heredity fitted their materialistic theories. They similarly oppose any research into ESP except that concerned with telepathy because it violates their ideas.

And now they are planning to eliminate UFOs by fiat. How scientific they are, how liberal, how open-minded! They are condemning the search for UFOs because if they existed scientists already would know about them!



DEMONSTRABLY UNTRUE

INCLUDED IN the Soviet report were statements that are demonstrably untrue, as anyone who read the April issue of this column knows. The U.S.S.R. have tended not to publish UFO reports within that country although they have been widely circulated outside.

This supports the theory that the statements were made for Soviet internal consumption only. This may have been done, as the *New York Times* suggests, in "an effort to calm any Soviet citizen made nervous by rumors of strange objects in the sky."

Among the statements of the Academy of Science are these:

"All objects flying over the territory of our country are identi-

fied either by scientists or by (military) men standing guard over the security of our motherland . . .

"No one has come forth with any new facts giving evidence in favor of flying saucers. They have never been seen by astronomers who observe the sky day and night. They have never been seen by scientists studying the earth's atmosphere and they have never been seen by our country's anti-aircraft defense units."



THE LOST ASTRONAUTS

ONE OF THE PROBLEMS of the kind of cover-ups the Soviets are addicted to is that the truth when it comes out can be embarrassing. There are for instance the repeated rumors of missing Soviet astronauts mentioned in this magazine before.

Recently Julius Epstein, a foreign correspondent and a research associate with Stanford University's Hoover Institution on War, Revolution and Peace, charged in the *Los Angeles Times* that the United States is covering up Soviet space deaths for "security reasons." NASA and other United States agencies know very well that many more Soviet astronauts have been lost than ever has been admitted, Epstein says. He calls upon Washington to "give an honest



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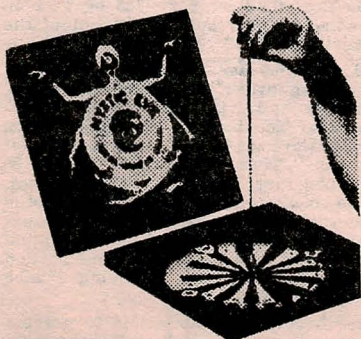
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accounting of Soviet space losses."

This news is partly managed in Washington, Epstein claims. Rumors of Soviet cosmonaut losses have been circulating for years—long before Vladimir M. Komarov was killed in April, 1967.

The Penkovsky Papers, on which President Kennedy relied in estimating Soviet missile preparedness during the Cuban crisis, refer to several Soviet space fatalities. Since Penkovsky's information has proved to be accurate on other matters there is no reason to doubt it in this instance, Epstein asserts.

In one case, correspondents of Communist newspapers were given sealed envelopes not to be opened without permission. Nevertheless, Dennis Ogden, Moscow correspondent of the London *Daily Worker*, opened the letter and cabled a story to his newspaper which it headlined on April 12, 1961: "Soviet cosmonaut circles earth three times . . . First man in space back alive—but suffering from effects of his flight." This story had been prepared in advance. The launching actually was a failure and the Kremlin never officially released any facts about what obviously was a launching failure.

Epstein says that the CIA submitted a confidential document

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to the White House early in 1967 reporting the deaths of at least 11 Soviet cosmonauts in addition to Komarov.

The problem he says is that the United States is trying to protect intelligence sources and only those confirmed "data on foreign activities (including failures)" can be released by NASA "which have been publicly announced by the foreign government concerned."



THE RAIN OF SPHERES

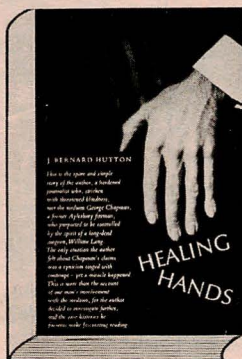
REMEMBER THE "Satellite Without a Country" reported by Bill Starr in the October, 1967, FATE? The metal ball 24 inches in diameter and weighing 75 pounds came streaking out of the sky the night of February 7, 1967, and crashed on a Mexican communal farm some 30 miles south-east of Monterrey where it lay smoking for hours. Despite the speed with which it struck solid rock, the sphere had not so much as a slight dent on its surface.

The authorities of the state of Nuevo Leon, of which Monterrey is the capital, surmised the ball was part of a United States space probe and turned it over to the United States consulate. From then on the sphere was juggled back and forth between the United States and Mexico and in the meantime the authori-

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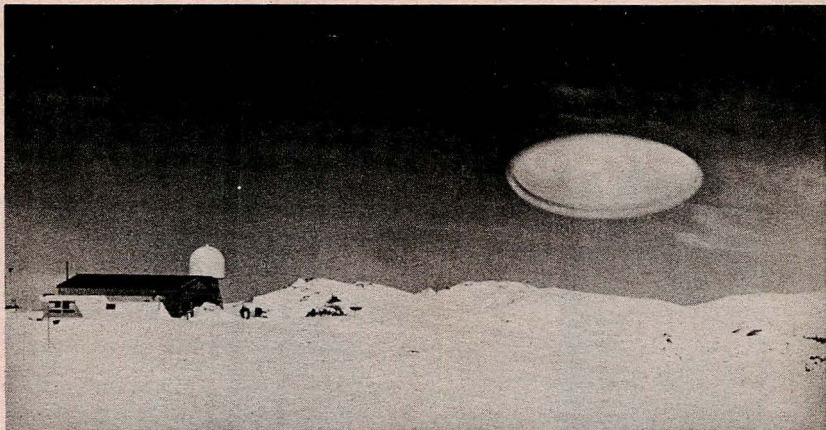
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Robert Rinker, a technician at Chalk Mountain weather station near Climax, Colo., found something odd on one negative from film shot and processed in March, 1967. Photo was sent to the University of Colorado for Condon Committee's examination.

ties clammed up, the Mexican Army and Defense Department going so far as to deny any knowledge of it. Later the Defense Department admitted to having the ball.

"We have identified it," a spokesman said, "as a titanium gas sphere. Its function is to direct the satellite to what is technically known as 'the attitude to the proper orbit.'" Eventually it was learned that at least two other such spheres had been found — one in Argentina and one in Africa. But as of now nobody can say for certain where any of them came from, or to whom they belong.

Meanwhile, in November, 1967, Richard Cummings found another sphere while hunting

wolves near Conway, Ark. The Associated Press describes it as a stainless steel spheroid, 23 inches in diameter, six feet in circumference and weighing seven pounds. To add to the mystery, while Cummings' sphere is about the same size, its weight is only a tenth of that which fell in Mexico. Again, governmental authorities are mystified.



EXECUTIVE FITNESS

FLOATING ICE in the Hudson River could not stop Gordon Collier, Tarrytown, N.Y., from taking his second annual January swim.

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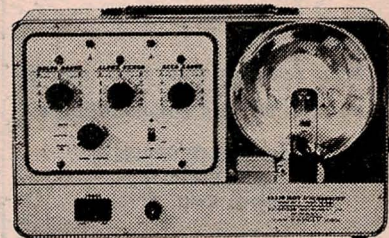
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old book publisher who weighs 140 pounds and stands five feet, 11½ inches. Shedding cap and terry cloth robe he waded into the Hudson (temperature: 30 degrees) for a two minute dip . . . and news photographer James Spencer captured on film Collier among the ice floes.



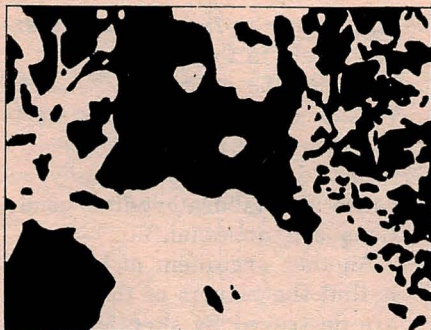
ALWAYS SKEPTICS

RAY HYMAN AND Evon Z. Vogt examine dowsing in the January, 1968, issue of *Science Digest* and conclude, predictably, that there's nothing in it. They feel that dowsing is just one form of magic and no more valid than are any other forms of magic.

They bring some pretty formidable evidence to bear against dowsing. They point out that no controlled experiments have been able to support the claims of dowsers and cite an experiment conducted in Maine by the American Society for Psychical Research in which 22 water diviners failed to estimate correctly either the depth or the amount of water at the locations they had selected.

"We know of no acceptable laboratory experiment that supports the claims of believers," write Hyman and Vogt.

Then they discuss the often heard excuse that "the believer



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It is said that in 1947 Henri Matthey was vacationing in the Swiss Alps when he spied an Unidentified Flying Object cruising along a mountainside. He snapped a picture. The object did not appear in the photograph, but, to his amazement, he realized that the highlights and shadows of the snowy mountain formed a perfect picture of the Christ. This picture, "Christ of the Mountain," will be reproduced in the forthcoming issue of SAUCER NEWS.

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attributes the failure (of the ex-
periment) to the inadequacies of
the scientific approach. . . . One
version of this argument asserts
that the diviner cannot perform
well under scientific scrutiny be-
cause the laboratory-like condi-
tions are artificial."

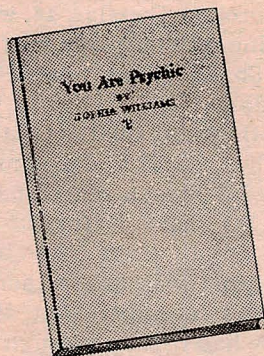
Another argument of believers
is that the powers of the dowser
are destroyed by skepticism . . .
or that it is "often the subcon-
scious wish of many research
workers to obtain a negative re-
sult."

The problem of course is that
in practice some fantastic suc-
cesses are reported which seem
beyond the realm of coincidence.
Hyman and Vogt reply that the
only favorable evidence appears
to be in anecdotes of dowsing
experiences but that as the
dowsers move closer and closer
to the laboratory the evidence
tends to disappear.

It is high time, we think, that
dowsers, and especially the
American Society of Dowsers
met this criticism head on and
began to design some experi-
ments that will satisfy science. It
ought to be easier to experiment
with dowsing than with ESP, for
example (if indeed the two are
not related phenomena), because
the evidence can be presented in
physical terms, which it cannot
be in most ESP tests except,
perhaps, statistical ones.

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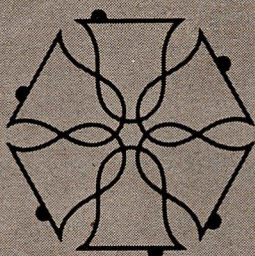
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HOW TO FIND A BODY
NOW HERE'S THE kind of "anecdote" that Vogt and Hyman complain about. Last December 14, Arline Barlow, 15, and his brother Douglas, 14, went ice skating on the frozen surface of the Snake River near Heyburn, Idaho.

When the youths did not return home the sheriff's department organized a 30-man search party to hunt for them. Naturally the general area where the boys were skating was known and it had to be assumed that they somehow had broken through the river ice and drowned.

As the search party was scouring the shores of the treacherous river, Howland Croft, 49, a rancher and contractor of Minidoka County, drove past and stopped to volunteer his services.

Croft is a "water witch" and he hastily fashioned a pair of coat hangers into "witching sticks" and with a rope attached to his waist he walked out onto the ice. After three or four minutes of searching Sheriff Theo Johnson's men on the bank watched the coat hangers move together and saw Croft halt. The men chopped through the ice at that point and in minutes with grappling hooks had located one of the bodies. A similar procedure a short distance away located the body of the other boy.



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Croft said the "witching sticks" were affected by the boys' metal skates. One searcher told Bill Whitton, newsman from Rupert, that "If Croft hadn't shown up we wouldn't have found those boys for days maybe."

Sheriff Theo Johnson said: "If I hadn't been there and somebody had told me about it, I'd have called him a liar."

**RADIO MYSTERY**

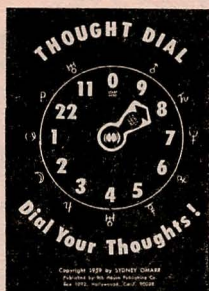
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"After we got through I made another general call and heard the last half of my conversation come back to me.

"I think it penetrated the ionosphere and went into outer space. From 10 to 15 seconds of my transmission came back to me. That would place the object it bounced from somewhere around a million miles in outer

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**"THOUGHT
DIAL"**
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**Sydney
Omarr**

Scientific interest in the "unconscious" has been a major development in the twentieth century. Among those exploring it and who are still living, no one is more distinguished than Carl Jung, world renowned psychotherapist. As Sydney Omarr states in this fascinating new book, Jung's work had an important influence on him in the development of this new technique for tapping the unconscious. Mr. Omarr, well-known as an astrologer in the United States, has for many years been interested also in numerology. THOUGHT DIAL is an attempt to combine numerology, astrology and depth psychology. On the basis of tests of its actual effectiveness one must record a marked success.

On one occasion my wife and I consulted the THOUGHT DIAL to find a lost mailing list; we had turned our apartment upside down to find it without any success and spent a half day in fruitless search. According to the THOUGHT DIAL, the lost object would be found in the southeast corner of the main room. But, in addition, it indicated that the object was in something and that it had been put there in anger and haste. This was exactly so in every respect and thus we found it. A friend of ours, who is a fine psychiatrist, has been testing THOUGHT DIAL for months and has been very much impressed with it. Comments on the book by a number of well-known people including the writers, Henry Miller and Tiffany Thayer, have been very favorable, too. The book is written intelligently by Mr. Omarr, especially in his endeavors to explain WHY the THOUGHT DIAL should be able to give significant answers to questions asked.

THOUGHT DIAL is prefaced by a valuable introduction by Carl Payne Tobey, one of our most brilliant contemporary astrological researchers and teachers. Whether the reader uses it for entertainment or more seriously for psychological probing, a copy of THOUGHT DIAL is worth having. (Reprinted from *IN SEARCH*, international astrological quarterly, edited by Charles A. Jayne, Jr., Winter, 1959, issue.)

This remarkable, probably unique book presents a mechanical device, and a mantic (Greek mantikos, "prophetic") procedure for "tapping the unconscious," which seems to belong to the same family as Edison's projected "Telephone between Worlds," the

tumbler, planchette, Ouija Board, pendulum, as well as psychometry, telepathy, hypnosis, psychic faculties in general, numerology, and astrology.

With the book comes a card with clock-face and pointer, the circle numbered 0 to 9, also 11 and 22. The technique is to relax, form a clear thought or question, place a finger on the pointer, and induce or instruct your subconscious to dial three numbers; add the digits of these, let us say 8, 5, 2, making 15; add the 1 and 5, to make 6: that is your answer. If, however, the total comes to 11 or 22, do not add the digits but take the numbers as they are.

About half of the book is taken up with describing the significance of the numbers and their connection with Subconscious Thoughts: Direct Questions: Locating lost articles: Picking Winners: Sound and Color: Parts of the Body: Love: Money: Success.

Fundamental is the thesis that every item in the universe is associated with, represented by, a number, not by man's thinking, but intrinsically. As Pythagoras said: "Nature ever geometrizes." "Number is an archetype of order, which has become conscious" (Jung). Numbers are "objects in themselves . . . abstractions, representing symbols of thoughts or ideas." Hence the Thought Dial, an "instrument for measuring and analyzing intangibles such as thoughts, questions, speculations, is basically YOU."

Whatever you may think of the theory, Omarr presents substantial evidence that, empirically—often even with beginners—it works. There seems, in fact, no department of life beyond the range of this technique.

The establishment of such a "telephone" between the subconscious and the conscious is so intriguing, apparently so full of promise, simple and practical, that the urge to experiment is almost irresistible.

I recommend the book and suggest that readers who obtain it report results. The basic plan—which, of course, may well be modified by experience—may prove to be a landmark in psychic research, and of immense value in practical life.—Arthur E. Powell.

(Reprinted from *FATE Magazine*, August, 1959, issue.)

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space. I wonder if it reflected off a satellite, a planet, or what."

It would take a pretty big object to reflect back Tidwell's signal from that distance. The moon is only a quarter that distance and a reflected signal from the moon would reach earth in less than three seconds.



POLTERGEISTS AT WORK

OCTOBER, 1967, was a busy time for poltergeists. Enough cases occurred around the country to have kept a whole staff of researchers busy. Space permits us to touch on a few of them, lightly.

Apparent poltergeist activity plagued at least three families in the Robin Hood Apartments at Norfolk, Va. However, The Rev. Fred Jordan, Spiritualist minister of the Light of Truth Church of Divine Healing, believes the troubles were caused by "an earthbound spirit."

The activity centered around Mr. and Mrs. Woodrow Wilson Franks. It began early in September and was continuing in November. Franks is a Storekeeper 2C in the United States Navy and was flown home on emergency leave after his wife was taken to Portsmouth Naval Hospital for treatment of "extreme nervousness" brought on by the shenanigans.



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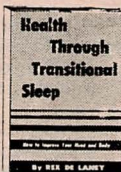
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For instance, when Mrs. Franks was spanking her six-year-old daughter she felt something shove her and then the pocket was ripped off her dress. Objects were strewn around three apartments. Gas stoves acted up, shooting flames to the ceiling, and then refused to be turned off.

Franks was sure it was only his wife's imagination when he got off the plane. But he changed his mind. On his first night home he rose at 1:30 A.M. to get a glass of ice water. Passing around a corner of the sofa, he said he felt like he was going by an open refrigerator. "It chilled my leg," he told Jack Kestner of the *Norfolk Ledger-Star*. "On the way back the same thing happened. I looked down and could see a depression in the sofa like somebody was sitting there."

Later Franks felt something was patting his leg. He looked down and could see the blanket being patted. He jumped out of bed and ran around to his wife's side. "While I stood there something stroked the calf of my leg gently, very gently," Franks related.

Apparently this poltergeist (or spirit, according to The Reverend Jordan) is hung up on cold air, refrigeration and what not. The top half of the freezing compartment of the Franks' refrigerator has taken to defrosting itself au-

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tomatically. This might be considered normal enough but the water disappears from the freezing compartment and reappears in milky puddles throughout the house.

Such senseless prankstering is what convinces us it is poltergeist activity. For instance, W. G. Roll, director of the Psychical Research Foundation at Durham, N.C., a poltergeist investigator, asked the Franks to keep him informed of events. They wrote his name and phone number on a slip of paper, placed it under a cake box atop the refrigerator, whence it disappeared. Returning from a shopping trip later on the day the paper disappeared, the Franks opened the freezing compartment to store some meats and found the slip of paper inside frozen into a piece of ice.



MORE SHENANIGANS

THE SAME kind of senseless activity has been occurring in the home of Mr. and Mrs. Mickey Childers, Avalon Beach, Fla., since they moved into it last June. They have seen a strange man in the house (who just disappeared), heard strange footsteps in the middle of the night, and been victims of typical poltergeist-type pranks.

Bill Taylor, reporter of the

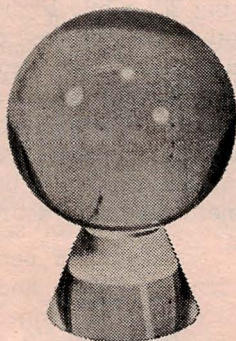
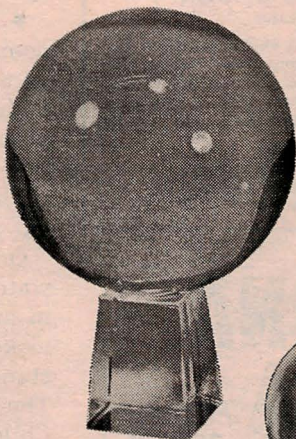
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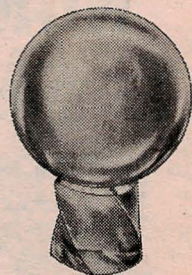
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Pensacola News-Journal, has catalogued a number of these tricks:

- Faucets and gas stoves have been coming on "by themselves."

- Something or somebody has been drinking the Childers' coffee before they get up in the morning.

- Glasses lift off tables "by themselves."

- Lights switch on and off; doors open and close; pots and pans rattle in the middle of the night; people seem to be walking around the house at night.

- On one delightful occasion garbage was scattered throughout the house.

One night Childers was in bed watching TV while his wife was in another part of the house. He looked up and saw "someone" standing in the bedroom door. The figure disappeared while Childers was getting his shotgun. He searched the house but found no one. All the doors were locked.



THE PROBLEM

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nisms are simply unknown.

It has been noted that poltergeist-type phenomena seem to take place in households where one or more persons are in an unhappy and emotionally stressful situation. Usually, but not always, these persons are adolescents and they are more frequently girls than boys. The emotional stresses of puberty are believed to reinforce the phenomena.

But having said all this we really have said very little. Men like Reverend Jordan are convinced these are spirit phenomena. On the other hand, if they somehow are created by the human mind, they are influenced by the social and psychological milieu of the persons involved. If we believe they are caused by spirits, the human mind will construct spirits as the explanation. But children often describe phantasms as looking like animals or monsters. There seems little doubt that the human mind clothes whatever forces are at work in its own expectations or in its own fears.—Curtis Fuller.



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... A Story in the Stars

A unique method of progressing horoscopes shows its fantastic accuracy in the lives of two U.S. presidents.

By Mary Elsnau

THE ASTROLOGICAL system of the German astrologer, E. H. Troinski, is not well known in this country. But it deserves to be studied by those Fate readers who are interested in astrology, if only because it shows itself fantastically accurate when ap-

plied to the lives of America's two recent presidents, John F. Kennedy and Lyndon B. Johnson.

Troinski wrote two books, *1001 World Horoscopes* and *Tertiary Directions*. In his first book he established charts extending

back in time to the days of Babylon and Assyria. He includes horoscopes for the Babylonian ruler Sargon, the fall of Jerusalem, the founding of Rome and other historical events up through modern times.

Thus man has been equal to the formidable task of tracing the precise positions of the heavenly bodies in ancient times — and forward into the future. He calls his unique method of progressing a horoscope Tertiary Directions and it seems far more accurate than the present popular method of taking a day to equal a year, i.e. the first day of birth equals the first year of life, the second day equals the second year, etc. Because this presently popular system does not take into account the daily variances in the motion of the progressed sun it is less accurate.

Troinski uses a solar and lunar calendar and the principle of 13 Moons equaling one year. By this method he judges one year of life. For example, 13 Moons from the date of birth the child starts his second year of life. Troinski, of course, accounts for the fact that a conventional year is a few days longer than a year of 13 Moons and also that there is an extra day in Leap Year every fourth year. He has developed simple tables so that anyone may be sure of his date. These

ABOUT THE AUTHOR

Born in Michigan, Mary Elsnau grew up in San Francisco and now lives in northern Arizona, where she writes for national magazines, including several astrological publications. She is a graduate of the University of Nebraska College of Law. Her great interest in doing research into ancient history, alchemy and the occult has resulted in many articles on these subjects. Her most recent work deals with Agharta, the mysterious subterranean city.

were published in his book, *Tertiary Directions*. From these tables and charts individuals may learn to work out their own horoscopes. He includes a Table of Eclipses, giving the dates and exact Greenwich Mean Times from October 21, 1492, to the year 2000 A.D. Eclipses are especially important when they contact natal planets or angles of a birth chart.

E. H. Troinski makes some striking predictions for the United States, including a coming atomic war, and shows important astrological aspects up to the year 2015. He has drawn a horoscope for England to the year 2031 and his horoscope predictions for the countries of Europe and Asia are startling. Troinski places great emphasis on current events, with his charts emphasizing the impressive con-

junction of Mars, Uranus and Pluto in opposition to Saturn.

Now, using Troinski's system let us examine the horoscope of the late President Kennedy. Violence, separation from loved ones by death and through treacherous associates are shown in Kennedy's horoscope, which exemplifies the simplicity and accuracy of Troinski's system of Tertiary Directions in progressing a nativity.

Kennedy was born on May 29, 1917, at 3:20 P.M., L.M.T., in Brookline, Mass. He was elected president on November 8, 1960, inaugurated on January 20, 1961, and assassinated on November 22, 1963.

Since we have mentioned the inaccuracy of using the day-for-a-year progressions let us consider that system in this context: In Kennedy's chart as provided by one source, together with the progressions (day-for-a-year) of 1961, 1962, 1963 and 1964, the important date of November 22, 1963, receives no mention, apparently having no significance by this method of progression.

But by the Tertiary Direction method to find his age we subtract 1917 from 1963, obtaining 46. The table for 46 gives 615 and two days over. He was born on May 29. For this date the figure is 149. We then add 615 and 149, obtaining 764. Whole years of 365

days are deducted. Because the total figure is more than two years it is necessary to deduct 730 days, which leaves 34. This is the Tertiary Directions figure for President Kennedy's birthday year of 1963. To extend this to the month of November (which starts with October 31, May 29 having been advanced to May 31 because of the two days left over) we add five for the five months, obtaining 39.

The table shows that 39 is equivalent to February 8. Since we deducted 730 days, or two years, we must now add these two years to 1917 (his birth year) which brings us to February 8, 1919. We take this date and cast a horoscope as if he were born on February 8, 1919, at 3:20 P.M., L.M.T., in Brookline, Mass. (Save this article for reference when you cast your own chart. You can obtain the tables and instructions in English in Edward Lyndoe's book, *Everyman's Astrology*.)

Kennedy's Tertiary Progression chart shows Jupiter and Pluto conjoined on the seventh cusp. These planets are powerful when on an angle and the seventh rules the end of life, where death strikes. The eighth house, called the house of death, represents the goods of the dead — other people's inheritance, legacies or mutual funds. In the

TERTIARIES: YEAR TABLE

Years	Days	Increment (days)	Years	Days	Increment (days)	Years	Days	Increment (days)	Years	Days	Increment (days)
1	14	18	21	281	8	41	549	25	61	816	15
2	27	8	22	295	26	42	562	15	62	829	6
3	41	25	23	308	14	43	575	4	63	843	22
4	54	15	24	321	4	44	589	21	64	856	13
5	67	5	25	335	22	45	602	12	65	869	3
6	81	22	26	348	12	46	615	2	66	883	21
7	94	11	27	361	1	47	629	19	67	896	10
8	107	1	28	375	19	48	642	9	68	909	0
9	121	19	29	388	9	49	656	26	69	923	17
10	134	9	30	401	0	50	669	16	70	936	7
11	148	26	31	415	16	51	682	6	71	950	24
12	161	16	32	428	6	52	696	24	72	963	14
13	174	6	33	442	23	53	709	14	73	976	4
14	188	24	34	455	13	54	722	4	74	990	22
15	201	13	35	468	3	55	736	21	75	1003	11
16	214	3	36	482	20	56	749	12	76	1016	1
17	228	20	37	495	11	57	762	1	77	1030	18
18	241	11	38	508	1	58	776	19	78	1043	8
19	254	0	39	522	18	59	789	8	79	1057	25
20	268	18	40	535	8	60	803	25	80	1070	15

TERTIARIES: DAY TABLE

Day	Jan.	Feb.	Mar.	Apr.	May	Jun.	Jul.	Aug.	Sep.	Oct.	Nov.	Dec.
1	1	32	60	91	121	152	182	213	244	274	305	335
2	2	33	61	92	122	153	183	214	245	275	306	336
3	3	34	62	93	123	154	184	215	246	276	307	337
4	4	35	63	94	124	155	185	216	247	277	308	338
5	5	36	64	95	125	156	186	217	248	278	309	339
6	6	37	65	96	126	157	187	218	249	279	310	340
7	7	38	66	97	127	158	188	219	250	280	311	341
8	8	39	67	98	128	159	189	220	251	281	312	342
9	9	40	68	99	129	160	190	221	252	282	313	343
10	10	41	69	100	130	161	191	222	253	283	314	344
11	11	42	70	101	131	162	192	223	254	284	315	345
12	12	43	71	102	132	163	193	224	255	285	316	346
13	13	44	72	103	133	164	194	225	256	286	317	347
14	14	45	73	104	134	165	195	226	257	287	318	348
15	15	46	74	105	135	166	196	227	258	288	319	349
16	16	47	75	106	136	167	197	228	259	289	320	350
17	17	48	76	107	137	168	198	229	260	290	321	351
18	18	49	77	108	138	169	199	230	261	291	322	352
19	19	50	78	109	139	170	200	231	262	292	323	353
20	20	51	79	110	140	171	201	232	263	293	324	354
21	21	52	80	111	141	172	202	233	264	294	325	355
22	22	53	81	112	142	173	203	234	265	295	326	356
23	23	54	82	113	143	174	204	235	266	296	327	357
24	24	55	83	114	144	175	205	236	267	297	328	358
25	25	56	84	115	145	176	206	237	268	298	329	359
26	26	57	85	116	146	177	207	238	269	299	330	360
27	27	58	86	117	147	178	208	239	270	300	331	361
28	28	59	87	118	148	179	209	240	271	301	332	362
29	29		88	119	149	180	210	241	272	302	333	363
30	30		89	120	150	181	211	242	273	303	334	364
31	31		90		151		212	243		304		365

1 month = 1 day (approx.). 1 year = 365 days. 2 years = 730 days. 3 years = 1095 days.

eighth house are Saturn and Neptune, denoting intrigue to accompany death. Saturn also opposes Uranus to bring sudden changes in life; while Neptune opposes Mercury, the signature of deception. The transiting Sun conjoins his Uranus and opposes transiting Saturn and Uranus.

These aspects and placements show major changes due in November, 1963. Transiting Venus and Mars are conjoined in the third house and moving to oppose the natal Moon, indicating violence and separation from loved ones. The transiting South Node conjoins the natal Sun, indicating the end of a cycle.

On November 22, 1963, we find transiting Uranus and Pluto near a conjunction and approaching his Moon. They also oppose transiting Mars and Venus, showing sudden unexpected action. Transiting Saturn and Neptune were conjoined in the 11th house and in opposition to his Mars, Mercury and transiting Moon in the fifth house of mourning, denoting treacherous associates. The overall pattern suggests what many believe — that the truth about Kennedy's passing may never be known.

Lyndon B. Johnson's horoscope, under Troinski's Tertiary Progression system, clearly shows Johnson's rise to high position and eventually to the pres-

idency. The two horoscopes also show the relationship between the lives of Johnson and Kennedy.

Johnson was born on August 27, 1908, at 4:32 A.M., C.S.T., in Stonewall, Tex. Here again we must get our figures from Troinski's tables. Johnson's birth year (1908) subtracted from the year of progression (1963) gives us 55, which in the tables corresponds to 736 plus 21 days. His birth date, August 27, equals 239 and 736 plus 239 equals 975. By subtracting 730 for minus two years we obtain 245. February, 1908, was a Leap Year, necessitating a subtraction of one, leaving 244 which gives his Tertiary Progression for 1963, which in turn equals September 1. By adding two months we bring this up to the month of November, corresponding to 246 which equals September 3, 1910 — the date we use to cast the horoscope for 4:32 A.M., C.S.T., in Stonewall, Tex.

In this chart we find transiting Venus crossing the seventh house angle of public opportunity — a very fortunate testimony. September 3, 1910, also is a day of New Moon, with the Moon just past a conjunction with Johnson's natal Sun and on his natal Moon. Transiting Mars has just passed a conjunction with his Mercury, while transiting Mercury and Jupiter are in the

eighth house of inheritance, bringing the vice-president opportunities and honors as a legacy from the death of his predecessor.

On the memorable day of Kennedy's assassination and Johnson's swearing in as president Uranus and Neptune were opposing each other in space, with Uranus in the 12th house and Neptune in the sixth, just two degrees from his natal Venus. The transiting Sun was crossing the 10th house, which rules government matters, and Mercury and Mars were conjoined just

beyond, squaring the natal Sun, Moon and Mercury, as well as the transiting New Moon and Mars. These show a dynamic connection between the November 22 date and the progressed horoscope of Johnson which clearly traced the pattern of his ascendancy to the highest office in the land.

Other Tertiary Directions will as unerringly reveal his future fortunes — and the termination of his dream.

You can learn to cast your own horoscope — if you are willing to study and learn.



"I JUST HAD A FEELING . . ."

A MOTHER'S HUNCH that she ought to go home may have saved the lives of her young son and his playmate.

Mrs. Ralph C. Foree, employed by a department store in National City, Calif., normally would have finished work at 9:00 P.M. but about five o'clock one afternoon in the first week of November, 1967, she suddenly had a strong feeling that she must get home.

At home she went straight through the house to the backyard where she found a 12-foot hole, the result of an old cesspool having caved in. The two boys, James Robbie Foree, aged seven, and Dale Shaw, aged 10, were lying unconscious at the bottom.

Mrs. Foree and her older boy

Chuck, aged 10, were afraid to try to move the boys because they didn't know how badly they were injured. They also feared the rest of the ground around the hole might give way. When police came with ladders and ropes both boys were brought safely to the surface. Patrolman Bill Curtis told Mrs. Foree another 10 minutes in the hole might have killed the boys because of the presence of carbon monoxide gas which had originally caused them to lose consciousness.

The boys were treated at a hospital and released, apparently none the worse for their experience — but the story would have a different ending, had it not been for a mother's intuition.

Eighty-year-old town house is scene
of ghost hunt involving plea to spirits for help — and a
film which inexplicably answered back.

By Henry Cole

Chicago's

WBBM-TV HUNTS A GHOST

NEAR THE Gothic-towered University of Chicago in the area known as Hyde Park, a production team from WBBM-TV rolled up to an 80-year-old town house. It was their scheduled stop on September 30, 1967, in filming a tour of the occult in Chicago.*

The crew, headed by Jim Sieger, executive producer of documentaries for the local CBS outlet, included cameramen, audio engineer Henry Shry, producer-narrator Sherri Blair and various production assistants. Invited as an advisor was Dr. Thaddeus Kostrubala, a psychiatrist, president of the Stone-Brandel Center and former Director of Mental Health for the city of Chicago. My wife and I, both board

members of the Illinois Society for Psychic Research, were asked along as "technical consultants."

Other segments of the telecast featured a magician, an astrologer and a tea-leaf reader, but this portion involved an attempt to communicate with a "spirit."

Ghost-hunter Hans Holzer, the English witch Sybil Leek and a fine local medium, Irene Hughes, believed the spirit entity could be found in the old house. Mrs. Hughes had been filmed for another part of the telecast and for this part the producer contacted two other sensitives, Mrs. Marjorie Woelfle and Joseph deLouise. (Such are the vagaries of television that Mr. deLouise's share was omitted from the finished production.)

Mrs. Woelfle and Mr. deLouise were instructed to park down the

**Eye on Chicago: Magic — Fun and Prophets* appeared on WBBM-TV, Chicago, starting at 9:00 P.M., November 29, 1967.

block from the house upon their arrival and not to enter until called. Mrs. Woelfle, summoned in midafternoon, was fitted with a lavalier microphone (actually a miniature FM transmitter worn around her neck) before passing through the front door. The producer asked her only to "be yourself" and "find" what she would.

She entered the house with the microphone live and the cameras rolling. She wandered briefly around the large living and dining rooms, then proceeded up the front stairway to the second floor. Ron Hayes, a production assistant, my wife and I remained below seated with Henry Shry, the audio engineer. Mr. Shry turned the volume on his cue speaker to a low but audible level so that we could hear everything that went on above us.

As Mrs. Woelfle walked down the hall, opening closet doors and entering various rooms, we heard her say, "No, nothing here . . . I'm beginning to feel something. No, now it's gone . . . yes, yes, it's back . . ." When she reached a large front bedroom she walked around in silence for a moment or two. Suddenly Mr. Shry said, "Oh, she's getting hot."

About four seconds later Mrs. Woelfle's voice sounded through the speaker, "It's getting warm

in here. I'm beginning to feel something." Several more seconds elapsed as her footsteps seemed to circle the "hot" area. Mr. Shry said, "Now she's *really* hot." Again Mrs. Woelfle spoke, "Oh, it's stifling. I feel so hot. I'm beginning to feel pains in my shoulder . . ." and went on to describe what Dr. Kostrubala later said were classic symptoms of a heart attack.

Now we besieged Mr. Shry. How did he know she was "hot"? We had to wait for our answer until Mr. Sieger called, "Cut!" The sound engineer's explanation was filmed later but unfortunately lost on the cutting room floor. The following is a transcript from the actual tape. *Sieger*: "Hank, what's been going on?"

Shry: "Well, it appears that whenever the medium received a strong impulse, that she was receiving a message, a hum would increase through these earphones and it appeared that she was passing a strong magnetic field . . . I also noticed that when she passed a place that was "dead" and said, "There's nothing there," the hum level would remain the same or entirely disappear. But whenever she entered a field where she did receive something . . . the hum seemed to increase along with it."

Sieger: "What do you think is causing it, Hank?"

Shry: "Frankly, I don't know but it does sound like some sort of magnetic field being built up around her body . . ."

Hank Shry has been an audio engineer for more than 15 years and obviously knows his equipment. I asked him if he had checked for existing magnetic fields before the filming. He said he had but got nothing remotely resembling the hum he heard during the filming.

* * *

BEFORE THE filming began I had apprised Miss Blair of a theory used with good effect by the gifted British medium Tom Corbett.* He had made it clear to the producer of a TV program in England that the presence of the crew must be explained to the "spirits" and an appeal for their cooperation should be made. On hearing this Miss Blair gulped but gamely said she would comply. At that moment she was called to the second floor and when she returned she told me she had done as I suggested.

The camera crew's ensuing difficulties led us to conclude the "spirits" were withholding their "cooperation." The film began to jam in the camera — or rather,

to jam and then release itself, without rhyme or reason. Cameraman Fritz Witthans explained that his Eclair 16 (the same camera that had functioned since 1957 without a mishap under many adverse conditions) was loaded with "striped film," film with a magnetic stripe on one edge used to pick up sound in direct synchronization with the picture. On this job the stripe was not used and Mr. Witthans blamed the intermittent jamming on the stripe. However, he conceded that he had used the film extensively without picking up sound and without jamming.

These recurrent troubles slowed production considerably and during one of several breaks I asked Miss Blair, "When you went upstairs to appeal for the spirits' cooperation, you asked out loud, didn't you?"

"No, I didn't," she replied. "I thought it."

I reiterated that since the spirits were the object of all the fuss their permission should be sought — in sincere and clearly audible tones (this is Tom Corbett's theory). My wife and I accompanied Miss Blair upstairs where the bewildered Sherri made her sincere request. We returned to the lower floor in time to see the camera crew begin what they thought would be another abortive attempt. But it wasn't — and

*"The Time We Filmed the Stately Ghosts of England," June, 1966, *FATE*.

for the rest of the afternoon the camera behaved itself. Except once.

That one exception came when Mr. deLouise felt a "presence" in the living room. He exclaim-

ed. "I know you're here. Make yourself known" At that instant inexplicably and loudly, the film jumped from its sprocket and went CLACK, CLACK, CLACK, CLACK. . . .

PREDICTION OF THE YEAR

By David Techter

THE COMBINATION OF a Gary radio program and the recent West Virginia bridge disaster made a celebrity of a Chicago Loop hairdresser, Joseph DeLouise. On the Warren Freiburg Show over Radio Station WWCA on November 25, 1967, DeLouise predicted, "Before the end of the year a major bridge—not as large as the Brooklyn or Golden Gate bridge, but a large one—will collapse, causing a great number of deaths and making newspaper headlines."

When the Silver Bridge spanning the Ohio River at Point Pleasant, W.Va., collapsed, DeLouise found himself pursued by representatives of press, radio and television.

The 40-year-old hairdresser is still a bit taken aback by his sudden fame. DeLouise has known for some years of his extrasensory abilities and his friends recall that Joseph predicted Kennedy's assassination and the fire that razed Chicago's McCormick Place.

Like fellow-psyhic Jeane Dixon, DeLouise uses a crystal ball in his psychic work but he also receives impressions without its aid. "The main thing," he says, "is deep meditation. It takes me quite a period of concentrating before I get clear impressions. I don't like to take the time un-

less the matter is important."

DeLouise resides in suburban Hillside with his attractive wife and six children and operates his own beauty shop at State and Madison in Chicago. Affable and talkative Joseph charms his clientele as well as radio audiences with his evangelism along psychic lines. He has appeared on radio shows in New York and Des Moines, Iowa, as well as Gary and Chicago.

Among his predictions for 1968 is his claim that beards will become more fashionable and DeLouise already has started the trend. Other predictions for the coming year include a major disaster at sea with terrible loss of life and he envisions further fatalities in the space program.

On the brighter side DeLouise foresees the end of the Vietnam war in 1968. He claims there will be no major riots this year and he believes a cure for three types of cancer will be found. Flying in the face of many political pundits DeLouise predicts President Johnson will be re-elected.

Meanwhile Joseph is trying to keep up with the deluge of correspondence resulting from the *Chicago Daily News* story of his bridge prediction.

"It's difficult to run my salon and be a psychic too," he ruefully explains.

Second Thoughts on the **VAMPIRE** *of Croglin Grange*

Analytical review shows discrepancies in case
long considered "one of best examples of rare phenomenon."

By Scott Rogo

EVERY STUDENT of "strange and forgotten lore" is acquainted with the vampire of Croglin Grange, Cumberland, England. Since 1875 this story has served as one of the best examples of this rare phenomenon in the annals of occultism. Both Montague Summers* and Douglas Hunt** appear to credit it as attested — as beyond reasonable doubt. However, when one analyzes the original reports with the rigid system of today's psychical investigations many peculiarities darken the Croglin Grange scene. These peculiarities and criticisms are reviewed here in an attempt to determine whether the Croglin Grange vampire really was the well-authenticated haunting we have been led to believe.

The original source of the 1875

*Summers, Montague, *The Vampire in Europe*. Reprinted by University Books, New York, N.Y. Pages 111-115. (Original copyright 1929.)

**Hunt, Douglas, *Exploring the Occult*, Ballantine Books, New York, N.Y., Pages 42-45.

report is Augustus Hare,** an acquaintance of the Fishers — the family who owned the country house before selling the property to the Cranswells, a family consisting of two brothers and a sister. Hare's original report appears in his *Story of My Life* and goes as follows:

Miss Cranswell was battling insomnia and as she stared out into the still countryside from her bed, out of the shadows she saw an opaque figure lope across the lawn. Suddenly the thing espied her through the window. Miss Cranswell, in terror, sprang from the bed and flew to the door which was locked from the inside. In her terror she dropped the key which lost itself in the dimly-lit room. By this time the creature had cut a pane from the window, unlatched it, entered the room and attacked her. After a recuperative vacation in Switzerland the Cranswells returned to

***Hare, Augustus, *Story of My Life*. (No publication date available.)

Croglin Grange and Miss Cranswell was attacked a second time. However, the two brothers, aware of such a possibility, counterattacked the loathesome creature, shooting it in the leg as it made its escape. Then, following it to an ancient family vault they broke in, and searching through the mangled corpses apparently torn assunder by the vampire they found the vampire's body. It was partially decayed but still in one piece, with a newly opened wound in its leg. In accordance with ancient tradition they destroyed the corpse by fire.

This melodramatic case, although seemingly testified to by many witnesses, is not without holes.

The initial criticism is the source of the tale. As previously mentioned it first appeared in the autobiography of Augustus Hare. All later reports of the case are taken from this one source. Even the great scholar Montague Summers lists no additional documentation.

So the problem becomes the question of the authenticity of Hare's report — or his accuracy in defining the facts. But Hare himself writes that his knowledge of the vampire comes from the narrative of a Captain Fisher (who heard it from the Cranswells?). This immediately

makes our only source thirdhand at best!

Now come some embarrassing historical and geographical criticisms expounded by Charles C. Harper in his study, *Haunted Houses*.^{*} Writing on the Croglin Grange vampire he states, "It is to be added from a personal observation that there is no place called Croglin Grange. There are Croglin High Hall and Low Hall. Both are farmhouses and not in any particulars resembling the description given."

Montague Summers challenged Harper's conclusion by writing, "I am bound to say that from the drawing by Mr. Harper of Croglin Low Hall, it appears to be exactly Croglin Grange."

There is an obvious discrepancy here.

Since I have been unable to find Harper's sketches they cannot be referred to. However, Harper did show that he had investigated the case and was highly skeptical of it. Summers, to judge from his writings, did not investigate and therefore it seems reasonable to conclude that Harper was the more factual of the two. It is, moreover, apparent that had the original reports been accurate this discrepancy would not even have

^{*}Harper, Charles C., *Haunted Houses* (No publishing date available. Second edition 1924.)

arisen. At any rate, Summers refers to the home as Croglin Grange and Hunt calls it Croglin Hall. Hunt designates the family name as Cranswell while Summers does not mention it at all, and since Summers quotes the report verbatim from Hare this is a conspicuous omission.

But the most disquieting discrepancy concerns the vault in which the vampire was said to have been found and destroyed. Harper specifically states that the vault is nonexistent. However, there is always the possibility that it was leveled, especially after the report of the vicious attack. Hunt states that the vault was that of the Fisher family, former owners of Croglin Grange but this seems improbable for in no other report, including the original, is the vault's family name given. One may be inclined to think this was a deliberate omission to save pain to the family but, in fact, it is a fatal omission for it makes verification impossible. And it limits possible research in the case, as nothing can be learned by tracing the family to find whether there were any previous incidents or family involvement in such hauntings.

These are minor criticisms; the next evidence against the report is vastly more condemning. Further study makes it clear

that the Croglin Grange incident could be a cheap plagiarism of an 1847 romance titled *Varnay the Vampire* by Thomas Preskett Prest, reprinted in 1853 by E. Lloyd. This argument must concern only the account of the first attack on Amelia Cranswell for only the first chapter of *Varnay the Vampire*, which corresponds to the first attack, is available to us* — and this thanks to Montague Summers who published the two accounts back to back in his book. It seems strange that Summers himself did not mention the similarities between them.

In *Varnay the Vampire*, Chapter I, the victim is sitting up in bed; she perceives a figure glaring at her through the window; it breaks a pane of glass and opens the window, enters and attacks her.

Not only is there a striking resemblance between the two cases but paragraph by paragraph the respective authors almost duplicate each other's words, although *Varnay the Vampire* is in a more literary style than is the brief narrative given in Hare's autobiography.

Now we come to the problem of determining who committed the fraud. Did the Cranswells

*The rest of the lengthy novel is virtually impossible to obtain.

CROGLIN GRANGE REPORT

She heard a scratch upon the window — the creature was unpicking the lead

A diamond pane of glass fell into the room. Then a long bony finger of the creature came in and turned the handle of the window, the window opened and the creature came in — the terror was so great she couldn't scream

The figure turns half around

It came up to the bed

It twisted its long bony fingers in her hair

It dragged her head over the side of the bed — bit her violently in the throat

VARNAY THE VAMPIRE

It is its fingernails upon the glass that produces sound so like the hail

A small pane of glass is broken and the form introduces a long gaunt hand. The fastening is removed and one half of the window, which opens like folding doors, is swung wide open upon its hinges — and yet now she could not scream

The terrible object seemed to turn to one side

It approached the bed

The figure seized the long tresses of hair and twining them around his bony hands, he held her to the bed

He drags her head to the bed's edge — he seized her neck in his fang-like teeth

perpetrate this hoax? Was Captain Fisher a teller of fanciful tales? Or did Hare include this fictitious story to give spice to his autobiography?

There is no clear-cut answer but we can cancel out certain possibilities, thus narrowing down the number of acceptable solutions.

Fraud on the part of the Cranswells probably can be

eliminated. There is no motivation unless Amelia Cranswell was psychotic and an hysteric. And even if this were so too many outside persons were participants in the case for us to entertain such a postulation. Such a mark on the Cranswells certainly would alienate them from the superstitious peasantry and it is even within reason to believe that such a reputation

could ruin the family, for vampirism was believed to be contagious between vampire and victim.

Fraud by Augustus Hare also seems unlikely, for Hare involves Captain Fisher and false statements attributed to Fisher by Hare would have been libelous. Again, there seems to be no motive. Augustus John Cuthbert Hare (1834-1903) was basically a descriptive writer and his literary output mostly travelogues: *A Winter in Mentone*, 1862; *Walks in Rome*, 1871; *Wanderings in Spain*, 1873; *Walks in London*, 1878; *Days Near London*, 1887; *Sussex*, 1894; etc. The Croglin Grange report occupies but a few pages in his autobiography which is a six-volume series written between 1896-1900, 20 years after the reported incident.

With Fisher we have a more likely suspect. We do not know if Cranswell was the true name of the occupants nor whether the house was leased or sold. Fisher perhaps believed rumors of a vampire would make it a tourist attraction along with other famous British "haunted houses." Reports differ on these important points of ownership and occupancy.

The entire Croglin Grange re-

port becomes extremely dubious. If one checks this case with other such tales, some of which are even more melodramatic and ludicrous, one easily can see that Croglin Grange fits the classic pattern of a legend — impossible to verify.

A 1925 report by Breene (*Occult Review*, October, 1925) omits the name of the victim, as does Hartmann's* 1895 Viennese vampire report (*Borderline*, Vol. 11, 1895). Blavatsky's vampire (*Isis Unveiled*) is named but the location of the case is the Province of Tch—, somewhere in Russia. The Croglin Grange case leaves out the name of the family vault and even the location of the graveyard is presently unknown.

And so the Croglin Grange vampire must take its place among the vague reports of vampire attacks, as a remnant of a once-frightening legend which, while based on fact, has been greatly exaggerated and embellished for both dramatic and emotional appeal.

*Dr. Franz Hartmann was probably the greatest authority on vampirism and its relation to psychical research and occultism. He was a frequent contributor to Ralph Shirley's journal, *The Occult Review*. Any reader familiar with Bram Stoker's novel, *Dracula* (published in 1897 while Shirley was president of Rider & Co.) will recognize Prof. Van Helsing as a caricature of Franz Hartmann.



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"SAFER IN THE GLIDERS . . ."

By Bertha B. Larimore

DR. HANNES Hagspiel, professor of English and literature at Kearney State College, Kearney, Kans., each summer operated a glider school at the Heber City, Utah, airport. In June, 1966, my son Stuart helped out at the school while waiting for a permanent job. Several times my husband Earl and I drove the 75 miles to Heber City from our home in Roy, Utah, to visit and we grew very fond of Hannes. One day he took Earl for a ride in one of the gliders.

"How did you like it?" Hannes asked as we walked back toward the hangars.

"It was interesting but I think I enjoy planes more," my husband said, pointing to several small planes tied down near the runway. "I like power."

Hannes grimaced and shook his head. "I don't like the power planes. I feel much safer in the gliders."

In July my son went east to take a permanent job and our weekend drives to Heber City stopped. But we often spoke of Hannes. I felt a closeness to him as if he were one of my own family.

The last of August we went away on a little vacation and returned home late on the evening of August 29. The next morning I awakened at 4:00 A.M., got myself a drink of water and then went back to sleep. I dreamed I was standing at the edge of a small airport watching



Bertha B. Larimore

a light plane take off. When it was only a few hundred feet in the air it began to falter. It dipped and rose and finally plummeted to the ground. Crowds of people ran to the crashed plane and I couldn't see who was in the plane. I awakened abruptly with an uneasy feeling.

As we were sitting down to breakfast the news came over the radio: "The pilot of a light plane has been fatally injured in a crash. . . ."

Suddenly I knew! Before the announcer mentioned the pilot's name or the place I knew it was Hannes!

He had been piloting a small plane and towing one of the gliders to get it airborne, as he sometimes did. The young inexperienced pilot in the glider had nosed it up too suddenly, causing the plane to nose down and crash. Stunned, we listened to the details of the crash and the significance of my dream hit me. Never have I been so shocked or upset by a death outside of my own family.

I kept remembering the day we had walked across the field in the bright June sunlight and Hannes' words echoed again and again in my mind: "I don't like the power planes. I feel much safer in the gliders." — Roy, Utah.

VIEW FROM A COMA

By Shirley Abbey

AT THE AGE OF eight I developed pneumonia after having a tonsillectomy. When I was admitted to the hospital in Burley, Idaho, my condition was critical.

It was March of 1939, long before the day of wonder drugs. Our family physician, Dr. Henry Terhune, needed all his professional skill to save me. I developed a very high fever and slipped into a coma.

I was told later that I was taken to the surgery where all equipment was available and the doctor and nurses worked over me anxiously.

I remember nothing after arriving at the hospital. When my first clear thought came I was lying on a table and I could see our doctor bending over me. He didn't seem to know I was awake but this didn't bother me. Then I seemed to float gently upward and I found myself looking down on the table and the doctor and nurses from above. I could see my own form lying on the table, apparently asleep.

None of this seemed unnatural to me. I watched the doctor and nurses for a while and then I had the feeling it was time to go back into my body.

This is all I remember. When I came out of the coma I told my

mother and the doctor about my experience. They were shocked to find that I could describe in detail everything that had taken place in the room while I had been in coma. I never have had another experience like this but I can remember with clarity the feeling of hovering over my own body and the heads of the doctors and nurses. — *Salmon, Idaho.*

WHO HELD THE LIGHT?

By Arlene O. Meyer

IN THE EARLY 1900's we lived on a farm in the beautiful Willamette Valley of Oregon.

My mother, Laura Jeanette Clay, a direct descendant of Henry Clay, had traveled with her family from Virginia to Oregon on a visit. There she met my father and when her family went back east she remained behind to be married. My paternal grandfather was one of the early pioneers of the area and when each of his six boys married he was given a piece of acreage and helped to build a house.

Farm life was rugged in those days but while Mother was a city girl she loved the life on the farm. She was very courageous and filled with faith and good will. In a difficult situation she always would say, "We will pray about that." And pray she did and most things came right.



Arlene O. Meyer

Several times a year my father and mother would make the two and a half mile trip to town by horse and wagon to trade farm products and to buy staples. One autumn their trip had been delayed because my father had not been feeling well. It was getting into winter when they finally decided they would have to go.

After they had finished their trading they stopped at Grandmother's home in town for a visit. Grandmother was a very good cook but she leaned toward rich, highly-seasoned dishes. After they had eaten my father became so ill that his mother insisted on putting him to bed saying they would have to stay the night.

But my mother, thinking of her five children home alone, decided she must get back. She told Grandmother she would send the two older boys back the next

morning to bring Father home.

My courageous mother started out and when she had left the little town she found she could not even see the road. It was pitch-dark. She began to think about the cougar rumored to be molesting cattle in the area and she became very frightened. As was her way she began to pray. She had begun to feel peaceful and unafraid when suddenly a bright light appeared in front of the horses. She now could see the road clearly! The light stayed in front of her all the way home. She waked my brother to help her unhitch the horses, but the rest of us remained asleep.

The next morning when my brother came down to breakfast he looked around expecting to see someone outside of the family. When he saw no one he asked Mother in surprise, "Who held the light last night?"

Mother smiled gently and said, "Son, God held the light." — *Escondido, Calif.*

THE STRAW BABY

By Laurel Shue

WHEN I WAS three years old my mother died. She had just given birth to my brother Ton Chong. I was so young that I have no memory of my mother.

Because he had the two little children my father soon married again. Neither he nor my step-

mother talked with me about Mother and I didn't dare ask.

As I grew older I heard neighbor women talking about my mother. They said she had died of a heavy cold and she had been 27 years old. At that time, during World War II, there was no good medicine in Taiwan.

When I was a teen-ager I dreamed that my father, my brother and I went to the cemetery to "gather bones." This is a Taiwanese custom. After a deceased loved one has been buried for some years the relatives go out to gather the bones and then make another grave for them. In my dream I saw Mother lying in her coffin wearing a fresh suit of blue clothes. By her side lay a baby made of straw. The dream was so vivid I have never forgotten it. I could not imagine what it meant.

After a few days I happened to be talking with an old neighbor woman about my mother. She said, "While your mother was dying I was in your home. I helped your grandmother change your mother's clothes. I remember we dressed her in blue. You and your brother were so pitiful. You were so young you didn't do anything but cry." She added, "We were afraid your mother might come back for your brother so according to the custom we put a straw baby be-

side her in the coffin. That's why your brother still is alive."

Now I know my dream was real. In my country the superstitions remain among the older people. They believe if they had not put that straw baby in the coffin my mother would have come back to get her newborn son. — *Taipei, Taiwan.*

DARK DREAM

By Jane Barrett

IT WASN'T THAT I'd never been alone before but today was different. A few days before, Lucy Babrowicz, my aunt, had died and my parents, John and Mary Babrowicz, had left our home in Westford to attend her funeral in Amsterdam, N. Y. For the short trip Mother and Father had packed a few overnight things and left.

"You'll be O. K.," Mother had said. They were going to be gone only for two days and a funeral was no place for a child. A neighbor, Mrs. Gibson, promised to look in on me.

I wanted to stay alone. The thought that my parents wanted me to have a baby-sitter was amusing to my 12-year-old mind.

After my parents left I made the beds and cleaned up the house. Not that I was thrilled with housework but I found myself getting lonesome in the big empty house with nothing to do.



Jane Barrett

Mrs. Gibson was coming later to help prepare my supper but that was hours away. I weeded the garden, chopped some wood, washed windows and worked enough so that by evening I was dead tired.

After I had supper and convinced Mrs. Gibson I was ready to spend the night alone (she had asked me to sleep at her house) I began to read and when I was sleepy I popped off to bed. I think of my bedroom with less than fond recall. My bedroom was icy in the winter and torrid in the summer. That night, a hot summer night in 1919, it was like an oven. As tired as I was I couldn't get to sleep. I hung suspended in that limbo between wakefulness and sleep. Then it seemed as if I were rising toward the ceiling. I had no other feeling except of floating upward. The thought crossed my mind that I was dying. I floated

through the roof and out into the summer air, propelled by some unknown force.

In the distance I saw a light toward which I seemed to be moving. When I reached it I found I was in a room and I knew I had been there before. Among the people in the room were my Uncle Harry, my grandmother and others I did not know, all standing around quietly talking. Then I saw my own mother and father and I knew where I was — at Aunt Lucy's funeral. I saw her in a casket near the window. To this day I can see her dark dress, her calm peaceful look. Her hair was arranged differently than I remem-

bered; it was piled high on her head.

I wanted to stay in the room but I felt something pulling me. Again I was propelled through space. I fought against it but seconds later found myself back in my own bedroom. I didn't sleep the rest of the night.

When my parents returned I told them about my dream — or whatever it was. I told them what I had seen, where the casket had been, the color of Aunt Lucy's dress. Not without some alarm, my parents confirmed that I was correct. Everything had been just as I described it. In a dream I had attended Aunt Lucy's funeral. — *Ellenville, N.Y.*



JEAN LARUE'S LONG WAIT

By George Hart

IN JULY, 1919, the mummified body of Jean LaRue was found by some woodcutters in the hollow of a live oak tree. With him were his belongings — a rifle, powder horn, about \$800 and his diary. Therein lay a grim story.

In August, 1862, 57 years before, LaRue, a servant for one of the landowners in LeSueur County, Minn., heard rifle fire near his employer's farm. This was during the time of the Sioux uprising and New Ulm a week before had been attacked by the Indians. Thinking they were approaching the farm LaRue

grabbed what he could carry and fled into the woods. He found the hollow oak tree and climbed in . . . but he slipped so far down he couldn't free himself.

The last line in his diary shows that LaRue realized all was lost: "Cannot get out. Surely must die. If ever found, send me and all my money to my mother, Madame Suzanne LaRue near Tarascon in the province of Bouches-du-Rhône, France."

Ironically the shooting that frightened LaRue was only soldiers rashly discharging their muskets as they steamed up the Minnesota River to New Ulm.

The UNIVERSITIES

vs.

PARAPSYCHOLOGY

By Harmon Hartzell Bro

"... knowledge of the external world may come to man
through other channels than sense organs ..."

—"Man the Unknown," Alexis Carrel, 1935

WOULD YOU BELIEVE that despite the fact that there now are five journals in English devoted solely to parapsychology research, that a learned society of parapsychologists is active, that grants for psi research are coming from foundations and from the United States government, that graduate students are getting fellowships and degrees for work in parapsychology on at least one urban campus, parapsychology has no status at all in most centers of higher education?

To be sure, the libraries of most good schools contain arrays of standard books on parapsychology. And student interest groups form from time to time to read and discuss parapsychology and to conduct a few experi-

ments, even to press the faculty to bring to campus a lecturer on psi — perhaps Dr. J. B. Rhine, Dr. Gardner Murphy or Dr. Joseph Gaither Pratt or a naturalist-explorer such as Hugh Lynn Cayce.

I am a psychologist of religion and I have lectured on psi on many campuses and I am sure some faculty members have conducted ESP tests (more often unpublished than published). But it is most unusual to find a professor in the psychology department regularly teaching a course in the history and methods of parapsychology, engaging psychology majors in a wide range of experimental projects and bringing professorial colleagues from other fields to the classroom for discussion of the

canons of methodology or the theoretical implications of psi research.

Why is this?

The answer lies partly in the way psi research is conducted in this country but more largely in the conservative character of the American campus.

A few typical features of psi research greatly irritate faculty members in other disciplines, I have found. The most serious of these irritants is the amateur philosophizing of noted parapsychologists. They point out that their research findings demand a new view of the nature of man — a view which sees him getting knowledge in a way other than through his biological senses and affecting events beyond the reach of his muscles. They are justified in pointing to the need for this new view of man — but they don't stop with pointing.

Too often parapsychologists plunge right on to suggest a philosophic picture of human nature that turns out not to be a new picture at all. It is a view that describes man as having a "higher spiritual nature" which performs psychic feats and a "lower biological nature" which operates within man's sensory-motor equipment. Such a doctrine of two "essences" or "substances" within man has a long history in the West and it is per-

petuated today by laymen when they use archaic formulas in religious creeds — for example, speaking of Christ as "being of one substance with the Father."

However, modern philosophy has tended to move away from "substance philosophy," inherited chiefly from Aristotle, and to focus on "processes" in the manner of ancient Buddhists. Thinking in process terms philosophers may simply bypass all sticky questions of two natures or "substances" within man and concentrate on what man can do rather than on what he supposedly is.

When parapsychologists begin to talk of processes involved in psi phenomena and to link these processes with those better known in human perception and action, some helpful new answers to the riddles of psychic experience may be forthcoming. In any case, parapsychologists will find a warmer reception on American campuses than they get now propounding ancient Greek formulas of dual substances in human nature.

A second irritant in psi research on the campus results from parapsychologist's lack of attention to psi theories. Professors typically lean more heavily on theory than on raw data in determining what they will accept and teach. For example,

they will lecture on Freud's thought, even though they may consider his theories bizarre in comparison with more traditional theories of conditioning and stimulus-response in human behavior. They will point out to students that even a bad theory can generate useful research, insight and practical applications — if only through scientists' attempts to prove the theory wrong!

Parapsychologists can advance the status of their new discipline if they will spend more time linking their phenomena with structures of theory — not with philosophy, which has its separate place, but with actual scientific theory of perception, motivation, evolution, energy exchange and so forth.

A professor doesn't mind saying to a student or faculty colleague, "You must choose among the following current theories about psi. . . ." But he would rather forget the subject entirely than have to say, "Here is something important and I haven't the slightest idea what to connect it with." The intellectual life of the professor is concerned with connections in knowledge; it is a life of interpreting rather than innovating.

Third, parapsychologists until recently have accented the "para" in their discipline which

has led responsible scientists who should be concerned with the field to view it as a private club. This is why some of us prefer the term "psi research" and act as if it were a field which is the natural milieu of every scientist — thus expecting the scientist to have something to say where psi involves his discipline. The efforts of the Parapsychology Foundation to sponsor interdisciplinary professional conferences — psi and psychiatry, psi and psychedelics, for example — are a healthy step toward a climate where more faculty specialists will enter into responsible research and debate on the subject.

* * *

AS THESE ARE irritants, not major obstacles, why is parapsychology so poorly represented on American campuses? Students always are delighted by the challenge of a new field — one they haven't already tramped in grade school and high school. Shouldn't riddles of man's mind and being have plenty of attention on the campus, where love of truth and inquiry still is celebrated?

The answer must be found in an examination of the essential dynamics of the campus. We can begin by looking at its broad social functions. In this view it becomes not a center of knowl-

edge but an induction center designed to admit young people to (a) preferred social strata and (b) better-paying jobs. The campus years may be characterized as a vast initiation ritual with hazing exercises (foreign languages), ordeals (exams, rushing, dating) and tribal insignia (colored hoods). For the rest of his life the student will be conveniently classified by the question "Where did you go to college?", however profoundly he may change.

In such a setting, standardization of courses and majors is inevitable. Alumni, parents and future employers press for charming but safe graduates who will "fit" where society needs them.

The accent is on nurture, not knowledge; on induction, not investigation; on qualification for careers, not quality of commitment. This was evidenced in bold form at a university where I taught when I was called down by an official from the chancellor's office, after having helped to sponsor a one-day institute on parapsychology attended by students, faculty and selected professional people from the community. As a faculty person I was free to do private research on parapsychology, I was told, but the good of my department and the good of the university

forbade my troubling students with "unknowns."

Such pressures are not easy to resist. I missed out on a job at a major midwestern university when it came out in the last interviews with the chancellor that my doctoral dissertation at the University of Chicago dealt positively with the field of parapsychology.

The faculty person inevitably is far more concerned with his career than the outsider might guess; it forms a large part of his shoptalk and of his stance in various committees on curriculum, student affairs, academic standards, even honorary degrees. The modern campus often is fiercely political, in that power and privilege within the institution dominate much of its faculty life. Some of the politicking is motivated by vanity but much of it is motivated by real concerns — salary, student assistants, a lighter course load, research leaves, brighter students, qualified colleagues.

In such a setting everything seems to point away from a professor's involvement with an oddball discipline such as parapsychology, which might mar his career line. Insofar as campuses have a secondary social function of providing jobs to faculty who cannot do anything else for a living or are hypnotized by the

academic pomp and routine, they are dubious grounds for planting programs in parapsychology.

Faculty who have secondary careers as consultants, authors or lecturers or who maintain private practices as do medical professors, may be willing to risk more . . . and find that the academic penalties, while real, are not crippling. They may also discover that administrators can exercise only so much power in academic matters as faculties allow them. So long as the American campus is dominated by a business image where the president or chancellor is the head of the firm and supposed to call all shots for the sake of the student-and-donor "market," the campus will be a very different place from the hospital, for example, whose efficient administrators rarely accumulate enough power to control the medical work of doctors who practice in the hospital.

But doctors can stymie doctors, as the history of organized medicine shows. And faculty can stymie faculty, quite apart from administrators — which is what they are inclined to do when someone presents them with a baffling novelty. I have brought the famous medium, Arthur Ford, and two other very good sensitives before faculty col-

leagues in several schools. The first response, if no extreme claims are made, is usually generous interest and thoughtful exchange. But when the event has passed, other currents set in. These once-responsive persons ask themselves, how is it possible for a professor to have spent thousands of dollars and years of his life getting an education at a famous university and never even have *heard* of such a thing? That's impossible! It shakes the foundations of the whole degree-getting process! Soon bizarre theories of collusion and illusion drift across the campus, propounded by some of the same faculty persons who only recently were so cooperative and interested.

Students often can serve as a corrective force against the ancient sin of pride in learning, when it drifts like smog over a campus. But they are transient. An outsider rarely grasps the significance of the transience of a college population. Every four years most of the human beings on a campus are brand-new. While campuses do build traditions of unusual excellence in selected fields — music, anthropology, mathematics, electronics — despite this transiency, the effort is likely to require decades and the leadership of one or more stubborn geniuses on the faculty.

So far, American campuses hold little promise of specializing in parapsychology, although I have known four college presidents interested enough to hire faculty for several departments specifically *because* of their interest in parapsychology, hopeful that a special community of interest would be generated on the campuses.

The notable exception to general campus apathy to psi research is of course that of the Rhines and their team at Duke University, but even this exception is marred by the facts that they were isolated from the mainstream of academic life at Duke and that their program at Duke is now terminated.

* * *

WITH CAMPUSES SO frozen in the patterns of initiation-induction of students and career-advancement of faculty, while a general American emphasis on size inflates the campus like runaway cancer, observers naturally look with interest to see what may be accomplished for the field of parapsychology by activities of other than academic institutions. Foundations, clinics, institutes and lay academies are thriving on the American scene today — frequently in loose association with colleges or universities. If they can get money they often hire able professors

or graduate students to accomplish surprising research gains. The Parapsychology Foundation in New York has been doing this for some time; the Edgar Cayce Foundation in Virginia has just begun to do it; the Rhines and their foundation successors are old hands at it; and Gardner Murphy at the Menninger Clinic is in a sound spot to do this in a skillful way.

It often is feared that research done off campus will not advance a new field. But here it is instructive to review the history of a number of fields of this century which now have academic status in varying degrees: group dynamics, psychoanalysis, modern dance, the Bauhaus school in architecture, Zen studies, non-violent political action, group therapy for alcoholics. All began off campus. Like a vast talking museum, the campus catches and perpetuates the main features of the culture around it. But only a little that is drastically new springs up occasionally in the halls of ivy — or perhaps in labs under football stands!

Nuclear fission is a campus product nurtured to chain reaction under the stands at Stagg Field of the University of Chicago. It was done with first-rate international brains and government money, swiftly and brilliantly. If it could be done with

principles of physics, why not with attributes of the mind?

Here we come to the most significant barrier to effective psi research on campus. The fact is that the very climate in which most scientific research thrives seems to make psi research wilt. That climate is academic devotion to what anthropologists call "magic."

When anthropologists speak of "magic" they do not mean sleight-of-hand tricks, nor do they mean the use of charms or amulets or incantations. With the word "magic" they are describing the particular way a people, whether they be primitive bushmen or modern New Yorkers, try to control the forces that affect their lives in a certain "objective" or detached way. People seek "magic" results from nature or politics or pills so that they do not have to become involved personally. The primitive strives for results with a hex; the modern man strives for results with laboratory research. Both are using "magic," according to anthropologists, for both are seeking to compel the universe to bend to their will without having to offer up their own values and personalities for change.

Anthropologists love to shock modern man by calling his vaunted science "magic." They

agree that science-magic is more effective than primitive incantation-magic but in its essential spirit of seeking results without placing demands on the human heart, modern scientific work with computers and atom-smashers and electroshock therapy remains "magic."

There can be little doubt that a pungent odor of science-magic hangs over the modern campus. So much faculty time and energy recently has been drafted to produce results through research for government and industry that it has become an angry question on many campuses whether a university exists chiefly for research or for teaching. What significance has the pursuit of miracle drugs and wonder metals for the climate of parapsychological research? After all, hasn't the West had fabulous success with pure magic in science? Hasn't it conquered disease, mastered agriculture, cracked the atom, leaped into outer space — all by objective and detached research? What difference does it make to such research whether men are led to love, to forgive, to share or to grow in quality of being?

The human psyche is not responding to science-magic so quickly as did the atom. Psychiatrists who work with the depths of the personality keep reporting

the attempts of the psyche to regulate itself, to keep its own balance, to keep itself forward-moving and productive and loving. If the psyche knows ESP secrets which might help man with his exploration, invention and healing, is it not likely that the psyche knows how to keep those secrets, so long as there are no assurances that the consequences of mastering ESP will not be brainwashing, thought control and egomania?

What is the meaning of a common phenomenon in campus research on psi, the fizzle effect? A subject will turn up who does remarkably well on tests for a while and later produces mere chance results. A researcher will demonstrate a capacity to inspire subjects to high scores and then fall back to routine accomplishments. Why? Is it boredom as is often claimed? Or in psi has man struck a buried treasure which cannot be lastingly claimed without payment of a price? Must modern man *commit himself to new forms of personal and social responsibility* before he can have stable access to psi? Must he go beyond detached and "objective" science-magic in order to reach the depths in himself where the secrets of psi are hidden?

These speculative questions are taken seriously by some per-

sons on modern campuses. When I lectured for a University of Minnesota convocation on psi and magic I found responsible interest in this question not only within the psychology department but in other departments as well — and I could cite parallels on other campuses.

Can the campus contribute significantly to parapsychology? Can it hope to generate good subjects or good researchers?

Perhaps it is no accident that the one department in modern colleges and universities where some faculty person is almost sure to be critically familiar with parapsychology is the English department. This comes about partly through the practice of having freshman English students read and write on the subject to develop their capacity to think logically. But also this competence among English professors is due to the nature of their discipline, which in its broadly humanistic outlook has taken over for philosophy and religion in many schools. In literature courses man still may be viewed as a whole in all his ambiguities and promise — sexual, political, aesthetic, existential, economic. Studying a novel or an essay or a play, one may back off to view man as trying to be a magician in the modern world and ask the consequences of

such a stance. One also may view him as possibly possessing psychic abilities.

It may sound ridiculous against the background of the development of science but I might predict that if studies in English thrive on the campus of the future, so will laboratory re-

search on parapsychology. If not, the new science of strange effects in and through the human psyche must be nurtured in institutions other than schools of higher learning, institutions where man's impulse to rely on exploitative magic may be more readily brought under control.



DIVINER AIDS ETRUSCAN DIG

A DISCOVERY OF RARE and important Etruscan artifacts occurred in 1967 near the Italian city of Orvieto. By what chance was the dig found in an area that has been scoured and rescoured by archaeologists for almost 100 years? The site was found by a diviner using a V-shaped wand cut from a fruit tree. It indicated a hollow area under the layers of earth just as a water dowser's rod finds water.

Rosalind Meyer, a teacher of creative design at the University of Wisconsin's Milwaukee campus, participated in the archaeological dig. She has been interested in Etruscan art for many years. She says, "The Etruscans were the forerunners of the art of Rome . . . Old Etruria lay between the rivers Arno and Tiber and stretched northward into the

Apennines. The people were contemporary with the Greeks around the time of the Persian invasion, flourishing from about 900 B.C. to 40 B.C., when the Caesars came.

"But who were the Etruscans? We still don't know . . ." Their mystery makes the 1967 find just that much more significant. It was sheer good fortune to find an Etruscan tomb that had not been robbed by the Romans or others who followed them. In fact, workmen had to clear away layers representing three civilizations — Christian, Roman and Etruscan-Roman — before reaching their goal.

"I never believed in divination until I saw it work," said Miss Meyer. She now admits to a healthy respect for the V-shaped wand which turned up the Etruscan treasures.



IRONIC TWIST ON FAMED NAME

ACTOR SEAN CONNERY is perhaps best known for his James Bond film roles as Ian Fleming's Secret Agent 007. When Connery was tagged for speeding in London last fall the court summons included documents signed by a real James Bond, a sergeant at the local police station.



on the staff of *El Cocoteros* Señor Martin was saved from the sea by a voice. He believes it was the voice of *la Virgen de Guadalupe*. And he knows that because he heeded the voice which addressed him while he struggled in the choppy waters off Chixulub, a little town near Progreso, he is alive and able to tell his story.

The father of nine children, Sefarino Leon Martin was 48

Sefarino Leon Martin's unquenchable faith arises from recurring incidents that prove to him the power of prayer.

The Voice That Spoke From the Sea:

**“My son, return;
if not you will die!”**

By James Crenshaw

In choppy waters off the coast of Yucatan before dawn's first light, only a miracle could save him.

SEFARINO LEON Martin told me this story and I believe it is true because Sefarino is a devout man, a man of great faith and integrity. Besides, many persons in the vicinity of *El Cocoteros* (the coconut grove) hotel in Progreso, Yucatan, were aware of what happened at the time.

Formerly a fisherman and now

when I last saw him at the hotel in December, 1967. I was in Yucatan for my third visit to the famous Mayan ruins of the region. Sefarino himself thought it more than strange when he heard the spoken order while swimming from his overturned boat toward Chixulub. Yet it did not occur to him to question the

directive. As I have said, he is a man of great faith.

* * *

A NUMBER of years ago Sefarino was terribly ill and felt certain he was dying. His family had gathered around him and with tears in his eyes he bade them good-bye. Then he began a silent prayer for the peace of his soul.

As he lay praying he saw a vision of the sainted Lady of Guadalupe. She seemed to assure him that despite his condition all would be well. And so he did not die. Instead he recovered and his great faith was reinforced.

Sometime later, when he was quite well again, he resumed fishing. He had a small sailboat — *una barqueta* — with which he sailed the waters of the Gulf of Mexico. The weather was reasonably tranquil on the morning he decided to go out into the Yucatan coastal waters for some fish for his family, although the sea itself proved a little rough.

He left home at three o'clock in the morning, planning to be back with the fish in time for breakfast.

All went well until shortly after he dropped anchor some five kilometers (slightly more than three miles) from shore. What happened next is typical of the unexpected hazards of the sea.

As we talked on the terrace of the hotel by the swimming pool we could look out over the gulf in the direction Sefarino indicated. And although I understand some Spanish, Manager Fernando Oberlin of the hotel translated for me so that I would have the correct words.

"I threw the anchor out about four o'clock in the morning and began to fish," Sefarino recalled.

As Sefarino rode at anchor in the predawn light the restless water slapped his *barqueta*. It was a tiny boat — *muy chica* (very little) he said — only about three meters (10 feet) long. Yet he considered himself master of the craft in more ways than one.

Sefarino's weathered face, full of the serene character of his people, and his keen blue eyes, unusual for these parts, showed a slight trace of excitement as he continued. "An octopus became stuck in my line. I had to chop it to pieces to get the line free and I planned to use the pieces for bait. Then my knife also became stuck in the line. I tried to reach for it but lost it."

It now was about 5:00 A.M. There was some light. Sefarino leaned over the side of the boat in an effort to find the knife.

"As I leaned over the weight of my body made the boat turn over. I was thrown into the water.

"I pulled my shirt and pants off so I could move easily. I tried to turn the boat over again. I tried to get on top of the bottom of the boat — very slowly I tried to turn it back with my weight. I could not do this."

He finally decided it was impossible to turn the *barqueta* over with the weight of his body. The choppy sea did not help. Meanwhile, the water had torn the sail. He decided to swim toward shore.

"I could see one little point of land and I started swimming in that direction. I kept swimming and tried to look in which way I was going, always toward that piece of land."

Five kilometers (three miles) in the open sea is quite a swim, even for a man used to the water. Sefarino, like most Yucatecans, is small in stature but of rugged build. He felt he could make it.

He had not considered the roughness of the water or the fact that the wind was blowing away from the coast and therefore against him. Within a short time he found himself tiring. Yet he kept swimming. What else was there to do? It never would have occurred to him to turn back. That truly would have been *suicidio*. The *barqueta* was long since out of sight and he estimated he had swum approxi-

mately two kilometers or about one and a quarter miles.

He admits he was exhausted and some will say that the voice he heard was a fantasy, a product of his exhaustion. He does not believe this because he remembers not only the words spoken to him but that it was *una voz verdadera* — a real voice he heard outside his own head, speaking in audible sounds. It was a distinctly feminine voice and hence his belief that the Dark Virgin of Guadalupe, the patroness of Mexico, again was with him.

Sefarino puts it this way, "While I was swimming I heard a call and thought it was a voice from God. I heard this voice telling me it was no use swimming toward shore; I never would reach it. I heard the voice tell me to turn back because there was much current against me. The voice told me to return to my little boat 'because if not you will die.'"

I pressed Sefarino for the precise words spoken to him. He remembers them very well.

The Lady said specifically, "My son, do not keep on swimming to shore. Return to your little boat! Return, because if not you will die!"

Sefarino then realized the truth of what was being said. He was beginning to have cramps and

there was little chance he could make it to shore, especially against the crosscurrent he certainly would encounter farther in.

On the other hand, finding a small boat a mile away in an open choppy sea would require *un milagro* (a miracle). But Sefarino was not one to scoff at miracles and so he turned back. It did not occur to him to question the voice.

"When I turned back out to sea, thinking of where my little boat was, God put me in the right direction," he said. "I swam straight to my *barqueta*. Somebody was guiding me, for finally I saw the boat right in front of me."

He clung to the edge of the overturned craft as best he could although by now his hands were so cramped he hardly could use them. He tried to untie the anchor rope with his teeth after pulling the anchor alongside. He finally succeeded and climbed atop the bottom of the *barqueta* as it lay tossing in the water. Somehow he managed to lash himself to a portion of the hull.

"I put my hands together and started begging God if He saw my little boat, whether I was dead or alive, He would cause someone to take me to shore.

"I felt a shake on the boat. I turned around and saw my fa-

ther sitting on the *popa* (stern) of the boat. My papa was dead eight years. He was not a fisherman although he used to fish sometimes. He had on grey clothes such as he always wore. I saw that his eyes were very sad and blurring up with tears.

"My jaw was already paralyzed (cramped) and I could not move my hands any more. I tried to speak and could not. My father did not say anything and I fainted."

Sefarino remembered nothing until three days later.

"What I am telling you now is not what I remember but what someone else has told me," Sefarino continued. "A fisherman went out. His name was Mulix (pronounced mulish, meaning "curly" in Mayan). He was a friend of mine but he did not know I was out there. He was coming to Progreso from the ranch of *Guaimitun* (Mayan for coconut grove). He found me unconscious and tied to my little boat. He took me back to shore where my family had been waiting all that time.

"I had been away 33 hours, from three in the morning until noon the next day. Three days later I revived and then I heard this story of how I was found."

In the pause that followed we listened to the sounds of the sea and the prevailing breeze rus-

tling the leaves of the coconut palms.

Then Sefarino added this postscript to his narrative, "This is

why I have so much faith in God, because I know every time I am in danger there is someone who takes care of me."



SECOND THOUGHTS ON THE POPULATION EXPLOSION

IN THE SEVENTH Century, according to the records of the Church of Mayo, two kings of Erin summoned the principal clergy and laity to a council at Temora, in consequence of a general dearth, the land not being sufficient to support the increasing population. The chiefs . . . decreed that a fast should be observed both by clergy and laity so that they might with one accord *solicit God by prayer to remove by some species of pestilence the burthensome multitudes of the inferior people.* . .

St. Gerald and his associates suggested that it would be more conformable to the Divine Nature and not more difficult to multiply the fruits of the earth than to destroy its inhabitants.

An amendment was accordingly moved "to supplicate the Almighty not to reduce the number of men till it answered the quantity of corn usually produced, but to increase the produce of the land so that it might satisfy the wants of the people." However, the nobles and clergy, headed by St. Fechin, bore down the opposition and called for a pestilence on the lower orders.

According to the records a pestilence was given, which included in its ravages the authors of the petition, the two kings who had summoned the convention, with St. Fechin, the King of Ulster and Munster and a third of the nobles concerned. . .—"A Treatise on Plague" by W. J. Simpson.



LAST-MINUTE REPRIEVE

UNITED PRESS INTERNATIONAL reports that Corpus Christi, Tex., police were ready to mark an assault and robbery case "Solved" when they arrested a man whose description fit like a glove the suspect they were seeking. However, the arrested man continued to proclaim his innocence although he had the same first, middle and last names and the same birth date as the wanted man. In a last-minute reprieve, fingerprints proved the police indeed had the wrong man. The wanted man, they learned, had died a month before in Houston.



Wheel of Fortune

By Paul Steiner

A Pueblo, N. Mex., man had better give up burglary as a profession. His luck is too bad! Eight years ago he was found stuck and unable to free himself among some shelves in a pool-room. He was sentenced for burglary.

Recently police were called to an automobile sales firm after hours. There they found the owner firmly gripping the same unfortunate burglar. A soft drink machine had toppled on him, pinning him down.

At a San Pedro, Calif., hospital, Dr. Margaret Smith delivered in rapid succession: Robert W. Smith to Mrs. Ernestine Smith, Mark Alan Smith to Mrs. Judith Smith, James Smith Jr., to Mrs. Fletter Smith and Cynthia Smith to Mrs. Carolyn Smith. Announcement of the births was made by the hospital

administrator, Leslie Smith.

A woman-of-the-year award was presented to energetic widow Mrs. Annie McNee, 80, of Kearney, N.J., for her social and charitable contributions to her community. It was a greater triumph than many realized for when she was 17 a doctor told her she had only six months to live.

Twenty years ago while serving at a Marine base on Saipan in the Pacific, Jeff Barnett and Robert Waite became good friends. Later, their service completed, they went their separate ways. The other day they had an unexpected reunion — in a San Diego hospital. Waite was injured in a helicopter accident. Barnett suffered a broken hip in a fall in his home.



My Doppelgänger and I

"You found the way," my mother said. "It's in your blood and in your heart. And now you know the way."

By Henry Hoffbower

IN GERMANIC witchcraft no hex is more feared or respected than the practitioner who can send out a *Doppelgänger* — a "double-goer."

I believe this phenomenon is related to astral projection but unlike the astral body the *Doppelgänger* is embodied, is solid to the touch, and is capable of performing tasks.

As a child I learned that one of my ancestors could send out a *Doppelgänger* at will, that she might send one in her own form or in the form of an animal or a bird, depending on her purpose. If she wanted to spy on a neighbor, for instance, she would send out a wren to fly unnoticed into

milk house or barn or to perch outside an open window. When she had learned what she wished to know she would recall the wren and awake from the trance in which she lay, thenceforth informed of all the bird had witnessed.

Naturally she was known as a witch. Her English mother had eloped with a Cherokee youth and eventually became an "ancient beloved woman" of the tribe, a priestess of the sun and a medicine woman. But when her husband was killed by the Catawbas she took her two children and returned to Virginia. From the widow of a Cherokee, then, my ancestress learned her craft.

No doubt she adopted the wren as her totem because this bird is sacred to the Cherokees. Their legends hold that in ancient times when the tribe was led south they met the demon-woman Utalunta, "the spear-finger," in battle. A wren flew in her face and picked at her eyes, diverting her attention until the Cherokee leader could overcome her.

These stories, related as true, have stayed with me through the years. I really did not believe that anyone could go into a trance and send out a bird as a spy but at the same time I had heard outsiders say that when this same woman was over 100 years old and stone-blind, she awoke her daughter one night and told her that the town of Salem, Va., beyond the mountains was on fire. When the whole family had been awakened she sat in her chair and described building after building as it took fire, saying exactly where the conflagration began and ended and which buildings remained. What she said was fact; the town burned just as she said — and while she was talking. And since that was true the other stories might be . . .

At any rate, although I had been mystified as a child, when I reached 16, *Doppelgänger* was a familiar word to me.

My family had left the Virginia

mountains and settled in Florida. I remained with my grandparents for a while but in 1935 joined my parents, happily anticipating attending high school in a warm climate.

We lived in Winter Park near Lake Sue and Lake Virginia. Not far from our house was a wild boggy jungle which now is part of the Meade Botanical Garden. I loved this wild stretch of woods and wasteland where I could find solitude and adventure when I sought it.

A furtive lot tracked these woods. A moonshine still was concealed in a palmetto thicket; couples parked in a lovers' lane in broad daylight; teen-aged boys could strip and swim unobserved in Lake Sue, for its shores were sparsely inhabited. One old Negro came to dig bait, he said, but I learned he really hunted roots and herbs and the bones of dead animals. I understood he did an impressive business in conjuring and "root-doctoring."

I struck up an acquaintance with him and one day when I came face to face with him on a narrow trail, I was startled to find him out of breath, sweating and grey with fear.

"What's wrong?" I asked him. "They get after you down by the still?"

"Lordy, no!" he exclaimed. "I was down by the swamp to get

some arrowleaf roots and I come square on top of *him*! I seen him with my own eyes walkin' acrost the quicksand and he don't sink down no more'n if he walkin' on a cement road. Then he come to a tree and he spring up like a bird and I say to myself, 'Old man, dis swamp ain't big enough for him and you,' and I left there right then!"

"Who did you see?" I demanded.

"The Furneau boy," he said.

"Who's he?"

"He live over by the other lake. I got a niece works for his ma. Other times I see him down there and I say to her, 'What's dat boy doing in the swamp?' And she say, 'He ain't been in no swamp. All day he been in his room messing wid his snails and the door shut.'

"But I know what I see and next time I ask her what he do there and she say he ain't been out of the house all day long I figger he's got to be in two places at one time!"

"You think you saw his *shape* down there, then? Not Furneau himself?"

"Yeah," he muttered, "dat's just what I mean!"

From that moment I had but one thought: I must meet Furneau. My ancestors had not handed down the secret of how to be in two places at one time.

On inquiry I learned that Furneau was a student at Rollins College and already had a wide reputation for his research on Florida tree snails. I read everything I could find on tree snails and used this as a pretext for calling on him. Insofar as a scientific genius-type student and a country-bred adolescent can become friends, we did. He was reticent about his research and when I learned he was a mystic and interested in occultism he was equally reticent.

It occurred to me that if he had learned how to send out a "man-form" capable of walking through treacherous swamps he may have found such information in a book and I decided the college library was his most likely source.

I started with my old word, *Doppelgänger*, which led me to folklore, a catalog heading, then to such phenomena as eidolons, psychic doubles and astral projection. I came upon "parapsychology" and the cards showed that Furneau had read many of the titles. I read the same ones and at last in an obscure work I found an account of a man who claimed to have attained projection. The technique described involved self-hypnosis, intense concentration and vivid imagination and visualization.

It was described thus: one was

to imagine himself lying on a comfortable mattress, floating on a black fluid inside the base of a tall shiny metal cylinder open at the top. In this aperture a single star was to hold the subject's absolute attention as he imagined the liquid rising in the cylinder. In a state of complete relaxation and fixed concentration, the subject slowly would lift to the top rim of the cylinder and from there he could stand and move in any direction as free as a spirit.

* * *

I WAITED UNTIL I felt certain I understood the technique before I undertook the experiment. I succeeded in visualizing the inky water, the floating mattress and the interior of the cylinder, tall as a 30-story building and as smooth and bright as chrome.

Soon I found myself at the rim. Below, infinitely distant but clear and detailed, lay a blue sea and mountains . . . and to my astonishment, the city of Athens. It looked like the pictures in my history book except that the Parthenon was new and the statues were unbroken. Some I knew by sight but there were others even more marvelous which men had not seen for 2,000 years. I moved into Athens and mingled with the people. The smells of the city startled me: garlic, dill and pot marjoram. The wealthy smoth-

ered these scents with perfume but the common people smelled of sweat and stale clothing.

I wished to see Egypt and Babylon and Rome and I did — each place as distinctly as Athens. My astonishment began to wane, for I found myself at home in each place. Wherever my imagination took me I could understand and talk with the people. (Perhaps these experiences were based on memories of previous lives.)

Part of me seemed unwilling ever to return to Florida but I believed I could free myself for future journeys if I wished. As a last experiment before going back I decided to go to my grandmother's home in West Virginia, for I loved her and wished to see her.

I found myself on the path near the front porch. At the front door I paused. Never at night was that door unlocked and getting Grandmother to open it always involved explanations and scrutiny around the edge of a drawn blind. But that is for physical bodies. I merely wished myself inside. The living room was vividly real. Grandmother's glasses lay in front of the clock as usual and a fire burned low in the gas fireplace. The room's well-remembered atmosphere smelled faintly of the dog and of face powder and medicine. I

sniffed a glass on the table by the radio. It was not her heart medicine but a vile rusty-smelling tonic she took for her liver.

I knew Grandmother would be in the adjoining room with the dog at her bedside. I supposed I could pass through the room without waking either of them but as I entered the room the dog growled and began a frenzied terrified barking. Although he usually went into a transport of delight when he saw me, now he backed away and cringed at the bedside. The old lady sat up in bed, turned on her lamp and cried out:

"Darling! Is it you? How did you get in? Is anything wrong?"

I had thought I was invisible and this turn of events panicked me. I didn't answer her but passed through another door into a room beyond. I heard her fumble with her slippers and start to shuffle after me. She was arthritic and her soft shoes scuffed on the linoleum.

After that came blackness, terror and anguish and a desperate desire to return to my body.

* * *

I AWOKE TO find my mother bent over my bed, bathing my face with a damp cloth. My father stood beside her, his face drawn and anxious. He took my hand and rubbed it vigorously. My body was icy.

"What on earth happened to you?" Mother asked. "We found you here, cold and stiff, and thought you were dead. Did you take something?"

My father was more observant. He saw the book on my bedside table, open to the pages I had been reading about the cylinder.

"You did this deliberately," he said. "You crazy young fool! Don't you know you might not have been able to get back in?"

I suddenly loved him more. I knew I mattered to him.

"Back in?" Mother asked. "Back in *what*?"

"Back in my body," I told her. "I went on a journey. I would have been all right if you had not interrupted me."

She looked at me with an expression I had seen in the eyes of some of her kinsmen — a haunted secret look, one of dark understanding.

"You found the way," she breathed. "It is in the blood, it is in the heart, and now you know the way. God have mercy on your soul!"

"Shut up," my father said angrily. "It's time to stop thinking about hexes and witches. If he got it out of a book, anybody can do it, and what anybody can do is not witchcraft."

"I guess I just hypnotized myself," I said.

"That's what they all did," my father snorted. "Got themselves in such a fix they didn't know up from down nor across from sideways. Why? Why can't people be satisfied to live in the world as it is without trying to find something more? It's a dangerous kind of curiosity."

"Did you see anything?" Mother asked.

"I guess I imagined it."

And I might still believe that except for an airmail letter from my grandmother which arrived two days later. She begged me to let her know if anything was wrong.

She wrote, "I knew that if there had been an accident I would have been notified by telephone, so I suppose it was just a dream, but I thought I woke up and you were standing by the bed and the dog was taking on something terrible. I sat up and turned on the light and spoke but you just looked at me and went into the other room. I just don't understand it. The light was on and I got up to follow you but you were not there. I checked the doors and they all were locked. But I kept expecting the phone to

ring, for I never had so real a dream. I thought you had died and had come to let me know. . . ." Later when I saw her again she pried the truth out of me. Instead of being shocked she seemed relieved.

"I'm glad I didn't imagine it," she said. "I would have thought my mind was going."

Her attitude amazed me. "You mean it was all right to do what I did?"

"I didn't say that," she smiled. "I don't know. The old people called it witchcraft and it is not something I would have taught you but my great-uncle found a lost little boy that way many years ago when the hunt parties had given up. A *Doppelgänger* can go out to do good. It's what you do with it that makes it good or bad, I reckon."

To this day I don't know whether my ancestress sometimes sent a wren to spy on her neighbors, nor do I know whether I saw Athens as it was 2,000 years ago. But I do know that my grandmother identified what she saw in her bedroom as a true *Doppelgänger* — and the dog barked as if it were real.

HILL vs. HILL vs. HILL

IN THE AFOREMENTIONED action, naturally, Hill lost. In Detroit, Mich., Patrolman Gilbert Hill arrested Ray L. Hill, 22, on a charge of trying to hold up James Hill at the First Federal Savings & Loan Association on September 22, 1967.

REBIRTH OR POSSESSION?

A CASE HISTORY FROM THAILAND



Photographed in Surin, Thailand, in January, 1963, Venerable Phra Rajsuthajarn sits on author Story's right, Pah, Poh and Pi, Leng's daughters, on his left.

Repeated investigations of well-known case have not yet unraveled its mysteries nor undermined evidential data.

Francis Story

THAILAND IS a country fairly rich in cases of persons purporting to have memories of previous lives and the evidential value of the Thai cases is not less than those I have studied in other parts of Asia. In addition, they have a distinctive feature rarely met

with elsewhere. A number of them include what are claimed to be distinct memories of the intermediate state of consciousness between one human life and another. In some of the cases long sequences of events, more vivid than those of a dream, are described in great detail.

If these accounts relate to real psychic experiences they throw an interesting light on the states of consciousness possible in a disembodied existence, or rather in a state of being associated with a body of a different substance from that of earthly life. Matter, being merely a form of energy, may be capable of manifesting in states that normally are imperceptible to human senses yet nonetheless are physical on their own plane of being. This would appear to be the case if the postmortem experiences are veridical and not simply fragments of "what dreams may come when we have shuffled off this mortal coil."

The period to which these ostensible memories refer appears to be that immediately following the transitional phase described in the *Bardo Thodol*, the classic Northern Buddhist text published in an English translation by Dr. W. Y. Evans-Wentz; or it may be that they are part of that phase. In the Buddhist view the stream of consciousness continues unbroken between death and rebirth, so that every state it passes through has to be considered a rebirth, no matter how short or how long its duration or on what plane of existence it occurs. To put the case briefly, where a Westerner would say that at death the spirit passes



Author (center) needed help of these interpreters in investigating strange history of Phra Rajsuthajarn, right.

from the body, the Buddhist would say that after death rebirth as a spirit may take place because Buddhism regards the entire life-continuum as an uninterrupted succession of deaths and rebirths occurring from moment to moment. This difference in viewpoint is important in order to understand what such experiences mean to those who claim to have had them if the subjects are Siamese, Burmese or Sinhalese Buddhist. Actually it is only a more philosophical way of interpreting the theory of survival held by Spiritualists.

A rather typical case of this kind is that of the Venerable Phra Rajsuthajarn, a Buddhist monk of the Pa Yodhaprasiddhi Monastery in Changwad Surin, Thailand. He was born on October 12, 1908, at Nabua Village, City District, Surin Province. I interviewed him on January 1, 1963, in Bangkok and later in Surin where I also questioned members of his present family

and the family of the man he claims to have been in his previous life. I also spoke with a number of local witnesses not connected with either family.

According to his own account, as an infant Phra Rajsuthajarn remembered his previous life before he was able to talk. In that previous existence he had been a farmer named Leng, living about 200 meters (about one-eighth of a mile) from his present birthplace. Leng, who had four sisters and two brothers, had died of an undiagnosed fever at the age of 45 on October 14, 1908. He had left three daughters, Pah, Poh and Pi who still were living in 1963, aged 74, 67 and 65 respectively.

Phra Rajsuthajarn stated that after dying as Leng he was reborn as the child of Leng's younger sister, Rian, but that the rebirth did not occur in the usual way. Leng's personality passed into the body of the baby which had been born to his sister a day before his death. The woman who was formerly his sister thus became his mother in this present life.

His account of the brief interlude between Leng's death and rebirth is vivid. It appears that after his death he saw his body laid out on a mat on the veranda, then he witnessed his cremation, saw the remaining bones

brought back to the house, as is customary, and was present while Buddhist monks chanted the usual funeral scriptures. Describing his state of consciousness during this time he said he had the impression of being able to see in all directions.

While the funeral rites were in progress he remembered that one of his younger sisters had given birth to a boy the day before he died. As soon as he thought of her he found himself beside her where she lay with her baby. At the sight Leng felt a sudden surge of affection for both of them and a strong urge to touch the child but he was afraid of disturbing it. Apparently the mother saw his spirit form for she addressed him, telling him he was dead and ought to go to his own place.

He went away but continued to watch from a distance and when he thought his sister was asleep he approached again. Once more she saw him and told him to leave her. He went away a second time but the attraction was too strong for him. At the moment when he decided that he really ought to leave the place and was turning to go, he felt himself spinning and lost consciousness. His last impression was of falling.

Next he was aware of being a

young baby lying in a crib. He felt that he was still the same personality, Leng, and tried to recall his past life. He found his new situation very unpleasant for he felt frustrated at being unable to speak, to get up or to walk. At this stage he was unable to recognize anyone and his ideas were confused but he then found that when he changed his position and lay on his stomach he could call to mind all the people he had known in his previous life. He first remembered the names, appearances and characteristics of his relatives, then of his friends and neighbors, and he wished to see them again.

Phra Rajsuthajarn's mother had died some years before 1963 but I was able to interview the three daughters of Leng. They said that when Phra Rajsuthajarn was a child and his grandmother visited him he insisted upon calling her "Mother" — the relationship she had borne to Leng. He started talking about his previous life as soon as he could speak and without prompting gave the names of Leng's relatives correctly, including those of his sisters, brothers, his mother Ma Chama, and his father Wa Sawa, who were now his grandparents.

As a farmer it had been Leng's custom at certain seasons to go

with a cart to trade in other provinces. In this way he had become familiar with the Laotian language. And so, although Laotian is not spoken in Phra Rajsuthajarn's community and nobody there has any knowledge of it, he was able to understand and speak that language when some Laotians visited the area. He was still a child at that time and his ability to converse in a strange language astonished the villagers.

Another curious incident occurred when Phra Rajsuthajarn was about 13. He had taken some cows to pasture a long distance from home and recognized a certain stretch of road, although he had not been there before. He suddenly recalled seeing a woman giving birth to a child by the roadside there and following a widespread custom, a fire had been lit to assist the birth. On his return home the boy related this apparent memory to his mother, describing the scene with the fire blazing brightly and the woman lying beside it. His mother at once remembered that she and her brother, Leng, had seen such a sight on a certain occasion at precisely the spot her son indicated. They had been returning from the paddy field together.

"That happened when I was 14 and you were 15," she told her son.

At the age of 16 Leng had entered the Buddhist monastic order, Sangha, as a novice and he remained in it until he was 25. Phra Rajsuthajarn also became a novice at 16 and found his religious studies came very easily to him. The Pali Buddhist manuscripts from which the monks study are written in Cambodian characters which differ in several respects from the Siamese. Hearing a monk reading aloud from such a manuscript one day the young novice took some scriptures to his room and started trying to decipher them. At that time he was able to read in Thai but so far had not received any instruction in the Cambodian alphabet. Nevertheless, on his first attempt, he found he could read the Cambodian characters with ease. He had learned them in his previous life when he was a monk!

The witnesses I interviewed in this case were the three daughters of Leng, then living at Kraton Village, Surin, and several neighbors who had known Phra Rajsuthajarn's parents and had witnessed his identifications.

The first daughter, Mrs. Pah, said she was about 22 when her father, Leng, died. When Phra Rajsuthajarn was about four years old he recognized her and said, "I am your father." He called her by her name, then

started addressing her by her baby nickname. This had annoyed her as she was then a married woman. She said that Phra Rajsuthajarn's character and habits exactly resemble those of her late father. For one thing, he likes to go naked to the waist as Leng had done and before becoming a monk he like Leng showed a great interest in religion, paying regular visits to the temple.

The second daughter, Mrs. Poh, gave much the same account, adding that Phra Rajsuthajarn had mentioned to her many incidents in the life of Leng which she knew were true.

Mrs. Pi, the third daughter, confirmed the testimony of the other two. As a child, she added, Phra Rajsuthajarn used to become angry if they did not address him as Father. Long before he was able to talk, she said, he made signs of recognition with his hands whenever he saw her and her sisters. When he did this his gestures were characteristic of those her father used to make to his children.

The three daughters were interviewed in their old house in the village, where they had lived with their father. It is a typical Thai village house of wood, constructed on piles. Phra Rajsuthajarn pointed out the spot on the veranda where in his postmor-

tem consciousness he had seen his own body lying before cremation. I also visited the house in which he was born. As we passed through the village I noticed he was treated with great respect by the inhabitants, especially by the elders who had witnessed some of his recognitions of his former relatives when he was a child.

My interpreters on this case were Dr. Thavil Soon Thararaksa, Provincial Health Officer, Surin, and Mr. Sujib Punyanubhab, a lecturer at a Bangkok college for monks.

* * *

THE CASE OF Phra Rajsuthajarn is well known in Thailand, having been investigated by Prof. Amphai Sutdharitkul of Chulalongkorn University, Bangkok. Professor Sutdharitkul took films and made tape recordings during her investigation. She has shown these on Thai television. I did not see nor hear them either before or after my own investigation of the case but I understand her evidence is the same as my own.

The three daughters of Leng all agreed that Phra Rajsuthajarn is completely different from their father physically but resembles him in character. Leng was tall, strong and good-looking. Phra Rajsuthajarn is below middle height and of meager

build. His general appearance is frail but he assured me he always has enjoyed good health.

The fact that Phra Rajsuthajarn was born before the previous personality, Leng, died suggests that the psychic current of Leng, through a powerful attraction, must have projected itself into the body of the newborn child, permanently displacing the personality of the individual whose karma actually had formed the body in the womb.

While studying this case I had an opportunity to discuss it with some of the highest authorities on Buddhism in Thailand, including the late Supreme Patriarch of the Thai Sangha. I was interested to learn whether they considered this a case of rebirth since it does not fit into the generally accepted pattern of events as defined by Buddhism.

According to the Buddhist teaching the karma of a person who has died influences the psycho-physical organism from the moment of conception, forming the fetus in conjunction with the hereditary biological factors contributed by the parents. But assuming that the case of Phra Rajsuthajarn and several others like it are genuine, apparently sometimes the disembodied personality projects itself after death into a body already prepared by the karma of another deceased per-

son, displacing the original personality completely and for good. This presumably might happen through a strong force of attraction such as that which existed between Leng and his younger sister, as well as from other causes. It does not therefore necessarily conflict with the Buddhist teaching in this regard, I was told.

If this is what happened in the case of Phra Rajsuthajarn it would account for the fact that the robust farmer, Leng, returned in a frail body which was not in the least like his own because, in fact, it was the physical vehicle formed by the karma of another personality. Nevertheless, Leng's character traits survived together with his memory, perhaps because of the very short intermission between his death and rebirth. It is also interesting to note that Phra Rajsuthajarn, despite his appearance of debility, has sound health. This could be explained by assuming that the karma of Leng imbued the frail body with a strength that did not belong to it originally.

These comments, in the pres-

ent state of our knowledge, cannot be offered as anything more than tentative suppositions. Any phenomenon can be studied only by observing all that has occurred and then by formulating theories, modifying them or even discarding them if and when they later are found to be incompatible with facts. This must be especially so in an area where criteria are not rigidly defined and standards of judgment not easily established.

In studying cases suggestive of rebirth the theory of permanent possession of a given body by another personality is one of the possibilities that must be taken into account in view of the number of cases that seem to fall into this anomalous category.

I have to thank Prof. Ian Stevenson of the University of Virginia, and the Code Foundation, for having made my study of Phra Rajsuthajarn possible.

In Thailand I received valuable cooperation from Dr. Chien Siriyanand, psychiatrist of the medical section, Bangkok Juvenile Court, Col. Chalor Uthongpatchana and the Society for Psychical Research, Thailand.

AN EYE FOR TV

ON APRIL 15, 1967, the television set in Willie Bennett's home in Whiteville, N.C., went out of order. Willie called a repairman who immediately recognized the set. It had been stolen from a store where one of his relatives works.

Now Willie Bennett is in jail. — *Raymond C. Otto.*

Inanna

"Mistress of Heaven"

in

Ancient Sumer

She had many names and much power and for centuries man called her mythical — but archaeology has proved she was all woman.

By Luise Putcamp

GODS AND GODDESSES with many names and many functions, their lives intertwining like the vine of the wild grape, people the world's mythology — which, after all, is the beginning of history. But who were the first? We cannot know — but students of ancient Sumer believe Inanna, the Sumerians' "mistress of heaven," was the first goddess. Before 3000 B.C. in the city of Uruk, the mysterious people of Sumer pressed into damp clay the pictures that spell her name.

Uruk's great maze of mud brick buildings lay on the west bank of the Euphrates River. At one time its outer wall was nearly six miles around. The city was old long before the writers of the Bible called it "Erech . . . in the land of Shinar."

For nearly 4000 years people had lived in Uruk. The Sumerians were not the first. The first people to settle the drying marshes between the Tigris and Euphrates came before 4000 B.C. from the hill country which lay to the east. They were farmers and potters and builders who used mud brick and reed.

Sometime before 3000 B.C. the conquerors came — from where no one knows. They were metalworkers, stone carvers and wagon drivers. They raised the shrines of their gods on high platforms; they wrote in pictures.

Because they had a language and recorded something of their history these conquerors became "the Sumerians." Their language was — and is to this day — like no other.

Did the conquerors bring the goddess Inanna with them? Or did they take her from the original settlers of the marshes? Older temples lay below hers at Uruk but because the original temple builders couldn't write, none now can say what gods they had.

Whatever the answer, the clay tablets filled with picture writing resurrected from Uruk and other Sumerian mounds in the land now called Iraq tell us that Inanna like most women was a creature of contradictions. They recount her loves, her rages, her deeds of daring. She sulked in the company of the founders of the universe; she snatched the models of civilization from a fellow god; she braved hell and betrayed her own consort for ambition's sake. And for centuries after the civilization of Sumer ceased to be, Inanna's impress on man's imagination remained.

She became the Ishtar of the Babylonians and Assyrians, the Astarte of the Canaanites, the Phoenicians and the Philistines, the Naushka of the Hittites and the Atargatis of the Syrians. The Bible calls her Ashtareth. The Greeks worshiped her as Aphrodite and the Romans as Venus. Her Egyptian counterpart was Isis.

In Sumerian times Inanna was the earth-mother, patroness of

fertility and reproduction, goddess of love and battle. Her emblems were two bound bundles of reeds and Venus was her planet.

Inanna shared her cult center, the city of Uruk, with the heaven god, An — first and most powerful of all the gods of Sumer. Old records described her as both the consort and the daughter of An but other tales relate she was the daughter of the Sumerian moon god Nanna and that the sun god Utu was her brother. Still other tales call her the sister of Dumuzi, the god who died and each spring was restored to life — but she surely was his wife, as we shall see.

She was called "the pure Inanna," "the queen of all the lands," and "the mistress of all the divine laws." If the author of an epic poem wanted to show that the hero indeed was favored he said, "Inanna has truly chosen you for her holy lap." If the writer wanted to show that catastrophe had hit a city he said, ". . . the holy Inanna has forsaken her shrine . . ."

Quickly and with impact Inanna made herself known in the early Sumerian pantheon. When Enki, the wily water god, was organizing the universe he passed out tasks and honors to various gods and goddesses — but he overlooked Inanna. She soon took him to task.

Alabaster vase from Uruk (now in Baghdad Museum, Iraq) provides world's only clue to Inanna's appearance but many scholars believe figure at right in top row (receiving fruit basket) may be only her priestess. However, Inanna's importance is emphasized by second row of priests bringing offerings and lowest row of animals and plants symbolizing fertility.

"Me, the woman, why did you treat differently?" she asked petulantly. "Me, the holy Inanna, where are my powers?"

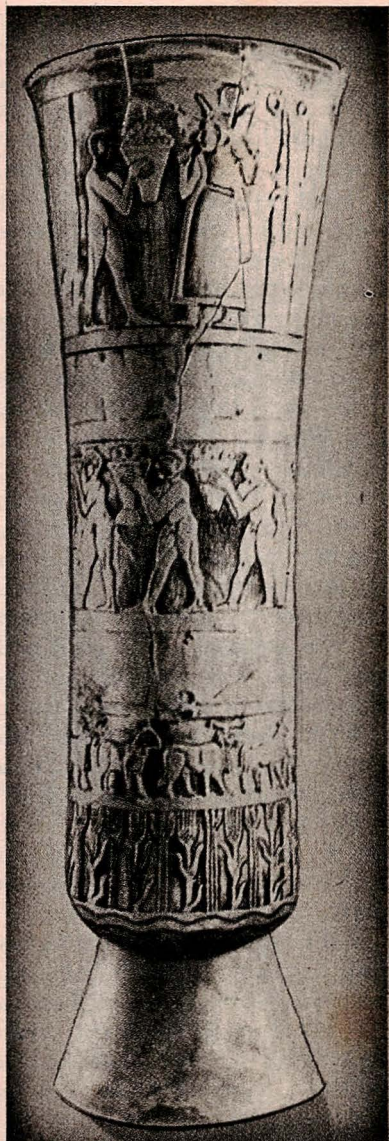
Although Enki already had given many powers to four other goddesses he hastened to correct his oversight and granted Inanna powers in abundance. The famous Sumerologist, Samuel Noah Kramer, who translated this and other stories from the elusive Sumerian language, writes:

"Enki seems to endow Inanna with, among other things, 'the crook of shepherdship,' with various kinds of garments, with love of battle and destruction and with the power to attract men . . ."

This last was to serve her well even in dealing with Enki who failed to make himself immune.

* * *

ONE DAY INANNA decided to sail down the Euphrates from her city, Uruk, to Enki's city, Eridu. She knew Enki kept the laws of civilization there and



Courtesy Directorate General of Antiquities, Iraq

she wanted them for her city and her people.

From his home in the Abzu, the water abyss in the Persian Gulf just below Eridu, Enki saw Inanna approaching. He ordered a feast prepared, with barley cake, butter and beer. Mellowed by the beer, Enki called the fair Inanna "my daughter" and told her he would give her the divine laws — the laws of civilization.

Numbering more than 100 these laws covered metalworking, basket weaving, musical instruments, justice, victory, art and many other desirable things — but also prostitution, enmity, the destruction of cities, lamentation, weariness and the troubled heart. Inanna loaded them all into her boat — the good with the bad — and set sail up the Euphrates to return to Uruk.

When Enki sobered up and found the laws of civilization gone he set up a howl. It didn't make him any happier to have his servant tactfully remind him that it was Enki himself who had given the laws to Inanna.

Enki immediately dispatched the servant — and some sea monsters — in pursuit of Inanna. At seven ports between Eridu and Uruk a tug-of-war ensued between Enki's servant and the sea monsters on one hand and Inanna's servant on the other. But Inanna won out and she and

her precious cargo arrived safely, thus bringing civilization to Uruk — for better or for worse.

* * *

THE INTREPID INANNA made another even more eventful trip, this time to the world of the dead — and she almost didn't come back.

The Sumerians called that bleak world "the great below" and even a goddess would hesitate to go there. The Sumerians saw no bright afterlife for ordinary people. To them death was "the house which none leave who have entered it, the road from which there is no way back." As for the dead, "dust is their fare and clay their food . . . they are clothed like birds, with wings for garments."

To this dread place Inanna was determined to go. She wasn't satisfied with what she had in "the great above" and wanted to invade the domain of her elder sister, Ereshkigal, goddess of the netherworld. Inanna did not go unprepared. She put on her jewels, her crown and her royal garments. She also took the precaution of telling her vizier exactly what to do if she were not back in three days.

When Ereshkigal heard that Inanna was trying to enter "the great below" she bit her own thigh in wrath. Then she told the gatekeeper to let her sister in.

The gatekeeper led Inanna through the seven gates of hell. At each gate she sacrificed one of the things she had worn so proudly — her crown, her emblems of rank, her jewels and finally her royal garment. Naked and brought low Inanna came before Ereshkigal. The queen of the netherworld fastened the "eye of death" on her presumptuous sister.

When three days and nights had passed Inanna's vizier set up a great lament. In the city of Nippur he asked the god Enlil for help but Enlil refused. In Ur he appealed to the god Nanna but Nanna wouldn't help. In Eridu the vizier approached Enki. Of the three only Enki was troubled.

He formed two creatures from the dirt of his fingernails and sent them to the netherworld to bring Inanna back. The creatures succeeded — but the judges of the netherworld told Inanna that if they allowed her to go free she must promise to send back someone to take her place.

With an escort of demons to hold her to her word Inanna returned to "the great above." Her first stop was the Sumerian city of Umma. In fear the god there bowed low before Inanna and the demons. Next the god of the city of Bad-tibira bowed before them. But when they reached the city

of Kullab, Inanna's husband Dumuzi sat proud on his throne, bowing to nobody.

Then and there Inanna fastened the "eye of death" on her unfortunate consort and commanded the demons to carry him off. Dumuzi's face turned green. He begged the sun god Utu, Inanna's brother, to help him . . .

The tale breaks off for the clay tablets are broken here. But scholars agree that Dumuzi must have gone to the netherworld to take Inanna's place. In the Sumerian pantheon he was an underworld god. Only in the spring was Dumuzi resurrected to cohabit with Inanna and thus insure that the fields of Sumer be fruitful.

In an earlier more carefree time Inanna had chosen Dumuzi over another suitor, the farmer god Enkimdu. Even Inanna's brother Utu favored Dumuzi. "Everything his hand touches is bright," argued Utu. "Why are you unwilling?"

Inanna refused him at first but Dumuzi was eloquent. For every good thing the farmer Enkimdu could give the goddess, Dumuzi came up with something better. He praised the virtues of milk over beer, cheese over beans — and in the end he won Inanna's hand. Enkimdu was a gracious loser. He brought gifts to the wedding and let Dumuzi's sheep

graze in his green fields.

* * *

INANNA PLAYED two widely contradictory parts in the life of Gilgamesh, a Sumerian hero whose legendary deeds are reminiscent of the Greek Hercules and the American Paul Bunyan.

In one Gilgamesh story Inanna tried to woo him with gifts and favors but he gave her the cold shoulder. Vengeance-bent, Inanna urged the god An to give her the Bull of Heaven which she sent to ravage with drought Gilgamesh's city.

In another Gilgamesh story, however, Inanna got help from the great hero in a time of distress. She had nurtured a tree with the idea of making herself a chair from its wood. When the time came to cut down the tree she couldn't, for a snake had nested at the base of the tree, a bird had put its young in the crown and Lillith, the maid of desolation, had made her house in the middle of the tree.

Gilgamesh donned his armor and with a heavy ax he killed the snake, frightened off the bird and put Lillith to flight. Then Gilgamesh and his men cut down the tree and gave it to Inanna.

Another Sumerian hero, Enmerkar, had Inanna as his ally in a war of words with the lord of a distant mountain land, Aratta.

At this time Enmerkar was the ruler of Uruk. He wanted the people of Aratta to build him shrines and temples with the precious metals and stones they had in great plenty.

Inanna advised him, "Choose a word-wise messenger . . . Send him across the seven mountains of Anshan to Aratta . . . Bid him tell the lord of Aratta that his land will be destroyed, that Inanna has risen up in arms behind it."

In due time this was done but the lord of Aratta countered by saying that he too was in Inanna's favor. "How then shall Aratta submit?" He held out stoutly.

The messenger persisted. He said that his lord Enmerkar had Inanna's promise that the lord of Aratta would submit. Demoralized because Inanna had turned against him the lord of Aratta tried to bargain.

Again the end of the story is lost in fragments of the clay tablets whereon it was written. What survives is the sense of terror that even the mere threat of Inanna's enmity could bring to the ruler of a rich land.

So great was Inanna's spell over men that a Kassite king built a temple in her name long after others were worshiping her as the Semitic goddess, Ishtar.

The Kassites were rough un-

cultured people who swept down from the Zagros mountains into the land between the Euphrates and Tigris Rivers many years after the Sumerian people had disappeared. King Karaindash built his small temple to Inanna at Uruk, her ancient cult center and, although he reigned in the middle of the second millennium B.C., he made sure the temple followed the architectural style popular 1500 years before when Inanna's cult had enjoyed its heyday.

* * *

WHAT DID INANNA look like? Two ancient art objects give only a tantalizing suggestion.

One is an alabaster vase, the oldest carved stone vase in Mesopotamia (now Iraq). It was found at Uruk and had been fashioned shortly after 3000 B.C.

The carving shows a woman standing outside a temple. Behind her are two bundles of bound reeds with streamers flying from their tops. These are Inanna's cult signs. The woman herself has bare feet and the prominent nose and large eyes of

the Sumerians. A long-sleeved, ankle-length garment covers her. Atop her long hair is a complicated headdress. Her right hand is raised, the thumb aimed back over her shoulder. Some scholars say this is Inanna. Others say it is merely Inanna's high priestess.

The other surviving image of Inanna is a limestone statue made in the second half of the third millennium B.C. by Elamites, who called the goddess Innin. It stood in the Elamite city of Susa, now a ruin in Persia. This statue also depicts Inanna's feet as bare. Her hands are pressed to her bosom. Again she wears a long concealing garment made of what looks like strips of wool hanging down in rows, a type of garment to be seen in many Sumerian art works. The statue is carved in painstaking detail but time has not delivered it to us perfect. Inanna's head is missing.

So in history as in the years of her glory, Inanna, the oldest goddess, remains a woman of mystery, all things to all men, an enigma forever.



SAFE CRACKERS FLUNK TEST

FOR ONCE, POLICE simply looked on while safecrackers stood in line for a crack at a new type of safe at an exhibition in Spalding, England. A five pound note (\$14) lay inside the safe, courtesy of the manufacturer, a reward for anyone who could find the combination. No one did.

Learn to Use the I CHING

The Yarrow Stalk Oracle

By James A. Sullivan

Drawings by Laurel E. Brown

Oriental aid to self-discovery, its origins shrouded in mists
of prehistory, reveals computer-like accuracy today.

AMONG THE classics of the Orient probably none is stranger — or more rewarding — than the 4000-year-old *Book of Changes*, known to the Chinese as the *I Ching* (pronounced *yee jing*). Little in our modern cul-

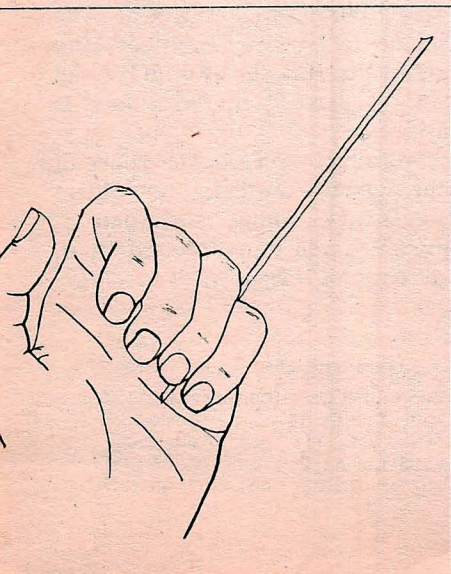
ture prepares us to deal with it and we have virtually nothing to compare it to. For the *I Ching* is that most mysterious of things — a living oracle.

So unreal does the idea of an oracle seem to the Western mind that the *I Ching* went largely unappreciated even by some of its translators until the last few years. If a world-famous psychologist had not staked his reputation on it, it probably would be unknown to the layman today.

But in 1949 Carl G. Jung wrote a foreword for a translation by Richard Wilhelm* in which he stated he long had used the *I Ching* and not only was satisfied that it worked but awed by its uncanny accuracy.

**The I Ching or Book of Changes*, translated by Wilhelm/Baynes with foreword by C. G. Jung, published for the Bollingen Foundation by Pantheon Books, Inc., New York, 771 pgs., \$7.50.

Fig. 1



The scientific community was widely critical of his enthusiasm but for the most part maintained an embarrassed silence, hoping perhaps that the fundamental challenge he posed would disappear.

It hasn't disappeared. There are now three translations available and interest is at an all-time high. Furthermore, the layman is learning its secrets faster than the scientist.

* * *

BECAUSE THE *I Ching* is an oracle it is meant to be consulted by divinatory technique. Various techniques are used, all of them relying on some form of chance to obtain a series of numbers which are fashioned into a six-lined figure called a hexagram. From this hexagram and the discussion of it in the text one can learn certain things about himself and the future.

Of the two most popular methods the least satisfactory is known as the Coin Oracle. It consists of throwing three coins a total of six times, recording heads or tails for each throw. But the *I Ching* is a vegetable oracle and the use of coins side-steps the valuable contact with the vegetative sphere of life from which it derives its origin. Besides, as I will show later, this technique has psychological drawbacks.

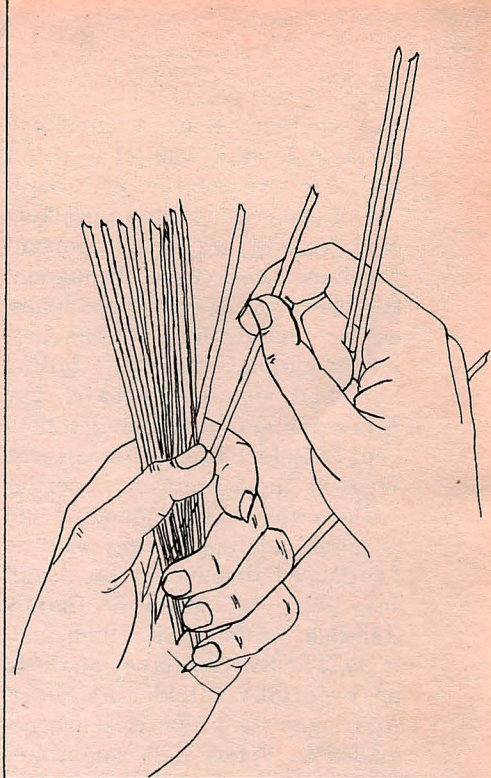


Fig. 2

The proper way to consult the *I Ching* is through the use of yarrow stalks.

The reasons for the choice of yarrow, a relative of the chrysanthemum, are lost in the mists of prehistory. Today we know only that it was a common wild-flower around the temples where the oracle was used. It grows more than two feet tall with fern-like leaves and dense clusters of whitish flowers at the ends of long woody stalks; the availability of these straight strong stalks probably influenced the choice.

But whatever else was involved, it undoubtedly was chosen for the simple reason that it worked.

The choice was not an unlikely one. Yarrow was an important medicinal herb used throughout the world in treating headaches, colds, indigestion, toothaches, menstruation, enuresis, falling hair and venereal disease. The American Indians used its pungent oil for rubdowns. In the West its most famous properties — the ability to stop bleeding and promote healing — were said to have been discovered by Achilles, thus its scientific name, *Achillea millefolium* (thousand-leaf). The Swedes have used it in an especially intoxicating beer. And since its properties are ascribed to Venus it is sometimes used as a love charm.

I was introduced to yarrow by Herbert H. Staats of Santa Rosa, Calif., in 1963. At that time there was no available information relating to procuring and preparing it for use with the oracle. We grew a hybrid golden variety and worked out our own system. This involved cutting the stalks in middle or late summer, drying them, selecting for straightness, trimming to length (from six to 24 inches), grading by thickness, sanding and oiling. Since then we have acquired more information, none of it contrary to the common-sense steps

we set up for ourselves. But apparently there is considerable variation in preparing and using the stalks even among Chinese authorities.

By the time our first sets were ready we had a backlog of questions to ask. Almost without exception we received helpful answers.

For example, one question I asked involved my writing. I had started a story that seemed full of promise only to have it bog down at the end. I was ready to throw it away by the time I consulted the *I Ching*.

The yarrow stalks worked out to hexagram 29, The Abysmal (Water). My first reaction was that no word could better sum up my attitude toward the story. But as I read the text I saw that there was still something positive in the situation. Briefly, water reaches its goal by filling up every depression before flowing on. Success in this case did not consist of writing a great story but rather of simply filling up the depression — finishing the story as best I could. The knowledge I would gain from patiently finishing it — as bad as it might turn out — would prepare me for future achievements.

It is difficult to explain the impact of this imagery but in some mysterious way it illuminated the problem and gave me an

inner certainty about the decision I made.

To have a troublesome question answered by an oracle-book — and answered well — was amazing but that was only half the story. In answering my question the *I Ching* simultaneously answered another more personal question which I had not even dared to ask aloud. I was astonished to find how closely the two apparently independent questions were linked in my inner life. I have learned since many psychoanalysts feel one meets most of his basic life problems with the same inner approach, regardless of whether they concern sex, business, politics or anything else. If for instance one is cynical or competitive or seductive, he will, in one way or another, use this same approach consistently throughout his affairs. Thus answers are likely to be similar for different problems.

Whatever the explanation the *I Ching* has an uncanny ability to ferret out unasked questions and answer them wisely while still dealing faithfully with the more superficial inquiry.

The *I Ching* can be as straightforward as a schoolmaster. Herbert Staats once asked its advice about a business deal he was contemplating. He manipulated the stalks and came up with hex-

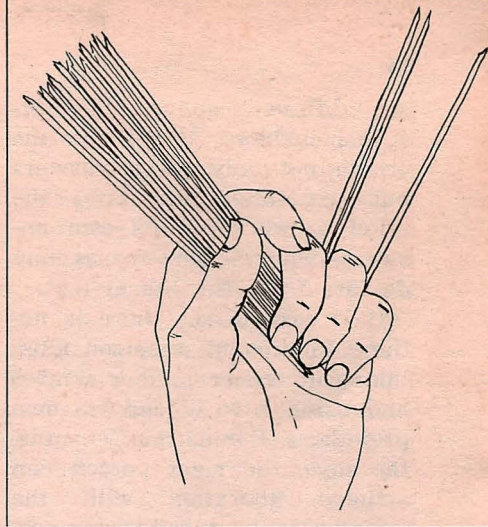


Fig. 3

agram 33, Retreat. His deal fell through shortly thereafter.

And like any good schoolmaster, *I Ching* also can contrive seemingly to say both yes and no . . . in such a way as to help one find his own answer. In response to another question about a decision he had to make, Herbert Staats was given hexagram 40, Deliverance. The text reads, ". . . If there is no longer any thing where one has to go, return brings good fortune. If there is still something where one has to go, hastening brings good fortune." On the surface this sounds ambiguous, but as actually happened, his mind suddenly leapt to the proper answer.

This too seems to be the way of the *I Ching*. Perhaps the mechanism at work here is the same one that makes different people

see different shapes in Rorschach inkblots. At any rate the oracle not only gives answers but sometimes stimulates the mind to work out its own answers—which in some cases may deviate from the literal text.

It is easy to see there is nothing to prevent a person from taking up one or another symbol and using it to defend his own prejudices. For as the Zen master says, the right person can achieve liberation with the wrong means but the wrong person cannot achieve it with the right means.

* * *

SOME OF the complexities of the *I Ching* result from its great age and Oriental background. Fu Hsi, its legendary creator, lived over 4000 years ago, before the invention of writing. Who can say with certainty what was in his mind? King Wen, founder of the Chou dynasty, wrote the commentaries on the hexagrams in 1143 B.C., while in prison. And Wen's son, the Duke of Chou, wrote the commentaries on the lines while in exile some years later. The Taoists, who developed the concepts of *yin* and *yang* and *Tao*, are not even included in the text although their influence was profound; some of their concepts are so unfamiliar that the English language has no words for

them. Confucius, who with his disciples is responsible for the appendices known as the Ten Wings, lived 2,500 years ago.

So the astonishing thing is not the obscurities but the remarkable clarity and aptness of the book today.

According to scholars, translating ancient Chinese into precise modern English is exceptionally difficult. The variations between the translations seem to confirm this but knowing no Chinese I cannot comment on their relative accuracy. Despite discrepancies the oracle still works smoothly.

Of the translations available, Legge's* need not concern us; it is dated, unsympathetic and not even set up to use.

Wilhelm's is the standard work. It is comprehensive, designed for use and faithful to the spirit of self-discovery. Furthermore, it contains Jung's lucid foreword and Wilhelm's valuable notes. (All my quotes are from Wilhelm's translation.)

Blofeld's** translation has the virtues of brevity and simplicity. Like Wilhelm's, to which it owes much, it is usable. Although it has some 80 pages of illuminat-

**The I Ching*, translated by James Legge, Dover Publications, Inc., New York 1963, 448 pgs., \$2.45.

***The Book of Changes*, translated by John Blofeld, E. P. Dutton and Co. Inc., New York, 1966, 228 pgs., \$7.95.

ing introduction, the text itself is not liberally annotated and is more difficult for the neophyte to use. Anybody deeply concerned with the *I Ching* will find Blofeld's a useful addition to Wilhelm's translation; those only casually interested may prefer it.

The main difficulty in working with the *I Ching* is not history nor translation but our unconscious commitment to a Western mode of thinking. Many of us may believe we largely have overcome this problem—and to some extent we may have—but

since we are more deeply rooted in our own culture than we are likely to realize, it may help to consider two of Jung's fundamental ideas.

The first he termed *synchronicity*. Whereas Western science accounts only for those events related to causality, synchronicity (as a hypothetical principle behind the *I Ching*, ESP, astrology, etc.) accounts for those not explained by a series of causes—in other words it accounts for coincidence. These apparent coincidences are united by *meaning*: therefore synchronicity is

Sample chart (set up in accordance with instructions on next pages) has column of lines at left. Note that each line requires three operations (counting remainders). To create hexagrams (on right of sample chart) be sure to start at "1" (bottom), work upwards.

Question: *what is the path that will lead to God?*
Date: 14 Jan. 1966

Lines
1: 2 3 2 = 7
2: 3 3 2 = 8
3: 2 3 3 = 8
4: 2 2 2 = 6
5: 3 3 2 = 7
6: 3 2 3 = 8

Hexagram
6 — — — — —
5 — — — — —
4 — X — — — — —
3 — — — — —
2 — — — — —
1 — — — — —
} K'un
} 3 - Chun
} Difficultly
} at the
} beginning
} Ch'en

2nd Hexagram
(in case of moving lines)

6 — — — — —
5 — — — — —
4 — — — — —
3 — — — — —
2 — — — — —
1 — — — — —
} Tui
} 17 - Sui
} Following
} Ch'en

Comments:

HOW TO CONSULT

- (1) Set up your chart.
- (2) Write out your question.
- (3) Count the stalks. There should be 50.
- (4) Discard one stalk. It plays no further role.
- (5) Divide the 49 stalks into two random piles.
- (6) With your right hand take one stalk from the right pile and put it between the ring finger and the little finger of your *left* hand. (Fig. 1)
- (7) Using your right hand pick up the whole left pile and put it in your left hand.
- (8) With your right hand count out a bundle of four stalks (one by one) from those in your left hand (Fig. 2) and discard into a separate pile. Repeat until four or fewer remain.
- (9) Put the remainder between the ring finger and middle finger of your left hand.
- (10) Pick up the right pile (Fig. 3) and count it out by fours in the same manner, placing the remainder between the middle and index fingers.
- (11) Total the remainders. If you made no mistake the sum will be five or nine. Five is assigned the *value* three; nine the *value* two. Record this *value*.
- (12) Lay these stalks aside. Caution: do not mix them with the others.
- (13) Gather up the rest of the stalks, divide into two piles and repeat the operation. This time the sum of the remainders will be either eight (*value* two) or four (*value* three). Record and set these aside with the remainders which you had after the first counting.

defined as meaningful coincidence. In considering this concept it should be realized that *Tao* is also translated as meaning.

Jung felt that the numerical arrangement of stalks resulting from a manipulation contained the same *Tao* that applies to ones situation at that instant. The appropriate text of the *I Ching* amounts to the comments of several brilliant men on that particular constellation of *Tao*.

Another of Jung's observations had to do with symbols. In working with dreams and with the seemingly incoherent imagery produced by schizophrenics he found—as Freud found before him—that a meaningful language was being employed. To understand this language he had to master its symbolism.

He found that whereas a *sign* indicates something known, as a policeman's badge is sign of a policeman, a *symbol* is the best

THE I CHING

- (14) Gather up the rest of the stalks, divide and repeat the operation for a third time. Record the remainders, which will again be eight (*value two*) or four (*value three*).
- (15) Gather all 49 stalks into a new pile.
- (16) The three operations you have just completed make one *line*. Six lines make a *hexagram*. Divide your stalks and repeat (from step six) until you have established your hexagram, a total of 18 operations.
- (17) Now add the three separate values of your first line to give the number of that line (see sample chart). In your hexagram record:

6 as	—— X ——
7 as	—— ———
8 as	—— ———
9 as	—— O ——

Yang lines (9 and 7) are solid.

Yin lines (6 and 8) are broken.

Nine and six are *moving lines*; they are marked with X or 0 to show that they change (see step 20) but in the first hexagram they are treated as if unchanged. Do this for each line. Caution: record your first line at the bottom and work upwards.

- (18) Use the chart on the last page of the *I Ching* to identify your hexagram (page 65 in Blofeld translation). The lower *trigram* will consist of lines 1, 2 and 3; the upper of lines 4, 5 and 6.
- (19) Read the appropriate text in Books I and III.
- (20) Then if you have any nines or sixes, convert them to their opposites (nine to yin and six to yang). This gives you a new hexagram and represents the changing complexity of your situation. Look it up and read the appropriate texts.

possible description of something only partly known, as water can be a symbol of the unconscious or fire can be a symbol of passion or conflict.

Many symbols have archetypal roots that extend far beyond the mind of the individual—into the realm of *Tao*. The hexagrams and the imagery of the *I Ching* are such symbols.

A symbol may be thought of as a framework on which to hang psychic content—thoughts. Al-

though certain thoughts are attracted to certain kinds of framework, the rules are very flexible. Thus not only can one framework support several thoughts simultaneously, it often can support what appear to be exactly opposite thoughts—a paradox.

This was nicely illustrated in the answer given to an attractive young San Francisco girl last year. She had just finished high school and was working as well

as taking a business course. Her personal life was in a mess because among other reasons, her boyfriend was pressuring her to violate her moral code. She was reluctant to spell out her deeper personal problems in a question to the *I Ching* so she asked instead whether she should continue her education or go to work full time.

The answer was hexagram 30, The Clinging, Fire. The text says, "Perseverance furthers. It brings success. Care of the cow brings good fortune."

She saw this as a straightforward answer to her question. The cow represented not only docility as indicated in the text but a source of nourishing milk — that is, a proper education or better, her desire for education. It must be taken care of. Clinging represented the fact that she was going to have to cling tightly to her resolve to succeed.

At the same time the *I Ching* was answering her deeper personal question. Paradoxically, clinging was the source of much of her trouble; it was what she was doing to her boyfriend. Fire was in her blood. The symbol of the cow was difficult to grasp on this level until I was able to point out a similar use of the cow in Zen, where in her language the cow represented her own soul. The *I Ching* was not passing any

moral judgment; rather it was saying: consider the requirements of your own soul. Seeing her problem in this light she was eventually able to make the decision to break with her boyfriend.

There was yet a third level of meaning in these symbols. The key to it was in Book III: "In a pit there is certain to be something clinging within."

The pit here referred to her own unconscious. The book was saying that her problem did not stem as she saw it from the outside — her boyfriend — but from within. There was something wrong with her approach to life. She habitually was clinging to the wrong things. And the first step toward improvement was to begin to care for her neglected cow.

The symbols in this example had meaning on three levels. As the levels deepened the symbol of the cow became more defined and the value of clinging converted to its opposite. The *I Ching* shares with dreams and poetry the tendency to develop its symbols in ever-deepening layers.

It is important to realize that the *I Ching* often answers a question in a roundabout manner. When I asked about my story I was seeking help with a technical dilemma; the answer was

something altogether different — an admonition to plow through to the end no matter what it was. When the girl asked about her career-oriented education she was told to care for her own soul. When the alternatives of a paradox are phrased in terms of A and B the answer is often a transcending C.

To be alert for the C answer it is useful to phrase questions as open-endedly as possible. A good format is, "What is a wise course of action regarding . . . ?" or "What comments does the *I Ching* have to make about my interest in . . . ?"

No matter how one phrases one's question, no matter how inexperienced one is the mere fact that he approaches the *I Ching* is a positive step. It means he has recognized and perhaps even formulated his problem. In a person who is sensitive to this kind of approach the 20 or 30 minutes of manipulating the stalks serves to activate the unconscious toward a solution. (The psychological problem with the Coin Oracle is that it skips this important prologue.) The inestimable advantage of the *I Ching*, whether consulted with

yarrow or coins, is that it provides means of understanding the particular constellation of *Tao* in which one is suspended.

Of course there are complexities beyond the understanding of a novice. A skilled user can derive a great deal from the lines themselves and in many cases make remarkably accurate predictions. Perhaps there are no limits to the oracle at all, for Confucius toward the end of his life said that had he 50 more years he would spend them all on the *I Ching*.

But the oracle's most important use does not lie in the ever-increasing mastery of technicalities. Rather it lies in its use as an aid to self-discovery. And although learning to use it in this way can be difficult the greatest obstacle is failure to try.

One who tried recently was Fred Rohe, San Francisco health food store owner. His first question was: "What is the path that will lead to a meeting with God?" He was answered with ringing clarity in the 3000-year-old words of King Wen: "Difficulty at the beginning works supreme success. Furthering through perseverance."



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VIOLENCE AT RATTLESNAKE CREEK

By John Hamblin

IN THE SPRING of 1966 I hurt my foot and couldn't get around except on crutches. As I drove my 1954 Plymouth down the highway with my bedroll and everything I own in the back seat I was looking for a place to hole up for a while. I'd been over this stretch of road before and remembered that Dick Zimmerman had a string of cabins built into the side of a mountain overlooking the Salmon River 18 miles south of Salmon, Idaho.

When I got to his place Dick said I could batch in one of his dugouts but he warned me they were haunted. Dick's common-law wife Bonnie Mae Andrews had been senselessly beaten on December 23, 1962, in Roberts, Idaho, by one Claude Stokes (who was found guilty of second-degree murder) and died the next day in Rexburg. While these towns are some distance southeast of Dick's place he told me Bonnie Mae had come back to haunt the dugout cabins.

When I told Dick I didn't believe in such stories, he said, "You can be convinced."

I stayed at Dick's place from April 10 to June 5, and he was right. I was

convinced by the fourth night when everything on the cookstove—the teakettle, skillet and coffee can—and the wood on the floor started jumping up and down in the middle of the night.

Dick told me he had seen Bonnie four times in the last three years and I believe him because I saw her myself in broad daylight and stood and watched her just disappear from sight. I asked Dick why she should come to me since I didn't even know her. He grinned and told me other people had seen her too. Then he said, "She don't bother me; I just hold her hand and go to sleep." Then he rubbed it in a little: "Pay no attention to Bonnie; you don't believe in that kind of stuff anyhow."



Bonnie and Dick

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I confess I like my port wine but I didn't take a drop for a week after that experience. And other things happened that I can't explain. So although Dick furnished me with meat, milk, cheese, eggs, spuds and the grease to fry them in—even gave me part-time work—I just had to go. I couldn't stand any more pounding and noise.

Drunk or sober I've been convinced of the supernatural.—*Salmon, Idaho.*

STORM IN THE GASTINEAU CHANNEL

By Marie Lee Tapani

TODAY ROY HILL is a middle-aged man who makes his living taking halibut from the waters near Juneau, Alaska. He is married to a part-Tlingit woman and of their 15 children, seven survived infancy.



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of the ugly symptoms and will stop the hair loss it causes. If your problem is the predominant male pattern baldness type, which no product can help, not even amazing new FORMULA 101, all you have to do is return the unused portion and we'll refund your full purchase price *plus* one dollar extra for your trouble. The risk is all ours. You gamble nothing at all. But don't delay. The more you wait, the more hair you may lose. All orders are processed the same day they are received. Only 6.95.

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Most of these are married and have families of their own either in Juneau or nearby towns. Roy's mother, who also plays a part in this story, is now 81 years old and lives in Auke Bay, Alaska, with her married daughter and her family.

Fifty-four years ago Roy Hill was a curly-haired, brown-eyed boy of four. He and his four older brothers, his parents (who changed their name from Maki to Hill when they came to America) and his grandparents, the Pedavaders, all Finnish-born, had come from Michigan to live in Juneau, then a busy gold-mining center and fishing town. Roy's father went to work in the goldfields but Grandfather Pedavader, too old for mining, became a fisherman.

As the youngest, Roy was the pet of the family and particularly the old grandfather's favorite. Every evening after supper the old man would take Roy on his knee and sing him Finnish songs and tell him stories of the old country.

In the late fall of 1919 a big storm struck. The whitecaps on the ocean were wild and high and the halibut boats could not make it home to Juneau. When bedtime came Roy hated to go to bed but his sturdy Finnish mother, tired from a hard day of washing and cooking for her large family, brooked no nonsense. All the family retired and Roy soon fell sound asleep.

About two-thirty in the morning Roy awakened the family with his cries. When his mother asked him why he was crying, he replied, "Grandpa was here by my bed. He was all wet. He kissed me and told me he was drowned and he had come to say good-bye."

His mother assured him he only had had a bad dream and that Grandpa would be home in the morning.

In the morning, however, when the halibut boats returned, Roy's grand-

father was missing. Other fishermen had seen his boat go down and could not aid him due to the violence of the storm and the danger of grounding on the sharp reef. All on board Grandfather's boat had perished. When Roy's mother investigated the time the boat had gone down, she found it had happened just an hour after Roy's dream.

Today after 54 years Roy's memory of his last visit with his grandfather remains vivid. His old mother does not doubt that the grandfather really came, for all around the bed the morning after the dream she found the rug was dripping wet.—*Juneau, Alaska.*

LIFE ETERNAL

By Grace Hinman

MARY SWANSON, my mother, was fastidious. On the days she came to visit I tried to have my hair combed, my nose powdered and the house completely in order.

We lived just a block from the bus stop and I had formed the "window habit"—watching for Mother about the time she should arrive. No matter what the weather she went around freely, boarding two or three buses if necessary to reach her destination. I took pride in her youthful look as I watched her come down our walk.

One cold March day, blustery as only Colorado days can be, I talked

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Grace
Hinman

to her on the telephone and tried to persuade her not to venture out.

"Please, Mother," I said, "there may be patches of ice today."

"So I'll wear boots," she answered nonchalantly. "You know I don't mind cold air."

"Yes, Mother," I replied — while that cold air traced an icy warning down my spine. I tried to forget my apprehension as I went about my household work until it was time to take up my vigil at the window.

But Mother didn't arrive that day. The General Hospital called to say she had fallen on an icy patch on the walk and had broken her hip.

She died a month later on April 2, 1939. I found the loss terribly hard to accept, especially since she had been so youthful and so vigorous. I tried to console myself with my minister-father's teachings and his quotation: "The Lord giveth and the Lord taketh away."

Then one day within a month of her death something took me to the window where I used to stand to watch for Mother . . . and there she was! She came down the walk as briskly as ever, a smile on her face.

I ran to the bedroom and stood before my mirror, picking up a comb to run it quickly through my hair. When I reached for the powder puff it came to me . . . Mother was dead.

I cannot describe the impact of

MY PROOF OF SURVIVAL

107

this experience. I smiled at my own reflection, for in that moment I had the sweet assurance of no parting, no pain—just life and love eternal.—
Grand Junction, Colo.

HE PASSED MY WAY

By Norma L. Owens

THE MORNING OF May 21, 1966, my alarm was set for 9:00 A.M. but it never rang. Startled from sleep at 8:45 I switched it off.

My only uncle, Albert W. Smith, was in the Veterans' Hospital in Wichita, Kans., with the numerous infirmities of his 82 years. Uncle Albert was alone. Each evening after work I visited him and he often would reminisce about my childhood.



Norma Owens

While seeming to recover, Uncle Albert unexpectedly suffered a stroke which left him paralyzed and unable to speak.

What had awakened me that Sat-

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urday morning was no dream. As I slept I felt hands slide from behind my head down each side of my face. I live alone and nearly panicked at the thought of an intruder. I tried to pull away but the hands held my head firmly.

"Who's there?" I called out. "Who is it?" No answer. The hands relaxed if I didn't struggle and immediately tightened if I moved.

Finally the thought occurred to me that if harm had been intended it already would have been done. I quieted and clasped the hands holding me. They felt familiar somehow and had the coarseness of an old man's hands. A tenderness crept into their touch. Calmness replaced my fear but I was puzzled.

"Uncle Albert?" I asked. "Is it you?"

One hand patted my cheek, then both hands slowly withdrew as if with great reluctance.

I arose, went to the kitchen and started the coffee. As I walked to another room, still perplexed, still wondering, the phone rang. I glanced at the clock—exactly 9:00 A.M.

A man's voice was saying, "Your uncle . . . the doctor checked him at 8:30 . . . when the nurse returned with medicine 20 minutes later. . . . We think he must have died about 15 minutes ago."

I think so too. — Wichita, Kans.





New Books

WITH THIS ISSUE we present the new format for our books department. Our new book review editor, David Techter, is one of the most knowledgeable men in the country on psychic literature. He will present an integrated and interpretive picture of what is taking place in this specialized and exploding field of publishing.

A native of New Jersey, David Techter had his schooling in that state and in Connecticut. He received a B.S. in geology from Yale University in 1944 and did a year of graduate study at Columbia. Since 1955 he has been employed as a vertebrate paleontologist at a major midwestern natural history museum.

His active interest in psychic research began in 1960 as a result of observing ESP scores obtained by grade school children. In January, 1961, he helped to found the Illinois Society for Psychic Research and



David
Techter

served six years as its executive secretary. More recently he has directed Mind Frontiers, an organization conducting seminars and classes in psychic research. He is a member of the American Society for Psychological Research, of Spiritual Frontiers Fellowship, an associate in the Parapsychological Association, and in A.R.E.

FAD OR FUTURE?

THE FAN of psychic phenomena, long accustomed to remaining silent lest he draw queer looks from his neighbors, in recent months has had to accommodate himself to a rapidly changing atmosphere. The paranormal is now news. Major met-

ropolitan newspapers vie with one another to be the first to present the latest article by Jess Stearn or the latest predictions from Washington seeress Jeane Dixon. At the corner drugstore and newsstands one sees paperbacks on such subjects as reincarnation, UFOs, ghosts and haunted

houses. Radio talk shows are overwhelmed by phone calls whenever a guest sensitive gives free readings over the air. With very little promotion, overflow crowds greet any meeting that promises speakers in the psychic field. Nor is any respectable high school science fair without one or more exhibits on ESP.

The more serious psychic researchers are somewhat taken aback by this sudden interest in an area that only months ago was the esoteric domain of a few intrepid souls with curiosity and courage enough to bear the stigma. Indeed, many established parapsychologists are gravely concerned that the widespread publicity will rock the boat. They point to sensationalized reports of phenomena that have been inadequately investigated. "Now," they argue, "the atmosphere is too emotionally charged to allow objective investigations." (Curiously, the particular phenomena most frequently cited as examples—the psychic surgery in the Philippines and the thought photography of Ted Serios—are exactly those paranormal events that 99 percent of the professionals would not investigate if they were paid to do so.) A similar refrain is: "Now that X has built a reputation as a famous psychic he'll never submit to a real test of his psychic abilities." All too often this can be translated as, "Unless X spends several days guessing ESP cards we'll never know if he has any ESP."

It has been my contention for as long as I have been actively involved in psychic research that the real breakthroughs will not come until the attitudes of the public towards psychic phenomena become more positive. If the man in the street comes to accept ESP the scientific community eventually will be forced to give the field the proper attention. There is no doubt in my mind that the public attitudes are changing at a

rapid rate. The reason the mass media now are playing up psychic matters is that readers *do* request more articles, listeners *do* call up stations by the hundreds and TV viewers *do* view psychic guests.

IS IT FOR REAL?

TO MY MIND, there is not much evidence that what the hippies term the Establishment really has altered its previous negative feelings toward the psychic field. Newspapers will give front-page space to Bishop Pike's sittings with Arthur Ford and they will print excerpts from Jess Stearn and Ruth Montgomery (both, interestingly enough, have professional newspaper backgrounds). But thus far no single major daily newspaper publishes a regular column on psychic matters. To be sure, Jeane Dixon now is writing a column—but on astrology, *not* on ESP. The only regular feature I am aware of is a column Chicago sensitive Irene Hughes writes for a chain of neighborhood newspapers. Several worthwhile radio programs have been started but all eventually have died for want of a sponsor. (The only exception is the current "Warren Freiburg Show" over Gary station WWCA, which is sponsored.) The TV scene is even less hopeful. An excellent series planned out by Harold Sherman, complete with pilot films, died before birth because no one picked up the tab.

In all fairness, I must state that most individual news reporters I have met have been very conscientious about doing an accurate job. Such diverse newspapers as *Chicago's American*, the *Detroit Free Press* and the *Wall Street Journal* have presented excellent and sympathetic series on psychic phenomena.

WHAT OF THE SCIENTISTS?

IF A CANDID look at public media is discouraging, a realistic

look at orthodox science is still more disheartening. It is true that more and more individual scientists are admitting some sympathy with the field (largely in response to the more favorable public climate) but academic pressures remain hostile. Ian Stevenson, when recently summarizing the campuses where active research is being pursued, took pains to point out that in all cases parapsychology is merely *permitted*. In no instance does a United States university *encourage* research by appropriation or even publication of results.

The one real breakthrough has been in the psychiatric profession. Two journals have issued special numbers devoted to ESP, *Corrective Psychiatry* and the *International Journal of Neuropsychiatry* (both issues filled with excellent papers). The latter journal even has accepted papers on psychic matters for publication in regular issues. Psychiatrist Montague Ullman has served as president of the Parapsychological Association. And psychoanalyst Jule Eisenbud was the only man willing to risk his reputation by studying the Ted Serios phenomenon.

The attitude of the majority of scientists is reflected in the reception given C. E. M. Hansel's *ESP: A Scientific Evaluation*. Hansel in this book charges many prominent parapsychologists with intentional fraud. Psi abilities are so inherently improbable, Hansel feels, that any other explanation for good results is to be preferred. In short, the book is a glorified hatchet job. But almost without exception those journals that reviewed the book cheered "Bravo, Hansel! You've discredited this nonsense for good." As a reward Hansel has been assigned for review nearly all books in the psychic field that such journals as *Nature* and *American Scientist* deign to mention—hardly an encouraging omen for their

readers' acceptance of ESP.

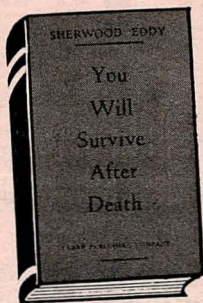
A potentially major breakthrough was publication in *Science*, official journal of the American Association for the Advancement of Science, of a paper by ophthalmologists Duane and Behrendt on extrasensory induction of alpha rhythms (one variety of brain-wave pattern) in identical twins. This was especially surprising in view of *Science's* history of sharp criticism of ESP research. The article was followed by such violent criticism that one doubts if the editor will attempt anything similar for some years to come.

A PAPERBACK AVALANCHE

BYOND DOUBT the surest indication of the changing climate of opinion with regard to psychic matters is the availability (always determined by saleability) of numerous paperbacks in the field. Whereas a few scant years ago a single paperback title in psychic research was so exciting I urged *FATE* readers to buy a copy just to encourage the publication of more, today it is not unusual to see 15 or 20 such paperbacks on display at newsstands and railroad terminals. Many observers view this as a mixed blessing. If so much is published, say the cautious, surely much of it must be inferior (and will discredit the field). While I certainly have encountered superficial and poorly-written material I am more impressed by the extraordinarily high caliber of most of the recent paperbacks.

Paperbacks tend to fall into three groups. First, there are the reprints of volumes previously issued in hard covers. Second, there are anthologies of articles previously published in magazines or journals. And third, there are new books written especially for paperback format. In the first category the psychic enthusiast will find in paperback the major books by J. B. Rhine and his wife, Louisa

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Rhine, Jess Stearn, Hans Holzer, Charles Fort and a host of lesser lights. Two recent additions are worthy of comment. New American Library has been venturesome enough to issue a paperback edition of Alson J. Smith's *Immortality: The Scientific Evidence* (Signet Mystic Book, 1967. 174 pp.). It is a shame Smith couldn't have lived to see the day when his book was deemed a commercial venture but if his thesis is correct he is smiling down approvingly from on high. And it is heart-warming to see the long-overdue paperback appearance of Gina Cerninara's *Many Mansions* (Signet Mystic Book, 240 pp. 95c). A major publishing venture is the issuance by the Theosophical Society of an extensive listing of paperback reprints. (I hope to report more fully on this at a later date.)

The second category includes, of course, collections reprinted from FATE. (For readers' information, all have been issued by Paperback Library and sell for 50 cents apiece: *Strange Fate*, 1965; *The Strange and the Unknown*, 1965; *Beyond the Strange*, 1966; *Fate's Strangest Mysteries*, 1966; *Stranger Than Strange*, 1966; *Strange Twist of Fate*, 1967; and *The Strange Hand of Fate*, by Edmond P. Gibson, 1967, are the first seven titles.) New American Library currently is issuing a similar series, edited by Martin Ebon, reprinted from the now-discontinued *Tomorrow Magazine*. In the third group are some excellent volumes by Brad Steiger and the Sherbourne Press *For the Millions* series. I shall endeavor at least to mention significant paperbacks in this column. For all the difficulties the mass of paperbacks can add to a book review editor's job it remains true that through these inexpensive volumes thousands of persons are getting their first taste of the fascinating world of the unknown.

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UFO ROUNDUP

THE REFERENCE FOR OUTSTANDING UFO SIGHTING REPORTS, edited by Thomas M. Olsen. UFO Information Retrieval Center, Inc., Riderwood, Maryland, 1966. 150 pages, \$5.95.

Despite the countless thousands of words that have been written concerning UFOs in the past 20 years, reference works are few and far between. Until now, NICAP's impressive volume, *The UFO Evidence*, stood virtually alone in the field. It is now joined by another excellent publication.

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This volume is a "must" for all serious UFO researchers. — *Lucius Farish.*

FLYING SAUCERS—HERE AND NOW! by Frank Edwards. Lyle Stuart, Inc., New York, N.Y., 1967. 261 pages, \$5.95.

Frank Edwards, long a familiar name to FATE readers, died on June 24, 1967. He was the author of several books on UFOs and Fortean subjects and had devoted much of his time as a newsman to revealing the facts concerning UFOs. His first book, devoted entirely to UFOs, *Flying Saucers — Serious Business*, became a nationwide best seller in 1966.

His last book, *Flying Saucers — Here and Now!*, was completed shortly before his death. In this vol-

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ume Mr. Edwards reviews some of the outstanding UFO incidents which have taken place since the publication of *Serious Business*. He recounts sightings by astronomers, airline pilots and other trained observers, as well as many sightings by the man in the street. One chapter is devoted to the strange objects reported by United States astronauts while on their orbital missions. Cartoons are found at the beginning of each chapter, many of which direct well-aimed barbs at the famous (or infamous) "swamp gas" explanation for UFOs.

A photo section is included, although some of the photos mentioned in the text are not to be found. Despite the book jacket's assertion that many of these photos are "published here for the first time" all the photos have been published previously in various books and magazines. The promised photos taken with "the space program's most sophisticated cameras" curiously are absent.

Minor errors crop up throughout the book. The principal witness to the March, 1966, Dexter, Mich., sighting, Frank Mannor, is referred to as Frank Mannors. In describing the Hillsdale, Mich., sighting of March 21, 1966, the author mentions "controlled craft . . . traveling in a formation," despite the fact that witnesses to the sighting reported only one large object with lights. Also, the sighting took place near a small pond on a college campus, not in a "swamp."

Although Mr. Edwards was a long-time board member of the National Investigations Committee on Aerial Phenomena, NICAP's publication, the *UFO Investigator*, constantly is referred to as the "NICAP Investigator."

On page 80, in describing the "flying saucers" seen in the late 1940's Mr. Edwards says, "There is not a single credible report of a living creature being seen in or around one

of this 'flying saucer' type of UFOs." This, despite the fact that two of the most detailed "occupant" accounts were reported in Brazil and Italy during 1947.

Chapter seven of the book is devoted entirely to "contactee" reports. While we certainly would agree that the majority of such accounts perhaps are false, this is no excuse for misrepresentations regarding them. The late George Adamski is one of the major targets, being erroneously described as a "grill cook" at a "hamburger stand" on the road to Mt. Palomar. Adamski's "scout ship" photos are dismissed as obvious fakes, despite the testimony of witnesses in many parts of the world to having seen objects identical to those depicted. The date of Adamski's death is wrongly reported, as are numerous other details. Space limitations prevent a detailed listing of additional errors.

In summary, the book has its interesting points, although one might wish for more objectivity and attention to detail. — *Lucius Farish.*

THE WARMINSTER MYSTERY, by Arthur Shuttlewood. Neville Spearman Ltd., 112 Whitfield St., London, W. 1, England, 1967. 207 pages plus plates. \$3.50 (not including postage).

I met Arthur Shuttlewood while in England in August, 1966. He greeted me cautiously at first, then opened up and recited the rather astounding incidents he presents in this book — then in manuscript.

Shuttlewood is an editor of the Warminster daily newspaper but despite his professional cynicism he firmly believes that (1) Warminster has had at least one UFO fly over per night for well over a year and (2) that cars of townsfolk have collided with "persons" only to have the bodies vanish almost instantly. He dismisses as an "obvious hoax" tele-

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phone calls he has received from space people although he had mentioned his belief in them to me.

In his book Shuttlewood offers many case studies — mostly witnesses' descriptions — and a number of theories to explain the events. He has documented sightings throughout England on given nights and can corroborate his theory through mapped "routings."

Written in a rather florid (quite nonjournalistic) style, the book contains a number of factual inaccuracies which should not have survived the eye of a critical proof-reader (example: a man is 19 years old in the text and 23 in a photo caption; another notes Barry Goldwater as "formerly a colonel in the United States Air Force" discounting his more recent experience as a reserve major general). Such inaccuracies could place the entire content of the book under serious question.

So . . . is the book creditable? On the whole, I think so; I always have tended to discount the whirly blob type of night photos of the sort reproduced in the book but the day photo on the jacket alone is worth the price. There is a good deal of juicy meat here for the Charles Fort fraternity — the more so because it's all still going on. But photo and Fort aside, the general content should cause *The Warminster Mystery* to be on the shelf of everyone who considers himself a UFO researcher. — Henry Cole.

THE FLYING SAUCER READER, edited by Jay David. Signet Books, 1967. 252 pages, 75c.

INSIDE THE FLYING SAUCERS, by George Adamski. Paperback Library, Inc., 1967. 192 pages, 60c.

BEHIND THE FLYING SAUCER MYSTERY, by George Adamski. Paperback Library, Inc., 1967. 159 pages, 60c.

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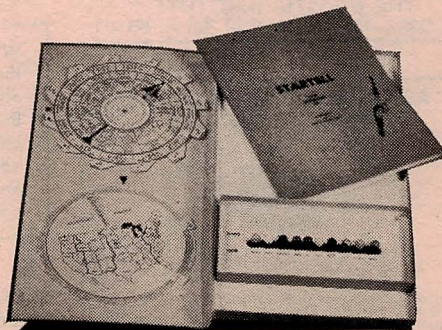
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FROM OUTER SPACE, by Howard Menger. Pyramid Books, 1967. 254 pages, 75c.

CHALLENGE TO SCIENCE, by Jacques & Janine Vallee. Ace Books, Inc., 1967. 256 pages, 60c.

THEY KNEW TOO MUCH ABOUT FLYING SAUCERS, by Gray Barker. Tower Books, 1967. 190 pages, 60c.

FLYING SAUCERS ON THE ATTACK, by Harold T. Wilkins. Ace Books, Inc., 1967. 319 pages, 75c.

FLYING SAUCERS UNCENSORED, by Harold T. Wilkins. Pyramid Books, 1967. 270 pages, 75c.

THE TRUTH ABOUT FLYING SAUCERS, by Aime Michel. Pyramid Books, 1967. 270 pages, 75c.

THE INTERRUPTED JOURNEY, by John G. Fuller. Dell Publishing Co., 1967. 340 pages, 95c.

WE WISH to caution our readers that paperback books are not available for purchase from the Venture Bookshop or through FATE's editorial offices, nor can we supply publishers' addresses. The paperbacks mentioned are available wherever paperback books are sold.

INNER SPACE

MANY LIFETIMES by Denys Kelsey, M.B., M.R.C.P., and Joan Grant. Doubleday & Company, Inc., Garden City, N.Y., 1967. 275 pages, \$4.95.

This is an amazing book. I thought I knew of all kinds of psychic manifestations but Joan Grant is something special. She claims to recall in detail (by inducing a kind of semi-trance) not one or two but numerous previous lives. And she has written several books on her most interesting recalls.

She now is married to Denys Kelsey, a psychiatrist who often gets

help from her as he uses hypnosis in his work. If he regresses a patient to before birth he sometimes gets a previous-life recall. And, if Joan is present she can "resonate" with the patient, relive the previous life along with him and what is more, usually can see its significance in terms of what ails him now. The implication is, the sins and other doings of a man can affect the future generations of the same fellow (or maybe girl, for gender is changeable in reincarnation).

It is the husband, Kelsey, who convinces me that all this isn't just a lot of malarkey. Joan and Kelsey write alternate chapters throughout the book and Kelsey is a stabilizing influence. He shows himself to be a normal, reasonable fellow and obviously is a good psychiatrist—all in all, a man with both feet on the ground. Yet he married Joan, believes in her, and gets real clinical help from her.

So where does all this leave us? If Kelsey's clinical judgment is as good as it seems to be then the *patient's* recalls have some validity and so does Joan's ability to pace them. But who can say whether any of the recalls (the patients or Joan's) *really* are what they purport to be? Verification of the events recalled is mainly lacking, as is verification of identity.

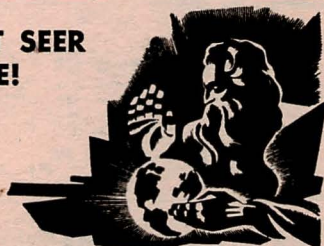
Joan has a further claim to fame; she remembers in detail (and this has been verified) what happened during the first months of her life, without the aid of hypnosis which is most unusual. She seems also to have been an unusually knowing child—an "old soul" some would say, thus admitting reincarnation. She can also see ghosts—one particular kind.

The book is certainly about reincarnation as indicated by the title but it also tells, at some length, how to raise children. Justification for

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this inclusion appears to hinge on an occasional brief remark about the effect of past lives. Joan has original ideas and assumes (too much, I think) that she was a normal child. Kelsey writes a superb chapter on parenthood.

The final chapter is the grand climax, in fact as well as intention. It tells of a dying woman, a friend and patient, who had accepted the authors' beliefs and whom they were helping through this period. After her death they both were able to contact her (they were left with no shadow of doubt), and they report her description of what dying was like.

No matter how you view this book, you should find it fascinating. I did.—Harold Steinour.

NEWS OF OTHER BOOKS

Lack of space precludes detailed reviews of all the many noteworthy books we receive each month. In order to keep abreast of greatly increased publishing activity, we present this section of short reports.

UNI-CHOTOMETRICS by Eugene A. Albright. Scientific Institute of Uni-Chotometrics, Inc., Detroit, Mich., 1967. Paperbound, 280 pages, \$5.00.

As a result of having experienced death, the author states he acquired a body of organized knowledge which he calls Uni-Chotometrics (one-valued as opposed to dichotometric or two-valued). He considers Uni-Chotometrics a scientific method for integration of the senses; a psychology of becoming whole, undivided and complete; a system of eliminating psychological and physiological problems. In terms of his one-valued or "uni-polar" philosophy, he reviews laws, doctrines and theories in various fields, among them psychology, biology, physics and religion. His discussion of physics, particularly his reorientation of theories regarding electricity, magnetism and atomic structure, is of considerable interest and significance.

THE WISDOM OF THE KABBALAH. Foreword by Dagobert B. Runes. The Citadel Press, New York, N.Y., 1967. Paperbound, 185 pages, \$1.50.

The Kabbalah, which means "receiving," is the great body of Hebrew mys-

tical literature which for over a thousand years paralleled traditional rabbinical writings. In importance the Kabbalah ranks immediately after the Torah and the Talmud. The selection presented here is from the *Sepher ha-Zohar, The Book of Splendor*, written about 1300 in Spain, and considered a classical expression of Jewish mysticism. Essentially a philosophy of ethics, the work is concerned with man's union with the Divine, its theme being God before Creation and the soul of man after it.

THE WONDERFUL MAGIC OF LIVING by Marcus Bach. Doubleday & Co., Inc., Garden City, N.Y., 1968. 214 pages, \$3.95.

Many facets of daily existence have a magic quality that the average person usually overlooks, and Dr. Marcus Bach, leading authority on contemporary religious trends, believes this magic quality may be discovered to produce a more spiritually rewarding life. He shows how everyone can find magic in the commonplace, can put more into life and thus get the more out of life. In his uniquely entertaining and evocative style, he explores this theme in the locales of Hollywood, Hawaii and British Columbia.

HAND ANALYSIS, A Technique for Knowledge of Self and Others, by Myrah Lawrence. Parker Publishing Co., Inc., West Nyack, N.Y., 1967. 198 pages, \$5.95.

An accurate hand analysis points out the general direction a person should take in order to get the most out of life, states noted hand analyst Myrah Lawrence. She gives a step-by-step technique for reading the lines on the palms of hands, based on her study of over 200,000 palms. She tells how every part of the hand reveals something about an individual, including the size, shape and color of the fingernails. This excellent guide to the fundamentals of hand analysis is clearly and compactly written and contains numerous photographs, line drawings and imprints of hands.

THE GREAT REALITY by John H. Remmers. Spiritualist Press, London, 1967. 126 pages, 15s. (about \$2.00, not including postage).

John Remmers tells how the death of his 11-year-old son was followed by strange phenomena which indicated that the boy survived and was making his presence known from his new environment. The manifestations led Remmers, a well-known engineer, to embark on an exploration of psychic phenomena. This is the frank and moving story of what he found, and of the culminating of his search in a remarkable reunion with his materialized son at a seance.

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HOW YOU CAN USE THE TECHNIQUE OF CREATIVE IMAGINATION by Roy Eugene Davis. New Life World Wide, P.O. Box 13005, St. Petersburg, Fla. 33733, Second Printing, 1967. Paperbound, 116 pages, \$2.25.

Roy E. Davis, internationally known spiritual teacher, presents a simple outline of the basic techniques of projecting creative visualization on the subjective level into the objective world. These techniques, he states, are capable of transforming dreams into realities. Since man is a channel for the flow of the Creative Power, he is responsible for directing this power intelligently and constructively. In this guidebook the author shows how it may be done.

DIVINATION, AND THE HISTORICAL AND ALLEGORICAL SOURCES OF THE I CHING by Joe Everett McCaffree. Miniverse Services, Box 17339, Foy Station, Los Angeles, Calif., 90017, 1967. Offset folio, 64 pages, \$4.00.

The author's researches into the symbolism of the *I Ching*, or Chinese *Book of Changes*, will be of considerable interest to students of this ancient method of divination. He believes his studies of the symbolism show correspondences between the *I Ching* and Biblical texts. This has led him to the theory that Hebrews may have settled in China around the time of Solomon and founded the Chou dynasty. He sees in the name of Duke Dan (Tan) of Chou, who is credited with having composed the basic texts explaining the symbolism of the *I Ching*, one of many links to the Hebrew tribe of Dan.

THE GODLESS CHRISTIANS by Virginia Ball. Pendulum Books, Atlanta, Ga. Paperback, 190 pages, \$2.95.

Views pro and con in connection with the "God is dead" movement are presented by noted theologians, including Dr. Thomas J. J. Altizer, Dr. Richard Rubenstein, Dr. Gabriel Vahanian, Dr. Billy Graham and Bishop James A. Pike.

CATACLYSMS OF THE EARTH by Hugh Auchincloss Brown. Twayne Publishers, New York, N.Y., 1967. 281 pages, \$6.00.

The major thesis of this book is that every 4000 to 7000 years, a buildup of ice at the poles causes a shift in the earth's axis in which polar and tropic regions are interchanged. The author also presents his theory that gravity is a push instead of a pull and he describes a new cosmic theory of continuous creation of matter.



Report FROM THE Readers

THE HARD FACTS

In "I See by the Papers" in your February, 1968, issue under the heading "Great Mt. Shasta Mystery" you have some lines from a book, *Lemuria, the Lost Continent* written by the late H. Spencer Lewis, Imperator of the Rosicrucian Order (AMORC) of San Jose, Calif.

We are members of the Order and have read the book, but we fail to find the lines as you quoted them. In the book on page 252 the author stated: "Prof. Edgar Lucin Larkin, Director of Mt. Lowe Observatory in southern California, accidentally discovered a few new facts about this northern California mystery." Then on page 253: "... It is claimed that while he was engaged in experimenting with a new feature of one of the long-distance telescopes used for auxiliary purposes in some California observatory ..."

In this quote I do not find that he stated he was in Pasadena at the time but that he was director of the Pasadena Observatory. Just a few lines farther down the page he states that "Mt. Shasta stood out clearly ..." which leads me to believe that he was at another observatory in northern California.

As members of the Rosicrucian Order we feel you should print a correction of your statement. — *Lee E. Allsup, Barstow, Calif.*

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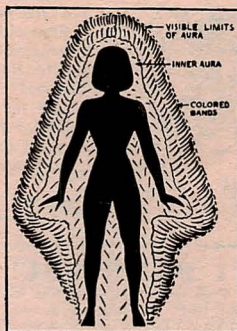


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Allow me to correct a statement made on page 28 of the February, 1968, FATE.

The author of *Lemuria, the Lost Continent of the Pacific* was Harve Spencer Lewis (not Harve Lewis Spencer), Emperor of the Rosicrucian Order until his death in 1939.

He definitely claimed to have contacted descendants of Lemuria living on Mt. Shasta, the first contact occurring in 1919.

He publicly stated in 1936 that because of the constant harassment by curiosity-seekers and tourists who flocked to Mt. Shasta searching for the Lemurian survivors, the colony joined another group of Lemurians in another hidden location in California. This occurred in late 1935 and 1936.

Interestingly enough Lewis referred to a dirigible-type aircraft used in transporting certain members of the colony to Lower California. Although these flights were made only at night a sudden thunderstorm with accompanying lightning made the strange-appearing aircraft visible to hundreds of Mexicans. This event constitutes one of our earliest UFO sightings. — John J. Sanz, Los Angeles, Calif.

ADDRESS UNKNOWN

I have a letter from a Mrs. Lupe Madrigal of Kansas City, Kans., who asks my intervention with the saucer intelligences to help her mentally-retarded daughter. I want very much to help this child but Mrs. Madrigal did not give me her complete address. I hope she will see this letter in FATE and write to me again. — H. Owens, Pres., The Sotas, 1114 Spruce, No. 33, Philadelphia, Pa.

IT'S ONLY A JOKE!

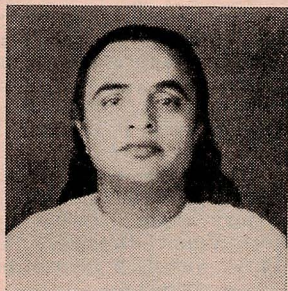
Thank you for sending the November, 1967, FATE in which you published Allen Spraggett's article about me.

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with inquiries from people not only here in the United States but from outside the country . . . and I am not sure whether they are interested in receiving help or simply curious about my age!

When Allen Spraggett in pure humor said I was 84 years old, the public wrote to ask "the secret for youthful living." Only Mr. Spraggett and I can fully appreciate the humor of his remark. He said it only in fun. Believe me, I am far from 84! — Kathryn Kuhlman, P.O. Box 3, Pittsburgh, Pa. 15230.

NO COUNTS IN 1482

The story about Dracula ("Meet the Real Count Dracula," March, 1968, FATE) was very interesting but I have one correction.

The emissary of Ivan the Third, Feodor Kuritsinn, was not a count. We have had counts only from the 18th Century forward. He would have been a *dyak* which means an intelligent man who could read and write and probably knew some foreign language, usually Latin and/or Greek. Such men served as clerks in various state departments and were sent as emissaries and members of embassies. They handled the whole business; the ambassador was usually a well-known person and a "front."

Members of the Kuritsinn family were renowned as *dyaks*, for these jobs were hereditary. — X. Romtova, Brooklyn, N.Y.

AN ACT OF FATE

I am not a magazine-buyer, for I seldom have time to read. But one day I suggested to my wife that we pick up something at the newsstand. She never has bought a magazine like FATE but reads many paperback novels. However, the cover of your March, 1968, issue caught her interest, especially the words "True Stories of the Strange and Unknown."

The next day when I returned from

work my wife handed me your magazine and told me to read the story on page 109, "Little Clare."

Who is little Clare? She was my sister who died before I was born. I remember my mother telling my brothers and sister about the sister who died when she was only five years old. I also remember Clara Walker who wrote the story.

What possessed my wife to select the particular magazine containing a story of my sister?—*Joseph H. Tonn, Spokane, Wash.*

A NOT-SO-MYSTERIOUS HAUNT

I have read the letter in the November, 1967, FATE describing the phenomenon of a second voice speaking from one specific tape recorder in an entirely unknown language.

As a sound technician I would like to present a description of what probably caused the extra voice. The standard recording tape is one-quarter inch wide. On this narrow strip two or four parallel lines of sound can be recorded (eight in special automotive recorders). It is evident that the space between the tracks of recorded sound is very small and the tracks themselves are very narrow. Proper alignment of the tape over the pickup head is accomplished by guides on either side of the head. On occasion the tape will climb partially out of its guides with the result that the machine will reproduce not only the regular program material from the selected track but also that on the adjacent track.

Since every other track is recorded in the opposite direction, the material from the unwanted second track will be heard backwards. This indeed sounds like a completely strange and unknown language. The next time the tape is threaded, if no misalignment occurs, no mysterious voice will be heard.

The same effect is unavoidable when a two-track tape is played on a

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four-track stereo machine. Here the unwanted sound is continuous, for the left stereo channel will play the proper program while the right will play backwards the second track (provided both tracks contain recorded material).—L. V. Dionne, Malta, Mont.

HAPPINESS FOR TODAY

I have just received the April, 1968, FATE and as always read Curtis Fuller's "I See by the Papers" first.

I simply want to state that not only is your magazine incomparable but Mr. Fuller's column is matchless in its shrewd perception into subject matter which should be reaching many more people.

I wish there were some way to get wider circulation for such statements as: "And alas, in the middle of these two groups are the vast majority of churchmen and parishioners who, cast adrift by science, go through their Sunday rituals without really believing in anything."

You are terrific! — Duane S. Workman, East Chicago, Ind.

FATE'S IRONIES

In your September, 1967, issue you published the story, "The Curse of the Mud Doll." We were surprised and pleased. We had heard the story before and we know the sheriff here, but we never expected to see it in print.

Then the day your March, 1968, issue came my husband read in "I See by the Papers" about the monster seen by Roger Patterson and his friend. That evening, as I was reading the same article, Mr. Patterson appeared on the Joey Bishop TV show, relating the same story as published in your magazine. It seemed ironic to me that I should be reading about it and seeing it on TV at the same time.

It adds tremendously to the interest of your magazine to know that

subjects you discuss are getting notice elsewhere. — *Del Leese, Davenport, Iowa.*

CLAIRVOYANCE?

My attention has been directed to an article by Paula Michaels titled, "Pat Michaels, Clairvoyant Newsman," in the August, 1966, *FATE*. Paragraph 3, page 45, reads, "I remember the wave of emotion I felt when Calvin Tipton was sentenced to die . . . because the knife *I had found* was the primary evidence against him. I somehow felt responsible." This is in reference to the murder of Mrs. Olita Johnson on Wednesday, March 28, 1956, in Costa Mesa, Calif.

If Mr. Michaels still suffers from his "wave of emotion" due to finding the murder weapon, perhaps the following quotation from the *Los Angeles Examiner* of Saturday, March 31, 1956, will be a solace to him and free his conscience from any sense of guilt:

"A boy playing under a Costa Mesa pepper tree yesterday found the kitchen knife that was plunged through the heart of Mrs. Olita Johnson . . . An 11-year-old boy, Meredith Glen (Skipper) Davis found the death weapon . . . A resident of Santa Ana, "Skipper" was visiting his grandmother, Mrs. Veda Thompson."

The following is from the *Newport Harbor News-Press* of April 23, 1956:

"In his hands, the boy held the clue that would solve the murder. It was an eight-inch butcher knife broken in half."

The reporter who wrote these words is none other than the same Pat Michaels whose wife, in your article, credits him with finding the knife through his gift of clairvoyance.

The boy Skipper is the grandson of my wife's brother, the late Prentice Thompson. His wife Veda still lives in Costa Mesa, next door to the scene of the crime. It was in the backyard

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of the Thompson home that the knife
was found.

We believe that FATE and our clair-
voyant (?) reporter both owe readers
an explanation as a token of atone-
ment and apology to "Skippy" Davis.

—Ulysses G. Kretzmer, Romoland,
Calif.

ONE IN SCOTLAND, TOO!

On page 73 of the February, 1968,
FATE, a paragraph appears about a
Mr. Arey of Aberdeen, S.C. To the
best of my knowledge there is no
place in South Carolina named Aber-
deen. There is an Aberdeen, South
Dakota, and there is a small settle-
ment in North Carolina of that name.

—J. T. Harllee, Darlington, S.C.

THE UBIQUITOUS COMMA

Your copy editor, if you have one,
has some idiosyncrasies of style
which leave me slightly seasick. He
or she seems to have some kind of
hang-up about commas, resulting in
their omission where they're definite-
ly needed.

For instance, in your January,
1968, issue, page 58, under "Only a
Game?" you have this little jewel:
"During World War I I was in my
early teens." Need I analyze that
sentence to show what a miserable
thing it is? How much better it would
have been with a comma: "During
World War I, I was in my early teens
..." Or: "During World War One, I
was in my early teens." Or: "During
the First World War I was in my
early teens." Or: "I was in my early
teens during World War I." Any way
but the way it was!

Then, toward the bottom of page
74, we find: "As evidence, during
World War III dreamed of my brother
..." (Or, "during World War II, I
dreamed of my brother...") Well,
the same alternatives I suggested in
the preceding paragraph would apply
here.

This will get worse as time goes

on. "In the midst of World War III I was flying a helicopter." Or, if one fails to notice the variation in spacing, "In the midst of World War IIII was flying a helicopter." What a difference a comma can make!

Another thing: "awakened." Your writers are always saying, "I awakened," or "he awakened" or "she awakened." They *awoke*, dammit! Maybe they *were* awakened by the alarm clock or a flying saucer or the ghost of their grandmother. But they *awoke*! — H. O. Austin, Apple Valley, Calif.

As to World War I, World War II, World War III and World War IIII we agree with Mr. Austin. But after spending some minutes researching awake, awakened, wake, waken, awoke, etc., we now happily refer Mr. Austin to page 45, Fowler's Modern English Usage, where it appears you pay your money and you takes your choice. — The Editors.

DON'T KNOCK IT!

The saying, "What a person is not up on, he is down on," although trite, is true regarding the opinions expressed by George K. Bennett, president of the Psychological Corp. of New York, and by Huntington Hartford, Jr., the A&P heir, and reported in "I See by the Papers" in the February, 1968, FATE.

When Mr. Bennett was asked what he thought about the art of handwriting, his reply was, "... I wouldn't spend a plugged nickel on (graphology)." If the skeptical Mr. Bennett would spend a few thousand of his "plugged nickels" and a year of intensive study on the subject he might reverse his opinions. At any rate he then would be qualified to speak authoritatively on the subject.

Huntington Hartford, Jr., is said to have had a lifelong interest in handwriting analysis but it is obvious that he has not been interested enough to

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investigate it or he would not have made the statement, "A foundation financed well enough to put the system on a sound footing is the prime need." Apparently he is not aware that such an institution exists and has existed for many years.

Research on the subject of handwriting started in 1910 when a high school student named Milton Bunker set out to determine why he could not make his own writing conform to the copybook style of writing. He continued his research until his death in 1962, in the meantime founding The International Graphoanalysis Society, Inc., in Chicago. It is "financed well enough to put the system on a sound footing."

The January, 1967, issue of the *Journal of Graphoanalysis* reports "a membership of 32,000 professional Graphoanalysts, active graduates, advanced and general course students." This membership consists of teachers, doctors, lawyers, clergymen of all denominations, personnel directors and law enforcement officers — persons who cannot afford to make mistakes when the lives or reputations of their clients are at stake.

The moot question is: Whose opinions regarding the merits of handwriting analyses are most acceptable, the 32,000 Graphoanalysts or the few persons who have drawn conclusions without "having studied the science? To the latter I advise, "If you haven't tried it, don't knock it." — Myrtle E. Sheffer, San Antonio, Tex.

MONSTER FANS, UNITE!

I want to correspond with anyone who has knowledge of America's own Abominable Snowman variously called Bigfoot, Sasquatch, Giant Hairy Apeman, and so forth. (See March, 1968, FATE.)

I especially want to hear from
(Continued on page 145)

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(Continued from page 134)

anyone in California, Oregon, Washington or British Columbia who has seen one of the creatures or his tracks or has other firsthand knowledge. I hope to find others with a serious interest in the subject in order to exchange views, information, letters, clippings, articles, etc., regarding the creature.—George F. Haas, 5309 College Ave., Oakland Calif.

WHO CALLED?

I had a strange experience this past summer and still get goosebumps when I recall it.

I went to our city dump to look for parts for my old truck. I was examining an old wreck when I heard a voice calling my name. I walked away from the car and looked up toward the ridge to see who might be calling me. As I walked out of range an old car tumbled from the top of the ridge and crashed to the spot where I had been standing.

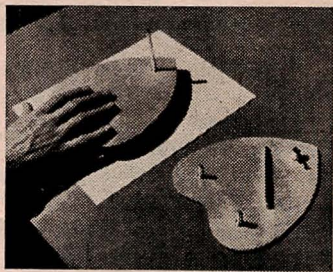
Had I not heard the voice calling me, I surely would have been crushed. I continued to look for some person who might have called my name but there was no one in the dump except myself.—Ray Fountain, Oak Creek, Colo.

TRANSPPOSED CAPTIONS

Evidently you made a mistake in "How to take a UFO Photograph" (November, 1967, FATE). The captions belonging to the pictures on pages 78 and 79 are interchanged, according to my files. Otherwise, it was good reading. I also enjoyed "The UFO Numbers Game" (July and August, 1967, FATE). The Air Force can't or doesn't want to add.—Kurt Glemser, Kitchener, Ont., Canada.



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∞ Artist Kristin Zambucka, traveling in Australia's Outback to paint, finds aborigines' psychic feats as colorful as the continent's great Red Heart—where police put natives' clairvoyance to practical use and the natives take it for granted.

∞ Dowser Verne L. Cameron tells how, after government action and expenses in the thousands failed to fill a dry lake, he found an inexhaustible supply of water to make beautiful Lake Elsinore what it is.

∞ In aftermath of witch-lynching in a Mexican mountain village, newsman Bill Starr interviews Oaxaca state detective who says, "It's kind of a hobby up here—witch-hunting and witch-killing." Jailing of ringleaders fails to deter the natives' sadistic vendetta.



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