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by Dane Rudhyar 76

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FATE

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OCTOBER 1969 50c

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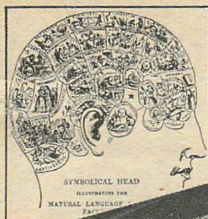
course of the evening the group discussed the possibilities of uniting their efforts. The group displayed an old Spanish chronicle which mentioned mysterious and inhabited remote regions of the highland Andes. Cryptic passages upon which extended clerical youth to the individual who partook of its listing, were supposed to have lived to great ages. Were they in possession of the symbolic writings mentioned it? None of the table believed for a moment that they believed that it was a symbology. It seemed they understood, but the scientific principle that recognized the human body through water was over the years in all of us. If such a formula could be discovered that process its aims would be invaluable.

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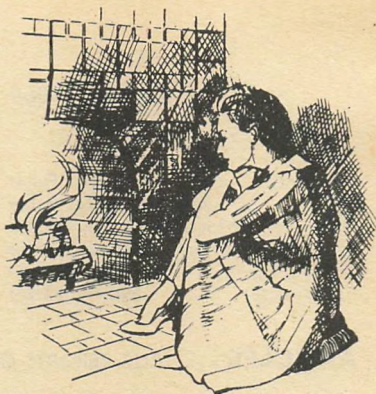
"3. There *must* be something else, some vital viewpoint which the Creator of all life really intended, something that I've been missing. Perhaps —

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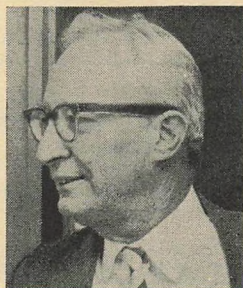
The long dream of man's immortal nature is now ending and we, whether we like it or not, are witnesses to the awakening.

— Christopher Evans
in *New Scientist*

ONE WISHES scientists were more scientific. The antithesis of the open-minded approach is contained in an article entitled "Long Dream Ending" by Dr. Christopher Evans in the March 20 issue of *New Scientist*, an English journal.

Dr. Evans is an experimental psychologist who reviews in remarkably brief fashion the history of psychical research and concludes that parapsychology has had it. He lumps together the Spiritualists, the psychical researchers and the parapsychologists and decides that since in all this time the discipline (or call it art or craft if you will) has not been able to develop a repeatable experiment, its day is done.

Using Dr. Gertrude Schmeidler's experiments indicating that ESP believers (sheep) score significantly better than ESP unbelievers (goats) as his basic evidence, Evans implies that he



Curtis Fuller

has found the touchstone of all parapsychological research results. It is simply that good results are produced by believers and poor results by nonbelievers. And this, of course, casts doubt on all significant findings.

Since Dr. Schmeidler's initial study more than 20 years ago, it is Evans' view, parapsychology has been going downhill steadily. He cites Dr. George Price's attack on Rhine's ESP experiments in *Science* back in 1955 and C.E.M. Hansel's book attacking ESP in 1966 as keystones in the case against parapsychology.

"Today, from its high point a little over a decade ago, parapsychology has declined with incredible speed," continues Evans. "It looks as if the great counterattack against material-

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ism has at last spent itself, with not only ghosts and poltergeists but even telepathy beyond the pale."



HOW WRONG CAN YOU BE?

WHOLLY APART from the fact that Evans' criticisms are falsely based, his description of what actually is going on today is completely at variance with the facts. Not in decades has public or scholarly interest in psychic research and parapsychology been as high as it is today.

First let's look at Dr. Price's attack on Rhine which Dr. Evans considers with such satisfaction. It is true that Dr. Rhine was staggered by the attack. But Rhine's experiments, and especially the mathematics which were the principal bases of Price's attack, have since been largely vindicated.

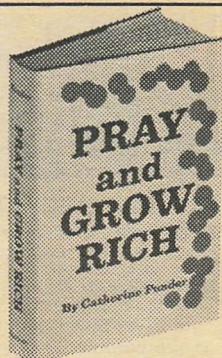
As for Hansel's more recent attack on the whole field many journals have published successful answers, not the least of which was Dr. John Beloff's extensive review in the December, 1966, issue of FATE.

Second, consider Evans' condemnation of parapsychology because its experiments are not repeatable. This is pretty largely true if we except Rhine's statistical experiments and results.

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And that may be why Evans and Price and Hansel want to rule Rhine out of the picture.

But on the other hand, how many truly sophisticated psychological experiments — psychology being Evans' own field — are completely repeatable? Forget about primitive stuff like Pavlov's conditioned reflex and the area of physiological psychology. What about the stuff of the mind? Where are the repeatable experiments?

Freud is being rewritten. Does that rule out psychoanalysis? And how often is Freud repeatable — or at least how often does psychoanalysis accomplish cures according to Freudian formulae? Is Evans considering abolishing psychology because it is not a hard science but mainly still a field for investigation?

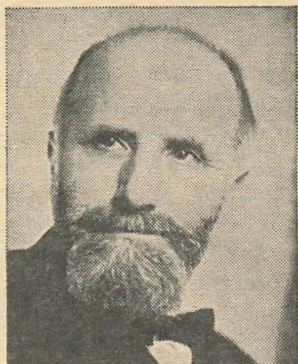
In short, if anyone is trying to prove a case and assumes the role of prosecutor, he can bring forth much evidence to support his prejudiced viewpoint. But that hardly constitutes a dispassionate and scientific approach.



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early in June which was attended by approximately 1,800 interested persons and scientists. Under the direction of Dr. Thelma Moss a dozen university researchers participated.

This will be reported in depth in another issue of FATE but when the weekend session was over the following question was asked of the speakers: "With all your experimentation and gathering of statistics do you as scientists honestly feel you have found any evidence to corroborate the theory that ESP does exist?"

Wanda Sue Parrott, staff writer of the *Los Angeles Herald-Examiner* (and a FATE contributor) wrote:

"Without hesitation the enthusiastic panel of scientists in the spotlight replied in hearty unison, 'Yes!'"

**"NEW-TIME RELIGION"**

ANOTHER evidence that Evans is wrong in believing there is a decline in interest in ESP is contained in an article by Andrew M. Greeley, a Roman Catholic priest and lecturer in sociology at the University of Chicago. Entitled "There's a New-Time Religion on Campus," it appeared in the Sunday *New York Times*, June 1, 1969. Greeley also offers insight into what may be going on in the con-

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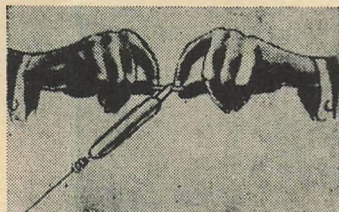
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tinuing revolt against materialism.

Father Greeley reviews the widespread interest in all aspects of the paranormal among many college students—their fascination with witchcraft, the I Ching, Teilhard de Chardin, Yoga, Zen Buddhism, Tibetan disciplines, Gurdjieff and similar study areas which also are grist for FATE's own mill.

He concludes that these young men and women all are on a search for the transcendental, a search for greater meaning in their lives, a search for an understanding of themselves through these studies. He calls it a "new pursuit of the sacred."

It is true, as Greeley is careful to point out, that only a minority of students are engaged in such pursuits. Even so, and although he admittedly cannot quote statistics, he says there is a "very notable increase, however temporary, in interest in the sacred" among students in recent years. Furthermore, it is occurring among the elite students at the best colleges and universities. All this would seem to refute completely Evans' idea that interest is dying out and to indicate that the exact contrary is true.

More significant, however, is the question of why interest is growing. And Father Greeley

describes an incident that seems to dramatize the basic reason.

During the past winter quarter at the University of Chicago he put a statistical table on the blackboard and proceeded to explain its meanings. He found himself under bitter criticism from a student who proceeded to deliver a harangue against science in general and particularly against science's claim to be the only valid form of human knowledge and "the only valid rationale for organizing society."

When the student had finished several others rose to support the critic.

Father Greeley confesses to confusion and concern about their attitudes. The following day he asked his class if there were anyone who disagreed. No one answered. Finally one young woman stood up to say: "I think we all agree with what was said in the last class."

He continues: "The young people seem to be angry at science for its failures. One co-ed observed, 'Science hasn't ended war, it hasn't ended injustices, and it doesn't respond to most of man's needs. Why should we take it seriously?'"

"And another joined in: 'Pure rationalism just isn't rational because man is more than reason, and religion knows that even if positive science doesn't.'"

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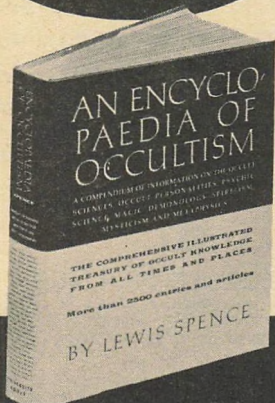
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To this we would add our own criticisms. Articles like the Evans statement demonstrate that for all its triumphs science tends to be a closed system run by a self-appointed elite establishment hell-bent on protecting itself and its affirmations as final statements even though it admits that these change all the time. And more specifically, the last thing science seems to expect of itself is that it shall be scientific in its own defense.



THE ESSENCE OF IT ALL?

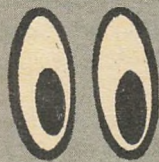
EVANS COMES to one major conclusion, however, that seems correct.

It is a guiding force among the students described by Father Greeley and it also seems to be a primary motivation for many parapsychologists: they all are searching for the transcendental, for a new meaning in life. In short, they are on a religious quest. Evans recognizes this and draws the issue clearly:

"What is really happening is that the old division of the universe into the 'material' and the 'spiritual,' which has been with us for so long, has suddenly evaporated and with it the very venerable belief that Man is an eternal and not a mortal being. For many centuries the psychic anecdote, the mystical experi-

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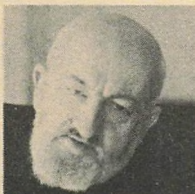
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This is an admirable statement; as far as it goes we agree with it. But we disagree with Evans' certainty that the parapsychologists and psychical researchers have failed.

They have not! Nor have they completely succeeded either. But they are working toward a solution to the problem and who among today's successful physical scientists would claim that our knowledge is complete in *any* branch of science? The last word has yet to be spoken for all branches of science and whatever their motivations, whether religious yearnings or a quest for proof of survival, our hats are off to the parapsychologists and kindred researchers. At least they have not given up the search as hopeless.



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ALTHOUGH UFOs seem in somewhat ill repute since publication of the University of Colorado report they really have not gone away.

NICAP's *The U.F.O. Investigator* reports a "dramatic daylight air-to-air encounter" last March 14 in which a "giant black metallic cylinder suspended in the sky" was seen by the pilots and crew of an Air Force KC-135 flying over southeast Asia.

NICAP's information came from Col. Robert M. Tirman, an Air Force flight surgeon, the witness who described the sighting in a letter to his wife. Colonel Tirman estimated the huge object was in a vertical position at about 15,000 feet approximately two miles from the plane.

After the initial sighting the pilot circled closer to the cylinder which appeared to be hanging suspended in the sky. The crew thought it might be a weather balloon but soon gave up that idea. After several minutes the object simply disappeared. Jet fighters were scrambled but by the time they reached the area there was nothing to be seen.

* * *

A CLASSIC UFO sighting was reported in the Palatine-Lake Zurich area northwest of Chicago on the night of May 12.

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Greg Lucht, Palatine, and Alan Prouty, Lake Zurich, were driving on Illinois Route 53 near Dundee Road when Lucht saw an object he first thought was a light atop a radio tower. When he drove past a clump of trees a minute or so later he saw a UFO shaped like a World War I English helmet with a concave indentation in the center of the underside. In this indentation was a brilliant light which flashed intermittently. The object "nosed down" at one point, he told Ronald Kotulak of the *Chicago Tribune*, and "from the front it appeared oval with three large 'headlights' at what appeared to be the forward section." Smaller blinking red and white lights were located three quarters of the way around the rim.

The object made a humming noise which seemed to strengthen and fade in regular rhythm.

The bright light attracted the attention of Morton Konlon, owner of a stable in Lake Zurich, and he wakened several of his employees to see it but it had disappeared by the time they wiped the sleep from their eyes. Konlon could not perceive a shape to the object but said it flew around giving off brilliant flashes which illuminated large areas of the ground at about eight-second intervals.



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Konlon who is a pilot said the lights were not those of a standard airplane and that although the noise at first resembled that of a propeller-driven airplane when it was overhead it sounded like a jet.

Dr. J. Allen Hynek, director of the astronomy department of Northwestern University, investigated and said that the reports of the object appear to be genuine, Kotulak reported.



A WHOLE CLUSTER

HERMAN SLATER and Ben Ripley of Phoenix, Ariz., were flying in a Cessna 150 from Lake Havasu City to Phoenix on Monday afternoon, March 17. They had been airborne only 12 minutes at 3:32 P.M. on a clear sunny day, with Slater piloting and Ripley navigating, when they saw a cluster of UFOs.

"I'll never know why I had the urge to unfasten my seat belt and lean over to look down to the left," Ripley later told Esther Clark of the *Phoenix Gazette*. Aboard the plane he was speechless — all he could do was point downward.

"And then I saw them," Slater said. "I wondered who in hell could be flying that low, that fast, that far out."

The two men were flying at about 100 mph at 5,000 feet,

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climbing to 5,500 feet and the objects were heading west at an estimated 250 to 300 mph.

"They were white, opaque and with a black stripe leading back from the outer edge from a slight protrusion at the forward section of their oval shape."

They were silhouetted against the dark ground and from their known altitude the men estimated each one was about three times the size of an automobile.

"There were about a dozen in a kind of center cluster and the others were grouped around them haphazardly," Slater declared. "They weren't jets, sunspots or not even shadows since there wasn't a cloud in the sky. They undulated and dipped in precise unison as though remotely controlled."

They were visible for about 20 seconds.



BRIEF ROUNDUP

THE CONDON REPORT seems to have dampened interest in UFOs but we predict that as some new sensational flap develops — as it certainly will within the next year or so — interest in UFOs must revive until they are satisfactorily explained. From a brief cross-section of our files we have selected a few sightings to illustrate further flying saucers are still here.

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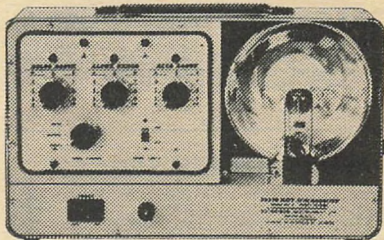
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Harold Lamb, a part-time Michigan deputy sheriff, spotted one near Findlay, O., on January 9, which looked like a light bulb and was close enough for him to flash his spotlight on.

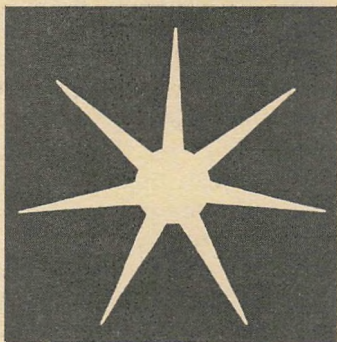
Five persons, including three RCMP officers, watched a bright red UFO hover over Valleyview, Alta., Canada, and then disappear to the north on January 22.

A slightly oval yellow light hung suspended for nearly two hours over the Hatco Chemical Co. plant on Meadow Road, Fords, near Woodbridge, N.Y., on February 12.

An object with brilliant white and red lights was seen by both private citizens and police over Rock County, Wis., February 13.

A huge aerial object that looked like a "seahorse" was seen in the skies over Carlsbad, N.M., on Saturday night, March 1. When screaming children called their parents, one man said it appeared to be no more than 200 feet above a school and looked to be 15 to 18 feet tall and 10 to 12 feet wide.

A flurry of UFO reports came from northeast Missouri early in March. William Overstreet, of Elmer, said he drove under a reddish ball which was perhaps 100 feet in diameter and emitting light so bright he pulled down the visor of his truck to shield his eyes.



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Ten persons in the area of Holland, Mich., reported a bright UFO crossing the sky from south to north before dawn March 13.

In Chenango, N.Y., a "big orange ball" hit the ground and mushroomed into flames 40 feet high that were extinguished with foam by Hinman's Corner Fire Department. Decay of a satellite was ruled out. Magnesium shavings were scattered about the fire site and two large clumps of yellow, -white and gray matter (ashes?) were left after the blaze was extinguished.



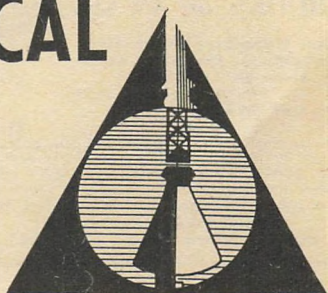
200 FEWER SAINTS

EARLY IN MAY the Vatican eliminated some 200 saints from the Roman Catholic liturgical calendar. Among them are Santa Barbara, a patron of fire-fighters and prisoners for whom the California city is named; St. Christopher who many persons feel protects them against accidental death; and St. Ursula for whom Ursuline nuns are named.

Another group of more than 90 saints was classified as not worthy of obligatory veneration by the entire body of Catholics. They were not stricken from the calendar of saints, however, and may be venerated by those Catholics who desire to do so.

Among this group is St. Januarius, patron saint of Naples,

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whose blood, preserved in a vial,
reportedly liquefied three times
each year. The dates on which
this liquefaction occurs are the
first Saturday in May and the
following eight days which
commemorate the transfer of his
relics to Naples; September 19,
his feast day; and December 16,
the anniversary of the date in
1631 when he supposedly saved
Naples from destruction by the
volcano Vesuvius.

Although some Neapolitans
feared that St. Januarius would
not allow his blood to liquefy this
year because of his downgrading
by the church, it did indeed li-
quefy before thousands of wit-
nesses in Naples Cathedral dur-
ing the nine days in May.

No one who has examined the
phenomenon has been able to
explain it.



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The nganga croons in a weird monotone as he crashes the "bones" together before scattering them on the ground.

BLACK and WHITE WITCHCRAFT in AFRICA

By Cynthia Hind

In age of jets and moon landings, exploits
of mysterious ngangas are incongruous — but nobody's laughing.

FROM CENTRAL AFRICA today modern jets hightail their way to all parts of the world and its cities are filled with imposing air-conditioned buildings. Yet even the most educated of the black Africans still regards his tribal *nganga* or witch doctor with awe and unshattered faith. Even in cities

like Salisbury, Rhodesia, where he is offered modern equipment and expert medical advice in the Harari Hospital he still will hurry back to his tribal kraal to squat in the smoky unhygienic hut, a circle of dark eyes gleaming intently around him as he listens entranced to the incantations of the witch doctor.

And what, you ask, is a witch doctor? A witch doctor is trained from childhood in the rites of his profession. He wears monkey-skins or wildcat-skins and around his neck strings of beads made of lions' teeth, leopards' or vultures' claws. He seldom is

seen without his bag in which he keeps his stock of *muti* (medicine) and his treasured *hakata* slung across his shoulder. The *hakata* are the "bones" which he throws to discover the future or to point to a witch in the community. These "bones" are small pieces of hard wood or sometimes actually bone or ivory cut into lengths of five inches. Each one is curved with some symbol resembling a sign of the zodiac.

Progress reaches even the realm of witch doctor's training. Nganga of old school appears at left with his implements.

Paraphernalia of younger modern nganga, below, have undergone some refinements. Photographs courtesy Prof. M. Gelfand.



When the *nganga* is working he squats on his haunches crooning in a weird monotone, crashing the "bones" together and scattering them on the ground before him. He interprets their meaning from the patterns in which they fall. The "bones" are given various names: *Tokwadzima*, meaning crocodile, *Chirume*, meaning the essence of man, *Nokwara*, meaning the female of the species, and *Kwami*, meaning the essence of woman, are some of them.

The Rev. Father A. Burbridge tells in the *Northern Rhodesian Journal* the story of the choosing of a *nganga* as it involved a young herdboys named Munemo whose father, a tribal *nganga*, recently had died. One day Munemo told his mother that in a dream he had seen his father dressed in tribal robes. The word was spread around by the mother while the youth, during the ensuing years, continued to dream of his father. One day Munemo fell ill and a *nganga* was called in. The "bones" were read and the witch doctor confirmed the dreams and their meaning for the youth's future role in life.

A few years later, after marriage, Munemo experienced a visit from his father's *shave* (a retainer spirit his father used during his lifetime). Again

Munemo became ill and listless; again the witch doctor was called and this time prescribed a drastic course of treatment for Munemo. Ceremonial offerings were made to the deceased *nganga* and his *shave*. The tribe began to dance to the rhythmic beat of the drums and all eyes were intent on Munemo. The young man sweat profusely and began to writhe. Gently he was lifted onto a mat on the ground and dressed in the official sash and dress belonging to his dead father. The tribe continued to dance, clapping their hands in unison and praying that the visiting spirit would be conquered by Munemo. Suddenly the voice of the late *nganga* spoke through his son.

Later Munemo, unaware of what had happened, returned to his hut. There he was given his father's set of *hakata* and told to throw them at the *gata*, the place reserved for divination. He received his father's tail-lash and drum and was crowned with the medicine man's chaplet. Munemo now is equipped for his new duties and begins to operate officially. He still has much to learn and long hours of study ahead of him but he is accepted by the tribe and inspires awe and confidence everywhere. And always present from now on to assist him is his own

shave or spirit advisor. Every *nganga* works in very close liaison with his *shave*.

Generally speaking and contrary to popular belief the *nganga* has a good influence on the villagers. He prescribes medicines for them when they are ill and, like a psychologist, advises them with their problems.

The *nganga* may treat mumps with the flesh of a rat mixed with the meat of the "geri" tree and the cast-off skin of any snake. This mixture is wrapped in a cloth and tied around the patient's neck—or smeared on swellings on any other part of the body. While this medicine seems more dramatic than curative there is no doubt that it eases the pain. At the same time, Dr. Michael Gelfand, a leading medical specialist and the foremost authority on witch doctors and their practices, maintains that many of the *ngangas'* medicines are world-recognized cures known by other and more conventional names.

If a woman is ill-treated by her children it is believed that after death her spirit may cause misery to fall upon them. The victim then consults the *nganga* who determines, by throwing the "bones," the reason for the spirit's grievance and then tells his patient how the spirit may be

appeased. If it does nothing more, it sounds like a reasonable way in which to relieve guilt.

The supernatural forms an integral part of the African's daily life and most of his beliefs revolve directly around the *nganga*. He believes that if he appeases the *nganga* the spirits will send him good luck, health and prosperity. When ill health and bad fortune befall it is thought to be the work of a malevolent spirit—possibly an offended ancestor.

Unfortunately sometimes the *nganga* requires parts of the human body for his cures. Zihute, a self-confessed witch doctor from the Tanda Reserve, was convicted of the murder of Miriyoni, a young boy between the ages of six and eight years, in October, 1966. In the high court, Umtali, a 17-year-old youth, confessed that Zihute had approached him and asked him to find a male child and kill him so that he could use parts of his body "for his business." The youth replied that this was a "bad thing" and was reluctant to comply but when Zihute promised him \$150—money he needed to complete his education—he agreed. He went to the compound (living quarters) of a nearby farm and saw the child there. He told the boy to come with him to "where the guinea fowl" were and then, with the

help of Zihute, he killed the child. They skinned the boy's head and removed parts of his body to be used later in the manufacture of Zihute's *muti* (medicine).

Some of the other unorthodox methods of the *nganga* also often lead to the miscarriage of justice and to tragedy. In the 1930's in a Mankoya village the body of a man was carried on a pole around a ring of spectators. The witch doctor stated that whom-ever the body bumped against was the one responsible for the man's death. As it happened the body touched the sister of the headman of the village but before the villagers could kill her she escaped and reported the matter to the District Commissioner. The witch doctor and his assistants were imprisoned but shortly afterwards the woman was taken by a lion and the witch doctor celebrated his triumph in jail.

A 1949 report from the Belingwe Tribal Area tells of a witch doctor named Goronga walking around a circle of villagers dabbing white clay on their faces. He told them the clay would turn red on the face of the person who had caused the illness of his patient. Strangely the clay turned red on the forehead of the village headman, Nyikadzino, who protested vigorously, for the

sick man was his brother. The *nganga* left only to return to the village a short time later. This time he threw a specially prepared stick into a circle. Again the stick pointed to the headman. In despair Nyikadzino went into the bush and hanged himself. The *nganga's* activities helped no one, however, for shortly afterwards the patient also died.

No one in Africa doubts that the *nganga* has power. A *nganga* in Chinsali admitted to W. V. Brelsford, an authority on African history and folklore, that he made cuts on his arm and as the blood trickled out he called the name of the man he wished to injure. At that very moment the man's child took ill and shortly afterwards died. But this is the dark side of the coin.

The *nganga* is the pivot of African society and his scope includes anything and everything affecting the individual and his family. A man about to undertake a journey will ask whether he will arrive safely at his destination. Another will visit his witch doctor to learn if he may expect to pass his driving test. To learn ahead of time the winner at the next race meeting, a mixture of certain parts of the vulture (one who finds his food from afar) with parts of the ant bear (who can see in the dark) and parts of the cockerel (who

knows the time) are taken. If one wishes to protect oneself against the hazards and violence of life in town one should eat a mixture of snake and pieces of electric wiring!

One may scoff at the gullibility of ignorance but in an October, 1938, copy of the British South Africa Police magazine *Outpost* appeared a report by A. J. Mallet-Veale, then district commissioner in the Sabi Valley.

Mallet-Veale had sent six of his servants to Umtali for provisions. When they didn't return after the estimated 12 days necessary for the journey he became anxious about them. More as a joke than with any sincerity he consulted the local *nganga*, a man named Nyamadzao.

Nyamadzao smoothed the ground before him, produced his *hakata* and began to croon weird incantations in an unintelligible tongue. The first throw of the "bones" apparently showed nothing but after a second toss the *nganga* began to speak in a strange faraway voice. He told of seeing the six men walking in single file down a path. The first man disturbed a snake which then bit the second one following. This one screamed and dropped his load. The other five bound his leg tightly below the knee. One made a fire and another cut the wound and cauterized it. "The

patient cannot walk," the *nganga* said. "They wait with him but will be here within two days."

Mallet-Veale reported that during the incantation he experienced a curious numb sensation, as if he were anaesthetized. But as soon as Nyamadzao stopped talking the spell was lifted. Two days later, as predicted, his servants arrived. They verified every point of the adventure as related by the *nganga*. At a later time this same witch doctor enabled Mallet-Veale — by throwing his "bones" and through strange incantations — to find some lost cattle.

The African *nganga* never should be confused with the African witch. The witch is either a very gregarious body or a misanthrope who shuns human society. The witch is quite hideous in appearance, usually with some type of physical deformity. The African is terrified of witches and the evil powers they possess. Another *Outpost* article, published in June, 1937, tells about the *zwimbganana*, a zombi which has been raised from the dead to do the witch's evil work for him at night. The Africans carry medicine to protect themselves from the *zwimbganana*. This medicine usually is the herb *mbanje* which is quickly wrapped in paper and smoked when a

witch is seen. This apparently causes the *zwimbganana* to run away. Should a witch be sighted when no *mbanje* is available the next best thing is to rush into the nearest hut and cover one's head with cold ashes from the fire.

W.V. Brelsford wrote in the *Northern Rhodesian Journal* in the early 1950's of the case of a man's head which was found floating in the old swimming pool at Livingstone on the Zambezi River. Investigation revealed that a witch-hunt had been conducted by the Lozi tribe on one of the islands in the river. The accused witch had been killed "by being cut on each side of the throat with a jagged knife in imitation of a crocodile bite." The body had been left on the river bank in the hope that it would be taken by a crocodile. When this failed it was pushed into the river. Thirty-eight people were involved in this murder and two of them eventually were hanged.

More recently, in the *Rhodesia Herald* for January 18, 1968, there is a report of a case in which 13 witches were found guilty of violating a grave and eating the body of a child. The case was tried before the Regional Court of Fort Victoria. The witches, in statements to the police, confessed that they were witches and said that eating

children was normal to their practices. "This is the food of witches," they said.

Jeka, the wife of Shadreck, had given birth to a child in the Nuanetsi Tribal Area. The child had died shortly afterwards of natural causes and was buried. Three days later the 13 witches had exhumed the body, divided portions of it and with the exception of one named Dzwari had eaten the flesh. A nine-year-old girl was one of the confessed witches who took part in the ceremony. She also admitted making night excursions to "bewitch" people.

In his book, *Witchcraft and Sorcery in Rhodesia*, J. R. Crawford records many instances of modern witchcraft from actual court cases. One of these tells of a self-confessed witch, Rosi, who was brought to trial on March 16, 1962. Her half-brother Rabson stated that about a month before Rosi had given birth to a baby. She had a particularly difficult labor and as is the custom among the Mashona when this happens she was asked to confess to some great secret. Usually this produces a confession of infidelity but Rosi confessed that she was a witch.

The child was born and was perfectly normal. Rosi told Rabson that a woman named Nguri-rayi had bewitched her and in-

structed her to kill her firstborn as is customary with witches. However, now that the child was born Rosi no longer wished to comply with this order. Rosi said that Ngurirayi wanted her to kill her child so that they might eat the flesh and confessed that she and Ngurirayi already had eaten parts of three of Ngurirayi's babies.

In many cases of witchcraft animals reportedly are used by the witches to travel at night. In some cases these animals are said to be ant bears or crocodiles but most of these night-steeds are hyenas.

In a case brought to trial February, 1959, an African woman, Netsayi, reported that she was approached by a witch, Puna, who promised to give her medicine to enable her to "travel by night." She recognized this as an offer to make her into a witch and that night, after removing all her clothes as instructed, she proceeded to a designated place in the bush where she found Puna and Mazwita waiting for her. Both were as naked as she. She was instructed to sit down with her back to a tree and strange *muti* was smeared over her face. This made her vomit but enabled her to see things in the night which she was not prepared to reveal. She also told of traveling from

kraal to kraal on the back of a hyena.

Dawu was found guilty of murder by the High Court of Fort Victoria in August, 1960, and during the trial a strange tale of witchcraft and evil emerged. She had given birth to a child which had difficulty in suckling from her. Later the child died and she was convinced that it had been bewitched by Muhlava. Dawu reported that Muhlava then told her that, as she wished to be a witch, it was better for her firstborn to die, that this was the custom with witches. When Dawu's child was dead Muhlava went to report the matter to Chief Neshuro. While she was gone Dawu sent her young sister to fetch some fire and during her absence "took a pole" (used for stamping maize) and hit Muhlava's child Shani on the back of the head.

Dawu said, "My heart was sore that my child was dead and I wanted Shani dead too."

When Muhlava returned she tried to take the child from Dawu but the child's head struck the ground and it died.

Muhlava, in giving evidence, reported that when she was young she had gone to live with a woman called Tsatsawani to receive instruction in midwifery and sex matters. After a month Tsatsawani took her "to the river and

cooked some porridge and put into it little things which looked like black stones. It was all to do with witchcraft." The following day Muhlava was sick and returned to her kraal. Tsatsawani saw this and said it was evidence that they should do witchcraft together and Muhlava believed her. She confessed that she went about with Tsatsawani at night bewitching people. She said she had made Dawu into a witch and that Dawu and Tsatsawani had come to her hut and they had ridden through the night on hyenas.

She also said they had decided to bewitch her husband Chidava. "We poured some sweet beer into my husband's mouth and sprinkled his body with medicine. Dawu and Tsatsawani then rode off on their hyenas. Three days later my husband died. Tsatsawani and Dawu came again at night on their hyenas and we all went to exhume my husband's body. We skinned it and cut a piece of meat off it and

took it to my hut, placing the remainder of the body back in the grave. We cooked the meat and ate it. It was very good."

Throughout the trial it was apparent that Muhlava's main concern was that Dawu should have been so primitive as to kill her child with a pole. She said, "Dawu could have bewitched my child instead of hitting it on the head like a beast."

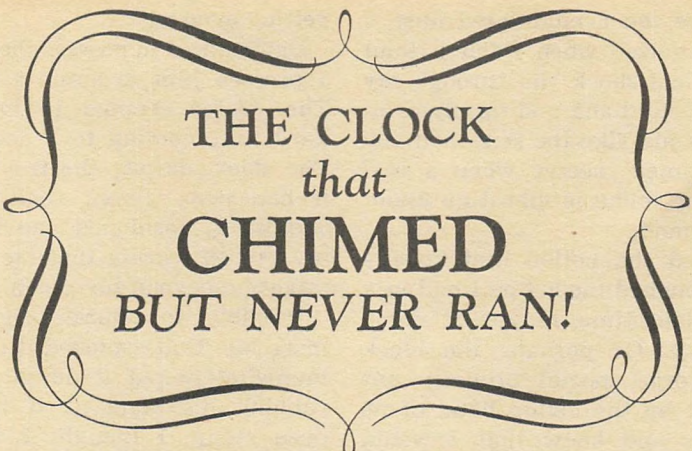
After all this one is inclined to ask: Are the witch and the *nganga* truly sorcerers or merely clever men with a knowledge of psychology? Even for persons like me who have lived all their lives in Africa there is no clear answer. One may scoff at their silly incantations; one may smile at their strange dress; but then each time we learn of an instance in which they have foreseen the future clearly, or "known" at a distance what they should not have known, one does not laugh so easily.

In fact, one does not laugh at all!



WRONG NUMBER?

IN A STORY datelined Vientiane, Laos, United Press International reported that early in March, 1968, four Laotian seers and 25 of their patrons were massacred with hand grenades. Police blamed Communist guerrillas but many natives believe Laotian gangsters—who control the lucrative lottery business—did them in. The fortune-tellers had been claiming they could predict winning numbers.



THE CLOCK *that* CHIMED BUT NEVER RAN!

Somehow I sensed the clock liked me but how much this would mean to me I could not have known.

By Louise Riotte

I KNOW IT sounds strange to say this but I knew from the first instant I laid eyes on it that the clock liked me. My first glance into the dark corner where it lay with a lot of junk piled on top of it convinced me that between us a curious sort of kinship had been established. What this was to mean to me I could not then have known.

The shopkeeper, "Hi" Dollar, was busy with another customer but since I knew him well and frequently browsed in his interesting but disorderly establishment I felt no hesitation in carefully removing the debris which

surrounded the object of my new-found affection. It evidently had been there for some time. It was covered with dust and closer inspection showed the works to be badly rusted. It was very heavy, made of iron enameled black, with beautifully molded bronze Egyptian figures wearing serene and dignified expressions at either end. But what pleased me most was the figure reclining on the top. It was an exquisite replica of the Egyptian cat-god Bubastis. I love all sizes and colors of cats and I instinctively ran my forefinger down the cat's back in a caressing motion to

remove the accumulated dust. I was amazed when I felt a faint electrical shock run through my finger, my hand and up my arm. It was just like the sensation you sometimes receive when a real purring feline is vibrating under your hand.

I had the notion that nobody had touched the cat as I had in a long, long time, maybe not for a century. Or perhaps the clock had some special property put into it by the loving hand of its maker and knew that I would appreciate its peculiar and unusual magic. All this ran through my mind as I carried the clock to the window to examine it more closely.

The case was so beautiful I made up my mind to buy it and just take a chance on the possibility that the interior could be restored. I carried it over to the shopkeeper and asked him what price he would place on it.

"Hi" Dollar scratched his head. "I don't know; it's an unusual clock and may be very valuable. It might even run again if repaired by the hands of a skillful restorer." He paused and then added slowly, "Somehow I've never liked that clock. It gives me the shivers. Every time I have picked it up I've felt like it wanted to scratch me. Guess that's why I just chucked it down there in the corner. I was

getting even with it."

Determined to possess the clock I pressed him to name a price. The dealer seemed to have a hard time coming to a decision. The clock, despite the treatment it had been given, really was exquisitely fashioned and I held my breath fearing that the price might be beyond my reach.

Possibly to appraise it once more Mr. Dollar picked it up but immediately put it down again, rubbing his hand as if it had been stung. I thought I saw a drop or two of blood on his palm before he thrust it into the pocket of his jacket. Evidently this last brush with the clock decided him. He named a price so low it astonished me and I paid it without hesitation, picked up my treasure and departed.

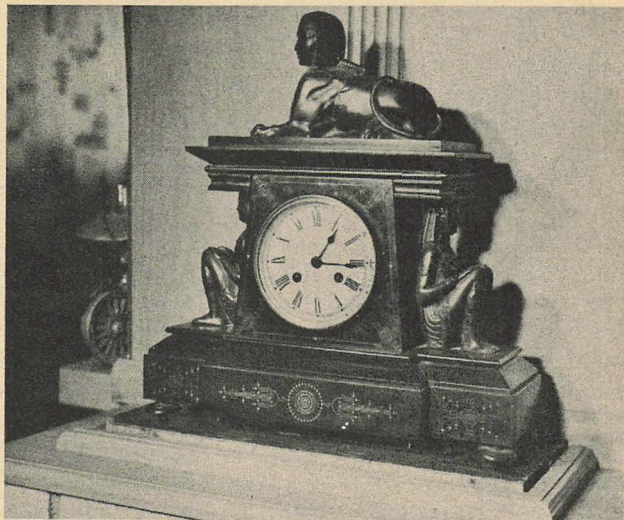
It was late when I reached home and I did not have time to do anything more than put the clock down on the table and go about my preparations for supper. When my husband came home that evening the clock was still on the table.

"Something new?" Carl asked.

"Yes," I said. "I found it this afternoon. How do you like it?"

He stepped back and studied it for a few moments. "It's odd but I do like it," he said. "I think it's one of the most attractive things you ever brought home. Will it run?"

"That's a rare one," the clock man said. "It was designed by a famous French maker and only the wealthy could buy one." But he said sadly he could not repair the works.



"No," I told him. "It's been badly mistreated. But I'm going to take it in for repairs tomorrow to see if it can be fixed." Then wanting to see his reaction I said, "Pick it up and see how heavy it is."

He picked it up, stood holding it and examining it for a few minutes and then, smiling, put it back on the table. Evidently he had felt nothing.

The next day I drove into town and stopped at the little repair shop of my friend James Colbert, a retired postman, who has a real "thing" about clocks. He loves them and can repair almost any clock. Sometimes for the older ones he even makes parts he can no longer buy. If

anyone could repair my Egyptian clock he could.

He regarded the clock with amazement. "That's a rare one," he told me. "There were very few made like that. They were designed by a famous French clockmaker and only the very wealthy could afford them. I've never even seen one before, just pictures of them."

"Do you like it?" I asked him.

"Yes, I do," he said. "The planes and angles are harmoniously balanced. The bronze figures — especially the cat — are exceedingly well done."

Hearing this I placed the clock on his worktable. I felt sure they would get along. "See if you can make it run, Jimmy," I pleaded.

He promised to do his best.

Not wishing to hurry him but still anxious to get my clock back I waited a week or two before I stopped by again to see what progress had been made.

"I'm sorry," he told me. "I haven't been able to find the necessary parts and so much of the works are badly rusted that I am afraid it is beyond repair. It's odd but the only part left that seems to be unharmed is the chimes. They look as new as the day they were made. Strange, too, but I can't identify the metal they are made of. However, they won't work unless the clock can be made to run and that seems beyond my skill—even if I made a lot of the parts."

"No hope at all?" I asked, disappointed.

"I'm afraid not," he said reluctantly. "I might repair it sometime by putting entirely new works into it. Sometimes I find a clock with an exterior beyond repair but the works are still good. I might watch for something like that and buy it for you."

"No," I told him. "I don't want to do that."

I could not tell him exactly why I felt this way but I did. I felt that would be taking away its heart. So I said, "I'll polish it up and enjoy it like it is. I can put it in my little office at home

where I can see it as I work and we will be company for each other."

I work alone at my typewriter for hours at a time and I knew I would get a lot of pleasure out of having the clock near me.

So the clock and I went home. Lovingly I polished it, enjoying its beauty even if it never would keep time again. I placed it on a little table near my desk.

Somehow, in a way I cannot explain, everything seemed to go better with me after that. I felt lighthearted and happy. My troubles with my writing seemed to smooth out and the work flowed smoothly. I began to sell more of my stories and articles. Where once I had searched for ideas, now they seemed to come to me out of nowhere. My imagination was peopled with figures who bowed and smiled, argued and fought, loved and hated. It was as if other centuries were passing in review on the stage of my mind. Incidents were played out and I heard whispered bits of conversation as I sat there pounding my typewriter.

And as the days passed the images began to come clearer. When I closed my eyes I could see faintly the people of a long ago day. I could see the satin and lace of their clothing, their furs and jewels. I could hear the faint music of harpsichords.

Sometimes I even thought I smelled perfume.

All this, I told myself sternly, was nonsense. I was just developing my imagination. But it was true I was selling more — the stories seemed almost to write themselves. And every time I touched or polished the clock I seemed to feel renewed inspiration. My days moved forward evenly and pleasantly.

Then one morning I was slightly inconvenienced by being late for an appointment and I realized that the Seth Thomas clock on the mantel over the fireplace was not keeping correct time. I took it down and carried it out to the car to take it in for oiling and adjustment. When I returned to pick up my purse I glanced at the mantel, decided it looked bare without the clock and, looking around for something to put in its place temporarily, I thought of the Egyptian clock. Even though it did not run it would look nice there.

I went into my office and picking it up felt the usual little tremor run through my hand. Evidently it was pleased to be put in the place of honor even for a little while.

When I returned home I found in the mail a letter from my brother telling me that my sister-in-law was not well and asking if I could drive over to their home,

some 50 miles away, and stay with them for a few days. Of course I wanted to go. I was very fond of Lelia and the children. I packed my bag and got ready to make the drive to the small town where they live. I called my husband and told him where I was going and why and he, with his usual sympathy and understanding, urged me to go at once and help in any way I could.

"And," he added. "I've been needing to go to Oklahoma City for a few days to see a client. I'll make the trip while you are gone."

Arriving at my brother's house I was happy to find my sister-in-law much better but having made the trip I decided to stay a few days anyway. I would take care of the household and give her a chance to rest. The children always have liked me too and the visit promised to be a pleasant one.

Two days later my husband called me long distance and told me there had been a fire in our home.

"Not a big fire," he assured me. "I put it out in time but I felt I should call you and tell you what happened."

"I'll drive right on home," I told him. "You can tell me about everything when I get there."

I was not too upset by his description and of course he was

uninjured but I wanted to get back as soon as possible to clean things up.

Carl had returned home late the evening before and being very tired had decided he would relax for a while before going to bed. He had turned on the stereo to listen to music and had fallen asleep with the music going. He told me that when he awakened the room was filled with acrid smoke. The curtain just back of the stereo, which apparently had shorted out, had caught on fire. Immediately wide awake he pulled out the wall plug, jerked down the curtain and stamped out the fire.

And then he said something which made me stare at him in bewildered disbelief.

"You know my sense of smell is impaired so the smoke did not rouse me and probably the whole house would have gone if the chiming of the clock had not waked me," he said.

"But the clock couldn't chime," I told him. "It can't even run. Didn't you notice that I put the Egyptian clock on the mantel?" Then I told him I had taken the Seth Thomas in for adjustment and oiling the day I left.

"No," he said. "I didn't notice. It was dark in the living room when I came home and I didn't even think about looking at the

clock. I just sat down in a chair and turned on the stereo and went to sleep. This morning I was so concerned about the mess the fire made I never once glanced at the clock."

"Maybe you just thought you heard the chimes," I said.

"No," he insisted. "I am sure I heard them. They kept getting louder and louder, as if they were speaking to me. The last peal died away just as I opened my eyes and the smoke began to sting them."

There didn't seem to be any logical explanation. We both knew the Egyptian clock could not run, was beyond repair, so how could it have chimed?

Then I asked him something I had wanted to know for a long time. "Carl, you remember the night I brought the clock home and I asked you to pick it up?"

"Yes, I remember very well," he answered. "Because when I did so I had a very strange sensation, like a tiny electric shock. I didn't tell you because I was sure you would say I was imagining things."

"The clock likes you, too," I said, realizing but not really caring that I was not making much sense.

He smiled, "Maybe it does."

We let it go at that.

Our insurance covered the damage done by the fire last fall.

The stereo was repaired; the curtain replaced and we had no great loss. In a few days I picked up the Seth Thomas and put it back in its usual place on the mantel. I returned the Egyptian clock to my office. As I picked it up I must have tipped it a little for I heard, for the first time, a faint musical note, a chime.

Impulsively I hugged the little clock and said, "Thank you! Thank you!" and just for an in-

stant it seemed warm against my body.

I still have the clock and I would not take anything for it. I feel my husband very possibly owes his life to it.

Some Chinese keep a statue of the goddess Kwan Yin to act as the guardian of their household. I think Carl and I feel much the same way about our Egyptian clock — it is the guardian of our household.



THE OMNIPRESENT CROSS

CENTURIES BEFORE Christ died the cross was a symbol widely known throughout the ancient world. The Egyptians called it *canob* after a T-shaped instrument used to measure the annual rise of the Nile on which the life of the nation depended. For other Eastern nations it was an *urani* and took the shape of two pieces of wood with handles. By rubbing the two sticks together the ancients kindled sacred fire.

The swastika, or twisted cross, which became a symbol of terror in the 20th Century, appears on the oldest medallions of the Buddhists and many Hindu sects saw it as a mystical good omen.

In the time of Abraham the cross was used as an instrument of national punishment. It was familiar to Egyptians, Africans, Macedonians, Greeks and Ro-

mans as a gallows. But at the same time to various other peoples it symbolized eternal life, productive power or the life-giving qualities of the sun.

In the New World the Spaniards conquered New Spain in the name of the cross and they were astonished to find their holy emblem in the temples of the Aztecs. Colossal stone monuments throughout Mexico attest to an Indian civilization using crosses similar in design to the Greek, Latin and Maltese forms.

A Swiss welfare agency adopted as its emblem a red cross on a white field and in 1864 organized a conference to help the sick and wounded soldiers of the world. Sixteen nations attended and the International Red Cross came into being. Today its unmistakable emblem is known worldwide as a symbol of aid and mercy in time of trouble.

Dreamed Grave

... came true

Mother came to dread the dream of a cave-in, for unfailingly
it warned of someone's imminent death.

By Henrietta Minton

THE SAME DREAM came to my mother Augusta Roblin with uncanny persistence throughout her adult life. It would have been only another recurring dream had it not proved unfailingly to warn of death.

In her dream Mother would be covering or helping to cover a cave-in near a home she recognized — although she might have only a nodding acquaintance with the occupants. That's all there was to the dream.

Mother had come from Canada when she married my American father, William Roblin, and most of her people still lived there. Her brother Julius and his wife Hettie lived in Listowel, Ontario. On June 10, 1910, when we were living in Pittsburgh, Pa., Mother dreamed she was helping to

cover a cave-in at the end of Uncle Julius' garden. A few days later a telegram came bringing the news that Aunt Hettie had died June 12 after a short illness which Mother had not known about.

Our neighbors across the street in Pittsburgh were a Mrs. Bell and her daughter. On the night of December 12, 1910, Mother dreamed she was covering a large hole in the Bells' backyard. The next day, we learned later, Mrs. Bell went shopping and when she came home talked with her daughter a few minutes before going upstairs to take off her hat. Before she had time to remove her outdoor clothes she collapsed to the floor. Her daughter heard her fall and rushed to help her. Mrs. Bell was taken to the hospital where she died on



December 14 as the result of a massive stroke.

Understandably, Mother came to dread this dream. When it recurred the next year, on April 20, 1911, it concerned her covering a hole on the front terrace of the home of a Mrs. DeShone who lived in the next block. Two days later Mrs. DeShone suffered a fatal heart attack.

Mother did not always know the people who lived in the homes she dreamed about. She would know the house and recognize it in her dream and after a few days she would see a crepe hanging on the door. If there

ever was a time that the dream did not presage death, Mother never spoke of it.

As time went by I married and moved to East Liberty, Pa. When my father died in 1920 Mother came to live with us. She was healthy and cheerful and I never knew her to be sick or to complain of not feeling well.

One day in December, 1921, while we were having dinner Mother asked to be excused. She said she had no appetite and felt a little tired.

I called the doctor the next day and he was concerned that her heart seemed weak. But of

course we did not tell Mother this. He told me to keep her in bed and he would call to see her again.

After a few days Mother said to me, "I have had my death warning."

"What in the world are you talking about?" I asked, trying to keep the fear out of my voice.

"I have had that dream again. There was a hole in the middle of

the basement floor and I was sitting on the edge with my feet dangling in space when two men came with a large rug and covered another large hole on the other side of the basement. In all my other dreams I assisted in covering the hole. This time I watched the procedure. This time the dream means me."

Two weeks later we buried her.



DEADLY DRAMA, RERUN

By R. H. Grenville

IN THE EARLY thirties a notorious cultist known as "Brother Twelve" fled his headquarters near Nanaimo, British Columbia, to avoid prosecution on charges of gross immorality, embezzlement and sadism. Brother Twelve, whose real name was Edward Arthur Wilson, fancied himself another Aleister Crowley. Strange tales of macabre doings—including murder—filtered through to the outside world from Brother Twelve's insular community.

One of his victims was Elma, a young female devotee who had been "unfaithful." Wilson is said to have killed her and fashioned

a cup from her skull, from which blood was sipped during the Brotherhood's grisly rites. A subsequent owner of the cult's property discovered the skull among other gruesome relics and sent it to the Mayo Clinic at Rochester, Minn., where it was identified as that of a young woman who had died in 1931—the time the murder was said to have been committed.

Recently a Canadian film company went to Nanaimo to record the story as a possible CBC television documentary. One of their props was Elma's skull and her role in the deadly drama has been revived.



SUBTLE WARNING!

IN GRAND RAPIDS, Mich., two brothers, Marcell Venden Heubel, 51, and Clarence Heubel, 59, were injured when the car Marcell was driving went out of control and crashed into Mt. Calvary Cemetery. It ricocheted from marker to marker finally stopping on a big headstone bearing the name: Vanden Heuvel.

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.

TRIPLE ENTRY

By Mary N. Tussey

ALL OF US HAVE nightmares at one time or another. I have them — with a difference! What I dream comes true with frightening precision.

Three times I have dreamed of persons dying and their deaths have come about just as my vision has foreseen.

The subject of my first precognitive dream was Dr. R. Lee Boling who occupied an office next door to the drugstore my husband and I owned in St. Petersburg, Fla. Dr. Boling had been there for 15 years and although I saw him almost daily I never had dreamed about him until the middle of April, 1965. In my dream I saw him clutching his chest and I was scolding him the way a mother talks to a naughty child.

"You better start getting more rest or take a vacation. You are working much too hard," I berated him.

Two weeks later Dr. Boling, aged 52, died suddenly. He had been called to our local hospital to deliver a baby at 4:00 A.M. and returned home at 8:00 A.M. where he suffered the fatal attack. He died within a few hours.

When I recalled my dream I was sure this was a freak coincidence. But on November 1, 1966, I had another terrible nightmare. This one concerned my own husband, Lee Tussey.

In this dream I saw an ambulance drive away from our



Mary N. Tussey

home. I seemed to be far off in the distance but I knew the form on the stretcher was my husband, very still and very pale.

I awoke immediately shaking with fear. Because I was so upset my husband agreed to have a checkup to prove my fears were groundless.

"Nothing can happen to me," he said. "I'm only 55 and in the prime of life!"

Two weeks later, Lee suffered a fatal heart attack. As I rode with him in the ambulance to the hospital the dream flashed through my mind. I was reliving an experience I had had before.

Numb with grief while I suffered through Lee's funeral I prayed I would never again have the dream knowledge ahead of time. Each night I was filled with dread before I fell asleep.

But my reprieve was brief. On December 20, 1966, I dreamed that death would come for one of our employees, William Gallaher, a pharmacist who was very proud of his record of not missing a day's work in more than 10 years. A fine religious man, aged 51, who never drank or smoked, he dispensed millions of pills but never had to take one himself. I never knew him to have even a headache.

I awoke from this third dream crying, "Oh, no! Not again!"

Mr. Gallaher was leaving on a

Christmas vacation but I begged him to call off his trip and stay home where he would be safe. Of course he laughed at my fears.

When he returned on New Year's Day I breathed a sigh of relief. Thank goodness, I was no prophet. My feelings of fear began to abate and no longer did I dread going to sleep.

My complacency was short-lived. On January 27, 1967, at 5:00 A.M. my phone rang. As I picked up the phone I knew what I would learn: my good friend and co-worker had died suddenly. The attack was so acute he was gone before the family doctor could reach his home.

That was the last of my dreams to date. Maybe the cycle has been completed. Perhaps it was just a period in my life when I was extremely sensitive to the spiritual world beyond us. Whatever the reason, whatever the answer, I know there is a power within us we know little about. — *St. Petersburg, Fla.*

THE PINK GLOW

By Virginia Dunning

LILLIAN C. MASON, my aunt, always drove her car from her home in Ingleside, Calif., to Uncle Louis' insurance agency on Mission Street in San Francisco, then took the trolley downtown to do her shopping. She made as many as three or four of these

trips each week. On one of these shopping sprees in early 1936 her ankle turned and she fell as she was boarding a streetcar.

She picked herself up and thought nothing of the mishap until an unusual thing began to happen. Her foot slowly became paralyzed. The paralysis traveled to her other foot and slowly crept up her legs and through her body. As the paralysis made its slow progress she saw a succession of doctors, took therapy in various sanatoriums and went for the baths in Belmont, Calif., but nothing stemmed this deadly creeping affliction.

No one had been able even to diagnose the cause of the paralysis. Her mind was clear as a bell but I remember the family speaking in hushed tones, proclaiming it wouldn't be long before she was gone.

Ours is a Protestant family but among Aunt Lillian's friends were many Catholics, one of whom brought her a St. Teresa medal. Placing it in her unfeeling palm he said he would pray for her.

That night, alone in her bed, Aunt Lillian opened her eyes to see a pink glow on the wall before her. Slowly it took the form of St. Teresa. Mysteriously a message came to my aunt that "all will be well."

The paralysis had taken two

years to do its deadly work and it was now late 1938. From the moment of the appearance of St. Teresa the paralysis began to disappear. She recovered so swiftly as to baffle the doctors as well as everyone in the family.

Only Aunt Lillian was serene. She *knew* she would be well again.

In Palo Alto, Calif., she celebrated her 81st birthday recently, more than 30 years after she was stricken. St. Teresa alone is given credit for her recovery. — *Studio City, Calif.*

THE LITTLE .32

By Daisy S. Rey

FEBRUARY, 1966, was a hectic month for me. I was a government employee preparing to take a five-week training course at Fort Lee, Va.



Daisy S. Rey

I planned to drive my own car from St. Louis so I could take all the clothing I would need and also so that I could do some

sightseeing when I had free time.

The evening of February 16, about a week before my departure for Fort Lee, a deep feeling of depression came over me. Normally I am a happy person, never suffering headaches or depression, but as I stood in my kitchen this feeling of pressure around me, a closed-in sensation, was so intense I was nauseated. Suddenly I envisioned a small automatic gun and I felt that something involving a small gun was going to happen.

My husband was watching television in the living room. I went in to him and said, "Please, Francis, go to Barry's and take that little .32 away from him."

Our married son Barry is the only person in the family who owns a .32 revolver.

My husband looked up in astonishment and said, "Why?"

"Because something is going to happen. Something terrible. I feel it."

Francis had been a St. Louis policeman for 15 years and also hunted regularly. We were fami-

liar with guns of all types as was Barry, who had been taught gun safety and handling at an early age. My husband's disregard of my warning therefore was understandable.

I urged him once again. "Tell him I want to take it with me to Virginia as I'll be alone on the highway."

But to no avail. He simply could not accept my "feeling" as something he should act on.

So I left for Virginia trying to put my apprehension aside.

During my second week at Fort Lee, on March 9, 1966, Barry accidentally shot himself while cleaning his little .32. The bullet entered an inch below his heart and traveled around the rib cage but did not hit a vital area.

My husband told me that when he learned of the accident his first reaction was regret that he had not heeded my "hunch." My words rang in his ears: "Please, Francis, go to Barry's and take that little .32 away from him."

Since then both Francis and I listen to premonitions. — Arnold, Mo.



LOOT INDISCREETLY FENCED

POLICE OF Long Beach, Calif., found Thomas McConville, Jr. had made an unfortunate choice in disposing of loot from a burglary. He gave a girl friend a diamond ring which had been taken from a Long Beach home. The girl recognized the ring as one she had returned to another suitor two months earlier and called the police. Tom McConville was sentenced to state prison May 24, 1968.

PLEASE
DON'T



HURT
THE DAISIES

62

Corps
int

Would you believe they will tell?
And always truthfully, according to the lie detector?

By Walter McGraw

IT WAS PREMEDITATED murder. There was a witness who identified the killer. And he confessed.

The case was not unusual so much because the detective who solved it is one of the nation's top polygraph (lie detector) experts but because of who the victim and the witness were.

Both of them were common house plants.

The case is important because the method used to "break" it could give science the repeatable physical demonstration it has demanded for so long as the price for recognizing the existence of what perhaps is called wrongly extrasensory perception or ESP.

Furthermore the preliminary study of this unknown "force" which registers on the polygraph would indicate that we must

change our concepts of how man thinks and of our position in life. For this "force," whatever it may be, seems to act on all living things down to single cells. And finding that we can — and apparently do — communicate with even the lowly amoeba well may be the greatest scientific breakthrough of this last half of our 20th Century.

The discoverer of what probably will be known as "The Backster Effect" is more modest and cautious in his own evaluation. Clive Backster is owner and operator of the Backster School of Lie Detection in midtown Manhattan, N.Y. His background does not suggest he might be interested in a subject so often associated with the mystical or the occult. He began polygraph work in 1948 with the United States Army Counterintelligence

From the army he went to the Central Intelligence Agency who sent him for special training with Leonarde Keeler (the lie detector is sometimes known as "The Keeler Polygraph"). He left the CIA at the time of Keeler's death to return to the Keeler Polygraph Institute to teach. In 1951 he opened his own school.

His eminence in his field is demonstrated by his being one of only four polygraph experts asked to testify before the House Foreign Operations and Government Information Subcommittee in 1964. He was, for eight years, chairman of the Research Committee of the Academy for Scientific Interrogation. He is credited with having designed some of the polygraph equipment in use today and is compiler of the Standard Polygraph Examiner Notebook which is widely used by polygraph examiners including those of the United States Army. And he is the man who says he can communicate with plants and that in a way they can talk back.

We are told that Newton discovered gravity by accident when an apple hit him on the head, that Goodyear first vulcanized rubber when he spilled some by accident on a hot stove. These tales may be apocryphal but there is no doubt that the

Backster Effect first was observed by accident. Someone gave Backster a plant for his office and one day as he was watering it he began to wonder how long it would take the water to travel from the dirt to the top leaf. He also wondered if a means of testing this might be found by using a part of one of his polygraph instruments.

The so-called lie detector tests a subject for emotional reaction and the best results are achieved when the subject is asked to answer a question that implies a threat to his well-being. His emotional reaction then will be evidenced by a change in his breathing, his pulse, his blood pressure and/or his resistance to a minute flow of electricity. The latter is measured by what is known as a Wheatstone bridge which uses two electrodes attached to an instrument that activates a pen to show, on a continuous graph, any changes in the subject's resistance. If there is an emotional reaction the resistance will go down and the tracing on the graph will go up.

Backster reasoned that he could tell when the water reached a given leaf if he attached the two electrodes to the leaf. When the leaf held more water (since water is a good conductor) the resistance would go down he thought. No sooner

thought than done — with the help of a rubber band. He then watered the plant, turned on his machine and waited to see what would happen. Since the graph paper flows under the tracing pen at exactly six inches per minute and is marked off in five-second sections, he felt he could obtain a fairly exact answer to his query.

But two things happened that should not have happened at all. For reasons still unknown, the resistance increased instead of decreasing — the graph line went down instead of up. As he puzzled over this Backster saw something else, something only a man with polygraph experience would notice. On the graph there was a tracing that, had the subject been human rather than plant, Backster would have judged to have come as the result of an emotional reaction.

It is a generally accepted fact that only people and the higher animals have emotional reactions. No plant, certainly not one with the jawbreaking name *dra-caena massangeana*, could have felt anything. But there was the tracing! Backster wondered if one *could* trigger an emotional reaction in a plant or if he was going slightly insane. He decided to find out which.

If a threat to the subject's well-being is the best test with man

wouldn't it also be the best test with plants? Backster rather halfheartedly stuck a leaf growing near the leaf being tested into a cup of hot coffee. The graph showed no reaction. But the leaf being tested had not been harmed and he might have threatened the wrong leaf. Backster wondered what would happen if he threatened the subject leaf. And what better way than by burning? Backster does not smoke and so had to leave the office to get a match. Then, briefly, he held the match to the leaf. All this brought about the first documented Backster Effect.

True, there was a reaction to the physical act of holding the burning match near the leaf but the major reaction, all carefully timed on the graph, came *prior to that*. It had come when he *thought* of burning the leaf. If he could believe his own chart, plants (or at least this plant) could read minds. For no word had been spoken; no gesture had been made. The idea of burning the leaf had come to him and almost simultaneously the graph had shown a reaction reflecting lowered resistance of the leaf between the electrodes.

This event on February 2, 1966, marked a complete change in Backster's life. He believed he had stumbled onto something

tremendous in its implications. But one does not run out into the street with a withering leaf in one hand and some graph paper in the other shouting, "Look! Plants can think!"

Three years later to the month Backster's first cautious paper on the subject was published in the Parapsychology Foundation's quarterly, *International Journal of Parapsychology*. Here he detailed the repeatable "double blind" experiment he had so laboriously worked out. By the time he began to design the experiment he had concluded plants react not only to threats to their own well-being but also, through some kind of ESP, to the emotional crises of other life forms. The death of any living thing, he found, seemed to bring about an emotional reaction tracing on the graph of the monitored plant. Even the breaking of a fertilized chicken egg triggered the plants.

To prove this to the satisfaction of science, many times over he put three plants in three different rooms at one end of his suite of offices. These plants each had electrodes attached by wire to recording machines in still another office where he also had a control machine with nothing between its electrodes but a resistor. This control machine would show only a straight line on its

graph as long as there was no deviation due to electrical power instability or electromagnetic interference. In all of Backster's tests this control machine showed no such deviation.

At the other end of the suite of offices, not connected to either the recording instruments or the plants, Backster built some rather complex machinery that would dump brine shrimp into boiling water at randomly chosen times. His idea was that the plants in one end of the office suite would react to the termination of (shrimp) life at the other end. He mechanized the entire operation in order to divorce the experiment as much as possible from any human contact. In the empty office he would set a time-delay mechanization on start and then himself leave. At a time unknown to him or to anyone else one of his machines (a randomizer) would choose the moment for the execution of the shrimp. This would trigger a "programer" which in turn would activate machinery which would turn the dump dish in which Backster had placed healthy brine shrimp. The timing of all this was recorded so that when Backster returned there was a second-by-second record of the time before and after the 10-second period when the brine shrimp met their

deaths in boiling water. Separate graphs showed the reactions of the plants at the exact times of all of these activities.

Three independent judges separately studied the charts on the plants. On the basis of well-defined polygraph reading rules they determined the times the charts indicated "emotion." Only after this was done and it was found that the judges were in agreement were the charts compared with the actual times of the brine shrimps' deaths.

The results were exactly what Backster had hoped. Time after time the graphs on the plants showed "emotional reactions" at the very second the graphs on the programmer showed that the brine shrimp had been pitched into the boiling water.

Finally Backster reran the test exactly as before with the one exception that only water, not brine shrimp, was put into the dump dishes. As expected there was no significant reaction on the part of the plants.

Backster bent over backward in the care he used in designing this experiment. Too often in the history of science experimenters' findings have been ignored either because they did not have the proper credentials or because their experiments were faulty. Backster consulted top scientists to insure that his de-

sign could not be faulted. He also had his results carefully checked. Then he looked for a journal that would publish them. Only Mrs. Eileen J. Garrett of the Parapsychology Foundation would go out on the very long limb demanded to hold the implications of Backster's findings.

At present some open-minded scientists at several universities around the country are running the experiment to discover if it is, indeed, repeatable. Until they announce their findings their names are "off the record" but I have learned of two situations where results are said to be positive.

On a scientist's tip the editors of *National Wildlife*, published by the ultra-respectable National Wildlife Federation, sent a reporter to see Backster. When they read the resulting story they were so incredulous they made Backster demonstrate the Backster Effect in action. As a result, Editor Dick Kirkpatrick's footnote to the story they printed goes much further than the reporter had dared to go. Backster has impressive phenomena to display.

There is, for instance, the murder case. Backster tries many preliminary experiments in order to find proper designs for the experiments on which he will report later in the proper

scientific manner. One of these involved the murder of a plant. One man out of a possible six, Ossix, unknown to Backster, was chosen by lot to be the killer. Then in random order, one by one, the six men went into a room where later as per schedule Backster found one of the plants had been destroyed. Not only had it been yanked from its pot, it had been torn to shreds and stamped on. It had been, as far as a plant would be concerned, murdered most foully. And one of the six men was guilty!

Detecting the culprit was simple. Backster attached electrodes to a leaf of the remaining witness plant (a philodendron by profession) and then asked the six human suspects to come back, singly, to the scene of the crime. By watching the tracings on his machine he correctly named the murderer, for when the killer entered the room the surviving plant showed an emotional reaction.

This sort of thing brings us to some pretty hairy conclusions. If the plant recognized and reacted to the killer this implies not only cognition of some sort on the part of the plant but the possibility of memory.

There is another possibility, of course, that the plant was reflecting the guilt feelings of the cul-

prit as strong human emotions seemingly are picked up by plants.

Let me give an example of this. I was sitting in an office with Backster and another man where a plant had been attached to a polygraph in preparation for an experiment. Then Backster was called away to the phone. The other man and I chatted paying no attention to plant or graph. When Backster returned he interrupted our conversation to ask, "What have you two been talking about? It must have been something pretty emotional to one of you at least." We had been talking about retardation in children and the other man had told me that he had a retarded son. The plant had reflected his emotion.

But emotional reflection is an unlikely explanation for the solution of the murder case because the "culprit" would not have had pronounced guilt reactions.

Backster's preliminary findings seem to substantiate the existence of plant memory. He has conditioned plants much as Pavlov conditioned dogs. Instead of ringing a bell just before feeding time to get a saliva reaction as Pavlov did Backster punishes the plants. He first uses an organism for which the plant shows no emotional reaction. But then as he brings it near the plant

punishes the plant with an electric jolt. He does this repeatedly. Later this plant will react merely to the proximity of the organism. This would seem to indicate plant memory and conceivably could have practical applications. Like the polygraph lie detection findings, plant reactions probably never will be acceptable in court but they could become a valuable tool in crime detection. For instance, what would be the reaction of a human murder victim's African violet to the presence of her murderer as contrasted to the violet's reaction to other possible suspects?

Perhaps the other side of the coin to this "memory" phenomenon is the "habituation" of plants. It has been pointed out that plants must spend all their time "screaming" if they react to each other and to every bit of life termination that goes on in our brutal world. How would your plant in the kitchen, say, react to the constant sight of vegetables being cut up and dumped into hot liquids? Backster has found that plants get used to it. In his early work on the brine shrimp experiment he had a nervous moment when he found his plants had ceased to react as formerly. But when he tried new plants the reactions resumed. The old plants had be-

come inured to the death of brine shrimp. However, according to Backster's preliminary findings, human beings seem to be something special as far as plants are concerned. This is shown in two different ways.

Backster fell onto the first of these accidentally and is not sure how to go about reporting his findings, although to me it constitutes one of the most impressive displays of the Backster Effect.

Over a long period when working in the daytime Backster noted reactions for which he could find no source. He looked for patterns and found only that while they occurred all day and into the early evening they were most prevalent just before and after lunch and at around five o'clock in the afternoon. Then something clicked in his consciousness.

For many years Backster's offices have been in the same old office building. The building is rather old-fashioned in design beyond its modernized lobby, with good solid walls and a men's or ladies' room halfway between each floor. These washrooms can be reached by going up or down a half-flight of stairs. The men's room for the third and fourth floors has a common wall with his office and Backster suddenly observed that these plant

reactions often were followed by the faint sound of a toilet flushing.

Going into the washroom he observed that each of the urinals that backed onto the wall of his office was equipped with a disinfectant device that killed any cells or bacteria with which its contents came into contact. Backster concluded the plants were reacting to the death, on the other side of the wall, of the human cells found in urine. Furthermore, this is one kind of life termination to which the plants do not seem to become habituated. Sitting in Backster's office watching a plant graph one can predict with surprising accuracy the sound of a toilet flushing a moment before it actually is heard.

Backster came upon another example of this unending reaction to the killing of any aspect of human life also by accident. He had some plants hooked up to his machines for a demonstration but his expected visitors arrived late. One visitor, a man, in his rush to get out of the taxicab he finally had been able to catch, cut his hand on the cab door. Bob Henson, Backster's associate, put merthiolate on the cut and the plants immediately reacted. Backster's guess is that the merthiolate kills not only the bacteria around the cut but a

few of the human cells it touches. The visitor became so interested he deliberately cut himself again to see if the same thing would happen. It did.

The second indication of humanity's especial importance to plants is in the relationships that seem to spring up between man and plant. For centuries man has talked about a "green thumb" in connection with those persons who seem able to make almost any plant grow under any and all conditions. Then in 1957 the Delawarr Laboratories in England and in 1959 The Rev. Franklyn Loehr in the United States began publishing their independent findings from controlled experiments on the power of prayer on plants. Similar plants were grown under exactly the same conditions except that the gardener prayed for one plant and not for the other. The results were startling. In one experiment Delawarr got a 20 percent better crop of carrots from one 12-acre prayed-for field than from nearby control fields. Confirmation of this effect has come from sources ranging from universities to individual 4H Club award winners.

Now Backster seems to have found that he can develop what only can be called a rapport with some of his plants. He has tested this by letting a machine run on

plants which he alone has cared for and at the same time keeping a moment-to-moment diary of his activities during the test periods. He has found a correlation between emotional reactions on the plant charts and such things as his becoming annoyed blocks away from the office at the rudeness of a newsstand vendor. But he finds the plant shows the greatest reaction at the moment he decides to return to the office. He has kept a record of the times when he made such a decision and on one occasion although he was in New Jersey 10 or 15 miles away from his office the plant, according to the tracing on the graph paper, reacted at the very moment he decided to return.

Backster has a friend who travels a great deal but is nervous about flying. When she goes on a trip she leaves her prized plant with Backster who runs a graph on it. He has found he can tell the exact time when his friend's plane lands safely for it seems his friend's stress as she back-seat lands the plane is reflected by an emotional reaction in the plant.

The fact that this rapport with plants seems undiminished by distance fits neatly with Backster's findings: that plants tested in Faraday cages and in lead-lined containers continued to react. This conforms to findings

in this country and in Russia which indicate that ESP is not a part of the electromagnetic spectrum.

Thus it seems there is much to tie the Backster Effect to whatever makes human ESP possible. However, the parapsychologists are not yet in agreement on what to call the "force" that causes the effect.

Backster himself says the Backster Effect is the result of telepathy, of mind-to-mind communication of some kind. He claims that every living cell has what he calls "primary perception" which implies a mind of some sort no matter how rudimentary. So far he has tested, both *in vivo* (living) and *in vitro* (in test tubes), such varied things as amoeba, fresh fruits and vegetables, molds, yeasts, scrapings from the roofs of human mouths, blood samples (including mine) and spermatozoa. From all of these he has been able to elicit emotional reactions similar to those of plants.

Sperm, in a test tube, from an unknown donor was tested by having a number of men come into the testing room one at a time. The tracing on the graph showed a reaction from the sperm that pinpointed the donor. It may be only "a wise father that knows his own child" but it seems every spermatozoon

knows its own daddy. Imagine what that could mean in a paternity case!

Backster warns that his documented findings so far are limited. He closes his paper on the brine shrimp experiment by saying, "On the basis of preliminary exploration, the author considers productive research possible in all these as well as other areas. It should be noted, however, that such implied potential must be termed speculative until each aspect has been individually and thoroughly subjected to scientific examination." But the results of his broad spectrum of preliminary tests excite him and everyone else who has been lucky enough to see them demonstrated.

When asked what his next project will be Backster laughs and tells you it is to raise enough money to design another project. He has set up a nonprofit Backster Foundation for which he is trying to obtain grants. It is his hope that when confirmation of his findings comes from the university scientists who are cooperating he will be able to elicit enough money to set up the type of laboratory he needs.

Such confirmation (and it seems likely to be forthcoming in the near future) would be one of the all-time major steps forward in man's understanding of himself

and his world. One cannot count the disciplines that would be affected.

Parapsychology would be the one most immediately touched. Rhine's contention, based on his consistent "above chance" results, that extrasensory perception exists would be confirmed although he would have to face questions concerning his thesis that it is "nonphysical" in nature.

And we must ask: is our perception of some "force" which plants and amoebas seem better able to discriminate than we an *extrasensory* perception?

New ammunition would be given to those physicists who have postulated that either there is a large part of the electromagnetic spectrum of which we are ignorant or there is a sort of paraelectromagnetic spectrum yet to be discovered.

Botany, biology and zoology are only a few of the other sciences that would be forced to change their textbooks.

More important would be the changes in our attitudes toward ourselves and our daily lives. I long have suspected my wife's dog both reads my mind and projects her wants to me. Perhaps I am not as crazy as I thought.

In *National Wildlife* reporter Thorn Bacon speculates on the

feeling many hunters have that game animals somehow know the exact beginning and end of the hunting season. Could this be, he asks, another manifestation of the Backster Effect?

Author Stuart Cloete tells stories of animals wounded in South Africa who attacked the hunter who had wounded them, picking the man from dozens of other hunters, gun carriers, etc. This occurs, he said, in spear hunting as well as in shooting so the

smell of gunpowder is not an explanation. Perhaps the subtle bond experienced hunters claim exists between hunter and hunted is not just an aberration of those who spend too much time alone in the woods.

If there is a Backster Effect we will have to change our ideas and attitudes. And I know one reporter who felt guilty as h— when he sat in Backster's office and burnt a leaf. There were plants watching me!



THE WORLD'S GREAT RELIGIONS ON "LOVE"

CHRISTIANITY: "Beloved, let us love one another, for love is of God; and everyone that loveth . . . knoweth God. He that loveth not, knoweth not God, for God is Love."

Confucianism: "To love all men is the greatest benevolence."

Buddhism: "Let a man cultivate towards the whole world a heart of love."

Hinduism: "One can best worship the Lord through love."

Islam: "Love is this, that thou shouldst account thyself very little and God very great."

Taoism: "Heaven arms with love those it would not see destroyed."

Sikhism: "God will regenerate those in whose hearts there is love."

Judaism: "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself."

Jainism: "The days are of most profit to him who acts in love."

Zoroastrianism: "Man is the beloved of the Lord and should love him in return."

Baha'i: "Love Me that I may love thee. If thou lovest Me not, My love can nowise reach thee."

Shinto: "Love is the representative of the Lord."—*Foundation for Spiritual Understanding*, P.O. Box 816, Palos Verdes Estates, Calif.



Ghosts of the Playful Kind

"Our husbands teased us, calling us 'silly geese,' but one night in Mrs. Malfers' home put an end to that!"

By Dolores Beaudry
as told to Rosalie Kollett

AN UNFORGETTABLE experience has convinced me of the reality of ghosts — for not only did I encounter a frolicsome apparition, I challenged it to reappear — and it did.

In the spring of 1959 my husband Don, my two-year-old daughter Lila and I moved to Tampa, Fla. Shortly after we were settled we became friendly with an elderly neighbor, Mrs. Malfers, who lived in an interesting home she had designed herself. Her husband had died shortly after they built the house and she had lived alone for many years with only her dog, a German shepherd named Rex, for company.

Her house was a two-story structure painted a somber green and set far back on an enormous lot under huge water oak trees which were heavily draped with Spanish moss. I am sure this

contributed to the dank murky atmosphere that seemed to envelop the house.

Inside, the rooms were unnaturally small, I thought, and made more so by the heavy lace curtains that hung at all the windows. The upper floor of the house had been converted into a small apartment presently occupied by a young couple, Garry and Evelyn Johnson, with whom my husband and I soon became fast friends.

Toward the end of May, Mrs. Malfers became ill and had to enter a hospital for observation. She asked Evelyn and Garry to occupy her part of house and to take care of Rex while she was gone. They readily agreed and in a matter of hours had been moved downstairs.

A few days later Evelyn came over to my apartment and suggested we take Lila to the park

for the afternoon. As soon as I had changed my daughter into appropriate clothing we returned to Mrs. Malfers' house where Evelyn changed her clothes, then suggested we have tea and a snack before leaving. She went into the kitchen to prepare it.

My daughter and I waited at a round table in a little alcove off the kitchen. From where I sat I could see the whole kitchen with its one small window and a door leading to the adjoining garage. There was another small window high on one wall of the alcove. Both windows and the door were closed.

When Evelyn returned we lighted cigarettes to smoke while the tea was steeping. Suddenly I felt a cool breeze on my arms and I saw that the smoke from my cigarette was not floating upward but blowing gently sideways.

I asked Evelyn, "Do you feel that cool air?" She said she did not — and then I saw that the smoke from her cigarette moved normally while mine still spiraled to the side. It could be a draft, I thought, but there were no doors or windows open. I moved to another chair; the cool air moved with me.

At that moment we heard a crash in the kitchen. Startled we both scurried out to find that a towel rack had fallen from the

door leading to the garage. Feeling sheepish I set the rack back and we returned to our tea. Just as we sat down we heard the rack fall off again. Neither of us moved for a moment. Then came an unmistakable "swish" and we rushed in to discover the door had popped open. We closed it — and as we turned away it flew open again! We thrust the small sliding latch shut. It released itself. This time, quite discomfited, we locked the door and removed the key.

We decided to finish our tea in the living room. The house seemed unusually hushed and cool. My daughter was preoccupied with trying to wake up the dog who lay asleep on the hall floor.

From where I sat in the living room I could see one of the bedrooms. As Evelyn and I debated the kitchen incidents I suddenly saw puffs of smoke in the bedroom, although at this time neither of us was smoking. Three oblong clouds of smoke in the bedroom seemed to hover aimlessly. I rushed to the doorway and as I reached it I saw the puffs travel through an air gap in the closet door.

By this time Evelyn seemed apprehensive but I was curious. I said, "Let's open the door." We did — and there were the clouds of smoke, immobile near the

closet ceiling. Then in a wink they vanished completely.

"This is unbelievable but I think we've actually seen ghosts!" I stammered.

Evelyn's reply was, "Let's get out of here!"

I can't say why but I felt curiously defiant. As we left I called mischievously, "Here, ghostie! Here, wee ghostie!" Evelyn walked ahead of Lila and me and as we went through the dining area I felt pressure — like a heavy hand — on my left shoulder. I whirled back — but no one was behind me. I brushed my shoulder but couldn't get rid of the feeling of weight.

I was no longer inquisitive. I cried out, "Something is pressing me downward!" The weight grew heavier as we dashed toward the back door but I contrived to get my daughter and myself into the glistening sunshine. Still struggling with this mysterious weight, I prayed, "God, help me!" Instantly the weight was gone.

* * *

NEITHER EVELYN nor I was in a mood to spend the afternoon at the park. We waited impatiently in my apartment for our husbands but as we expected when we related the odd occurrences they did not believe us.

"You both have active imaginations," Don said.

"All right, then," I rejoined. "Let's *all* spend tomorrow in Mrs. Malfers' house!"

The next day we assembled in the living room where I confidently expected something to happen. Impishly I called again, "Here, ghostie! Here, wee ghostie!" Nothing untoward occurred.

Our husbands probed every closet in every room. They almost persuaded us we had fancied the events of the day before. But I could not forget the heavy pressure on my shoulder nor the way it had disappeared. Nevertheless, when nothing more happened in the house for two weeks, Don and Garry teased us unmercifully; they had "silly geese" for wives!

Then about 12 o'clock one night a wild pounding sounded on our door and voices pleading, "Let us in, let us in!" Don opened the door and there stood Evelyn and Garry in their night-clothes. Larry's hair literally was standing on end and his face was livid. Never have I seen two more scared-looking people.

Neither could speak coherently so I said, "Let's talk about it over a cup of coffee."

We gathered in the kitchen and Evelyn began, "Gary was shaving in the bathroom after I had gone to bed. All at once I felt something heavy on top of me

bearing down. I could hardly breathe and I couldn't speak for a moment. Then I saw the puffs of smoke flitting around the room going in and out of the closet!"

She said she somehow forced herself out of bed and barged into the bathroom. There she found Larry standing motionless, razor in hand, staring at the ceiling light. Both stood gaping as the light swung steadily back and forth ever faster and higher until it shattered against the ceiling. Without a thought for dressing they raced into the night and up to our door.

Garry and Evelyn spent the night with us and within a few days found another apartment.

They returned to Mrs. Malfers' house only to feed the dog and to see that nothing was disturbed — by human hands, that is.

When Mrs. Malfers' returned from the hospital she came to see me and to ask why her tenants had left. I told her the whole story. I was amazed that she did not seem startled. She told me calmly that she knew there were spirits in the house.

"How did Rex react to the disturbance?" she asked.

"Why, he slept through it all!"

She shrugged. "You shouldn't have been frightened then. He would have yelped if they had been evil spirits. Since he slept through it all, what you encountered were the sportive type."



BOVINE SEISMOGRAPHS?

By Myrtle E. Sheffer

EARLY IN THE afternoon of March 27, 1964, Louis Beaty's 200 head of cattle were grazing peacefully in his pasture on Narrow Cape, a scenic finger of land washed by the waters of the Gulf of Alaska about 50 miles southeast of Kodiak.

About three o'clock Beaty noticed his cattle were moving away from their low-lying grazing ground, a move they never before had made so early in the day.

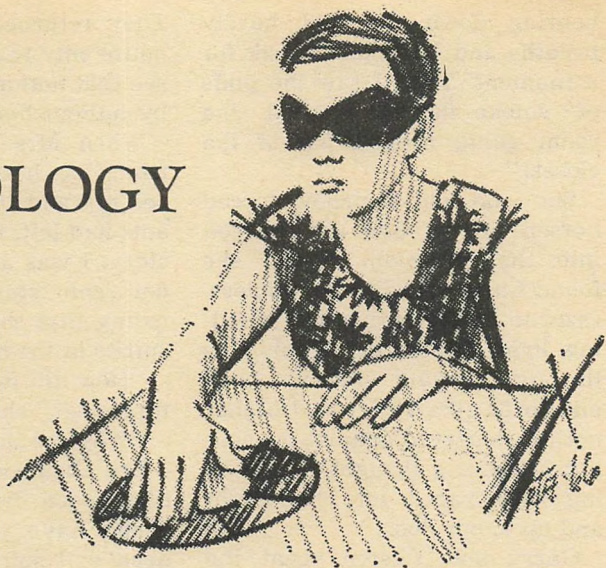
Under sunny skies a gentle wind blew in from the turquoise sea. Spring was dispelling Alas-

ka's winter and the temperature was rising daily. What could have disturbed the cattle?

What happened on this Good Friday 50 miles beneath the earth's crust no one could say with certainty. But about 5:30 P. M. the serenity at Kodiak's harbor was shattered. Across more than 500 miles of mountains, the earth strained and shook as the most violent and devastating earthquake ever recorded in the northern hemisphere erupted.

Far to the southeast on Kodiak Island, the quake shook Beaty's house but he and his clairvoyant cattle were safe on high ground.

Can ASTROLOGY Predict ESP?



Dane Rudhyar

Planetary conditions reveal possibility
of psychic development; but can we assert they will take this form?

LATELY A GREAT deal of attention has been given to what, since Dr. J. B. Rhine's experiments at Duke University, has been called parapsychological faculties. A number of scientific researchers claim that the parapsychological capacities demonstrated by a number of especially gifted "sensitives" (called by Professor Tenhaeff, University of Utrecht, "paragnosts") "do not constitute a faculty progressing in the ascending course of evolution, but rather the rudimentary remains of a capacity inherited by man from

his animal ancestors and reappearing among nervously or psychically deficient human persons" (quoted from the late Professor L. L. Vassiliev, University of Leningrad). Professor Tenhaeff agrees with this view as far as present-day paragnosts (like the famous Dutch clairvoyants, Croiset and Hurkos) are concerned. But he expects that "these ancient paragnostical powers will be awakened and come back on a higher plane (for) these lost powers are natural and basic in man."

Every astrological student

knows that when Uranus, then Neptune, and lastly Pluto were discovered and incorporated in the traditional lore of astrology, they were generally considered to be disruptive forces and were given a negative interpretation in natal charts. More recently it has become clear that these planets can also have very positive meanings.

The positive characteristics of the three most distant planets, Uranus, Neptune and Pluto, are today practically always mixed with their negative shadows. These planets can operate at several levels, perhaps positively at one and negatively at the other. In persons especially gifted with parapsychological faculties this mixture of positive and negative aspects may be rather disconcerting because in most cases such individuals have developed their unusual capacities under very strong psychological stresses and perhaps tragedies in childhood. Somehow a kind of disassociation of the different levels of their personalities has been produced. Some inner centers have been highly stimulated in compensation for some outer handicaps or emotional repressions; very often the mental capacities for formulation suffer from a basic lack of education and objectivity: the ego-consciousness floats (at times at

least) rather helplessly upon a wind-blown sea of feelings. Who can tell what this "wind" really is? Something just happens within the consciousness of the paragnost, the scope and the meaning of which he or she cannot grasp. The Jungian-type psychologist will speak of "the eruption of the contents of the collective unconscious," of the manifestation of "archetypes"; the theosophically or Kabbalistically inclined individual will suspect the action of discarnate entities, "spirits" or elementals, or perhaps "Masters."

There are undoubtedly especially trained human beings, or perhaps "born seers," who are able to use these supernormal faculties consciously and to control their operations just as we control our analytical and conceptual intellect. But for quite obvious reasons such individuals shun the notoriety which still today would bring them no end of serious trouble and would radically interfere with whatever work they are doing. Quite a few such persons apparently are to be found in India but there they have the backing, as it were, of their ancient culture. They do not appear to be abnormal but instead blossom forth into rare personages in whom the deeply rooted longings of billions of people, past and present, find their

full and concrete embodiment.

The situation is different in Europe and America where not so long ago "witches" were burned and unusual psychic experiences may lead the person who talks about them to a mental hospital. What happens to an individual depends largely on the general mentality of his community and on what the culture, to which he has been subjected since birth, considers to be valid, sane and an achievement. Today, however, our cultural standards are fast collapsing and a sound evaluation of unusual faculties and experiences is almost impossible.

It is because of this situation that the study of Uranus, Neptune and Pluto in birth-charts is so full of difficulties and uncertainties, for even a person who might have reached an evolutionary level at which parapsychological faculties would develop wholesomely and constructively will tend, in our present day welter of psychic confusion, to have such faculties thwarted by the pressures of his environment. Such pressures need not be brutal opposition or scorn; they are inherent in the cultural atmosphere.

For this reason one cannot really say from the study of a birth-chart alone whether or not unusual parapsychological facul-

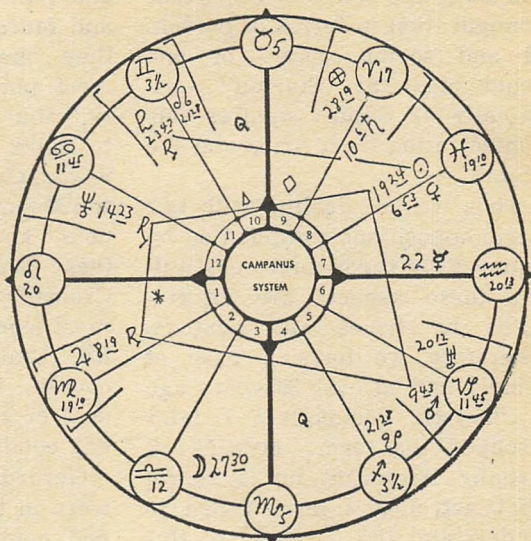
ties may be expected to develop in the native's personality. One may only make more or less enlightened guesses realizing that, while certain planetary conditions *tend* to reveal the possibility or probability of unusual psychic developments, it never can be positively asserted that these developments will take this or that form. If the distinction between genius and insanity is hard to make by considering a birth-chart alone (i.e. without any reference to the environment and youthful opportunities and training), the distinction between unusual parapsychological gifts and psychic chaos is even harder.

Nevertheless the study of the charts of especially gifted psychics and of trained researchers who have dedicated their lives to the field of abnormal or super-normal manifestation of consciousness is always fascinating and from it one may hope to find a few basic guidelines which will be valuable for further research.

GERARD CROISSET'S BIRTH-CHART

Gerard Croiset, the great Dutch "clairvoyant," has been under the constant observation of Prof. W. H. C. Tenhaeff, former director of the Parapsychology Institute at the University of Utrecht in Holland and one of the great pioneers in that field. The

Gerard
Croiset's
Birth-Chart



exact data for Croiset's birth-chart were furnished by Professor Tenhaeff and are thoroughly reliable for the exact time of birth in Holland must be recorded on birth certificates.

Croiset's birth, at 3:00 P.M. (Amsterdam time) in Laren, Holland, on March 10, 1909, gives him the 21° Leo rising and Taurus 5° on the mid-heaven. The Sun at Pisces 19°24' is at the cusp of the eighth house (in the Campanus System which I use) traditionally related to occultism; thus, a befitting position indeed. Moreover the Sun squares Pluto at 24° Gemini. Venus, at nearly 7° Pisces, opposes Jupiter, but makes a sextile with Mars in Capricorn,

and a trine with Neptune.

Croiset was born when the several years long opposition of Uranus in Capricorn and Neptune in Cancer was still effective and in his case this basic influence which affected a whole generation—the so-called Jazz Age—was powerfully strengthened by Mars. This planet at Capricorn 9°43' is located some 10½° behind Uranus; while this is hardly to be considered a conjunction, Neptune opposes the practically exact mid-point of the Mars-Uranus couple. Anyone who has studied this type of situation carefully knows how effective it can be. As Neptune is in the 12th house and Uranus in

the sixth this is a very important configuration in terms of personal and social crises — or one could also say “karma” — especially as Saturn squares this configuration from Aries and the eighth.

Thus we are dealing with two basic oppositions complicated by squares but the planets constituting these aspects are interrelated by trines and sextiles. Therefore we have a case of what I named over 30 years ago a “mystic rectangle.” I later dropped the term “mystic” as usually irrelevant but I regret that astrologers have failed to understand the meaning of this rectangular configuration. Some speak of an “x-cross,” a most inadequate designation. The whole meaning of the configuration is that it is *not* a cross but the picture of the intergration (by sextiles and trines) of two lines of opposition. What is stressed thus is the harmonizing of two sets of tensions. This does not mean that the tensions or conflicts are not there; it means that the individual person may possibly integrate the opposing forces.

In Croiset's case this possibility of integration and constructive use is stressed further (1) by Mercury at Aquarius 22° in trine to Pluto and the Libra Moon, and (2) by quintiles between Saturn

and Pluto and between the Moon and Mars. And quintiles — when they operate at all — are the most potent signs of “creativity,” that is, of a person's ability to make his mark upon his environment. A septile of Jupiter to the Moon adds a note of “fatefulness” and compulsiveness to all these planetary aspects. Indeed, Croiset's birth-chart is one of the most loaded with these potentialities that I have seen — but, of course, they involved a great deal of struggle and psychological conflict.

Gerard Croiset's parents both were in the theater; his brother and nephews also are performers and Croiset is obviously not without theatrical talent. During his early years he had scarcely any home life. When he was eight years old he was placed in a foster home and subsequently lived with six different sets of foster parents. He was unhappy, misunderstood and forever punished — once even to the point of being chained to the floor. He was undernourished and suffered from rickets (cf. the Capricorn planets squared by Saturn and opposed by Neptune). Feeling so much alone he built an inner life from sheer imagination, living with imaginary playmates and scenes — something sensitives and mediums often do under the pressure of family circum-

stances (for instance, the well-known American medium, Eileen Garrett).

Croiset's psychic powers began to be apparent when he was five or six and this led to further complications, insecurity and isolation.

His parapsychological abilities as a psychometrist and clairvoyant began to be recognized after his mother's death of cancer when he was 26 and he passed through bankruptcy as owner of a grocery store (progressed Sun square Neptune, and progressed Venus conjunct Saturn; also progressed full Moon in 1935). He was sent to a concentration camp by the Nazis during World War II but was mysteriously freed in 1943. In December, 1945, he heard a lecture by Professor Tenhaeff which changed his life. Tenhaeff tested him in all possible ways, brought him to the University of Utrecht and from then on Croiset's life took on purpose and direction. He has done remarkable work in assisting police discovery of lost persons and objects, describing criminals, etc.

In Jack Harrison Pollack's book *Croiset, the Clairvoyant* many thoroughly authenticated facts and carefully reported cases are narrated. They are quite bewildering, especially those referring to precognition.

If Saturn (as the Greco-Latin tradition states) is related to time, does the fact that Croiset's natal Saturn squares the opposition of Neptune to Mars and Uranus while in quintile to Pluto and semi-square to Mercury have anything to do with this precognitive faculty? Obviously many other persons born with such a configuration have not displayed Croiset's extraordinary ability. This simply shows that astrology does not reveal precise events or traits of character but only their potentiality.

What seems to be necessary in most cases like Croiset's is the development of the mental capacity to produce images. There is a basic difference between a mind which *thinks* — that is, a mind which establishes casual sequences of intellectual statements and links more or less ordinary related facts and concepts, then checks and generalizes the data — and a mind which *sees*. Croiset speaks constantly of receiving "impressions" which take the concrete form of pictorial images. When a sensitive child experiences tragedy, insecurity, loneliness, he may turn his consciousness inward and away from a disturbing hostile world and live in a realm of images; but this, of course, does not make him a clairvoyant. Yet it may set the

stage for the development of such image-producing clairvoyance if the child has remained open to "impressions" and not as many do, compensated for insecurity by developing a protective ego-shell or the ambition to take some kind of "revenge" on society.

According to Pollack's biography Croiset, when thoroughly tested, "was found to resemble most other paragnosts in being childlike, theatrical, insecure, tense, talkative and suffering from a stomach disorder." Tenhaeff found him to have "considerable vanity, aggressiveness, strong craving for power and lack of social propriety." We can easily relate all these negative traits to Croiset's birth-chart, but many persons display such traits and are not clairvoyant. What is it in a chart that refers to the mysterious factor which uses all the tensions and conflicts of a tragic childhood constructively to generate extraordinary parapsychological faculties? This is the problem and it is a hard one to resolve. To say that these are "regressive tendencies" which once were natural to primitive man does not really tell us anything.

I feel we tend to look at the matter (and at all similar matters) with a far too individualistic bias. I rather believe that

the appearance of paragnosts and other unusual persons must to be understood in terms of their relationship to the social and historical situation in which they were born. I might say (perhaps crudely) that they develop as they do because the society of their time needed such "mutants." They demonstrate exceptional mental capacities because the collective human mind of the epoch pushed toward the development of these faculties — and their personal experiences, conflicts and tragedies made of them potential channels for such an evolutionary process.

I believe that the rising Jupiter in Croiset's birth-chart may give us a key. Interestingly he has come to work a great deal with the Dutch police, who accept his powers as genuine and reliable in most cases. His association with Professor Tenhaeff may be related also to his Mercury in his seventh house and Tenhaeff's Mercury (and Sun nearby) is exactly conjunct Croiset's Uranus in the house of service and discipleship. Perhaps Croiset's Venus-Jupiter opposition also is significant, as Venus rules his 10th house (career, public function). His Piscean Sun, dominating his eighth house (which also includes Saturn) may be a clue to the focusing of his psychic energies at a level transcending

the normal — a focusing dynamized by the Sun's sensitive child experiences square to Pluto. I believe also that the two above-mentioned quintiles are very basic.

THE EXTENT TO WHICH astrological birth-charts can throw light on parapsychological faculties cannot be evaluated today. To do so would require the study and statistical analysis of a great many birth-charts. The main difficulty would be that of defining precisely the character of the faculty.

Madame Blavatsky, fountain head of the Theosophical movement, evidently had the most extraordinary psychic and occult powers, notwithstanding her detractors. At the same time she quite evidently should not be placed in the same category with a clairvoyant like Croiset. What counts is the "test of work" and H.P.B.'s work helped change millions of human beings and her monumental books are still best sellers in many editions.

In India a few yogis and gurus still are demonstrating supernormal powers; in many countries there are unusual healers and clairvoyants. Not all of them can be considered disharmonious personalities, psychologically insecure, emotionally unbalanced,

overnervous and lonely, or egocentric and theatrical.

Parapsychological gifts in some respects may be atavistic and regressive remains from an ancestral past when men constantly had to fight danger in the jungle. While our modern cities rightly can be called a new type of jungle the fact is, it is not usually from city tenements that clairvoyants and sensitives come. It is not enough to say that these faculties constitute "a phenomenon of regression"; what we should like to know is why they arise in a few persons when they no longer serve the purpose they may have served in an archaic state of human existence. Until other theories have been indisputably proven I still believe that such nonnormal faculties are spontaneous manifestations of the tension between a culture set in certain rigid molds and the creative forces of human evolution that forever are trying to compensate for this cultural rigidity and to pierce through the crust of tradition in the form of psycho-mental mutations. For any constructive and fruitful mutation there may be a thousand deviants which have no creative future at all.





I have one last admonition: Astrologers, watch the quintile aspect!

PRECOGNITION IN PRINT

This unusual calendar shows Friday, November 22, 1963—the date of Pres. John F. Kennedy's assassination—as a legal holiday. Ann Meggeline, Chula Vista, Calif., the FATE subscriber who sent it to us asks, "Isn't it strange that this

we should have known better. When we obtained permission from the Skinner & Kennedy Co. St. Louis Mo. to reproduce this page from their Eagle Line calendar Mr. Bob Iseman, manager of sales, taught us a lot about calendars.

1963 NOVEMBER 1963

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 <small>Full Moon 1st-20th</small>	 <small>Last Quarter 8th</small>	 <small>New Moon 16th</small>	 <small>First Quarter 24th</small>		1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
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LIPPINCOTT, LANGE & COMPANY - LITHO IN U.S.A.

AN EAGLE LINE CALENDAR 11

calendar was misprinted such a long time in advance of President Kennedy's death?"

Yes it is strange—but we cannot call it mystifying unless we are willing to attribute occult powers to gigantic steel printing presses. FATE's editors had their own theory about the peculiar coincidence. We discovered that Thanksgiving Day, 1973, falls on November 22 and we pictured a wizened old man in a green eyeshade handsetting type and making a 10-year miscalculation—so by human error "22" was screened on the 1963 calendar rather than "21", the proper date for Thanksgiving that year.

In this age of mechanization

In the production of November, 1963, Mr. Iseman patiently explained, the screen slipped from the "21" slot to the "22" slot and the press made some 800,000 impressions before the correction could be made.

Notwithstanding the manufacturer's ready explanation of the mechanical error, you know and we know that coming events do cast their shadows before. If, as scientists now theorize, the events are actually in motion an indeterminate length of time before reaching fruition, then may not a steel printing press be an instrument participating in the total activity that brings culmination to the precognized event?

Of Life and Death: **The Case for REINCARNATION**

By Marcus Bach

THE AUTHOR



DR. MARCUS BACH, author, educator, lecturer and authority on comparative religions, has gained world renown for his researches in intercultural and inter-religious fields. Currently director of the Foundation for Spiritual Research, Palos Verdes Estates, Calif., he continues his incisive in-depth reporting on the challenges of contemporary life.

Dr. Bach's unique approach to the life-death equation draws on his wide experience with all peoples of the world. No other author is so eminently suited to treat these themes.

PART TWO

In recurring trial of the rebirth theory, host of impressive witnesses — and time itself — rally to the defense.

SIXTY PERCENT of the people who will read this article believe they have lived before. I base this estimate on my spot check of audiences interested in psychism, ESP, karma and the overall inquiry into the mystery of life and death. After public talks on these subjects, I occasionally ask, "How many of you believe in reincarnation?" Some 60 percent raise their hands. When the question is rephrased, "How many of you feel that reincarnation is a hypothesis

worthy of consideration?" the percentage increases.

You can make your own check on the current interest in reincarnation. Ask your local librarian about the popularity of books and articles in this field. The swing is definitely toward information on a subject that was once confined to Eastern religions and which remains theologically out of bounds in many churches in the Western world.

Twenty years ago reincarnation was as preposterous to most

Americans as a trip to the moon. I remember, for I made my first public mention of the subject at about that time. In a church in the midwest I was called upon for a funeral sermon. A text came to mind, *Job 14:14*, "If a man die shall he live again?" It was a familiar line but this time when I read it, something said to me, "Live again *where*?" The question haunted me. "'If a man die shall he live again?' Live again *where*?"

In my funeral remarks I suggested that Hebrew mystical thought as expressed in the Zohar and the Kabbalah speculated on the rebirth of the soul as a distinct possibility and that the literary genius who included this passage in the Book of Job may have had reincarnation in mind. I tied this in with the well-known text in *Matthew 16* wherein Jesus asked his disciples who they thought *He* was. "And they said, Some say thou art John the Baptist, some Elias, and others Jeremiah or one of the prophets."

I have learned a good deal about public speaking since that memorial oration! But one thing I learned then and there was not to talk about reincarnation at a funeral service in a traditional evangelical church! The shock was too great. A minister present that day has not yet fully forgiven me for my ineptitude.

Something happened years later, however, that accomplished on a world-wide scale what I had been unable to effect even locally. In 1957 a sermon on rebirth was heard round the world. It opened the windows of Christian thought and ventilated Christendom with a recognition of the case for reincarnation. In fact, that is what psychologist-preacher-researcher-teacher Dr. Leslie D. Weatherhead titled his talk, "The Case for Reincarnation." He delivered the sermon at City Temple, London, and this is part of what he said:

"If every birth in the world is the birth of a new soul, I don't see how progress can ever be consummated. Then each soul has to begin from scratch. How then can there be progress in the innermost things of the heart? How can a world progress in inner things, which are the most important, if the birth of every new generation fills the world with unregenerate souls full of original sin? There can never be a perfect world unless gradually those born into it can take advantage of lessons learned in earlier lives."

While it was this sermon more than any other single event that made the subject of reincarnation tolerable to the skeptic and plausible to the seeker, the court of public opinion had previously

been assembled, so to say, to try the case, to inquire whether or not it is possible "that people now living once actually died." Notable witnesses had been called and Christianity already had been alerted that the case inevitably would be tried.

I mean by this that the growing interest in Eastern philosophies, varieties of Hinduism, Buddhism, Sufism and the like, had opened Western minds to the fact that there always have been more people in the world who *believe* in reincarnation than those who do not. Theosophy, New Thought, metaphysical movements, parapsychological studies, experiments in karmic recall, new insights into reveries and life-readings, these and the rapidly expanding exploration of the origin of life itself in the field of the natural sciences had set the courtroom scene. The witnesses included such an incredible *Who's Who* of important personalities they simply had to be listened to. A collection of these names appeared in an ambitious book by authors Joseph Head and S. L. Cranston titled *Reincarnation* (Julian Press, 1961).

An amusing and significant reference to this anthology came to me after one of my talks in the Chicago area. A woman, shaking hands with me after the meeting, told me she became convinced of

the reality of rebirth because of the Head-Cranston publication. When I agreed it was a good book the woman replied, "I don't know whether it is good or not. I've never read it but when I looked at the jacket in a bookstore, that was enough to convince me that reincarnation simply must be true!"

When I reexamined the jacket I decided the woman may have been quite right, because here is part of what was printed on the dust jacket:

"Like the doctrine of evolution itself, that of reincarnation has its roots in the world of reality. None but very hasty thinkers will reject it on the grounds of inherent absurdity." — Thomas Huxley.

"The idea of reincarnation contains a most comforting explanation of reality by means of which Indian thought surmounts difficulties which baffle the thinkers of Europe." — Albert Schweitzer.

"The only survival after death I can conceive is to start a new earth cycle again." — Thomas Edison.

"I know I am deathless. Births have brought us richness and variety. No doubt I have died ten thousand times before." — Walt Whitman.

"I lived in Judea 18 centuries ago. As far back as I can remember I have unconsciously

referred to the experiences of a previous state of existence." — Henry David Thoreau.

"Were an Asiatic to ask me for a definition of Europe, I would be forced to answer him that it is that part of the world which is haunted by the incredible delusion that man was created out of nothing, and that his present birth is his first entrance into life." — Arthur Schopenhauer.

"Further investigation of apparent memories of former incarnations may well establish reincarnation as the most probable explanation of these experiences." — Dr. Ian Stevenson.

These statements were but a sampling. The testimonies included people of all creeds, councils of all religions, advocates of all philosophies, citizens of all nations, scientists of all countries, not excluding the undying voice of faith speaking from the atheistic laboratory of the USSR.

"In me is the soul of Alexander the Great," Anton Chekhov is quoted as saying, "of Caesar, of Shakespeare and of Napoleon, and of the lowest leech. In me the consciousness of man is blended with the instincts of the animals, and I remember all, all, all!"

* * *

THIS MATTER of remembrance or rather the lack of

it perplexes the witnesses in the case for reincarnation. Not only do few remember "all, all, all," most remember nothing of a previous life. It does seem nonetheless that the effect of past experiences is built into the consciousness of every reflective individual and as he opens the windows of belief, some semblance of remembrance returns. Often there come flash points of recollection, a hint that we have "been here before," a sense that, "I must have known you somewhere," a calm and certain feeling that, "I have gone through this previously," and most of all, a secret awareness that we are where we are and what we are because of some karmic influence which we ourselves had shaped and formed before the mother who bore us ever gave us life.

This cause-and-effect sequence running forward and backward in consciousness is known as karma. All religions, though they give various names to karma, believe in it as a causal law. In fact, karma as a law of sowing and reaping takes on such importance that the judge of the court will not hear an argument in the case for reincarnation without taking karma into consideration. If an individual is justly to reap the rewards of his deeds today, it is logical that he

must not only live again, he must also have lived before. Reincarnation and karma, says the attorney for the defense, are not fatalistic points of view, but rather opportunities for life to unfold and realize its inexhaustible capability for growth.

The more I examined the work of Edgar Cayce, the more evidential the law of karma became and the more plausible the doctrine of reincarnation. There was the story of a woman who had claustrophobia and lived in deathly fear of closed-in places. Through a Cayce reading she learned that in a previous life she had died from suffocation when the roof of a cave fell in on her. The lingering memory of this tragedy haunted her subconscious mind and through a Cayce reading the knowledge of it proved to be the needed therapy to effect a cure. In several cases of blindness the patients were told by the entranced Cayce that the cause was karmic and that the cure lay in this recognition and in a deepening of spiritual qualities. Cases of tuberculosis were frequently diagnosed as having been caused by dissipations in previous lives. Psychoses were invariably associated with some past life encounter.

I met a man in West Palm Beach, Fla., an engineer who because of his arthritic condition

designed his home so that he could use his wheel chair. He was almost instantly cured of his condition when, by means of a reverie which he himself induced, it was revealed to him that his affliction was the result of a spinal injury suffered in a previous life when his psyche was involved in a chariot race and left for dead in the Roman arena!

Through the long sweep of history, philosophers, ancient and modern, have stepped to the stand to testify in the case for reincarnation. Laotze insisted that death is not an end, nor birth a beginning, but that "all is life and life is all eternal." Pythagoras, Gautama Buddha, Zoroaster and Plato said they recognized themselves as "old souls" and that they occasionally caught glimpses of past existences through which they better understood their present destinies. St. Augustine speculated that the soul of Plato had been reborn again in Plotinus. Tolstoy was convinced that he in a previous incarnation had been a German knight.

English poet laureate John Masefield added his testimony when he said,

*I hold that when a person
dies,
His soul returns again
to earth;*

*Arrayed in some new
flesh-disguise,
Another mother gives
him birth.
With sturdier limbs and
brighter brain,
The old soul takes the
road again!*

Picturing myself in this kind of a courtroom with this company I could hear myself exclaim, "It is as logical to believe that we have lived before as it is to believe that we will live again!"

Not all Christians agree. Some say reincarnation does violence to the sacrifice of Christ and God's redemptive plan for fallen man. "Settle," they insist, "for a permanent afterlife, heaven, hell or purgatory! Do not remove the ancient landmarks our fathers have set!"

They do not go back far enough — to their more ancient fathers. They will not accept the words of Jeremiah when he quoted God as saying, "Before I formed thee in the belly, I knew thee." They do not agree with God's word through Malachi when he prophesied, "Behold I will send you Elijah the prophet before the great and terrible day of Jehovah!" It is a matter of interpretation, to be sure, and the words can perhaps be used for or against reincarnation. But Father Origin (225 A.D.) stated in his *De Principiis*, "Every soul

comes into the world strengthened by the victories or weakened by the defeat of its previous life" and there is but one way of interpreting *that*. And if the redemptive plan of Christ can be construed as God's way of breaking the karmic chain, that too puts a new light on the relevancy of reincarnation for Christians.

Not only Christian theologians stand against the case for reincarnation; certain psychoanalysts refute it, too. "The supposed 'previous existence' of Bridey Murphy," said Edwin S. Zolik of the Northern Virginia Mental Health Project, "revealed by hypnotic age regression, aroused much emotional interest — positive for the reincarnationist and negative for professionally-trained hypnotherapists. Rosen denounced it as 'science fantasy, a pseudoscience' and 'merely a case of what used to be called multiple personality,' as did others. Wolberg and Schneck suggested three general alternative explanations: (a) the subject is eager to give the hypnotist what the subject feels is desired; (b) the subject draws on his subconscious memory for many of the details, inventing others to fill the gaps; (c) the 'previous existence' is coincidental to previous events based on subconscious memories."

Posthypnotic suggestions, unconscious memory patterns, and/or fantasies, the "experts" in psychology and psychoanalysis maintained, are explanations for the "I have lived before" conviction. At best, they inferred, the phenomenon of "previous existence" is a survival and interpenetration of unconscious mind.

* * *

WHEN I WROTE about reincarnation in *Spiritual Breakthroughs For Our Time* (Double-day, 1965), letters from a general readership gave me an insight into *their* reaction to the case. The consensus was that the karma-reincarnation concept accomplishes at least three important functions: (1) It helps explain and ameliorate the justice of God. (2) It provides a definitive view to the nagging question of what happens to the soul after death. (3) It suggests the persuasive theory of complete personal responsibility in the matter of life and death.

The case for reincarnation does something else. It creates a change in thinking and therefore a change in attitude and action about many things. If we believe that life's purpose is to develop our inherent powers through unfoldment from within, naturally we will begin to bring our lives into conformity with such a be-

lief. If we believe that life represents an ascending arc and that God's justice is more easily understood in the doctrine of reincarnation, we begin to adjust our attitudes and actions to such an understanding.

How and when souls are reincarnated are highly speculative questions. Reincarnationists say that souls are reborn according to many variable factors. For example, a long life is followed by a long stay in the unseen world. The greater and more active the life experience on this earth, the longer and greater the interval between reincarnations. The more advanced the soul, the longer the sojourn in the "heaven world." According to some theorists, the most advanced souls are reborn when the world needs them, appearing at one time as a Buddha or a Christ or as the Baha'is believe, as a Baha'u'llah. Some say that souls *choose* to be reincarnated in order to fulfill some karmic destiny, to make some special contribution to the growth of their own soul or to the souls of others. Helen Keller may have been such a one. Most reincarnationists believe that when the soul is completely advanced into its "God-state" it will not return but will become "one with the Over-Soul or Nirvana."

But why do we not bring back

memories of previous lives? What merit is there in an experience if we have no remembrance of it? We have already said that we *do* have recollections locked up in the unconscious and that frequently there *are* flash points of recall. But we are also asked to observe that the brain has the dual function of attachment and release and that forgetting (oblivescence) is as important as remembering. We are reminded that we forget most of the day's happenings at the end of each day and that an old year slips into oblivion with every New Year's Eve. How can we expect to remember life's happenings at the end of life, especially when death wipes away the record and birth brings with it the unspoiled pages for another book?

A Buddhist in Mandalay told me that seven heartbeats before death a dying person receives a momentary vision of his next incarnation. In a flash of revelation he catches this exciting glimpse and then the vision is gone, but the impression becomes a lasting pattern in the unconscious life. Man, the Buddhist surmised, must be born again and again because he has not yet learned how to *live*. When he learns how to live in complete conformity with divine law he will cease learning how to die.

Emerson, the transcendentalist, had another observation. "It is the secret of the world," he said, "that all things subsist and do not die but only retire a little from sight and afterwards return again. Nothing is dead. Men feign themselves dead and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new and strange disguise."

Philosopher Raynor C. Johnson in his work *The Imprisoned Splendour* came to this conclusion, "The idea of reincarnation presents no logical difficulties, whatever be the emotional reaction to it. What the soul has done once by the process of incarnation in a physical body, it can presumably do again. We should of course bear in mind that what is meant by the phrase 'have lived before' is not that the physical form of Raynor Johnson has lived on earth previously but rather that Raynor Johnson is only a particular and temporary expression of an underlying immortal soul which has adopted previous and quite possibly different appearances."

"I adopted the theory of reincarnation when I was 26," Henry Ford once said. "When I discovered it, it was as if I had found a universal plan. I realized that there was a chance to work out

my ideas. Time was no longer limited. I was no longer a slave to the hands of the clock."

I am continually running into octogenarians and nonagenarians who tell me, "I am studying languages," or "I am taking music lessons," or "I am getting acquainted with religion and philosophy—for my next time around!"

* * *

TO ME THE MOST remarkable verdict in the case for reincarnation is simply this: if there is anything to it, as I and an impressive host of witnesses believe there is, then we who are living here and now on planet Earth have all gone through the

immortal cycle previously. We have experienced life and death, earth and heaven many times, endless times, and it wasn't so bad! It was ever the great adventure. We have been eyewitnesses and participants in the unfolding story of history in all ages, in all times, in all places, and we shall be eyewitnesses and again!

The doctrine of reincarnation is part of the expanding thought of those who have the courage and the will to break through and explore ever more deeply the wonderful world of spirit as it moves unendingly through the tantalizing mystery of life and death.



NOSTRADAMUS' LOST MANUSCRIPT

M PIERRE ROLLET, a publisher of Aix-en-Provence, France, has uncovered in the *Bibliothèque Nationale* a manuscript which he claims is the missing *Interpretations* by Nostradamus on a famous treatise, *Hieroglyphics*, written by Herapollon, a Greco-Egyptian natural scientist of the Fifth Century.

Students of Nostradamus have wondered for centuries why

none of his writings referred to *Hieroglyphics*, for its popularity and importance were well-established during the Renaissance when the famous astrologer lived.

M. Rollet describes Nostradamus' *Interpretations* as "a treatise of sympathetic and symbolic magic, establishing the occult connections existing between certain objects and their real meanings."



Fingers of Fate

By Harold Helfer

Mrs. Mary Howard of Universal, Inc., went to a jewelry store to look for pearl earrings but decided not to buy any. That evening at home she opened a can of pork and beans and found two pearl earrings in it.

Two Dayton, Ohio, brothers, Patrick and John Hayes, both have wives named Mary. The two Marys are 27 years old and have birthdays on September 12. Both Marys went to the hospital on the same day to give birth to daughters.

In Freiburg, Germany, a milk truck crashed into a roadside ditch and the milk, that staff of life for babies, leaked out and drowned the trapped driver.

In Cuernavaca, Mexico, fisherman Santiago Arizpe whipped a small fish out of the water and catch and catcher died together. The fish flew straight into Santiago Arizpe's mouth, lodged in his throat and choked him to death.

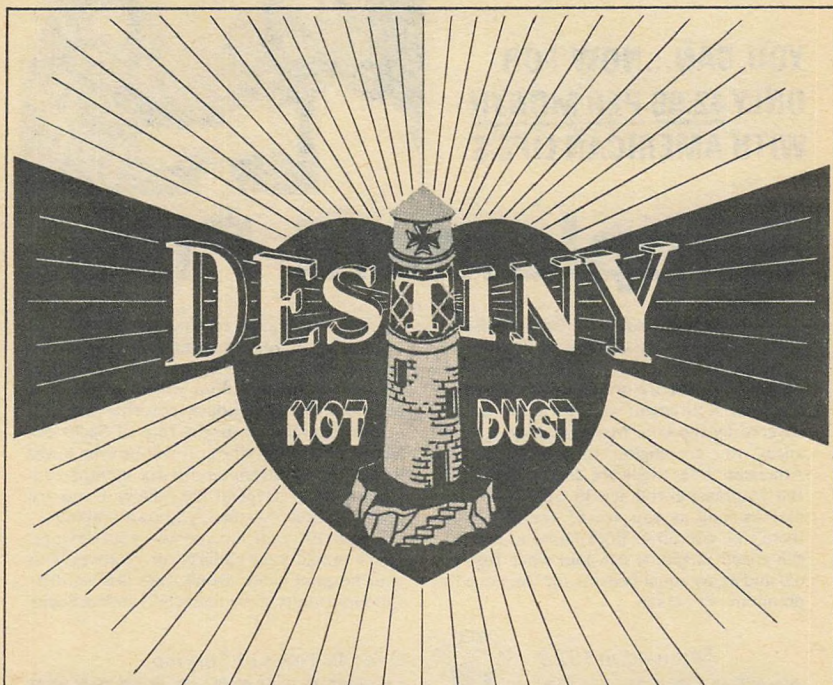
The first child born to Mr. and

Mrs. Roger Bowley of Springfield, Vt., was born on their wedding anniversary, January 18, at the very same hour, 10:00 A.M., that they had been pronounced man and wife.

While sharing a Lansing, Mich., hospital room Lyle Bancroft and Lester Gardner discovered they had been classmates in grammar school more than 50 years before.

In a Rapid City, S.D., bowling tournament Nancy Boynton and Mary Lou Reed each rolled 190, 172 and 159 games. Each had 10 strikes and 15 spares. Mrs. Boynton and Mrs. Reed are twin sisters.

Rita Arezzo, a Palermo, Italy, schoolteacher, mislaid a bag containing jewelry, money and documents while loading luggage into her car. She had laid the bag on another car but she got it back with all of its contents, for the car belonged to an official of Palermo's lost and found department.



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PROMISE MADE AND KEPT

By Mecia Clifford

MY FATHER-IN-LAW, Elmer Clifford, was a man of strong character. He was always occupied but never too busy to repair a broken toy for his grandchildren or a piece of furniture for me. The noise associated with his work kept us always aware of Pop's presence.

We lived on a remote ranch seven miles southeast of Custer, S. Dak., our homes separated by a wooded hill. During the summer of 1958 Pop added a lovely room to his house. Perhaps he saw the envy in my eyes as I watched his house grow.

"When harvest is over I'll build a dining room on your kitchen," he promised. "You'll have it for Christmas."

Whatever Pop promised was a certainty. I made curtains and selected furnishings from the catalog . . . but Pop didn't live to fulfill his promise. He was fatally injured in a tractor accident on July 18, 1958, and died six days later in Lutheran Hospital, Hot Springs, S. Dak.

Soon after his funeral the pounding began. I was transplanting lilacs when I heard the steady beat of hammer on nail coming from the direction of Pop's buildings. I drop-

ped the shovel and hurried to investigate. The pounding stopped abruptly as I reached the gate which divided the property. The buildings were in full view 25 feet beyond the gate. I searched the premises and found nothing disturbed.

Nevertheless, the pounding continued, day after day. Then I began to notice the horses pastured near Pop's place were acting strangely. They would stare toward his house, snorting and shying, then bolt to the far end of the pasture where they kept a nervous watch on the buildings. I searched again for a possible intruder. A few days later my son Rhett and daughter Patty came run-



Mecia Clifford

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State Zip

ning into the house, breathless and obviously frightened.

"What is that pounding up at Pop's?" Patty demanded.

"There isn't anyone there," Rhett added, awe softening his voice.

Now I couldn't blame the pounding on an overactive imagination.

"I think Pop is trying to tell us something," I said.

That evening we told my husband Walter what we had heard. I insisted that he move Pop's new room and attach it to our kitchen. It would be the same as if Pop had added the dining room for us.

Once the project began the mysterious pounding stopped. Christmas dinner was served in the new dining room. Pop's promise was fulfilled and his spirit set free of earthly commitment. — *Custer, S. Dak.*

GOOD-BYE, MR. CHIPSO

By Norma E. Garffo

CHIPSO WAS already five years old when I was born. He was a majestic black and white tomcat who was so named along with his brother, Rinso, when his mother chose the laundry tubs in the service porch of our San Diego, Calif., home as their birthplace.

Chipso was unique among the neighborhood cats because of his size, his unusual markings and the fact that he could leap nearly five feet into the air.

Although he wasn't openly affectionate he loved to sleep on my bed until my parents put him out for the night. As soon as the light went out in my room, he'd race up the back steps which were just outside my bedroom window. As he reached the top step I would open the door for him. He then would walk determinedly to my room and leap up on the bed to curl up and sleep till he was escorted out two hours later.

In 1949 he was in his 17th year.

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When he became ill my parents had to have him put to sleep because of his advanced age. I wasn't told when this was to be accomplished but on coming home from school one day I discovered the deed had been done. Like any 12-year-old I grieved for him but I knew it was best for him.

About two weeks later I was lying in bed when I heard a familiar sound — the light but definite padding of little cat feet moving swiftly up the back stairs. When it happened again the next night I thought perhaps a neighbor's cat was looking for a handout. But when I looked nothing was in sight. So it went for more than a week.

One night when I had come to take the footsteps for granted, it happened as usual: the soft padding up the steps, then stopping short. But this time, a split-second after they stopped, I felt a thud on the bed! Then the pressure of small feet across the bed and the familiar warmth against my legs. I couldn't bring myself to turn on the light. After some moments the pressure began to ease; gradually it was gone.

Chipso, in his special way, had come to say good-bye. — *San Diego, Calif.*

THE WILLING WORKER

By Linda Beth Grubbs

OLD MR. KRUGER took pride in his status as the neighborhood handyman. He lived across the street from my family in Norfolk, Va., and always was willing and able to mend an electrical appliance for us. So when the old toaster broke down one morning in 1956 I knew without a doubt whom to call.

"I'll be right over," he promised, "and have it straightened out in a jiffy."

But he didn't come that day because he had a heart attack and died in his home a short time after talk-

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ing with me on the telephone.

Of course nothing more was said about the toaster. It stayed in the same spot on our kitchen table, unnoticed, until one morning shortly after Mr. Kruger's funeral, our toastless breakfast was interrupted by a series of loud clicking noises. The toaster now had our full attention



Linda Beth Grubbs

and we watched the lever, which had a broken spring and was stuck in its depressed position, slowly inch by inch click its way back up.

I reached over and put a slice of bread in the slot and pushed the lever. Sure enough, it worked and it has worked ever since. — *Norfolk, Va.*

STRANGE RESCUE

By Lydia S. Buckles

DURING A WARM summer afternoon in 1920 my brother Frank Schmierer and I were playing outside our farmhouse near Linton, N. Dak. When a horse wandered toward us, my brother, then two years old, toddled toward him trying to chase him out with a short stick. Suddenly the horse kicked and Frank was thrown a few feet into the air, landing on the ground unconscious.

I was only four years old and alone with him. "He's dead!" I screamed.



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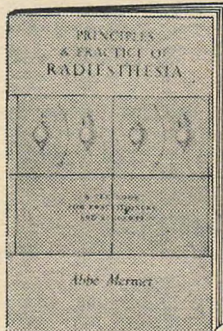
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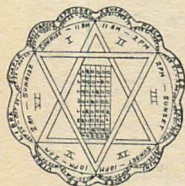
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"Pick him up and hold him straight," said a voice, "and carry him into the house."

Without realizing the voice came from nowhere I did as I had been told. When I entered the house I saw my grandmother, Christina Huebner, who had died in 1918, sponging with a wet cloth the face of a child about my own size. Later Mother said it must have been my Aunt Christina, who had died at the age of four about 1907. The little girl was sitting in a rocking chair propped up with three pillows. Around her head was a wet towel fastened with a safety pin.

I don't know how my four-year-old mind assimilated all this but I knew that I must set my brother into the rocking chair in which there were three pillows, put a wet cloth around his head, fasten it with a safety pin and sponge his face.

My mother, in a pasture getting the cows, had heard my scream and came running home. When she entered the house my brother had regained consciousness and I still was sponging his face. When she asked me how I knew what to do I told her Grandmother Huebner showed me. Mother looked puzzled but said nothing.

Little Frank was rushed to a doctor who said he had a broken breastbone. Had I not held his body straight, as the voice commanded, I could have killed him. — *Pasco, Wash.*

A LIFELONG BLESSING

By Elmer F. Korilla

IN THE LATE twenties my mother Johanna Korilla and I lived together in one of the two buildings she owned in Forest Park, Ill. We lived in a two-flat house and rented out one apartment. Another house on the other side of town also was rented.

We were engaged in remodeling our old place under considerable fi-

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financial difficulties and worry no doubt contributed to the pneumonia from which she died on Mother's Day, May 12, 1929. She had made me executor of her estate.

I lived on in the old house with an elderly cousin, Matilda Stange, keeping house for me. My attempts throughout the summer to sell the properties were futile and everything was made worse by the stock market crash in October. By November troubles with relatives and the bank made me fear we would lose everything. When I had become practically a nervous wreck Mother appeared to me.

I awakened in my small bedroom to find her standing in the doorway calling my name. I sat up in bed wondering at the brilliant white light that flooded the room.

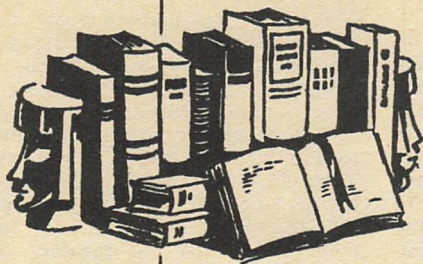
I was Mother's seventh child; she had been 44 when I was born. I never knew her other than as worn and tired. But in my doorway she looked like a young girl — radiant, smooth of skin, her dark hair shining. Her eyes danced as she spoke in German, the language she always had used in the family.

"Elmer," she said, "why do you grieve so? Things will not always be like this." She smiled then and vanished. The light in the room went down slowly, as in a theater, while I sat calling out, "Mother, Mother!"

Matilda then appeared in the doorway saying reproachfully, "What ails you, calling for your mother? Are you drunk?" She turned away in disgust when I insisted, "She was here just now!"

Neither of us mentioned the incident again; Matilda did not believe in life after death. But Mother's visit was a lifelong blessing. It changed my attitude toward life and I have felt ever since that she can and does watch over me. — Seattle, Wash.





New Books



By
David
Techter

ONE OF THE MIGHTY HAS FALLEN
THE DEATH OF British psychic researcher Simeon Edmunds at the age of 51 has taken a brilliant mind away from us. Edmunds was better known in England than in the United States through his frequent contributions to *Light* and the *Journal of the Society for Psychological Research*, London. But two of his books have appeared in this country: *Hypnosis and the Supernormal* (1961), probably the best brief coverage of the topic, and *Miracles of the Mind* (1965), a general introductory volume on parapsychology.

Edmunds frequently stirred controversy with his outspoken opinions, largely critical of accounts of allegedly paranormal occurrences. I did not always share his critical attitudes but there is no gainsaying his enormous knowledge of the psychic field and his sincerity of purpose.

The publication of an American edition of his *Spiritualism: A Critical Survey* (1966) would be a fitting memorial to Simeon Edmunds, for his writing should have more recognition in this country.

TWO PHILOSOPHERS REMAIN SILENT
IT IS HARD to tell a book by its cover and on occasion I find myself in the awkward position of hav-

ing requested a review copy of a new book on the basis of its promising cover-title and when the book arrives I find it is not at all what I expected. Perhaps I am too hopeful—but in the case of Richard Swinburne's *Space and Time* (St. Martin's Press, New York, N.Y. 1968, 319 pages, \$12.00) I feel the author is at fault.

Swinburne is Lecturer in Philosophy, University of Hull, England, and accordingly leans toward a philosophical, logical presentation of the nature of space and time. Paranormal events, however, appear to cut across space and time. The very existence of these events should therefore have significant philosophical importance for our understanding of the ultimate nature of these dimensions (as J. B. Priestley, among many others, recognized). It is disheartening to discover, therefore, that Mr. Swinburne ignores psychic phenomena. His book may be perfec-

tly solid philosophy otherwise but this flaw makes it valueless for the psychic researcher.

I had higher expectations for D. M. Armstrong's *A Materialistic Theory of the Mind* (Humanities Press, New York, N.Y., 1968, 372 pages, \$8.50), for it appeared in the same series (International Library of Philosophy and Scientific Method) as J. R. Smythies' excellent *Science and ESP*. In his book Armstrong considers the evidence from philosophy and psychology for believing the mind to be physical. He comes to grips with consciousness and emotions and other indications of man's mental nature and finds that materialism wins the day. The one thing he does not discuss (as you've guessed by now) is ESP. This is not because he is ignorant of psychic phenomena but simply because he feels unprepared to deal with them. Toward the end of the book he briefly reviews some of the evidence for ESP and professes to be unconvinced that it has been proven—while admitting that much of the evidence is hard to explain away. He summarizes:

"I consider that the claims of psychical research are the small black cloud on the horizon of a Materialist theory of mind. . . The apparent existence of paranormal phenomena must leave a small doubt. The upholder of any scientific doctrine has an intellectual duty to consider very carefully the evidence that seems most likely to undermine his view. So the Central-state Materialist has an intellectual duty to consider very carefully the alleged results of psychical research."

That says it very nicely, Mr. Armstrong. Now convince your fellow-philosophers.

YAHWEH REVISITED

DR. JOSEPH JEFFERS is the author of *Yahweh: Yesterday, Today and Tomorrow* (Ambassa-

dors of Yahweh, 109 Lexington, San Antonio, Tex. 78218, 1969, 88 pages, \$2.95). The brief volume covers diverse topics and to discuss it thoroughly would take almost as many pages as the book contains.

Dr. Jeffers centers his religious society around restoration of Yahweh as the "true" name of the Creator. Yahweh, of course, is the correct transcription of J'H'V'H, the "great tetragrammaton" of the Old Testament, frequently inaccurately transcribed as "Jehovah." It is the name for the Deity used by the ancient Israelites. Gradually Yahweh was used less and Adonai ("Lord") or Elohim took its place. (The latter, oddly enough, is plural and means literally "gods.")

Jeffers argues that Yahweh had assumed sacramental power and could be used only in worship so the alternative names were introduced for the everyday mention of God. The alternative explanation is that Yahweh was simply the Israelites' tribal god, as Baal was for the Canaanites. When Hebrew theology moved beyond the tribal concept broader terms for God came into use. Jeffers maintains that we now must go back to the "true" name of the creator, Yahweh. With all due respect, I remain unconvinced.

Not until page 24 do we learn how Jeffers arrived at the various teachings in his book. They were received "directly from Yahweh Himself through utterances of Jeffer's first wife, Helene, now deceased. (Think of the number of books that get into print because, as my wife puts it, "God spoke to me and this is what he said"!)

Trance phenomena can range from arrant nonsense to quite profound philosophy and often mix both. Thus, any teachings derived through trance or "inspiration" (I include Edgar Cayce's work) must be sifted carefully to separate wheat from chaff.

The rest of Jeffers' book deals primarily with two topics: reincarnation and the Messiah. His concept of reincarnation is not strikingly different from Cayce's but he supplies some interesting tidbits: Hitler formerly was William the Conqueror; Jackie Onassis was once Julia, Caesar's daughter; Billy Graham once was the Apostle Paul; and Jeffers himself once was the prophet Elijah. His "revelations" concerning the Messiah are: his name was not Jesus but Yahoshua; he lived before 65 B.C.; he was identical to the Essenes' "Teacher of Righteousness;" he didn't die on the cross, for a loyal follower volunteered to die in his place. The reason the Biblical account differs from this, explains Jeffers, is that the clergy systematically rewrote and edited the gospel texts to conceal the true story. While no one argues that the New Testament texts have been tampered with, I find Jeffers' account no more convincing than more traditional ones.

This should give you enough of a sampling to decide if Jeffers' teaching is your "bag" or not. One thing I must say, he's never dull.

ANOTHER SIDE TO THE I CHING
WILLIAM G. WEDLAKE, a book dealer and one of FATE's book reviewers, has called to my attention that anything connected with the I Ching is enjoying a quiet boom. *The Man of Many Qualities: A Legacy of the I Ching* by R. G. H. Siu (Massachusetts Institute of Technology Press, Cambridge, Mass., 463 pages, \$6.95) treats the Chinese text not as a divination manual but as a system of philosophy and ethics. The complete commentaries by ancient King Wen and his son on the 36 figures are well-translated and as the various figures were thought to represent every aspect of human life the commentaries are a rich mine of Chinese philosophy.

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OTHER REVIEWS

WITCHCRAFT AT SALEM by Chadwick Hansen, George Braziller, Inc., New York, N.Y., 1969, 252 pages, \$6.95.

The witch trials at Salem, Mass., in 1692 always bring to mind Marion Starkey's book, *The Devil in Massachusetts*. First published in 1949, Miss Starkey's book won instant recognition through its approach (applying modern psychiatric knowledge to the hysteria) and its eminent readability. Now comes a new book on the subject by Chadwick Hansen, Associate Professor of American Studies and English at Pennsylvania State University. How do the two compare? I choose Miss Starkey's.

In his preface Mr. Hansen states, "The purpose of this book is to try to set straight the record of the witchcraft phenomena." Unfortunately, far from setting anything straight, he leaves us confused and bewildered. The reason, basically, is that Mr. Hansen is not quite sure of his viewpoint. He shows us how the people of the time reacted to the events and why they thought and felt as they did. Fine—but then he says in effect, "Ergo these people really were witches and really did do harm to their victims"—a conclusion he has not proved at all.

The leading question is: were the children's convulsive fits fraudulent or were they real? Mr. Hansen feels they were real; yet his arguments are extraordinarily weak. Rebecca Nurse's sister, Sarah Cloyse, walked out of the meetinghouse in disgust

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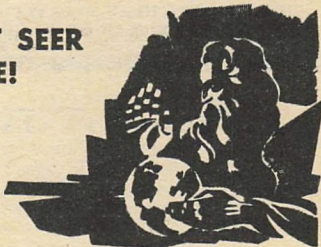
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when Parris, Salem's minister, delivered a sermon implying Rebecca guilty before she even had been brought to trial. When the "afflicted" children learned this they immediately saw Sarah's apparition "taking the Devil's sacrament." Does Mr. Hansen get any kind of clue from this? Apparently not. "Nothing testifies more to the genuineness of the fits," he says, "than the fact that Rebecca Nurse (71 years old), like the majority of the accused, could not tell what to think of them . . .!"

Mr. Hansen also can be misleading. Regarding Goodwife Glover (one of the accused in whose house were found some cloth dolls), he says, "... her witchcraft plainly worked and in no indiscriminate fashion. When she tormented one of her dolls, one of the Goodwin children 'fell into sad fits.'" He neglects to point out that it was in the courtroom with the children present that "before the whole assembly" Goody Glover was handed one of the dolls. Then, knowing how they were supposed to be affected, the children reacted accordingly.

On the other hand, if one can overlook Mr. Hansen's inaccuracies and hasty conclusions, the book contains a number of useful references. If the reader will take the excellent research and reject the heavily-biased editorializing, then here is a reasonably-priced volume which may have a place on your bookshelf. But after Miss Starkey, please. — Raymond Buckland.

THE SECRETS OF FORETELLING YOUR OWN FUTURE by Maurice Woodruff, World Publishing Co., New York, N.Y., 1969, 146 pages, \$4.95.

Maurice Woodruff, a well-known British psychic and TV personality, has produced a rather superficial treatment of the various forms of divination.

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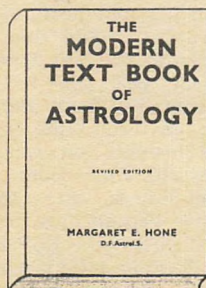
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statement is that nothing but birth and death is predestined. The ways in which other events happen depends on how you face them when forewarned. He quotes the early astrologer Ptolemy: "You can take precautions against your own temperament just as you can against bad weather."

Beginning with a rehash of the signs of the Zodiac, the book progresses through two pages on telepathy and some 50 giving brief interpretations of dreams. The remainder quickly covers phrenology, fortune-telling with dice, Napoleon's "prediction spinner" (the only novelty in the book), cards, numerology, palmistry, handwriting, superstitions and teacup reading.

This book might amuse a teen-ager or dilettante who wants to try out different systems. But although entertainingly written it is pretty small beer. — Margaret Gaddis.

YOUR MYSTERIOUS POWERS OF ESP by Harold Sherman, World Publishing Co., New York, N.Y., 1969, 242 pages, \$5.95.

Harold Sherman, psychic adept, writer and lecturer, has covered a greater range of subject matter in this book and in his 1964 book, *How to Make ESP Work For You*, than in any of his earlier works that I have read. Whereas the 1964 book relied mainly on Sherman's own experiences as case material, the new book draws extensively on reports that have come to him from his personal acquaintances and from persons who have written him in his capacity as president of the ESP Research Associates Foundation which he set up in Little Rock, Ark. Thus, taken together the books give the reader valuable perspective.

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tures and writings. He is as scientifically critical in some interpretations as most academic parapsychologists but he has breadth and depth of understanding and the advantage of knowing first-hand—through his own highly developed psychic sensitivity—much that they and most of us can only infer or guess at. I should add that he is critical of much unjustified credulity prevalent today. His new book makes this quite clear.

Your Mysterious Powers of ESP ranks with the best of the many recent books on psychic matters that I have read. Like other psychics Sherman may overestimate the psychic development attainable by the average man but in any case his writings clearly show the psychic potentials attainable by some and hence inherent in the universe. Sherman's book contains practical philosophy along with stimulating case material.

Do not be misled by the 20 pages on the classic Sherman-Wilkins telepathy experiments with which the book starts. Sherman is rightly proud of this work, the subject of the book *Thoughts Through Space*, and it does attest to his psychic talent. But you may not find this report of a controlled scientific experiment as interesting as what comes later.

The remainder of the book relates psychic incidents of many kinds, including some of Sherman's own striking psychic "intuitions" and experiences which give new evidence of his truly remarkable powers.

Despite all his capabilities, he says that he seldom has seen an apparition of a deceased friend or loved one but he had one vivid experience of survival. He relates that he saw pianist-composer Leopold Godowsky attending his own funeral and apparently enjoying it.

Perhaps the book's unique feature is a lengthy interview, presented in questions and answers, with a man

who has had many fully conscious out-of-the-body experiences (like Sylvan Muldoon). Another interesting feature is a sequel in some ways to Sherman's book, "Wonder" *Healers of the Philippines*.

The new book concludes with outlines of Sherman's techniques for telepathic communication, meditation and attunement to "the consciousness of God." Psychic appliances or gimmicks are not part of Sherman's philosophy. He warns emphatically of the dangers of opening the door to spirit possession and cites some horrendous examples. — *Harold Steinour*.

THE PSYCHIC WORLD AROUND US by Long John Nebel with Sanford M. Teller, Hawthorn Books, Inc., New York, N.Y., 1969, 221 pages, \$4.95.

I did not look forward to reviewing this book. I presumed it would be another rehash of psychical research designed to get its authors on the ESP bandwagon. I was delighted to be wrong. The book is both entertaining and fair and presents a lot of new material. To be sure, Edgar Cayce, Patience Worth, D. D. Home, the Fox sisters, Bridey Murphy and Jeane Dixon are all there. But in the case of Mrs. Dixon new information is included. On one of Long John Nebel's talk shows in January, 1963, Mrs. Dixon stated that Pres. John F. Kennedy would die at the hands of an assassin before the end of 1963.

In addition to the routine traditional historical material about psychic subjects, *The Psychic World Around Us* includes colorful stories about such mediums as Ethel Myers and William Daut and accounts of feats they performed on the air that Long John finds unexplainable by any normal means. He gives perhaps the most complete account yet published of the mediumship of the late Florence Sternfels of New Jersey. This

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includes the lovely story about the New York Telephone Company listing her in the Manhattan directory as "Florence, Psychic." Also presented is a pleasant and to my knowledge previously unpublished account of Morey Bernstein's experience with "Lady Wonder," the psychic horse of Petersburg, Va.

The Psychic World Around Us is not a profound book but it does not profess to be. It is an interesting accumulation of interviews from the files of a man who undoubtedly has met more participants in the spectrum of psychic occurrence than anyone else today. It is a book I recommend. — *Susy Smith.*

HUMAN ANIMALS, WEREWOLVES AND OTHER TRANSFORMATIONS by Frank Hamel, University Books, New Hyde Park, N.Y., 1969, 301 pages, \$7.95.

Three years ago University Books republished Montague Summers' volume, *The Werewolf*. Now the same publishers have reprinted a natural complement, Miss Frank Hamel's *Human Animals*, originally published in 1915. Although the book title includes "werewolves and other transformations" only a smattering of the lengthy volume is devoted to the mystique of lycanthropy. Instead the book surveys all the lore concerning man's ability to change himself into an animal and back again.

The book should appeal to a wide range of readers: for the folklorist there are spicy chapters on human serpents, monsters and bird-women—fables taken from a wide variety of cultures. For the witchcraft connoisseur there are werewolves, animal familiars, animals in ceremonial magic and witchcraft trials. And for the psychiatrist there are animal ghosts, "fluidic doubles" and similar phantoms.

It is clear that Miss Hamel's study is geared for a somewhat different

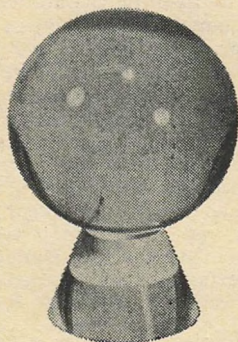
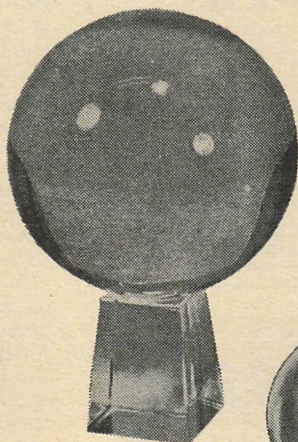
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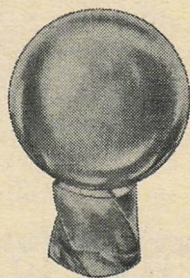
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audience than Summers'. Rather than sounding overbearingly scholarly, Hamel writes in an enthusiastic popular vein—although it is a little annoying that many of the most intriguing cases have no source references.

Hamel is at her best when drawing from mythological sources. Her interchanges between Greek, Hindu and early English mythology and folklore are exquisitely presented. Her handling of psychic topics is less commendable for she presents mostly a hodgepodge of popular psychic stories of little evidential value. But at least Miss Hamel refers to the animal apparitions (so rarely mentioned in more academic psychic literature) in historical poltergeist cases: Willington Mill, Drummer of Tedworth and the Epworth outbreak. As for occultism, it seems indiscriminate to equate occultists such as C. W. Leadbeater and Adolphe d'Assier with the Yoga Sutras of Patanjali.

But to dwell on the academic faults of a popular book is in itself a paradox, especially a volume that finally recaps all the English traditions of the "family animal," those apparitional animals that are said to appear through the centuries foretelling a death in a noble family. *Human Animals*, a book on a topic that intrigued such psychical investigators as Hereward Carrington, Hamlin Garland and Nandor Fodor, will certainly be welcomed by many FATE readers. — D. Scott Rogo.

THE COUNTRY BEYOND by Jane Sherwood, Neville Spearman, Ltd., London, 1969, 265 pages, illus., indexed (price not shown).

The *Country Beyond* contains some fresh thought-provoking ideas on life after death, reincarnation and related matters.

Through automatic writing and tel-

empathy Jane Sherwood believes she communicates with three deceased men, one of them her husband. Their phrasing and handwriting differ and her husband's matches cherished 20-year-old letters. Although self-hypnosis might cause changes in writing, her claim is strengthened by the unfolding individuality of the three men. They are in contact only through her, for they live on different planes.

Among the themes discussed is a space-time theory in which both factors contract on the ascending planes until they cease in an "Eternal Now." Today's overwhelming sexual fixation is explained by the concept that an early Golden Age ended in catastrophe and these souls had to return to mate in shame with lower beings.

The libido is presented as only another name for the astral body. Since emotions are agitations of astral substance, if a life is dominated by anger, cruelty and malice, "spirits in hell" can penetrate like X-ray. Attempts at psychic development while one's nature is undisciplined can lead to madness or possession because violent emotions mirror this lower astral realm.

The author holds that trauma not dealt with on earth still must be faced and even well-meaning men experience painful purgation when the after-death recapitulation exposes a meager self. Later comes such assimilation of past lives as the person can endure. Author Sherwood's husband found that he had repeated a life theme a second time because he had not grown enough to leap the hurdle of the same crisis and thus died twice in the same manner and same year of life. He also communicated to her the intelligence that if races are exterminated they are reborn quickly into the race bodies of their murderers.

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the tragedy of coasting along in self-satisfaction on the earth plane. Mrs. Sherwood was told that today the human race stands at a sadly-earned crisis, insanely wasting power and purpose—a crisis that only Creative Love employed on all planes can end. — *Margaret Gaddis.*

ALSO NOTABLE

FACE READING FOR FUN AND PROFIT by Boye De Mente, Parker Publishing Co., West Nyack, N.Y., 1968, 136 pages, \$1.95 (paperback).

The purpose of this book is to help you learn to read facial characteristics quickly. Author De Mente holds that the face reveals facts not only about a person's mood but also his character, health, personality, lovelife, popularity, ability to make money, social status and life expectancy.

THE POSTURE OF CONTEMPLATION by Frederick C. Lyman, Jr., Philosophical Library, New York, N.Y., 1969, 123 pages, \$3.95.

Presenting exercises to help the reader enter contemplation as a path toward deeper meditation, this book includes instruction in physical postures, breathing, concentration and diet and describes other associated aspects.

CUNA INDIAN ART, by Clyde E. Keeler, Exposition Press Inc., Jericho, N.Y., 1969, 192 pages, indexed, \$15.00.

A complete authoritative account of unique developments in native art in the palm-fringed San Blas Islands skirting the Caribbean coast of eastern Panama, Dr. Keeler's work has additional significance in preserving a record of the ancient San Blas culture, now rapidly disappearing under the impact of civilization. Other writings of Dr. Keeler, a medical geneticist at the State of Georgia Central State Hospital, Milledgeville, Ga., include the books *Land of the Moon-Children*, *Secrets of the Cuna Earth-mother* and articles published in *FATE*.

WHY ARE THEY HERE? by Fred Steckling, Vantage Press, New York, N.Y., 1969, 148 pages, \$3.95.

"They," of course, are "spaceships from other worlds." The author's thesis is that the social and scientific advances of the people of Saturn and Venus are little known to most Americans. Purporting to have investigated, visited and talked to these remarkable people he tells us "they are here" to help us learn the oneness of all God's creation, the supremacy of cosmic brotherhood.



Report from the Readers



THE NEW YORK COMMITTEE FOR THE INVESTIGATION OF PARANORMAL OCCURRENCES

HANS HOLZER, PARAPSYCHOLOGIST
Director

EST. 1962

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To the Editor of EATE magazine:

In your July issue, 1969, a certain David Techter, of whom I know nothing as to his qualifications, has written several pages of attacks upon my work and methods of research.

May I respectfully point out a few of the inaccuracies ~~contained in your piece.~~

Mr. Techter wonders if I investigate every one of my cases published in "Psychic Investigator". If he had read the book carefully he would know that I do, of course. Mr. Techter questions my qualifications as a parapsychologist or the fact I lecture widely at leading universities. It would have been easy to ascertain that I have indeed lectured at between thirty and forty universities on parapsychology, ranging from the University of Bridgeport, where 1600 people came to hear me, to Waynesburg College where only 500 could be accommodated, to Freiburg University where 1200 came and ~~again~~ the Vienna Technicum where only the department of psychology came. Mr. Techter thinks I have "no standing whatever" because I am not a member of the Parapsychological Association "nor applied for membership". But my application, still on file, was rejected by this group several years ago on the technical grounds that I was not associated with any teaching position at a College. The Parapsychological Association itself has no particular standing as such, but I always try to be friendly with my colleagues. In 1964 and several times thereafter, Parapsychology Foundation, Inc. gave the New York Committee for the Investigation of Paranormal Occurrences, New York, a study grant to investigate paranormal phenomena. I am the research director and resident parapsychologist of that group. If Mr. Techter wishes to take on Parapsychology Foundation also, or for that matter Duke University ~~University~~ which derived much of its support from the same source as I did, he is of course welcome to it: every clown must have his day. consists of

The rest of the piece is merely personal attacks which seem to me ^{sour} grapes ~~the rest of the piece is merely personal attacks which seem to me~~ of an unsuccessful would-be writer against the most

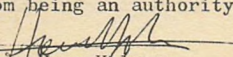
widely read authority in the field; let them pass. Finally, Mr. Techter mentions a Chicago case in which allegedly some disturbances remained after my visit and investigation of the house: these "continued" disturbances were suggested to the occupants by the producer of a TV show following ~~after~~ my visit, making good use of the work already done by me, but of course making a mess of the results, what with would-be psychics walking through the house exclaiming all sorts of wild things.

I have read the transcript of that Chicago hoax and can only regret that it was produced by an otherwise reliable producer-friend of mine.

Finally, Mr. Techter throws brickbats at the nature of my evidence of survival, complaining I don't accept the negative and only stress the positive, that is when paranormal testimony is actually proven by later research. Quite so; for if only 10% of the material obtained through mediums and lay psychics turns out to be factual, that is 10% too much in the eyes of the skeptics. ~~And Mr. Techter's~~
~~seixentrabutiontaxtheadvancementofparapsychologyxseemsxexmax~~

Mr. Techter quotes me verbatim, but the quotes are untruthful and wholly made up by him. He describes my methods of investigation alleging I do not research the material obtained via trance mediums. As a matter of fact, I always do.

The whole piece is as far removed from actual facts concerning my work, my methods, my record, as is Mr. Techter from being an authority on anything connected with parapsychology.


Hans Holzer
Parapsychologist,
Director,
The New York Committee for the
Investigation of Paranormal
Occurrences
Member, College of Psychic Science
London

DAVID TECHTER REPLIES:

Mr. Holzer writes well and undoubtedly his books will continue to sell but it comes as news to me that he "always" researches his material derived from his trance sessions. One can only judge on the basis of what is published. The majority of his cases fail to report any follow-up and those that do generally follow his own admission that 10 percent is possibly paranormal and the rest is apparently fantasy.

If Mr. Holzer is curious as to my qualifications he might consult the *Biographical Dictionary of Parapsychology* where he will learn that since 1961 I have been an Associate in the Parapsychological Association although I hold no teaching position at a college.

If Parapsychology Foundation chooses to spend their money on Mr. Holzer's "investigations" that is their business. Has the Foundation ever published any of the results of his "research"?

OTHER AUTHORS' VOICES

I suppose it is flattering to be called "titan" by FATE even if David Techter's subsequent remarks served to emphasize my mortality. In general FATE's reviews of my books have been friendly and I consider Techter's comments on the whole kindly disposed toward my work (i.e., "Steiger at his best can be very good indeed.")

I would like to respond to the principal criticism of my approach to psychical research which Techter has mentioned on at least one pre-

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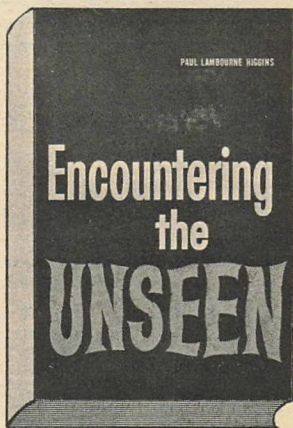
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vious occasion. He considers me remiss because I do not commit myself to a particular theory and because I do not provide my readers with my personal opinions on the subjects about which I write.

Such a criticism may be valid from Techter's point of view but it certainly is not valid from the standpoint of good reportorial journalism. Indeed, it is my objectivity that is lauded by other critics. (An example is an extract from a recent review of *Sex and the Supernatural*: "Brad Steiger is probably the first writer who ever tried to explain this phenomenon without a lot of obscure chatter. . . He talks in plain language . . . he doesn't give any final answers — he is neither a doctor nor a philosopher. But anyone who has ever encountered occult phenomena is going to read the book with a sort of delighted surprise. . . .")

I do accept the reality of nonphysical man and I do hold that man is more than chemical reactions, glandular responses and conditioned reflexes, but you will have set yourself a difficult task if you should attempt to pin me down to any one approach, any single school of thought or any specific dogma.

I must remain eclectic in my approach to the world of the paranormal if I am to be of any real service to my readers. The moment I believe too strongly in any one theory, then I shall attempt to force every encountered scrap of psychic experience into that pet hypothesis. If this should occur my objectivity would be destroyed and I should become worthless as an investigator. I should become the "true believer" and not the searcher, the explorer of the strange, the unusual and the unknown, who sets forth on his voyage into the paranormal with an open and inquiring mind.

Surely, the psychic field — perhaps more than any other — requires ob-



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jective reporters. Books on subjective philosophies and metaphysical inner journeys abound. Should there not be room in the investigation of the paranormal for the open-minded searcher, the writer who allows his readers to make up their own minds concerning the merits of psychic experience? — *Brad Steiger, Decorah, Iowa.*

* * *

L. J. Lorenzen's review of my book, *The Intelligent Man's Guide to Flying Saucers* (July, 1969, FATE), intimated that I accepted as fact George Adamski's initial claim of contacting a Venusian near Desert Center, Calif., on November 20, 1952. True, I reported briefly the details of the "contact" but I'm sure that Mr. Lorenzen would agree that the mere reporting of an alleged incident doesn't indicate belief in either the incident or the story itself. On page 221 of my book appears this statement: "While we cannot totally discredit Adamski's initial claim, it seems apparent that his stories of trips to other planets, etc., may have been the meanderings of a deluded but nevertheless sincere man." No one can totally discredit *any* contact claim because it is impossible to prove a negative supposition.

Mr. Lorenzen further suggests that I handled "contactees" in general with "credulity." On page 231 I conclude Chapter Five, "Contactees," with these words: "The belief in a sublime benevolence, which is the meat of contactee stories, seems also to require a gullibility that would have us believing equally as much in Santa Claus, the Easter Bunny and the Good Fairy. Let's be cautious!"

Lorenzen's review also pointed out several factual errors which I freely admit were the results of hasty reporting. These will be corrected in all future editions of the book. — *T. M. Wright, Rochester, N.Y.*

TWO ANSWERS FOR VERACRUZ

The awe-inspiring phenomena at Veracruz on March 27, 1968, at 2:16 A.M. as described in your magazine by Jay Sanderson (July 1969, FATE) and other articles like it make your magazine worth reading.

In the past 10 years I have written you several times regarding earth changes due to comet impacts and Sanderson's article prompts me to stick my neck out again.

In my opinion these phenomena resulted from a comet that came close to the earth but missed hitting the ground or sea by less than a mile. The lighted sky probably was due to myriad particles or gas molecules that make up a comet's tail igniting in collision with the atmosphere. Had these particles struck the ground they could have traveled through the earth a distance of about 65 times their size assuming they were meteoric iron striking at 43 miles a second. The apparently curved trajectory or abrupt change of course reported by witnesses probably was due to refractions of the light through air of various temperatures which would produce a mirage effect.—*Edwin O. Winans, Bethesda, Md.*

I would like to offer an opinion concerning the event that happened over the Mexican states, Veracruz, Tabasco and Oaxaca, March 27, 1968. The many witnesses said that the sky was flooded with a brilliant light and some persons said that the brilliance came from several hovering objects. It was accompanied by a great crashing roar, the sky changed from green to blue and an earthquake struck the area. Chief Ernesto Dominguez, head of Mexico's Meteorology Department, estimated the velocity of the objects at about 43.47 miles a second.

On a map I noted that the Mexican states concerned are in the area

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where the Mormons say an ancient tribe landed after having sailed across the Atlantic from Jerusalem circa 589 B.C. According to the *Book of Mormon* the people settled the land and kept a series of records engraved on metal plates. After a series of civil wars the last survivor, Moroni, buried the metal plates in the ground about 421 A.D.

In 1820 the Mormon Prophet Joseph Smith, then a 12-year-old farm lad, said he had been visited by an angel who told him about the location of the buried records. Smith said that he recovered these plates on September 22, 1827, translating them into English by means of an optical instrument he found with the plates and publishing his translation as the *Book of Mormon* in 1830.

In his statement Joseph Smith compared the visitation by the Lord and the angel to some type of brilliant aerial object. On this basis, it is my opinion that the brilliant objects over Veracruz may have some connection with the reported landing of the ancient tribe in the same area and with later events in American history. It is important in this connection that Joseph Smith said that he translated only the unsealed plates and the sealed plates were returned to the angel to be revealed anew in the future.—Kenneth Lloyd Larson, Culver City, Calif.

SOMEONE'S ALWAYS COUNTING!

My August, 1969, FATE came today and as always I enjoy reading your unusual articles—although I don't know if I believe all you print.

For instance, on page 77 Paul Steiner has an item about the commemorative stamps issued in 1892 commonly known as the Columbian Exposition issue. He notes that the catalog numbers are 230-37. Actually, the correct Scott catalog numbers are 230 to 245 since there are 16 stamps in a set.

His calculation — \$1492 — also is in error. The 1969 edition of Scott's United States Catalogue lists the 16 stamps in used condition at \$1,031.85.

You can fool some of the people some of the time, etc. — *Horace D. Westbrook, Sunny Side, Ga.*

A LOGICAL ANSWER?

In a story titled "My Banjo" by Daisy Hayes (True Mystic Experiences, June, 1969, FATE) she relates she found a banjo after dreaming of it. Although the dream was an important link in finding the instrument, there appears to be much more to the story.

Why did she always like banjos? Why had she wanted one for a long time? Why did she have this dream about *this particular banjo*? Why was she led to its particular location a year later when it apparently had no relation to the dream?

It could be that the most logical answers to these "why's" lies in reincarnation. I believe Daisy Hayes had been the owner of the banjo in a previous life. — *W. K. Jordan, Fort Lauderdale, Fla.*

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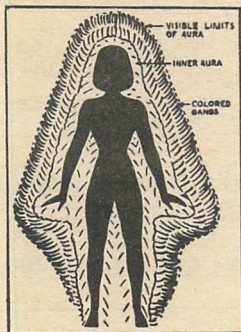


Diagram of normal aura based on
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PREVIEW OF 21st CENTURY RELIGION

If any FATE readers are interested in getting a preview of the universal religion of the 21st Century (1974-2000) I will send them the four tenets of the new religion which in conclu-

(Continued on page 145)

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(continued from page 134)

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In "Report from the Readers" (FATE, April, 1969) reader H. Hall asks whether the Bible warns against communicating with the dead. It does; the practice is severely condemned in *Deuteronomy*. *Deuteronomy* 18:10, 12, 14 and *Leviticus* 20:6, 27 deal with this subject and also magic and sorcery, witchcraft, astrology, divining and having familiar spirits. All are absolutely forbidden and many are specifically forbidden in the New Testament as well. It doesn't matter whether the practices elicit correct facts or have beneficial intent. The practices are deemed wrong.

The reason seems to be that God wants people to seek only Him in supernatural matters. The mere fact that God forbids these practices makes them dangerous and the contention that many intelligent, avowedly religious people practice necromancy doesn't alter the facts. — *John Manchester, Santa Cruz, Calif.*

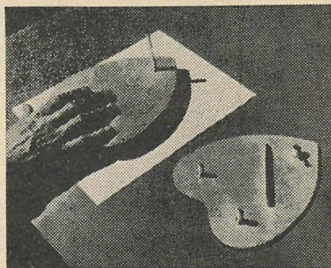
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In reply to Mr. Hall who asks, "By what authority does anyone attempt to or actually communicate with the dead? Does not the Holy Bible warn against this?" I would like to ask if he has read *Matthew* 17. It is related there that Jesus is seen talking to Moses and Elijah, both of whom have been dead for years.

I also would like to ask a question: Why do so many persons say that talking to the dead is "of the devil" when Christ did it? — *Evelyn Buckohr, New Philadelphia, Ohio.*



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