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NOVEMBER 1969 50c

The World's Greatest Medium Mostyn Gilbert 60

Everyone Can Be a Prophet Elizabeth Read 84

William James on Healing Felix Morrow 99

Empress Eugenia's Intuition Betty Lou White 54

Hot Line to Heaven Thelma A. Ellis 80

The Last Thank You Ron Christy 96

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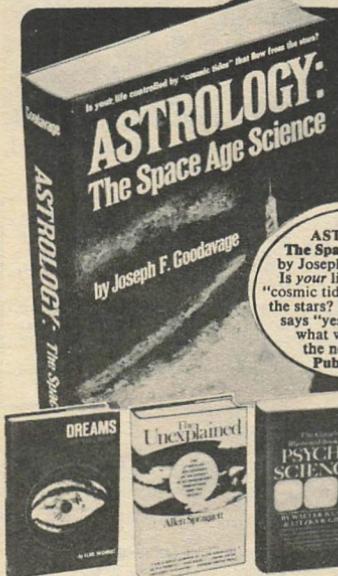
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ARTICLES ... TRUE REPORTS ON THE STRANGE AND UNKNOWN

Researching the Vine of the Soul	Claudio Naranjo	46
The World's Greatest Medium?	Mostyn Gilbert	60
Postscript to a Disaster	The Editors	75
Everyone Can Be a Prophet	Elizabeth Read	84
When William James Spoke Out for Healing	Felix Morrow	99

STORIES ... DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

Anthony Quinn's Lovely Witch	Neil and Margaret Rau	36
Intuition Led an Empress	Betty Lou White	54
Hot Line to Heaven	Thelma A. Ellis	80
The Last Thank You	Ron Christy	96

FEATURES ... NEWS AND NOTES ON UNUSUAL TOPICS

I See by the Papers	Curtis Fuller	7
One Good Turn Deserves Another	Virginia Higgins	53
On Defying a Horoscope	Raymond Otto	59
True Mystic Experiences	The Readers	69
Clara Barton and the Empress	Virginia Higgins	79
Positive Identification	Emily J. Morgan	83
Minnie's Arithmetic	Connie M. Nelson	83
Christ a Cosmonaut?		98
Autobahn Accident Rate Reduced		106
My Proof of Survival	The Readers	111
New Books	David Techter	123
Report from the Readers	The Readers	141

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I See by the Papers

QUOTE OF THE MONTH

As for the moon, no known terrestrial organisms could survive more than a few hours' exposure to its surface environment. However, some distance below the lunar surface conditions are appreciably milder. There solar radiation does not penetrate. The temperature variation is small and the mean temperature is not far from room temperature. It is not known whether water or organic matter produced in early lunar history are available at these depths. The likelihood of organic matter of indigenous living organisms beneath the lunar surface is probably small, but it is not negligible.

—Dr. Carl Sagan, paraphrased by William L. Laurence in *The New York Times* some years before our moon landing.

THREE IS LITTLE that a magazine like FATE can contribute any longer to speculation on the expected discoveries of moon exploration. Men have been there! Their feats are universally witnessed and discussed. Like you, we received our own up-to-the-second information in our own living rooms



Curtis Fuller

from our own TV sets. The incredible has happened again.

FATE's job, as we see it, is to look ahead, to predict and to speculate. When we began publishing, no man-made satellite had orbited the earth and the likelihood of men walking on the moon seemed more distant than Mars seems today. As we write this our astronauts are still in quarantine and few hard findings concerning lunar rock samples have been released.

In the early days those of us who believed that men some day would walk the surface of our great satellite were ridiculed — just as we are still ridiculed for other and equally far-out concerns all of which stand equal chances of verification.

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Prof. Hermann Oberth in the early 1920's. The liquid-fueled rocket engine was developed by Robert Goddard of Clark University with Guggenheim and Smithsonian grants in the late 1920's and early 1930's. The Willy Ley and Werner Von Brauns organized the German Space Flight Society and conducted well publicized experiments which also were ridiculed. Willy fled Germany and Hitler's vision extended no further than using liquid-fueled V-2's to bomb London. The United States' vision did not extend even that far. After the war we took over the German rockets with the intention of developing rocket missiles. Whether our military men originally had space in mind I cannot say but in any event this was the basis for our moon program. And now we have been there!

It is sad to know that Willy Ley, occasional contributor to FATE, internationally-known as a rocket pioneer and science writer, did not live to know that Apollo's astronauts walked on the moon. He died a few weeks before that successful flight.

New mysteries will be found as moon research proceeds. New problems and controversies will develop. One such already has appeared among men who fear that NASA's precautions against bringing a space plague back to

earth have been inadequate.

Chances are there will be no space plague but if there should be, our precautions have been infantile. One of those who worries is Dr. Leroy Augenstein, biophysicist of Michigan State University. He fears that moon organisms, against which we would be helpless, might infect us all. "We cannot afford to take the chance we might be wrong," warns Augenstein. "This is a decision that involves the entire world."



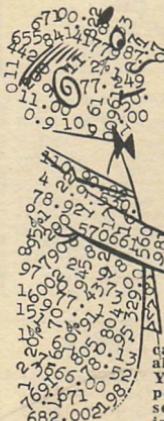
UNDER QUARANTINE

Spiritual leader of ECKANKAR which claims 150,000 followers, has warned of a moon plague that would kill a fourth of the world's population. "The only areas not to be touched by it," declares Twitchell, "will likely be New Zealand, Ireland, Iceland, parts of Australia, Mexico and the lower part of South America, Alaska, Scotland, Tibet, Northern Canada, Scandinavian countries and the desert areas of the United States, Central Asia and North Africa."

Fortunately for us, however, Twitchell feels this plague will not start until an expedition returns from the moon in 1986.

Meanwhile, as we write, the astronauts are safely aboard

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their \$8,000,000 Lunar Receiving Laboratory, under quarantine along with doctors, technicians, cooks, stewards. Even their wastes are being sterilized, mice are being injected, and NASA Officials are wishing, no doubt, that they could have *really* disinfected the helicopter that carried them to their quarantine chamber, the men who flew the helicopter, the photographer who picked up the dropped film pack covered with moon dust — and for that matter, the Pacific Ocean into which their spaceship plunged on its return from the moon.

One shouldn't be hard on NASA. It's an impossible job, you see. If there are bugs chances are we'll be infected.

**FOND MOON FAREWELL**

SO, THE MOON has been a good subject for FATE all these years. Now it is time to look at some new mysteries:

On Tuesday, July 8, the British freighter *Picardy* came upon the deserted trimaran yacht *Electron* sailing in fair weather on a calm sea southeast of the Azores and 900 miles from its destination of Teignmouth, England.

Capt. Richard Box, commander of the *Picardy*, said "there were adequate fuel, water and food supplies, giving a fully *Marie Ce-*

LEADING U.S. SPACE SCIENTIST SAYS MEN FROM OUTER SPACE ARE REAL!

The "conspiracy" of silence is broken as Adrian V. Clark — a scientist associated with NASA's Saturn V Moon Vehicle project — offers convincing evidence concerning the existence of UFOs!

That's why you must read his amazing new book —

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Up until now, the Air Force has been telling the public that UFOs are "natural phenomena" — that they are only sun spots, or weather balloons, or swamp gas, or even imagination! But not even the Air Force believes this, as evidenced by U.S. Air Force regulation 200-2, which states that UFOs are, indeed, "serious business."

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- Why is a noted U.S. scientist being paid by the government to conduct ESP experiments?
- What really happens to people who vanish in plain sight, like David Lange?
- Who did Moses really meet on top of Mt. Sinai?

Would you believe that UFOs are a hoax if you were to read a little-known scientific report on mysterious ESP communications between two identical beings held in separate locked rooms?

Would you believe UFOs are a hoax if you were among the radar operators and space center personnel who have seen photographs of spacecraft of unknown origin — such as the four UFOs which flew up to Gemini I and followed it in orbit — or if you were one of the two American astronauts who saw them? Why have UFO incidents involving Gemini, Atlas, Centaur, Saturn IB and other American space probes been suppressed?

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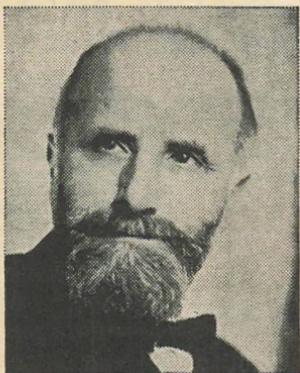
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lest situation. The trimaran's cabin gave the impression of several days of good weather. Articles on the table were not secured. The radio was in bits, apparently being repaired."

This is the area where the famed ship *Mary Celeste* (not *Marie Celeste*) also disappeared. When she was found steam was still rising from plates set on the table but no living human was aboard.

Strangely enough, between June 30 and July 8 the crews of four other yachts disappeared from their ships without trace in the same area, states United Press International.

According to the Associated Press these included the *Vagabond*, a 20-foot fiber glass boat belonging to Peter Wallin of Sweden, another globe-circling sailor. She was found by the Swedish ship *Golar Frost* on July 6. The last entry in her log was July 2. A boarding party discovered everything on board undisturbed but no sign of Wallin.

On July 8 the British tanker *Helisema* sighted the upturned hull of an unidentified 36-foot craft. On June 30, the British ship *Maplebank* reported the hull of a 60-foot vessel, thought to be a white-hulled yacht, floating bottom-up off North Africa.

In addition to these three, UP reports a fifth yacht (unidenti-

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fied) "sailing well" but with no one aboard or in the area.

There was still another mystery about the *Electron*. She was being sailed in an around-the-world race sponsored by *The London Sunday Times* which had offered a \$12,000 prize. Its skipper was Donald Crowhurst of Teignmouth, England, the last racer continuing. He appeared to have won since he was within 900 miles of his destination.

But after the yacht was examined it appeared Crowhurst had been working a giant hoax. He seemed never to have left the Atlantic Ocean but to have sent back false position reports by radio indicating his "progress" around the world.



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Sixty-seven engineering firm presidents were tested for pre-cognitive ability. They were

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Sydney Justin Harris, the syndicated columnist, commented on this intelligence in the *Chicago Daily News*:

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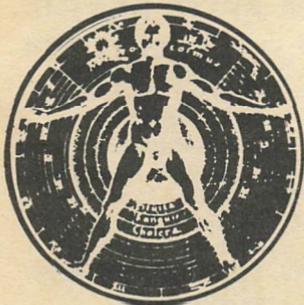
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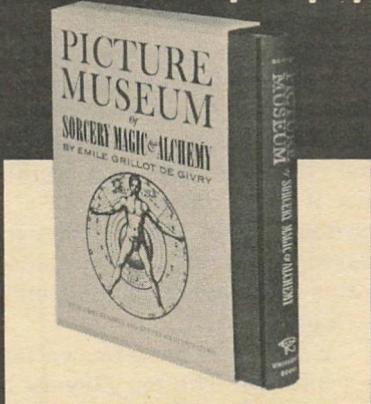
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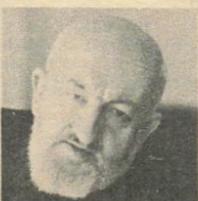
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THE BAMBOOS FLOWER

THOSE WHO READ our August column will recall the item, "Rain of Rats," in which a plague of rats that some Indian natives thought fell from the sky was attributed to the flowering of bamboos.

The story is that bamboos flower very seldom and when they do they invariably die, leaving their large roots to rot in the ground. These roots, theoretically, are delicacies for rats and in huge supply encourage rats to proliferate. There are so many rats in these plagues that the natives believe they must have fallen from the sky.

Now from Japan comes a Reuters dispatch saying Japan's huge bamboo forests are flowering for the first time since 1846. The flowering first was noticed in southern Japan in 1961 and in the last eight years has spread northward until 85,000 acres — about a third of the nation's



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bamboo forests — have flowered and died.

All that remains now is for the plague of rats to arrive. If they don't, which old wives' tale are we to believe — that rats fall from the sky or that the flowering of the bamboos causes their population to explode?

And there are other serious problems for you to consider in this connection: First, why do the trees always die after they flower? Second, why do they flower at all since the flower produces neither seed nor fruit? Bamboos propagate exclusively from their roots and when the roots are dead . . . ?



LEMMING ANTIFREEZE

ONE OF THE classic animal mysteries, probably more widely reported in Europe than in America, is the frenzied death march of the lemmings down to the sea where they drown. For decades scientists and pseudo-scientists have described this mass suicide and speculated on its causes. It even has been proposed that the lemmings follow an ancient migratory route back to their former homeland in sunken Atlantis!

Much of this lemming story is folklore although quite probably there have been mass migrations of lemmings into the sea in

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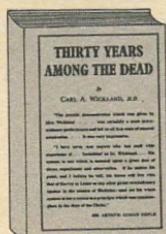
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Scandinavia where the terrain may have funneled the creatures down the fiords. No such group suicides seem to have been reported from Alaska, however, where the lemming populations are periodically enormous and there are similar mass die-offs.

Lemmings are small short-tailed rodents that thrive in the Arctic tundra. When they reach their peak population around Point Barrow, Alaska, they number as many as 200 per acre. Yet a year later there may be only one or two per acre. Walter Sullivan reports in the *New York Times* on the recent research findings of two California scientists. They say that as the population reaches a certain over-crowded condition the lemmings develop a sort of "antifreeze" substance in their blood.

This "antifreeze" heightens metabolism and permits them to remain active throughout bitter winters which send other small animals into hibernation. But it also seems to attack their central nervous systems after there has been a spell of warm weather, killing almost the total lemming population. The "antifreeze" solution may cause the animals to go berserk in their final death frenzies and this could account for the stories of the mass migrations of lemmings into the sea.

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Through this death mechanism, says Mr. Sullivan, "the tundra is saved from total devastation and recovers to feed future generations of lemmings."

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gathered but things kept right on falling.

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POSTSCRIPT TO ROXANNE

THOSE WHO remember our story about Roxanne Fulamero's telepathic call for help, also in the August 1969, issue, will want to know that this three-year-old did not die in vain.

A judicial committee appointed to investigate the Family Court's role in the case concluded, according to *The New York Times*, that "nearly every person and agency connected with the case acted ineptly, negligently or ill-advisedly."

Recommendations were made which, if carried out, should materially improve the standards of care for neglected children in New York City.

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THE CRIPPLERS

THIS SEEMS to be our year to cry the alarm about pollutants, poisons and the other health hazards with which our witless and impersonal society increasingly threatens us.

Our latest alarm concerns the danger of crippling pesticides. Jerome Gordon, president of Delphic Systems and Research, an organization that has government research contracts, has urged Congress to ban a family of pesticides that is a first cousin to nerve gas.

This group of pesticides has been identified by Gordon as the organic phosphors, distributed under such trade names as Parathion, Methyl Parathion, TEPP and Malathion.

These pesticides are so powerful that less than 5/1000 of an ounce, if swallowed, could kill a human in less than five minutes. Yet 50 million pounds of the stuff, which originally was developed by the Germans as a nerve gas in World War II, is being spread annually on America's farms and gardens.

"Uncounted thousands of the nation's migrant farm workers, farmers and suburban homeowners have been fatally overcome or seriously disabled" by these materials, Gordon told the Senate subcommittee on migratory labor.

As in similar controversies, one won't find the United States Department of Agriculture on the side of the general public. The USDA said that its "incomplete" list of accidents due to these insecticides showed 15 accidents and eight deaths in 1968 and 1969. The agency further stated it knew of no deaths resulting from "normal" use of these pesticides on crops.

The Food and Drug Administration tells a different story. Dr. Samuel Simmons of the FDA Produce Safety Office reports 150 to 200 deaths a year from pesticide poisoning and says that injuries are 100 times that great.



THOSE IRON COFFINS

OUR RECENT report (February, 1969, *FATE*) of the discovery near Belleville, Ill., of the nearly perfectly preserved body of a woman buried in an iron coffin attracted tremendous interest. And, as so often happens, it synchronizes with an almost identical discovery in Mississippi.

The woman found near Belleville had been about 40 years old when she died, was about five feet, five inches tall, had perfect teeth and beautiful dark hair parted in the middle with a bun at the nape of her neck. She wore an ankle-length black sateen



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dress and fancy cotton undergarments, white net gloves and a white silk scarf tied around her head and laced at her chin.

The coffin was accidentally unearthed in the summer of 1968 in an old cemetery which is now a residential subdivision. The body was reburied in a modern steel casket and the original ornate cast iron coffin will be placed in a Springfield museum.

Now an apparently identical coffin has been accidentally unearthed by a backhoe on Egypt Plantation, at Cruger, Miss. It too contains the body of an unidentified woman, described as in her 20's or 30's, dressed in red velvet, with long brown hair. She too wears white gloves.

Like the Illinois coffin there was a glass cover over the face. It was broken by the backhoe machine.



IMAGE ON THE SCREEN

MRS. LELA Bass of Port Neches, Tex., was in her backyard about 7:10 P.M. on June 12 when it happened:

"I was out there by the garage door combing my hair and I just turned around and there it was" — an image of Christ outlined in tiny dents on the plastic screen of the six-year-old door.

Mrs. Bass has had "revelations from the Lord before but

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the lens of Truth, is
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never a vision." She called her husband and a neighbor and they agreed that it was the figure of Christ — practically identical to a reproduction widely marketed in stores.

The discovery was made on Thursday. By Monday a thousand persons had come to study the screen door. Within a week more than 8,000 persons had come to stare, to believe or disbelieve.

The believers describe the image as the outline of the face and shoulders of a bearded man dressed in a cloak, his head encircled by a halo. As the light shifts the door reflects first a black-and-white and then a vividly-colored image, according to Art Wiese, of the *Houston Post*.

The green lawn of the Bass home is trampled to dust. The flower garden is ruined. Onlookers have climbed trees and littered the grounds with camera cartridges and ice cream containers. The Basses have tolerated all this because they believe the image is a sign from God.

The Rev. Salter D. Neal, pastor of Bethel Temple in Port Arthur, who sometimes preaches at the Pentecostal church in Nederland which the Basses attend, says he believes it is "predicting the second coming of Christ, the coming of a great ruler of the world."

He points out that the image is looking toward a fig tree about 30 feet from the left of the door. "The fig tree is figurative of the Jewish nation," he said. "I feel the image is predicting the second coming of Christ and the return to power of the children of Israel." He quoted *Matthew 25:32-35* in which Jesus foretells the destruction of the temple.

The Rev. R. N. Jackson of the Assembly of God Church in Nederland also believes the image predicts the second coming. There is "nothing to be afraid of if you're a Christian," he assured Art Wiese.

Some persons, though, don't see anything. "I can't see it. I guess I'm not religious enough," one woman commented. Others disagree on what they see. Some say the image is in profile looking east; others say it is looking west or straight ahead.

"It's just a picture," another woman said. "I guess I ain't much at believing."

Meanwhile the Bass family overlook the damage to their lawn and the litter and welcome all who want to view the image.

They have one problem they can't overlook, however. Several of the religious viewers have tried to steal the door.

— Curtis Fuller.

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Iolanda Quinn's father bequeathed to her the title "Countess" but she values more her psychic inheritance and some frayed old cards.

By Neil and Margaret Rau

YOU SHOULD TALK to my wife. She's a witch. She knows everything," Anthony Quinn told us, half laughing, half in awe. We were talking to him in Gatlinburg, Tenn., during the shooting of "A Walk in the

behind her. The two older boys were in school. If Iolanda is a witch she's a lovely one — a 32-year-old one with a good figure. Her hair is long and blonde; her eyes are golden-brown. She has a soft mouth and an infectious

Anthony Quinn's *Lovely* WITCH

Spring Rain" for Columbia studios, in which Tony stars with Ingrid Bergman. Since Tony is an old acquaintance we asked him if he'd had any extrasensory perception experiences himself and that was when he told us about his wife.

Unfortunately, Iolanda, his young wife, just had left for Los Angeles with their three sons so we had to wait until we returned to town to visit her in their hilltop home in Beverly Hills.

Iolanda greeted us at the door with her youngest son Lorenzo, four years old, tagging along

laugh and a lilting Italian way of speaking.

"Yes," she admitted, "I am like a witch. I can tell the future. Sometimes I use cards for it. I learned how when I was young. Two women taught me. But even before that I knew because my family always used to do these things. Italian people like it."

Iolanda told us her father, Ferruccio Addolori, constantly

Family is together in Santa Fe for Quinn's filming of Warner Bros.-Seven Arts' "Nobody Loves Flapping Eagle": Francesco, five (with Iolanda, inset), Daniele, four, and Lorenzo, two.





played solitaire Napoleon-style with one set of cards. And with these same cards he told the future for members of his family. There are four boys and three girls in the Addolori family. Not one of them ever thought of making a trip from their home in Venice without first asking their father to lay out the cards to see whether it was safe for them to go.

Iolanda, the youngest, felt close to her father, a handsome man with a right to the title of Count, a right he never exercised. He came from an ancient family which flourished in the middle ages and boasted four doges and two cardinals. When Iolanda went to Rome to study costume designing she asked her father if he would bestow the family title on her. She felt a title would help her in the society circles in which her work would require her to move in Rome. Iolanda's father gladly consent-

ed and Iolanda is officially a countess. But like her father before her she no longer uses it. However, she can pass it along to her three sons if she chooses.

When Iolanda went to Rome she took something else with her, her father's uncanny ability to predict the future from cards.

At 7:00 P.M. on the evening of April 7, 1960, she got a call from her family in Venice informing her that her father had just suffered a heart attack. Iolanda wanted to return home at once but there were no more trains for Venice that night; she would have to wait until morning. Her father always had been so healthy Iolanda couldn't believe his illness was serious. But when she laid out the cards they told her "Death!" Iolanda went to bed in a state of deep anxiety.

At 2:00 A.M. she was suddenly wakened by her father's voice. She jumped out of bed and phoned her family to find he had



Authors Margaret and Neil Rau interviewed Quinn in 1967 while he was working on MGM film, "Guns for San Sebastian" in Durango, Mexico. Facing page, speaking only Italian (as all the Quinn boys do) Francesco commands rapt attention.

died at exactly the moment she had heard him calling. Grief-stricken, Iolanda went home for the funeral. When she returned she brought with her what has become one of her most prized possessions, her father's weathered and battered pack of playing cards.

"I like cards and I like fortunetelling," Iolanda told us. "I went to see many fortune-tellers in those days.

Most memorable to her was a palmist who called himself Valdnef. Iolanda visited him when she was 24 years old. He looked at her palm and from it told her birth date, her parent-

age and what awaited her in the future. She would, he said, know many important people, receive a lot of notoriety and make a marriage that would be in all the newspapers.

About a year after Valdnef's predictions, Iolanda met Tony Quinn. The firm with which she was associated was to do the costumes for a picture Tony was making in Rome and Iolanda was asked to be an assistant supervisor of the dressmakers.

The first day of shooting, April 5, 1961, the dressmakers went to work to dress the 5000 extras. The most experienced of them was assigned to Tony. She was a

fine costumer but not much to look at and Tony rebelled. He had seen the lovely blonde assistant and he wanted her for his dresser.

Iolanda refused at first for she felt it was demeaning to her status as supervisor. But Tony wouldn't work unless they let him have her. And when he didn't work, 5000 extras stood around idle too. At last Iolanda had to give in but with a firm promise from the producer that she would be released if Tony misbehaved.

And so Iolanda became Tony's official dresser. She was very angry with him at first. However, as time went by she began bit by bit to revise her estimate of him.

"I just found out this Tony he is a very extraordinary man," she explained. "He is interested in art and has good taste. He's intelligent. He's truly a genius."

She sensed the loneliness in Tony too. He'd been separated from his wife a long time. He had no feeling of security.

"I just was nearby to help Tony those first two years," Iolanda explains her position. "And some days everything was so difficult I wanted to leave."

But Iolanda didn't leave and as time went by she began to fall in love with him. Marriage, of course, was out of the question

then. But Iolanda loved Tony so much that she bore him two children out of wedlock before Tony's wife granted him a divorce and he and Iolanda could marry.

During those two or three terrible years of waiting Iolanda couldn't leave her home without being besieged by reporters, photographers and curious people. Tongues wagged, criticism was sharp. After all, Iolanda was a well-known figure in Rome society but only the friends who were close to her and knew what kind of person she was stood by her.

In the midst of all this scandal Iolanda remembered the prediction of the palmist. It had come true in every detail.

When Iolanda found herself pregnant with her first child she had known it would be a boy. She wanted her second child to be a girl but not long after its conception she told Tony, "It will be a boy. It won't be a girl."

Lorenzo, the youngest, was born after their marriage. When she found she was expecting again she said, "You will see, Tony, it will be a boy too."

Because Iolanda foresees that a little girl isn't in the cards for her, she has decided against having another pregnancy, because Iolanda has difficult pregnancies and her condition at

such times makes it hard for her to accompany Tony when he goes on locations.

Almost from the first Iolanda has consulted the cards for Tony, of course using her father's pack. She still uses it today and she showed it to us.

The cards are unique, about one-third smaller than the average-size playing cards. They are worn, frayed and faded but Iolanda would not think of telling fortunes with any other cards. She spread them out on the table for us with loving fingers.

She picked up the king of diamonds and told us, "This card represents a very important man so I chose it for Tony. Today, of course, his card should be the king of hearts. But I can't change it. It would be a mess."

She next pointed to the jack of hearts.

"This is me," she told us. "And this," she said picking up the queen of diamonds, "tells me what Tony has in his mind, what he is thinking."

Next she turned up some black spade cards — the seven, the three, the four. "If these come with Tony's card I know there is trouble," she said. "All the spades are bad cards.

"And this one," she concluded, showing us the two of hearts, "this is sex. It's a bad woman, a kind of harlot."

Tony has enough faith in the accuracy of the cards always to ask Iolanda if they are favorable before he makes a trip. She knows he won't go if she tells him not to. So far no spades ever have turned up to hold Tony back from any of the numerous trips he must make in his profession. But Iolanda is worried.

"I always think," she told us, "what if one comes up and I tell him not to go and nothing happens to the plane? Then he will tell me, 'Your cards lie,' and he won't listen anymore. How can I make him understand that something would happen to that plane only if he's on it?"

Sometimes the spades denote other kinds of trouble.

"If Tony gets a little sickness always some spades come with his card," Iolanda told us. "Some days I can see by the cards he's been fighting with someone and I tell him no good will come of it."

Sometimes when Tony establishes a new relationship with someone Iolanda lays out the cards to see if all is well. If the spades appear she knows the new association is wrong. But she doesn't really have to spread out the cards to find this out.

"It comes from up here," she told us, tapping her forehead. "I know it right away."

The trouble is, though Tony

will take her advice about making a trip, he won't listen to her when she warns him about people.

"He is generous and good, this Tony," Iolanda explains. "He wants to believe that everyone loves him just because they're nice to him or his children. He has so many friends around and I know some of them are not true friends and will do something bad to him one day."

Because she realizes how frustrating it is to Tony to be advised about the friends he has chosen, Iolanda tries to keep quiet.

"I suffer a lot because I know he will be hurt," she told us. "But what can I do? Nothing. Tony has the right to make mistakes and find out for himself like everyone else and I have to let him do it."

Sometimes, though, when she sees a really serious mistake in the making Iolanda feels compelled to speak out even though she knows she may be misunderstood. When Tony's oldest daughter Christina brought her boyfriend to the house and Iolanda met him for the first time she knew something was wrong. She kept it to herself for two or three nights but then she couldn't hold back any longer.

"Listen," she told Tony in a rush of words, "I know you will say that I am wrong. I know you

will say I am a very mean person. But I don't care. Christina's very much in love with this boy but he's not right for her. Please, Tony, don't let her marry him."

But this is America where parental authority doesn't carry the weight it carries in Italy. Besides, Tony and all the family were pleased. To them it looked like a compatible marriage.

Just a year later in Italy, where Christina and her husband had come to visit her father, Iolanda's prediction came true. Christina's husband deserted her, as all the papers related, leaving Christina to sue for divorce.

Because Iolanda's prediction about Christina was so accurate Tony is pleased that she thoroughly approves the boy his second daughter Kathy is going with.

Iolanda also knows which of Tony's pictures will be successful and which will not. When Tony was preparing to do a picture in Rome called "The Rover," based on a book by Joseph Conrad, Iolanda begged him not to make it. "It will be a bad picture," she told him. "You will be very mad, Tony, when you see what will happen to it."

But with his long experience in film-making Tony wouldn't listen to Iolanda. He knew more about

pictures than she, after all.

"It's true he does know more about those things," Iolanda admitted. "He is much more intelligent than I. I know that. But I have this thing he doesn't have. I can see things."

Just as Iolanda predicted, the picture was a bad one, although Tony himself was very good in it.

"Tony's always good," Iolanda told us. "I can tell you now I will never say that Tony will be bad in a picture. He always plays his role with artistry. He's a professional. But it's not important that he's good if the picture is bad."

Iolanda's ability to predict unerringly after seeing only a day's rushes is so uncanny that Tony no longer allows her to sit in on them or to tell him the fate of the picture he's currently making. If, with her certain knowledge, she says it will be a bad picture how could he keep up his morale while working on it?

Sometimes Iolanda passes a good judgment on one of Tony's pictures. Such a picture was Tony's "Zorba the Greek," filmed in 1964. Tony didn't even tell her the story of this picture. She had to read the book and it bored her. "I hope they don't do something like this," she thought.

When she saw the picture it was a rough cut without music

but Iolanda knew at once it was a great film. Tony deserved an Oscar for his performance in that one, she told herself. But she had an unhappy presentiment he wouldn't get it. Her presentiment was so strong she didn't even turn to the cards for confirmation.

She suffered the night of the Academy Awards because she didn't want to tell Tony the truth and spoil the whole evening for him. He would find out soon enough. So she kept saying, "They give it to you. They give it to you, Tony."

But she knew she wasn't fooling Tony.

"He catches on when I am being phoney," she explained. "He wouldn't believe me."*

The picture Iolanda picks for 1969 is "A Dream of Kings."

"Tony will deserve an Academy Award for it too," she told us. "But I don't know whether he'll get it because it's a funny world. I have to wait to ask the cards a week before. Then I'll know."

Sometimes Iolanda's cards help in time of crisis. The time 11-month-old Lorenzo lay in a hospital in Rome, apparently

*"Zorba the Greek" won Oscars in 1965 for best art direction, best cinematography and best set decoration, but Rex Harrison received the Academy Award for best actor of the year for his portrayal of Henry Higgins in "My Fair Lady."

dying of a strange infection the doctors couldn't diagnose, let alone hope to cure, Iolanda found the courage to ask the cards — the cards that never lie. And the cards said *life*, despite the gloomy prognostications of the doctors. Iolanda believed the verdict of the cards and her own conviction gave Tony the strength to believe too. And Iolanda's cards were correct once more. The crisis passed; the child lived. Today Lorenzo is a sturdy little boy with no visible sign of his brush with death.

During another crisis Iolanda turned to her cards for help. She was in Los Angeles and Tony was in New York. One day he called her long distance to report, "I have cancer of the throat." He had been to a doctor and the doctor had diagnosed cancer and wanted to operate.

Iolanda was shocked. She begged Tony to wait until she asked the cards. The cards said Tony had nothing, that he was healthy, his trouble was only psychological. Iolanda tried to tell Tony this but he was under the influence of the doctor and wouldn't listen. She saw that he meant to go through with the operation that would ruin his beautiful voice.

Iolanda, who doesn't care for airplane travel, caught a plane for New York immediately. Once

there she persuaded Tony to go with her to an independent laboratory to get some X-rays taken. The X-rays proved what the cards already had told Iolanda. Tony was perfectly healthy.

"Tony is so afraid of sickness but he will never have cancer or any kind of illness like that," Iolanda told us.

We asked her how she could be so sure.

"Because I see the future of all of us," she answered. "I see how Tony will die. I see how my children will die. And I see how I will die too. I don't tell anybody else. It is not a thing to talk about. Only my mother knows. But I am happy to say, 'Thank God, none of us is near death yet.' "

It's plain that although Iolanda can predict the outcome of small happenings such as the Academy presentations only a short time before their culmination she can see large events at a greater distance in time. We asked her what it was like to know the future just as she knows the past.

"It is not good to be like that," she told us sadly. "Always I wish I couldn't see all these things, that I could be like other people because it's terrible to know. I suffer very much from it. But I can't help it."

Is there anything she can do to

make life easier, we asked.

"I am very religious. Whenever I'm in trouble I pray. And my father, he helps me. Wait a minute. I show you."

Iolanda called out to the maid in Italian and presently she brought a small picture. "It is my father," Iolanda told us. We noted the striking resemblance to Tony, especially around the eyes, and to little Lorenzo too.

"Everywhere I go I take it with me," Iolanda explained. "Every day I put flowers in front of it. It's very strange. When I need help I ask my father. I call him and he always comes. Some nights when I dream I see him. Sometimes it's when I'm awake."

Iolanda went on to tell us when she's on an airplane in rough weather she worries, even though the cards have told her the journey will be safe. But Iolanda is only human and sometimes mistrusts her own psychic foresight. Then she calls on her father for help.

"He comes, every time, right into the airplane," she told us. "He never talks. He just smiles. Then I know everything's going to be all right."

Sometimes, she went on, Tony

gets dark moods as all great artists do. When he leaves the house in this black depression Iolanda worries about him. She asks her father to help Tony and bring him home happy again. And her father never fails her. Once more his warm familiar smile reassures Iolanda.

But her father doesn't always smile. Sometimes when Iolanda calls on him he appears disturbed. He paces with his head bent on his chest, a worried frown between his eyes. Then Iolanda understands that she is the one at fault and the trouble can't be rectified until she corrects her mistake.

Our interview was over. Iolanda gathered up the worn playing cards and the picture of her father and showed us to the door. But so vividly had she spoken to us that it seemed there was a third invisible participant in the bright hilltop living room. It was a man who also had borne the burden of strange psychic powers and who still stays close to his favorite daughter to help her bear the inheritance he bequeathed to her along with the title of Countess and a pack of frayed playing cards.





"I went into the serpent's belly . . . and after while merged with his belly lining and at last I became the serpent. And the serpent was God."

By Claudio Naranjo

RESEARCHING THE

Vine of the Soul

CLAUDIO NARANJO, formerly research psychiatrist, University of Chile, is now an Associate with the Institute for Personality Assessment and Research, University of California, Berkeley, and Associate in Residence at California's Esalen Institute.

His academic life includes three years (1948-1951) at Chile's National Conservatory studying music composition before he entered the University of Chile's Medical School where he took his medical degree in 1958.

His writings have been published in South American and American professional journals and his scholarly achievements

have won such special appointments as a Guggenheim Fellowship and a commission to survey perceptual training and development at Ohio State University, at the Menninger Clinic and at Harvard University.

He says of his lifelong interest in Eastern philosophies and spiritual disciplines, "In recent years my experience with such methods is having an explicit impact in my work as a psychiatrist."

He also has studied the use of hallucinogens by shamans in many parts of South America and has introduced psychotropic drugs into clinical practice.



THE INDIANS who live along the headwaters of the Amazon and Orinoco Rivers accept the mysterious power of *ayahuasca* as part of their daily lives — and without it their cultures might be very different.

Ayahuasca means "vine of the dead" or "vine of the soul" in the Quechuan language (widely spoken among the South American Indians). It is one of several



Indian names* designating both a tropical plant and the drink prepared from it.

The way *ayahuasca* is used varies among the cultures but always the drug is closely related to the initiation and practice of the *shaman* or medicine man. One medicine man reported to Dr. M. Bristol who was traveling in South America that it is taboo

*Synonyms: *yagé*, *caapi*, *natema*.

"to learn medicine." It appears that the Indian notion of "learning medicine" is that some intuitive development permits the "witch doctor" to give wise advice, diagnose illnesses and understand dreams. Beyond this, the people expect the *shaman* to develop true parapsychological abilities. For instance, he is believed to be able to fly out of his body, taking the form of a bird, and thus witness events occurring at a distance. This is one of the reasons why the tribal elders customarily consult the *shaman* before deciding important issues, such as migration or a declaration of war.

There have been many reports that medicine men achieve clairvoyance under the influence of *ayahuasca*. For this reason Dr. Fisher, a Colombian and the first investigator to extract an alkaloid from the drink, called it "telepathine." But the feats of clairvoyance and "astral projection" are not expected to result from merely drinking *ayahuasca*, for only the *shaman* is said to be able to do such things as a result of his training and special abilities. However, the account of Carlos Fallon includes a brief astral flight.

Carlos Fallon commanded a gunboat flotilla navigating the Putumayo River, a tributary of the Amazon running along the

southern border of Colombia. He met a medicine man who was able to "see" a Peruvian boat coming upstream manned by a crew of four and an officer before it was confirmed by radio. Captain Fallon had witnessed such feats often enough to be interested in *ayahuasca* but he had been afraid to take the drug himself. Now he arranged for some officers to do so in the medicine man's hut in the presence of a doctor. Fallon reported that the medicine man danced, imitating the movements of a parrot and then "turned into one." Finally, Fallon himself had his own experience. He felt he was covered with feathers and had talons rather than feet. He moved into the center of the hut and from there he looked back to see his human body sleeping. At that point he "woke up."

Doubting his own senses he asked the medicine man whether it was possible for him (Fallon) to leave his body under the influence of the drink. The answer was more than negative. It was a warning not to attempt such a thing. The Indian explained that "flying" takes practice and a medicine man must drink *ayahuasca* many times before he is able "to master his dreams."

* * *

WE KNOW LITTLE about the training process for *shamans*

and the part *ayahuasca* plays. I have heard the Indians in Colombia speak of "learning," "studying," "gaining knowledge" while using the drink but it seems unlikely that this is an individual process of discovery unrelated to expectation or purpose or an apprentice's interaction with his guide.

Allen Ginsberg, the avant garde poet,* partook of *ayahuasca* with a Peruvian shaman and told me what he himself was told about the training process in the area near Pucallpa, Peru. The apprentice there drinks *ayahuasca* every week for months until he is able to hear "his own melody." This tune he seeks to remember, for it will be the healing chant in his own medical practice.

The belief in "one's own melody" is fairly widespread among primitive peoples. Marius Schneider, the ethnomusicologist, has done extensive research on this idea among African cultures and he reports that these people believe the nature of the soul is musical. Therefore, music naturally is the soul's most adequate expression. "Hearing one's own melody" may be simply an expression of the experience

of establishing contact with one's deeper self which in turn could be posited as the crux of shamanistic development.

My own investigation of *ayahuasca* started with a short expedition to the Putumayo region in 1963 under the auspices of the University of Chile. During this journey I accumulated information on the effects of the concoction among three Indian cultures and collected samples for botanical determination, chemical analyses and experimental administration to persons not biased by knowledge or expectation of the drug's effects.

Returning to the University of Chile's Medical School where I was research psychiatrist in the Department of Medical Anthropology at the time, I first undertook a study of the spontaneous reactions elicited by *ayahuasca* in a group of 30 volunteers of different personality types and interests. One of the early — and accidental — findings in our experimentation concerned *ayahuasca's* therapeutic possibilities.

Half our volunteers were in treatment for psychoneurotic symptoms or character disorders. The improvement reported by some of them after their session with *ayahuasca* was so dramatic that I personally chose to concentrate on research into the use of the drug in psychotherapy.

*And author (with William Burroughs) of *The Yagé Letters* (City Lights Books, San Francisco, Calif.) recounting his experiences in the Peruvian Amazon valley.

py, leaving for some future time the question of its possible use in the stimulation of parapsychological abilities.

Another discovery holds much theoretical interest and limitless possibilities for further research. Most of the volunteers described vivid mental images, sometimes interconnected as in a dream, which could be contemplated without loss of consciousness. It soon became apparent that the principal themes in these dreams or "visions" were not merely the expression of the individual's own fantasy life. The same themes tended to come up again and again for different persons. In other words, the same images were reported by an unlikely proportion of our subjects, suggesting the visions themselves are part of the psychological state brought about by *ayahuasca*.

Three themes recurred: (1) tigers and other big cats; (2) Negroes and Indians; and (3) death, the ultimate darkness.

We were surprised at first to notice the prominence of big cats and other jungle beasts in the fantasies of persons who had not been told of the drug's origin. Shamans frequently say that they "turn into tigers" during their experiences with *ayahuasca* and some believe that after this life they will live again as

"tigers." The animal they mean of course is the jaguar. In paleolithic rock paintings in Colombia the jaguar often is shown presiding over the scene. In the mythology of some tribes the jaguar is held to be the earthly representative of the sun.

The resemblance of the *ayahuasca*-stimulated imagery to the prominent themes of South American Indian mythology is beyond coincidence. It shows, I believe, that some Indian traditions we have called "cultural" are not. The images the Indians express in myth and art are those produced in the *ayahuasca* experience — and we can see them, too! It follows that such images are *within us* and *ayahuasca* is a psychological catalyst which draws attention to this particular sector of the psyche.

In Jungian terms such images are archetypes, preestablished forms of experience inherent in our minds and constituting "psychological organs," just as the liver and heart are physiological organs.

Thus the content of the *ayahuasca* experience may be described as archetypal although it tends to be more specific than the word implies. These recurring images of felines stress a circumscribed domain of experience: animality. The frequent visions of animals appear to

convey the immediacy of the instinctual side of life.

An extract from the report of a Chilean scientist, Dr. A. Rojas, specifically clarifies the relationship between the tiger image and aggression:

"I was turning into another animal. It was not a sea animal this time but a great cat, a tiger. I walked, feeling the same freedom I had as a bird or a fish, the same ease of movement, flexibility and grace. I moved, advancing as a tiger does in the jungle, feeling the ground under me with joy, feeling strength, feeling the magnitude of my power. My chest expanded and I felt as if I had a huge chest. Then I came to where there was another animal . . . it could have been any animal. I saw only its neck. Then I could experience the sensations of a tiger looking at its prey. It was like the exploration by the animal of the object of its hunger. I saw the veins of the neck, the arteries in it pulsating rhythmically, sweetly. I saw the depressions in the neck. I could, before jumping, touch these hollows with my paw in imagination and I prepared to leap. I felt as if all my strength came together getting me ready for this leap. Before I sprang, my paws drew an arc in the air, a curve in which I felt that the animal's taking possession of the prey was

expressed before actually falling upon it."

Later in the same session Dr. Rojas imagined he was walking at his mother's side, happy and trusting. His mother was happy too and proud of her son but the mood was interrupted.

"A shadow like that of a cloud fell on my mother's face. What does it mean? She is sad, tense and worried. Why is she sad? She does not have anything to eat tomorrow. She is poor. She is worried about me."

He felt this through her hand which he held. It ceased to be soft and protective.

"Then I looked at my mother's hand and saw it as strong, aggressive, threatening. And I was not a child anymore but a beast again and I attacked that hand."

Dark-skinned men, the second frequently-recurring theme in the fantasies stimulated by *ayahuasca*, were as surprising to us as the visions of tigers until the symbolic significance of the images became clear to us. Subjects frequently reported Negroes in their visions — unlikely from their experience, for there are no Negroes in Chile just as there are no tigers. Certainly if 30 percent of the persons taking *ayahuasca* see them (and this is the case) we must consider that the Negro represents the best visual symbol for certain aspects

of our own experience. Seeing such mental pictures does not depend on external conditioning or habit arising from familiarity; it is an expression of inner need. We could not have foreseen it but the experiments with *ayahuasca* turned out to be a dramatic demonstration of the existence of archetypes.

The visions of Negroes, like those of animals, conveyed to our volunteers a sense of spontaneity, sensuousness and primitiveness. Sometimes an aggressive connotation came to the fore, sometimes a sexual, and other times, neither — only the sense of directness, impulse and vitality. Still, in general, we may conclude these images symbolize the "dark" side of life, the instinctual underground which our cultural superstructure tends to reject and fear, but without which there could be no life at all. The emergence of this aspect of the psyche in the *ayahuasca* experience therefore may be interpreted as the mind's spontaneous tendency to achieve equilibrium by bringing up what needs attention. Consider this in relation to the fear-caused repression that may bring about mental, organic or psychosomatic illnesses.

In the visions "black" frequently is associated with human beings but not always. The

black panther, the dark bird of prey, muddy waters and so forth also connote the instinctual side of life. In a report by Mr. Cornejo, a Chilean journalist, blackness is part of two other *ayahuasca* themes: the grotto or hollow space and a flying creature.

"I understood that this was the globe of the earth and I penetrated into it. As soon as I did so, its surface became that of an immense cave, a huge grotto, swept by the wind and filled with stalactites and stalagmites of cold grandeur. I had been there before. This was a recurring dream I had had for months. While I was floating on high, I saw each time far beneath me, in the depths of the darkness, a luminous spot and I fell upon it — like a bat. As I drew closer I noticed that the light came from a lamp on a desk at which a man was writing. My dream never went past this. But this time I realized that the man was myself.

"Anticipating my arrival as I drew closer (myself, bat or vampire?) the man stood up, terrified. He was short and looked as if a great weight had prevented his development. He suddenly looked at me and I then saw in him *my face*. I was old, helpless, bony, bald and toothless as I probably will be within a few

years. Against my will I ended up by becoming the old man. Looking at everything from *his* point of view I repeated my dream in reverse. I became the vampire's victim. I suddenly realized that the scene was symbolic. There was no grotto, no vampire and no old man: behind every gesture I was confronting, as in a nightmare, my own fear of aging . . ."

This takes us directly to the last great theme of *ayahuasca* experiences — death. Perhaps it should have been first, for it probably accounts for the very name of the plant: "vine of the dead."

We found that about 30 percent of the subjects undergoing the experience thought directly of their own deaths, saw themselves dying or dead or felt as if they were dying.

Death lurks behind the tiger and death constitutes the ultimate darkness. Paradoxically the realm of *ayahuasca* experience encompasses not only life at its most robust but the end of life as well. It is a realm of the devouring vampire, tiger or bird of prey and at the same time of the devoured. It reveals life consuming and life being consumed, for life devours itself, consumes itself — and there can be no experience of its fire without its ashes.

Yet thoughts of death, like visions of tigers, vampires and primitiveness, can be experienced in two ways: as a threat or a fulfillment. Some of our subjects recoiled in fear at the thought of dying while others, surrendering to it, had an inkling — sometimes more than an inkling — of a discovery: that death is not the end but the source of life.

The *ayahuasca* experience may be viewed as a test and a training situation. There are great differences in the ways individuals handle their experiences; some persons can welcome all experience without feeling threatened while others cannot. To the extent that an *ayahuasca* session can be handled in such a way that a person ends by seeing more life where he thought there was death and substance where he thought there was nothingness, the experience can be therapeutic.

I will quote from one more session to illustrate this point, a report that already has appeared in print (*Ramparts*, May, 1966). It is part of the experience of a middle-aged psychologist who went beyond merely being frightened by a terrifying apparition:

"I struggled for one very bad hour with a boa constrictor. I must have sweated away a quart

of liquid. Finally I had to give up and I prepared to be swallowed. I went into his belly and found myself not only alive, but comfortable, and I felt great beauty in being in the serpent's rhythm and moving in his way, undulating over the earth. After a while I merged with his belly lining and at last I became the serpent. And the serpent was God."

In symbolic and dramatic

form this participant shows how he came to see the goodness of what he had considered evil and the ultimately divine nature of that which he had rejected in himself. I believe this shift from self-rejection to self-acceptance is the essence of psychotherapy. Thus, *ayahuasca*, by confronting us with our demon, perhaps can help us find the key to unlock the secrets of our souls.



ONE GOOD TURN DESERVES ANOTHER

By Virginia Higgins

FIVE CENTURIES before the birth of Christ, the Greek poet Simonides knew the prophetic value of dreams. One dream, in fact, saved his life.

Shortly before he had this dream, Simonides had been walking along a city street when he stumbled across the corpse of an unidentified man. The other passersby ignored the body and went on their way. But Simonides, out of his own funds, paid for the man's burial.

Soon forgetting the matter, Simonides prepared for a sea voyage he was about to undertake.

But the night before he was to leave he had a dream in which the spirit of the dead man appeared.

"Simonides," the spirit implored, "do not set forth on this journey. The ship you plan to take will be wrecked at sea and all on board will be lost. I have come to warn you in return for your kindness to me."

Simonides thanked the spirit and on awakening immediately canceled his plans for the voyage. A few days later he learned the ship had been wrecked and all on board were lost.



A LONG-LASTING LIGHT

DURING THE papacy of Paul III (1534-1549) a lamp in the tomb of Cicero's daughter is said to have been found still burning after 1,550 years.—*L. E. Webber.*



A devout Catholic throughout her 95 years, Empress Eugénie never gave up Imperialist dream of the restoration of the French monarchy.

had two undeniably psychic experiences following the death of her son.

There is some evidence that she knew in advance the very day she would receive the news of the Prince Imperial's death but this is suspect, for she long had been haunted by presentiments of evil, particularly that he was in as great danger from the venomous snakes of Natal as

Intuition Led an Empress...

... into the jungles of South Africa where she searched for the scene of her son's death. Why?

By Betty Lou White

Photographs courtesy The Bettmann Archive, Inc.

THE EMPRESS Eugénie, wife of Napoleon III, was a woman of acknowledged practicality and political acumen — although opposed to liberal and democratic ideas at a time in history when they would not be put down. A devout Catholic, she would have been the last to think of herself as psychic — yet she

the assegais of the Zulus.

With the death of Napoleon III in 1873, the hopes of the French Imperialists were vested in the young Prince, 17 years old when his father died.

Inevitably, as he grew older and completed his education at an English military school (Woolwich) the Prince Imperial

chafed under the protection his mother and indeed even Queen Victoria imposed on him. Thirsting for the adventure of war he engaged in elaborate machinations to join his friends from Woolwich who already were fighting in South Africa. The Zulu War held no diplomatic awkwardnesses and enabled him, as he once expressed it, to repay his debt to England by serving with his comrades at the Cape of Good Hope. After he had overcome manifold objections and reached South Africa in early 1879, he revealed more practical — and entirely political — motives:

"All hopes," he wrote, "are centered in my person; if that becomes great, the strength of the Imperial party becomes ten-fold. I have had proof that no one will be followed but a man of conspicuous energy, and my principal concern has been to find a way of making myself known."

But in South Africa, his British superior officers well knew they must allow no harm to befall the Prince; every effort was made to protect the young man from his own venturesome nature.

On June 1, 1879, the young Prince was part of a patrol sent out to find suitable camping ground near the village of Itelezi for the advance planned on

Ulundi. Under the command of a Lieutenant Carey, the patrol rode until midafternoon, the Prince Imperial on a mount he had purchased in Durban and named "Fate."

They stopped to rest about four o'clock in a deserted-looking clearing in the tall grass,



Eugene Louis Jean Joseph, Prince Imperial, would have been Napoleon IV but time — and life — ran out.

loosened their horses' saddles and relaxed over coffee. Carey posted only a Kaffir guide as sentinel. Under cover of the tall grass 40 Zulus crept up on the ill-guarded patrol and in the ambush two troopers were killed instantly. The officers ran to their horses and Carey's plunged

away with him just as the Prince reached "Fate." When he tried to mount, the loosened saddle girth gave way. He turned to face the Zulus, now alone and at their mercy.

In a minute it was over. Zulu spears, assegais, had struck the front of his body in 17 places. The condition of his spurs and the site of the skirmish gave mute testimony to his courage and the ferocity of the fight. When the Zulus dispersed and the English officers returned, they found the Prince stripped naked except for a "gold chain with medallions" around his neck. He was 23 years old.

* * *

FOR 85 YEARS accounts of the Empress Eugénie's reactions to the news of her son's death depended on the writings of Pierre Marie Augustin Filon** (1841-1916) who had tutored the Prince Imperial in 1867 and joined him in exile in England in 1870. Filon wrote many literary studies, among them his recol-

* Carey was immediately court-martialed, found guilty and sentenced to be cashiered. A recommendation of mercy attended his sentence, however, because of his excellent record. The Empress took occasion too to plead for him, saying, "Oh, no! He may have a mother!" But a severer punishment awaited Carey — dispensed by his fellow-officers. Wherever he went, from regiment to regiment and finally to the Indian Army, he was ignored.

** When the Prince Imperial was killed Filon was suffering from a serious eye ailment. In June, 1879, he lay in a darkened room in Paris, too critically ill to be told the news until two years later.

lections of the Empress and the young Prince.

Filon recorded that the heart-broken Eugénie on March 28, 1880, set out for Africa to bring her son's body back to England. Queen Victoria ordered a general officer, Sir Evelyn Wood, to accompany her. Two friends of the Prince, Captain Slade and Captain Bigge, went along as well as Napoleon de Bassano and Dr. Scott, an army surgeon. Also with Eugénie were Lady Wood and another woman, Mrs. Ronald Campbell, whose officer-husband also had been killed in the Zulu War.

They arrived at Capetown on the morning of Friday, April 16, 1880, departing by ship a few days later for Durban and thence overland to Pietermaritzburg. At the beginning of May they set off upcountry, the Empress traveling with Lady Wood in a carriage driven by Sir Evelyn. An escort of 20 Natal Mounted Police joined them. In all, the party consisted of 75 people and 200 animals.

They reached Itelezi on the evening of Tuesday, May 25. The Empress's tent was pitched near the village where her son had stopped before he was killed. Later that evening Eugénie came out of her tent and unguided — led, she said, only by her own sad intuition — she

walked alone directly to the spot where her son had fallen.

She found the cairn raised by the soldiers the day after her son was killed but she was displeased to see that the spot had been changed from its original appearance: a cross had been erected on Queen Victoria's order and the grass had been covered by a layer of concrete encircled by an iron railing. Her friends knew the Empress was disturbed, having expected to find a wild spot. The next day, Captain Slade began to remove the cement.

When the natives were questioned (the Empress's curiosity about the circumstances of her son's death was insatiable) they said the young Prince had been unable to mount his horse after the withdrawal of the British because of the tall grass. After running vainly beside his horse he stopped in a small hollow and faced his attackers. Armed only with a revolver he fought like a lion before he was brought down. The natives had left his medals on him because it was their custom not to take the ornaments of brave men who die fighting.

A week after the Empress's arrival came the anniversary of her son's death — June 1. All that night Eugenie prayed, kneeling before the cairn. Toward morning, she said, a

strange thing happened. Although there was no wind at all, suddenly the flames of the candles were deflected, as if someone wished to put them out.

"Is it indeed you beside me?" she asked aloud. "Do you wish me to go away?"

Convinced, probably, that the spirit of her son still was concerned for her welfare and wished her to rest instead of spending the whole night there, the Empress returned to her tent.

That Eugenie — without guidance — walked directly to the spot where her dead son had fallen long has been accepted as historical fact. She herself called it intuition.*

* * *

A ROMANTICALLY varying report appears in Warren Armstrong's book, *The Authentic Shudder* (The John Day Company, New York, 1967).

As Filon reported, the Empress sought the cairn of stones raised over her son's temporary grave. Armstrong writes: "Zulu guides took the party to a jungle so high in tropical growth that they soon realized it was going to

* "On the afternoon of the 25th (June) they pitched tents at four o'clock in front of the kraal where the Prince had halted on June 1 with Carey. Walking out of her tent that evening with feverish energy, intuition guided her to the very spot where he had fallen." — Sencourt, Robert, *The Life of the Empress Eugenie*, Charles Scribner's Sons, New York, 1931.

be impossible to find the grave. . . . The two Englishmen despaired of finding anything in such undergrowth and there seemed nothing to do but admit failure and return to England.

"But they were suddenly amazed to see the expression of despair on Eugénie's face change as she cried out, 'This is the way!'

"She turned and hurried off through the jungle. . . . Finally the others heard her cry of exultation, 'It is here!' and under a deep pile of brush and leaves they discovered the cairn.

"In chorus they asked, 'But Your Majesty, how did you know where to go?'

"Eugénie explained she suddenly had become aware of an overpowering odor of violets and remembered her son had a passion for violet perfume. She had followed the scent unquestioningly, knowing it would lead to the grave. . . ."

* * *

EMPERRESS Eugénie suffered 15 hours of labor in bearing her son and for two months she could not even walk without support. The doctors told her another birth would bring her certain death. Thus the Prince Imperial was more than a son to her; he would be her *only* child, the next Emperor, the hope of the Second Empire. And

the Imperialists' dreams did not fade with France's defeat in the Franco-Prussian War.

How the misconception arose that the Empress went to South Africa to retrieve her son's body must be laid to a mistranslation or a careless historian. For with all haste, the Prince's remains had been taken to England aboard *H.M.S. Orontes*. The coffin reached Camden Place on July 11 and the next day the funeral was held at St. Mary's, Chislehurst. The Prince Imperial was laid to rest alongside Napoleon III.

Twenty days elapsed between the Prince's death and the time the news reached his mother. For his book, *The Empress Eugénie, 1826-1920* (Houghton Mifflin Company, Boston, 1964), Harold Kurtz drew on the unpublished diary of a good friend of Eugénie, Lady Simmons, the wife of the Governor of Woolwich "who himself had done so much to enable his erstwhile disciple (the Prince Imperial) to go to the wars."

Lady Simmons, unlike Filon, was at Camden Place on June 20, 1879, and faithfully recorded in her diary the Empress's agitation, her full awareness of her bereavement. Lady Simmons' diary contains the shred of evidence that supports Empress Eugénie's premonition:

"She (Eugénie) asked me if I

remembered her saying at our last visit, how sure she felt that this mail would bring her decisive news: I well recollect this . . . ”

Eugénie's forbearance, resignation and courage brought her approbation from all quarters, from Queen Victoria (who had lost her daughter, the Princess Alice, only a few months earlier) and sincere condolences from persons of low station as well as most of the titled heads of Europe.

But she was not resigned. She didn't want consolation nor did she patiently “submit to God's will.” A letter to her mother in Spain is an agonized cry:

“ . . . My grief is savage, unquiet, irascible, I am in no

way resigned and I . . . don't want to be consoled. I want to be left in peace.

“I want to be sufficiently alive to be able to go to where he has been killed, see the places, all that happened . . . ”

This French empress of indomitable spirit made her pilgrimage, spending 50 days under canvas when she was 54 years old.

Before the young Prince sailed for South Africa he made his will, the final bequest reading: “To my Mother, the last uniform I shall have worn.” Napoleon III and Eugénie had hoped to preserve for the Prince Imperial the throne of France and the glory of the Second Empire. What bitter irony: both mother and son were denied their legacies.



ON DEFYING A HOROSCOPE

By Raymond C. Otto

ON SUNDAY, February 25, 1962, the wife of Police Chief R. K. Scheppeler of Castle Hills, a suburb of San Antonio, Tex., told him his horoscope indicated it wasn't a good day for him to go fishing—he went anyway.

On his way to Lake Medina he had a flat tire but he quickly changed it and drove on. At the fishing dock he got himself and his equipment into the boat all right but on the way to his favorite fishing spot a \$40 rod and reel fell overboard in water so deep he didn't even try to recover them.

Undaunted he persevered and caught eight bass with some spare tackle. He put them in a live net and hung it over the side of the boat, preparing to return to shore. When he tried to pull up the anchor it fouled on the lake bottom and he had to cut it loose and leave it.

On the way back to shore a floating branch snagged his live net and all the bass got away.

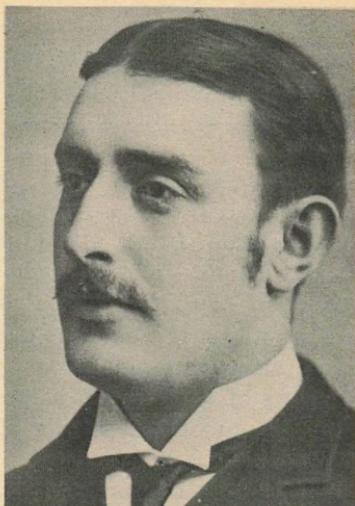
Chief Scheppeler reached home without any more bad luck but that night someone broke into his garage and stole the rest of his fishing tackle.

WILLIAM EGLINTON



The World's Greatest Medium?

By Mostyn Gilbert



This enigmatic Englishman's exploits, whether fact or fraud, marked beginnings of organized psychical research.

IN AN ASTOUNDING 12 years as a medium William Eglinton produced marvels more spectacular than any in the history of Spiritualism. Then, at the height of his powers Eglinton retired completely from exploring the spirit world. Whether he was driven out, as seems likely from acerbic exchanges between his defenders and detractors, or whether he retired having "married money," as Conan Doyle presumed, remains speculative today, 75 years after "the Eglinton affair" threatened the existence of the fledgling British Society for Psychical Research. Nevertheless, Eglinton's name remains revered in the annals of Spiritualism and whatever their views parapsychologists inevitably include him as a great—if not the greatest—physical medium of all time.

John S. Farmer, Eglinton's friend

and biographer,* drew from biographical data the medium himself supplied to the press between 1875 and 1886 and of course from his own talks with the medium to relate his early background:

"William Eglinton . . . was born on the 10th of July, 1857, in Islington, near the New River . . . The family on the father's side is Scotch and through John Montgomerie of Bridgend, who died about 1630, a descent can be traced from the Montgomeries of Ayr. His mother, a Miss Wyse, came of a family some members of which have held important official positions in the City of London. . . .

"His education was a limited one, being purely commercial, and it

**Twixt Two Worlds: A Narrative of the Life and Work of William Eglinton* by John S. Farmer (London, 1886).

ended just when most boys are commencing their studies in earnest. . . .

"From school he passed into the well-known publishing house of a relative to learn the business of a printer and publisher; but, owing to his association with Spiritualism, his connection in this capacity was of short duration*"

Eliza, the medium's mother, died on July 5, 1873. His father Henry, a printer, became interested in Spiritualism immediately following the bereavement. According to Eglinton it was at this time that his father initiated a home circle. Farmer quotes the medium's reaction to his mother's death: "The loss to me was irreparable; for she was my only friend and counselor. She left a void which has never been filled." At that time, Farmer notes, William Eglinton was atheistic in his religious views.

Accordingly, when his father began a series of home seances in early 1874, William promptly labeled them "humbug." Dr. Nandor Fodor** reports, "His father was offended and told him either to join the circle or leave the house during the investigation. He elected the former and sat down at the table 'determined that if anything happened I would put a stop to it. Something did happen, but I was powerless to prevent it.'"

It soon became clear that the lad was a sensitive. He readily passed into trance and the manifestations developed from ordinary table movements to phantom forms and other marvels. He wrote later, "The spirit of my mother had really returned to us."

Accounts of young Eglinton's phenomena were reported in a number of journals. In those days, despite the nobility's occasional public support of the Spiritualist movement considerable hostility attended mediums and particularly their platform seances. William Eglinton seems to have held sittings on a regular basis almost from the start of the phenomena and soon Henry Eglinton and his son became estranged — possibly as a result of the publicity or, as some witnesses believed, because jealousy between father and son persisted, or developed, when through the younger man's mediumship his dead mother frequently materialized.

When William moved away from home he was taken in as one of the family by Dr. and Mrs. T. L. Nichols at their houses in Malvern and Lon-

French genre painter James J. Tissot immortalized his sittings with Eglinton in mezzotint, "Apparition Mediumique."



*Publishing and journalism were William Eglinton's main endeavors throughout his life except for the brief period of his mediumship, which was at its height when Farmer's book was published.

***Encyclopaedia of Psychic Science* by Dr. Nandor Fodor, University Books, New Hyde Park, N.Y.

don. Later the talented actress, Florence Marryat (who was also an author of some standing), had sittings with Eglinton. The actress and her husband, Col. Francis Lean, were so impressed with the phenomena they witnessed that they too took him into their household and he traveled extensively with them on the Continent.

Nandor Fodor reports that the earliest record of Eglinton's seances appeared in *The Medium** for September, 1875. He goes on:

"Many eminent men of the day attended his later sittings . . . the so-called Blackburn seances, three series of 12 sittings each, Eglinton being one of the first mediums engaged. They were made possible by the generosity of Charles Blackburn of Manchester and represented the beginnings of organized psychical research. The sittings usually were held in light; this fact in itself was a strong demonstration of Eglinton's powers. Another feature emphatically in favor of Eglinton was that from the time he turned professional until 1883 he seldom gave seances in his own rooms and complied with all conditions of control, his hands being mostly sewn to his knees or behind his back to his coat . . ."

Eglinton produced marvels of materialization in a series of remarkable seances under test conditions at the Malvern home of Dr. and Mrs. Nichols. Fodor quotes Dr. Nichols: "Four times I have seen a white-robed form standing by Willie Eglinton. I have seen 'Joey' (one of his controls) make yards of muslin. I have seen him standing beside his medium and I have heard him speak

in a brilliantly-lighted room, when Mr. Eglinton was with us and no more entranced than the rest of us . . ."

Perhaps the strangest accounts are Dr. Nichols' descriptions of Eglinton's open-air materializations:

"Mr. Eglinton lay on a garden bench in plain sight. We saw the bodies of four visitors form themselves from a cloud of white vapour and then walk about, robed all in purest white, upon the lawn where no deception was possible. One of them walked around us . . . talking as familiarly as any friend . . . took my hat from my head, put it on his own, and walked off with it . . .; then he came and put it on my head again."

* * *

IT FELL TO Florence Marryat, one of Eglinton's staunchest admirers, to record in lucid detail many of his greatest seances. Excerpts from her popular book of 1891, *There Is No Death*, convey the full flavor of his mediumship.

On the first occasion she and Colonel Lean sat with Eglinton (in a well-lighted room, she notes), on a Saturday. He entered the cabinet which "was like a large cupboard, made of wood and divided into two parts, the partition being of wire-work, so that the medium might be padlocked into it, and a curtain drawn in front of both sides . . ." Shortly he emerged in trance and toured the circle of 14 persons, touching each one but stopping only before Colonel Lean and "making magnetic passes down his face and figure." When Eglinton turned to reenter the cabinet there was a movement inside the cabinet, the curtain moved and the medium "actually held the curtain to one side to permit the materialized form to pass out . . ."

Florence Marryat believed the form to be her deceased sister Emily but she said nothing, only mentally asking for proof of her identity. The

*Founded in 1869 by James Burns and later absorbing *The Daybreak*, a provincial newspaper, *The Medium* and *Daybreak* had the largest circulation of any Spiritualist weekly until it discontinued on the death of its founder in 1895.

following evening, Sunday, Emily appeared to Colonel and Mrs. Lean who were "sitting" alone in their home and assured them she would reappear at the second seance with Eglinton the next evening. She promised to identify herself by raising her right hand. "Accordingly," the account concludes, "on the Monday evening . . . the same form appeared, and walking out much closer to us, *held up the right hand.*"

At this second seance Eglinton's control "Joey," a jocular, voluble little man, was much in evidence. When a disembodied head with a black beard and mustache materialized Joey said the spirit had come for Colonel Lean. "Colonel Lean could not recognize the features; but strange to say, he had been present at the beheading of two natives in Japan who had been guilty of murdering some English officers, and we concluded from Joey's description that this must be the head of one of them . . ."

After the head had "sunk through the floor and disappeared" the figures of English friends of others in the audience came. Then Joey said "he would teach us how to 'make muslin.' . . . He sat down by me and commenced to toss his hands in the air, as though he were juggling with balls, saying the while, 'This is the way we make ladies' dresses.' As he did so, a small quantity of muslin appeared in his hands (increasing) before our eyes until it rose in billows . . . and enveloped him until he was completely hidden from view. He kept on chattering (until) in the twinkling of an eye the heap of muslin rose into the air and before us stood the tall figure of 'Abdullah,' Mr. Eglinton's Eastern guide. There had been no darkness, no pause to effect this change. The muslin had remained on the spot where it was fabricated until Joey evaporated and Abdullah rose up from beneath it.

Now Abdullah is not a spirit to be concealed easily. He is six feet two . . . and his high turban adds to his stature . . ."

Florence Marryat's deceased daughter materialized during a seance held on September 5, 1884, in Eglinton's private rooms. The medium "was in deep trance, breathing with difficulty, but (my daughter) held him by the hand and brought him up to my side, when he detached my hands from those of the sitters on either side of me, and making me stand up, he placed my daughter in my arms. As she stood folded in my embrace, she whispered a few words to me relative to a subject *known to no one but myself*, and she placed my hand upon her heart, that I may feel she was a living woman . . . This is one of the most perfect instances on record of a spirit form being seen distinctly by 10 witnesses with the medium under gas (light)."

The talented Miss Marryat testifies to the wide range of Eglinton's powers. Levitation was a common occurrence. "Indeed," she wrote, "I do not think I have ever sat with him at a seance during which he has not been levitated . . ."

When she and Colonel Lean travelled with Eglinton on the Continent she acted as interpreter. She accompanied him to a professional seance in Paris "consisting of some 40 persons, not one of whom could speak a word of English whilst he was equally ignorant of foreign languages. And I have heard French and German spirits return through him to converse with their friends, who were radiant with joy at communicating with them again, whilst their medium could not (had he been conscious) have understood or pronounced a single word of all the news he was glibly repeating."

* * *

FARMER'S BIOGRAPHY includes the details of the seance that was

to be immortalized in a work of art by James J. Tissot, the mezzotint "Apparition Mediumique" now in the possession of the College of Psychic Sciences, London. Eglinton and the celebrated French genre painter met in Paris early in 1885.

"The seances (Tissot) had with Mr. Eglinton quite won him over to our ranks, and resulted in a determination on his part to visit England . . . to go through a regular course of investigation. This he did with most satisfactory results . . . At the last and culminating seance he had a touching and unique experience. The veil was lifted and he saw one whose sweet companionship had been his joy and solace in years gone by . . ."

The private seance took place on May 20, 1885, in a locked room, Eglinton sitting on M. Tissot's right. Three women and one man also were present. Soon two figures appeared standing side by side at M. Tissot's left, first indistinctly but gradually becoming more visible. The male figure was "Ernest," one of Eglinton's controls, and from his upturned hand emanated a light which effectively illuminated the features of his companion.

"M. Tissot, looking into her face, immediately recognized (his deceased fiancée) and, much overcome, asked her to kiss him. This she did several times . . ."

* * *

BY THE LATE 1870's William Eglinton had become a controversial figure worthy of continual attention from even the non-Spiritualist press. But the short stocky medium, an excellent conversationalist with a marvelous sense of humor, was a restless young man and obviously in search of roots.

In 1966 I talked with his nephew, Dudley Eglinton, then 71 and a retired surgeon-commander in the Royal Navy, who recalled that his uncle had an eye for the young

ladies. However, he turned to older women such as Mrs. Nichols, Florence Marryat and Eliza Manning (whom he married) for the wrapping of domestic security.

Before his marriage on April 28, 1887, Eglinton had traveled to South Africa, India, the United States and throughout Europe. A tour of Russia early in 1887 had included a seance in the presence of Czar Alexander III, after which the Imperial Family and other Russian aristocrats pressed upon Eglinton elaborate costly gifts.

His mediumship had been observed widely in the homes of the humble and the residences of the gentry, on public platforms, at functions where royalty and government office-holders played host and of course in the laboratories of distinguished scientists. These visits brought startling affirmation—in the impressive visual sense—of the power of the spirit world.

William Eglinton's bride, 10 years his senior, was a wealthy widow, already the mother of grown children, who had extensive business connections in South Africa. The couple took up residence in rooms at 6 Nottingham Place, a stone's throw from the Parish Church of St. Marylebone where their marriage had been solemnized. Seances and slate-writing experiments continued here but for only a little while longer.

A curious matter unexpectedly came to light when I discussed a proposed biography of William Eglinton with his nephew: Dudley Eglinton had no knowledge of his uncle's association with Spiritualism. When told that his uncle had been one of the great mediums of all time his reaction was bewildered astonishment. My inquiries elsewhere of business associates and relatives met similar responses.

Dudley never knew his uncle until World War I and by that time Wil-

liam Eglinton was a successful publisher. They became much closer than the usual uncle-nephew relationship but at no time, Dudley stresses, did his uncle refer to his association with Spiritualism. Nor can Dudley recall that his uncle's mediumship ever was a subject of family discussion. However, a visit to the College of Psychic Sciences, London, soon convinced him that Eglinton, medium, was indeed his uncle. He identified him in a number of photographs in the College archives.

On the other hand, Dudley recalls his uncle *had* mentioned the visit to Russia but had made no reference to the seance for the Czar. The purpose of the visit, so Dudley understood, was of a secret nature on behalf of the British government.

Other curious facets of Eglinton's career demonstrate this same peculiar reticence. For example, he never mentioned his own practice of dentistry to his nephew although Dudley trained as a dentist and still practices in Haywards Heath, a town between Brighton on the south coast of England and London. That his uncle studied dentistry during a visit to South Africa in 1878 and became a duly qualified practitioner on his return to London was unknown to his nephew.

Also, when William Eglinton died on March 10, 1933, an obituary notice in *The British and South African Export Gazette* for April, 1933, (Eglinton's own trade journal) tells us he "originally read for the Bar but inherited tendencies proved too strong and he early turned to journalism." Eglinton's biographer, John Farmer, does not mention law in reporting details of the medium's early life but on the contrary says his education was "limited . . . purely commercial."

The same obituary states, "Although at one time he was tempted

to go into Parliament under the urge of strong influences, he nevertheless refrained from entering into public life, preferring to exercise his exceptional powers on the wider platform of journalism, thus sacrificing personal opportunity to the claims of the great profession to which he was devoted."

Certainly Eglinton's gifts as a medium brought him to the drawing rooms of British Royalty and other notables in government, law and the arts, and he was widely acclaimed. Whether a suggestion ever was made that he stand for Parliament is impossible to determine; but he may have convinced himself that such an offer had been made. Eglinton rightly could claim personal acquaintanceship with members of both Houses of Parliament not excluding holders of the office of Prime Minister. But these gentlemen, along with members of Queen Victoria's family and other European nobility, had had sittings with Eglinton, medium, not with "Eglinton,"* journalist and publisher.

* * *

A S JOURNALIST AND publisher William Eglinton rose to high position in the London business world. By 1892, about five years after his withdrawal from Spiritualism, Eglinton founded what was to become his principal publishing interest, the successful trade journal, *The British and South African Export Gazette*, which continues to be pub-

*The early history of the mediumship identifies him as "Eglinton" and this spelling appears in various 1875 issues of the widely-read Spiritualist journal, *The Medium and Daybreak*. However, the spelling never appears in Farmer's biography of the medium and by the time the work was published (1886) the medium himself long had ceased to use his correct name. Yet by 1892 the incorrect designation had been quietly dropped and he became again "William Eglinton," publisher.

lished today by the firm of William Eglinton, Ltd.*

In June, 1887, Eglinton had founded *The New Age*, a medical journal, with the help of Dr. T. L. Nichols who earlier had befriended the medium and played host to a number of remarkable seances at Malvern. *The New Age* quickly became popular, then merged with a spicier periodical, *The Tattler* (not to be confused with the society journal, *Tatler*) and later became the substantial *Pelican* which continued publication until 1920.

It seems that Eglinton meant to keep his business career and his mediumship separate, almost as if he had double identity, but this is not entirely true. A casual examination of Spiritualist journals published between 1887, the year of his marriage, and 1889 shows that Eglinton by no means had cut himself off from his Spiritualist associations. There were occasional seances and Eglinton's new career in journalism was mentioned. But clearly this was a period of transition.

* * *

STARTING IN 1884 Eglinton had begun concentrating on slate writing "which he believed to be a far easier means of bringing conviction than materializations," writes Dr. Nandor Fodor. "According to John S. Farmer he sat almost daily for this phenomenon for upward of three years before he obtained any results at all . . ." Nevertheless, when results began to come they were impressive.

*The firm of "William Eglinton" had been founded by the medium's uncle and here Henry had worked as a printer and young Willie had done his brief apprenticeship before his mediumistic talents flowered in his father's home circle. By 1892, however, the senior William Eglinton was engaged in stock brokerage and the medium established a new firm, "William Eglinton, Ltd."

Baron Carl du Prel, German philosopher and author, traveled to England especially to meet Eglinton and to attend some seances. He later published *A Problem for Conjurers* describing four out of the many seances he attended. Farmer's biography of Eglinton limits quotation of the baron to one representative case. Describing a seance at the residence of Baron Lazarus Hellenbach, the Hungarian philosopher, Baron du Prel wrote:

"Our slates lay upon a table illuminated by three gas burners; Eglinton . . . soon lapsed into semi-consciousness, then asked Baron Hellenbach for a blank sheet of paper . . . He took the sheet, laid it on the table, then went to a bookcase, took out a book at hazard, which he likewise laid upon the table. He then tore off a corner of the sheet of note-paper, which he put in my hand, after which he placed the blank sheet in the book, placing likewise a morsel of lead pencil in it, and then closed it. We then united our six hands together above the book . . . Baron Hellenbach put a question on a matter connected with his private affairs and studies which demanded a long answer.

"In a very few seconds I thought I felt the vibration of the writing in one of my hands; and when I put my ear down to the book, I distinctly heard the muffled sound that rapid writing, under such circumstances, would produce. Three quick raps, coming in the same muffled manner from the book, informed us (as usual) that we should open it, and on doing so we found the lately blank sheet of note-paper covered with 30 closely-written lines. The (torn) corner of the paper fitted exactly . . .

"The message was written in the English language, but was not finished and only partly answered the question which had been put. Mr. Eglinton now pushed the slates lying

upon the table nearer to us, and placed a blank sheet of paper in one of them, which was a double-folding slate, and another similar sheet between two ordinary slates, laid one on the other, providing each with a point of pencil, and with obvious effort made several magnetic passes above the folding slate . . . We then spread our hands on both slates and Baron Hellenbach declared after a few seconds that he could feel the writing going on inside the slates on which his hands alone were resting. I laid my head down to the other and distinctly heard the writing going on . . . (On the usual signal of raps) we opened the slates and found on one sheet 28 and on the other 24 closely-written lines, completing the answer already begun on the first sheet . . . and written in well-chosen language and very intelligently. The writing was quite unlike that of Eglinton himself, with which I afterwards compared it. On the other hand, it exactly resembled not only the signature of 'Ernest,' but the handwriting on another slate which had been given when I was not present, in the English, German and Greek languages. If the skeptic denies us the capacity of sight and asserts that Eglinton was able to write with rapidity 82 lines unseen by us, by the light of three gas burners, in answer to a question which had not yet been put, on the sheets of paper which had been handed to him, it here really seems as though skepticism, carried to an undue point, strongly resembles idiocy."

Farmer continues: "The logical deductions drawn by Baron du Prel are thus stated: 'One thing is clear; that is, that these slate-writings must be ascribed to a transcendental origin. We shall find that (1) the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium.

In some cases the double slate is securely locked, leaving room inside only for the tiny morsel of slate pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must actually be done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature, or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they exhibit the human form and countenance . . .

"Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions. For through Eglinton I have received the proof the Zöllner,* who was the first in Germany to have the courage to speak of these slate-writings, dis-

*Johann C. F. Zöllner, Professor of physics and astronomy at the University of Leipzig, earned persecution, contempt and ridicule at the hands of the scientific fraternity when he said of Dr. Henry Slade's phenomena that he had become "perfectly convinced of the reality of the observed facts, altogether excluding imposture or prestidigitation." He had 25 sittings with Eglinton and intended to write a book about the results which he considered very satisfactory but he died (in 1882) before he could report his experiences.

covered a grand truth, and that all his opponents who have neither read nor seen anything in this domain are in the wrong."

* * *

UNFORTUNATELY for the course of psychic research, further scientific inquiry into Eglinton's amazing mediumship soon ended, for he became the center of heated debate, charges of conjuring and counter-charges within the Society for Psychic Research, London.

Much stress was placed on two "exposures" of Eglinton's trickery. The first involved Archdeacon Thomas Colley who in 1876 discovered some muslin and a false beard in Eglinton's portmanteau "and had found further that these actually matched some fragments of drapery and hair cut a few days previously from the spirit form of Abdullah, the medium's spirit guide."*

The accusation was not published until two years later and when it appeared in the SPR *Journal* Eglinton was in South Africa. When he returned he denied the charge and according to Dr. Nandor Fodor, "The Council of the British National Association of Spiritualists ordered an investigation which, at the end, dismissed the charge on the basis that no direct evidence could be obtained from the accusers."

The second exposure is far more complex and involves the alleged fraudulent conveyance by astral means of a letter from a ship in midocean. In *SPR Proceedings III* (1885) Eglinton is accused of co-operation with Mme. H. P. Blavatsky in creating a Theosophic marvel.

Dr. Nandor Fodor records that Eglinton, returning from India in April, 1882, on the *S. S. Vega*, "claimed

that during the voyage he was visited by Mahatma K. H. He described this in a letter which was mysteriously transported from the open seas to Bombay and fell in the center of a room where Mme. Blavatsky held company. The letter was addressed to Mrs. Gordon in Calcutta (Eglinton's hostess for part of his stay in India). Mme. Blavatsky wrote some notes on visiting cards, wrapped them up with the letter which was then transported by the same mysterious agency to Calcutta and dropped from the ceiling in the company of... Mrs. Gordon. As it was later established that the Mahatma letters were written by Mme. Blavatsky, it appears that Eglinton was in concert with her and left a letter, identical to the one written on the ship, with Mme. Blavatsky who made careful arrangements for its mysterious appearance at the appropriate moment."

It is possible that Eglinton was victimized but Dr. Fodor grants that the details suggest strongly that the medium and the leaders of the Theosophical Society in India were in collusion. Eglinton may have felt this disaster portended ill for the future, for when he reached England he retired from professional mediumship and entered a publishing partnership under the firm name of Ross Publishing Company. This lasted only until August, 1883, when he found it necessary to return to mediumship for his livelihood.

Only the above so-called "exposure" in Eglinton's otherwise remarkable mediumship had a basis in fact and it was to be used against him at hard cost in the uproar to come. By 1886 Eglinton had become the focal point of a controversy that cut short his career, endangered England's Spiritualist movement and rocked the Society for Psychical Research.

*Modern Spiritualism by Frank Podmore (London, 1902).

True Mystic Experiences

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

THE FIRE ALARM

By Loren H. Jenks

FORTY YEARS is a long time to remember a dream. Yet mine, dreamed on a long-ago cold night on our farm four miles southeast of Monmouth, Ill., is as fresh as dew in my memory.

I came out of the dream at the sound of my father's voice calling from the foot of the stairs. He always called me and my brothers, Kenneth, Harland and John, at about 5:00 A.M. Preschool chores were plentiful and an early start was imperative. I procrastinated a few minutes under the warm blankets, then slid out of bed. Shivering in the darkness I groped for clothes I'd left on the floor the night before. Suddenly my dream flashed into my mind. I had seen our closest neighbors' house on fire. George and Ina Shimmin lived diagonally across the road edging our farm, their two-story clapboard house some 200 yards from ours.

Hurriedly I collected my cloth-

ing and started down the stairs to dress in the warm cozy rooms below. Despite the chill and my chattering teeth, again the disturbing dream came back to me. That's why I pulled aside the shade over the small window at the base of the stairs and glanced toward Shimmin's house — and froze, figuratively, this time! There was a fire! A blaze, a small one, crept over the wooden shingles of their roof.

"Dad!" I shouted. "George Shimmin's house is on fire!"

My shout set off a great flurry



Loren H. Jenks

of activity. My mother jumped to the telephone and cranked out the Shimmins' ring. My father tore out of the house and sprinted across the road to help. My brothers and I, still in our night-clothes, ran to our front porch to get a better view of the excitement.

I heard Ina scream at George who was in the barn doing his chores. Headlights of approaching automobiles stabbed the early-morning darkness from both directions. The efficiency of the community party line brought a half dozen neighbors down the road within minutes to give assistance.

It turned out George hadn't needed help. When he reached the house he grabbed a ladder, carried a pail or two of water to his rooftop and doused the flames before they could spread and before they had done any but minor damage.

I remember how proud I was when George and Ina thanked me, having learned that the dream and lucky perception of a nine-year-old boy had saved them from far worse damage, possibly even being burned out. I also enjoyed newfound (if short-lived) "status" with my brothers. It was an important dream; little wonder I remember it so well. — *Houston, Tex.*

HOW DID VICKIE KNOW?

By Hazel Mack

VICKIE, A HANDSOME tri-colored collie now long gone, has left a remarkable memory with us. He had a warning of danger to himself and he heeded it.

Originally Vickie was a lost wandering puppy taken in by an elderly Scot, William Henderson, who lived alone in a bird sanctuary near my home in Rockwood, Ont. In the mid-1940's Mr. Henderson became a permanent patient in the Guelph Hospital and gave Vickie to me. I had had the dog for a couple of years when he demonstrated his foresight.

It was an exceptionally fine September day but at eight o'clock in the morning Vickie flatly refused to leave the house. My husband Grover and I coaxed, pleaded and tried pushing him out but to no avail. Back into the house he came.

We finally gave in in the face of the dog's persistence and he spent the entire day in my bedroom on the cool hardwood floor. With the day's obligations upon us we soon forgot our morning tiff.

About midafternoon three men, Gordon McPhail and two of his friends, drove in and angrily demanded to see our collie.

"He's been molesting sheep. We want to look at his mouth," said Mr. McPhail.

One of the other men said, "We already shot the dachshund and we know who owns the spaniel who trailed along with the collie."

My husband felt a great wave of relief as he realized that our Vickie had been in the house alone all day. When he told the men they left, somewhat disgruntled, but later they found the guilty collie and shot him.

How did Vickie have the foresight to stay indoors all day? What inner sense warned him? Of one thing are we sure: Vickie did know of the danger. — *Fergus, Ont., Canada.*

THE TRUCK THAT JACKKNIFED

By Adele Whitewood

ON DECEMBER 19, 1967, my sister Wanda Shoffield and I went Christmas shopping in downtown Colorado City, Tex. On our way home with our two small children sound asleep in the back seat, I was driving and as we approached a steep hill, Sis tapped me on the shoulder and said, "Pull over and stop immediately!"

I did as she said, then turned to ask why she wanted to stop. She was looking straight ahead with a look of horror on her face. My question died on my lips as I turned to look in the same direction.

A huge semitrailer was coming

down the steep hill sideways, its length covering the entire width of the highway. We were parked on the shoulder and the truck slid past, narrowly missing my car. It came to a sudden stop below us when it veered off the road and hit an embankment.

The driver, uninjured, walked back to our car to see if we were all right. He said his truck jackknifed as he started down hill.

"Lucky you weren't coming up that hill," he said as he started back to his truck. We watched him walk around the big semi a couple of times, then get in and drive off.

Wanda and I sat stunned. Finally I said, "I don't know why you wanted to stop but it sure saved our lives!"

"I didn't know you were going to stop. I was wondering why you pulled over and then I saw the truck," she said. "We would have hit it broadside if you hadn't stopped."

"But you tapped me on the shoulder," I protested, "and you distinctly said, 'Pull over and stop immediately.' "

To this day she denies that she moved or spoke. But it could not have been one of the children, for they slept through the whole terrifying experience.

Whoever or whatever touched me that day, saved our lives. — *Maracaibo, Venezuela.*

THE PATIENCE OF DOOM

By Thomas R. Kovach

FRANK KADAR and my father Joseph Kovach came to the United States from the same part of eastern Europe and worked together in a mine operated by the Bethlehem Coal Company near Clarksburg, W. Va.

One morning in 1925 Frank came to the mine saying he had had a horrible dream the night before. He told the other miners he dreamed that as he entered the tunnel a jutting rock came loose and crushed him.

The other men strongly advised him against entering the mine. Miners are superstitious and the dream, they said, surely was an ill omen. Heeding their words, Frank quit the mines that morning and returned to his native Hungary.

After an absence of one year Frank was forced by financial necessity to return to the United States. In the spring of 1926 he returned to the very mine in West Virginia he had left. It seemed he had forgotten about the dream but the old-timers, including my father, remembered but remained silent.

On his first morning back in the mine, Frank passed beneath the jutting rock of his dream. It gave way and crushed him to death.

Doom had waited patiently for his return. — *Akeley, Minn.*

"THE SPIRIT IS WILLING . . ."

By Nina Faye Hyde

MY HUSBAND AND I had been up many nights in a row with our 12-month-old baby Randy. He had been ill and unable to sleep more than a few hours at a time.

One night in May, 1968, I had been up and down often and I noticed it was 3:00 A. M. when I gave him some aspirin and rocked him to sleep again.

I went back to bed and he slept peacefully until 5:00 A. M. when I heard him cry out. I was out of bed and had my robe on going into the nursery before I was really awake. I picked up the bottle of milk I had prepared earlier and gave it to him. Randy closed his eyes and immediately settled down. I left quietly and went back to our bedroom.

I looked at the clock and saw the hands read 5:05. As I usually get up at six, I decided to get an hour of much-needed rest. I turned back to the bed and suddenly I stood transfixed, staring at the bed. My body lay there! I was looking down at myself!

I panicked — but before I could scream I felt myself slam back into my body with such force that the bed shook and my

husband wakened. I lay shivering under the covers when he asked sleepily, "What's the matter?"

"Nothing," I said shakily. "I'm just going to see if the baby is all right." I had to know if this had been a dream.

When I opened the nursery door I found the baby peacefully feeding from the bottle. Did my spirit get up to tend the baby so that my body could rest? — *Billings, Mont.*

A RARE SIGHT IN 1929

By Lini R. Grol

WHEN I WAS very young I could "dream ahead," see things which would happen within the next few days. My parents Johannes and Katherine Grol and my brother Johannes and sister Maria teased me relentlessly about my predictions which usually concerned such simple things as an unexpected visit from a relative or seeing someone in a new house or new surroundings. My family claimed it was only coincidence.

In 1929 we lived in the country near Nymegen, Holland, at the foot of a steep hill. Wide meadows stretched away from the front of our house and here and there was a pond or small lake.

One June morning I came down to breakfast and almost at once blurted out, "I dreamed an

airplane landed right here in front of our house."

As usual everyone had a good laugh on me, for planes in 1929 were extremely rare. The airport was 100 miles away and we never had seen a plane up close. My knowledge of planes came from the newspapers, a fact duly rubbed in by my loved ones. Unperturbed by their laughter I described how I had seen it, heading east with blue on its body and some sign on its wing.

Finally Mother tired of the bickering and chased us off to school where I soon forgot about the dream.

However, that afternoon on my way home I noticed many persons racing past me on the country road which usually was abandoned. When I rounded the last bend I could see our house. A curious crowd stood staring at a small plane in the meadow in front of our house exactly as I had seen it in my dream.

I ran to the house, threw open the door and shouted triumphantly, "What did I say? Did you see that plane?"

The little craft had made an emergency landing for some minor engine defect; within a few hours it was aloft and winging eastward again.

To this day, when someone in my family refers to my extraordinary dreams, everyone laughs

... but they turn serious if I say, "Remember that plane back in 1929?" — *Welland, Ont., Canada.*

WHERE'S IVY?

William L. Chapel

ON A BEAUTIFUL early summer day in 1896 my family was settling down at our summer place, "Ivygerdorcon," on Thousand Island Park, N.Y., on the St. Lawrence River. Mother was in the house, 200 yards from the boathouse, where Dad, who was very deaf, was varnishing a skiff.

Ivy, my five-year-old sister, was having a glorious time on the pier. She had a board pointed like a real boat and with a string attached to a nail in the prow she pulled it through the water. After several sedate walks up and down the pier, playing captain or chief engineer or helmsman, she began moving faster. In the excitement of her game she ran right off the end of the pier into deep water.

Dad, busily at work and thinking of fishing trips to come, suddenly heard a voice ask, "Where

is Ivy?" Without looking up he replied, "Playing outside." A moment later the voice demanded again, "Where is Ivy?"

Dad put down his paint brush and went outside to see. As he stepped onto the pier he saw Ivy's deserted play-boat. Hastening to the end of the pier, he looked into the crystal-clear water to see to his horror his motionless daughter on the yellow sand. He dove in and quickly brought his drowning girl to the surface. Rushing to the house he held her so that water in her lungs would drain out. A doctor was summoned and she revived.

Today Ivy is in her 70's and enjoying a Florida retirement. She learned to swim eventually and became a competitive long-distance swimmer. To top it off, she married a man named L. W. "Fish."

But the mystery remains and the Chapel family still wonders. No human being was around and Dad was too deaf to hear ordinary conversation. So just who did ask him, "Where's Ivy?" — *Tombstone, Ariz.*



SLAIN BY A TOMBSTONE

IN JALAPA, MEXICO, early this year the death of Guadalupe Serrano, aged 30, was attributed by police to a tombstone. Serrano, a field hand, was walking along a highway when a truck carrying a tombstone skidded, turned over and dumped the 95-pound slab on Serrano. His skull was fractured and he died instantly, police reported.

Postscript

TO A DISASTER

(OFTEN TITLED APOLOGIA)

"So absolutely good is truth, truth never hurts the teller." — Robert Browning

The Editors

FATE MAGAZINE published in the January, 1968, issue a story titled "A Boy 3000 Years Old?" There was a great reader response to this and we were pleased to have given our readers this unusual story.

Our pleasure was short-lived. By the end of February we had received the following letter and report from the French publication *Edi-Monde*:

Paris, February 21st, 1969
Dear Mrs. Fuller,

A rather curious thing happened to us recently and I thought you might as well be informed since FATE is concerned.

Briefly, we had considered reprinting an article which appeared in FATE some time ago, headlined "A Boy 3,000 Years Old?" by Leo Heiman. Before getting in touch with you about the rights as we usually do, we asked our correspondent in Israel to inquire about the facts. Enclosed his letter, in French. The conclusion, as you will see, is

that not one single fact reported in this piece is correct.

Sincerely yours,
W. Saphir
Rédacteur en Chef

REPORT

Here is what I have been able to accomplish:

First I studied the picture naming Dr. Samuel Morris and suddenly something struck my eye. If the photo is recent of the father and the son who is said to be already five years old in the photo how does it happen the father is wearing a military tunic worn in 1948? This made me suspicious at the beginning.

I have checked the telephone directories to find a dentist named Morris in Jerusalem without result. Nor is there one in Tel-Aviv, Haifa or Beer-sheeba. I contacted the medical corps of the army and they do not have such a man listed. The register of dentists of the country — a very long list — also gave no results.

I then decided to investigate the other names mentioned in the article. Dr. Zvi Herman is unknown at the National Museum of Jerusalem. At the university there is a Dr. Kurt Herman, a psychologist in the Dynamics group, and I made an appointment to see him. After getting him to read the article he

gave me to understand he surely is not the one and he has no idea who Zvi Herman might be. He does know Avraham Herman who was our ambassador to Washington and he is not the one concerned either.

Then I investigated Prof. Ephraim Auerbach. In the article he appears to be a psychologist at the university. There is a professor Ephraim Auerbach who is the chief of the department Talmudique at the Institute Van Leer in Jerusalem and who is connected with the university. Professor Auerbach read the article and at first was angry but subsequently he preferred to take it as a joke. He asked me who is Leo Heiman, the author of the article, and said if I am able to discover this to let him know. He persuaded me that the story is pure fiction.

As for the third personage, Moshe Lerer, supposed to be a student of archaeology at the university, I spent two solid hours at the department of archaeological studies and am surprised that a name so common in Israel cannot be found in the register of archaeological students. Prof. Ephraim Auerbach recalled a student of his for three years by that name, a student of the Talmud, who was an American and who today is a rabbi in the United States but Moshe Lerer

does not exist as an archaeological student!

The fourth personage, Rabbi Yedidya Cohen, has never been listed as a member of the supreme religious counsel of Israel. I have been to the Grand Rabbinat and there was a Grand Rabbi of that name but he has been dead since before the birth of the state of Israel. He was a Turk. The story seems very strange to the personnel at the Rabbinat and some of the rabbis expressed themselves strongly; they spoke of blasphemy and sacrilege.

Finally I inquired into the history of the tunnel—which, of course, does not exist. There is a subterranean tunnel which was discovered in 1913 but it does not emerge into the courtyard of the Mosque of Omar but comes out well outside in the Valley of Shiloah. Moreover, all the world knows of this tunnel.

* * *

IAN STEVENSON, M.D., Alumni Professor of Psychiatry at the University of Virginia School of Medicine, whose book *Twenty Cases Suggestive of Reincarnation* was published by the American Society for Psychical Research in 1966, also made inquiry regarding this case.

His investigations produced much the same result as did the inquiry from *Edi-Monde*. On June

11, 1968, he received the following letter from Dr. Chaim Berendt, a dental surgeon in Jerusalem and founder and president of the Israeli Parapsychological Association:

"The name of the author (Heiman) cannot be found in Jerusalem or Tel Aviv telephone directory.

"The name Samuel Morris, dental surgeon, does not appear in: the telephone book, the Israel Dental Association's reference book or among the Association's list of members, or in the official list of the government's registration of members of the dental profession (most important!).

"Colleagues of the age group who now are serving in the Army Dental Corps never heard the name and were unable to identify the photograph.

"Prof. Ephraim Auerbach is a name that exists but the man is a philosopher and not an "eminent psychologist." When I inquired of him about the case he said he had nothing to do with it and remembered only that he had been asked about 'that nonsense' already.

"Nobody with the name Dr. Zvi Hermann is working at the Hebrew University or could be found in the telephone directory. On the other hand, there is one man who is well known for old

Hebrew dialects and I contacted this man, Prof. D. S. Loewinger. He wrote me that they had 'shown the picture to more than eight dental surgeons in military service, university staff and senior teachers and *nobody* recognized the man on the picture.'

"The shaft was rediscovered in 1912 by Oberst Parker who went through it at that time.

"It took a bit of time to bring things together and I am sorry that it does not look much like being a genuine case. How careful must we be with stories! I would have preferred to give you a more positive answer!"

I expect you, the readers of FATE can imagine just how much we, the editors of FATE, would have preferred "a more positive answer."

* * *

OUR OWN efforts to get to the truth of this matter led to our receipt of the following letter from the author of "A Boy 3,000 Years Old," Leo Heiman, Post Office Box 7052, Haifa, Israel:

"Thank you for your letter. I read with amusement the comments of those who tried to check my story.

"They did not get to first base — and for a very simple reason. To protect the persons concerned against crackpots, photographers

and inquisitive reporters, I have changed their names on their specific request — and it's a good thing I did.

"Since the story was published I have been flooded with hundreds of letters demanding interviews with Dr. Morris and his son, offering unsolicited advice, demanding money, threatening him and mouthing the foulest obscenities one can imagine.

"You can well imagine the distress and anguish these letters would have caused the boy's friends, family and acquaintances had they been delivered.

"Still the essential facts could have been dug up. For I did not change the names arbitrarily but used the former European names of Israelis who since have adopted new Hebrew identities.

"So it is a useful camouflage for ethical purposes, rather than a deception. Rest assured that all the facts in my story are absolutely true. To the readers of FATE it makes no difference if Dr. Morris has changed his name. To you and me it only matters that he exists and was willing to tell me the strange but true story."

Regardless of these assurances it seems evident that the story is not true. As editors we regret this for two reasons: (1) that we gave our readers a story that by

all appearances is untrue; (2) that we have more exciting stories in our files from this same

author which, in view of the above, we never can publish in FATE.



CLARA BARTON AND THE EMPRESS

By Virginia Higgins

TOWARD THE END of her life, Clara Barton, founder of the American Red Cross, became interested in Spiritualism. In the early 1900's she attended regular weekly seances with Mrs. Warneke, a Washington, D.C., medium. If Miss Barton could not attend the sittings, her good friend and co-worker, Dr. Julian Hubbell, went in her place and took careful notes.

Mrs. Warneke frequently put Miss Barton in touch with such eminent deceased persons of her acquaintance as Presidents Lincoln and McKinley, Generals Grant and Sherman, Susan B. Anthony, Isabel Beecher Hooker, Mary Baker Eddy and others.

One day, to Miss Barton's surprise, Emperor William I of Germany who had died in 1878 appeared to the medium. The Emperor had awarded Miss Barton the Cross of Merit for Ladies in appreciation of her services to his armies during the Franco-Prussian War. Expressing surprise and pleasure at communicating with him, Miss Barton then inquired after the health of his wife, the Empress Augusta. He answered that the Empress was with him, well and happy, and would speak to Miss Barton herself at a later date.

At Miss Barton's very next visit to Mrs. Warneke the Empress appeared to the medium and began to discuss her daugh-

ter, the Grand Duchess of Baden, with whom Miss Barton occasionally corresponded. She said that her daughter was well but a great sorrow awaited her. The illness of her husband, the Grand Duke, soon would prove fatal although neither he nor his wife suspected this. His illness was thought to be minor.

Miss Barton decided against breaking this news to the Grand Duchess and from then on held frequent conversations with the Empress, who soon told her the Grand Duke's death was near.

On the day the newspapers announced the death of the Grand Duke of Baden, Miss Barton was unable to go to the seance but sent Dr. Hubbell in her place. He returned in great excitement with the news that he had spoken with the Empress and she had informed him that the Grand Duke was there with her, "weak and tired by the change but at rest and happy." Dr. Hubbell had not read the announcement of his death in the papers and Miss Barton, wishing to use it as a test, had not told him.

On October 29, 1907, at the request of the Empress in a subsequent seance Clara Barton wrote to the Grand Duchess of Baden and told her all that had happened. A certified copy of her letter is now in the Library of Congress.

HOT LINE to HEAVEN



Little girl lost! Over and over she had been told never to go with a stranger . . .

By Thelma A. Ellis

Adele lost her lovely long curls in a game of "barber" with Doris.

ONE BRIGHT spring day in 1934 my four-year-old daughter Adele disappeared. She was playing in the yard of our suburban home, I thought, but when I looked out she was nowhere in sight.

"Adele!" I called from our front porch. I raised my voice to a shout. She was not permitted to go beyond our block and she should have heard me. I looked anxiously in all directions but saw no little girl with a red bow atop bobbing dark curls. In fact, no children at all were on the street. It was a weekday and all children over five were supposed to be in school.

I raced to the homes of her four usual playmates but no one had seen her that morning. In a mounting frenzy I half-ran the

length of our street and the avenue parallel, checking all the yards on the cross streets. I asked everyone I met if they had seen my little girl. I described her and her clothes. Sympathy showed in their faces but no one could help me.

Finally I returned home, my heart pounding and my mouth dry. Over and over my husband and I had warned Adele never to go with a stranger, never to get into a car with anyone she didn't know — but one sweep of a strong man's arms . . .

A nagging macabre terror was taking hold of me. I had to stop it and do something! But what? My husband had the car at work 20 miles away. The only thing I could do was call the police. I hurried toward the phone in the

kitchen but I didn't get there. Mindlessly I stumbled over a small throw rug in the doorway between the dining room and kitchen. I felt as if the rug actually threw me to my knees. Momentarily stunned I looked up into my bright sunny kitchen from this unaccustomed angle,



Fighting thoughts of macabre fate
that might overtake her lost child
Thelma Ellis sought help from God.

its pale green walls, yellow cabinets with white trim, broom cabinet, the sink under two small east windows. Rocker in the corner, hutch and refrigerator against the west wall, washer and stove at the north wall, table and chairs in the center.

Suddenly, almost involuntarily, my elbows moved to rest on my knees; my head lowered into cupped palms. I had thought of calling the police but there was

another way. I could seek help from God.

Crouched there I don't know how long I prayed as I never had prayed before. Tears squeezed through my closed lids as I begged for His help in finding my little girl. Whether I opened my eyes or if I beheld the new scene before me with spiritual vision I cannot say. No longer was I in my own kitchen but hovering over a lake!

Beneath me I saw a bright blue sky reflected in water, a sandy beach, a row of bathhouses, and a bridge and road which I recognized! It was the Broad Street-Yardville Road and there was Gropp's Lunch Room. So it was Gropp's Lake I was seeing and two small figures were wading out into the water. The larger girl was Doris Holloway who should have been in school and the other, her red hair bow bright in the noonday sun, was Adele!

With a lurch I found myself kneeling in the doorway. The lake had vanished and the kitchen was itself again. In my heart I knew I had learned Adele's whereabouts over what I call "the hot line to Heaven." Now, with a disquieting sense of inadequacy I rose stiffly from my knees. The lake was more than a mile away — at Lakeside between White Horse and Yard-

ville, N.J. It was spring-fed and treacherous, for in one step a bather could plunge from shallow water into the incredible depths of a drop-off. Drownings in Gropp's Lake marred every summer season.

"Dear God," I breathed, "let there be a way for me to reach them in time!"

The lunchroom wouldn't open until Memorial Day so I couldn't telephone. Doris Holloway's father would have taken their car to work and I was two blocks from the busline. The bus toward Yardville ran only once an hour anyway. In desperation I rushed outdoors calculating I could get to the lake in 20 minutes on foot.

Then came another God-given coincidence. As I reached the sidewalk Ethel Smock, who lives two doors away, was backing her car out of the driveway.

"Ethel!" I shouted. "Please take me down to Lakeside. I think Adele and Doris are there in the water."

Ethel looked startled but she sensed the urgency in my voice. On the way I tried to explain how I knew but I succeeded only in bewildering my friend. In minutes we were parked in front of Gropp's Lunch Room.

I leaped out and rushed to the bridge and looked down. There wading in the water were Doris and Adele! With a thankful heart

I saw they were quite all right. I shouted down at the girls but they didn't hear me and kept right on wading out. I made my way down to the beach where they had piled their socks and shoes and Adele's blue cape. I yelled again and waved my arms wildly beckoning them.

When they were near I ran to meet them, hugging and kissing them both and laughing like a crazy woman.

"Don't tell my mother on me," Doris begged. "I-I felt sick this morning so she let me stay home from school. Del and me, well, we started to take a little walk — "

"I picked flowers for you, Mother," Adele said. She picked up her cape to show me a bunch of wilted buttercups and violets. "We kept seeing more pretty flowers, then our feet got sort of tired. We saw this nice water and thought it would feel good. We were gonna come right back home."

"You must never, never, never come down here alone again," I scolded, as I helped them with their socks and shoes.

Their two pairs of brown eyes looked enormous in their small faces as they vowed they never would do it again and we climbed the steps and got into Ethel's car.

Over and over on the short ride

home I thought, "Thank you, God, thank you."

The hot line to Heaven is always open.



POSITIVE IDENTIFICATION

By Emily

THE VOICE SPECTROGRAM or voiceprint, a graphic representation of vocal sounds, has a record of greater than 99 percent accuracy in identification by speech characteristic alone.

Developer Dr. Lawrence G. Kersta, president of Voiceprint Laboratories, Inc., explains that an individual's vocal sounds are unique because each vocal apparatus is unique. As each human being learns to speak he develops his own distinctive manner of manipulating his vocal chords. Certain basic elements of speech—phonemes such as "ee," "eye" and "ah"—are the keys to reading voiceprints which can be made from recordings and video

J. Morgan

tape as well as from direct speech.

An arsonist in Watts, Calif., anonymously called a television program and named several stores which he had set on fire. He was identified after voiceprints taken from the television tape were matched to those of a suspect. A jury convicted him of arson on December 9, 1965.

An airman who made obscene calls from a pay phone to volunteer workers at a base hospital was convicted by court-martial at Travis Air Force Base, Calif., on May 26, 1966, on evidence provided by a voiceprint. The conviction was upheld by the United States Military Court of Appeals in 1967.



MINNIE'S ARITHMETIC

By Connie M. Nelson

MY GRANDPARENTS HAD eight children, all of whom lived to well past middle age. In her sixties my Aunt Minnie Pressley of Tecumseh, Okla., became ill and the doctors held out little hope that she would live much longer. Her brothers and sisters gathered around and in her delirium heard her say, "Mother and Dad raised eight of us to be grown, but when I'm gone there will be just six."

Over and over we heard her

say it and over and over Aunt Maude Rutherford who had come from Oklahoma City would say, "Minnie, you're better today but your arithmetic is worse. Seven will be left."

Minnie would agree calmly, then as if to set the record straight, she would start over. "Mother and Dad raised eight of us to be grown but when I'm gone there will be just six."

She was right. Maude died first.



Katherine Cover Sabin is not a scientist but a housewife and mother who saw possibility of combining computer technique and probability theory with age-old card reading.

Everyone can be a Prophet . . .

... due to "cybernetic ESP breakthrough," a card-reading system that gives your unconscious a physical means of expression.

By Elizabeth Read

"**A** NYONE CAN BE a prophet, given the right tools," says Mrs. Katharine Cover Sabin of San Diego, Calif. and she furnishes the "tools," a deck of cards coded according to a system she has devised. Obtaining positive results with her system requires no special psychic ability, she says, because she contends her card system is programmed in the same way as a computer.

The large deck of cards is a combination of Gypsy Witch fortune-telling cards and ordinary playing cards, the latter having special words and phrases hand-lettered on them. A set of in-

structions accompanies the cards explaining Mrs. Sabin's interpretations of the gypsy card symbols and how to use the "coding" (the written word clues and messages).

Mrs. Sabin's interest in cartomancy began in 1952 in Denver, Colo., after a Halloween party she had given for her children. She picked up a deck of the children's fortune-telling cards and started playing the "silly little game." With mock solemnity, she laid out the cards, reading each line and endeavoring to weave them into a "story" according to directions.

"To my surprise," she reports,

"I observed that one of the lines fell into a remarkable continuity, predicting that our entire family — my husband, my nine-year-old daughter and my 10-year-old son, and I — would be in danger but we would escape. And then that my husband would go back into the danger but he would be rescued."

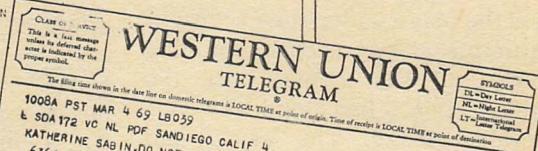
Several weeks later while the family was on an outing in the Colorado mountains, their car slid over the edge of a treacherous cliff and dangled by its back wheels over a chasm. As they hung there precariously, Mrs. Sabin felt no fear. She says she felt as if she had lived through the situation before and knew



LSDDJ8005 NL PD SAN DIEGO CALIF NOV 18 1967 NFT
KATHERINE COVER SABIN, MAIL
6361 CELIA VISTA DR SAN DIEGO CALIF 92115

OPERATOR WITNESSING TIME 11:16 AM. DEATH OF HIGH U.S. GOVERNMENT
OFFICIAL. CARDS: SYMBOL FOR BIG, WORD DEATH, JUSTICE FIGURE.
ANOTHER THREE, SYMBOL FOR SHOCK SUDDENESS OR STRIKING, WHITE HOUSE,
DEATH. SYMBOL FOR TROUBLE H. H. HEPBURN AND SHOCK: STRIKING SYMBOL
KATHERINE COVER SABIN

THE COMPANY WILL APPRECIATE



Mrs. Sabin always uses telegrams to document her predictions, thus obtaining irrefutable proof of times she makes prophecies.

just what had to be done.

Following her calm instructions, the members of the family cautiously emerged from the car leaving it hanging on the edge of the precipice. But they faced another ordeal. The winter darkness would fall within an hour over the wild wind-swept country and Mrs. Sabin knew the children could not withstand a night in the open.

"Then the card reading flashed into my mind," she recalls. "The first part of the prediction had come to pass — our family had escaped great danger — and now the second portion was unfolding, for my husband was going about the dangerous business of retrieving the car. I shuddered as I watched, for the ledge under the car might crumble at any second plunging him and the vehicle into the abyss. But I had hope and also foreknowledge. The cards had promised a rescue. Again I knew what I must do.

"I left the shelter of two large boulders where my husband had left the children and me and ran down the road. I knew that a car would come down that road, despite the lateness of the hour. I also know the occupants wouldn't see my husband's predicament. I was so right.

"A car did come down the road but the people in it didn't

see my husband. But they did see me, for I had planted myself in the middle of the road. Five stalwart young mountain climbers were in that car and they had rope, pickaxes and shovels. We were soon on our way home."

From that time on she became a serious student of cartomancy. Gradually over the years, by constant experimentation — trial and error, mostly — she developed several methods of card coding. Taking a tip from computer science she found ways of "programing her machine."

* * *

KATHERINE COVER Sabin was born in Denver, Colo., in 1910. After being graduated from North Denver High School she attended McKay Business College in Los Angeles. Returning to Denver, she married Herald J. Sabin in 1936. After her son Mark was born in 1942, she adopted a girl of the same age and named her Sharon.

When the children were 10 years old Mrs. Sabin joined her husband in the management of the sales department of a large Colorado insurance firm, the Capitol Cooperative Life Insurance Co. Working with probability theory and computers in her business life heightened her interest in parapsychology, especially card reading, for she believed these two factors might be

applicable to her method of divination.

Mrs. Sabin claims she has incorporated the principles of cybernetics, probability theory, neural association theory and computer-type programing into card-reading codes. Thus she boldly calls her system of cartomancy a "science" and describes it fully in her book, *The Cybernetic ESP Breakthrough*.

Her own personal, national and international forecasting proved so accurate that she decided to bypass lengthy laboratory testing and give her methods directly to the public. She formed her own publishing company to sell her books and courses by mail order and soon her students were establishing incontrovertible accuracy in short- and long-range predictions.

Mrs. Sabin is not without recognition on the academic level, however. An article she wrote on the hows and whys of her cartomancy system titled "How Extrasensory Perception or Psi Functions" was published by the Indian Journal of Parapsychological Research issued by the University of Rajasthan, Jaipur. The Central Premonitions Registry of New York City monitored Mrs. Sabin's predictions for 1968 and classified them as among the most highly organized and

documented on their records.

Cybernetics is "the comparative study of the control system formed by the nervous system and brain, and mechanical-electrical communications systems such as computer machines." Mrs. Sabin's system is "cybernetic" insofar as it involves the ability of the subconscious mind to express its extrasensory capacities in an objective way — in this instance, through the use of shuffled cards supposedly arranged into significant patterns by the subconscious.

"Russian and Indian parapsychologists have declared," says Mrs. Sabin, "that only a system of cybernetics will finally capture the elusive hunch or telepathic or precognitive experience in a physical medium so that it can be studied."

Her system, she believes, captures hunches and telepathic experiences in a concrete way so that even the average person can record and interpret them accurately. Her own accuracy is impressive. She says, "Billy Graham had so strong a 'hunch' President Kennedy should not go to Dallas that he tried in vain to reach government officials. Those using my card reading system had the same hunch that an early death for the President was fated. However, our hunch was captured in a physical me-

dium directly related to mechanical cybernetics. And who can say that my 'machines' are not electrical? The nerve impulses and the mental associations called into play during the process of the shuffle are certainly electrical in nature.

"This brings us to computers where analogies to my science are very marked. In the first place, both computers and cards are problem-solving devices. Second, both the computers and the cards have general data banks (the coding on the cards) and they process special data (the cards programed in addition to the general code for a specific question). Perhaps the most striking analogy is that both systems use coded cards."

She points out still another analogy: no matter how perfect the computing machine or ESP system, if one doesn't ask the questions correctly (programming) he won't get the right answers. Xerxes, Persian king in the Fifth Century B.C., found this to be true when his messengers sought advice from the Delphic Oracle. Should the king go ahead with a planned campaign? If he did, said the Oracle, a great empire would fall. Xerxes went ahead and an empire fell all right. His own!

According to Mrs. Sabin the subconscious is a "wonder com-

puter that has been Creator-programed with all there is to know, including future events. When you program your subconscious with a provided code it will endeavor to answer questions and predict future events."

Mrs. Sabin does not pretend to be a scientist. She is a housewife who has made a study of cartomancy and brought it up to date in modern scientific terms. She feels that if she, relatively untrained in science, can demonstrate the value of her system, experienced scientists should be able to do much more. They might turn up their noses at what may seem to be a form of old-fashioned card reading but a deck of cards is only one kind of "machine" that can be used to objectify the powers of the subconscious mind. Other machines can be devised, electronic or otherwise.

"Consider the fact that my science is so young. If a housewife can devise working codes, think of the codes and the improvements men possessing great minds could devise!" she says.

* * *

MRS. SABIN gave me a deck of cards and a set of instructions and I stayed up most of the night of April 5 studying and experimenting. Although I could do only crude and halting "readings" in so short a time, I took

the cards with me to a party I attended the next evening.

Just for fun I "read" the cards for several people at the party, including the hostess and one of the male guests. He was astonished when I told him he was involved in writing — possibly a book but a paper of some sort seemed more likely. The cards also showed many many persons were connected with his project and that his writing had to do with changing something about city government.

I was equally astonished when he told me how closely I had hit the mark. But I was not guessing. I simply had followed Mrs. Sabin's instructions for reading the cards. He was preparing a petition — actually writing it — and it would require many signatures. The purpose of the petition? To change something in the city government!

That was not a prediction, of course, but I did make two prophecies for my hostess, Irene Fox. First, I told her the cards indicated she soon would receive an upsetting telephone call but she shouldn't let it bother her. The person calling would be passing on gossip and possibly embellishing it. Second, she would meet a dark foreign man whom she would find interesting. She raised her eyebrows, for this sounded like the fortune-teller's

standard promise for women.

Two days later Irene told me excitedly that both prophecies had been fulfilled. A friend had telephoned her the morning after the party to report that Irene's ex-boyfriend was talking about her, saying such things as "she had broken his heart" and "had never loved him anyway."

"This upset me very much," Irene said, "but as I put down the receiver I realized this was the telephone call you had told me to expect. Then you know what? That night I had a computer date with a man I'd never met. He was dark, he had been born and raised in Jerusalem, and he was very interesting!"

I was pretty impressed myself.

The next step was to determine whether Mrs. Sabin's system would work as well as she claimed for predicting national and international events. In this I was not so accurate at first but the fault lay not in the system but in my lack of experience in interpreting the cards.

* * *

MRS. SABIN's successes are documented, for she sends herself telegrams containing prediction data which constitute irrefutable proof of the time of her prophecy. I have examined some two dozen of these telegrams. For example, she sent three wires regarding the 11-day

Apollo Nine space flight in March, 1969. All three wires were sent just before the flight and I received copies of them while the flight was in progress but before the successful space walk was completed.

The first read, "I see return of Apollo Nine CM. I think all three men come back. When I programed Schweickart and the space walk saw a disappointment connected with it. Also Schweickart lined up with a fight with people with or for whom he works over a broken contract or agreement."

Of course the Apollo Nine Command Module and the three men aboard did come back in good shape. And there was at first a disappointment in connection with astronaut Russell L. Schweickart's space walk when Mission Control announced it might have to be canceled. Can the half-bantering altercation that took place when Schweickart didn't want to terminate his space walk at the time agreed on, thus cheating James A. McDivitt out of some of his time on the platform, be interpreted as the "fight" Mrs. Sabin foresaw?

The second telegram included these words: "The LM (lunar landing module) will be okay at the start but could run into trouble later. I have received indication of a fire with the Apollo Nine

venture but don't know which module. Signs of trouble, an astronaut and the LM. Perhaps this relates to the space walk trouble or disappointment."

Mrs. Sabin correlates her reading with the facts this way: "The LM did give a little trouble at the last because the docking tube would not protrude for a time." She felt that the fire might have related only to the fact that when the LM was cast off after it had served its purpose it eventually burned in space.

Part of her third wire read: "Despite these signs of some disappointment in connection with Schweickart and space walk a subsequent programing shows that the space walk will be made."

Mrs. Sabin told me that everything depends on asking the right questions and "programing" the readings with specially-coded cards directly connected with the question at hand. For instance, in seeking predictions on the Apollo Nine Mrs. Sabin coded certain cards with these words: "The CM," "The three Apollo Nine astronauts," "The space walk," and so forth. These she inserted into her standard deck which contains cards bearing such coding as "pertaining to this world," "a comeback," etc.

She said, "I first worked on the

most important question: 'Would we recover the astronauts alive?' The initial shuffling and layout produced the following three-card pattern: (1) *The CM*, (2) *Pertaining to this world* and (3) *A comeback*.

"But this prediction didn't go far enough, for the Command Module could return *without* Schweickart and McDivitt, his partner in the LM. I ran the cards again and was rewarded with the following line: (1) *The Apollo Nine astronauts*, (2) *Joined hands*, (3) *Tree*, (4) *The order* and (5) *Pleased, happy*. As one of the connotations of *tree* is "the family tree" I knew that the astronauts would join their families because of the message, "joined hands." The other cards predicted honor and happiness.

"Concerning the space walk I received very disconcerting impressions which led me to send the wire predicting disappointment. The question remained: 'Would the space walk be made despite the disappointment?'

"My programing seeking an answer to this question showed up favorably so I sent the wire stating the walk would be made despite the disappointment that would come up around it. The next day Schweickart was reported to be ill and we were told that the walk would be canceled. I knew better!"

THE CREATOR, Mrs. Sabin believes, endows all persons with a measure of extrasensory perception in order that we may avoid danger and take advantage of opportunities. ESP helps us make the right decisions in instances where pure reason doesn't show the way. In the same way card readings can be equally effective, she maintains, without being fatalistic. They are indicators of possibilities, not signs of inexorable destiny.

Thus adverse predictions are not to be dreaded. They can be blessings, Mrs. Sabin has found, because they point the way toward methods of overcoming adversities.

"Many persons abandon self-readings when they see a few adverse events in the cards. Actually, we should be grateful for adverse messages because the subconscious gives them to us as warnings. The messages Joseph of Egypt received for Pharaoh were not good, but foreknowledge of evil enabled Joseph to prevent international catastrophe by preparing for famine, thus saving the Egyptian nation from starvation. That 'bad' prediction saved his own family too and healed the breach between himself and his half-brothers and united him with his father and brother."

Fate, therefore, may be more

related to probability theories than we think, for if the subconscious is "tuned into" a certain set of circumstances, it can predict the outcome as precisely as a sophisticated computer. However, the introduction of new factors such as foreknowledge, prayer or conscious diverting action introduced into this set of circumstances can change the outcome — thus affecting what we think of as "fate." This may account for some of the "errors" that have been found to occur in Mrs. Sabin's system. In other words, if predictions merely report the probability of an event, important added circumstances sometimes may change the outcome. The real error then lies in assuming that an event is inevitably fated instead of simply a strong probability.

Mrs. Sabin tested the power of will over the force of destiny, as indicated in her card readings, by deliberately refusing to accept recurring predictions of a trip.

"I decided to experiment with fate by refusing to go when the forecast 'trip' became reality," she said. "Shortly thereafter my husband's family planned a reunion. I really wanted to attend the affair and my family exerted a lot of pressure, refusing to go without me. But I held out. Whatever the inducement, if I

had taken the trip my experiment would have been useless."

Some of her students and co-researchers have made similar experiments, deliberately avoiding predicted events. Mrs. Sabin concludes firmly:

"Our findings lend support to the theory that when we know a future trend we can take action to make it advantageous or to avoid it altogether."

Death predictions, Mrs. Sabin finds, often are a problem for beginning card readers. They tend to stop reading cards after getting what they interpret as death predictions without realizing the prophecy may relate only to the ending (death) of some project. Furthermore, the cards often do not explicitly indicate death. The cards sometimes show a deceased person in another person's layout as if he were alive and involved in the present but other indicators in the layout may be cards coded with "in the air," "around you" or with similar connotations.

I myself was misled in this regard during my early experiments with Mrs. Sabin's system. During General Eisenhower's last illness I asked the cards if he would recover. Around his programed card appeared such indicators as a railroad, "something new or an invention," "ups and downs, this way and that," a

EVERYONE CAN BE A PROPHET . . .

card marked "home" and another marked "speedily, quickly." From this I concluded that Eisenhower would improve and go home quickly. I ignored the literal significance of the "coffin" card which also appeared, interpreting it (along with the "something new or invention" card) as a "container" for perhaps some new medical device which would make him go "up and down, this way and that." In my ignorance I reached this conclusion because there were no other bad cards around him. I felt that when death is indicated it should appear with cards showing great sorrow or misfortune. Curiously, my subconscious did not think so. According to Mrs. Sabin, mine is a common error among inexperienced readers. The higher mind seems not to regard death as a disaster and refuses to show it that way.

My mistake was in not reading the cards literally. The former president died within three days after my card reading. He did go home to Abilene, Kans., quickly in a coffin by railroad. The card coded "something new or an invention" can be properly interpreted in Mrs. Sabin's system as a new experience in total existence. Death in this context becomes a beginning, not an end.

Yet this card had a literal meaning later that shortly after Eisenhower's death, a device for condition of heart had been sent from Los Angeles to Walter Reed Hospital for use in his room.

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IN HER READINGS Mrs. Sabin claims an accuracy ranging from 70 to 90 percent. Among her impressive "hits" are these:

- That a reducing medication would be ordered off the market. (Subsequently the removal of the "Rainbow pill" from the market caused a furor, particularly in the west.)
- That there would be a stock market decline great enough to concern the President. (This prediction was made just before the 1967 decline.)
- That Clay would be the victor in the Clay-Liston championship fight and the news media would feature a story of double cross in relation to the fight. (Exactly what happened.)
- That after Dr. Blaiberg, the first heart transplant patient, was pronounced O.K. by his physicians following the historic operation he would fall ill again but would recover. (Correct.)
- That Washington, D.C., would not escape mob violence and it would occur "right around the

the House." (There was mob violence in the Capitol after she made this prediction and looting occurred within sight of the White House.)

- That we could get the Pueblo back with the skipper and crew by diplomatic means, not by an act of war. (Only partially correct, for we still have not recovered the Pueblo.)
- That a "high government official, a justice figure" would die a death accompanied by "shock, suddenness or striking." (Mrs. Sabin's telegram verifying this prediction was dated November 18, 1967. Sen. Robert Kennedy, once United States Attorney General, a "justice figure," was assassinated June 5, 1968.)

Mrs. Sabin figures she scored 71.3 percent accurate on the 1968 election with such predictions that McCarthy would not win the Democratic nomination and finally would back the Johnson forces (Humphrey), that Richard Nixon would win the Republican nomination and that Sen. Edward Kennedy would not run nor accept a draft. She missed on two important items by prophesying that President Johnson would be nominated and that the Democrats would win.

I tried my hand at political forecasting before the Los Angeles primary election in which 14 candidates were running for

mayor. The cards correctly showed that incumbent Mayor Sam Yorty and Councilman Thomas Bradley would win the primary and oppose each other in the final runoff. The pattern also showed two other candidates, newscaster Baxter Ward and Congressman Alfonzo Bell, right next to each other in the election results. In the primary election, Ward polled 16 percent of the vote and Bell 14 percent — right next to each other — for third and fourth positions.

As I write this, the final balloting for mayor has not taken place. The cards show a hard close race with a slight edge in favor of Mayor Yorty, but the polls currently predict Bradley will win. Following Mrs. Sabin's lead I sent a telegram before the primary election which read: "Cards indicate Yorty and Bradley to win primary and Yorty final."*

As a different kind of test of Mrs. Sabin's do-it-yourself prophecy system I tried something unique. If, as she says, the subconscious influences the cards and somehow reaches into a realm of universal knowledge, the theory would apply to the

*The author's prediction that Mayor Sam Yorty would win was in *FATE*'s editorial offices before the final election. He was reelected for an unprecedented third four-year term. As she had foreseen, the race was close, Yorty receiving approximately 53 percent of the votes cast.

past as well as to future events. Therefore, a properly programed experiment should show proof of this. Here is my experiment:

Several days after the motion picture Oscars for 1969 were awarded, I programed two cards for the principal winners—Katherine Hepburn and Barbra Streisand. I demanded of my subconscious that it arrange the cards and tell the "future" as if the awards ceremony had not yet taken place. The cards also were to tell me that each of the two stars wished to win the Oscar for best actress.

With these thoughts firmly in mind I shuffled the deck and laid out the cards according to the instructions. Sure enough, along with other good cards, the fulfilled wish card showed up in close relationship to both the Hepburn and Streisand card. It was on a horizontal line close to the Streisand card, indicating the wish would be granted to her.

But the same wish card also was immediately above the Hepburn card on a vertical line, indicating fulfillment of her wish

as well. Also in the two lines were other significant cards immediately associated with the wish and the programed cards: "rivalry," "involving another's affairs," "personal property" (the Oscar?), "victory" and just at the right of Katie's card was one marked "young female."

I knew immediately that I was on the right track because the two programed cards, Hepburn and Streisand, showed up in the first two lines of the layout and the wish card fell in the first line in close association with both programed cards. Had I encountered this pattern before the Academy Awards dinner I'm sure I wouldn't have known how to interpret it because I had not realized there could be a tie for an Oscar. In retrospect, however, it was plain the cards were telling me there would be a tie and the wishes of both actresses would be fulfilled.

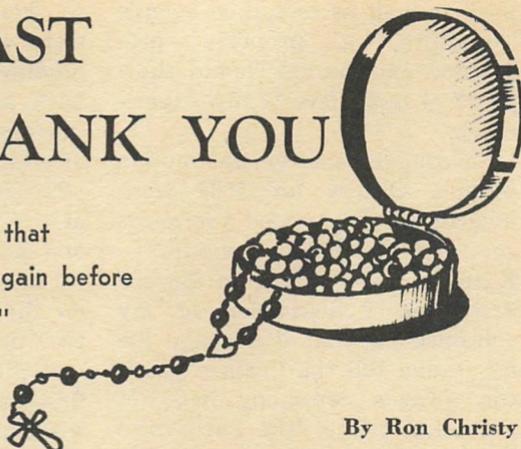
As Mrs. Sabin says, the subconscious is capable of using her code to bring to the surface pre-cognitive data and other desirable information. And after all, everyone has a subconscious.

FIRST 1969 BABY

IN THE ANNUAL to-do over who will have the first baby of the New Year a Burlington, Ky., arrival was Dawn Renee Robinson, daughter of Arnold and Martha Robinson. Dawn was born on her mother's birthday, for her mother was a New Year's baby in Lexington, Ky., in 1947.

The LAST THANK YOU

"John's prayer, and yours, that he might see his parents again before he died was answered . . ."



By Ron Christy

WHAT HAD brought me to the funeral home in Dunkirk, N.Y., that sad day in 1962? The physical remains of a lad I never had seen but who had been in my mind constantly as I performed my duties in St. Columban's Seminary for the Foreign Missions in Silver Creek, N.Y.

The room was heavily draped and no glint of the bright July sunshine came through. Under muted indirect lighting and flickering candles I sat in the hushed room remembering.

One day in September, 1958, The Rev. Father Flaherty had come to me with a letter from someone in my hometown. The name and return address were unfamiliar but the letter clearly was addressed to me. It read:

Dear Brother Michael:

I know that we never have met

but I also know you are studying for the Catholic priesthood and I would like very much for you to pray for me. I have a malignant brain tumor and I know it. I am only 13 years old and already I am losing the sight of one eye. I ask only for your prayers for a happy death.

*Love,
John Swanson*

How strange! But to be known beyond the monastery walls prompted a pride in myself—which by an effort of will I promptly dispelled.

I replied to John's letter and every day I prayed earnestly for the lad. In our correspondence I learned that his condition occasionally would seem to improve, then turn for the worse.

Late in 1961 John lost the sight of both eyes. His mother wrote

me then and asked me to pray that John might be able to see his parents once more before the hand of God closed his eyes forever.

In chapel I knelt before the Holy Lady and Her sorrowing Son and prayed intensely for the life of John Swanson — or at least that a holy and happy death be granted him. But at the start of our fourth year of friendship John lost control of his nerves and balance, his speech faculties and the use of his arms and legs.

Mrs. Swanson wrote in desperation that she had lost faith. Everything was hopeless now and letters would be short and far between.

On July 10, 1962, I went to chapel early in the morning and knelt thinking of John's loneliness. He was experiencing death in life and paying more than his share in suffering. Suddenly the thought that John had died flashed through my mind. I rushed to the phone and called his parents, only to hear what I had expected: John had died within the 10 or 12 minutes I had spent in the chapel.

I made plans immediately to attend the funeral and to spend some time with John's family. I arrived in Dunkirk the next day and went immediately to the funeral parlor. When I came

to the casket holding the empty shell of life snuffed out too soon I found myself weeping.

This friend I never had seen alive must have been about five feet, six inches tall. His hair was blond and wavy and his features were handsome. His mother found me kneeling beside the casket and in answer to my unspoken question told me his eyes were dark deep blue.

She went on, "His prayer, and yours, that he might see his parents again before he died was answered. He suffered terrible pain at the end but suddenly his screams were stilled. It was as if angels themselves had come into the room. He opened his eyes and looked at me and his father and said good-bye to each of us. Then he died."

On the day of the funeral the rain came pouring down but I managed to keep my flowing white robes unblemished so as to look my best on my last visit to my friend John. I walked into the funeral parlor, paid my respects to Mr. and Mrs. Swanson and went to kneel beside John once again before they closed the casket.

Then an amazing thing happened. I touched his cold hand — and as if to say thank you, John's hand moved, clasped mine — and dropped the rosary into my hand!

With Mrs. Swanson's help I replaced the rosary in John's now-quiet hands. She understood bet-

ter than I what had happened, for she said softly, "I wish to thank you, too."



CHRIST A COSMONAUT?

SOVIET philologist V. Zaitsev published a series of articles in 1967 and 1968 supporting his conclusion that Christ was a cosmonaut and the Star of Bethlehem really was a spaceship.

"In other words, the descendant of God to earth is really a cosmic occurrence," Zaitsev said. It should be considered "an historical event" and he holds that the Biblical description of the Star of Bethlehem confirms his opinion that it was a spaceship.

Zaitsev cited passages from

the Bible to show that Christ's tolerance of the common man and hostility to officialdom during an "age of serfdom" indicate he was ignorant of earthly ways.

"Christ was a newcomer from space, a representative of a higher civilization," he said.

Izvestia, the USSR daily, commented that it would be understandable for Western philologists to advance such a theory. "But it's hard to understand how a Soviet philologist can agree with them."



AGAINST ALL ODDS . . .

RECENTLY VERNON K. Remley, a real estate agent living in Lexington, Mo., handled a transaction for two community residents which defies the laws of probability. He undertook to dispose of the house owned by Mr. and Mrs. Donald Baier (pronounced "buyer"). Remley found a buyer and closed the deal. The buyer's name was Harold Sellers!

How do you explain to a stenographer typing the contract that the Baiers are the sellers and Sellers are the buyers? — *Frances Heron.*



A DREAM—VALID AND VALUABLE

ASLEEP IN HER Bel Air, Calif., home one night last April, Janie Boone, aged 11, dreamed her pet hamster had escaped from its cage. The reality of the dream awakened her and she went to investigate. Immediately she smelled smoke and began to scream, "Fire, fire!" Her alarm was credited with saving the lives of her mother, her sister, a house guest, the housekeeper, a cat and a dog—but the hamster and Janie's pet parakeet perished in the flames.

The text of this address has been printed only once before
— in 1898 — and whether suppressed by intent or accident
James's message should be rescued from obscurity.

When
WILLIAM JAMES
Spoke Out For
HEALING

FELIX MORROW, a lifelong atheist and a lifelong student of religion and psychical research, unearthed this long unknown address by James.

Mr. Morrow majored in philosophy at New York University and continued in that field in graduate work at Columbia University.

He spent the 1930's and most of the following decade working for the

radical labor movement, then turned to book publishing. He founded University Books, Inc., which specializes in publishing books on occult and psychic subjects, and the Mystic Arts Book Society, which distributes such books. Three years ago he sold his interests in these organizations and now acts as sales representative and consultant to book publishers.

THE GREATEST moral effort of my life," is how William James characterized his speech a few days later in a letter to his closest friend J. J. Putnam who, like James, was a medical doctor and a professor at Harvard Medical School and who could understand what it meant to William James to stand against a bill sponsored by the medical profession to outlaw all forms of mental healing by nondoctors.

William James made this speech on March 2, 1898, in Boston at a hearing in the Massachusetts State House on a bill drafted by the State Board of Registration in Medicine. Under this bill the practice of medicine was defined to include any person "who shall investigate or diagnose, or offer to investigate or diagnose, any physical or mental ailment or defect of any person with a view to affording relief . . . whether by the use of drugs or by the application of any other agency or alleged method of cure . . ." To do any of these

things legally, if the bill passed, a person first would have to sit for an examination, pass it and be licensed by the Board in Medicine. And it was a foregone conclusion that the kind of examination dictated by the medical profession never could be passed by Christian Science practitioners, Spiritualists, hypnotists, metaphysicians, faith healers or any other kind of mental healer.

The medical profession looked upon these competitors as quacks, equating them with all the old wives' nostrums, witches' potions and frauds throughout history. James, however, saw something new, important and valid in these mental healers; he looked upon their work as experimental but already producing many actual cures. "They are proving by the most brilliant new results that the therapeutic relation may be what we can at present describe only as a relation of one person to another person . . ." It appalled James that this fruitful new field should be cut off by a medical profession which itself was in its merest infancy. From our present vantage point we all know, of course, how primitive, unscientific and dogmatic medicine was in James' time but it is clear that he had a firm grasp of the real situation then.

James' interest in this conflict was not only professional and scientific but personal as well. For a number of years during his youth and early manhood he had suffered from a brooding despondency, with symptoms of both physical and mental illness. Quite typical is a letter written in 1868: "All last winter . . . when I was on the continual verge of suicide . . ." His beloved sister Alice was a lifelong invalid who died young and who had the same but more intense delusions, disorders of personality and mysterious pains. Two steps on the road to mental health for him, James said, were (1) giving up the notion he had been taught in medical school that all mental disorder has a physical basis and (2) help not from medical doctors—he got nothing from them—but from a "mind-curer," probably a Christian Science practitioner.

The first time he went to a mind-curer was in February, 1887, for "10 or 11 sittings." He was relieved of depression and cured of insomnia. The second time he went was at the end of 1893. In a letter to F.W.H. Myers, accepting the presidency of the Society for Psychical Research, James reported his recovery from a bad spell of melancholy. "It is barely possible that the recovery may be due to a mind-curer with whom I tried 18 sittings. What makes me think so is that I am enjoying an altogether new kind of sleep . . ." He added two friends were treated successfully by the same woman.

FATE readers should be reminded that William James' lifelong interest in psychical research was for him part of his interest in mental health. The new mental healers were clearly helping sufferers by reaching parts of the mind other than the ordinary conscious mind; James connected this with the great discovery by F.W.H. Myers of the "subliminal mind," a far vaster area than that of the conscious mind. James' firmest conclusion from psychical research is that mediums, by means of this subliminal mind, reach into "a continuum of cosmic consciousness, against which our individuality builds but accidental fences and into which our several minds plunge as into a mother-sea or reservoir."

James hesitated to say whether this cosmic consciousness actually included the discarnate minds of the dead if by that were meant that the discarnate minds remained separate entities rather than permanent traces left by those now gone. In any event he was quite certain that there were vast and unknown powers of healing to be discovered in the subliminal mind and in cosmic consciousness. Both psychical reseachers and the new lay mental healers were experimenting with these mysterious areas of mind. Hence James' sense of outrage that the brutal dogmatists of the medical profession should try to outlaw these healers.

The bill against the healers was defeated and proponents and opponents alike agreed that James' remarkable speech was principally responsible.

The speech was reported in part in the daily newspapers but the full text was printed only once, in the Spiritualist newspaper *Banner of Light*, March 12, 1898.

It never has been reprinted. After James' death in 1910 well-nigh everything he wrote was collected in posthumous volumes but not this speech. The editor of many of these volumes and his official biographer and his successor at Harvard, Ralph Barton Perry, does not quote the speech and devotes a single paragraph to the event in his two-volume *The Thought and Character of William James*.

I am sure that FATE readers will agree it is time to rescue this great speech from obscurity. For those unfamiliar with the work of William James it will be an auspicious introduction to the thinking of America's greatest philosopher and psychologist.—*Felix Morrow.*

TEXT OF WILLIAM JAMES'S ADDRESS

MMR. CHAIRMAN: I rise to protest against this bill. I come to represent no body of persons with special interests, but simply as a private citizen interested in good laws and in the growth of medical knowledge. The medical profession are urging the bill in the interests, as they believe, of true science. Those who oppose it, they think, can do so only in the interests of ignorance and quackery. I hold a medical degree from Harvard University. I belonged for many years to the most scientific of our medical societies. I have taught Anatomy and Physiology and now teach Mental Pathology in Harvard College. The presumption is that I am also interested in science. I am indeed; and it is, in fact, because I see in this bill (along with some good intentions) a movement in favor of ignorance, that I am here to oppose it.

It will inevitably trammel the growth of medical experience and knowledge. Were medicine at present a finished science, with all practitioners in agreement about methods of treatment, such a bill as this, to make it penal to treat a patient without having passed an examination, would be unobjectionable. But it would also be unnecessary then. No one would attempt to cure people without the instruction required.

But the present condition of medical knowledge is widely different from such a state. Both as to principle and as to practice our knowledge is deplorably imperfect. The whole face of medicine changes unexpectedly from one generation to another, in consequence of widening experience; and as we look back with a mixture of amusement and horror at the practice of our grandfathers, so we cannot be sure how

large a portion of our present practice will awaken similar feelings in our posterity.

Each generation adds something, it is to be hoped, to the treatment that will not pass away. Few of us recall the introduction of the water-cure but many now living can recall the discovery of anaesthetics. Most of us recollect when medical electricity and massage came in and we have all witnessed the spreading triumphs of antiseptic surgery and are now hearing of the antitoxins and of the way in which hypnotic suggestion and all the other purely mental therapeutic methods are achieving cures.

Some of these therapeutic methods arose inside of the regular profession, others outside of it. In all cases they have appealed to experience for their credentials. But experience in medicine seems to be an exceedingly difficult thing. Take homeopathy, for instance, now nearly a century old. An enormous mass of experience, both of homeopathic doctors and their patients, is invoked in favor of the efficacy of these remedies and doses. But the regular profession stands firm in its belief that such experience is worthless and that the whole history is one of quackery and delusion. In spite of the rival schools appealing to experience, their conflict is much more like that of two philosophers or two theologies. Your experience, says one side to the other, simply isn't fit to count.

So we have great schools of medical practice, each with its well-satisfied adherents, living on in absolute ignorance of each other and of each other's experience. How many of the graduates, recent or early, of the Harvard Medical School, have spent 24 hours of their lives in experimentally testing homeopathic remedies or seeing them tested? Probably not 10 in the whole Commonwealth. How many of my learned medical friends who today are so freely denouncing

mind-cure methods as an abominable superstition have taken the pains to follow up the cases of some mind-curer, one by one, so as to acquaint themselves with the results, I doubt if there be a single individual. "Of such experience as that," they say, "give me ignorance rather than knowledge." And the club-opinion of the Massachusetts Medical Society puts them on the head and backs them up. I don't blame any set of practitioners for remaining ignorant of all practice but their own. The subject is too overwhelmingly great. It takes an entire life to gain adequate experience of a few diseases and a few remedial methods. When a doctor notes what he considers good effects from his own practice it is natural for him to let well enough alone and refrain from exploring unknown lines. Here, as elsewhere, individual success goes the better for a certain narrowness which, therefore, is not wholly evil. But when ignorance and narrowness, instead of being humble, grow insolent and authoritative and ask for laws whose only immediate result can be to consecrate and perpetuate them, then I think that every citizen interested in the growth of a genuinely complete medical science should rise up and protest.

I am here as such a citizen, having no axes to grind except the axe of truth, that "truth" for which Harvard University professes to exist. I count some of the medical advocates of this proposed law among my dearest friends and well do I know how I shall stand in their eyes hereafter, for standing today in my present position. But my duty is to the larger society, the Commonwealth. I cannot look on passively and I must urge my point.

That point is this, that the Commonwealth of Massachusetts is not a medical body, has no right to a medical opinion and should not dare

to take sides in medical controversies. This safe neutral position the friends of the proposed legislation summon the Commonwealth immediately to give up. One would suppose that any set of sane persons interested in the growth of medical truth would rejoice if other persons were found willing to push out their experiences in the mental-healing direction and provide a mass of material out of which the conditions and limits of such therapeutic methods may at last become clear. One would suppose that our orthodox medical brethren might so rejoice; but instead of rejoicing they adopt the fiercely partisan attitude of a powerful trades union, demanding legislation against the competition of the "scabs." They summon the State to disregard absolutely all the peculiar conditions under which the mental-healing operations flourish today and to say to the mind-curers, "pass our State examinations or go to our State's prison." Abstractly it sounds magnificent to say that our State protects its citizens against the ignorance of practitioners. In the living concreteness of the matter, however, not only is such a claim an utter farce but in this particular business of mental healing there can be no doubt that if the proposed law were really enforced it would stamp out and arrest the acquisition of a large branch of medical experience. What the real interests of medicine require is that mental therapeutics should *not* be stamped out but studied and its laws ascertained. For that the mind-curers must at least be suffered to make their experiments. If they cannot interpret their results aright, why then let the orthodox M.D.'s follow up their facts and study and interpret them. But to force the mind-curers to a State examination is to kill the experiments outright.

The mind-curers and their public return the scorn of the regular pro-



William James in 1866 (self-portrait).

fession with an equal scorn and will never come up for the examination. Their movement is a religious or quasi-religious movement; personality is one condition of success there and impressions and intuitions seem to accomplish more than chemical, anatomical or physiological information.

These are the facts, gentlemen. You, as legislators, are not bound either to affirm or deny them yourselves, either to deplore them or to rejoice at them, or in any way to judge them from a medical point of view, but simply after ascertaining that thousands of intelligent citizens believe in them, decide whether to legislate or not. Do you feel called on, do you dare, to thrust the coarse machinery of criminal law into these vital mysteries, into these personal relations of doctor and patient, into these infinitely subtle operations of Nature, and enact that a whole department of medical investigation (for such it is!) together with the special conditions of freedom under which it flourishes, must cease to be?

I venture to say that you dare not, gentlemen. You dare not convert the laws of this Commonwealth into obstacles to the acquisition of truth. You dare not do it, gentlemen—and yet that is what you are asked to do exactly, if you pass this bill.

Pray do not fail, Mr. Chairman, to catch my point. You are not to ask yourselves whether these mind-curers do really achieve the successes that are claimed. It is enough for you as legislators to ascertain that a large number of our citizens, persons as intelligent and well-educated as yourself or I, persons whose number seems daily to increase, are convinced that they do achieve them, are persuaded that a valuable new department of medical experience is by them opening up. Here is a purely medical question, regarding which our General Court, not being a well-spring and source of medical virtue, not having any private test of therapeutic truth, must remain strictly neutral under penalty of making the confusion worse.

In the matter of pharmacy, in the matter of such an art as plumbing, the legislature may impose examination and grant license without harm. The facts are here ultra-simple in comparison and no differences whatever of conscientious opinion prevail among the experts as to what is right. But this case of medical practice is absolutely different. It is the confusion, the deplorable imperfection of the most expert knowledge, and the conscientious divergences of opinion, the infinite complication of the phenomena, and the varying and mutually-exclusive fields of experience, that are the very essence of the case.

I know well what those friends of mine of the Massachusetts Medical Society who would presume to act as your advisers, will think. Having worked as hard and as conscientiously as they have worked to acquire

the wisdom they possess, they will think it little less than treason in a person academically brought up to depreciate publicly as I do the results of all those labors. They certainly thought it a gross insult when I compared their noble desire to purge the State of quackery to the greediness of a trades union asking for legislative protection against scabs. Well, I hate to appear in my brothers' eyes a traitor to a cause which for them is identical with that of science and education and for which they burn with so holy a zeal, for my cause is that of science and education too. Heaven forbid that I should make light of the glorious achievements of modern surgery. Taking one sort of education with another, a medical education is on the whole as broadening and deepening an education as I know. And if some fatality were laid on us whereby one type of practitioners must perforce be singled out for license and all other types stamped out, I should unhesitatingly vote to license the Harvard Medical School type, for it lies in the spirit of science to correct its own mistakes in the end; and I should hope that little by little, though with infinite slowness, many of the things well known outside of the medical schools, but not known there at present, might possibly be rediscovered by one adventurous spirit or another inside, and finally accrete with the final body of doctrine. Even mind-cure methods might eventually be resurrected in this way! But, thank heaven, no such fatal necessity of giving exclusive license to one type of mind now weighs upon this legislature. Our State needs the assistance of every type of mind, academic and non-academic, of which she possesses specimens. There are none too many of them, for to no one of them can the whole of truth be revealed. Each is necessarily partly perceptive and

partly blind. Even the very best type is partly blind. There are methods which it cannot bring itself to use.

The blindness of a type of mind is not diminished when those who have it band themselves together in a corporate profession. By just as much as they hold each other up to a high standard in certain lines and force each other to be thorough and conscientious there, by just so much along the other lines do they not only permit but even compel each other to be shallow. When I was a medical student I feel sure that any one of us would have been ashamed to be caught looking into a homeopathic book by a professor. We had to sneer at homeopathy by word of command. Such was the school opinion at that time and I imagine that similar encouragements to superficiality in various directions exist in the medical schools of today.

Now, as to calling the Massachusetts Medical Society a trades union trying to influence legislation against scabs, I can hardly imagine any member of the Society affirming that in the movement for the present bill trades union motives are totally absent. Take a struggling practitioner, young or old, in a small place. He has spent years of life and thousands of dollars in fitting himself for his work. Conscientious and self-sacrificing to the last degree, he deserves some acknowledgment and reward. What can his feelings be when he sees the faith-curer alongside and the metaphysical healer opposite, with no education, with no sacrifices, with nothing but what to him seems their silly optimism and preposterous conceit, stealing patients from him by the dozen? He can feel nothing but righteous indignation and when he tells the tale to his colleagues, their blood boils like his. The State owes some protection to us who have done right, they say. And the medical politicians who run the Society's

affairs, however great their disinterested zeal for the public health may be—and I am the last to deny that—assuredly are not altogether forgetful of this other aspect of the case. The trades union instinct has to be strong in every professional society. There are always some members who, if they had power, would put down heresy like Spanish inquisitors; and there are times when such members may come to the top.

Pray remember all these facts, gentlemen of the Committee, in listening to your advisers on the opposite side. Whatever you do, you are bound not to obstruct the growth of truth by the freest gathering in of the most various experiences. I urge that the best way to do that is to say "hands off" and let the present law, which is abstractly a good one, and only four years old, alone.

The hinge of my whole contention, you see, is that in strictly medical quarrels the State has no right to interfere. I know there are other aspects of this bill with which every decent man must sympathize. The flood of quackery and medical ignorance about us is sickening to think of. One's first impulse is to get up and scream, saying, "Why is there not a law to stop it?" One's heart bleeds, one's fingers itch at the persistent impunity. But so it is with the vileness of our newspapers, with their medical advertisements and other filth, so it is with the rotteness of much of our public life. Yet laws cannot reach such symptoms. Heine said, "Every nation has the Jews it deserves." Certainly every nation has the newspapers and the politicians it deserves. And it has the medical practice it deserves.

A people that loves quacks will have them, laws or no laws. Instead of crying for legal protection, the medical profession ought to educate the people better. They must remember that the aversion which

they find in the public, and from which they suffer, has historic roots. The history of medicine is a really hideous history, comparable only with that of priesthood ignorance clad in authority and riding over men's bodies and souls. Let modern medicine dispel all those inherited prejudices by living the historic memories down. It may well be questioned whether a regime of license and monopoly will tend to hasten that event as much as one of freedom and conciliation.

Above all things, Mr. Chairman, let us not be infected with the Gallic spirit of regulation and regimenta-

tion for their own abstract sakes. Let us not grow hysterical about law-making. Let us not fall in love with enactments and penalties because they are so logical and sound so pretty and look so nice on paper. Let us cultivate the robust Anglo-Saxon spirit of insensibility and tolerance, toughening ourselves manfully to the sight of much that we abhor and of still more that we cannot but imperfectly understand. The death rate is not rising, in spite of all quackery. That shows that we are not in any crisis of danger and surely justifies you in letting well enough alone.



AUTOBAHN ACCIDENT RATE REDUCED

THE VIENNA-Salzburg Autobahn runs fairly straight near Linz, Austria, but at one spot, kilometer-stone 120.5, 26 accidents occurred between 1960 and 1966. One motorist was killed and 16 of the accidents puzzled the police, for no reason could be found for their happening.

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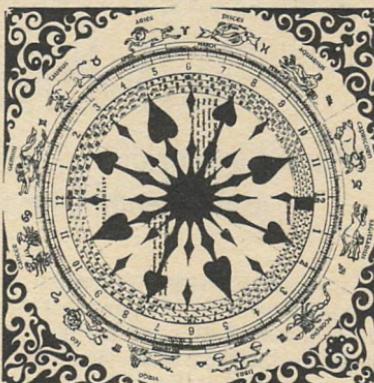
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THE CHOSEN ONE

By Sylvia Bailey

WHEN I WAS a child, my grandmother, Jennie Pocahontas Clement, told me wonderful stories of strange and unusual happenings in our family over many generations. Most fascinating of all was the tale that one person in each generation was given the power of knowing when family members and friends would die.

At the age of six and a half years I learned I had been chosen. As I grew up this ability ceased to be amusing and became a torment—for usually I do not know who is to die, only that it will happen, and I must wait and wonder.

I was in that state on a Friday evening in August, 1957, extremely depressed and unable to sleep. I was living in New Jersey and my family lived in Oklahoma and suddenly I realized I must call home Saturday morning. For three hours I called every 15 minutes, getting no answer. Now my depression had turned into panic for somehow I knew my grandmother was the one who needed help.

Suddenly my depression and panic lifted and I felt at peace—but at the same time I knew my grandmother was gone. I learned later she was

found at noon lying on her bed as if asleep. For two years I grieved for the loss of Nanny, as I had called her.

When I had my first daughter I gave her my grandmother's name, Pocahontas. With all my heart I wished she could have seen her first grandchild and also know I was living in Hawaii, a place she always had had a great desire to see.

One night in the early part of 1960 I awoke sensing that someone was standing at the foot of my daughter's crib. I had no feeling of fear as I asked who was there. Somehow the reply didn't surprise me in the least.

"It's only Nanny," came my grandmother's voice.



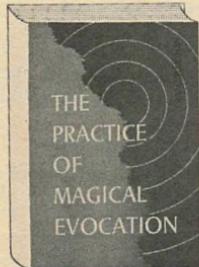
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I arose from my bed and moved to the crib beside her. She was not vague or wispy or transparent but as solid as I both as to looks and touch.

She talked about how pretty my baby was and how happy she was to get to see her, also mentioning she was grateful that I had named the baby for her. We talked for about 15 minutes and then she said it was time for her to go. I begged her not to leave but she comforted me by saying she would come back again.

I was just a few steps behind her as she walked out of the bedroom into the combination dining and living room. The night was a typical Hawaiian moonlit night and every detail of the apartment could be seen—but the living room now was empty. I rushed to the kitchen and found no one. The only door into the apartment was locked.

All that remained was the distinctive aroma of the soap and bath powder Nanny used. Many times since that night the aroma has floated near me so I know my grandmother is gone physically but spiritually she always will be with me.—
Muskogee, Okla.

AUNT EMMA

By Mari Roubideaux

AUNT EMMA "passed on" years before she became a member of our family. She came with the Gary, Ind., bungalow my parents bought in 1938 and she made herself known to us a few weeks after we moved in.

Our bungalow consisted of a kitchen, dining room and parlor on the left side of the house and a long hallway linking two bedrooms with a bathroom between them on the other side.

One night I heard footsteps pacing up and down the hall, the bare boards squeaking under their weight. I would have recognized my parents' footsteps and knew this was someone

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strange. I peered into the hall, heard the footsteps again, but saw nothing.

Telling myself the sound was the floorboards settling I started for the bathroom. Suddenly I reached a cold spot of air which moved with me. I ducked into the bathroom, trembling. The footsteps continued, paused and returned. Somehow I knew it was a ghost and I was paralyzed with fear.

I stayed in the bathroom a long time, afraid to go back to my room. Then my mother's voice rang out, "What are you doing in there? Get to bed this minute!" I bolted for the bedroom.

The same thing happened night after night. I began drinking no liquids after supper to avoid the trip down the hall. But gradually I became accustomed to our ghost. The footsteps sounded so weary and feminine. I called her "Aunt Emma" and wondered why she couldn't sleep. My younger sister Anne and I fell asleep many nights listening to the boards squeak as "Aunt Emma" walked.

She seemed so lonely, such an unwanted soul, that I felt a kinship for her. After all, I often was scolded for my "kidney problem." Eventually my fear vanished and I began to take my walks to the bathroom freely, timing them so I would walk behind Aunt Emma and avoid that unpleasant chill.

On Christmas Eve, anticipating the opening of gifts the next morning, I suddenly felt sorry for Aunt Emma, who would have no gift. I wrapped some of Mother's homemade Christmas cookies in bright wrapping paper and tied on a little bow with a tag reading, "To our Aunt Emma." After my parents were asleep I took the little package out of my dresser drawer and put it in the hall near my door. A little later, the footsteps came toward the door, paused for a long while, shifted weight—and never were heard again.

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1953

36, Mar.	260
37, Apr.	210
38, May	215
39, June	65
40, July	65
41, Aug.	365
42, Sept.	40
43, Oct.	210
44, Nov.	215
45, Dec.	10



1955

58, Jan.	90
60, Mar.	140
61, Apr.	40
62, May	600
63, June	490
64, July	90
66, Sept.	30
67, Oct.	190
68, Nov.	340
69, Dec.	900



HAUNTED PEOPLE — *Howard Terpning*

1952

No. Month	Supply
28, June	90
29, July-Aug.	40
30, Sept.	390
32, Nov.	140
33, Dec.	90



1954

47, Feb.	1300
48, Mar.	1800
52, July	190
54, Sept.	140
55, Oct.	40
56, Nov.	1100
57, Dec.	450



1956

71, Feb.	290
72, Mar.	140
73, Apr.	600
74, May	500
75, June	190
76, July	290
77, Aug.	40
78, Sept.	290
80, Nov.	110
81, Dec.	190

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1957

No. Month	Supply
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83, Feb.	190
84, Mar.	365
87, June	80
88, July	80
89, Aug.	15
91, Oct.	240
92, Nov.	240



1958

No. Month	Supply
94, Jan.	340
95, Feb.	500
96, Mar.	500
98, May	290
99, June	390
100, July	500
101, Aug.	500
102, Sept.	290
103, Oct.	500
104, Nov.	390
105, Dec.	500



1959

106, Jan.	490
107, Feb.	490
108, Mar.	290
109, Apr.	800
110, May	390
111, June	490
112, July	340
113, Aug.	440
114, Sept.	190
115, Oct.	490
116, Nov.	440
117, Dec.	390

1959



1960

118, Jan.	190
119, Feb.	240
120, Mar.	240
121, Apr.	190
122, May	340
123, June	340
124, July	330
125, Aug.	105
126, Sept.	340
127, Oct.	340
128, Nov.	365
129, Dec.	440

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When I set out my little Christmas gift, she must have been freed to rest, finally accepted by someone other than her own family. — Beverly Shores, Ind.

NOT A DAY TO DREAD

By Audrey Glover

AFTER EDNA HAYNES, my mother, died these lines of Ella Wheeler Wilcox's poetry were found among her papers in her own handwriting:

*I cannot make it seem a day
 to dread
 When from this fair earth I shall
 journey out
 To that still fairer country of
 the dead,
 And join the loved ones so long
 dreamed about.
 I love this world, yet shall I
 love to go
 And meet loved ones who wait for me,
 I know.*

My mother always was religious and while her beliefs were orthodox she had a strong faith in the reality of an unseen world around us peopled by God, His angels and those who have gone on through death. I'm sure this verse represents her own conviction.

She grew up on a farm and lived all her married life with my father John Haynes on a farm near Rushford, N. Y. When my father died on October 15, 1936, she moved to Cuba, N. Y., and lived there alone for 20 years, her six children all having grown up and left home. Her last

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years were happy ones, for she took keen interest in other people and always kept busy helping others. She stayed in her own home until the end although her activities were limited the last few years by a heart condition and failing eyesight.

I was called home to care for her on Wednesday, January 18, 1956, as she had had another heart attack. I took her to the hospital that night and was back in her room by 7:30 the next morning.

She was kept under opiates much of the time but sometimes she roused. On Friday morning while one of my sisters and I were beside her, Mother began talking. "I see him, I see him!" she exclaimed.

"Who? Father?" we asked.

"Yes," she replied in a troubled voice. "I don't know where to go."

I assured her someone would show her where to go but she remained troubled and said, "I must get ready so fast."

I tried to comfort her, saying, "You are ready to go." Then she relaxed and said several times, "So ready to go."

Another sister, Edena Sallberg of Silver Creek, N. Y., arrived and told us she had had a dream about six weeks before which she had recognized as a premonition of Mother's death. She said she dreamed she was looking out a window of our old farm home and saw two white horses, hitched tandem, drawing a sled on which Father sat. Taking a second look she saw that the second horse was only partly white. She rushed to the door, flung it open and there stood Mother. She took Mother's icy-cold hands and cried, "Did you see the white horses? Where have they gone?"

Mother made no response, as if she were not really there and my sister awoke with a feeling of dread.

All of Mother's six children were

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with her the last two days of her life. Much of the time she was in coma and was given no more opiates. We expected her death at any moment but a wonderful thing happened.

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Suddenly after a period of sleep she called out, "Johnnie!" We asked her whom she had seen and she answered, "Your father is waiting for me on the other side."

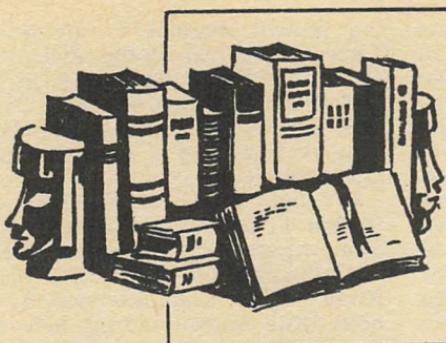
As the hours went by she often said, "I want to go. It takes so long to die." Sometimes we caught only brief phrases such as "nothing bothers now. It is good to forgive . . . In four days I'll have a harp. Horse, horse, white. . . ."

Another strange remark was, "Not much to get down; a lot to go up." I wondered if she were thinking of the physical body of a baby as "not much to get down" to earth but the adult body, her own, as "a lot to go up."

As the end neared, Mother cried out joyfully, "I'm glad to see it!" She repeated this three times. How we would like to know what she saw!

Her last words were for us: "God bless you all." Just before the end she struggled to release her arms from the bedclothes, then lifted them up, as if there were someone there to take her, as surely there was. Then her arms fell back, her breathing stopped and she had left her earthly habitation. — Rochester, N.Y.





New Books

MURDER IN TANZANIA

IT SEEMS that in East Africa murder stories are not handled in documentary fashion (as *In Cold Blood*) nor as novels (such as *Compulsion*) but in the form of songs with many stanzas reminiscent of some Elizabethan ballads.

Such a work is Hasani Bin Ismail's Swahili ballad, *Swifa Ya Nguvumali*, consisting of nearly 400 four-line verses, now published in English as *The Medicine Man*, edited and translated by Peter Lienhardt (Oxford University Press, London, 1968, 208 pages, 42s).

Lienhardt's excellent introduction explains that Tanzania has two rival schools of magic. The sorcerers attempt to gain magical powers through ritual murder. The medicine men are employed primarily to ferret out sorcerers from amongst the rest of the population. The murder related here took place in Ismail's home village so recently that he is forced to use pseudonyms for the central figures. (The murderers never were convicted, it seems.)

The whole narration revolves around sorcery, depicting in verse the meeting of the coven, the decision to seek another victim, the choosing of one (it must be a blood relative of one of the coven in order to produce magical power) and the murder itself.

By
David
Techter



When the body is found the villagers are shocked and the police are baffled for lack of clues. As the evil deed appears to be the work of sorcerers, there is the final recourse: send for Nguvumali, the most famous medicine man of Tanzania (his real name is used).

Nguvumali comes on the scene and administers a drug to a group of suspects. When only members of the coven show adverse symptoms they are arrested. There was insufficient evidence for a murder conviction but the leaders were adjudged guilty of possessing instruments of witchcraft which had been found when their houses were searched. The plant Nguvumali used to concoct the drug remains unidentified. Lienhardt speculates it might be the local species of *Datura* although the symptoms described are not characteristic of *Datura* intoxication.

The translation is followed by an appendix describing two sorcery murders from court records. Both

involve Nguvumali. The first was committed to celebrate his death in an auto accident. The second is an earlier case in which Nguvumali was employed. An elderly man had disappeared and after some weeks foul play was suspected. The widow, moreover, was seen with articles of clothing he had been wearing when last seen alive which she admitted were her husband's. No trace of his body had been found, however, when Nguvumali was called in some seven weeks after the elderly man's disappearance.

The medicine man moved slowly through the village followed by his assistants. Stopping abruptly before a tree, Nguvumali told an assistant to search a hollow in the trunk. There a human skull was found but Nguvumali was not satisfied. He continued his journey and soon indicated a certain spot in the ground, ordering an assistant to dig. A second skull was unearthed but again the medicine man was dissatisfied. (Medical examination later indicated that the skulls were of persons who probably had died during the past seven weeks but little more could be said.)

Nguvumali selected another spot in the ground and again ordered a search. Digging produced a third skull, this one showing a malformed upper tooth characteristic of the missing man. When he ordered a search of the widow and another woman standing by, on both were found teeth that fitted into the third skull. Faced with the evidence both women confessed and later were sentenced to death.

In light of this striking display of clairvoyance one wonders if there are medicine men alive today who can duplicate the feats attributed to the late Nguvumali.

DIVINATION IN NIGERIA

NO PART OF the world seems to lack some mechanism by which

the natives attempt to divine the future. A revival of the ancient art of astrology is under way in the United States. China has the I Ching. The island of Madagascar's elaborate *sikidy* system is worthy of more attention.

In Nigeria, it's *Ifa Divination*—treated in a book by William Bascom (Indiana University Press, Bloomington, Ind., 1969, 575 pages, \$20.00). This elaborate system has been little known up till now (although elements in the Black community are trying to present the Yoruba religion as the "true faith of Black people"). The system is intimately tied in with worship of the god Ifa and the diviner doubles as *babalawo* or priest of the religion. In the Yoruba kingdom of Ife the diviners have accessory political functions as well, the court having 16 of them officially attached.

Ifa divination itself is extremely complex. Either by manipulation of palm nuts or by throwing a divining chain, the diviner obtains a figure consisting of two rows of four characters. As each of the eight characters has two optional designations, 256 different figures are possible. For each figure there are between two and 12 associated verses (many of them two or three paragraphs long in translation). All of these the diviner must commit to memory, for traditional Yoruba is not a written language. Little wonder the diviner begins his apprenticeship in childhood and continues studying for years.

A "reading" for a client frequently is even more complicated, for in addition to deriving his client's principal figure the diviner often is called on to answer specific questions. These are framed for "yes" and "no" answers or specific alternatives. The divining chain is thrown for each option and the choice is determined by the relative ranking of the

different figures produced. Again, the ranking is arbitrary and must be committed to memory. The client ordinarily does not state the particular problem on which he wishes to consult the god Ifa (it is believed that Ifa himself determines the figure produced). The diviner must select from all possible associated verses the one that fits his client's problem. At this point arises the possibility of the diviner's exercise of ESP. But author Bascom points out that by and large the verses are ambiguous enough that the client can project his answer into them.

William Bascom, who has written this scholarly study, is Professor of Anthropology at the University of California. He is primarily interested in the ethnological aspects of Ifa worship, the training of the diviners, their professional ethics and the verses as reflections of Yoruba values and religious beliefs.

Anyone hoping to use the volume for divinatory purposes will be disappointed. The 200 pages devoted to verses (in Yoruba original and annotated translations) include verses for only 53 of the 256 possible figures. Bascom estimates there may be more than 4,000 different verses known to practicing diviners (although any one individual might know only a fraction of that total).

A practical divinatory manual might contain two or three characteristic verses for each figure and simplified instructions for arriving at the desired figure. Many of the verses included in *Ifa Divination* are so intimately connected with Yoruba religion and mythology as to be almost meaningless to any other culture. The editor of our hypothetical manual would have to choose from numerous examples those with more universal relevance. For the present we can be thankful for Bascom's introduction to this intriguing system and for his illuminating account of

the cultural milieu in which it operates.

DISCIPLESHIP IN MEXICO

WE NEED NOT go as far as Africa to find complex systems of witchcraft and divination. Carlos Castaneda, a graduate anthropology student at U.C.L.A., had the singular good fortune to attract the favor of a Mexican *curandero*, Don Juan, who invited him to become his student. The result is *The Teachings of Don Juan* (University of California Press, Berkeley, Calif., 1968, 196 pages, \$5.95).

No dry anthropological treatise this. As the jacket blurb by Edmund Carpenter states the book "reports a human reality, not an equivalent of that reality." Almost in its entirety the book is a record of conversations between Castaneda and Don Juan over a period of several months. The author could get to Mexico for only brief visits—two or three days—between his university commitments. This made his "discipleship" more difficult but on the plus side allowed each segment of the teaching to sink in before the student had to ingest more information.

Castaneda is nearly as intriguing a personality as the old *curandero* for he displays a curious mixture of naïveté and sophistication. His lack of background frequently seems amazing but his utter lack of pomposness is equally impressive. I find myself torn between regret that he is so totally unfamiliar with literature on psychic phenomena and altered states of consciousness and thankfulness that he was innocent enough that such knowledge did not color his account.

The proper use of three hallucinogenic drugs—peyote, *Datura*, and the mushroom (unidentified, but probably *Psilocybe mexicana* or a close relative)—constitutes the core of Don Juan's teachings. The mush-

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room, curiously enough, is dried and smoked (thus Don Juan's term *humito* or "little smoke"). This is the first account I've read of this mode of ingestion. Each of the three plants has its characteristic effects and I found Castaneda's descriptions of his drug sessions fascinating.

Nearly all of the extensive literature on peyote deals with ritualized usage by United States Indians in group ceremonies. Castaneda consumes the cactus buttons alone with Don Juan or with only a handful of others present. On at least two occasions he encounters Mescalito, the god of peyote, with whom he converses. What are we to make of this? A Jungian archetype, perhaps? How often does this occur to others under peyote? The unanswered questions are numberless.

Even more intriguing are Castaneda's experiences with *Datura* or jimsonweed, probably the most neglected of all hallucinogenic plants. We know from historical records and ethnological studies that various species of *Datura* were used by Indians over wide areas of the western half of both North and South America. But thus far no systematic study has been made of the ritual uses, the modes of preparation, the differing effects of various species or modes of preparation. As presented by Don Juan there appears to be considerable difference in potency in the various parts of the root; it also matters whether the plant is male or female and how it is prepared.

The climax to Castaneda's experiences with *Datura* is an elaborate divining session involving two lizards during which he apparently receives paranormal visions in answer to specific questions he poses. Again, his accounts serve to whet the appetite for a more thorough study. (Castaneda's doctoral thesis, perhaps?)

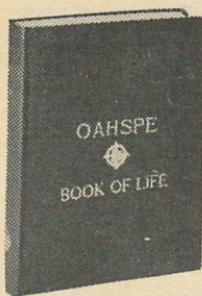
Most bizarre of all are the experiences with *humito*. Much of the de-

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scription sounds like a standard psilocybin “trip” but many features strike me as unique (just as Castaneda's peyote sessions differ from the usual reports). The most interesting account strongly suggests an out-of-the-body experience but Castaneda is so innocent of such matters that this possibility does not occur to him. In other experiences he feels transformed into a crow and flies around.

The book ends (and his discipleship ends too) with a curious episode in which Don Juan seems converted into a threatening figure—a concept brought on, claims the old man, by an angry sorceress's psychic attack on the young student. Whatever this is—possession, a secondary personality of Don Juan, telepathic hallucination—is unclear from the sketchy account but it frightens Castaneda sufficiently that he abandons his studies of *curanderismo*.

In the appendices the anthropologist in Castaneda emerges to present a structural analysis of Don Juan's teachings which the layman probably will skip. But all in all, this is an unforgettable glimpse into the reality of a Mexican *curandero*. It is a book hard to put aside once you've begun reading.

OTHER REVIEWS

MAGIC, SUPERNATURALISM AND RELIGION by Kurt Seligmann, Grosset and Dunlap, New York, N.Y., 1968, 504 pages, \$3.45.

This is a reissue of surrealist painter Kurt Seligmann's vivid picture of the magical beliefs of ancient, medieval and modern times which originally appeared in 1958 under the title, *The History of Magic*.

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A CHRISTIAN ROSENKREUTZ ANTHOLOGY, compiled and edited by Paul M. Allen, Rudolph Steiner Publications, Blauvelt, N.Y., 1968, 704 pages (8 1/2 x 11), \$27.50.

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is described in the introduction as a collection of important and rare writings of Rosicrucian lore. It is dedicated to the memory of Rudolph Steiner and partly subsidized by a gift from the Foundation for Advancement of Arts and Letters. (The Foundation is not identified further.)

The keystone of the collection is the translation of the manuscript, "The Chymical Wedding of Christian Rosenkreutz," accompanied by a translation of Steiner's essay on that document. Other writings in the collection are presented as important sources of Rosicrucian fundamentals, some never before available in English and others long out of print.

This volume no doubt will become an important reference for students of Rosicrucianism, Theosophy and Anthroposophy. More than 200 illustrations are reproduced from the original manuscripts, many of them in full-page size. These alone will provide some readers material for countless mystical "trips."

The complete *Gardner's Bibliography of Rosicrucian Books* (the classic guide to Rosicrucian literature) and a lengthy annotated bibliography of books and articles of Rosicrucian interest are included. The editor's own section of footnotes and annotated comments on the narrative sections of the book is extensive and enlightening.

An attempt to answer the question, "Will FATE readers enjoy this book and feel it is worth \$27.50?" dictates caution and self-examination. If you have studied "The Chemical Wedding" and "Fama Fraternitas" and understand and enjoy them, you are probably so deeply involved in Rosicrucianism that probably you already have placed your order for *A Christian Rosenkreutz Anthology*. If you have read *Isis Revealed* and *The Secret Doctrine* and relish more in the same vein, perhaps you will find this new book worthwhile.

However, if you are interested simply in reading about Rosicrucian fundamentals or learning about the writings of Rudolph Steiner this compendium is not your cup of tea. My saying this may draw criticism from Anthroposophists but 40 years of reading in the occult and metaphysical fields has convinced me that it requires a very special imagination to find sum and substance in the vast bulk of writings categorized as Hermetic allegory and tradition.

To be happy with and challenged by the contents of this anthology it is important that you be equipped with that specially developed mental power to "hear one hand clapping." All others, proceed with caution. — Tom C. Lyle.

COSMIC MYSTERIES OF THE UNIVERSE
by Adrian V. Clark, Parker Publishing Co., Inc., West Nyack, N.Y., 1968, 214 pages, \$6.95.

In recent years several authors have published books linking the UFO-extraterrestrial life concept with religion. *Cosmic Mysteries of the Universe* is another such book and in my opinion inferior to its predecessors.

The author, Adrian V. Clark, is a "scientist associated with the Saturn V Moon Vehicle project" of NASA, according to the dust jacket blurb. For all his alleged knowledge of space activities, Clark refers to the "Ranger" probes of Mars, whereas Mariner IV performed the Mars "fly-by."

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Mr. Clark seems unfamiliar with UFO literature. He refers to only one book by Fort and one book and one magazine article by Keyhoe. Had he read the books by Jessup, Thomas, Downing and others, his UFO-religion horizons would have been broadened.

He is an advocate of the "pan-spermic" theory, i.e., that life spores travel throughout space and "seed" planets that have the potential of supporting life. However, his "modified theory" proposes that living animals also were seeded. In what seems a serious manner, he writes:

"Dinosaurs, having lived on the earth at one time, could be explained by this modified panspermic theory. The dinosaurs may have been seeded on the earth; maybe they landed very gently, since they may have been adult animals at the time they were dropped."

"Universal clouds" are explained by Clark as a life-form that can travel through space performing a variety of tasks. They not only seed planets but also perform such chores as leading Moses and the Israelites through the wilderness.

Had Mr. Clark done more background research, *Cosmic Mysteries* might have been a more worthy contribution.—Lucius Farish.

ABNORMAL HYPNOTIC PHENOMENA: A Survey of 19th Century Cases, Vol. IV, edited by Eric J. Dingwall, Barnes and Noble, Inc., New York, N.Y., 1968, \$8.50.

The fourth volume in Eric Dingwall's series on hypnosis in the 19th Century deals with America and Great Britain. The two sections have been written by Allan Angoff (America) and Eric Dingwall (England). One of the best features of the book is a fine list of references (although this is disclaimed as "in no sense" a bibliography).

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Many authors and activities are covered and it would be impossible to list them all. While it is surprising that Dr. Dingwall adheres to the "James Braid* cult" to a large extent, he does go further than many histories by adding much valuable data from *The Zoist*, a promesmerism, scholarly journal of the period 1844-1856. Esdaile's** contributions to this journal and his ambiguous but interesting experiments with the Oakley sisters are noteworthy.

A potentially damning indictment of paranormal phenomena *per se* is contained in new data regarding the "finger experiments" conducted by F. W. H. Myers and Edmund Gurney with two operators, one of whom subsequently claimed the entire experiment fraudulent on their (the operators) account. The problem here is to decide which is fraudulent — the original experiment or the latest assertion by one of the participants, for the other operator denied the allegation. Nevertheless, it is disconcerting to have the venerable Myers involved in this manner, especially since these same apparently odious operators were involved with the affirmation of the Reichenbach phenomenon by the Society for Physical Research, London.

The section on America contains worthy data including mention of the theories of John Bovee Dodds ("Electro-Psychology"), Phineas Parkhurst Quimby and Charles Poyen. Since the book is only a survey these are admittedly introductory. Poyen especially might have had more space and credit.

Abnormal Hypnotic Phenomena is important for students of parapsychology seeking an overall view, for psychical research received its

* James Braid, B. 1795, Fifeshire, Scotland. Surgeon, writer, originator of the word "hypnosis." D. Manchester, England, 1860.

** James Esdaile, English surgeon, mesmerist. 1808-1859.

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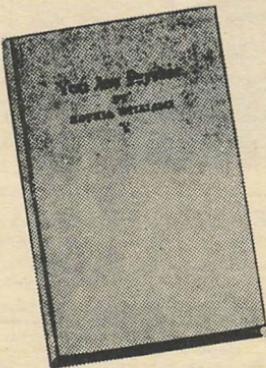
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MYSTERIOUS PLACES by Daniel Cohen, Dodd, Mead and Co., New York, N.Y., 1969, 238 pages, \$5.95.

In this interesting book author Daniel Cohen, former editor of a popular science magazine, gives his views of "romantic geography." The book is divided into 10 short chapters describing "mysterious places" such as Atlantis, Lemuria, King Arthur's grave, Britain's Stonehenge and the kingdom of Prester John.

In his introduction Cohen writes: "My aims are twofold. First, of course, is to give the facts, to show what historical realities underlie the legends. But equally important I want to relate the legends themselves. Often the legend was more *real* than the place. King Arthur's realm, if it existed at all, was of minor importance, and the kingdom of Prester John was entirely legendary. Yet both these lands had a tremendous impact on the thinking of medieval Europe."

Cohen's handling of his subject matter is concise and factual and at times his "objective" attitude is frankly skeptical and somewhat cautious. He freely admits the tremendous influence myths have had in making these historical sites famous (and now renowned tourist attractions) but he has only scorn for "occult theorists" who claim to see a deep philosophical significance in the immortality of the legends. Obviously he has his own theories about the power of the myths and legends surrounding these historical sites.

Cohen takes a strong stand against racism and suggests that "the white man's egotistic belief in the supremacy of his race" may offer a partial explanation for the tenacity and remarkable staying power of these myths. He is critical of the

part "occult tradition" has played in the interpretation of some myths.

He accuses both James Churchward, author of *Lost Continent of Mu*, and J. B. Newbrough, author of *Oahspe*, of attempting to perpetuate the theme of white supremacy. He criticizes them sharply and defends his own position by saying, "In researching (*Mysterious Places*) I was continually astounded at the number of times I came across legends of white gods, white culture bearers, vanished civilizations of white men, etc., and how little basis there was to any of these stories."

Mr. Cohen may be a bit too hard on occultists in general but I believe his theories on racism are worth attention.—Edna Rowland.

UFOs AND RELATED SUBJECTS: An Annotated Bibliography, compiled by Lynn E. Catoe, U.S. Government Printing Office, Washington, D.C. 20402, \$3.50.

"Spinoff" is a space-age term used to encompass techniques derived from our space program and turned to other beneficial purposes. Recently the much-maligned Condon UFO study has produced useful spinoff. Under a contract let by the USAF Office of Scientific Research, the Library of Congress was requested to make a "literature survey . . . to assist a scientific research project . . . on unidentified flying objects." The end result, summarized in this large (8x10-inch) soft-bound volume of more than 400 pages, covers some 1600 items, neatly indexed.

The categories include such diverse subjects as Abductions, Ancient Records, CIA, EM Effects, MIB, Psychic Aspects, Seductions, Sightings, Ball Lightning, Fortean Phenomena, UFOs and Time, and many others. Each item is briefly summarized. Opening the book at random I found "Knight, Oscar F., Wolverton trail event: a visitor from

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Venus. Strathmore, Calif., 1963. 11 p. During a camping trip in Sequoia National Park, Calif., on July 1, 1955, author observed a 'mother ship' from which a number of smaller UFOs were discharged. He later encountered a being whose strangeness of manner and speech led to speculation that he may have been an occupant of the strange craft."

Another random sample: "Farish, Lucius. Cattle rustling by UFO. FATE, v. 19, Apr. 1966: 42-44. 'Rustling' of a heifer from the farm of Alexander Hamilton by UFO on April 21, 1897, is described."

These samples show the summaries are factual and the compiler makes no attempt to pass judgment.

The author index, nine and a half double-column pages, enables the researcher to locate quickly any item included in the bibliography. The book is incomplete but as Miss Catoe points out, "The principal difficulties in achieving completeness are the great volume of UFO and UFO-related literature and the fact that much of it is privately published and of limited distribution." Nevertheless, thanks to Miss Catoe's efforts and the assistance and contributions of dozens of people (nearly 100 are credited at the beginning of the book) the Library of Congress now has "books, journal articles, pamphlets, conference proceedings, tapes, original manuscripts and other material . . . a total of more than 1600 items." Let me note too that contrary to a rumor current some months ago, the collection is safe and intact at the Library; it is not being dispersed or destroyed.

I feel Miss Catoe's work is excellent. The book will be most useful to the serious UFO student but even the merely curious will find much interesting information in its pages. For this, if little else, I find myself grateful to the U.S. Air Force and the Condon UFO Study. — George Earley.

Report FROM THE Readers

"THE WORLD'S ONLY INTERNATIONAL STREETCAR"

I would like to call your attention to the article on page 46 of the July, 1969, FATE, "I Met a Psychic in Shanghai" by Martin Fischer.

There is something quite wrong in this article. Mr. Fischer states on page 48 that he boarded a streetcar to cross the Rio Grande to Juarez. I was living in El Paso from 1944 to 1946 and it was my habit to cross the Rio Grande every evening to have dinner in Juarez. We had to walk or drive across, for there were no streetcars or buses. No matter whether one walked or drove, he was stopped at the border for inspection and to declare his citizenship, and this makes a streetcar most impractical anyway. At any rate there were no streetcars.

Also I flew from Fort Bliss myself until 1946 and it certainly must have been operating in 1948. I question this replica which Mr. Fischer claims to have been building.

I enjoy your magazine immensely but I wanted to draw your attention to the fact that not all of this story is true.—W. Dylestra, East Hartford, Conn.

THE AUTHOR REPLIES:

The streetcar line has been operating continuously between El Paso



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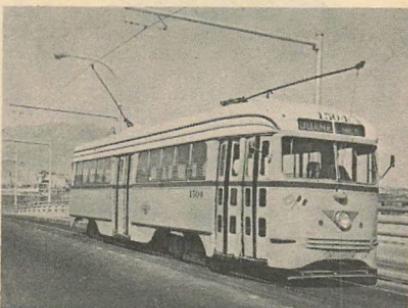
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Martin F. Fischer, El Paso, Tex.

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Your informative magazine has carried several accounts of telephoned messages from deceased persons. I would like to hear from any FATE reader who has received such a call.

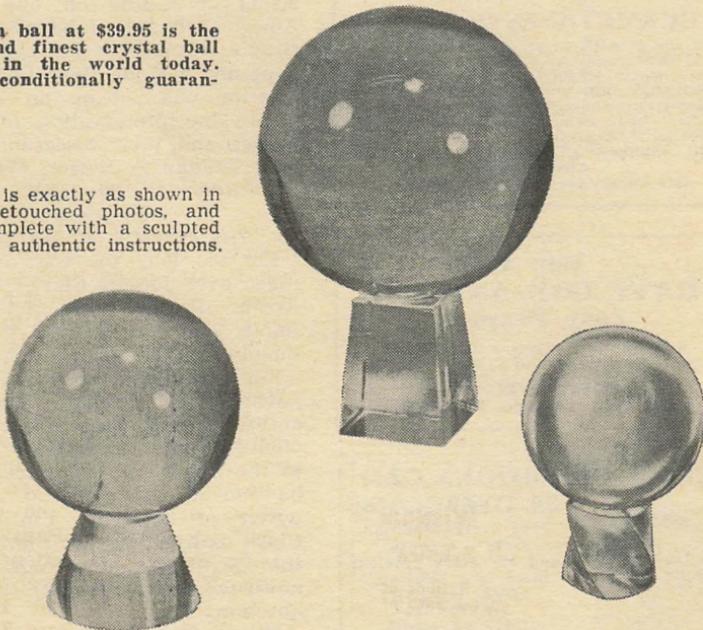
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I also am interested in hearing about symbolic phenomena such as feather-balls forming in pillows, mystery knots in shoelaces, etc.

I take annual trips through New York state and New England and would like very much to be invited to visit a genuinely haunted house. I have been collecting accounts of hauntings since 1934 and I respect the right of any ghost to remain where he wishes. I believe it is morally wrong to go around the country (as some "mediums" and their peculiarly earthbound "guides" do) exorcizing or killing off our valuable American haunts. I believe it is desirable to preserve our ghosts and I hope one day the Department of the Interior will set up an agency to insure the preservation of haunted houses and their discarnate inhabitants. — **John P. Besser**, 6349 Walnut St., Pittsburgh, Pa. 15206.

THE FOG OF NONEXPERTISE

For too long the controversy has raged over Jerome Clark's review of Arthur Bray's book, *Science, the Public and the UFO*. I think it is time to set the matter in perspective.

The purpose of book reviewing is not merely to determine the writer's ability to write but to determine if what he writes is the truth. Accuracy to the degree of 100 percent cannot be and is not expected, either of writer or reviewer. I'm sure Mr. Clark realizes this but I am also sure that Mr. Bray does not. Else he never would have written the book in question.

The issue is not bias or ax-wielding; it is truth. The question is: does Arthur Bray's book contribute to determining any truths of *UFOlogy*? I admit that I have not read it but if Jerome Clark says the answer is no, I believe him—for the following reasons:

Plenty of books containing weighty opinions of scientists, theories, dra-

matic and historical views of UFOlogy have been printed — far too many of them. Why? Because the bedrock of hard data known as GLA (ground-level activities) has thrown all the ETI (extraterrestrial intelligence) positions into a cocked hat. And these positions have dominated the UFO scene for 20 years. In short, everything done and written in these last 20 years is worthless. Worse, the mass of ETI-oriented and "serious" literature has so altered the state of public and UFOlogical opinion that this new GLA data has been rejected out of hand. Thus while Mr. Bray demonstrates there are no experts in this field he blithely joins their ranks as a nonexpert.

I'm sure it's fun to wax pontifical on the foibles of scientists and the public but wouldn't it be preferable to dig up some new material to report? Do we need yet another book of generalities when a vast mass of data lies before us untouched? This is the reason Jerome Clark deplores Bray's book. It is dangerous to the advancement of knowledge in this field. It contributes neither new data nor new methodology, nothing but more fog against the dawn.

I suggest we all grab hold of a copy of John Keel's *Operation Trojan Horse* the moment it hits the stands. As a definitive work on UFOlogy it will reduce the past 20 years to a single word — "waste" — and go on to deal with the real world of UFOlogy, the real world that for now only Jerome Clark and a small number of others can see through the fog of the nonexperts' making. —Richard S. Hack, Fort Rucker, Ala.

MULTILINGUAL MRS. FIELDING?

In reading "A Ride in a UFO" (August, 1969, FATE) I was struck by Mrs. Elizabeth Fielding's ability to converse with the crew of the UFO.

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boring planets? Or possibly Mrs. Fielding is an immigrant to earth from the planet from which the UFO came?—*Dr. Ira B. Cross, Berkeley, Calif.*

SCIENTOLOGY DEFENDED

In the February, 1969, edition of FATE you printed an item in "I see by the Papers" on Scientology. As Public Relations Officer at the Hubbard Scientology Organization in London I should be glad if you would make one or two corrections.

Scientology is an applied religious philosophy and is addressed to the spiritual being. Dianetics is a precise technology addressed to the body through the mind and the spiritual being.

The British Home Office announced the Government's intention in July, 1968, to refuse entry into England to foreign and Commonwealth Scientologists. In one case a young Australian girl was imprisoned in Holloway jail for the "crime" of being a Scientologist and seeking entry. Costs were awarded against the Home Office by Lord Chief Justice Parker.

Within two days of this announcement a Scientology Organization was set up in Los Angeles for the benefit of American citizens, thus denying this country thousands of dollars per annum. Six months later the Government announced an inquiry into Scientology, no evidence against us having been produced to date. This is a one-man inquiry conducted by Sir John Foster; it is being held in secret and no Scientologist has yet been approached.

There is no mystery about the whereabouts of L. Ron Hubbard, Founder of Dianetics and Scientology. For some years his headquarters and home, with his wife and four children, have been aboard one of his ships.—*Daphne Parselle, P.R.O., The Hubbard Scientology Organization, London, England.*

THE MYSTICISM AND THE POWER
In "I See by the Papers" in the August, 1969, FATE Curtis Fuller raises the interesting concept of other planets circling other suns.

It is my nonprofessional opinion that there are many galactic systems like ours throughout the vastness of outer space. From microcosm to macrocosm I see the repetition of a Universal plan. I see our galactic system as a huge atom with electrons (planets) orbiting a nucleus (the sun). And I see millions of such systems orbiting eternally through time and space, each guided along its path by a Universal Intelligence.

Perhaps this sounds like mysticism but if so, so be it. As Professor Einstein said, the mystical is the power of all true science and the center of true religion.—Dr. Charles E. Hicks, Largo, Fla.

IN REBUTTAL

I have been taken to task in "Report from the Readers" (July, 1969, FATE) for statements on meteors and a "red-hot disc" made in my article, "Our Skies Are Filled With Junk."

I have made a long and careful study of the meteor phenomena and I'm inclined to agree with Charles Fort. He suggested that meteors were not from outer space but were an environmental phenomena. All available data tend to support this seemingly outrageous speculation.

When our space program began it was feared that meteors and rambling hunks of rock might pose a serious threat to space flight. Instead, meteors have been amazingly rare in space itself and an examination of the transcripts of all the space flights shows that the only meteors our astronauts actually have seen appeared *below* them. There seems to be plenty of dust (micrometeorites) up there but no huge chunks of iron and nickel.

In an effort to pin this down I have

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interviewed several leading astronomers who purportedly are meteor experts. None of them can agree on the origin of meteors. Nor is there an explanation for the appearance of meteors year after year in the same areas following identical courses.

As to the Corona, N.Y., disc, calling it "red-hot" was a matter of convenience. The discs in both the 1897 and 1968 incidents were reportedly too hot to touch when they landed.

Incidentally, the January-February, 1969, issue of London's *Flying Saucer Review*, published after my "space junk" article was written, contains an authoritative piece by Prof. Hulvio B. Aleixo of Brazil in which he summarizes several UFO cases which produced artifacts of aluminum, magnesium and silicon. But the lore on aluminum flying objects can be traced back to the 1860's, two decades before a feasible commercial process for extracting aluminum from bauxite was developed. — John A. Keel, New York, N.Y.

THE CHERRY HILL AFFAIR

Early on the morning of October 30, 1966, four persons allegedly saw a gigantic brightly-illuminated object hovering 100 feet above the RCA computer factory in Cherry Hill, N.J. I interviewed the witnesses shortly after the event and I have tape recordings of those interviews. In subsequent investigations other witnesses came forth and a complicated situation developed.

Cherry Hill has been the locale of many low-level UFO sightings and other bizarre events. I have visited the area many times and closely examined the factory in question. Dr. Stanko's explanation (FATE, April, 1969, page 125) is a new one to me and I might say it doesn't make much sense for a computer factory to run up a balloon radar antenna in

a heavily populated area, particularly when a number of permanent radar installations are located nearby.

Several factors attracted me to the Cherry Hill case. First, one of the main witnesses was a healthy young man, a Karate instructor. He suffered a sudden and medically inexplicable "blackout" on the night of the event. Similar cases of "blackouts" and fainting spells have been documented in South America and throughout the United States, when a UFO is in the immediate vicinity.

Also, October 30, 1966, was a "flap date." Hundreds of interesting sightings in all parts of the country were recorded that night, a factor that gave the New Jersey case special importance for me.

Then, unfortunately, one of the four chief witnesses began to embellish his story. He claimed to have seen figures loading and unloading material from the object on the roof of the RCA building. Although other witnesses did not corroborate his observations, he circulated letters and drawings to various editors and writers which enlarged on the detailed testimony I had collected in my original interview.

To add to the confusion, a series of events involving "Men In Black" began to occur in the area. Some were hoaxes and coincidences but others seemed to check out and may have been authentic MIB contacts. Such contacts were experienced by independent witnesses, unrelated and unknown to the original foursome.

In December, 1966, an engineer employed at the RCA plant was talking long distance to his father in New York City when a third party suddenly cut into the line. This person professed to be from outer space and talked with the two men for 30 minutes. Suspecting a hoax the engineer sent his wife to call the telephone company on a neighbor's phone. The telephone operators cut into the line,

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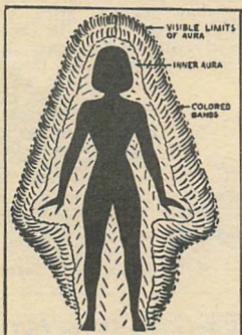


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monitored it and tried—unsuccessfully—to find the station from which the third party's call originated. His identity never was determined. Meanwhile, other people in the Cherry Hill vicinity were watching strange multicolored lights maneuvering overhead.

The Cherry Hill affair only begins with all this. A number of important patterns quickly evolved, patterns similar to those I have observed and investigated in many other cases around the country. For example, an engineer from the RCA plant recently committed suicide under peculiar circumstances. He dressed completely in black before destroying himself.

I believe the witnesses did see something unusual the night of October 30, 1966. I do not believe it was a balloon hoisting a radar antenna at 2:30 A.M. on a Sunday morning.

UFOlogy is becoming a complicated study. I am beginning to believe that medical doctors and psychiatrists would be more useful to this study than astronomers and physicists. In a recent book review in FATE researcher Jerome Clark supports my views: We have spent too much time collecting mere descriptions and not enough time studying the witnesses themselves. It is possible for teen-agers, town drunks and other quite ordinary persons to have real and important UFO experiences. These are more important to UFO study than the random long-range sightings of pilots and police officers.

Instead of trying to prove the mere existence of UFOs we should be trying to analyze and understand the curious effects they have on human beings who come into close contact with them.—John A. Keel, New York, N.Y.

S.A.U.C.E.R.

I am planning to write a book on flying saucers and I plan to put
(Continued on page 161)

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(Continued from page 150)

emphasis on the small-town, unpublicized UFO incidents. I need FATE readers' help. If you have sighted an unidentifiable craft I would like to hear all the details, your name and address and whether or not you wish to remain anonymous. Newspaper and magazine clippings will be more than welcome.

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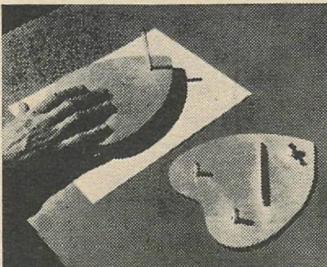
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