

## AMERICA'S FIRST UFOs, 1796-1896

by Kenneth Larson 65

## FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

AUGUST 1968 50c

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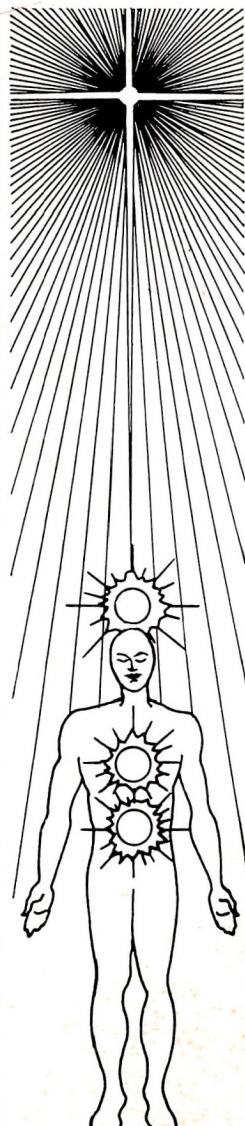
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# FATE

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# I See by the Papers

## QUOTE OF THE MONTH

*"Protect us, O Lord, from the fury of the Northmen!"*

—Old English Prayer

WE OFTEN HAVE poked fun at the claims of competing nationality groups for claiming priority in the discovery of America. The Welsh, Irish, Lebanese and Portuguese are included among the rivals and the bitter controversies between the proponents of Columbus and Leif Ericson are a scandal to the jaybirds.

Any dispassionate student must concede that the Vikings preceded Columbus but at the same time must admit that their discoveries are of only academic interest because they did not materially change world history. The reason of course is that the Norsemen were unable to colonize. It is a mystery why their colonization efforts failed, especially when we realize the Norse settlements in Greenland lasted 150 more years than have elapsed since the pilgrims settled Plymouth colony.

Undoubtedly there were certain climatic changes in the north and European events did not encourage maintenance of



Curtis Fuller

the northern trade routes. But the Norse also had moved south along the coast of Labrador; they certainly tried to settle in Newfoundland and probably voyaged even farther south. In fact, with the north getting colder, the south ought to have appealed to them, if only because they needed the wood from trees for building their ships and they knew where to obtain it.

Why then did the Norse colonies fail?

We have our own simple theory — they didn't possess gunpowder! All the Europeans who came after Columbus did have gunpowder and in our view it was the most decisive factor in the conquest of America. Certainly the Norsemen did not lack

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fighting ability; they were the scourge of Europe for centuries and the prayer that is our quote of the month was commonly prayed in the ravished coastal communities of Britain.

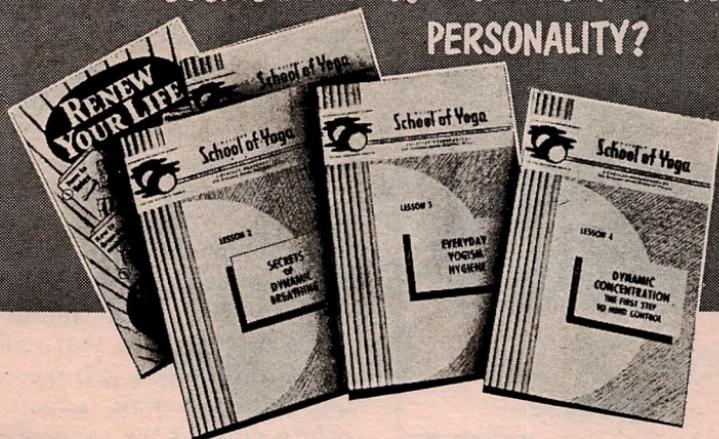
Nor was the Norse failure due to their lack of interest in establishing colonies. Their own sagas report that they came bringing cattle, sheep and wives with the full intent of staying.

So it seems they must have encountered warriors as blood-thirsty as they and so far as the Indians were concerned with weapons almost equal to their own. We never have shared the view that Viking iron ought to have given them an overwhelming advantage. An arrow tipped with flint can do about as much damage as an arrow with an iron head.

The Eskimos seem to have been moving east on a collision course with the Viking settlements in west Greenland and they not only were good fighters (as all hunters must be) but were more at home in their Arctic environment than were the Norsemen.

At any rate the Norse colonies did fail where Columbus and his followers succeeded and our answer to the puzzle is that the gunpowder, guns and cannon of the later conquerors made the difference.

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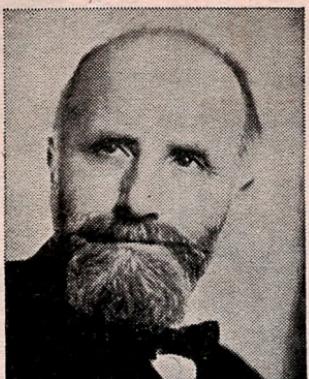
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THERE IS another reason, too, which is only beginning to be understood. The Norse came in small numbers. In all likelihood their method of progression from Norway to Iceland to Greenland to Labrador and south prevented them from bringing epidemic diseases.

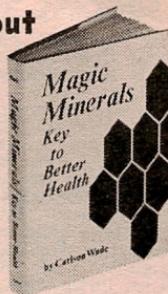
In many parts of North America when the white man came he found the country almost empty. He concluded that it always had been so. The truth, on the contrary, seems to be that epidemics of white men's diseases emptied the country of Indians long before most of the colonial landings were made. Measles, smallpox, whooping cough, scarlet fever, diphtheria — these were the white man's death-dealing weapons — more so perhaps than his gunpowder. The Indians had no way to record the epidemics which must have marched across the continent ahead of the white man. They had neither the immunity to survive the diseases nor a means of leaving an account of what had happened. Only smatterings of the truth come down to us — indications that a smallpox epidemic killed more than half of certain Blackfeet villages, for example.

But in parallel cases we know what measles did to the native Hawaiians. We know that whoop-

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ing cough alone killed as many as 70 percent of the populations of some Polynesian islands.

So it well may be that the Norseman's own good health was a major factor in his failure to colonize. If he unwittingly had infected the *Skraelings* with smallpox, maybe he would have succeeded!



## ON GREATER IRELAND

OUR WORLD would have been unimaginably different if the Vikings had succeeded. We would be speaking Norwegian instead of English and all history since the settlement would have been changed.

But other chance might have brought other national groups to America. One such group was the Irish monks called the Culdees.

Unfortunately we don't know much about them. Irish civilization in the early centuries after the introduction of Christianity was higher than it was in England but it suffered greater destruction at the hands of the Viking sea raiders than did the culture of the English. Indeed, so effective was the demolition that most of what we know about Greater Ireland comes from Viking rather than Irish sources.

There is good reason to believe that the Culdees were wandering

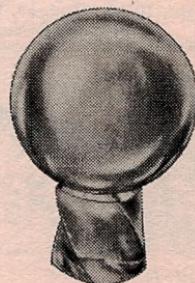
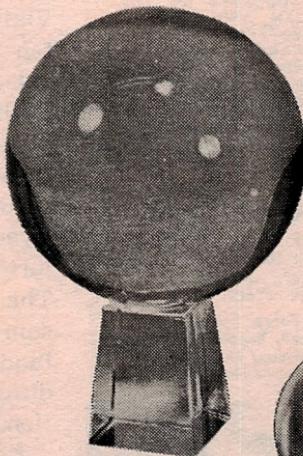
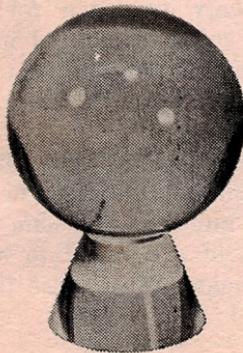
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Irish monks — possibly wandering because they were fleeing the depredations of the Northmen. The records show that the Vikings chased the Culdees out of Ireland into the Faroe Islands to the north and that the Culdees then fled on to Iceland.

When the Vikings "discovered" Iceland they found the Irish monks already there. At this point the curtain falls. The Viking barbarians kept no written records at that time. We do not know what happened to the Irish in Iceland after the Norse began to settle there. Perhaps they took to the seas again. One theory holds they went on to Greenland at least a century before Eric the Red arrived there. The only evidence for this is some ruins excavated in Greenland which seem to be in a style different from Norse construction.

Eric reported that Greenland was uninhabited when he arrived there but that someone had left traces of a civilization including skin boats. Were these Irish currags?



MYTH OR TRUTH?  
THEORIES DIFFER. Farley Mowat, author of *Westviking*, believes the Culdees headed back to Ireland when the Norse moved into Greenland. Two oth-

er writers, Frederick J. Pohl and Charles M. Boland, believe they continued west and to America.

Two Indian boys captured by Thorfinn Karlsefni, Leif Ericson's brother-in-law, reported that somewhere back where they came from was a place where people dressed in white, carried poles with banners and yelled loudly. To the Norsemen this could mean only Irish priests and undoubtedly this contributed to the myth — or the truth — of Greater Ireland.

The Icelandic *Landnamabok* identifies Greater Ireland as a place near Vinland. One saga in the book tells of a Norse sailor named Ari Marson who drifted to Greater Ireland and there was baptized by the Irish monks. One problem with this tale is that the location of Greater Ireland was said to be only six days' sail west of Ireland proper.

But alas for the future, the Culdees had a built-in disability even more serious than the lack of gunpowder. They never could have perpetuated Greater Ireland because as priests they were sworn to celibacy.



#### HIDDEN CHAMBER?

A STUDY conceived by Dr. Luis Alvarez of Berkeley's Lawrence Radiation Laboratory may result in the discovery of a

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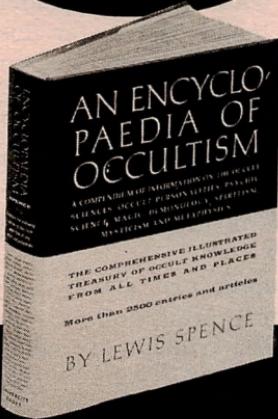
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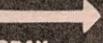
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hidden room in the 469-foot pyramid of Chephres at Giza, Egypt.

Alvarez theorizes that the recording of cosmic particles called "muons" as they pass through the bulk of the pyramid could determine whether there is such a room or rooms and pinpoint the location.

A spark chamber made at Berkeley has been set up in a rock chamber carved in ancient times beneath the pyramid. The muons were expected to be recorded at the rate of 42 a minute but actually have been double that. Whether this is because there is indeed a huge hollow chamber or whether the initial calculations are wrong is still unknown. Meanwhile the results (at press time) were being run through a computer to see what they would show. If a room appears to be present the spark chamber will be moved to a different location in an effort to pinpoint its location precisely.



#### ANCIENT ENGINEERING

ONE OF THE wonders of the world must be a system of underground aqueducts which provide 75 percent of the water used in Iran. These aqueducts were built about 3,000 years ago.

H. E. Wulff described these water conduits, called "qanats," in the April, 1968, issue of *Scienc-*

*tific American*. Wulff states that qanat works in Iran rivaled the Roman aqueducts in scale but unlike them still are in use and have been expanded continually. The qanats tap underground water sources in the highlands and bring the water through tunnels to the lowlands. The water does not come from existing streams but from aquifers or groundwater sources. They enable Iran, although virtually a desert, to grow its own food and produce a surplus of agricultural products for export.

Today there are about 22,000 qanat units in Iran totaling more than 170,000 miles of underground channels, Wulff reports. He gives a calculation that these qanats, all built by manual labor, "deliver a total of 19,500 cubic feet of water per second—an amount equivalent to 75 percent of the discharge of the Euphrates River into the Mesopotamian plain." If used solely for agriculture this amount of water would be sufficient to irrigate three million acres of land.

The qanats of the Persians certainly preceded the Roman aqueducts. The Assyrian kings, after campaigns in Persia, copied the idea and built such underground conduits in Nineveh and for the city of Arbela.

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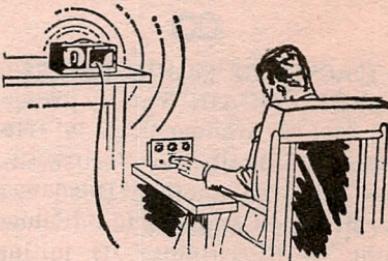
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Egypt he brought the idea there and one qanat carried water from an underground water table of the Nile 100 miles to the oasis of Karg. Qanats have been found in Pakistan, Turkestan and in the Arabian peninsula. In the Sahara Desert some natives still call these underground conduits "Persian works."



#### TEACHER OF RIGHTEOUSNESS

**P**ROF. YIGAIN Yadin, professor of archeaeology at Hebrew University in Jerusalem, has acquired another Dead Sea Scroll which appears to cast new light on Christianity. It is the

longest scroll yet recovered — 26 feet compared to the 22-foot Isaiah Scroll which is the oldest complete Hebrew manuscript of any Biblical book.

The new Temple Scroll is concerned with four general topics — a collection of religious rules dealing with sanitation, medical topics and death, rules concerning a number of religious holidays, detailed directions for building a temple and the laws of the kings and the army, including regulations for mobilization of the soldiers.

But most important for Christians is a matter with which the authors of this and other scrolls

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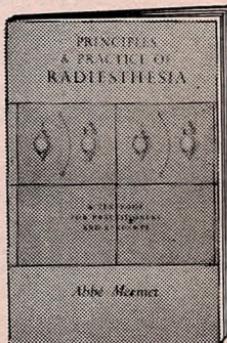
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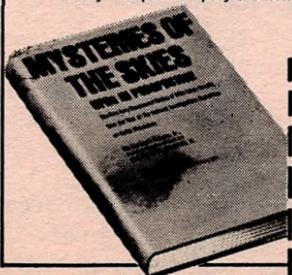
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seem to be concerned — the identity of a mysterious teacher. He repeatedly is referred to as the "Teacher of Righteousness."

It is believed that this and other scrolls were written by scholars belonging to the religious order of the Essenes. They refused to make animal sacrifices but they did celebrate a form of holy communion in which the bread and wine on the table were blessed. This hints of pre-Christian sources.

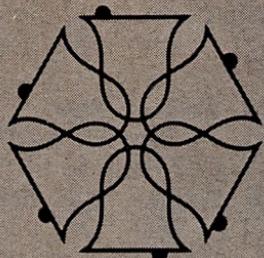
There are tantalizing references to the "Teacher of Righteousness." He obviously was a learned man, perhaps a priest, who added to the body of religious knowledge and made prophecies. He seems to have been loved and respected and probably was martyred.

The "Teacher of Righteousness" cannot have been Jesus, however, because the two appear to be separated in time by at least a century. Nonetheless there are similarities between this "Teacher's" teachings and precepts and those of the early Christians, even to the practicing of a kind of baptism.



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about the possibility that these sources are navigation beacons or segments of a communications net linking a number of highly advanced civilizations."

The sources under observation at Arecibo occur at intervals of 1.337 seconds with precise regularity. The intensity of each pulse varies over a period of a minute. Then they disappear for three or four minutes, reappearing for another minute. The cycle is continuous and the signals are among the strongest radio emissions in the sky.

The signals were discovered by Cambridge University astronomers last summer. They thought at first that they were listening to man-made transmissions from deep space probes or to reflections from signals originating on earth. They then found that the signals came from fixed points among the stars. First publication of the findings was in February. Whether or not these signals come from intelligent life, it already is known that they are precise enough to be used for our own space navigation in the same way that our radio emissions already are used.



#### SECOND THOUGHTS

BY MID-MARCH some astronomers had become familiar enough with the "mysterium"

phenomena to have renamed the sources "pulsars," although the British discoverers were said to be facetiously calling them LGM's for "Little Green Men."

And scientists began to have second thoughts.

The eminent radio astronomer Sir Martin Ryle said that the most likely cause was regular electronic bursts caused by surface shock waves of "collapsed" stars.

William Fowler, professor of physics at Caltech, although willing to discuss the possibility that the pulsars are created by intelligent sources, feels that the energy required to send such emissions over distances of 100 to 200 light years make it seem likely they are natural rather than artificial. They require more energy than all the power plants on earth could supply (10 billion times as much, according to Dr. Frank Drake).

When three additional sources of the signals were found very close to the first discovered source the British began to regret their references to "Little Green Men." Why should there be four such sources when one would serve for interstellar navigation, they pointed out. Dr. Drake believes that hundreds of pulsars eventually will be found.

Dr. Jeremiah Ostriker, assistant professor of astrophysical



**David Manuel**

**Left to right: Joanne MacIver, Susan Ganier, Jess Stearn**

**Joanne MacIver** is an attractive, blue-eyed, eighteen-year-old who lives today, with her husband, in Toronto, Canada.

**Jess Stearn**, one of America's top investigative reporters, is the author of the recent bestseller, *Edgar Cayce: The Sleeping Prophet*. He had just finished that book when a phone call from his editor put him on the trail of the strangest story of his career.

**Susan Ganier?** Born more than a century ago, she apparently lives on, reincarnated, as Joanne MacIver.

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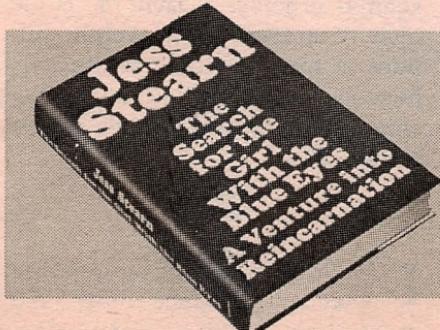
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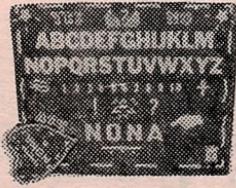
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sciences at Princeton, suggests the signals may be coming from rapidly rotating white dwarf stars—stars which rotate at speeds as incredibly high as four times per second.

The theory of Dr. Thomas Gold of Cornell and Dr. Alexander J. Dressler of Rice University is that the source is spinning neutron stars—theoretical bodies whose mass has shrunk to the point where they are only about 10 miles in diameter. Each cubic inch of a neutron star would weigh millions of tons in earth's gravity.

Nevertheless, the whole matter remains so mysterious, so speculative, so completely unknown that astronomers agree only on the importance of the discovery and on the incredible regularity of the signals which are so precise that in measuring them astronomers must compensate for the motion of the earth.

Yet, in perspective, which seems craziest? That a cubic inch of matter could weigh millions of tons? Or that mysterious beacons exist to guide spaceships along the far edges of the Milky Way?



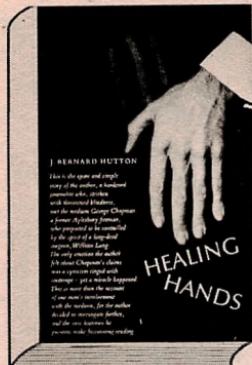
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Another type of sky object recently found is also reported by Walter Sullivan. This is a *something* that has been unseen by human eyes because it glows in the infrared portion of the spectrum to which the human eye is not sensitive. Whatever these things are they "shine with extraordinary intensity," Sullivan reports.

If they are as distant as they seem, they must be producing more energy than has been considered possible for a star. Their nature is unknown. They lie within our own galaxy. It is proposed that they might be gigan-

tic clouds of dust and gas collapsing at enormous speeds to form new stars, Sullivan reports.

Still a third type of heavenly object may exist that even now is unknown, according to Dr. John A. Wheeler, a Princeton University physicist. The universe, says Dr. Wheeler, may be filled with "black holes"—the remnants of stars that have collapsed so tightly that they no longer can be seen.

They might be only a few miles across. They would have gravity, the ability to absorb energy, to cast a shadow—but they would be invisible. There might be as many of them as there are living stars—for they

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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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## IS CORINNE A WITCH?

DONALD P. SCOTT, millionaire heir to a chemical fortune, says that actress Corinne Calvet dominated him by voodoo and once carved a human figure from a bar of soap to hex a woman she was angry with.

Scott sued Miss Calvet to recover \$750,000 in property he had given her over a seven-year period. His testimony recounted many of her singular practices.

The bar of soap incident began when a woman in a restaurant accused Miss Calvet of spilling a drink on her, Scott testified. Miss Calvet carved a human figure from soap. "Then she sat on the floor with the figure in front of her and mumbled," Scott said.

"Later, when she found out that this woman had broken her hip, Corinne said, 'See, I got her.' " —Curtis Fuller.



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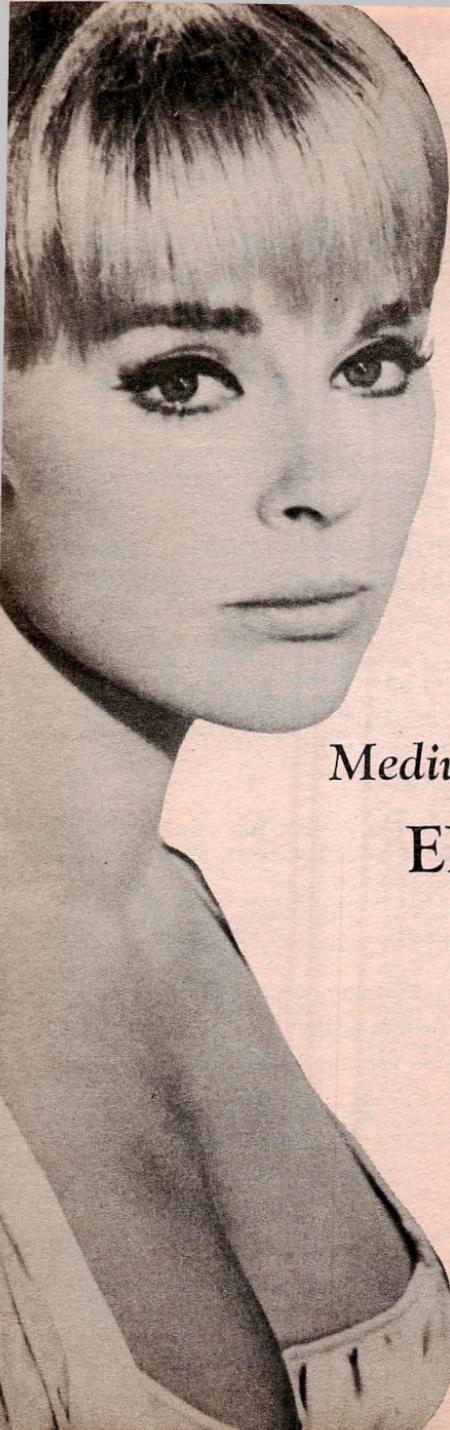
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By James Crenshaw

**A**N ACTRESS OF the stature of Elke Sommer needs little else to keep her pretty face (and figure) in the public eye. But in 1964 she got an assist from an unlikely quarter: a ghost stepped into the picture.

Writer Joe Hyams, Elke's husband, has written a number of stories about their haunted home, including the details of an accurate prediction that it would break into flames. Now we have the results of a parapsychological investigation of the phenom-

## Mediums Compare Ghosts in ELKE SOMMER'S

ena and documentation of the startling prophecy, made to Hyams himself. It is one of the few cases on record in which a haunting has been subjected to a scientific analysis based on a statistical approach.

The Southern California Branch of the American Society for Psychical Research recruited eight sensitives (mediums) to undergo a "double blind" test in connection with the ghost reputedly manifesting in the house

Three test mediums agreed with others who had seen the apparition: he was about five feet ten, wore dark pants, white shirt, black tie.

and Dr. Thelma Moss, director of research for the branch society, has come up with some amazing data.

The dramatic story of Elke and Joe Hyams' haunted house includes interviews with independent observers who think they saw the ghost (their descriptions tally) and the description of the ghost by three of the mediums who agree with each other and with the observers on the most distinctive features of the ghost's appearance and a full



Baroness Lotte von Strahl

## HAUNTED HOUSE

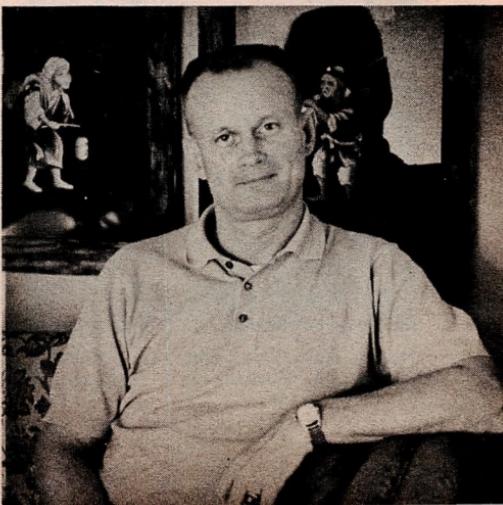
report on the medium who prophesied that some rainy day the house would go up in flames.

\*\*\*

**T**HE ACTRESS AND Hyams moved into their attractive Benedict Canyon home (in Los Angeles just beyond the city limits of Beverly Hills) in July, 1964. Almost immediately odd things began to happen. They and others noticed varying types of manifestations:

- (1) Unidentifiable footsteps.

Douglas Johnson (American)



(2) Doors and windows opening and closing by themselves. Some doors mysteriously opened after having been carefully locked.

(3) Sounds of chairs being shoved around in the dining room.

(4) Lights switching on and off without apparent cause.

(5) Repeated appearances, both at night and in the daytime, of the figure of a man clad in dark pants, white shirt and black tie. (Agreement on this description was general.)

The manifestations often seemed to center around the dining room area. The figure was seen there several times, al-

though not always, and the sounds of chairs moving noisily came from there. Hyams said it was as if a group of dinner guests were rising from the table and moving back their chairs.

And the dining room is where the fire broke out.

In August, only a few weeks after they moved in, Hyams set up electronic detection equipment and obtained original blueprints of the house to see if there might be a hidden room where an unwanted guest — possibly a draft-dodger — might take up residence. He also hired termite inspectors to search out every possible entryway under the house. The air spaces beneath the roof also were searched.

Hyams' efforts availed nothing but his stories of the continuing phenomena came to the attention of the ASPR and the Southern California Branch began its investigation in the fall of 1965.

A preliminary step was to interview four persons who Hyams knew had witnessed the strange goings-on separately and independently. One was Gordon Mueller, a real estate man and friend of Elke and Joe, who had handled their purchase of the house. He once had stayed alone in the house and said he heard strange noises. He had been unable to keep a downstairs window locked and he felt "creepy"



Maxine Bell, clairvoyant and astrologer is also musician and composer.

when he went into the dining room, he reported.

John Sherlock, a writer-friend of Hyams, undertook to stay in the house while the Hyams vacationed in August and early September, 1965. He told ASPR interviewers he stayed only part of one night. From the time he entered the house, where he supposedly was alone, he had a feeling that someone was watching him. Leaving a light on in the hallway connecting his bedroom with the dining room, he prepared to retire. Then he said he sensed "menace" and turned around to see a man standing in the doorway. Sherlock walked toward the man—and right through him! He walked right on out of the house—rapidly—and spent the rest of the night in a motel.

Edith Dahlfeld, a German journalist, was sitting on a back terrace with Elke and some other persons. She saw a man walk briskly from a side door (which led from the dining room) to the nearby swimming pool. He moved rapidly around the pool and since she had not been introduced, she asked who he was. Elke was mystified but Miss Dahlfeld insisted she had seen a strange man, dressed in black trousers, white shirt and black tie, going around the pool. Elke had not seen him. It is notable



Brenda Rowland Crenshaw, British-born wife of author, was one of the sensitives (two shown on page 35).

that this was a daylight manifestation.

The fourth witness to be interviewed by ASPR was Marvin Chandler, a swimming pool maintenance man, who had been instructed by the Hyams that no one would be in the house for about a month while he came regularly to do his work. He reported that through a window he had seen a man walking rapidly into the dining room from the living room area. He started to approach the man to ask when the owners would be back but the figure disappeared before his

eyes. This too was a daytime manifestation.

The reports of other witnesses were not so thoroughly investigated by ASPR representatives, but they are notable for their consistencies. Elke's mother was one of the first to see the strange figure. In July, 1964, she awoke to find a man staring at her from the foot of her bed in the downstairs bedroom near the dining room. He vanished as she was about to scream for help.

Another friend of Hyams, Joe Kavanaugh, was asked to check the house from time to time while the owners were away in the spring of 1965. He would carefully lock the house each time he visited but when he returned a door always stood unlocked and open. When Hyams learned this he changed all the door locks — without affecting the manifestations.

Hyams reported that Mrs. Red Buttons had considered subletting the house while Miss Sommer and he were to be in Europe in 1966. When she came to see the house she refused to enter, according to Hyams. She claimed it had an "evil aura" and added she never before had felt that way about a house.

The Hyams succeeded in getting a renter, Harry Kantor of New York City, to take their house for the summer of 1966. He

may have felt the ASPR activity had exorcised the haunt, for he staged a "ghost party" for friends. At the height of the party the lights simultaneously went out and a heavy candelabra fell in the dining room with a thunderous crash. Hyams points out that the light circuits are not controlled by a master switch, only a fuse box.

A woman who owned the house in 1963 reported having heard footsteps and strange noises. On one occasion she called a taxi to take her to the home of a friend. After waiting for a time she looked down from an upstairs window to see the taxi driver standing in the driveway. She went down and asked why he didn't ring. He replied that he had seen a man standing near the door and thought he was the fare. No man was living in the house at the time.

\* \* \*

**I**N OCTOBER, 1965, Thelma Moss, an assistant professor of medical psychology at the Neuropsychiatric Institute of the University of California at Los Angeles, whose ESP studies are recognized by parapsychologists throughout the world, learned about the haunted house from a psychiatrist at the Institute who knew Hyams.

As the director of research for the ASPR's Southern California

Branch, Dr. Moss made sure from the beginning that her investigation would be entirely free of prejudicial information. She asked not to be told who the owners were or even the location of the house. (She did not learn these facts until her study was completed in the spring of 1966.) All arrangements for taking the sensitives there were made through Mrs. Marjorie Kern, former chairman of the Southern California Branch. Meanwhile, Dr. Moss sought advice from Dr. Gertrude Schmeidler, a psychologist and ESP researcher at the City College of the University of New York, who had written a "Quantitative Analysis of a Haunted House" in New York.

Dr. Schmeidler suggested using a floor plan so that the sensitives could chart their various impressions in each room. The floor plan and an "appearance" questionnaire had been used in the pioneering New York analysis and these were adapted for the new case.

On the "appearance" sheet the mediums were to describe how the purported ghost appeared to their psychic vision by answering a series of multiple choice questions — what type of clothing he wore, his approximate height and weight, color of hair and eyes, facial and other physical characteristics.

Louise Ludwig, chairman of the ASPR branch, helped Dr. Moss work out two other questionnaires for the mediums. One was a "characteristic chart" asking for impressions of the haunt. Was it "menacing," "fearsome," "kindly," "pleasant," "anxious," "unhappy," or a little of each?

A third questionnaire, called an "activity chart," contained a check list of approximately 50 verbs to describe what the ghost was doing when the impressions came in — sitting, walking, talking, gesturing, pointing and so forth.

In all, more than 100 questions were to be answered by the sensitives.

When the questionnaires had been prepared eight mediums were chosen, mostly from the ASPR membership,\* to undertake the experiment. Two had to be disqualified — after the mediums had reported their impressions in the house — one because she declined to fill out the questionnaires and the other because she kept seeing a girl ghost and her impressions thus were irrelevant to the investigation.

The six mediums whose questionnaires finally were evaluated were Baroness Lotte von Strahl,

\* The Society emphasizes that none of the sensitives are "on the staff" and do not officially represent the ASPR. They merely volunteered for the experiment.

Maxine Bell, Douglas Johnson, Juanita Walker, Jacqueline Eastlund and the British medium, Brenda Rowland Crenshaw.

\* \* \*

THE MEDIUMS' VISITS to the Hyams' house began in late October, 1965, and it was early 1966 before all eight had made their separate calls — each in the company of Mrs. Kern or another ASPR representative. On each occasion Elke and Joe were asked to be away from home for a few hours in order to avoid an inadvertent "leak" of their knowledge to the medium.

While Dr. Moss knew of the mediums and the procedure only Mrs. Kern and Miss Ludwig dealt with them personally. Dr. Moss evaluated the questionnaires without knowing which of the psychics had filled them out. (They were identified by numbers.)

As a further precaution a control group was set up and given the same questionnaires. Their separate visits followed those of the mediums in early 1966. Dr. Moss described the members of this group as volunteers from the society "who didn't think they could tell a ghost from a live person." Their random guesses as to the appearance and characteristics of the ghost or where he might be in the house proved

to be without significance.

On the other hand three of the six mediums accepted agreed on a description of the ghost's appearance. In fact two of them, having visited the house separately, were in such agreement that Hyams subsequently exclaimed, "Are they in cahoots?"

Dr. Moss said, "Of the six, three of the sensitives significantly — and I mean really significantly — described this ghost in a way that was almost identical, and in the way the four independent observers had described him. And this was not what could be called a typical ghost. It was not swathed in white or wandering with its feet off the floor. It wasn't an apparition in the usual sense."

These three sensitives, as well as all the other persons who had seen the ghost, agreed that (1) he was a man five feet 10 inches in height or over; (2) he was in his middle years, 44 or older; (3) he was of stocky build; and (4) he wore dark pants, a white shirt and a black tie. He never was seen wearing a jacket. They agreed too that the ghost was "pleasant" in character and seemed to be trying to communicate something but reached no general consensus on type or color of hair or on the man's complexion.

"It was rather amazing to

me," said Dr. Moss, "that the psychics would pick out the particular features of height, age, clothing and personality and agree on them along with the independent observers."

They also agreed that the strongest psychic impressions came in the dining room.

One other point of agreement between two of the sensitives is notable. Maxine Bell and Mrs. Crenshaw both mentioned a doctor in connection with the house and both said he was about 58 years old when he died.

Somewhat astonished, Hyams thereafter disclosed that he had been working on a book with a New York general practitioner (he did not identify him) but the latter's death interrupted the work. Hyams said the doctor was about 58 when he died and fitted the two sensitives' descriptions.

On the points of agreement emphasized by the independent observers and the three mediums Dr. Moss computed a chance valuation of .000002 or two chances in a million.

\* \* \*

**T**HE STARTLING prophecy that the house would burn and the actual fire require no "scientific" investigation. Both are a matter of record.

The fire which ravaged the Hyams' home occurred early the morning of March 13, 1967. Fire

Department records show that the alarm was turned in by Hyams at 6:21 A.M. It had been raining, heavy showers "creating havoc on Los Angeles streets and freeways and triggering a minor landslide in Pacific Palisades," according to one newspaper report.

Jacqueline Eastlund had predicted the rainy-day fire almost exactly a year earlier. She was off on her timing, having said it would occur in six months. It took place almost precisely twice six months later.

After the ASPR investigation the disturbances continued in Elke Sommer's home. To arrange a private experiment to solve the haunting, Joe Hyams telephoned Mrs. Eastlund on March 20, 1966. He proposed to place the telephone on the dining room table and stay off the line while Mrs. Eastlund listened and noted the impressions she received over the wire.

On March 21, the following day, Mrs. Eastlund called him back to give him the results of the experiment from her side. Both tape-recorded their conversation as Mrs. Eastlund read from rough notes she had made listening on the open line. Here are the significant excerpts from their conversation:

*Mrs. Eastlund: I see this house in flames six months from now. Be*

cautious. Stay away from the house . . . They have a lot of rain.

*Hyams:* This voice . . . is the voice talking about the past or the future?

*Mrs. Eastlund:* No, the future.

*Hyams:* The house will be in flames six months from now?

*Mrs. Eastlund:* Yes. Then I get a sense of a lot of rain . . . Loud sounds like a horn . . . like a steady ring . . . and sort of tapping and I got the feeling of Venetian shades.

*Hyams:* Elke wants to know what the fire has to do with ghosts.

*Mrs. Eastlund:* This is what I was being told . . . of something that was going to take place in the future and that it needn't necessarily happen in six months . . . I don't feel you are going to own the house two years from now.

*Hyams:* You may be right about that. The people who owned it before left because the wife was frightened.\* I certainly hope you are wrong about the fire.

*Mrs. Eastlund:* I hope I am too.

\* \* \*

**O**N THAT RAINY morning a year later Elke awakened

Hyams to tell him she had heard noises downstairs. Then they both heard a sound of pounding on their locked bedroom door as if someone were trying to rouse them. Joe unlocked the bedroom door, opened it and quickly shut it against a dense cloud of black smoke.

Hyams called the fire department, then helped Elke out the bedroom window onto a portion of roof. They crawled along this and easily dropped to the ground where the roof nears the hillside on which the house is built. Once outside they could tell that the fire centered in the dining room and the table was ablaze.

Firemen extinguished the fire by seven o'clock. Concluding that it was a "spite fire" arson investigators believed the fire had started on the dining room table.

Was it a "spite fire" . . . or a "spirit fire" as some persons theorized? In any case Elke gave credit to whoever had knocked on the bedroom door. Someone — from the here or the hereafter, perhaps a friendly ghost — had saved their lives.

An analysis of the conversation between Mrs. Eastlund and Hyams is significant in several respects.

She did not say the house would burn down, simply that it would be in flames. Damage was

\* At the time Hyams was preparing the story for publication he telephoned previous owners to ask if they had noticed anything unusual about the house. He learned then that the previous owner's wife had been frightened but he garnered no more details.

estimated at the time at more than \$25,000.

The fire occurred on one of southern California's rare rainy days. It did not happen within six months but Mrs. Eastlund had mentioned that it need not necessarily be in that length of time.

In another part of their conversation Mrs. Eastlund had assured Hyams that neither he nor the actress would be injured in the fire. This was true except that Miss Sommer's hand was slightly cut when she poked a garden hose through a window to spray water into the dining room before the firemen arrived.

Mrs. Eastlund's psychic impressions of strange sounds may have been the noise of fire engines and fire-fighting.

Finally, quite in line with Jacqueline Eastlund's prediction, Elke Sommer and Joe Hyams

immediately moved out of the house and put it up for sale.

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**W**HAT CONFLICT between benevolent and malevolent forces went on in that house? Were there really two ghosts — or more — contesting for the right to protect or injure Elke and Joe? One seems to have saved them; the other, to have tried to destroy them — or at least, their home.

Many other unanswered questions come to mind but the attitude of the American Society of Psychical Research in cases like this is best summed up by its president, famed psychologist Gardner Murphy. Hyams quoted him as saying that it is not the job of psychical research to classify phenomena as proved or unproved but rather to hold them in tentative "conceptual restraint."



#### ARTHUR GODFREY'S PSYCHIC NEWS

**A**UTHOR JESS Stearn in an article in the *New York Daily News* reported a little-known incident in the life of Arthur Godfrey. Long before he became famous as a radio personality, Godfrey was on duty on a navy destroyer. He awoke with a start one night to see the likeness of his father at the foot of his cot — so real he felt he

could reach out and touch him.

In a strong clear voice the father bade his son farewell, enjoining him not to grieve. As the figure disappeared, Godfrey noticed it was 2:00 A.M.

The following day he received a wireless message at sea notifying him that his father had died unexpectedly at 2:00 A.M. that morning.

Human beings must learn to walk, talk, read  
and figure. Can we also develop our psychical faculties?

# **Check Your PSI-Q**

**By Harmon Hartzell Bro**

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#### **ABOUT THE AUTHOR**

Dr. Harmon Hartzell Bro, actively engaged in intensive psychotherapy with individual patients as well as conducting diagnostic sessions, has devoted much of his career to teaching, writing and research. As professor of psychology he has been

associated with several universities and his research has won him numerous awards.

A prolific contributor to psychological journals, recently he has limited his hours of teaching but he continues to lecture on psychological subjects.

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**T**HREE WAYS ARE open to you if you wish to convince others that you are psychic.

The first way is to sit down with a highly-respected medium, perhaps an Eileen Garrett or an Arthur Ford, and successfully match your impressions with the people around you. If you do as well as Ford did with a group of my students at Syracuse University, you will know the nicknames of strangers, point out who is married and who recently has been ill, describe one young man's deceased Army buddy, correctly predict details of a co-ed's prospective trip to Japan and indicate those who are out-

standing for their faith or kindness or musical talent.

The second way is to subject yourself to thousands of test calls on laboratory target cards or hundreds of falls of dice from a mechanical chute. If you do as well as the photographer Basil Shackleton did for Dr. Soal in London or sustain scores as high as those demonstrated for my parapsychology class at Northland College by a little Ojibwa Indian girl you will have convinced people you are psychic.

The third way is to build a lifelong record of supplying accurate and helpful psychic coun-

sel to hundreds of people in public life, as did the Swedish scientist, Emanuel Swedenborg and the Virginia photographer, Edgar Cayce, and as the Maryland business executive, Ambrose Worrall, does.

By any other means you won't convince many modern Americans that you are psychic.

Suppose you know that your psychic talents won't produce such brilliant performances. Should you forget about your *potential* ability? By no means! The thing to forget is the hope of convincing others!

Why should you have to convince others anyway? As psychologists' case studies frequently show, persons who need to shore up self-importance this way usually get something else when they open the door to the unconscious: not ESP or PK but psychological goblins, fantasies of inflated self-valuation.

Why not settle for convincing yourself you are psychic?

If you can determine your own real abilities you can put your psychic talent to work toward a happier and more productive life. Not everyone who has special talent in music or mathematics or electronics has to parade it; many just use what they have to enhance their work and their family life. Could you use psychic talent in this way? If so,

you may find that you are warned when your child has strayed into the street or contracted a disease that is more serious than it first appears. You may find yourself impelled to slow down at a normally safe highway intersection just in time to avoid an accident. You may be the one who notices an overwrought teen-ager and helps him to talk when others have passed him by. You may discover that you are dreaming in advance of each major stress in your daily job. And you may be startled to discover that your good moods seem to lift harassed or grumpy persons around you to good-natured cooperation.

My case files contain records of quite ordinary people doing all these useful things in a stable, dependable way once they've quit trying to impress others and set about determining for themselves what I sometimes call their "Psi-Q".

What is Psi-Q?

It is a profile of the kinds of psychic talent you have proven to be your own under the conditions of ordinary daily life. No printed standardized tests can give you such a profile. Unlike the intelligence quotient, which psychologists can determine with reasonable accuracy through the use of standardized tests, you will have to work out your psi-

quotient for yourself.

You might begin by keeping a journal of daily experiences and dreams (as I have done for years and have encouraged college students to do). I use and recommend a system of two-colored entries in your journal or notebook. I write down my impressions and dreams in ink and later when I can verify them I write in pencil the details of how wrong or right I was. Dating all entries and verifications enables me to study cycles of time in my precognition as well as to distinguish periods of greater or lesser psychic activity in my life. In the margin of the notebook I jot down interesting conditions that go with the experiences: whether I was worried, my confidence in the impression, whether anyone around me shared it and so on. Then, at the back of the book, I make up my profile: how often my hunches have been right about my children as compared with my hunches about my colleagues at work, how reliable or unreliable my impressions recorded during a long plane trip were, how wrong or vague my impressions were when I insisted on an answer to what later proved to be the wrong question, etc. I pay special attention to the misses for they often teach me more than the hits.

With some such plan as this you may begin to test your own Psi-Q. Your goal is to obtain a picture of your customary percentage of accuracy in many different kinds of phenomena, under varied conditions, so you will know what to trust and what to accept guardedly, as you seek to use your psychic talents in your daily life.

Your next problem is to be sure you're working with the right material. Over the years I have become convinced that most of us look for psychic impressions and psychokinetic impacts in the wrong material.

Take the case of a hospital administrator I know. He had read articles about famous psychics and he looked with indulgence on my parapsychological research. But his own interest in the workings of the mind focused on psychosomatic effects in ulcer patients, migraine patients, skin-rash patients, etc. He thought of himself as a hardheaded executive in charge of a 400-bed hospital, not a candidate for "weird" psychic experiences.

Nevertheless, one night he found his bowling game unaccountably off. He couldn't call on the little half-conscious processes of perception and muscle action that habitually aimed his bowling ball for him. Instead, when he tried to concentrate he felt

disturbed and sad. He had a "sinking" feeling in the solar plexus. As he totaled his score he was thinking of his parents 700 miles away and in good health, so far as he knew. Somehow he felt they were involved in his disturbance and half-mechanically he counted the money in his wallet to see if he had the cash to buy a plane ticket. Finally he left his bowling buddies and went home, still upset. There his distraught wife told him a phone call had brought word his mother was dying and he should fly to her bedside.

In this one experience he learned he had been undervaluing his psychic ability. He began to pay attention to little feelings, hunches and promptings which warned him of the medical crises of his hospital patients, of mounting friction among his staff, or alerted him to the exceptional value of a new electrical device for the operating room.

The case of an attractive high school teacher is quite different. She came to me for therapy but insisted she needed help only to shut off the telepathic messages that disrupted her teaching several times each day. She had read books about psychical research and attended demonstrations by Arthur Ford and Peter Hurkos. To her the sudden welling up of anger or sexuality with-

in her were psychic impulses engineered by her principal and by her ex-husband, who she said had found her mental wavelength and were using it maliciously.

She was convinced she knew the names of strangers, could foretell events, could heal sick students if she tried. Yet when pressed for details or demonstrations she found her mind going blank and she blamed this on her psychic persecutors. Only slowly did she face the fact that what she called psychic experiences lacked typical bodily, emotional and imagery features and instead fitted only too well the description of paranoid delusion that might be expected to stem from the inner rage she finally was able to disclose. As she recovered from what was in fact mental illness she turned her energies to new consideration for her students and new cooperation with fellow teachers, leaving behind her fascination with overrated psychic ability and retaining only a healthy curiosity about parapsychology.

Both of these persons learned four things which I want to spell out, for they are important to anyone seeking to evaluate his Psi-Q.

They learned that valid impressions generally come in little heightenings and naggings rath-

er than in big flashes.

They learned to pay attention to bodily sensations in order to evaluate the reality and weight of what seemed to be psychic impressions.

They learned that reliable impressions most often come when the mind is mildly distracted by thoughts that are not ego-involved.

And they learned that the most useful, vivid and recurring psychic experiences tend to be those that assist, not disrupt, the course of creative work or creative response to the needs of others.

The hospital administrator needed to learn these things before he could find and use his natural psychic talents. The teacher had to learn them before she could discard her pseudo-psychic material and get on with the business of growing. To determine accurately your own Psi-Q you too must be aware of these factors.

As a first step discard the stereotype idea that significant psychic experiences come in full-blown visions of departed loved ones, of scenes of crimes or accidents. Look instead for telltale ripples on the waves of your feelings and impulses.

The experience of a housewife in Waukesha, Wis., is typical of a useful paranormal incident. She

reported that one stormy night she couldn't get to sleep and several times insisted that her husband get up and look out the window of their country home. She didn't know what he was to look for and she felt almost as foolish as she was stubborn. Finally her husband thought he spotted a tiny blue flame far down the highway. Hurriedly he dressed and ran down to investigate. What he found was an electrical short in the battery of a car that had overturned, unheard and unnoticed in the storm. The driver was impaled on a stump and soon would have died had not the husband arrived — on the instigation of his wife's formless "feeling" that something was wrong. Often the little signals do the most work.

The first step toward seeing human auras is to pay attention to the saucy red or yellow, let us say, in a man's necktie or a woman's scarf or suit. Step back and quietly take in the force of the color, imagine it surrounding the head and ask yourself why that color seems so "right" for the person. Then scribble your answers in your journal and if you possibly can, draw out your friend on his feelings of the moment — to get verification or rebuttal of your impression.

The first step toward effective

psychic counseling of others is to notice the words or phrases they use which seem to reach your mind with special emphasis. Catching the way a salesman describes an associate as "cold" or the way a teen-ager calls her mother "stupid" may help you understand the mind of a man so controlled and controlling that his human feelings are frozen, or the mind of a youngster whose unbridled conscience is driving her too hard. Watch, too, the equally telltale words you yourself use with abnormal frequency or emphasis. Not infrequently, your subconscious mind may be tuning in to that of the other person with computer-like delicacy and speed. What you say may help as much in your assessment as anything the other person says!

An early step toward precognition well may lie in noting what catches and holds your eye as you enter a room. The able French scholar Guillaume shows in his definitive study of divination among the Semites how the Arabian *kahin* is guided to precognition by what his gaze falls upon. In Guillaume's presence, one such diviner correctly foretold a death, as he pursued his thought associations after having seen a raven in the Frenchman's tent.

Second, start being psychic

with your body! Pay attention to a sudden lift of spirit, to a "sinking feeling" and correlate these with impressions you write in your journal.

Unlike sensory experience, which typically begins with perceptions and expands into associated feelings that involve the body, extrasensory experience often begins viscerally and only later sharpens into imagery and concepts. In tiny twinges or in a catch of breath your body will alert you to the depression behind a voice on the phone. You may begin to tingle strangely, your blood may pound a bit or you may feel a little dizzy as your longing to help another is expressed in "power going out" from you. Jesus of Nazareth once described such a psychic experience when he asked of the crowd, "Who touched me?"

If you decide to take your body into full partnership as you search for your Psi-Q you will find it can operate like a kind of psychic radar. Perhaps your experience will parallel that of a teacher-colleague of mine who felt a dull tug in his vitals that made him fear someone close to him was in trouble. He just "followed his body", as he put it later, and even allowed his sensations to bring him to tears as he paced the floor.

Late at night he felt he had

traced the inward tug westward to his parents' home hundreds of miles away. He also felt the crisis had passed and finally he fell asleep. In the morning a phone call brought him word that his father was in the hospital but safely recuperating from a heart attack suffered the night before.

Third, start looking for your Psi-Q in psychologically "cool" material rather than "hot", where you are ego-involved. It is natural to want your psychic capacities to work for you immediately in matters of money and prestige. However, strong ego needs seem to block or distort psychic impressions. Even such able clairvoyants as Edgar Cayce and Peter Hurkos have reported poor results when trying to get advantages for themselves. Cayce once lost his ability for a year because he predicted the outcomes of horse races and I have watched Hurkos fail when trying too hard to impress an important person.

To find your most reliable and stable psychic material, start with what unexpectedly comes into your thoughts when your attention is elsewhere, held but not riveted to some task. Pay attention to the impressions that develop while you are driving a car, washing dishes, sorting and putting away household items,

shaving or listening to an average church sermon.

Fourth, if you would find your true Psi-Q, look to those times in your life when you are most creative and loving. Too many persons seek at the wrong times and in the wrong places. They seek to visualize the dead when they have not yet managed really to see the living. They struggle for a hunch on a lost car key when they have no meaningful place to go in the car. They try to heal a friend by absent concentration but do not care enough to visit him in the hospital.

Current parapsychological research would point them elsewhere. Laboratory evidence is mounting that psychic experience is not much like sensory experience at all; it is more like an intricate creative act in which factual information is almost incidental. As laboratory workers are fond of saying, "Psi is diacritical." It works to show us how to relate two things effectively: two people who have quarreled, two card symbols, a child's fever and our healing energies. This means that psychic experience is to be compared with composing music, programming computers and reconciling separated marriage partners. As might be expected research has shown that psi is affected by the same things that affect other

complex creative acts and in similar ways: drugs, motivation, the human bonds of participants, sickness, rebellion and hope.

So expect your best psychic experiences when you are doing your most creative work for others. You may find you often *know* at the first jangle who is telephoning you and what he needs from you. You may find you can tell whether important letters will arrive in a batch of mail. Small warnings may help you to relate to others; a premonition may tell you that a colleague is going to be unreasonably angry today or an inward click may tell you whether an appointment will be kept.

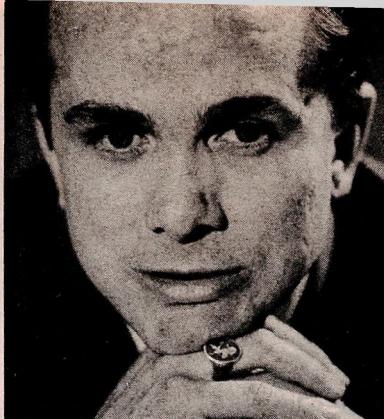
You may find you can sort out psychic from nonpsychic material in your dreams. It is difficult even for the trained analyst to know if we are dreaming of Fred who needs our help, or dreaming of a Fred-like quality within ourselves that needs our attention — or both! But attending to little signals while you recall the dream details will

help. If the dream is of your work or relationships into which you are throwing your best creative energies, don't be surprised to discover the truth in Edgar Cayce's claim (and I have checked this in research on thousands of dreams of normal people): we do not go through anything of importance in our lives without first previewing it in a dream! A detailed dream in your journal showing you on a trip, months before it actually happens, will add an important factor to your Psi-Q profile.

But perhaps you no longer will be keeping a journal. Just as you once gave up convincing others you are psychic, so you may give up convincing yourself and simply go about the art of living, grateful for the gift of each psychic prompting you receive and each psychic blessing you can give. Learning from your own daily experience you may walk secure in the assurance of a modest Psi-Q as tested as your stride and as available as your breathing.



Author Allen Spraggett and his wife share lively interest in psychic phenomena.



# Who tied the knots?

When I awoke my belt was knotted so tightly I couldn't untie it. Was it poltergeist, ghost—or had I been sleepwalking?

By Allen Spraggett

CERTAIN ODD occurrences followed the deaths of both my mother and my father but the more dramatic were related to my mother's death. She was 64 years old when, after a long illness, her heart failed on January 4, 1960.

Perhaps because of these personal experiences I am most interested in what parapsychologists seem to hold as almost a truism—that inexplicable events following soon after the death of a loved one are—or appear to be—related to that death. But how? Are the peculiar events postmortem efforts by the dead person to communicate? Are they poltergeist activity trig-

gered by the emotional shock of the bereavement? Are they illusion? Are they fraud? I ask myself all these questions as I review my own experiences.

At the time of Mother's death I was a theological student and pastor of three rural churches, living with my wife and two children some 300 miles from my parents' home. I received the bad news by telephone from my brother.

My relationship with my mother certainly was ambivalent. But if friction and strain were there, so was love. Her death came to me as a terrible shock.

Six weeks after her death I went into my study one night and

## ABOUT THE AUTHOR

CANADIAN Allen Spraggett, a frequent contributor to FATE, is a graduate of Queen's University in Ontario. As well as serving as Religion Editor for the Toronto Star (he is an ordained minister) he conducts a widely-known radio program, "The Unexplained," dealing with psychic phenomena. He attracted world-wide attention in the fall of 1967 when he brought Bishop James A. Pike and medium Arthur Ford together for a televised seance.

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shut the door. I had decided to try an experiment. Perhaps my state of mind could be characterized best by Emily Dickinson's lines:

. . . not precisely knowing  
And not precisely knowing not

In this mood I sat in the dark trying to project my thoughts into the great unknown. I thought, is Mother still alive out there? Where is out there? If she is alive is she aware of me now? Can I reach her?

Presently I said aloud, "If you are there and can communicate with me in some way, please do it." My words sounded strangely hollow. I sat in the darkness for a long time — waiting. I didn't know what I was waiting for but in those moments I felt a great tenderness.

Later, getting ready for bed, I told my wife Marion who was already half-asleep what I had done. She mumbled a reply and turned over. As soon as I was in

bed I lapsed into a deep dreamless sleep.

In the morning when I went to the wardrobe to get my trousers I found my belt tied into a series of knots. I was annoyed and muttered something like, "For heaven's sake, who did this?" Although it took considerable effort to undo the knots nothing clicked in my mind. It didn't occur to me that there might be a connection between the unusual state of my belt and the experiment of the night before.

I mentioned the knotted belt to my wife. Marion shrugged it off as another of my personal eccentricities. "You must have done it yourself," she said — and there the matter dropped.

The next morning when I went to the wardrobe I found the belt in the same condition as the day before, but worse. This time the knots were so tight I could not untie them, although I plucked at them furiously.

Thoroughly exasperated, I exploded. "What in blazes is going on here? Who on earth did this?"

Marion chuckled. "Maybe it wasn't anybody on earth. Could've been your mother."

But she stopped chuckling a minute later when she took her dress from the wardrobe and found that her belt was now a series of knots — identical to those in mine.

We sat down and discussed seriously this belt-knotting. I knew I had not done it—not consciously anyway—she insisted she was not playing a practical joke.

Could one of us have done it while sleepwalking? Possibly, we decided, but not likely. In six years of marriage neither of us ever had known the other to talk in sleep, much less walk.

What about the children? We ruled them out. Steve was five and Lanny was only two. Even if one of them could have opened the wardrobe no child could have twisted the resistant belts into such tight knots.

Was it my mother?

Neither my wife nor I are Spiritualists but we share a lively belief in various kinds of psychic phenomena—based primarily on personal investigation. We were open-minded about the possibility that my mother might have reached us from the other side—especially in view of my experiment—but we didn't regard it as exactly an everyday type of occurrence.

For the next week nothing odd happened. We continued to ponder the significance of what had taken place. If it were my mother, I thought, why did she choose so crazy a method of communicating? Twisting belts into knots! How bizarre can you get?

On the other hand, I reasoned, what if conditions in the afterlife are such that the dead can communicate only in odd ways? Perhaps, too, the belt-knotting had a deeper significance than was immediately apparent.

Maybe the manifestations were genuinely paranormal, all right, but triggered by power released from my own or my wife's unconscious mind. Perhaps I had wanted something to happen after my experiment and unconsciously made it happen. Was I—unawares—a poltergeist?

A week later on impulse I re-created my experiment. I told Marion what I was going to do. Shutting myself in my study as before I beamed my thoughts into the vast abyss, holding the image of my mother in my mind's eye.

"If you were trying to contact us," I said quietly, "please let us know. Do it again."

The next morning our belts were undisturbed—but at breakfast Marion and I were not. We got embroiled in a domestic spat. When things got hot I jumped to my feet saying, "I'm going to drive into the country and get a little peace and quiet."

"Well, you're not going to take the car," my wife retorted (she's a tigress when aroused) and snatched the car keys away from me. Instead of trying to

recover them I grabbed the spare key from her purse and made a dash for the garage. When I got in the car I reached into my right trouser pocket where I had put the key a moment before — but now it wasn't there. A strange sensation came over me. Mother! Was it possible?

I got out of the car and searched for the key, covering the driveway on my hands and knees. No sign of it. When I told Marion what had happened, she joined me in the search outside. No luck.

"Look," I said, "if this has anything to do with my mother — and I don't know whether it has or not, but I did try that contact last night — it's very important that we be absolutely certain about what happens next."

"I want to be sure that in the future we won't be tempted to say we only imagined what happened or that it didn't really happen the way we thought it did."

"Well, what shall we do?" Marion asked.

"To begin with, let's make absolutely sure that key isn't anywhere on me."

There and then we made an exhaustive search of my clothing. I completely undressed and Marion went through my pockets, the linings of my trousers

and shirts, my socks and shoes. No key.

"All right," I said as I got dressed. "No matter what happens now we know that key wasn't on me."

"What are you trying to prove?" Marion asked.

"I don't know," I admitted. "I just have a feeling that my mother may be involved here. If so some funny things are apt to happen. If they do I want to be sure we're clear about them."

At that moment the doorbell rang. At the door was a young man, a neighbor, who wanted me as the local pastor to give him a reference, for he hoped to enlist in the United States army. Inviting him into the living room I sat down in an armchair and he took a chair across from me. Idly I put my hand in my right trouser pocket.

A shock went up my arm. *The key was back in my pocket!*

I got that boy out of the house as fast as I could and broke the news to Marion. She almost collapsed.

"You've got to be joking," she said.

I handed her the key, but one of us fumbled and it fell to the floor with a clatter. Marion bent to pick it up. It was the same key, all right.

My wife and I were thinking the same thing: Mother?

SOME TIME LATER I spent a memorable afternoon interviewing the famed psychoanalyst and psychical researcher, Dr. Nandor Fodor, in New York. One of the subjects we discussed was the odd series of events following my mother's death. Dr. Fodor seemed fascinated and asked numerous questions.

"Are you or your wife subject to unaccountable lapses of memory?" he asked. "Do you walk or talk in your sleep?" I said no.

"Are you readily hypnotizable? Has either one of you been hypnotized?"

I replied that although I had used hypnosis I seem to be a refractory subject myself and the same is true of my wife.

I knew what Dr. Fodor was driving at. He explained that he was trying to determine if we were subject to *automatism* — that is, sometimes quite complicated behavior performed involuntarily leaving no conscious recollection. Persons who are subject to such minor "fugues" almost invariably have a history of sleepwalking, unexplained lapses of memory, sometimes a marked inclination to daydream or an unusual susceptibility to suggestion.

"In your case," said Dr. Fodor, "this doesn't seem to apply."

I asked, "What about hallucination?"

"It's possible, of course," he replied. "But consider what it would have involved. You felt the knots in your belt, you handled the key and you heard it drop to the floor. This means the hallucination had tactile and auditory elements as well as visual."

"And since your wife shared it, it was a collective hallucination. From my clinical experience I can assure you that while collective hallucinations do happen they are rare, exceedingly rare."

Dr. Fodor suggested that for a moment we assume that the experiences were genuinely paranormal and try to discover what significance they might hold.

"I'm interested in the symbolism of knots," he said. "Were there any nautical associations in your mother's family, a sea captain perhaps?"

I couldn't think of any.

"Then why knots?" Fodor's brow furrowed. "Was your mother eccentric in any way?"

I smiled. "As a matter of fact, my wife and I agreed that tying belts into knots was just the kind of thing you might expect her to do. My mother was — how shall I put it — a little, well, twisted."

"Twisted?" Fodor repeated.

She was a cockney, I explained, born in London within the sound of Bow Bells. As such she had a wide streak of drollery in her character.

"Then twisting belts would not be *out of character* for her," Fodor said.

I agreed.

"And the key," Fodor continued. "It might have symbolized the answer that opens the mystery of life after death. As if your mother were saying, 'Here, I give you the key.'"

I raised a mild objection. Subsequent attempts I made to reach her were unsuccessful. If my mother actually had communicated why didn't she respond to these later attempts?

"Why should she?" Fodor answered. "Would you? After giving you such evidence she may have felt that if it didn't convince you nothing would."

He had a point.

Summing up, Fodor concluded that he felt the most likely explanation of the case was that my dead mother had contacted me. His apparent certainty surprised me, I confess, in view of the cautious comments on survival in his books.

In fact, he went even further. He said that in his 30 years of research my experience was one of the most persuasive instances of alleged or apparent spirit contact with intent that he had encountered.

However, other students of psychical research have disagreed, saying the case is not

really evidential as a proof of the survival of the personality after bodily death. One argued that "an easy alternative explanation could be short-lived poltergeist activity, probably triggered by your (emotional) upset."

Parapsychologists generally agree that poltergeist activity is caused by a focal individual—usually but not necessarily an adolescent—who serves as an unconscious catalyst.

There are reported cases of knot-tying poltergeists. One published in the November, 1963, issue of *FATE*, is an account of a six-week siege of knot-tying in a household in Montreal in 1929. Clothes, curtains, even heavy drapes were tied in knots, usually during the night. The focal individual appeared to be a teenaged sister of the author, Frances Smyth. The knots first appeared in this girl's room, then spread through the house. However, in this case there was no purported relationship between the phenomena and a dis-carnate personality.

One of my Spiritualist friends, while finding no difficulty in believing my story, did question—on technical grounds—whether my mother was responsible.

"To tie those knots and to cause the key to dematerialize and then rematerialize—these are physical phenomena of an

impressive kind," she said. "I can't understand why, if your mother had the power to do this, she didn't materialize herself or speak to you."

It may be significant that my wife and I were asleep when most of the incidents occurred. Perhaps sleep serves as a substitute for the trance state permitting the unconscious to free itself from the domination of the conscious mind and discharge the psychic power necessary to produce telekinetic effects.

\* \* \*

**A**LMOST A DECADE later, I still don't know what to

think. I remain keenly aware of the scorn of the skeptics who sweep the very idea of contact with the dead and/or poltergeist activity into the same intellectual dustbin reserved for centaurs, alchemy and the flat earth theory.

Yet what I have reported is true. It did happen, the objections of the logical positivists notwithstanding. And since it happened it must have meaning. Part of the time I put it down to my own id — or my wife's. But sometimes I do believe that my mother had something to do with it.



#### THOSE SEVENS KEEP COMING UP!

**A** CORRESPONDENT for *The State Journal* published in Lansing, Mich., has found a man in whose life the number "seven" plays an uncanny role. Clarence Seaton of Vestaburg, Mich., finds life dominated by sevens.

For example, Seaton originally lived in Lansing (seven letters) and he was born at Packers Station (a brace of sevens) in 1897. He was the seventh in a family of 11 children — seven of them boys.

"When I grew up I met and married a girl who was the seventh in a family of seven children and she's seven months younger than I am and we were married in the seventh month of the year."

It hardly is a surprise to learn that Clarence fathered seven children, and that he now has seven grandchildren and seven great-grandchildren.

Incidentally, Seaton never has played dice.

#### NAILS AT CROSS PURPOSES

**M**R. AND MRS. DOUGLAS J. JOHNSON were riding their motorcycle near Salt Lake City, Utah, when the rear tire picked up a nail and spun the vehicle out of control. Minutes later the ambulance rushing the couple to a hospital also picked up a nail but reached the hospital before the tire went completely flat.

# True Mystic Experiences

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

## SO GOD IS DEAD?

By Dora DeVore

I HAVE EXPERIENCED infallible proof of the existence of the living God and the Savior Jesus Christ. To me the prevalent "God is dead" hokum is laughable.

The first time God vitally reached me I was in my teens and living in Greenwood, S.C. On a warm Sunday afternoon in the spring of 1939 I sat beneath my favorite oak tree reading my Bible. The words had deeper meaning than ever before. I stopped reading and began to pray. Suddenly, for one blissful moment, I felt the grip of a strong hand on my own right hand. Somehow I knew it was a great spiritual experience, the most wonderful I ever had known.

This was only the beginning of my personal experiences with Him. I know now that although I failed Him, He was always faithful. There was a time when

doubt overwhelmed me. I lived selfishly and the faith of my girlhood was thrust into the background.

I married, lost a child and suffered a severe illness. Feeling helpless and hopeless I sank into deep misery. Then Christ appeared to me in a vision one night in 1948. To describe him I must borrow words from *The Revelation of St. John 1:14, 15*: "His head and his hairs were white like wool, as white as snow; and his eyes were as a



Dora DeVore

flame of fire . . . and his voice as the sound of many waters."

I felt no fear in his presence, only perfect love. With arms outstretched He stood before me and spoke two words, "Help me." Then He was gone.

These two words gave a new direction to my life. I renewed my affirmations of faith and enjoyed His forgiveness. It seems incredible that I ever should have doubted again. But as time passed two different doctrines perplexed me. One taught that man was developing according to God's plan and eventually all would be saved. The other was the evangelistic concept which holds that God uses man to spread the gospel. I was confused as to my place in His plan.

When the doctrines of men confuse us the only way to get our thinking straight is to go directly to God in prayer. This I did and the answer I received shocked me back into His service.

I was studying my Bible as I lay in bed one summer night in 1966. The question of my humble part in God's plan kept coming to my mind. I shut my Bible and asked God to show me the way. Suddenly my room filled with lightning. This time I was afraid; I thought God was going to strike me down for my boldness. Just as suddenly the light-

ning disappeared. I picked up my Bible again and it automatically opened to the great commission. The Savior's words stood out before my eyes, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." *Matthew 28: 19, 20.*

I think I know now what Christ meant when he said, "Help me." — *Greenwood, S.C.*

#### MY FATHER'S HUNCH

By William A. Van Deusen

**W**HEN I WAS a boy my family lived in Lodi, Wis., a town with a population of about 500 at that time (1888) and a trading center for the surrounding farms. Everyone knew everyone else for miles around and they trusted one another.

Lodi like most small towns in those days had no bank and financial transactions were handled largely through postal channels. A few of the merchants had small safes in which they kept important papers, bonds, notes and cash. My father Absalom Van Deusen was in the furniture and undertaking business and he had such a safe. His was about 30 inches tall, 27 inches

deep and 27 inches wide.

One day an elderly widow came to my father and asked if he would keep her money in his safe — a total of \$300. She said her 30-year-old son was overly fond of liquor and seldom worked. He was living with her and she was afraid to leave any money around her home for fear he would find it and spend it for drink.

Father agreed to keep the money for her on the condition that he would not be held responsible for it in the event that something happened. I was only eight years old so I can't recall whether it was days, weeks or months which passed before my father had a hunch he had better return the widow's money. Late that afternoon he emptied his safe, returned the \$300 to the widow and took his own cash and papers home. In the grip of his strong intuition he left the safe unlocked, thinking if robbers paid him a call they then would do little or no damage.

The next morning as he walked toward his store he met some of his friends who said excitedly, "Van! You'd better hurry to your store. It looks as if it's been broken into!"

Father in reply said, "Boys, let's stop in at Sherm's and get some cigars. My treat!"

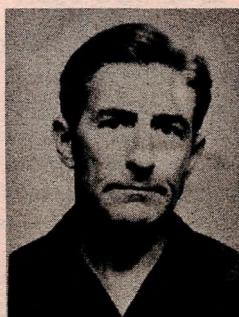
The men thought he was jok-

ing and took him by the arm to rush him on. When they entered the store and found the safe door wide open, Father grabbed his derby hat from his head, threw it to the ceiling and cried out, "Thank God, I followed my hunch! I took everything out of that safe last night. Now let's go get those cigars!" — *Hollywood, Calif.*

#### THE UNTELEPHONED MESSAGE

By William Esenwein

AT EXACTLY 12:30 P.M. on March 4, 1960, I finished an article for *Audubon*, the wildlife magazine. I was supposed to telephone the editor, John K. Terres, as soon as the article was ready and later in the afternoon I left my rooming house in New York City for that purpose. (The rooming house phone was unavailable for guest use although incoming messages were taken and delivered.) When I



William Esenwein

reached a telephone I reflected that it was five o'clock, time for his office to be closing, so I decided to wait to call him the next day.

When I arrived home that evening I learned that Mr. Terres had left word for me to give him a ring. I went out and did so. I said I had received his message.

"What message?" he asked.

"Why, didn't you phone and leave word for me to call back?"

"Yes," he answered, "because I found a note on my desk saying that you had called at 12:30 while I was in conference to tell me the article was ready."

I did not tell the *Audubon* editor the truth of the matter, nor did I ever meet the secretary who accomplished this remarkable feat. I don't know whether the telephone was involved but somehow the message got through!—*Yarnell, Ariz.*

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#### LITTLE DOG LOST?

By Jean Kartsonis

**A**S I WAS GROWING up my family was obliged to entertain various forms of animal life. All were treated with kind regard but the one creature who literally stole the hearts of every member of the family was a delightful little dog named Muffy. Some friends gave us to her in 1945 when we were living in Dallas, Tex.

Muffy was a purebred registered Scottie with the air and arrogance of her aristocratic breeding. She methodically set out to let us know beyond the shadow of a doubt that she was a permanent fixture, if not the boss.

If dogs can smile and I've been told some can, Muffy did. When she was pleased she grinned. When displeased she snorted. When I fed her my reward was her resounding belch.

One Easter someone gave me a baby chick and little Miss Muffy, showing disdain for our lack of knowledge about such things, undertook to mother the tiny bit of fluff. If the chick came near Muffy would sit down and gently raise one leg to make room for her new offspring. They would snuggle that way for hours at a time.

Yes, she was my dog and oh, how I loved her. She easily adjusted to our move to Kansas City, Mo., in 1949, and she and I played together and grew together.

She was 12 years old when I married and left home. Muffy stayed with my parents. She was not so spry anymore but her regal carriage remained and with the passing years she took on a quiet dignity.

On a routine examination the veterinarian discovered she had

a tumorous condition which we had rather suspected. From the time we knew her condition might be fatal Muffy seemed to be aware that we knew. She weakened and again was taken to the vet for treatment. The second visit must have given her all the information she needed . . . for she disappeared.

My mother consoled me with the thought that perhaps this wonderful little animal had gone away to spare all of us the pain of parting. Though I was quite grown up by this time I grieved a long time over the little dog. Every time I saw a Scottie on the street my heart skipped a beat until I was sure it was not Muffy.

Then came evidence that my staunch little friend may have bridged the great barrier of death to come back to me. When my first son was born, a light brownish shape, a Scottie's shape, marked the back of his leg. The dog image — chin whiskers, tail, stubby legs and all — remains there still.

I puzzled over this for a long time — until my second son was born. He too bears the same strange mark, not so distinct as my first son's, but on the same leg a little closer to the ankle.

Muffy's personality and charm knew no boundaries during her 13 years of life with us. I have no reason to question her ability to

make her presence known and to give her stamp of approval to my accomplishments some 10 years later. — *Kansas City, Mo.*

#### ARRIVED IN TIME

By Kathleen Alexander

**M**Y GRANDFATHER William L. Frey lived in Westchester County, New York, and in the late 1950's was dying slowly of cancer. He knew what was coming but he managed to enjoy what remained of his life. His constant companion was our old tiger cat, Mickey. The cat was at least 10 years old and had been born wild. Grandfather had found her in the woods during his earlier, healthier days.

Mickey always was a strange cat and remained wild in many ways. Occasionally she took month-long jaunts into the woods and she allowed no one to touch her or pet her except Grandfather. He spent most of his time sitting in the shade on our porch and Mickey nearly always could be found in his lap or curled at his feet.

We had been planning to move to a new house about 10 miles away and when moving-day came, Mickey could not be found. We didn't want to leave without her of course and Grandfather was particularly distraught. My father Herman Frey decided we would leave food for

her on the porch and every few days he would drive over to see if she had returned. He did this faithfully but Mickey did not reappear. After two months of waiting for her, we sadly gave up hope.

During the following months Grandfather's health continued to deteriorate and he was in frequent pain. Mickey, for the most part, was forgotten. Then one day in March, 1959, six months after we had moved, Mickey appeared—not at the old house but at the back door of our new house.

The old cat simply walked in as if she always had belonged in this house. She walked straight to Grandfather's bedroom and jumped to his bed where she spent the night.

The next day Grandfather died.

—Honolulu, Hawaii.

#### A VISION OF GIFTS

By Judith E. French

WHEN I WAS a child my parents Lester and Mildred Bennett lived on a small farm near Dover, Del. One snowy night in February, 1946, when I was six years old our house was quarantined, for I had a bad case of scarlet fever. Mother and I were alone because my father, an

electric linesman, had been sent to Morristown, N.J., 200 miles away, to repair storm-damaged high lines.

Father telephoned at six o'clock this particular evening to be sure we were all right and to tell Mother he would be on the job for another week.

About midnight, I awoke in a state of excitement and called my mother. I told her I had seen my father removing the window over the kitchen sink and climbing in. In his arms were presents for me—a large red and blue ball and a paint set. I insisted on seeing my father and having my new treasures.

My mother insisted that I was mistaken; my fever, she said, had made me dream. Soon she had calmed me and rocked me to sleep.

An hour later we were awakened by sounds in the kitchen. My father had come home and he had to climb in the kitchen window because he had not been able to awaken us. And he did have a paint box and a red and blue ball for me! He had decided to come home soon after he talked to Mother on the phone and he had picked up the presents to surprise me. — *Marydel, Del.*





# AMERICA'S FIRST UFOs 1796-1896



Amid today's frenzy of sky-searching, serious research shows UFOs have long history and a tendency to suit their times.

By Kenneth Larson

CROWDS OF commuters moving toward a San Francisco dock to catch the ferry to Oakland one evening in November, 1896, witnessed one of America's earliest unidentified flying objects. What happened that autumn evening is well described in the *Oakland Tribune* for November 25, 1896:

"... Several citizens say that while at first only a light was visible, later the body of an egg-shaped object was visible moving quickly through the sky . . .

Charles White of East Oakland crossed on the 6:15 P.M. ferry and said the mysterious visitor in the heavens rapidly approached and raced the boat across the bay . . . hovering over Alameda by the time the boat docked . . ."

The same newspaper contained another article about an aerial object over Red Bluff, Calif.:

"Many residents assert they saw an alleged airship in this neighborhood last evening (No-

vember 24). It was first noticed about 7:00 P.M., moving rapidly in a southwesterly direction towards the mountains . . . Soon after its disappearance a telegram from Chico stated the supposed airship had passed over that town soon after seven o'clock."

A few days earlier, November 23, 1896, the following account appeared in the *Oakland Tribune*:

" . . . A light streamed from the head of the ship, throwing a white stream of light for several hundred yards . . . Many of the other residents of this city distinctly saw the brilliant light and the huge bird-like body floating in midair."

The December 1 issue carried this report:

" . . . Case Gilson and his friends saw the airship twice during last Thursday evening . . . The skies were perfectly clear and a strong northwest wind was blowing . . . The airship was moving very rapidly from the southeast toward Lorin . . . It was about 1000 to 1500 feet in the air and looked like a giant cigar with a fish-like tail. If it had side propellers, they were revolving so rapidly that Gilson could not see them . . . The surface looked as if it were made of aluminum . . . The airship went at a tremendous speed."

These accounts show that the sightings extended over a period of several days. According to the San Francisco witnesses a huge cigar-shaped object passed over the city and flew toward Oakland. These reports led me to examine a book containing the schedules for the San Francisco-Oakland ferries of that period. Charles White was aboard the 6:15 ferry from San Francisco and he arrived in Oakland before 7:00 P.M. Since the newspaper reports indicated that an egg-shaped object passed over Red Bluff about seven, it is clear the object passed over two cities 162 miles apart, covering the distance in about 10 minutes. While the object seemed to lack propellers, it moved at tremendous speed.

All this is hard to believe. On the one hand, here was evidence compiled by a major newspaper. On the other, the first airplane flight did not occur until December 17, 1903!

Stranger still, UFOs over North America were reported 100 years earlier than the California sighting. One of the earliest was described—albeit secondhand—by The Rev. James S. McGivern, a historian at Regis College in Ontario. He found this entry for October 12, 1796, in the diary of one Simeon Perkins:

"A strange story comes from

the Bay of Fundy that ships have been seen in the air. Mr. Darrow is lately come from there by land. I enquired of him. He stated that they were said to be seen at New Mines near Mr. Ratchford's by a girl about sunrise.

"The girl cried out and two men who were in the house came out and saw them. There were 15 ships and a man forward with his hand stretched out. They made to the eastward. They were so near, people saw their sides and ports. The story did not obtain universal credit but some people believed it."

Father McGivern notes that in the era of sail UFOs often were reported in the form of ships. In fact, four years later, on April 5, 1800, witnesses reported a luminous object over Baton Rouge, La., and described it as an airship. Several persons saw it and the event was reported by a scientist, William Dunbar of Mississippi, in his *Life, Letters and Papers*. (See "The Birth and Death of a UFO," April, 1968, *FATE*.)

Another mystery was born on July 29, 1878. James C. Watson had invited Lewis Swift to join him in watching a total eclipse of the sun. Watson was the Director of the University of Michigan As-

trononical Observatory and Swift, the Director of the Warner Astronomical Observatory. During the eclipse Watson observed two disc-like objects, red in color, about two and a half to four degrees from the sun. Swift saw the same objects but through a different telescope. They were surprised to note that the two objects seemed to be about 20,000 miles above the earth.

As they adjusted their telescopes, the two scientists agreed that each object appeared to be about a half mile in diameter. At first blush the report seemed incredible — two objects hovering at an altitude of 20,000 miles. Even so, another scientist named Peters upheld the observations of Watson and Swift but other scientists remained skeptical. In the end, the report was dismissed as without credence.

Today reports of sights in the skies describe more exotic vehicles. Now that truly great "airships" ply a network of invisible roads among the clouds an "unidentified flying object" has to be something really different. But it is interesting to look back on the early American styles in UFOs and to conjecture on the significance of the fact that every century seems to have had them.





Postcard view of Montreux, Switzerland,  
sent to author by his employer, corroborates  
details of locale seen in frequent dream.

# Does ANCESTRAL MEMORY Explain My Dream?

And if it does, why couldn't I ever get past that  
third step? What secret remains hidden where I could not go?

By Armand LeClerc Golay

FOR 30 YEARS, from the time I was 12 years old, the same dream came to me four or five times each year. It always started the same way: I would be standing before a white French provincial home, carefully noting the details of its appearance — particularly the dormers on the "combed-back" roof. Bright potted plants lined the window sills, a tree grew at the

right of the entrance and the front door always stood open.

Slowly I would ascend the steps to the open door and enter what I judged to be a main hall, pitch-dark in contrast to the dazzling sunlight on the white cobblestones which paved the triangular open courtyard outside. Groping instinctively to the right I felt a balustrade, and cautiously ascended three carpeted

stairs. As I raised my foot to the fourth step I was stopped by a pressure — as if a restraining hand were placed flat against my chest.

Many times in the recurring dream I slowly turned and retraced my steps but sometimes I tried either to force my way through the restraint or to dodge around it. Then the pressure would become very firm, practically pushing me backward. Whether I reached the ground floor gently or in a cold sweat from pitting my strength against the force I always felt reluctance as I moved through the still-open door into the bright sunlight.

Blinking to adjust my eyes to the contrast and noting that the shadows always fell in the same direction (indicating my dream was frozen to a particular season and a particular time of day) I walked to the center of the triangular court to inspect a small grassy plot enclosed by a waist-high iron picket fence. In its center was a monument to some local hero or personage, a bronze plaque at its base. I never was able to decipher the inscription on the plaque, though I tried every time the dream occurred.

Then, looking over my right shoulder, I saw a wide cobblestone street descending steeply for several city blocks toward a beautiful deep blue body of wa-

ter. On the left of the street, about halfway down, stood an impressive twin-spired church. The other buildings seemed primarily residential except for a few shops and a large pavilion or hotel at the water's edge. At this point my dream always ended, either fading away slowly or vanishing instantly.

And so it went, over and over, several times a year for a period of 30 years. Every detail was etched in my memory and after several recurrences I could anticipate what was coming next. I always resolved to get more details "next time," to learn the

Print from color slide taken by Mr. Hansen shows Dufour ancestral home, now lacking dormers of dream.



locale of the dream and if possible, its meaning.

\* \* \*

OUT OF THE blue on October 13, 1942, I received in the mail a book from a distant cousin, Miss Julie LeClerc Knox, a retired high school teacher. I had not known that for many years she had been compiling data on our family tree (my mother had given her the information on me) so it was a complete surprise to learn she had published her work under the title, *The Dufour Saga*.

A greater surprise awaited me. I found on the frontispiece a picture of my "dream house" which duplicated every detail I had seen in my nocturnal "visits." It was our ancestral home, built by Jean Jacques Rodolphe Dufour in Montreux, Switzerland, on the shore of Lake Geneva.

Suzanne Marguerite Dufour, from whom I am a direct descendant, was born years later in this very home. She married Elisha Golay of Vevay, Switzerland, who with other Golays came to America and in 1804 settled in Vevay, Switzerland County, Indiana, on the bank of the Ohio River.

I never had seen the ancestral home in Montreux nor even a picture of it until I received the book. In fact I knew nothing of my ancestry except vaguely that

it was Swiss-French on my father's side and Bavarian German several generations back on my mother's.

On several occasions when friendly discussions wandered onto the subject of dreams I described mine. A Congregationalist minister and a Buddhist priest of India expressed surprisingly similar reactions to my "dream house" story. Both took it for more than a simple dream and both suggested I go to Montreux to corroborate the details more exactly than the picture in *The Dufour Saga* had done. Also, both wanted documented evidence, if I were to make the pilgrimage, to incorporate in psychic research data for separate books they were compiling.

My Buddhist friend inclined toward the reincarnation theory but the minister had visited Montreux and he said I described the locale so perfectly that he wondered if I hadn't been there too — in some manner other than physical. He theorized the dream represented spirit visitations from Suzanne Marguerite Dufour. He believed she deliberately set up this scene each time in an effort to get across some important message. Perhaps something was in the house which I had ought to investigate personally.

When I expressed some aston-

ishment at this orthodox minister's theory he reminded me that without spirit manifestation there was little to hold the Bible together and referred to *John 4:24*: "God is a Spirit: and they that worship him must worship him in spirit and in truth."

I could not afford the time or money to go from my home in St. Louis, Mo., to visit Montreux, as they suggested. In the spring of 1952, however, I mentioned the dream and these discussions to my boss, James R. Hansen, the president of a large manufacturing concern. Far from laughing it off he told me some of his own psychic experiences and asked to see the photo of the house. Then he requested that I write for him all the details I could give, for he and his wife were leaving on a European tour within two weeks. Switzerland was on his itinerary and he said he would work in a side trip to Montreux to see what confirmation he could get. Here is the letter he wrote me from Switzerland; the italics are his:

Hotel Beau-Rivage  
Geneve  
June 19, 1952

Dear Armand:

Found the dream house okay and took several pictures. The tree is gone, the dormer has been changed,

but everything else is about the same as in your dreams.

House has changed ownership once in 300 years, the Dufours selling it to Cuenet Marcel who now lives in it. Got my dope from a Dufour at Vevay.

Will give you details later. The enclosed postcard shows approximate location. My hotel, the Montreux Palace, is in right foreground on the lake front.

Your house is in the *third row above the hotel* and about *one inch* (on photo) to *the left of hotel*. The street in front of it runs *down to the lake*, and the house is on a *triangular square*. Some view your forebears had.

Regards,  
Jim

When Jim returned to the United States he gave me much more startling information. He had visited the house and he gave me the color slides he had taken. In his conversation with the owners he told them the reason for his call and said that this home of theirs seemed to fit the description I'd given except for two things. It had no dormers on the roof and I had said the doorway had a slight arch while theirs was straight.

On hearing this, the present

owners turned pale, he said. They confided that the only changes they had made in the 300-year-old house were to square the front door across the top and to remove the dormers because the roof leaked around them! The remainder of the house was unchanged and remained as sound as when it was built.

\* \* \*

THE DREAM NEVER has returned since I saw the picture of the house that day in October, 1942. My "dream house" does exist in Montreux but Jim's visit and the documentation he gave me fail to quiet many puzzling curiosities.

To this day I wonder: why couldn't I get past that third step? Is there something upstairs I still am supposed to find but someone or something is opposed to it? Why have I never had any curiosity — even a thought — about the downstairs? The house has two full floors and the dormers suggest at least a third half-story.

Why did I never dream of another living person in the home or on the streets of Montreux? Except for my own movements the dream always was static, motionless and soundless. If this is an example of projection through time, some 300 years backward, shouldn't the people living in Montreux at that time be in evidence on the streets, in the home or *somewhere*?

And why did the recurring dream end permanently after I saw the picture of the house and learned its connection with my family? Was it merely that my curiosity, long stimulated by the dream repetition, at last had been satisfied? Or was it that the "force" at the third step won — so that I don't even try to go back anymore?

So far as I know the same family still owns and resides in my ancestral home in Montreux. And if Suzanne Marguerite Dufour Golay has some message for me or something she wants me to find there — it remains a secret.



#### A FATAL VOW

YOUNG DELLE FOSTER, grief-stricken when his father was hit by a car and killed on June 16, 1951, vowed, "The night I graduate from high school I'll visit Dad's grave. He'll want to know."

On June 16, 1960, 19-year-old Delle, then a resident of Lincoln Park near Detroit, Mich., kept his vow — and minutes later, returning from the cemetery, he was killed in an auto accident.

# HAROLD SHERMAN

## Prevents Cat-Astrophe



HAROLD SHERMAN, author, lecturer and well-known psychic, has conducted experiments in all phases of ESP and with UCLA scientists has engaged in trying to determine the method of operation of ESP faculties. A native of Michigan now living in Arkansas, his sensitivity and empathy for humankind are shown in a touching new light—but we wish to caution our readers that Mr. Sherman is much too busy to set up a Missing Pets Bureau!

"I believe that feeling generates the power behind thought and somehow my love for animals must have contributed . . ."

By Harold Sherman

**D**UE TO MY reputation for being able on occasion to locate missing planes and persons and to provide clues with respect to certain crimes and other tragedies, I frequently receive urgent letters from deeply troubled persons imploring me to use such extrasensory perception as I may have to help solve their problems.

I have pointed out in my writings and lectures that no genuine sensitive is infallible, that a percentage of error always will exist in any attempt to get psychic impressions, because it is diffi-

cult to keep the conscious mind from interfering, from activating the imagination—which tends to color, embroider or build on such feelings or mental images as the ESP faculties may be receiving.

Often an experienced sensitive knows the instant he has lost contact with his extrasensory stream of consciousness and by an effort of will he can shut out the conscious mind's intrusion. However, this is not easy and failure to recognize the difference between true ESP impressions and one's propensities for

wishful thinking and guessing leads to many mistakes as well as false interpretations.

Until a few months ago I made an extensive effort, on a frankly experimental basis, to respond to requests for help. I was curious to know what degree of accuracy might be maintained in the wide variety of cases that were coming to me out of the blue. In these cases I have had no background of information whatsoever so that impressions can come only through the exercise of extrasensory perception.

Finally, despite an apparently high score of accuracy in many instances, the demands became too great. I reached the point where I could have devoted my entire time to this preoccupation. To become mentally and emotionally involved with circumstances relating to a murder, a plane crash or a missing person is a depleting experience. One feels the impact in the solar plexus and stomach — the "second brain" region of the body — and sometimes it has taken me several days to throw off the effects. Thus my creative ability and my work in other fields are seriously impaired.

For this reason I have had to call a halt to these attempts to help others and to suggest to those seeking my services that they possess the same potential

powers. I recommend that a study of the techniques set forth in my books may enable them to help themselves.

\* \* \*

IN THE AUTUMN of 1967, just before I reached the decision not to devote so much time to individual cases, I received an appeal from two women, Miss Betty Ingle of Merryville, Tenn., and Miss Eloise M. Hoyt of Charleston, S.C. They asked if I could determine what had happened to their cat, Smokey, who had escaped from their car while they were eating in a restaurant in Wytheville, Va., en route home from a tour of New England.

They wrote to me on September 8, 1967, after reading the chapter on ESP in my book, *The New TNT-Miraculous Power Within You*. Their cat had been lost on August 12 and in the interim the women had made four trips to Wytheville in a fruitless search for their pet. An ad placed in the *Southwest Virginia Enterprise* had produced no results. The women now feared Smokey might be dead.

When I came to their letter in an avalanche of mail I was trying to handle before an overseas trip, my first inclination was to decline their request for help.

Of all things! Now I was being asked to give my attention not to

locating missing persons but to see if I could determine the whereabouts of a *missing cat!*

It so happens, however, that my wife Martha and I belong to Spot, a beloved cat, with whom we communicate almost on a human level — and I felt a sudden empathy for the plight of the two women. What if our Spot were lost and we knew of someone who might be able to sense where she might be? Wouldn't we seek his help?

I said to Martha, "I've never tried to get in contact with the consciousness of a cat or any other animal but I have a deep feeling for all life. Since I believe every event, however insignificant, is recorded in what might be termed the 'mental ether' I'm inclined to try to see what if anything I can do."

Due to the pressure of my correspondence I have been compelled to use a form letter to which I usually add a personally written marginal note making individually pertinent comments.

On this occasion, on September 26, 1967, after some moments of deep thought, I scrawled this reply to Miss Ingle:

*Dear Betty:*

*You have a beautiful, sensitive cat in Smokey. Your letter has reached me on the eve of my leaving for the Philippines. . . . Just can't take time to concen-*

*trate but have flash feeling Smokey went to the right as you face Main Street from place you were parked and continued mainly in that direction. Feel Smokey has been taken in by an elderly couple a few miles from town . . . but could be wrong as I have not gone into this deeply. Smokey might try to get home — but get confused directional feeling. Sorry I can't do more. . . .*

*Regards,  
Harold Sherman*

Having sent off the letter, I dismissed the case from my mind and went about attending to the last-minute details incidental to the trip to the Philippines.

When I returned to the United States I received a letter from Eloise M. Hoyt dated November 13 and in the form of an affidavit. She said that *Smokey had been recovered* and gave me the credit. Part of her statement reads:

"I decided to write Mr. Sherman but was very dubious as to receiving any reply from him because I knew he must be a very busy man and in much demand and there was the nagging suspicion that not everyone would be interested in a family cat when there are so many of them in the world . . . but on September 28 I did receive an answer. . . .

"Mr. Sherman was right about

the direction that Smokey went in. We got indications of that from a couple of people who saw her depart, and I feel he was right about her directional confusion also. *But the part that struck me was that she had been taken in by an elderly couple.*

"Acting on this I placed an ad in the *Southwest Virginia Enterprise* which issues twice weekly. The ad appeared during the weeks of October 9 and 16 and on October 21 I received a letter from Mrs. Frank Nave in Wytheville, describing a cat which had come to her place in the summer. The description fitted Smokey perfectly.

"I called my friend in Merryville, Tenn., and read the letter to her and we decided to investigate. *Happily, we discovered that it was our Smokey!*

"*The Naves are an elderly couple who had their 50th wedding anniversary in May, 1967, and they love animals.*

"They have several of their own and never turn down a stray. They live a mile from where we lost Smokey.

"I am grateful for Mr. Sherman's help because I don't believe we could have found our Smokey 71 days after losing her without his ESP help."

The newspaper, reporting the finding of the cat, gave partial credit, naturally, to their classi-

fied ad. But the story went on to say:

"Several weeks ago Miss Hoyt consulted an ESP specialist who told her the *cat was still alive* and was *being cared for by an elderly couple who lived about a mile from where she disappeared*. As a result of this information, they inserted another ad in the *Enterprise* and *the cat was recovered.*" (The italics are mine.)

\* \* \*

THE QUESTION IN each reader's mind well may be, "How did these impressions come to him? How did he sense or know the direction the cat took and that the cat was being cared for by an elderly couple?"

The answer is difficult to convey. I have learned through years of practice to disengage my conscious mind from things in the external world around me, to turn my consciousness inward, to visualize a blank movie screen and then to *let myself wonder* what has happened. I remain completely relaxed, without forcing.

Any attempt to compel my subconscious—or the extrasensory faculties in my subconscious—to produce impressions tends to activate my imagination and when it starts functioning, whatever feelings or mental images might begin to form get

distorted. As a consequence the results are admixed with a degree of error.

In the case of the missing cat I gave my subconscious the suggestion that it would determine the circumstances under which the cat got lost and that my mind, once "zeroed in" on Smokey, would follow her actions and lead me to her destination.

Suddenly I felt myself beside Smokey. . . . I saw her in my mind's eye running off to the right and sensed her fright as she encountered scenes and people unfamiliar to her. I traveled along with her through streets and alleys until I "saw" her reach the home of an elderly couple. I felt their love of animals and as she seemed to be attracted to their home I felt they recognized she was a cat of good breeding and they decided to care for her.

My conscious mind did not know whether Smokey was alive or dead at the time I started concentrating. But the moment my mind became fixed on her I got a "live feeling," impossible to describe except to those who have had a similar sensory experience.

The mental images in ESP work are not always vivid throughout, nor are the feelings. They often are spasmodic and

fragmentary and one must fit them together without trying to use logic or reason.

Once you have recorded your impressions your conscious mind usually will try to argue you out of them. You have nothing in your external world, nothing in the way of evidence, to substantiate the impressions until they have been checked out and possibly proved.

Therefore it takes considerable courage and inner assurance to send impressions such as those I sent to Betty Ingle and Eloise Hoyt. My conscious mind always tries to tell me, "You could be wrong. You may make a fool of yourself sending these impressions to people you don't know . . ."

These extrasensory tests, as they might be called, are highly evidential and convincing when they are accurate. No skeptical scientists can accuse the sensitive of collusion or any form of chicanery because the conditions under which the impressions are received allow for no physical explanation.

There is much we do not understand about the functioning of the higher powers of the mind. I cannot explain how or from what source these impressions come. I can tell only the technique by which I prepare my mind to receive this knowledge.

Now, when I look at our much-adored cat, Spot, I wish I could communicate to her the fact that she as much as I was responsible for finding Smokey. Because of her, busy as I was, I decided to put forth the effort despite my initial inclination to pass this up.

In line with Miss Hoyt's comment about the number of cats in the world, I often wonder how I

was able to tune in on Smokey. I believe that *feeling generates the power behind thought* and somehow my love for animals must have contributed to the connection.

At any rate this is a true tale of how ESP was able to avoid what might well have been — for Betty and Eloise — a real *cat-astrophe!*



### GRISLY MASQUERADE

By Bert Groth

THE DUC DE Saint-Simon, a French nobleman who lived at the time of the reign of Louis XIV, relates in his memoirs an occurrence so extraordinary that he confesses he would not have described it, had not the whole court witnessed the phenomenon more than once.

A customary diversion at the time was the wearing of wax portrait masks at the lavish parties the "Sun King" held at the Palace of Versailles. Members of the court often would wear each other's wax masks and over these still other ordinary masks. When the time to unmask came the confusion over identities occasioned inordinate hilarity among the pleasure-sated courtiers.

Lieutenant General Louis de la Palu, marquis de Bouligneux, and Marechal de Camp Cesar de Brouilly, marquis de Wartigny, were two who had their features

copied in wax and took part in the festivities during the winter of 1704-1705. Shortly thereafter they left to join the French army in Italy and both were killed at the siege of the town of Verua on the River Po.

The next winter the court again took up the idea of wearing portrait masks under other masks. But the courtiers found that while all the other wax masks had remained as fresh as when they had been put away the winter before, the masks of Bouligneux and Wartigny had turned pale and looked deathly.

When the masks were worn at a ball everyone was so appalled by their ghastliness that an attempt was made to restore them to their original appearance. Despite the application of rouge, which faded as soon as it was put on, the masks remained pale and haggard as their owners' faces may have looked in death.



# How I Found My Past

Author Williams, shown here with her brother Johnny, had been seeking information on her family for years before the clues came.

I had been adopted at 3, knowing nothing of my natural family but seeking them throughout the long years to learn who I really am.

By Mary Martha Williams

I WAS PLACED for adoption in Tulsa, Okla., at the age of three and it always bothered me that the things I could remember about my past were sketchy and uncertain. And of course I never was encouraged to remember or discuss anything concerning my early years.

But I had vague impressions of my real mother. I remembered her working, cooking and cleaning for another family who appeared to be farmers or country folk. I remembered she had dark



hair; she was kind and she was also very poor. I remembered a boy about 16 who lay on the floor face down while I pulled on his hair. I distinctly remembered he became angry when I jerked a whole handful instead of just one hair. I did not remember a father or any other relatives.

Always I remembered the day my mother died, the sympathy of the neighbors who came and the welfare lady who took me away in her car. She asked me to lie on the seat of her car to

rest but I was afraid and sat rigid beside her in the front seat. We drove toward the setting sun all afternoon, so later I assumed we had driven west.

When I was four, in 1937, I was formally adopted and during the balance of my growing up with my adopted parents my background never was discussed. My relationship with them was adequate but not warm. I had plenty of material things but always felt a void where affection was concerned. From time to time I would ask about my past life but while my adopted mother never was hostile, neither was she receptive to these questions. She simply brushed them off as if they did not exist. When I was about 10 we moved to El Paso, Tex., and left behind the area of my birth and some of my memories connected with it.

I did all the normal things, attended school and was graduated, got a job and married. From time to time I would mention my past to my adopted mother but never learned anything.

It seemed the older I got the more it bothered me. I had trouble with questionnaires which asked for medical information about my parents. I never knew whether to mark "yes" to the question: are your parents living or dead? Perhaps if there had

been a stronger rapport between my adopted folks and me I might not have become obsessed with the idea of finding out who I was and where I came from. I since have been told that at the age of 21 I might have written the welfare department and received any information they had. Whether this is true I cannot say because I assumed that these documents were not given out. At least that is what I always had been told.

Eventually I became interested in the occult and began reading on the subject. I read countless examples of clairvoyance and began to wonder if this would provide a solution to my own problem. Then someone told me of Mrs. Kay Baker, Spiritualist minister of the Universal Harmony Church in El Paso. When I went to see her in the early spring of 1967 I liked her immediately. She is warm, motherly and sincere. I discussed my problem with her and made an appointment for the following week. I admit that I was somewhat skeptical although I did believe that under the proper circumstances things could be resolved. At the same time, I suppose I was a little afraid of what I might find out.

When the time came we sat at a table, the clairvoyant, my husband and I. Mrs. Baker first took

my hands and said a little prayer. She did not go into a trance but gave me impressions about my life with my adopted parents. These statements were not earthshaking but they were true. Then she began to speak about my life before I was four. She described my mother. She said Mother was present and talking to her. I had told her the sketchy details I remembered but I knew no names, no facts and had only the belief that I had come from near the Arkansas border east of Tulsa — because we had driven all afternoon toward the setting sun. She told me my mother had died when she was 35, that she was mostly Indian and had tried very hard to live. She said Mother suffered from some type of high fever and experienced difficulty breathing before her death. She said Mother was telling her there were other children besides me and that they had been placed in a foster home ahead of me because she was so poor. She said I had either a brother and a sister or two brothers still living. (At the time I doubted this as I remembered no relatives.) She gave the names Plotner, Johnny, George and Neomi, but none of these meant anything to me. Mother told her that she was buried back there and a stone marked her grave. She told me,

through the medium, that she had worked very hard to keep me with her. She was unhappy that death had taken her away. During this part of the sitting I became flushed and felt very warm although it was early spring and surely not hot.

I asked Mrs. Baker about my father. She took a deep breath and said, "I feel he died of TB because I feel the cough and see him holding his chest."

Mrs. Baker told me my kin still lived in that area, although spread out, and that when I had the time and money I could visit there and locate them.

When the sitting was over I discussed it with my husband. Strangely I was not anxious to check it out — maybe because I feared it might not be true.

This sitting took place about two weeks before Easter, 1967. On Easter Sunday I visited my adopted mother who was very ill. Her body was twisted with the pain of arthritis, her face swollen, her voice raspy and slow. I knew she did not have long to live. gingerly I approached the subject of my adoption. I asked about the papers and she assured me they were in the safe-deposit box but she offered no more information. I mentioned having visited a medium and told her what Mrs. Baker had said. If she was

aware that any of what I told her was true she did not show it. She made only vague comments. I did not know it at the time but this was the last time I was to see her alive. She slipped into a coma and died the following Saturday, April 15, 1967, which was my 34th birthday.

My adopted father and I never had been close but he asked me to accompany him, together with his own niece and nephew, to Tulsa for the burial. This I did.

I long had been out of contact with the folks there and had very little in common with them. One afternoon after our arrival I found myself alone in my uncle's house while the rest were off to various places. I remembered the names given me by Mrs. Baker. I sat down at the telephone and through information began trying to locate the name Plotner. I finally got the name James Plotner from the operator. She asked, "Is this the one you're looking for?" I did not know. There were no other listings so I wrote the number and address down. Then I sat there for a long time trying to get up the nerve to call this man. I didn't know how to start; I could not imagine myself telling him, "I got your name from a medium who believes we somehow are related." I decided to write a letter lest he think me insane. A

day or so after I wrote this letter we returned to El Paso.

When I first walked in the door at home my husband said, "A man called from Oklahoma; he said he is your brother."

I might have been prepared for "uncle" or for anything but "brother." I was so excited I could hardly make the call. When I did reach my brother we both cried and cried. We couldn't talk enough or say enough. Since he was eight when I was born he had known about me all along but had been unable to locate me because I had been adopted and the agency would give him no information about me. Once, maybe to ease his pain, they told him I had died.

He told me there had been three children, James, John and Martha (this became my middle name after my adoption) and that John was still living, 200 miles away from him (Mrs. Baker had said they were spread out over a large area). John was one year younger than he and both had been placed in an institution because of poverty when I was less than six months old. Father had died in a fire (which explains his holding his chest and coughing). Our mother had kept me until her death of pneumonia (high fever) and from then on he knew nothing about what had happened to me. He

called me "Rabbit" from the first because, he said, "You were born Easter morning very early and Mother said, 'Look, James, what the Easter Rabbit has brought.'" He told of being so happy about having a baby sister and running to tell the neighbors about it. (Actually I must have been born late Saturday night, Easter eve, as my birth date is April 15 and the 16th was Easter Sunday in 1933.)

My husband and I took a trip to my birthplace. Piece by piece we learned the truth about my past, as I first had heard it from Mrs. Baker. My mother was indeed mostly Indian. Her grave which we visited in the G.A.R. Cemetery in Miami, Okla., carries a very small marker stating she died at age 35. I met and visited with the man who lay on the floor while I plucked out his hair. He told me I also had known his brother and sister, George and Neomi, the names Mrs. Baker had given me.

I also visited with my other brother who was employed as a cook in a large school for special children near Oklahoma City. He had no telephone or address list-

ed in his name and we were able to locate him only through James. I found that everybody calls him Johnny just as Mrs. Baker had called him Johnny when we met with her.

Countless other little things which Mrs. Baker told us became reality. I had recorded the interview on tape. My recorder taped only one hour and during some of the time it was cut on and off but most of the important events are on permanent record so nothing can be explained as due to a faulty memory or an overanxious interpretation.

I cannot begin to say how much better I feel after having located my family. Although I always felt respect for my adopted folks I also felt there was something missing. Now I am at peace with myself and the world. I am truly thankful for the opportunity to know who I am and who my people are. Even little things are important, like the scar on my foot which I always thought was a birthmark but which my brother has identified as a burn.

And I owe it all to a good and sincere medium.



#### PROPHETIC NIGHTMARE

**A** VETERAN of nearly 30 years of service with the Boston and Maine Railroad, Engineer Thomas Bagley, 59, was killed when his Buddliner was involved in a crash. Only two nights before, his wife Margaret reported, he had waked trembling from a dream that he was killed in a fiery crash.

# *Fingers of Fate*

**By Harold Helper**

Joseph Monaghan of Woodlawn, N.J., planned to commit suicide by electrocuting himself at the top of a utility pole. However a police sergeant talked him into giving up the project. But, alas, having decided to live he was electrocuted accidentally as he climbed down the pole.

You might say the judges made a rash decision in picking Linda Gunter as queen of the Melon Jubilee in Terral, Okla. After being chosen it developed she is allergic to melons. They make her break out all over.

While Robert Jesse Coury of Mesa, Ariz., was hunting he tripped and as he fell his pistol went off. The bullet hit his right knee. To attract attention and help he decided to fire another shot into the air. As he drew his weapon from its holster it went off again. This time the bullet struck him in the left thigh.

Ronald Troy of Elsinore, Calif., enjoyed sky-diving but

promised his fiancee he'd take one more jump through the sky and it would be his last. It was. He was killed.

Separated for the first time in their 20 years by the armed services who stationed them 800 miles apart, the twin sons of Marjorie Lake of Flora, Ill., both telephoned her within a half hour's time. Each boy reported that he had lost his billfold.

When his new sports car was struck from behind by another auto Charles Harrison of Houston, Tex., surveyed the damage, then surprised onlookers by kissing the female driver of the other car and saying, "Everything is all right." And it was; she was his wife.

On March 26, 1947, Mrs. Linda Dotson and her husband were born at Mercy Hospital in San Diego. They shared the same nursery and were attended by the same five nurses. The other day Mrs. Dotson gave birth to

her first child, a girl, in the same hospital. The newcomer was put in the same nursery her parents had been in and was attended by the same five nurses who had cared for her father and mother.

●  
Mrs. Marie Vinci drove up to a Detroit hospital to pick up her husband and wound up a patient there herself. Her foot slipped off the brake pedal and the car crashed into the building.

●  
Two sisters, married to brothers, shared a hospital room in New York City where they gave birth to babies at the same time. Mrs. Anselmo Zayas gave birth to a son. Mrs. Frank Zayas had a daughter.

●  
A radio call sent Policeman Bill Brumett, of Shelbyville, Ky., to the scene of an automobile accident in which a young woman had been killed. When he took the victim from the wreckage he discovered she was his daughter, Shirley.

●  
Policeman Edward Burns of Bay Shore, N.Y., is delighted with his badge. He fought a gun duel recently during which a bullet struck him in the chest, hit his badge and ricocheted away.

●  
Mr. and Mrs. Mark Wilcox of Parsons, Kans., were married on

November 11. Two years later their first child was born — on November 11. Their first grandchild also was born November 11.

●  
A burglar broke into a Lancaster, Pa., bottling plant to find another burglar already there. A fight ensued and one burglar wound up in a hospital.

●  
Navy Lt. Dennis Nugent leaped a five-foot fence at Quantico, Va., to rescue a child from the Potomac River. The two-year-old boy he saved was his son.

●  
For several days a bull elk slammed himself against a fence surrounding an Arizona wildlife refuge before he broke in — *just in time* — the next day the elk season opened.

●  
Karl Kueni and Daisy Marie Kueni were both killed when the cars in which they were riding crashed head-on near Salem, Ore. They were not related.

●  
The tiny village of Preporche, near Chateau-Chinon in France, has a population of 147 men, 147 women, 34 schoolboys and 34 schoolgirls.

●  
At England's Newbury track the Duchess of Norfolk wagered 70 cents and won \$7,804.34. She picked all six winners.

If you were traveling a deserted road at night and your headlights showed you a beautiful girl hitchhiker, would you pick her up? I would; I want to meet this ghost.

By Cecil de Vada

# THE PHANTOM HITCHHIKER

IN MY PSYCHIC library there are no less than a dozen volumes of "true" ghost stories containing the classic yarn of the phantom girl hitchhiker. They vary as to location and date and there always is a slight variance in exactly what ensues after the chivalrous motorist picks up the spectral walker.

Briefly the story is this:

The motorist is driving along a lonely and deserted highway about midnight when suddenly in the glare of his headlights he sees this young girl. She is pretty and attractively dressed. She waves him to a stop and asks for a lift to the next town. The driver opens his car door and the girl gets in beside him — or she gets

into the back seat. As they drive the two chat pleasantly — or the girl is rather silent. However, she does give him a street name and house number to which he takes her. Then one of two things happens — either the man's fair young passenger vanishes before they arrive at the address or she vanishes at the exact minute they arrive.

In Nancy and Bruce Roberts' book *Ghosts of the Carolinas*, an employee of the Land Bank named J. C. Tipton and his wife are traveling at night on a lonely road toward Columbia, S.C., when their car headlights reveal a young woman walking alone beside the highway. She is wearing a black hat and dress and



carrying a traveling bag. Mr. and Mrs. Tipton wonder why a young girl is walking alone at such a late hour along such a deserted road. They stop and ask the girl if she wants a ride. She replies, "Yes, please. I'm trying to get to Columbia to visit my mother who is very ill."

Their car is a two-door sedan so Mrs. Tipton steps out and tilts her seat forward to allow the girl to get into the back. She remains silent until Columbia's outskirts are reached at which time she tells the Tiptons the house number on Pickens Street where she wishes to be driven. When they come to Pickens Street Mrs. Tipton looks around intending to ask the girl a question and discovers

that she has vanished. And of course, it would not have been possible for the girl to leave the car unless one of the Tiptons had gotten up and tilted the seat forward to let her out.

Thoroughly puzzled the Tiptons stop in front of the house having the number given by the vanished girl. The house is dimly lit. Mr. Tipton goes to the front door and rings the bell. After a brief wait a light comes on in the hallway and a young man opens the door and greets Tipton saying, "I was expecting you. You picked up a young lady on the swamp road and she vanished in your car, didn't she?"

Tipton admits this and then the young man tells him, "She was

my sister. Three years ago while on her way to the hospital to visit our mother who was ill there, she was killed in a car accident near the spot where you picked her up. On the anniversary of her death two other people have had the same experience as you. You came later than the other two. So tonight I stayed up longer."

Another version of this story is told in Carl Carmer's collection, *The Screaming Ghost and Other Stories*. This one happened in 1945 in the Ramapo hill country of New Jersey. The "Girl in the Lavender Evening Dress" is named Lily and is picked up after nightfall by two Hamilton College juniors who are motoring to a dance at Tuxedo Park. Lily is wearing a party dress the color of the mist rising above the dark water of the stream and her hair is the color of ripe wheat.

The story then told is beyond all credulity. The girl stays at the dance throughout the evening. Quiet and smiling she makes a most favorable impression on her dancing partners. She dances dreamily through the waltzes; she steps more adeptly than any other dancer through the complicated square dances like Money Musk, Hull's Victory and Nellie Gray.

At the end of the pleasant evening's dancing the two young men offer to drive Lily home.

She tells them she is cold and one of the lads takes off his tweed topcoat and helps her into it. She directs the driver along a dusty woodland road and after several miles bids him stop beside an apparently dilapidated and deserted shack. Promising to see them again, the girl remains standing and waving beside the road while the boys turn their car around and drive away.

On Tuxedo's outskirts the coat-loaner realizes that their charming date forgot to return his tweed topcoat but rather than drive back after it that night they decide to pick it up the next day on their way to college.

The following day they have some difficulty finding the place. When they finally do a decrepit white-haired woman answers their knock and looks at them askance when they ask for Lily.

"Ye be friends of her'n?" she asks.

When the boys answer affirmatively the old crone tells them, "Then ye couldn't a-heerd she's dead. She's bin in the graveyard down the road a ways for near 10 years. Ye can find her grave by goin' into that graveyard and lookin' for it."

In disbelief the boys drive back to the cemetery they had glimpsed on their way to the shack. There they stop and after a brief search find a grave with

a small stone inscribed *Lily* — and in front of it, neatly folded, is the tweed topcoat.

In John Macklin's book, *The Enigma of the Unknown*, it happened in 1960. This time a young Wilmington barrister, Edward Bell, is driving alone on Highway 166 through the picturesque North Carolina countryside. It is a clear moonlit night but there are patches of ground mist. His car headlights pick up a slender, attractively-garbed damsel on the side of the road. She waves him to a stop and her sad face prompts Bell to invite her into his car.

The girl asks Bell to drive her to High Point some 30 miles down the road, telling him, "I've been to a college dance and promised Mother I'd be home by 11 o'clock." Bell asks her name and she tells him it's Lydia — her last name he doesn't catch. Thereafter she remains silent until they reach High Point. Then she gives Bell a street name and house number. On his arrival at this destination Bell becomes aware that the girl is no longer sitting beside him. She has vanished!

The startled attorney goes up to the cottage door and rings the bell. After a lengthy wait the door is opened by a middle-aged woman who, Bell sees, resembles the girl he picked up.

Quickly the woman enlightens him, "It was my daughter you brought home. You are the sixth person who has picked her up and found she was no longer in their car when they got here. Lydia was killed 14 months ago on her way to a dance. Her boyfriend's auto went out of control and overturned near where you picked her up."

One wonders if John Macklin really believed this story for he adds, "Not too long after his unnerving experience with the spectral girl hitchhiker Bell learned of two other motorists who picked up Lydia along Highway 166 only to have her vanish from the car seat beside them. Why does this young girl's ghost still haunt the spot of her death?

"Psychic experts were sure that she had something on her conscience she wanted to confess to someone before she could rest at peace. They formed a patrol, driving up and down the highway, hoping the girl might ask one of them for a lift so they could give her the help she seeks.

"One of the men later said, 'Many scoff at these tales of restless souls but there are too many such cases where it is known they do exist. So we can only hope that one night Lydia will stop one of our drivers so he can talk to her and learn what is

troubling her. Then she may find the peace she is seeking."

The town of High Point is there, as I learned by looking at a map, but I could not locate a highway numbered 166 in North Carolina. And what a pity that complete names, dates and places are not — are never included in this story.

This same story can be found in Bennett Cerf's *The Current Crop of Ghost Stories*. Daphne Du Maurier included it in her collection of favorite ghost tales. I have good reason to believe that all our 50 states — probably even Alaska and Hawaii — have a lonely stretch of road on which an attractive girl hitchhiker has been picked up, only to disappear at some designated destination.

Not long ago a young man, knowing of my interest in supernatural phenomena, came to see me and wide-eyed told me in all seriousness that a few days before he had given a lift to a fair damsel walking alone near midnight on U.S. Highway 212 to Willmar, Minn. She had told him her name was Celia Larson and asked him to drive her to an address in Willmar. Before he got there of course she had dis-

appeared from the seat beside him. I listened and smiled and then I told him the one about the death's-head and the crashing elevator which killed all aboard. Remind me to tell you that old canard too sometime.

Of the thousands of psychic experiences — many of them undoubtedly true — that have been told orally or in print what makes the phantom hitchhiker such a favorite? Of course, I suppose there is no man, celibate or married, who hasn't imagined himself driving on a lonely road at night and being hailed by a glamorous *femme*, even if she is only a wraith?

If I were traveling a deserted road at night and my headlights showed me a beautiful female in need of a ride, would I stop? Certainly I would! And then as I drove along with my fair passenger I would give her hair a little yank or prod her gently in some part of her anatomy to make sure she was flesh and blood. If she proved to be an apparition I would continue to drive unafraid until she chose to evaporate. But not until such an experience comes my way will I believe the story of the phantom hitchhiker.



# How I Fought DEMON POSSESSION

No one believed me . . . none but me saw Timmie's "old witch"  
and felt the bone-chilling deathly hatred . . .

By Marian L. Veiock

## PART ONE

**W**E MOVED INTO this Florida house on January 28, 1960, a happy carefree family if you ever saw one. Mornings I was out of bed by five o'clock to clean house or set a shrub in the yard and water the grass before I went off to the clinic where I worked. I spent my lunch hours going from store to store shopping for furniture. We had moved from a furnished house so we needed a mountain of things.

Then one bright Sunday morning in late February while I was preparing breakfast Glenn entered the kitchen waving the newspaper. "Here, read this! I'm going to buy it," he announced.

"A couch," he told me. "You remember. One of those long things people can sit on and lean back. This party is advertising a couch for sale; I'll buy it and you can take all the time you need to find exactly what you want for the living room. In the meantime the kids and I can sit down."

Soon we were off to see the couch. It wasn't new but it was in good condition — black with a gold thread. They had a big easy chair too and with the expression of a prospector who has struck gold my husband told the lady we would take them both. He even insisted we haul both pieces home in the station wagon.

That evening after the rest of

the family had gone off to bed I turned down the television set, moved into the easy chair and admitted Glenn really hadn't made a bad purchase. During the last 15 minutes of a really good program in which I had been engrossed I suddenly became aware of a dark shadow to the left of my chair between our well-lit dining room and the living room. When I looked directly at the spot I saw nothing and decided my eyes had become tired.

But after a few minutes I saw the dark shadow again from the corner of my eye. It seemed to cross in front of me and move toward the couch. And again, when I looked directly at the couch I saw nothing. I thought, "You must be what people call a ghost. You seem friendly enough, so O.K., you can stay." When the program was over I turned off the lights and went to bed, forgetting the whole thing because of course I didn't believe in ghosts.

The next evening it must have been nearly 6:30 when I dragged myself home from a hard day at the clinic. But since I am truly nocturnal, after everyone was asleep I crept into the living room to sit for a time in peace and quiet, to unwind before I tried to sleep. Eventually I turned on the television.

It must have been about an hour later that from the same position on my left, I saw the shadow again. Again it crossed in front of me and seemed to settle on the couch. I thought, "Tonight I'm too tired for games. Go haunt somebody else. I'm going to bed!" And as I settled myself comfortably in bed I wondered whether I should have my eyes examined.

The next morning about six o'clock my mother arrived. My husband was delighted. The children were in seventh heaven. Not only had their wonderful grandmother come, they would not have to attend nursery school while she was here!

This evening I arrived home to a delicious dinner my mother had prepared and it seemed no time at all before the children were fast asleep and we had settled ourselves in the living room to have Mom fill us in on all the news from home.

I suddenly remembered the shadow and asked Glenn and Mom, "Oh, by the way, has anyone seen Herman tonight?"

"Herman who?" Glenn wanted to know.

"Herman floats in every night and sits on the couch and watches television with me."

My husband looked at me in mock alarm, "You mean Herman's a ghost?"

I laughed, "Sure. A ghost; a ghoul! Seems friendly but the slob won't keep still. Keeps floating around."

Suddenly I felt a cold intense hatred around me. Somehow I knew that with my joke I had created a strong hostility between myself and something! And as we talked of other things I became aware that something I could not see nor hear was moving down the hall toward the children's rooms. Whatever I had offended was moving toward my children!

Before I could move Timmie began to scream. When we reached him he insisted there had been an old witch in his room.

We finally convinced him he had been dreaming and after he was asleep again Glenn asked me, "Marian, you haven't said anything to the children about ghosts even as a joke, have you?"

"No," I told him, "you know I wouldn't do that."

I wanted to tell him what I had felt just before Timmie screamed but it was too fantastic. Still I stayed up long after everyone was asleep that night. As I walked through the house I saw nothing but I *felt* the hatred. All at once I was afraid for the children. Leaving all the living room and hall lights burning I

slept with Timmie that night.

The next day Mom called me at work. "You will have to talk to Timmie," she told me. "He is so upset that I cannot quiet him. Tish asked him to bring her doll from her room and after he reached her door he began screaming! He insists there was an old witch in the room who crooked his fingers at him."

I left work and went home.

When Glenn came home we went to the beach. We built castles in the sand. We swam. We ate hot dogs, ice cream, candy and popcorn. When we got home we showered the children and had barely tucked them into their beds before they were asleep.

"I'll bet he is too tired to dream tonight," Glenn remarked.

"Me, too," I said. "I can hardly hold my eyes open. Let's go to bed."

We must have been asleep for a couple of hours when Timmie's screams woke us. We ran as fast as we could to his room. And there I felt it! A chill was in his room which hadn't been in the rest of the house.

We spent the next two hours trying to get Timmie back to sleep. Finally, we sat down to talk. That is, I tried to talk to my husband. I told him of the cold I felt in Timmie's room, of the

shadows I had seen, of the hatred I had felt.

I saw disappointment on his face as he said, "I think you should take him to the pediatrician tomorrow."

I realized then that I could not convince him. He had seen, heard and felt nothing! I agreed to take Timmie to the doctor.

I explained to the doctor that Timmie was having nightmares, that he thought he had seen something in the daytime. The doctor calmly told me these things were not too uncommon in young children and that we were to stress to Timmie that it was "just pretend." He gave me some tranquilizers and told me to give Timmie one at bedtime.

Two weeks crawled past with Timmie's terrors continuing. I saw nothing — but the feeling of hatred did not abate. One night as I walked through the house, unable to sleep, I began to feel that I was being mocked, that *something* knew I was afraid and was telling me I would be more afraid and there would be nothing I could do about it.

This is the way to madness, I told myself. I tried desperately to convince myself that all this was my imagination but I went into Timmie's room and held him close all night. I lay awake through the hours of the night waiting for daylight.

When morning came the warm yellow rays of sunlight filled the room. I remembered my husband's words about "tricks of the imagination." But what had turned me into a neurotic woman?

I went to work that morning full of determination. Nothing, but nothing would upset me that day.

When I turned my car into our driveway after work that evening Glenn was playing ball in the yard with the children. Glenn kissed me and then I dropped to my knees in the grass, calling to my children. Tish instantly threw herself upon me covering my face with kisses. As she released me I looked at Timmie. He was standing quite still, watching, but making no move toward me. I went over to him. He looked at me with disgust. "Don't kiss me! I don't want your kisses. I just don't like you!" His voice was filled with venom.

Glenn and I exchanged glances. This just couldn't be our affectionate, gentle little Timmie! I bit my lip and told him as calmly as I could, "Well, I still like your kisses. When you change your mind please bring my kiss inside." Then I walked on into the house.

But when Timmie did come in he still refused to let me touch

him. His daddy could pet him; his sister and grandmother could kiss him but not his mother! Regardless of what I did to show my love for him his response was a cold rebuff.

A few nights later I brought home a toy I knew he wanted. As soon as I arrived home I told the children, "I brought surprises tonight." Tish was dancing around me but Timmie stood silent. Tish opened her present, a doll. She hugged the doll with one arm and me with the other. "It's beautiful, Mother. Oh, I love you!" she said.

I turned to Timmie, "Well, darling, shall we open your present?"

"If you want to," he said.

I removed the wrappings and he saw the toy he wanted so much. He rushed over to it, "Oh, my Jetty Jet! My Jetty Jet!" he said as he examined the toy happily.

"Well," I told him, "I got a kiss from Tish. Where is my kiss from you?"

He started to move toward me, smiling; then his expression changed. He looked at me as if he despised me. In a voice that didn't sound like Timmie's he said, "You can't get my kisses with presents! I don't like you anymore." His expression was a sneer; his words cut through me like a knife.

I stared at my child. One of his golden curls, slightly damp, had fallen across his forehead. He looked so small. I struggled against my desire to take him in my arms even though his big, brown eyes were cold pools of hatred. I knelt on the floor beside him. "I love you so much that even if you don't love me anymore Mommie still loves you."

I saw indecision in his face. Suddenly he threw his arms around my neck and hugged me tight. "Sometimes I still love you, Mommie." he told me. Sitting on the floor I pulled Timmie into my lap. But his expression changed and he pushed himself off my lap.

"Just let me alone! I don't want you to touch me! I don't love you anymore!" He shouted and ran from the room.

Tish said, "He doesn't mean it, Mommie. He's just being ugly. Sometimes he makes ugly faces at me too." Then she rushed out to show her doll to her friends.

I sat there on the floor and putting my hands to my face I started to sob. I heard the bedroom door close and felt Glenn's hands lifting me from the floor.

"Did you hear him? Glenn, did you hear that awful thing?"

"Yes," he told me. "I heard it. Now wash you face and get ready for dinner. Please don't let

him know you are so upset. When the children are in bed we will talk about this. Don't worry. It will work out all right."

After an eternity, dinner was over, the children were asleep and Glenn called Mom and me into the kitchen. Pouring coffee into our cups he said, "Have a seat, girls. It's time for a family conference."

He continued, "We have a problem, Mom. I think we must discuss it." He told her what had happened between Timmie and me in the afternoon and repeated other unhappy incidents.

Her face was troubled as she answered, "Yes, I know there is a serious problem here. I heard part of what happened this afternoon but I was very worried about Timmie before that."

"Well," Glenn said, "whatever it takes to straighten this thing out we must do. Does anyone have any suggestions?"

My eyes filled with tears. "I just don't know what to do," I said.

My husband looked at me. "Honey, whenever the children have been really sick you have refused to make decisions about them. You rely on their doctor and follow his orders. Tell us again why you do this."

"I don't see the connection, Glenn, but I'll say it again. It's because when my own children

are sick I don't react to them as I would to another patient. To a certain extent, when one of them is ill, my mind is clouded with panic."

Glenn lit a cigarette giving me time, I realized, to understand what I had said.

"That is the point," he told me. "Your good judgment has become frozen with panic. Now, I know this won't be easy but I want you to consider a child you have never met. Assume that some parent tells you her child has begun to behave as Timmie has and asks your advice. What would you tell her?"

"But Glenn, there is something here. There *is*, I tell you! Something he sees and something that makes him behave as he does."

He asked the question coldly, "If there is something here why hasn't your mother seen it? Why haven't Tish and I seen it? You know ghosts don't exist. You aggravate Timmie's problem. Now stop it!"

I sat there trying to picture some child I had never seen, to imagine this behavior from another child. Almost mechanically I began to quote from knowledge stored in my mind, "Sudden changes in behavior pattern are symptomatic of an underlying cause. The patient should be examined immediately by a competent physician."

Realizing what this meant I cried, "Not Timmie."

"Marian," my mother's voice was sharp, "it seems to me you are running around in a great hurry looking for big trouble before you eliminate the small trouble. For one thing, have either of you considered that you are the only mother in this neighborhood who works? Have you thought that perhaps Timmie resents you merely because you work? He has been out of nursery school while I am here but he knows that I will leave soon and that when I go he will have to return to school. Possibly he resents this. Possibly he feels that you're 'not nice' and 'doesn't like you' simply because your working makes him 'different' from the other children around here. Maybe he would rather have fewer material things and have his mother at home."

I stared at her, "But, Mom, why doesn't he say so?"

"Do you know a four-year-old who could put those things into words?" she asked.

I felt a flood of relief. "No," I said. "Oh, Mom, if it's only that! I'll quit my job immediately."

Glenn was smiling now too. "That does seem like a logical explanation. But as Mom pointed out, I think for a change we should take first things first. If

you want to stop working, fine. However, I want you to take Timmie to the doctor tomorrow and tell him what has happened. Just to be safe let him rule out any other possibility. You will feel better and so will we. After he has assured you that Timmie is completely all right, you will be able to begin a new relationship with him without any doubts. You will have the confidence you need."

I slept soundly that night. The next morning I called Dr. Mac and told him that I needed a few days off. When Timmie came out for breakfast I said, "Honey, I have a surprise for you. I won't be going to work for the next few days and after that I will work only until Dr. Mac can find someone to replace me at the clinic. I am going to stay home with you. You won't be going back to school. How do you like that?"

He looked at me without enthusiasm, "It's all right, I guess."

Some instinct within me tried to issue a warning but I pushed it away.

The pediatrician told me there probably was no serious cause for Timmie's change in personality. However, he felt that we should rule out every possibility. My apprehension mounted as he called one of the leading neu-

rologists in the city.

The next morning the neurologist even gave Timmie an electroencephalogram to check for possible brain damage but every test proved negative. The psychologist who saw Timmie next told us he found him perfectly normal although a highly sensitive child with above-average intelligence. He could suggest only that we continue the tranquilizer and that I give Timmie special love and attention. I must ignore his attitude and behave as I normally would. If he needed discipline I was to administer it.

That night after everyone was in bed I sat alone. And as I sat there a chill fell over the room, a bone-chilling, deathlike cold. I felt hostility all around me, more intense than anything I had felt before. Filled with dread I stared down at my hands clenched in my lap. Finally I forced myself to raise my eyes — there before me was a dark form, misty except for the face and hands which were lighter and more clearly visible. The arms were outstretched with the hands turned palms down and the fingers bent like claws toward me. I remembered Timmie's words, "The old witch crooked his fingers at me."

When I saw that face my throat tightened, my chest ached and I could scarcely breathe, for

there it was — the identical sneer I had been seeing on the face of my son. With sudden clarity I knew! Timmie, the youngest and the most vulnerable! This thing meant to possess my son. He already had begun.

I have no idea how long I stared at this hideous thing. Then it began to fade and the room became warmer. I jumped from my chair and ran into Timmie's room. I pulled him into my arms. It was a living nightmare! Where could I turn? My husband would not believe me. My mother would not. I almost hated them for their blind ignorance. But how could they believe me?

One thing I knew, I must fight for Timmie. His only chance was through me — if there was a chance. But what or whom was I fighting? How could I fight? For a minute I considered running away with the children but somehow I knew it was too late to run. At that moment I heard a taunting laugh. This thing could receive my thoughts and reply!

I clutched Timmie tighter. The rest of the night was a season in hell. I searched my mind for someone to whom I could turn for help. I remembered part of a song I had heard as a child — " . . . I went to the rock to hide my face but the rock cried out, No hiding place."

*(To be concluded next month.)*

# My Proof of Survival

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

## PAUL'S APPROVAL

By Louise Purcell

WHEN PAUL EVANS proposed marriage in 1961 I was a very happy girl. I knew he was the only one for me and we were very much in love. We planned to be married in early 1962 but fate decreed differently.

Paul was killed on August 8, 1961, in an auto accident near Middle Valley, N. J.

Picking up the pieces of what seemed a shattered life I met another man, Ed Rowe, who proposed to me in 1962. I could not answer him at the time and asked if I might have a few days to think about it. I felt I was in love with him but I could not bring myself to agree to marry him. We "went together" for a couple of years and then I decided to say yes.

We were to be married January 20, 1964, and three days before that I went to bed and found I could not sleep. I could not think of Ed whom I was to wed in three days but only of Paul. I began to cry—and then it seemed I could hear Paul calling my name. All at once I realized I wasn't imagining his voice. I looked in the direction it was coming from and saw Paul standing about four feet from my bed.

At first I was frightened. The

shock of seeing him was almost too much. I could see right through him.

He spoke to me in a very low voice: "It's wrong. You must not marry him."

As I started to ask why, Paul faded away. I couldn't sleep the rest of the night. Although I had loved Paul dearly his strange appearance in my bedroom did not change my decision to marry Ed.

Our marriage lasted three months and ended in May, 1964, when Ed was sentenced to 15 years' imprisonment, having been found guilty of involuntary manslaughter.

In 1963, Ed had been running a small resort on Blair Lake at Oven Fork, Ky., in Letcher County. In that



Louise Purcell

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county it is against the law to sell alcoholic beverages but Ed decided he could make some fast money by serving liquor. Of course a payoff was involved—in this case, to Sam Bates who "ran" Letcher County. Ed paid him \$100 a week on Sam's promise that he would keep the police from raiding him. Even so, Ed's place was raided at least twice a week.

Finally in the month of July Ed told Sam Bates the deal was off and the next time he came around to collect Ed held firm and refused to pay. Sam slapped him and Ed pulled a gun from his pocket and shot him, killing him instantly.

I knew of the payoff and I knew he had shot Sam Bates but Ed convinced me that no jury would find him guilty. I believed him—I suppose because I wanted to—and while I knew he was out on bond when we were going together I foolishly expected him to change after we were married.

Paul had been so right about Ed Rowe that when I planned to marry Mike Purcell in 1967 I was certain he would appear again to tell me if I were making a mistake. Our wedding date was set for August 12, 1967, and the night before Paul appeared as he had the other time. He smiled at me and was gone as quickly as he had appeared. I slept soundly that night, for I knew everything would be all right. I had Paul's approval.—Louisville, Ky.

## WORDS TO HEED

By Sonya Davis

I WAS ATTENDING the University of Kentucky in Lexington when my great-aunt Maude Harmon was hospitalized. She lived in Charleston, W. Va., and was in the hospital there when I visited her during my brief Christmas vacation in 1952.

It distressed me to see her ill and

failing. She and I always had been close. As a schoolteacher she had instilled in me a love for books and for learning.

When I returned to school after seeing her so ill she was on my mind a great deal. One night about a month after my visit I awakened quite suddenly. I looked around the room. Everyone was asleep and I could hear no noises in the dormitory.

Just as I lay back on my pillow I saw Aunt Maude standing at the foot of my bed. She spoke to me in a soft voice, telling me how proud she was of my college work. Then she told me never to stop learning but to read, to explore and to question all my life long.

She disappeared in a wink and I lay awake thinking about her words and only after a while went back to sleep. I was wakened early in the morning and called to the telephone. It was my mother phoning to tell me

that Aunt Maude had died during the night. — *Danville, Ill.*

### AN EASTER GREETING

By Bernice Banville

ON EASTER Sunday, March 26, 1967, a friend of mine gave me a lily. That afternoon I noticed one of the buds was beginning to open. I sat fascinated and watched it open from a completely closed bud to a full blossom in a matter of 15 minutes.

The scent emanating from the blossom was so strong and heady that friends who came in later accused me of spraying it with perfume!

Toward evening I was sitting alone in the living room and once as I glanced toward the lily I saw my grandmother, Mary Gauthier, standing near it and touching it. She had died in the spring of 1956 at the age of 92 so I was understandably startled to see her. She remained near

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the lily for a couple of minutes, then looked at me, smiled and disappeared.

The next day I recounted the incident to my mother and she told me my grandmother always had been very religious and had been especially fond of lilies.

Was this Grandmother Gauthier's way of giving me her blessing on this holy day? I think so. — *Anaheim, Calif.*

## MY FUTURE FATHER-IN-LAW

By Lucille Kleist

ON A COOL SPRING evening in April, 1954, through an unexpected chain of events I found myself spending the night in a strange house with people I knew only slightly. I had come recently to Portage, Wis., and had been staying at a hotel. One of the girls I worked with knew I was nervous about staying in the hotel and suggested I take a room with a Mrs. Harriett Kleist, a widow who had rooms to let.

That first night in the Kleist home I dozed fitfully but finally fell into a deep sleep. Suddenly I awoke with a start as I heard someone speak my name, "Lucille." I sat up in bed and saw a man sitting at its foot, pulling at his throat as if he were trying to remove a garrote or a rope, something that was choking him. Instinctively I reached out to help but as I did so he vanished.

Petrified with fear I lay awake the rest of the night. I did not tell anyone in the house about this experience but when I arrived at work the next day I told the girl who had recommended Mrs. Kleist's. She then told me about the tragic event that had widowed Mrs. Kleist many years before. Her husband had hanged himself.

On September 25, 1954, I married James, Mrs. Kleist's son. I don't know why his father's spirit appeared to me that night or what he was

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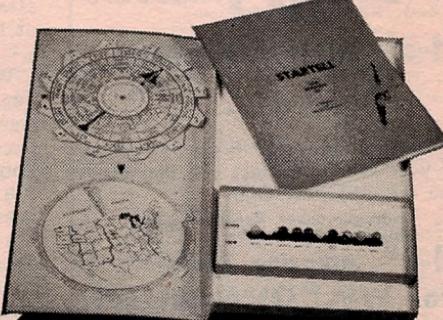
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trying to tell me. All I know is that he did appear but only that one time. — Portage, Wis.

## WORK COMPLETED

By Louise Savage Mapp

**L**UCILLE TAYLOR and I were close friends from the time I was eight, when my parents moved to Onley, Va., my father's boyhood home. Lucille's aunt, Sue Haley, had married my uncle, Charles R. Savage, so our families were somewhat intertwined.

Lucille had been crippled by meningitis when she was five years old and because my father's work caused us to move several times, we each were trained by governesses until we were ready for high school. We entered the local high school the same year. Lucille was confined to a wheelchair but her brilliant mind and agile hands were unimpaired. However, many winter days she could not attend school and then I would stop at her home with assignments. Often we studied together.

We graduated in 1920 and five years later I married and went to live in Chicago, Ill. When my mother became ill in 1932 I returned with my young son to Virginia. My time for the next few years was pretty well occupied but I tried whenever possible to see Lucille. She seemed to grow more frail each year but she continued to do intricate needlework and to play her beloved piano. Then in February, 1937, Lucille died.

In 1945 again I left Onley and returned to Washington, D. C., my birthplace. Twenty years passed before my own health became a problem and once more I returned to Onley.

In February, 1967, my aunt's sister, Lee Haley Ent, died. She was another of Lucille's mother's sisters who, when widowed, returned to be near her family. After her funeral, to all outside appearances the family

had settled back into their normal routine. Because the weather was bad and I have some difficulty walking, after my courtesy call I did not visit my aunt and uncle for almost a week.

One night I could not get to sleep and as I tossed and turned something like a cloud floated before my eyes. In the cloud I saw Lucille's face and she was saying, "Go to Aunt Sue and Mother. They need you." Though the sound was not like a human voice the words were distinct.

The following day was the kind to keep one at home. It was dreary and an icy rain was falling but I was drawn by a force which overcame physical discomfort. I walked the few blocks to my aunt's home. After we visited a while and I was about to leave I asked casually, "Is there anything I can do to help you with Lee's home?"

My question seemed to lift a load from their shoulders. Almost in unison my aunt and Mrs. Taylor asked if I would consider typing an inventory of Lee's possessions. Their lawyer had suggested this procedure, for Lee had left no will. The family dreaded having an "outsider" going through her possessions.

A few days later I had my typewriter in Lee's house and we went to work. In two weeks the inventory was complete.

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the night I brought my typewriter home, again I couldn't sleep. I was trying to persuade myself to get up to take a sedative when again the soft cloud floated across my vision. Lucille's face, wreathed in smiles, appeared. I was not startled; instead I immediately relaxed and felt drowsy. You see, my work was completed . . . and so was Lucille's. —Onley, Va.

## IN THE CAMERA'S EYE

By Marie McCormick

**I**N AN AUTO accident on December 22, 1924, my sister Erna Radermacher lost her life. She was only 30 years old and had been very dear to me. I prayed for a sign that there is life after death. Months passed and God gave me no sign and gradually I ceased hoping.

Then, 20 years later on a Saturday in September, 1944, I decided to try to take some pictures in our living room. Today's extremely fast film was not available then so I had to light all the lamps in the room to try to get a picture. I looked down into the viewer of my Kodak camera and to my amazement I saw my sister! She looked lovely in a white silk gown with flowing sleeves, her hair beautifully coiffured and her smiling face as young and pretty as before she died.

Spellbound at the sight I called her name aloud and raised my eyes from the viewer. The room was empty—but the miracle in the camera viewer reaffirmed my faith. Erna had come to me three times in dreams, telling me each time not to cry, for she was not dead but alive. Now I feel sure. —Kansas City, Mo.





## New Books

DAVID TECHTER, EDITOR

**THE HOUSE THAT GARRETT BUILT**  
**I**N MIDTOWN MANHATTAN there is an institution quite unique in the history of psychic research. One of the few full-time centers in the field, Parapsychology Foundation, now 17 years old, displays more life and activity than all the other organizations combined. The remarkable qualities of the Foundation are an accurate reflection of its founder and president, Mrs. Eileen Garrett.

Mrs. Garrett began her career by training for mediumship at the British College for Psychic Science under the late James Hewat McKenzie. In time she became a world-renowned trance medium. Communications allegedly received from the late captain of Airship R-101 still are cited as amongst the strongest evidence for survival yet produced by a single sensitive. But with her fame came an accompanying skepticism over the nature of her trance "controls" (the subject of Ira Progoff's study *The Image of the Oracle*). Never satisfied with a glib or superficial theory Mrs. Garrett has devoted her life and resources to an unending search for the meaning of mediumship and psychic abilities in terms of the nature of the human personality. She was amongst the first subjects who participated in experiments at

the just-then-established Parapsychology Laboratory at Duke University (now the Foundation for Research on the Nature of Man). In 1951 Mrs. Garrett took the initiative in forming Parapsychology Foundation, "a nonprofit educational organization established . . . to support impartial scientific inquiry into the total nature and working of the human mind and to make available the results of such inquiry."

Amongst psychic researchers the Foundation is known as one of the few places where funds for psychic activities can be obtained. For a while the Foundation supported its own research division but more recently it has dispersed funds (largely supplied through the generosity of Congresswoman Frances Bolton) to individual researchers throughout the United States and abroad. The research projects supported by the Foundation reflect the varied interests of its founder. All manner of studies from the most conventional card-guessing to quite novel explorations in neurophysiology have attracted funds and encouragement.

### PUBLICATIONS

**T**HE DIVERSITY OF the Foundation's interests is shown clearly in the range of its publications. The

bimonthly *Newsletter* is perhaps the only source of news on the psychic research field as a whole. Correspondents in Europe keep readers informed on the latest activities there and the many research projects supported in the United States supply a good selection of local news. More recently the *Newsletter* has presented fairly lengthy digests of the papers presented at the interdisciplinary conferences sponsored by the Foundation. Usually held in France during the summer months these conferences have drawn together participants from varied professional backgrounds and many different countries to discuss such topics as psychedelic drugs, hypnotism and the religious dimensions of psychic and mystical experiences. Copies of the *Newsletter* are sent to subscribers to the major publication, *The International Journal of Parapsychology*.

The *IJP* is my selection as the professional journal most apt to appeal to the general reader. While avoiding exclusive attention to the research aspects of the field the *Journal* contains professional-level articles on the many aspects of modern parapsychology and related topics in ethnology, medicine and psychology. A noteworthy recent series has been devoted to biographical sketches of "The Great Names in Parapsychology," such as William James and William McDougall. Accompanying these have been reprints of some of the classic papers in psychic research, now out of print or buried in hard-to-find journals. "The Thompson-Gifford Case," a fascinating account of how goldsmith Thompson produced sketches and paintings allegedly influenced by the deceased Gifford, likely will be a whole generation's introduction to the late James H. Hyslop, for many years the mentor of psychic research in this country but now remembered

only as a highly respected name.

Contemporary researchers include Stanley Krippner, Jan Ehrenwald, John Beloff, C. T. K. Chari, A. R. G. Owen and numerous others. Among the more interesting papers are two by Charles Tart, one discussing hypnotic influences on dreams, the second a study of brain-wave patterns accompanying an out-of-the-body experience reported by a Virginia businessman who claims the ability to project at will. (Tart's earlier results with a girl in California are not published as yet.) Each issue contains a number of reviews including several essay-reviews in which significant new publications are discussed in depth by knowledgeable experts. With the accompanying *Newsletter*, *International Journal of Parapsychology* is a bargain at \$6.00 a year. (It may be ordered from Parapsychology Foundation, 29 West 57th Street, New York, N.Y. 10019.)

#### BOOKS AND MONOGRAPHS

AS WELL AS ISSUING the two periodicals the Foundation conducts a fairly extensive publication program in books (under its own imprint or under Garrett Publications-Helix Press). Accompanying the *Journal* series on the great researchers of the past, Garrett Publications has released a volume devoted to the writings on psychic research by William McDougall (*William McDougall: Explorer of the Mind*, edited by Raymond Van Over and Laura Oteri, 1968, 319 pages, \$8.50). Once one of the leading writers in psychology Professor McDougall's reputation suffered a decline because of experiments which he claimed demonstrated inheritance of acquired characteristics in mice (the results later were proven fallacious). It was McDougall, however, who established the psychology department at Duke University and brought with him his former assist-

ants, Drs. J. B. and Louisa Rhine. The fame of the latter soon surpassed their mentor and McDougall died in 1938. It is good to have collected into a reference volume the late professor's papers on such varied subjects as hallucinations, multiple personality and the medium "Margery." Similar volumes are planned on Theodore Besterman and others.

Another series of publications are the *Parapsychology Monographs*, technical articles somewhat too long for the *IJP*. The latest of these is No. 7, *Psychophysical Elements in Parapsychological Traditions* (151 pages, paperbound, \$3.00). This is the first translation into English of a French monograph by Angelos Tanagras, a retired admiral, now 90, who has been the leading figure in psychic research in Greece for decades. From the references cited the French original must date from the late 1930's and it is unfortunate that Tanagras could not have been persuaded to revise the material in the light of research in psychokinesis and precognition that has occurred in the meantime.

This is a rather informally-written study of what the author terms *psychoboly*, a general term for action of the mind upon physical matter. Tanagras believes there is sufficient truth behind the ancient belief in the "evil eye" to cite over 100 cases which might be due to psychobolic activity. A good many of these are precognitive dreams or visions, which he prefers to believe are fulfilled by psychobolic forces rather than to admit the alternative of pre-determination.

At times his opinions seem more decided by metaphysics than by probability. He frequently poses such question as: "Should we interpret a case of this kind as one of pre-determination by an omnipotent force amusing itself by torturing an unfortunate sick woman?"

While admitting that many of his observations are speculative, Tanagras nonetheless has presented a good deal of thought-provoking material which deserves wider circulation. Parapsychology Foundation has provided yet another service to psychic research by making it available. Incidentally, the headquarters of the Foundation contains the most impressive research library in the psychic field I have encountered. Volumes do not circulate but are available for consultation weekdays between 9:00 A.M. and 5:00 P.M.

#### TELEPATHY IN EVOLUTION?

I AM ALWAYS delighted to come across others who combine my own chief interests, psychic research and paleontology. One, of course, is Dr. Robert Crookall, the writer on astral projection, who is also the world's authority on fossil plants of the Coal Age in Britain. A second is Sir Alister Hardy, knighted for his outstanding research in marine biology and currently president of the Society for Psychical Research, London. Just appearing in this country is his book, *The Living Stream: Evolution and Man* (Harper & Row, New York, N.Y., 1967, 292 pages, illustrated, \$6.95). The material represents the text of lectures given by Sir Alister at the University of Aberdeen in 1965. (These were the Gifford Lectures on Natural Theology, the same endowed series that produced William James' *Varieties of Religious Experience*.) The bulk of the book is concerned with the major features of the process of evolution currently held by workers in this field. I rank it as amongst the finest available treatments of the subject, quite on a par with G. G. Simpson's *The Meaning of Evolution*. Sir Alister departs from many of his colleagues in stressing the importance of animal behavior in influencing natural selection; his cogent reasoning on this

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point I find quite convincing.

Starting on page 209 is more controversial material. Hardy presents an interesting chapter on problems of current evolutionary theory, many of them not so difficult as he makes out but some that still cry out for satisfactory explanation. He then takes up telepathy, which he argues perhaps might explain some forms of instinctive behavior. His outline is too sketchily presented for a proper evaluation. I hope that someday he will expand on the concept, which has much in common with occult teachings about group-souls among animals.

Even more briefly presented are his remarks on the theological impact of evolutionary theory. Happily, the latter is the subject of a second series of lectures published in England under the title *The Divine Flame*. As this is written the United States edition has not appeared; but from Hardy's brief comments here, I await his further thoughts eagerly. In summary, this is an important book, well written and deserving of careful study.

### PIKE ON SURVIVAL

Bishop James A. Pike already had achieved notoriety for his unorthodox opinion's on cardinal points of Christian orthodoxy when he was plunged into further controversy by the now-famous television seance with Arthur Ford in the course of which the good bishop claimed evidence that his deceased son was communicating. (For an account, see Martin Ebon's *True Experiences in Spirit Communication*, New American Library.) Such claims of course have been made thousands of times in the past by persons of equal or even greater prominence than the California clergyman. That the seance (and the claim) made headlines across the nation probably was due to the novelty of the use of television and to the

dramatic change in the public's attitude towards the paranormal (as I discussed in the June, 1968, issue of *FATE*). The later events nonetheless give added interest to the bishop's discussion of life after death in his newest book, *If This Be Heresy* (Harper & Row, New York, N.Y., 1967, 205 pages, \$4.94) which apparently was already on press at the time of the seance.

Much of the book is concerned with arguments over Christian doctrines which are not immediately relevant to the interests of *FATE* readers. Bishop Pike realizes of course that many persons who will agree with him in abandoning the old dogmas are only too apt to dismiss the concept of an afterlife as equally obsolete. He feels this is a grave mistake and consequently devotes nearly a quarter of his book to marshaling the evidence for survival. He discusses much more fully the *premortem* evidence for a nonphysical portion of the human personality (as shown by ESP, the psychedelic experience and mystical states) than he does the *postmortem* evidence through mediumship and apparitions. His discussion is not so comprehensive as Hornell Hart's or works of others who have devoted entire books to the subject (he includes an excellent series of references for readers who wish to go deeper into the subject) but undoubtedly this book will attract hundreds of readers who would not know of the existence of the more comprehensive literature. As such, it represents a welcome and useful introduction.

#### OTHER REVIEWS

**CURES AND CURSES** by Dorothy Jacob, Taplinger Publ. Company, New York, N.Y., 1967, 140 pages, \$4.50.

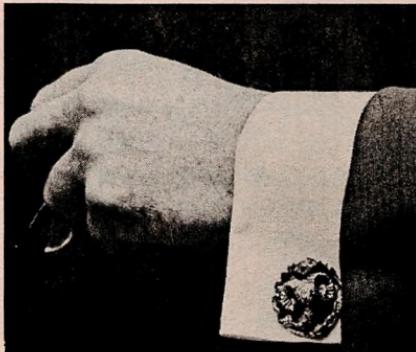
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lore. Her first was *A Witch's Guide to Gardening* which emphasized herbal practice. This sequel deals with health and animals, human and otherwise. There is no duplication here and only an occasional reference to the previous book.

Magic and semimagic promoted in the myths and legends concerning conception, childbirth, hygiene, pets, marriages, deaths and burials are liberally quoted from a bibliography of more than 30 references, many of them books published in the 16th and 17th Centuries. Some of the sober practices quoted sound embarrassingly modern.

While most of the material concerns cures, formulas or talismans for protection against curses and hexes, the author has included examples of the tricks or approaches used by the most notorious witches of early England and America.

Just in case the reader is tempted to take any portion of this presentation too seriously, the dangers inherent in any form of excess are illustrated in a Welsh recipe for happiness: "If you would at all times be Merry, eat Saffron in meat or drink and you will never be sad. But beware of eating overmuch, lest you should die of excessive joy!"

This is representative of the moderation with which Mrs. Jacob deals with magic, witchcraft and necromancy.—Tom C. Lyle.

**A STEP IN THE DARK** by T. C. Lethbridge, Routledge & Kegan Paul, London, England, 1967, 161 pages, 28s (about \$3.50, less postage).

This represents, I believe, British author Lethbridge's fourth book in the psychic field. So far none has been issued in the United States and this is unfortunate. Personally I have reservations about many of his theories and conclusions but there is no denying that he is an engaging personality. His interests run wide—

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from beetles to Arctic exploration. He is somewhat of an authority on British archaeology and an artist of some talent; original sketches illustrate this volume. He frequently interrupts himself to remark, "But I digress from my subject," which indeed he does, rather often.

His major interest, psychism-wise, is pendulum dowsing. He has worked out an elaborate system of lengths of pendulum cords which allegedly correspond to differing elements and also to such concepts as "life, death, danger, thought, anger" and the compass directions. By adjusting his pendulum to the proper length, he claims, it is possible for him to locate an object of the equivalent substance, even if it is buried at some depth. Apparently he has had considerable success in so doing and cites examples in this book.

When his argument runs on to ascribe these different pendulum lengths to some sort of inherent plan in nature, this reviewer begins to have reservations. I think it far more likely that Lethbridge's proven successes are due to his own ESP. Only considerable independent verification and experimentation could establish the validity of his theoretical scheme. But his boyish enthusiasm and curiosity are infectious. All in all, it's a charming book.—David Techter.

**PSYCHIC PHENOMENA: REVELATIONS AND EXPERIENCES** by Dorothy Bomar Bradley and Robert A Bradley, M.D. Parker Publishing Company, Inc., West Nyack, N.Y., 1967. 207 pages, \$5.95.

This book is as much a discussion of the subconscious mind and an expression of the personal philosophies of the authors as it is a narrative of psychic phenomena. It is also more. In it Dr. Bradley writes interestingly about doctoring and the way it should be done—using hypnosis.

There is eloquent sermonizing based in part on major tenets of Spiritualism and acceptance of reincarnation.

All in all the book is quite a diverse package and one that shows the authors to be able and likable people. If you are not hypercritical of the rather unrestricted content you will enjoy this book.

The authors are a husband and wife team and the nature of their collaboration is unique (in my experience, at any rate). They write different parts of the book separately—in the first person—without labeling the various transitions between masculine "I" and feminine "I". This seems a little odd but sooner or later one learns who is speaking. In one case, I thought the doctor was still speaking until "he" said, "I was at this time four months pregnant . . . ."

The psychic cases presented are mainly from the authors' extensive experience, some of it involving ghostly phenomena. Some incidents are striking. Much is interpreted from the standpoint of Spiritualism, whatever may be the church affiliation of the authors. They are in any case members of the Spiritual Frontiers Fellowship and report excellent results obtained through the mediumship of Arthur Ford. Interesting experiences with other mediums also are related.

Because of its range it is difficult to do full justice to this really remarkable book. It is good reading for all who like to dip below the surface in their thinking. The authors' intimate style and their "down to earth" and up-to-heaven philosophizing strike a responsive chord—certainly in this reviewer. I am critical of some of the statements and judgments made and I reserve judgment on reincarnation but I think almost any reader could enlarge his horizon by contact with the authors' teeming minds.



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An early chapter in which Dr. Bradley makes extensive comparison of animal and human instinctual functions contains interesting and sometimes striking examples but may slow the reading for those who are looking for something different; but simply by reading further they will be rewarded. — Harold Steinour.

**THE BLACK ARTS** by Richard Cavendish. G. P. Putnam's Sons, New York, N.Y., 1967. 338 pages plus appendices, bibliography and index, \$6.95.

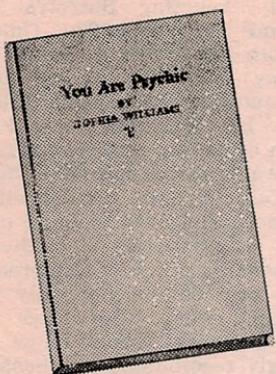
This is an interesting book dealing as it does with the history of "The Black Arts." At first thumbing it appears to be a decent piece of scholarly research (with an average of 25 references for each of its seven chapters). And it is quite evident that Mr. Cavendish put a good deal of work into this book.

But beneath this smooth surface are enough fallacies to cause the serious student to wonder whether the author really can be serious. For one thing, he doesn't accurately define his terms; he evidently feels he can include astrology—as a separate chapter—and lump witchcraft with "The Worship of the Devil" (Chapter Seven) through the excuse, on page two, that, "No one is a black magician in his own eyes and modern occultists, whatever their beliefs and practices, think of themselves as high-minded white magicians, not as sinister Brothers of the Left-Hand Path."

He goes on to cite a naked witch and Aleister Crowley as cases in point. I seriously doubt that the poor St. Albans witch is any more a black magician than the average Theosophist and Crowley is, well, Crowley. Both could have used astrology—but to what end? Although the two have a slightly similar ritual in common, Crowley and most witches followed different forks in the road.

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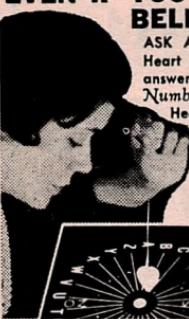
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One of the surest ways to ascertain the credulity of an author is to note omissions and errors in his references and bibliography. Mr. Cavendish notes that his is not complete but I doubt that he can be readily excused for excluding Barrett's *The Magus* and Regardie's *The Golden Dawn* from his list of 12 grimoires, considering that he covered both Crowley and the Order of the Golden Dawn in his text. He showed no indication of having read any of Louis Spence's books (especially *Magic Arts in Celtic Britain*, for the witchcraft section) and how he could have covered contemporary witchcraft without seeking out Rex Nemorensis' *Witch*, which details not only the Gardnerian rituals but also the "Book of Shadows," I don't know.

I strongly recommend this book be read cautiously. It appears to be imbalanced in favor of the author's bias. — Henry Cole.

**WATCHING OURSELVES EVOLVE** by Herbert H. Busher, M.D. Frederick Fell, N.Y., 1967. 173 pages, \$4.95.

**THE MEANING OF PERSONAL EXISTENCE** by Arthur W. Osborn. Theosophical Publishing House, Wheaton, Ill., 1966. 232 pages, \$3.95.

Coincidental reading of these two books provides an insight into an intellectual phenomenon taking place right now in the scientific community. The casual observer may not be conscious of this transition and as yet it has no name. Whatever term eventually is applied to it, it will be jargon for "scientific occult."

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therapy, labeled it "physiotherapy," endowed this new approved title with dignity and consider it scientific.

Dr. Busher in *Watching Ourselves Evolve* presents an interesting easy-to-read abstract of the most widely accepted concepts of the evolution of mankind. Even these concepts have evolved a great deal since Darwin's time, with emphasis on human response and adaptation to change, both natural and man-made.

*Watching Ourselves Evolve* explains, at least from a physiological standpoint, what we have been and what we are now and suggests what we well may become. As each segment of our evolution is discussed, Dr. Busher defines the limitations of materialistic science's understanding. From those firm ramparts he begins less firm projections into psychology, sociology and even theology. His basic tenet is that science can explain the "how" of human existence even if not the "why."

There are segments of the scientific community who feel that understanding "why" is important enough to investigate, even if it means departing from pedantic scientific processes to do so.

Dr. Ian Stevenson, Chairman of Psychiatry at Virginia University, has much to say and offer in this area. He wrote the introduction to Osborn's *The Meaning of Personal Existence* and the book covers much of his research and findings in the field of parapsychology and reincarnation.

At each point in the thesis of *Watching Ourselves Evolve* where hard scientific evidence begins to soften, Dr. Stevenson helpfully supplies constructive evidence of provable continuity. The point he seems to be making is that in the process of understanding himself man must accept the fact that he can dissect, remodel and regenerate much that he can place on his laboratory table

or in a test tube but that he cannot and never will command and manipulate the universe. Man must learn to respond to the Greater Power that created the universe and continues to manipulate it.

The consistency of the generally accepted principles of human evolution with the repeat and return concept of reincarnation is developed in great detail by author Osborn in *The Meaning of Personal Existence*. While he depends to a great extent on Dr. Stevenson's research his material is not limited to this. If there is a limitation it is the relative exclusion of the more exotic literature of Eastern lore.

The data presented is modern, concise and journalistic. The reader is not troubled with the suggestion that he again is dealing with Ezekial and the wheel — *Tom C. Lyle*.

#### ALSO NOTABLE

**MODERN NUMEROLOGY** by Morris C. Goodman, Fleet Press Corporation, New York, N.Y., 160 pages, \$5.00.

A complete how-to-do-it guide to numerology using both calendar dates and numerical values of letters. The emphasis is on practical applications for guidance in personal affairs.

**PSYCHIC VISTAS** by Ruth Shaver and Jessie Shaver Jones, Vantage Press, New York, N.Y., 1967, 119 pages, \$2.95.

The first half is biographical material relating to the gradual unfolding of Jessie's psychic abilities. The latter half is a series of readings she has done for various friends.

**PAGAN CHRIST**s by J. M. Robertson, University Books, New Hyde Park, N.Y., 1967, 171 pages, \$5.95.

In this study, originally published in 1903, the author presents accounts of ancient rites and mythologies which appear to parallel New Testament stories about Jesus. Buddhism and the ancient religions of Mexico also are discussed.

**TAROT-CARD SPREAD READER** by Doris Chase Doane and King Keys, Parker Publishing Co., West Nyack, N.Y., 1967, 207 pages, \$5.95.

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**ANIMAL FAITH AND SPIRITUAL LIFE**  
edited by John Lachs, Meredith Press, N.Y.  
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Previously unpublished and uncollected writings of George Santayana with critical essays on his thought. Some of these brief articles by the noted philosopher deal with arguments for the reality of spirit as distinct from matter—but psychic research he considers "pursuit of mythology."

**PAPERBACKS****WITCHCRAFT IN THE WORLD TODAY** by C. H. Wallace, Award Books, New York, N.Y., 1967, 191 pages, 75 cents.

The author includes discussions of some psychism and occultism along with witchcraft as they exist in Europe, Africa and Latin America as well as in the United States.

**EXTRA-SENSORY PERCEPTION** by Acy Glasser, Essaness Special Editions, New York, N.Y., 1967, 88 pages, \$1.00.

A general introduction aimed at the novice. A single chapter is devoted to laboratory experiments and the remainder of the book is concerned with spontaneous case materials, mediumship and the work of various sensitives.

**UFO: TOP SECRET** by Mort Young, Essaness Special Editions, New York, N.Y., 1967, 156 pages, \$1.00.

A newspaper reporter's views concerning the UFO mystery includes data on previously unpublished reports, as well as new details on familiar cases. Well-illustrated and informative.

**THE SHAVER MYSTERY AND THE INNER EARTH** by Timothy Green Beckley, Saucerian Publications, Clarksburg, W.Va., 1967, 118 pages, \$5.00.

Fact and speculation concerning various alleged underground civilizations and the "hollow earth" mystery. The author, a well-known UFO researcher, has assembled a wide variety of data, including some original material by Richard Shaver. Well-printed and illustrated.

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# Report FROM THE Readers

## PSYCHIC EXERCISES

It is my opinion that every human being has psychic powers which can be developed if the proper method is used.

What it comes down to is that to develop these powers one must start by simply exercising them. The most important thing is to believe in what you are trying to do and I have learned that one must not overdo.

I for one didn't practice. I have been fooling around with psychic ideas for about three years, not trying very hard to develop them. Nevertheless I have gotten fairly good with dice and in foretelling the weather and so forth.

At the beginning of last week I decided that I would try to control and change energy. The only constant energy I could think of to use was a magnet's field. I obtained a small magnet and commanded it to change. The concentration was quite strenuous and I could take it only for about five minutes. I stopped and went to put the magnet away, thinking what I had tried couldn't be done. But when I picked up the magnet I felt something different about it. I held it in my hand for a while and it was almost as if I were feeling the magnetic field.

To make sure I wasn't imagining the sensation I handed the magnet to a friend (who did not know what I



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had done, nor how the magnet felt to me). When I placed it in her hand she said it "felt weird."

To my disappointment it became harder and harder to feel whatever it was and within three hours the sensation was completely gone.

Later that same day I tried it again. It took longer, more difficult concentration and when I picked up the magnet I could hardly feel it at all. What I did feel was the worst headache I've ever had—one that lasted five days. I think I ventured into a field for which I was not yet ready.

The moral of my story is: to develop our psychic powers takes long and arduous work and we must go step by step, being careful not to overdo.—*Bruce Gibb, Port Austin, Mich.*

**SEARCH FOR A BOOK**

I would like to know if any FATE readers have books by M. K. Jessup in good condition which they would like to sell.

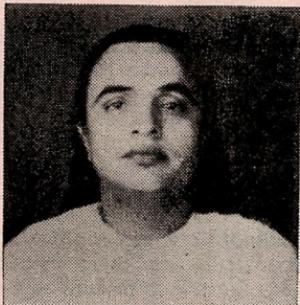
I have been trying for a long time to get a copy of *Case for the UFO* and can't seem to locate one. I am hoping FATE readers can help.—*Mrs. Leslie Colard, 745 S. Bryant St., Denver, Colo. 80219.*

**THE NOT-SO-MORIBUND UFO**

In "Birth and Death of a UFO" (April, 1968, FATE) Mr. Farish commits the same crime of which he accuses Mr. Cannon. He lists three points of error in Cannon's letter and I would point out that the letter did not say that Dunbar had seen the phenomenon. Mr. Cannon erred in saying the thing was in the form of a house but he was correct in saying it was not explained. It *may* have been a meteor but there is not sufficient evidence on which to base a positive statement.

I realize that the point of the exchange of letters you published was

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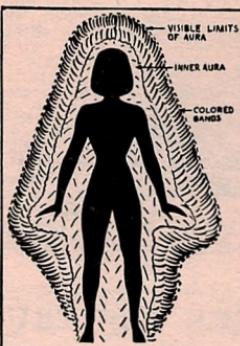


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to show how stories can change in the telling but I find other points of interest in Dunbar's "Actual Account . . ."

Dunbar was making like Herodotus and reporting what he had been told without elaborating or trying to explain. No doubt if he were living today he would have called the thing a meteor but we must remember that in 1800 meteors had about the same status as flying saucers have now. Anyone who found a meteor and claimed it fell out of the sky was thought to be lacking a few marbles. Wasn't it in 1811 that scientists admitted the possibility of meteors? After that time rocks could fall from the sky but to be "legal" or acceptable to scientists they had to be of a certain class of materials—"meteoritic."

Since the thing Dunbar reported on was in the sky it could not be a rock. Therefore it would have been useless to go out into the woods looking for one. It appears no one made any effort to locate it but a thing of that size would have made a considerable dent in the earth and should not have been too hard to find. If Dunbar's informant was correct in his estimate of elevation it should be in the area between Baton Rouge and Amite, Roseland or Greensburg.

According to the account, "immediately after it disappeared" it started getting noisy. Nothing is said about noise or sound as it passed over and one gets the impression that the crash or explosion sound came from the northeast, not from overhead. This would indicate that the boom was not a result of the shock wave because it came "in a few seconds." At 600 feet a few seconds would be too long. However, "a considerable degree of heat was felt." Radiant heat may be suspected here because it was felt only while the object was "passing over" and the object was "wholly luminous."

It was in view "about a quarter of a minute" which is quite a long time for a meteor to linger. Its disappearance in the northeast makes the elevation estimate suspect because the land rises rapidly in that direction and Dunbar does not say it disappeared over the horizon. But the sound "as if the phenomenon was bearing down the forest before it" could not have come from very far away. If the thing was higher than 600 feet when it passed over Baton Rouge why did no one farther to the northeast see and report it?

Incidentally I think Mr. Cannon erred when he brought in the "hovers," "wobbles" and "shoots upward . . ." He did not find these in the actual report.

And finally the "bright ball of fire" visible for 40 minutes in a hurricane in England on September 2, 1786, antedates Mr. Cannon's earliest. — C. J. Fortner, Long Beach, Calif.

#### WHY FAITH HEALING WORKS

A Christian doesn't have to travel to foreign lands to be healed. Christ said ask and ye shall receive. But first of course you must know how to be a Christian. One can't practice law unless he has studied law and the same applies to Christianity.

The Bible tells us not to put our trust in man (*Psalms 146:3*) and K. T. of Santa Barbara, Calif., cannot blame FATE for an unsuccessful pilgrimage to a Philippine healer. — Myrtle Johnson, Kennett, Mo.

The editor's note on page 83 of the March, 1968, FATE raises the question of why some hopelessly ill persons receive cures through faith healing and others do not. The answer is simple—not easy, but simple. It is patently clear in *The Gospel According to St. Matthew*.

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his servant was healed in the self-same hour." (Matthew 8:13)

"For she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." (Matthew 9:21, 22)

"Then touched he their eyes, saying, According to your faith be it unto you." (Matthew 9:29)

"And all things, whatsoever you shall ask in prayer, believing, ye shall receive." (Matthew 21:22)

It is the believer, not the healer, who does the healing.—Mrs. M. E. Allen, Reno, Nev.

Health and healing are available for all. Christ never turned anyone away. There are no scriptures making any limitations on healing but there are many providing for it without qualification for believers.

Now, what of the results? Is there anyone who always gets his answer? Are there people who do without doctors altogether and keep healthy or get healed if they do get sick?

My observation is that quite a large number of persons get uniformly good results with little or no recourse to medical aid for years on end. I am fairly sure that some manage to get adequate results with no aid other than divine healing.

I once met and talked with a man who has been a minister in healing work for a long time and who seems to have gotten uniform results for himself and his family by divine healing alone and for many others too. He is a fine, intelligent and extremely modest Christian who attributes all of his results to Christ.

The occasion of my visit with him may be of interest. I accompanied a friend whose son was said to need surgery. My friend wanted the minister to determine whether surgery

was required or if divine healing might be used. The situation was urgent, for the son was in a critical stage. The minister's answer was carefully, slowly and intelligently elucidated and to some persons might have seemed disappointing.

Simply stated, his answer was that divine healing was available but no one except those directly involved could effectively decide. Taking the step required genuine, active faith. I received the impression as he spoke that there is a spiritual state in which perfect health and healing are possible and that ministers may help one into this state . . . but entering it and living in it ultimately depend on one's own union with Christ.

Is it not possible that just as we know our position in secular school, whether we are at the top of our class or the bottom, whether we are in an advanced or lower grade, we may know where we are in the school of Christ?

To carry the analogy further, in an ordinary school a person without any education cannot appreciate the curriculum and what it means. We surely must accept there is such a thing as intelligent appreciation of Christ's school. Then we will recall Paul's words, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (*I Corinthians 2:14*)

It follows that the things of man may be discerned by the spirit of man but only God knows the things of God and reveals them only to his best "students," as it were. Therefore, I believe that persons like the remarkable minister to whom I have referred, those with great healing experiences and practice, speak most authoritatively and correctly because they have the greatest revelations of the Holy Spirit.—John Manchester, Santa Cruz, Calif.

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## ON THE ATTACK

In your April, 1968, issue you printed a letter from Mrs. Amy Jefferys of Philadelphia, Pa., in which she said, "It should be general knowledge that at the Great Witches' Sabbat, the First Council of Nicea (325 A. D.?) and at subsequent convocations the Holy Fathers of the Roman Catholic Church decided what books should go into the Bible and what books, equally valuable, should be cast aside."

I am surprised that you didn't do a little thinking about this before printing it. It is obvious that Mrs. Jeffery's principal purpose was not to instruct or add to general knowledge but was to attack the Roman Catholic Church.

There was no Roman Catholic Church in 325 A. D. Christ founded the Christian church. It was the only Christian church until the 16th Century when Martin Luther defected. From that time the present Catholic Church evolved as "Roman Catholic" because it was the only one that acknowledged the Pope of Rome as its head.—R. W. Smalley, Jackson, Mich.

We want to call your attention to an error in the April, 1968, FATE wherein a Mrs. Jefferys lists the Rosicrucians, AMORC, as a source for certain texts. This is not true, nor is the Order located in La Jolla, Calif., as she has said.—Arthur C. Piepenbrink, Supreme Secretary, The Rosicrucian Order, San Jose, Calif.

## THE LOST BOOKS

For the information of all who are interested in the Lost Books of the Bible and Forbidden Books of Eden, they are published by World Publishing Company, 2231 W. 110th St., Cleveland, Ohio, and can be ordered direct or from any book dealer.—R. A. Strader, Cartersville, Ga.

## CHROMOTHERAPY

I find some errors in your item on chromotherapy on page 90 of the March, 1968, FATE.

Chromotherapy never has been confined to the realm of the occult, so far as I can learn. It has been used by medical doctors as well as drugless practitioners in modern times. The rather vague and general effects you describe were long ago shown to be of little practical use. With the carbon arc coming into wide use as a source of the light early in this century, many persons experimented with light therapy until a body of knowledge was developed—all a result of observing the effects of sunlight on diseased persons in sanatoriums throughout the world and especially in Europe. The carbon arc was used as a substitute for sunshine, so often lacking when needed.

As a natural development of this work, manufacturers of the carbon electrodes experimented, along with users, to make prescription carbons which would emit light of required characteristics to produce specific effects in the bodies of patients. The prescription electrodes still are made and sold.

The technique of application of colored light was refined to a high degree in this country by Dr. Carl Loeb, head of Actino Laboratories in Chicago. He produced colored glass slides or filters (he called them converters) which would pass only the emissions specifically desired when positioned between the carbon arc and the patient. He also manufactured the arc lamps.

I myself used his slides 40 years ago but with a much larger carbon arc, making my own rack to hold the filters. I learned all that was available at the time about light therapy, and building on what Loeb himself had learned, I—along with a great many others at that time, 1928—obtained rather startling results with

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glandular reactions following application of specific light rays to the skin. I made up my own tables of the many combinations of prescription arc emission and I could know what result to expect.

My practice involved spinal adjustments so it was not necessary to rely on light treatments as some other persons did. I have been long retired and I haven't kept up with this field. I don't know what is being done, if anything, in chromotherapy now, but I felt impelled to augment the information you published. — Cliff Allen, Detroit, Mich.

### HEAVENLY CIRCLE

When I was a boy we lived on a farm in eastern Kentucky. One perfectly clear day early in August, 1894, a perfect circle appeared in the sky. It seemed to be made up of all the colors of the rainbow and reminded us of the circle of the zodiac.

The sky was blue and clear and the sun was bright. The circle appeared to be about 100 feet in diameter and the band was about as wide as an ordinary rainbow. On this band, perfectly spaced, were 12 balls of various colors. It stayed in the sky for almost an hour before it faded out.

My grandfather's family lived nearby and all of us gathered in his big yard and gazed upward. There were preachers, all Christians, in the group and they discussed the circle and what it might represent. Some said it might be showing us the 12 tribes of Israel. Others said it represented the 12 Apostles and there was some talk about there being 12 gates.

I have wondered about this apparition for many years and now I think I have it figured out. I think it was showing us something about Jesus Christ, for there were 13 rounds in all. Jesus Christ was the circle and the balls or discs represented his Apostles. — John Lucas, Cromona, Ky. (Continued on page 144)

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(Continued from page 134)

**DOWSING FOR DEPTH**

Having read your article "In Vietnam Life Can Depend on a Dowsing Rod" I am writing you in the hope that you may be able to notify the Marines that the dowsing rod also will give the depth of whatever object you are locating.

The coat-hanger rods, if held facing each other, will swing halfway out and back to face each other. To determine the depth you count each time they do this and you will have the number of feet down. This has helped me many times to locate the exact depth of a sewer line to tie onto. On the last swing if the rods do not come back, a half-foot is indicated and this measure is exact.—Lucille Hopkins, Galion, Ohio.

**ANOTHER ENIGMA**

I was very much interested in the feature entitled, "Enigma" in the April, 1968, FATE involving Emmett P. LeCompte's bloodstains. I had a similar experience about 17 years ago.

At that time I lived in Guildford, Surrey, England, in a nine-room semidetached house with a three-quarter acre garden hidden from the main road by a seven-foot brick wall. There were six occupants in the house—four grownups and two small boys (my sons) plus one dog and one cat.

My mother and father had a bed-sitting room on the ground floor and rarely went to the second floor, except that Dad went up once a day to shave. They were getting on in years and they were late risers. Dad rarely went upstairs early.

My husband worked in London and my two boys were in school so by 8:45 A.M. on weekdays my parents and I were the only ones left in the house.

One morning I remember walking along the upstairs passage to the

bathroom glancing at the door of "my room" (a room where I kept my sewing machine—although, strange to say, I never felt comfortable in that room).

As I went by there was nothing unusual but when I returned a few minutes later, I saw a spot of blood about the size of a dime on the white-painted doorsill. With a matchstick I touched the spot to see how fresh it was and found it just starting to congeal.

Two thoughts came into my head at once. First that my father had cut himself shaving or that one of the animals (though they rarely came upstairs) had hurt a paw. I reflected that my father had not yet shaved that morning so I went to look at our pets. Neither was hurt.

Completely mystified I took a damp cloth and tried to remove the spot. Most of it came off but although I washed the doorsill repeatedly the stain still was there three years later when we left England to emigrate to Canada. Unlike Mr. LeCompte's bloodstain, this one did not return; it simply never left.—*Mrs. D. Mott, Langley, B.C., Canada.*

#### NOT ON YOUR TINTYPE!

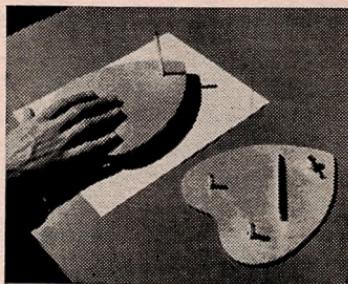
In "Some Early American Spooks" (May, 1968, FATE) who goofed—author Danton Walker or FATE's normally bumbling editors?

I quote from page 76: "His voluminous reports, illustrated by a staff artist (this being before the day of the camera) . . ." In the 1870's? Come on!

How did Matthew Brady manage his famous photos of the Civil War a decade earlier? Spooks, you reckon? —*M. W. Cocke, Bristol, Va.*



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