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REPORT****UCLA Symposium  
ESP COMES OF AGE****FATE****TRUE STORIES OF THE  
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DECEMBER 1969 50c

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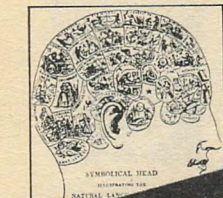
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- A. Among those who heard all of the various places announce their hearing Peter in their own tongue....

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# *I See by the Papers*

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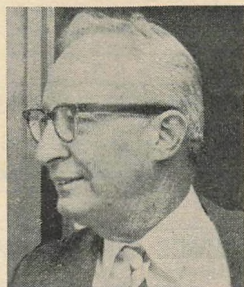
*Whatever the humblest men affirm from their own experience is always worth listening to, but what even the cleverest of men, in their ignorance deny, is never worth a moment's attention.*

—Sir William Barrett

WHEN WE discussed the case of "Bozo," the ape-like man (or replica thereof) preserved in an ice cake and part of a traveling carnival exhibit in the April issue of *FATE* we expressed concern that the mystery would never be cleared up.

When Ivan Sanderson and Bernard Heuvelmans, the scientists who examined Bozo through his ice sheath under dreadful conditions last December, returned from that expedition they publicly expressed fear that if Bozo was genuine and not a fake proper authorities never really would get to examine the body.

Even last February, Sanderson indicated that Frank Hansen, who operates the exhibit that contains Bozo, had hinted that an artificial Bozo might be substituted for the "real" Bozo. Sanderson took special note of a number of characteristics to see



Curtis Fuller

if they would be duplicated in an artificial Bozo.

Sure enough, as Sanderson feared, it appears that either the original Bozo was artificial or a fake has been substituted.

A signed article by Patricia McBroom in the August 18 edition of the *Philadelphia Inquirer* states that Bozo has been traced to its "plastic origins in Hollywood," that he had been created by "six men who specialize in making monsters for Hollywood." They had created the "iceman for carnival operator Frank Hansen, who showed the creature up and down the country as a 'complete mystery,' " Miss McBroom wrote.

According to her story, when Dr. John Napier of the Smithsonian Institution saw the report of Belgian Scientist Dr. Bernard



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Heuvelmans on Bozo he wrote a personal letter to J. Edgar Hoover asking the FBI to look into the matter. Although the Bureau does not usually investigate this kind of case, they finally directed the Smithsonian to California where "the iceman was traced to employees of wax museum."

"Those who have seen the ice-  
man call it the most magnificent  
fabrication ever made. They say  
it makes King Kong and Frank-  
enstein's monster look like toy  
rejects," wrote Miss McBroom.

**ON THE OTHER HAND**

THERE IS a lack of detail  
in Miss McBroom's story  
that we regret. For example, we  
wish she had identified the crea-  
tors of Bozo by name and also  
had identified their firm.

Even so, there seems little rea-  
son to doubt the facts. Either  
Sanderson and Heuvelmans  
were taken in, or a wax dummy  
was substituted for a real Bozo,  
as they feared. In fact, we have  
been told that not one but two  
wax Bozos were created.

In support of Sanderson and  
Heuvelmans, there are at least  
two details of the original ice-  
encased figure that we believe  
demand explanation.

First, both investigators insist-  
ed that Bozo was so clearly dis-  
integrating that a nauseous



stench of rotting flesh was emanating from one corner of his frozen cabinet, which appeared to have a leak. This despite the fact that the temperature was near zero.

Second, in areas where, if Bozo were real, one would expect putrefaction to begin first, the ice was slightly cloudy from small bubbles that Sanderson and Heuvelmans assumed to be the gases of decay. These areas included the pubic region and the chest where an apparent bullet had wounded the (fake?) creature.

It may be, of course, that the hoax was so skillful it even took these two factors into account.

The August publication of the New York Academy of Sciences, commenting on the affair, stated "Apparently, although not certainly, science came to the fair a shiny-faced, flaxen-haired local yokel and was taken in by show biz."

It seems that we may have heard the last of Bozo. But we hope not.

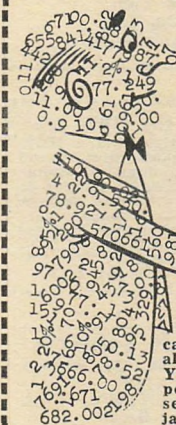


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by Mariner 7, which began taking pictures from 1,140,750 miles away and which came within 2,190 miles of Mars' south pole. Meanwhile, shortly before, on July 31, Mariner 6 came within 2,130 miles of Mars' equator.

One clear conclusion from the photographs is that Mars more closely resembles the moon than the earth. It is cratered and barren. The craters are shallower than the craters of the moon and there is evidence that although Mars' atmosphere is thin there appears to be some sort of surface erosion which does not exist on the moon. On the Martian plain of Hellas, craters were rare and the surface smooth. Caltech Physicist Robert Leighton concludes from this that "there is activity in that region which is obliterating craters as fast as they're formed." What the activity is he does not know.

Mars' south pole is covered with snow but as this is written there is disagreement as to whether this snow is frozen carbon dioxide or frozen water. Caltech Physicist Gerry Neugebauer measured temperatures of -235° F. on the polar icecap. This is the freezing point of carbon dioxide and he believes that is just what it is. However, George Pimental, University of California chemist, says that another instrument aboard Mariner 7



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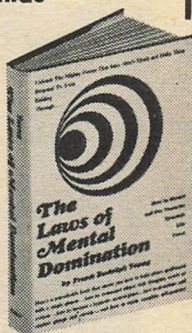
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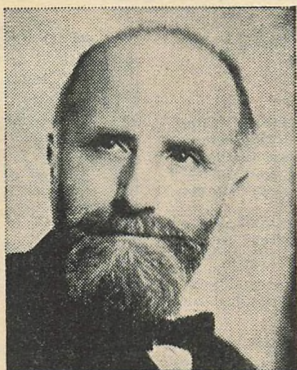
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showed frozen water on the edge of the icecap, with solid carbon dioxide clouds in the atmosphere. There were patches of Martian "snow" in the shadows of craters and some of the craters seemed to be completely filled with snow.

The atmosphere of Mars is extremely thin — about equal to that of earth at an altitude of perhaps 125,000 feet. But again there is controversy over its composition and whether this indicates the possibility of life.

Pimental, detecting both methane and ammonia through the sensitive instruments on Mariner 7, said that "one cannot restrain the speculation that it may be of biological origin." Methane is a compound of hydrogen and carbon; ammonia is a compound of hydrogen and nitrogen and they are important to the existence of some earth-type forms of life.

However, Charles Hord, a physicist of the University of Colorado, reported that instruments aboard the spaceships indicated that death-dealing radiation penetrates completely to the surface of Mars because the atmosphere is so thin. This radiation would destroy many of the molecular bonds necessary for life as it exists on earth, he says.

Other scientists found no evidence of nitrogen, which they say



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THERE ARE many stories of how porpoises have saved drowning men by pushing them ashore and/or by driving off sharks. Now Chung Nam Kim, a South Korean sailor, has told a story that tops these by an ocean's breadth.

Late in August Kim was on the deck of the Liberian merchant ship *Federal Nagara* one night when he fell off into the Pacific Ocean. He estimates he swam for about "13 hours" before he saw a turtle swimming on the surface and threw an arm around it. The water was cold. Kim was sure he was dying. Sometime after that he saw the Swedish freighter *Citadel*. He waved and the crew waved back.

In a radio-telephone interview with the Associated Press on Wednesday, August 27, Kim estimated that the turtle had supported him for about two hours. Capt. Horst Wedder of the *Citadel* stated that he could see the turtle which was three or four feet in diameter.



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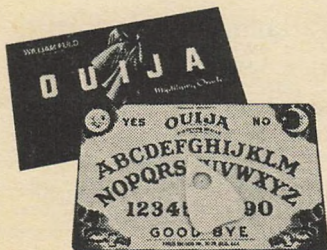
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# "I've Got A Secret!"

*I was just a face in the crowd  
until I found a way to make  
people ask me these questions..."*

## Not long ago I was just average

I bowled, belonged to some social clubs and a church. I like people and wanted to be popular—but at every gathering someone who spoke as an authority commanded the attention.

I envied these "stand-outs." Why couldn't *I* be the center of discussions and not just a listener? Why couldn't *I* have information, ideas and opinions that made people come to me?

## Then I made a discovery

Conversation often turned to whether man possessed higher perceptions, whether he had a soul and lived on after death. Such topics interested me and I saw that others were interested, too. We all asked searching questions

— but none of our local "authorities" had any real knowledge. They couldn't give satisfactory answers.

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I spoke with enthusiasm of the new world I had discovered. At gatherings people now drew around me, listened to what I had to say. I was now the one who had satisfying answers.

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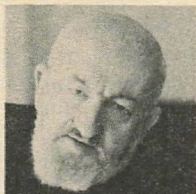
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Wedder told the Associated Press that Kim had a "lot of marks on his skin like he was bitten by some little animals. They're mysterious marks. I don't know what kind of an animal could have made them."

Despite the sailors' testimony Marine Biologist Malcolm Gordon of the University of California at Los Angeles has his doubts. Turtles are very timid creatures and dive when disturbed, he said. "It's awfully unlikely that a guy would be able to use one for a life raft."

So who was there, the captain and the crew of the *Citadel* and Kim, or Professor Gordon?



## THE BACH BEAT

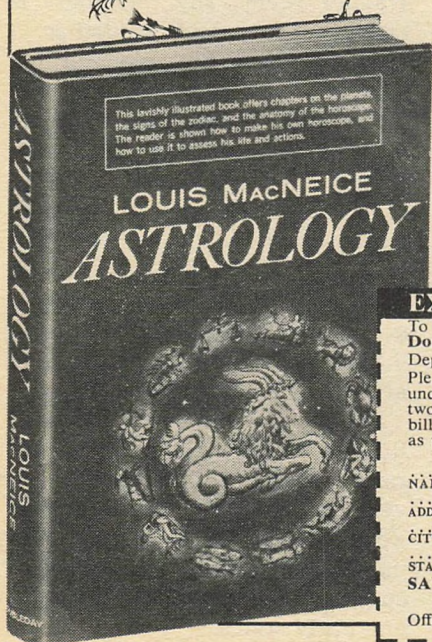
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When she was seven, Rosemary says, a man with a shock of white hair and dressed in a black robe appeared to her and said he would come back in the future and give her music. Years later she saw a photograph of the man and says it was Liszt.

Not until after her husband died in 1961 and she had an accident and was confined to her home did Liszt return. "When I could see him clearly," she reports, "he told me he'd come to honor his promise."

But now, she says, through Liszt she is in contact with a whole group of old virtuosos. Wagner seems shy, Schubert is terribly fussy, Bach wants her to work at the table, copying his dictation onto paper without first hearing it. "Liszt likes to guide my hands over the keyboard, rather like automatic writing, until I've learned a musical phrase by heart," she told Wel-ler.

Out of this has come a whole group of compositions written in the styles of the persons she says are giving her the music.

British composer Richard Rodney Bennett says her pieces range in quality from poor to very good. Alan Rich, a New York critic, feels they are of "middling quality" and points out that they are in the composers' early styles.



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Rosemary believes that she has traveled astrally to the spirit homes of the various composers — and describes great concert halls with transparent domes which seem suspended in mid-space.

All this might be dismissed as utter nonsense if there weren't the evidence of the music itself. Rosemary has had virtually no training but is pouring out simple "Schubert" songs and ambitious "Beethoven" choral symphonies. Pianist Mary Firth has just released an album of piano pieces of Rosemary's transcriptions by the "spirits of Chopin, Liszt, Debussy, Schubert and Beethoven."

Rosemary's own explanation is that these great composers "want us to know they are there, and they are using music as a kind of proof. They believe that we will live a much happier life on this side if we know that there is another life to come over there."



## A PROBLEM WITH PROGRESS

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enough about the interrelated ways in which one "progressive" act today will affect our environment tomorrow. And when scientists have learned about ecology there will be a further lag before the information reaches enough people so that defensive measures will be taken.

A much simpler and more clear-cut problem of "progress" occurs frequently in the conflict between construction projects and archaeology.

In Washington the celebrated Marmes man site, perhaps the oldest in the United States, could be investigated only fragmentally because of the rising waters of a dam. Another typical case recently has come up in San Pablo, Calif., where bulldozers, clearing a site for a new apartment house, uncovered the largest ancient Indian village ever discovered in the Bay area.

Manuel Alameida, owner of the property, said archaeologists would be allowed to dig only until the contractor got ready to level the site—like about 24 hours. Calls were rushed to archaeologists all over California to come salvage what they could—although it takes months or years to properly investigate a site of this importance. The mound was at least 30 feet high and contained a cultural record covering the years from approxi-

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### THE PHARAOHS' PUMP

**E**D KUNKEL of Warren, Ohio, thinks he has solved the problem of how the pharaohs were able to build their pyramids. They floated the great stones with water locks and giant pumps, he says. Kunkel recently

visited Egypt and says he has confirmed his theories of many years' standing.

Kunkel has designed a model of the hydraulic ram pump he says the Egyptians used. He revised his ideas of the pump after visiting the interior of the Great Pyramid at Giza.

The reason the interiors of the pyramids contained few mummies, says Kunkel, is that they really weren't empty tombs but the remains of an abandoned water system. Kunkel scoffs at claims that slaves plus a combination of levers and pulleys moved the massive stones into place.

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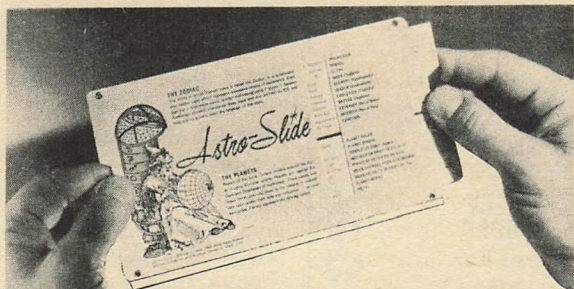
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## TALL MAN MYSTERY

NEAR TERRACINA, Italy, recently the skeletons of 50 men, all of whom were over six feet, seven inches tall in life, were found in a common grave believed to date from Roman times.

Terracina is about 60 miles south of Rome and the mass grave was found during a construction excavation. The bodies had been placed in plain tiled coffins without inscription, design or identification — with neither arms nor armor.

When they died they had all been robust men of a similar age — between 35 and 40. Their teeth were in unusually good condition.

Why did they all die about the same time, at about the same age, and if they were soldiers, why weren't their military trappings buried with them?

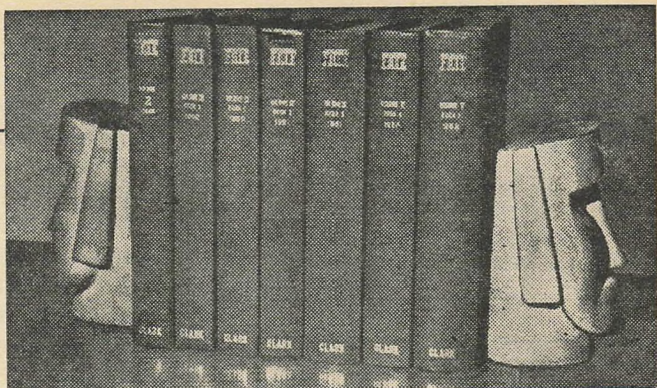
Italian archaeologists have no ready answer to the puzzle.



## MONSTER TIME

THE SETTLEMENT of Mamquam on the outskirts of Squamish, B.C., had its trials during the month of June with repeated reports of a ginger-colored creature, five-feet-eight to





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six feet in height, weighing perhaps 350 pounds, with three-clawed, size 14 feet, a long furry tail and a squashed-in face. It also ran faster than a fast dog!

A good many residents of the area insist it's a Sasquatch but since no genuine Sasquatch could have only three toes — unless it had lost two on each foot in a trap — either the descriptions are wrong or it has to be something else. The Royal Canadian Mounted Police, although they are taking plaster casts of those three-toed footprints, obviously think the whole thing is a hoax.

Among the many reports which cross our desk it's not always easy to separate the probables, the possibles and highly unlikelys.

Yet Mrs. Jim Eadie insists it's neither man nor bear and that it visited her twice on Thursday, June 5 — about midnight and again around 3:30 A.M. Paul McKintuck, a storekeeper, theorizes that it's an escaped gorilla gone wild.

A gorilla with three toes and a tail?



**MRS. BIGFOOT**

**N**EAR OROVILLE, Calif., site of previous encounters, Charles Jackson and his five-year-old son Kevin insist they



saw a female Sasquatch while watching a bonfire in their backyard Sunday evening, July 13. In California they call such animals Bigfoot.

"I heard a rumbling," said Jackson, who is a rabbit breeder. "I looked back and an apelike creature was standing there with big, long, dangling arms. Apparently it was a female. It had huge breasts.

"It looked down at us, looked at the fire and then walked up the hill in a running fashion. It took long strides like a man but looked just like an ape with glossy hair about two inches long all over its body."

Jackson and Kevin ran into the house, bolted the doors and later reported the sighting to the sheriff. The sheriff didn't have much to say about it.

This described creature was not handicapped by having three toes and a long tail. As for the breasts, the general description meshes with the fascinating motion pictures taken by Roger Patterson on October 21, 1967. This one seems a likelier possibility than the cinnamon beast of Mamquam.

If these creatures really exist they must be very very rare. What is the likelihood, therefore, of this female Bigfoot ever finding or being found by a Bigfoot of the opposite sex? Perhaps Mr.

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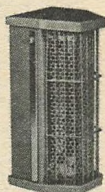
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Jackson was wise to run into the house and bolt the doors.



### THOSE CATFISH AGAIN

**H**ERE'S A LATE late report of additional research on the strange walking catfish that have infested a thousand-square-mile area of south Florida.

The walking catfish can travel four or five feet a minute if the ground is wet. We saw some pictures of one in action and it seemed to go sort of sideways — like a man crawling on one elbow. Their dorsal fins have a spine on which the fish balances. It arches its back, drags its tail forward, then flops out full length, moving several inches with each maneuver. Some of the fish seem to alternate, moving first on one side and then on the other.

They eat minnows or shellfish. If these are not abundant they will settle for frogs and insects. When they're gone they eat weeds and roots. They will invade a pond and voraciously clean it out — then head for the next pond.

They can live out of water for more than 24 hours, especially if the ground is damp. They have a kind of rudimentary lung behind their gills.

Attempts to poison infested ponds with rotenone killed the





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other fish in the ponds but the catfish hopped out and walked away.

The original source of the catfish has now been pinpointed. A tropical fish dealer near Boca Raton imported some. The catfish cleaned up everything in their breeding ponds, then jumped out and away they went. They can jump as high as four feet.

The catfish grow to weigh about a pound. So far only one thing has been reported in their favor. They're good to eat.



## ONE CONTINENT

**T**YPICAL OF the growing acceptance of the idea of continental drift is a report recently made by United States scientists: Australia and Antarctica once were part of an ancient super-continent.

These continents now are separated by 2,000 miles of water but oceanographic data acquired by United States and Australian scientists in 1967 have been fed into a computer which constructed a map suggesting a "precise fit" between southern Australia and the facing coast of Antarctica.

Scientists Walter Sproll and Robert S. Dietz of the Commerce Department's Environ-



mental Science Services Division are the specialists in this relatively new field of geological oceanography.



### NEWS & NOTES

● An Italian naturalist, Bruno Falacci, reports that he saw a monster snake, estimated at 100 feet in length, along the shores of a lake in Brazil. He estimated it was three feet through the middle. He took pictures of it but naturally it was too big to get it all on one frame.

● The California Institute of Technology offers a theory that there are "black holes in space" from which neither light nor radio waves can escape. Physicist James R. Ipser suggests that "when a massive star cluster has become sufficiently dense — for instance, with *several hundred billion* stars packed into the space of one cubic light-year — forces theorized in Albert Einstein's general theory of relativity will cause all the stars to begin spiraling down toward the center." Eventually, the star cluster will become "a black hole in space felled by its own gravity." The density, in other words, will create a gravitation pull so strong that light and radio waves cannot escape.

— Curtis Fuller

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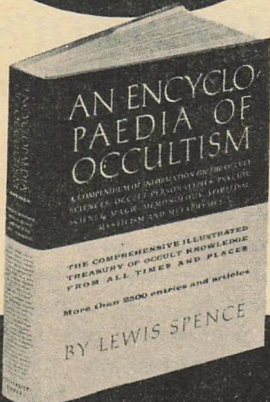
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Told for the First Time —  
How a Nightmare  
Premonition Came to an End

# WHEN SOMERSET MAUGHAM MET THE MURDEROUS TREASURE HUNTER

By Wilmon Menard

**W**ILLIAM SOMERSET MAUGHAM's intense interest in occultism, ancient civilizations and primitive superstitions and taboos is plainly incorporated into his countless short stories, essays, plays and novels. The main theme in many of his tales is dire retribution or nemesis, for example, his stories *Of Human Bondage*, *The Letter*, *Rain*, *The Pool* and *The Painted Veil*.

His personal life too was greatly influenced by the occult sciences. He was not a Christian and died, as he had lived, a fierce infidel. He told me, "The only god that is of use is one who is personal, supreme and good. I remain an agnostic and the practical outcome of agnosticism is that you act as though god did not exist. The day will come when Christianity will be as archaic as Mayan sun worship."

Before his death on December 16, 1965, Maugham gave strict orders that there was to be no funeral oration, no religious ceremony performed over his urn of ashes, which was to be buried in the precinct of King's School in Canterbury, Kent, England — and his wishes were respected.

But in his personal life, in his literary creativity, he was a devout believer in the occult sciences. His translations of ancient Greek history, Indian philosophy, Spanish essays and papers on mysticisms of the Dark Ages illustrate his in-depth studies and beliefs in practices pertaining to alchemy, astrology, divination, incantation and magical formulae.

Admirers of Maugham are familiar with the cabalistic design which is a trademark on the dust jackets and the title pages





Maugham as he looked at the time of his visit to Pinaki (1917) was not yet the "old party."

matchbooks, fireplaces and radiator grillwork, this unique symbol was a constant reminder of his affinity with the occult sciences. He explained to me that it was a talisman to ward off evil. His father, a legal advisor with the British Embassy in Paris, had brought it back from one of his trips to French Morocco, having discovered it in the Blue Atlas mountains beyond Marrakech. I understood it to be a Moorish representation of the human hand, meant to protect, as might the Christian crucifix, its possessor from harm of all kinds. Leonard Lyons, the American

of all his books. I found this strange symbol over the entrance to his elegant Villa Mauresque on Cap Ferrat on the French Riviera. Inside the villa on the entrance wall, on ashtrays, stationery, cigarette cases,

View of Pinaki Atoll shows islets between which Maugham first saw gold-seeker.





columnist who visited Maugham a number of times, described it as "a TV aerial capped by a pronged nose cone but it has no relation to the century's twin threats, television and missiles."

Willie Maugham counted among his close friends Sir Arthur Conan Doyle, creator of the Sherlock Holmes tales and an avid exponent of occultism, and they exchanged numerous letters on the occult sciences. Maugham once joined in a seance to communicate with Conan Doyle after his death.

Rudyard Kipling, another close friend of Maugham, knowing his interest in Indian philosophy and occultism, encouraged him to go to India for a new setting for future short stories and novels. Maugham went but he told me, "It was too late in the day for me. I was at that time, you must know, an 'old party;' I had lost much of my youthful zeal for exploration and adventure and India was too vast, too strange, too challenging. Nevertheless, India fascinated me, altered some of my precepts of Indian occultism."

*The Razor's Edge*, which has a strong occult theme, was the result of his India trip. The character of Larry Darrell in the novel, enacted by the late Tyrone Power in the movie, was a seeker of truth in the mystery of life and

Maugham admitted to me privately Darrell represented his own searching spirit.

When I started my research and interviews with Maugham, which led to the publication of my book, *The Two Worlds of Somerset Maugham* (1965), a puzzling incident recurred frequently as we sat together in his study or on the terrace. He would abruptly terminate the conversation. The first time this happened I glanced at him in surprise. He was leaning slightly forward, his head inclined toward the closed door, his hooded eyes cynical, his lips smiling. It was an expression one might wear when anticipating the entrance of a tedious friend. In a few minutes he settled back in his chair; his breath escaped in a loud sigh as no knock sounded on the closed door.

The second time it happened he said to me casually, "He comes when I least expect him. But I can tell when he's outside listening, waiting, ticking off the seconds."

At first I imagined he spoke of an inquisitive servant but after the incident was repeated several times I asked one afternoon, "Who's outside, Willie?"

Calmly he replied, "Death. A truly relentless brute who won't be kept waiting much longer. When one is young neither the



### ABOUT THE AUTHOR

WILMON MENARD holds doctorates in anthropology and sociology and is considered an authority on the Pacific Ocean. He is the author of the biography-odyssey, *THE TWO WORLDS OF SOMERSET MAUGHAM* (Sherbourne Press, Los Angeles, Calif., 1965). However, Maugham's encounter with the treasure hunter was not included in the book and is related here for the first time.



sun nor death can be looked at with a steady eye. But when you are old, as I am, you become conditioned to listening with amusement to his furtive stalking of you. I have looked out across the world from many sea-coasts and valleys and from the summits of our highest mountains. When one considers the vastness of the universe with its innumerable stars and its spaces measured by thousands upon thousands of light-years I am overwhelmed. I realize we are inhabitants for a little while of a small planet revolving around a minor star which in its turn is a member of one of unnumbered galaxies. I experience then my most profound belief in infinity, in the occult sciences."

One afternoon, several months

after we had started our interviews he suddenly broke off the dialogue to tell me of a persistent dream he had had as a young man in London and of his growing fear that he would die of strangulation in midlife.

He said, "The original dream, which was repeated at intervals, was of being choked to death by huge hands, a true garroter's fingers gripping my throat. I always awoke gasping and wheezing as if in an asthma attack and for days afterwards my throat would be sore and constricted



and there would be marks on my neck. I surmise that in my subconscious struggles I clutched my throat causing the discolorations.

"In Bombay I was never at rest, knowing of the cult of thuggee who garroted victims. It got so I couldn't wear a tight collar or necktie without being reminded of my disturbing dream. And for anyone to touch my throat, even my wife Syrie or my daughter Liza, caused me almost to panic. Such was the power of my dream of being choked to death! I suppose many people have their own special form of death-visitation in a dream."

"Do you have those dreams now?" I asked.

He smiled and shook his head, then massaged his neck with fingers agitated by palsy. "The dream came to an end and at last no longer haunted my conscious hours. It didn't recede from the consciousness back into the subconscious. Nothing quite as casual as that! You see, I was, in my late 40's, almost choked to death by a madman. It was quite identical to my dream. And so, as I escaped with my life, that was the end of the dream. The fulfillment of the dream rid me of my curse. The obsession was cast off."

I urged him to tell me about the violent climax of the dream

which he never had written for publication.

It is told here for the first time, his close encounter with death on a lonely coral atoll of the Tuamotu Archipelago of French Oceania.

\* \* \*

WHILE MAUGHAM was in Tahiti in 1917 researching the life of the French painter Paul Gauguin for his novel, *The Moon and Sixpence*, Gerald Haxton, Maugham's secretary-companion, introduced him to Captain Viggo Rasmussen, the famous Danish trader and skipper of French Oceania and the Cook Islands. It was Captain Viggo who told Maugham about a strange white man who was living on the atoll of Pinaki of the Tuamotus where he was searching desperately for pirate gold believed cached there.

When Louvaina Chapman, the part-Tahitian owner of the Tiare Hotel where Maugham was staying who became "Tiare Johnson" in his *Moon and Sixpence*, heard he intended to visit the treasure hunter on Pinaki she became intensely agitated.

"Vairee no-good you go there, Mawg-ham! Bad pifao (curse) on Pinaki long time now. Plenty bad white men hide gold there, gold belong *mitinare* (missionary). God punish that *popaa m-amaa* (crazy white man) who



hunt that gold, you wait see! More better you stay Tahiti, forget Pinaki!"

But Maugham, sensing a possible story, sailed with Captain Viggo and Haxton on a trading voyage through the maze of coral isles northeast of Tahiti.

Before they arrived at Pinaki Atoll Captain Viggo told Maugham and Haxton a brief history of the reputed pirate trove.

In December of 1859 four adventurers roaming South America as mercenaries in sporadic revolutions there, Luke Barrett, an American, Archer Brown, a Britisher, a Spaniard named Alvarez and an Irishman, Killorain, slaughtered the crew of a schooner off the coast of Peru. They also killed the Jesuit priests who were accompanying a shipment of church-owned gold bars, large golden jeweled candlesticks, a chest of priceless rings, bracelets, crucifixes, images and a small chest of Spanish gold coins. The small vessel had left Pisco, Peru, for a northerly port where the treasure, valued at an estimated \$7,000,000, was to be hidden.

After this mutiny the pirates sailed across the South Pacific into the waters of the Taumotu Archipelago and on one of the more than 80 coral atolls of this group presumably buried the treasure.

The ultimate fate of the pirates and the vessel was told years later by one Charles Edward Howe, a Scotsman living in Australia, who claimed to have come into possession of a map and papers found in the effects of an 85-year-old Irishman, allegedly Killorain, who had died as a charity patient in a public ward of the Sydney hospital.

Killorain, according to Howe's account, had told him of the Tuamotuan atoll where the treasure had been buried, of the subsequent voyage across the South Pacific to Australia where the schooner was scuttled some miles offshore at Cooktown. The pirates had rowed ashore in the longboat, gasping out a story of shipwreck at sea.

Later, while trying to earn sufficient money to organize an expedition to retrieve their treasure, Barrett and Alvarez were killed by aborigines while working in the Palmer goldfields. Archer Brown had died in prison while serving a term for manslaughter. Killorain served out a similar prison term to become, in May, 1912, at the advanced age of 87, a watchman at Rushcutters Bay, Sydney. Howe previously had met Killorain at a Sydney boardinghouse and had befriended him so, Howe explained, to repay him when he died the Irishman had given him



a map of Pinaki Atoll which he had kept hidden those many years. Charlie Howe had checked the Irishman's story partly substantiating Killorain's wild tale and in February, 1913, Howe had arrived on Pinaki.

James Norman Hall and Charles Bernard Nordhoff, authors of *Mutiny on the Bounty*, in one of their earlier books of travel in French Oceania, *Faery Islands of the South Seas*, made separate explorations through the Tuamotus. Nordhoff met Charlie Howe on Pinaki Atoll in 1920 and described him as "this strange Scot on his island criss-crossed with trenches."

Howe eventually was deported from French Oceania following a complaint by the natives of nearby Nukutavake Atoll that he was selling copra and pearl shell which rightfully belong to them to passing trading schooners.

In the mid-1930's Howe was heard of again when a British journalist named William Edwards showed up in Papeete, Tahiti, with a party of treasure hunters, saying Howe had given him valuable papers and a map establishing the Peruvian treasure as being on an atoll near Makemo Island in the Tuamotus. I was in Tahiti at this time and met Edwards. This expedition ended ignobly when drink, arguments and pursuit of Tahitian

strumpets dissipated their enthusiasm and money.

It is rumored that Charlie Howe was killed in a car accident either in Sydney or Auckland.

Maugham described to me, during a visit at his Villa Mauresque on the French Riviera, his arrival at Pinaki. It was a true coral atoll, formed of a number of reef-islets covered with coconut palms, pandanus and scrub. The southern ocean breaking over the protective reefs created a silvery surf which marked her position in the turquoise sea.

"It was like a green garland cast down by a Polynesian god upon the ocean," said Maugham. "I secretly envied the treasure hunter an isle all to himself."

Off the northwestern reef of Pinaki Captain Viggo jerked the rope of the bell and the pure tones carried inshore on the trades.

"I hope we're not ringing for a dead man," Captain Viggo grunted. "This American, or Australian, or whatever he is, lives alone here; anything could happen."

But from inshore came a low, far-reaching note blown upon a conch shell.

A half hour later, while Maugham watched through binoculars, a tall man in ragged shorts,



his nearly naked body burned a deep mahogany hue by the equatorial sun, paddled cautiously in an outrigger canoe through a narrow breach between two small reefs. Once beyond the line of breakers he approached swiftly.

Maugham saw that the man was sinewy, with broad shoulders and thin hips and a hard flat stomach. "There wasn't a pound of excess weight on him; I judged him to be in his early 50's. But there was something odd about the way he was paddling, slightly off-balance, as if he had a physical infirmity. Then I saw his right hand was missing and the stump of his canvas-wrapped wrist was lashed by fish cord to the staff of the paddle."

Captain Viggo explained, "He lost his hand two years ago. He was swimming back from the reef viz a string of fish he had speared and a small shark came up under him for a free meal and took away his hand, too."

He added, "He's been hunting for the gold for three years."

The man brought his *piroque* smartly amidships to the Jacob's ladder and climbed up nimbly.

"Thank you for stoppin', matey," he said in a hoarse voice. "I'm just about out of ev'rythin'."

Captain Viggo stared at him.

"My God!" he finally gasped. "Vat happened to you?"

Then Maugham saw that Barker's right eye socket was fitted with a false eye carved out of pearl shell! A convex piece of white pearl shell had been affixed there like a monocle and superimposed on it, in the center, was an iris of bluish nacre, with a small pupil formed of a miniscule peg of darker pearl shell that held the false eye together.

"Just another accident, worse luck!" Barker grunted. "I was out fishin' by torch on the reef and one of those damned needlefish buried its bloody bill clear to the back of my eye socket."\* He removed the pearly orb and handed it to Captain Viggo. "Not a bad job, eh? I wear it all the time, even sleepin', to keep dirt, insects and saltwater from foul-in' up the bloody hole."

"Barker told us, 'In this blinkin' climate it went rotten quick and the socket finally popped it out. A stinkin' mess of corruption

\*The needlefish or houndfish (*tylosurus crocodilus*) ranging in size from one to six feet, is known and feared in Tahitian and Tuamotuan waters under the native name *aavere*. With its long slender body and long bone bill, it can generate sufficient propulsion to whiz through the air with incredible speed, its target at night customarily a flashing light. Over-shooting, needlefish have pierced the necks and stomachs of natives and some whites, causing grave wounds and even deaths. They are found also in the Gulf of Mexico and in other tropical and sub-tropical seas.



it was too. I kept washin' it out with gin. Not long afterward the French gunboat, *Zelée*, making a run through the Tuamotus, stopped offshore here and I came aboard and let the Doc have a look at the blinkin' hole. He did a quick bit of surgery and scraped it all out nice and proper and gave me some bandages and ointment. It doesn't give me any trouble now.'

"I tried to get Barker to talk about the Peruvian treasure but he suddenly became hostile and uncommunicative. He said sharply to Captain Viggo, 'Have your Chineer supercargo figger what I have comin' for my copra and pearl shell and I'll load my supplies and get ashore. I have work to do.'

"Before he left he did tell Captain Viggo the French Colonial Administration in Papeete, Tahiti, had notified him his visa would not be renewed, that he would have to leave French Oceania within seven months."

"I was anxious to see him in his primitive environment," Maugham told me. "So in the late afternoon I insisted I would visit the atoll alone and Captain Viggo reluctantly ordered a Tahitian seaman to row me ashore."

"In a cluster of pandanus and small coconut palms, up from a stark white beach of coral rubble, I found Barker's hut. He was

not at home. The simple structure of driftwood and palm leaves was snug. All his possessions were neatly stowed. He had made a crude table out of a packing case; a Bible, its leather cover mottled by mildew, was the only object on the top. In a corner, carefully stacked were shovels and other tools. It was apparent Barker was a meticulous person."

In the palm grove behind, Maugham found a number of square excavations the size and shape of graves. Down the beach he saw evidence that Barker had penetrated the coral with pick and crowbar. Even out in the water there were large exploratory holes.

Maugham sat down with his back against a palm to await Barker's return. "I remember thinking if Barker had come here to live apart from his fellowmen, at peace, he could perhaps have survived indefinitely. Driven, as he was, by his mania for pirate gold, there could be only one destiny for him."

The blinding reflection from the sunlit lagoon and the tropical heat were soporific and Maugham dozed off.

He had no idea how long he had slept when a sudden noise awakened him and he jerked to a sitting position.

"I found myself staring up into



the sunlight at a shadowy figure looming over me. It was Barker glaring down at me. The total sinister effect was enhanced by that ghastly pearl shell eye and its fixed stare."

Barker dropped the lobster trap he was carrying and moved closer, legs spread apart, straddling Maugham's extended limbs. "What in hell are you doin' ashore here?" he demanded.

"W-w-why, I just thought I'd come ashore and have a c-c-closer look at Pinaki," Maugham replied nervously. "And, of course, I hoped to have a chat with you."

"I think I made it clear to you that I didn't want any bloody company here — at any time! I don't have anythin' to say to you!"

Maugham started to rise to his feet. "I'm truly sorry if I've upset you. I didn't mean to intrude. I just thought . . ."

"Aye, you *just thought!* You just thought you'd sneak ashore here when my back was turned and spy on me! And now you got it all figured out how you'll sail off nice and proper and write all about me, and then this island will be crawlin' with crooks tryin' to do me out of my treasure. You bloody, interferin' Limey!"

And Barker hurled himself savagely upon Maugham, knock-

ing the wind out of him. With his handless arm, he encircled his neck, and the fingers of his left hand found Maugham's throat and dug in deeply.

"I remember that all the time he was attacking me he was cursing obscenely. A bolt of lightning had struck his brain. He had become a raving madman with homicidal purpose. My breath was quickly cut off and the effect of the strangulation was almost instantaneous. There were flashing lights in front of my eyes and a tight sensation in my head. Before passing out, my last sensory impression was his distorted face, hideously engorged with blood, and the palms and sky whirling in my fading sight. I felt it was the end for me. My horrible dream had become a reality."

When Maugham regained consciousness he was sprawled in the bottom of the dinghy. Pulling himself up to the gunwales he saw the Tahitian seaman, standing ankle-deep in the sea-wash across the outer reef, fending off with an oar the crazed white man of Pinaki.

"You go a-hella-you back!" The crewman was yelling, brandishing the oar. "If no do, I bust yo' gawd-damn head off!"

Barker was howling, "I've got a shotgun . . . and the next crook who comes ashore here . . . You



get him to hell off this island!"

Maugham felt the boat move, felt the grating sound of its keel across the edge of the coral reef, then a rocking motion as the strong backwash carried it into deeper water.

Slumped amidships, coughing and choking, Maugham could hear Barker's ranting across the widening stretch of sea.

"As God is my witness, I have endured hell here and I will not be denied my just rewards! Even God has tried to punish me for searchin' for holy gold stained with the blood of sacred men. I know my Bible and the exhortation in St. Matthew's gospel: *'And if thy right eye offend thee, pluck it out and cast it from thee. And if thy right hand offend thee cut it off and cast it from thee.'*"

Then the sound of the breakers on the seaward side of the coral rampart drowned out his voice.

When Maugham came aboard the schooner Captain Viggo nodded grimly. "He's a dangerous man and I must report this to the police in Papeete."

Later, when Maugham stood at the rail and night covered the sea and the atoll he could see a faint winking light in Barker's hut on Pinaki. "My conviction was firm that Barker's days on his atoll were very short. He was physically handicapped and

now, bereft of reason, the end could only be a tragic one."

Maugham did not learn of Barker's ultimate fate until several years later.

"News at that time didn't travel very fast out of the South Pacific. However, Captain Viggo's letter finally did catch up with me. Barker had died wretchedly and alone on Pinaki without, of course, having found any trace of the Peruvian treasure. Perhaps you'd like to see Captain Viggo's letter."

Written in a bold hand the letter stated the facts as these: A hurricane had slashed through the Tuamotus and Pinaki had been athwart its destructive course. Captain Winny Brander, sea-captain son of John Brander, one of the first pioneer Scot traders in Tahiti and a friend of Captain Viggo, had sailed past Pinaki to see how Barker had fared. Shorn palms, coral-strewn beaches fouled by dead stinking sea creatures, were eloquent testimony to the tempest's fury. Floating bottom-up in the frond-and-coconut-choked lagoon was Barker's splintered outrigger canoe. His hut had been completely demolished; just a few scattered sheets of rusty corrugated iron remained.

Farther inland, at the base of the aerial roots of pandanus growths, they had found Bark-



er's skeleton, picked clean by crabs, rats and sea birds.

Captain Viggo ended his letter, "There was no doubt that it was Barker, because one hand was missing. Winny put the bones in a copra sack and buried them in one of the 'graves' Barker had dug on the atoll. I asked Winny if he had seen anything of an artificial eye made out of pearl shell but he said he hadn't. Perhaps a crab plucked it out of the socket of the skull and carried it down into his hole on the beach. Had Winny brought back that false eye I surely would have sent it on to you as a souvenir of your unforgettable visit to Pinaki."

Maugham picked up his triple martini in the champagne goblet and took a full swallow. His hand was trembling, either from advanced years or from the memory. He muttered, "I don't think I would have cared too much to have such a curio to remind me how close I came to having my neck wrung! Anyway, it was the end of a bad dream."

JUST RECENTLY I sailed past Pinaki on a voyage from Maŋga Rēva (in the Gambier group) to Tahiti. It was just after dawn and seeing the low coral atoll with its tracery of palms etched against an opalescent sky was a moving experience because of Maugham's encounter with the crazed treasure hunter there. The green wreath of reef islets is more picturesque than the mind can imagine.

The Tahitian skipper was of no disposition to permit me to go ashore while he waited, hove to. So I stood in the stern watching Pinaki Atoll merge its low silhouette with the morning sea-haze and I remembered what James Michener, of *South Pacific* and *Hawaii* fame, once said to me concerning the Tuamotus:

"To say that men have died in such lonely places, engulfed in disillusion and despair, is merely to point out that on a lonely atoll, as in most cities, good men find loveliness, weak men find evil . . ."



## NEW LIGHT ON A MYSTERY

IN THE SUMMER of 1967 San Franciscans were embroiled in a mystery of balls that were reported to explode violently when thrown into the sea. Three of the balls were found in June in Golden Gate Park and analyzed at the Naval Weapons Station at Concord, Calif. The balls turned out to be Japanese bean cake—not considered explosive, the navy reported.



# ESP COMES OF AGE

Participants in UCLA Extension's 1969 seminar get a good look at hitherto untouchable far-out realms.

By James Crenshaw

THE ANNALS OF the 20th Century well may record 1969 as the year that ushered in the "Psychia Age."

Until then, man's extrasensory faculties were acknowledged and rather gingerly explored by those few hardy pioneers willing to brave the sneers, even ostracism, of most of the scientific community. But an event that must be called a turning point occurred in 1969, when the climate of distrust, suspicion and downright disbelief gave way to a refreshing acceptance of the validity of the search for the facts of extrasensory perception. This search — by men and women of recognized academic standing — encompassed facets of psychic life so bizarre as to make earlier ESP research seem dull in contrast.

Time was when even a suggestion that a great state university

give serious consideration to extrasensory perception would have been as unwelcome as a campus riot. Thus the 1969 seminar at the University of California at Los Angeles on "A New Look at Extrasensory Perception" was in itself notable.

However, it was noteworthy for several other reasons.

(1) Among the outstanding participants attending the two-day meeting (June 7 and 8) not one spoke out against the reality of ESP as a bona fide subject for academic examination.

(2) The lecturers came from leading institutions of learning and generally were distinguished faculty members holding Ph.D.'s or M.D.'s.

(3) The program was international in character. Speakers from four foreign countries — Canada, India, Russia and Czechoslovakia — and the United



States presented reports. (The Netherlands also was indirectly represented in a report on a trans-Atlantic precognition experiment.)

(4) The seminar was an official presentation of the UCLA Extension Division — in other words, a two-day "course." The program itself was presented by the UCLA School of Medicine and the Extension's Continuing Education in Medicine and Health Sciences, accredited by the American Medical Association. Dr. Thelma S. Moss, assistant professor of medical psychology in the School of Medicine, served as course chairman.

(5) Lecturers' subjects ranged far beyond the conventional aspects of parapsychological research. In fact, there were far-out discussions accompanied by rather convincing documentation of heretofore almost forbidden topics: spiritual healing, astral projection, ghost hunting, the influence of telepathy on dreams and the effect of emotions on thought transmission.

UCLA sponsored a similar seminar in 1965 but on that occasion the speakers were much more conservative in their approach to ESP, to say nothing of those branches of borderline research that tend to embrace the metaphysical. In 1969, however, the lid was off and the para-

psychologists did not hesitate to face up to the mysteries of the occult, including for instance the effect of Yoga training on ESP performance and the use of hypnosis to enhance ESP abilities.

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**A**PPROXIMATELY 850 persons attended the sessions at the university, their interest undiminished by the \$25 fee — entirely in line with the cost for enrollees in other Extension Division classes. In this case, the money went to defray the expenses of bringing leading parapsychologists from faraway places to the UCLA campus for the Extension's excursion into the mysterious and hitherto untouchable realm of ESP.

Here is a digest of some of the subjects covered:

### GHOST HUNTING

Psychologist Louise Ludwig, a member of the faculty of Los Angeles City College, delivered one of the first lectures, reporting an investigation of a series of ghostly happenings in a home in the Los Angeles area.

Among the manifestations reported at the home of Mr. and Mrs. R. were footsteps sounding in the hall at night and moving up and down the driveway near the home, objects (such as a shoe) suddenly and mysteriously propelled across a room, and a



voice softly moaning, "Peter," the name of the eldest of three sons, aged 14, 15 and 17. Once, without apparent reason, a bed shook violently.

In addition, ghostly figures were seen by members of the family and neighbors. These included a monk dressed in a brown habit, a man wearing a long black cape, another monk in a pure white habit with a brilliant blue flame where his face should have been, a man ("very solid") dressed like a cowboy and rocking in a rocking chair, an old man with a limp, another cowboy whose head and neck consisted of coiled rope, and finally a tall man dressed in black pants, high boots and a T-shirt.

Mr. and Mrs. R.'s next-door neighbors, a husband and wife, said they saw the latter figure disappear into the basement of the home through a closed cellar door. The neighbor man also reported hearing loud banging on the wall of the "haunted" home on many occasions.

Shushing and mumbling noises were heard along the walkway between the houses and the cellar door had appeared to open and close of its own accord a number of times while Peter and the neighbors' son were digging in the basement. (The strange happenings led the boys to de-

cide treasure might be buried there!)

While Mrs. R. and the neighbor woman were talking outside their houses one day a rock appeared from nowhere and landed at their feet. Also, one of the boys said he was struck by a small rock mysteriously thrown while he was in the basement. He reported seeing many small lights, "like diamonds," glowing and fading in the darkness of the hole being dug in the cellar.

A priest who was called in saw nothing, although on numerous occasions he stayed overnight in the home. However, several times he heard strange noises in the air which he described as the sound of walking, not on any solid substance, but in the air itself. He blessed the house but the blessing was ineffectual. In fact, the manifestations usually were more intense after one of his visits.

Unfortunately, psychic investigators who visited the house never were able to witness any of the phenomena reported by Mr. and Mrs. R. and their neighbors but they made copious notes of interviews with all persons concerned.

Mrs. R. reported that when her neighbor told her of seeing a man disappear into the basement through the closed door she went down to investigate. She



found this note: "Don't bring strangers. It is not for you. It is for the boys."

The next day she showed the note to her neighbor friends. Before their eyes the writing — in ink — disappeared. This incident was verified by both neighbors when they were interviewed.

The manifestations — apparitions, tappings and unexplainable voices — continued even after the death of Mr. R. Before his death Mrs. R. had become so distraught that she was referred to a psychiatric clinic. After six months of treatment she became more cheerful and it was reported that she and her sons had accepted the phenomena as part of their daily life.

Louise Ludwig's report to the seminar concluded with a question:

"Was this a house haunted by many figures appearing to many persons independently or (as seems most likely to us) was it the interaction of psychological and psychic phenomena which rose to persecute this attractive contemporary American family? We shall probably never know."

### ASTRAL PROJECTION

Dr. Charles T. Tart, assistant professor of psychology on the Davis campus of the University of California, some time ago became interested in the claims

some persons make that they can leave their bodies and travel in some altered state of consciousness to places away from their bodies. Sometimes they would say they could see the physical body lying asleep on a bed while the center of consciousness hovered above.

Accordingly, Dr. Tart undertook two experiments with persons who said they had this ability, one a young woman, the other a man.\* In both cases he used sleep laboratory equipment designed to study human reactions during sleep.

On the last of four nonsuccessive nights in the sleep laboratory, the young woman subject was able to read a five-digit number placed above her in such a way as to prevent her from seeing it normally. She was under observation through a window to the sleep room where she was connected by electrodes to an electroencephalograph and other instruments. Dr. Tart found that she showed unusual EEG pattern sequences during her sleep periods.

The male subject also was found to show unusual EEG patterns. Although he was not able

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\*The comprehensive story of these experiments titled, "Wanted: Astral Fliers for Lab Experiment," by Elizabeth Read, appears in the November, 1968, issue of FATE.



to read a number placed outside the sleep room he reported incidents that had occurred in and around the laboratory which he could not have observed by any normal means from his position in the sleep room.

Dr. Tart pointed out the significance of out-of-the-body experiences in relation to theories of soul survival and the continuation of consciousness after death. He also remarked that the belief in such flights of consciousness independent of the body goes back as far as the ancient Egyptians, as borne out in their tomb drawings.

#### TELEPATHY AND DREAMS

Considerable evidence tending to show that dreams can be influenced by telepathy was introduced at the UCLA conference. The subject was discussed by three speakers: Stanley Krippner, Ph.D., director of the William C. Menninger Dream Laboratory, Maimonides Medical Center, Brooklyn, N.Y.; Montague Ullman, M.D., director of the psychiatry department at the Maimonides Medical Center; and Robert Van de Castle, Ph.D., professor of psychology in the department of psychiatry, University of Virginia School of Medicine.

Dr. Ullman initiated the first experimental study of telepathic

dreams in 1960. Two years later, following the preliminary study's encouraging results, he established the dream laboratory at Maimonides Medical Center. By 1969 eight experimental series had been completed.

In the experiments efforts were made to influence sleeping subjects during dream periods. Electroencephalograph and eye movement recordings were made of the sleepers to determine the time of dreaming, this being ascertainable from established sleep laboratory methods.

The transmitters or agents seeking to impinge their thoughts on the sleepers' dreams used art prints, randomly selected from a large collection, as "targets." On being awakened the subjects were asked to report their dreams and on the morning after each test they were shown the prints and requested to select the pictures that best reminded them of their dreams.

According to Dr. Krippner: "When the subjects matched their dreams in this manner against the entire pool of art prints used the matchings were statistically significant."

More interesting than the statistical analysis perhaps were some of the striking dream reports of the subjects. For example, in one instance the "target" transmitted to a female psychol-



ogist, the sleeping subject, was the picture "Mystic Night" by Sheets, which shows five female figures participating in a nighttime ritual in a wooded area. A greenish-blue color pervades the mountains, grass and foliage in the picture.

On being awakened, the dreamer-psychologist reported her dream this way:

"Being with a group of people. It had to do with participating in something and there's a woman in it. She's in the country. I see lots of mountains and trees. The mountains are like those up near Bear Mountain and it's very, very green. The blue — this kind of sky-blue color and the foliage — I mean, there was so much greenery and country atmosphere throughout, I remember the green and blue being terribly bright. I have the feeling that it's some sort of a jungle scene or something with very lush foliage. There's some sort of primitive aspect to whatever was in that target. I can almost see it as some sort of tribal ritual in a jungle."

Another target print used was Beckman's "Descent From the Cross." (As always, the print was randomly selected.) The subject dreamed a tribe of natives had captured him and were about to sacrifice him. Among other things, the subject conjec-

tured that the target print for the night would have to have a "God aspect" in it. The natives in his dream, he said, "believed in the God-authority or the idea of it."

Dr. Krippner cautioned against drawing unwarranted conclusions from one striking correspondence in one dream on one night. But of the eight formal experimental series completed at the laboratory, he said five yielded statistical results that indicated the dream content had been telepathically influenced. However, he recommended that the work be repeated in other laboratories before any definite conclusions could be drawn.\*

"Additional information is needed," he concluded, "to enable scientists to decide whether telepathy is an exotic but trivial phenomenon or whether telepathy and other forms of ESP can point the way to a clearer understanding of human potentialities."

### ESP AND YOGA

Prof. K. Rama Krishna Rao, Ph.D., head of the department of psychology and parapsychology at Andhra University, Waltair, India, reported on labora-

\*Two articles on this work at Maimonides Medical Center have been written for FATE by Brad Steiger: "Dream Laboratory Explores Nature of Telepathy" (September, 1968, issue), and "The Importance of Dreaming" (August, 1969).



tory evidence of ESP drawn from tests involving both students and nonstudents.

It occurred to him, he said, that Indians who had made a practice of acquiring paranormal abilities by the practice of concentration and Yoga had something worth looking into. So much psychic "noise" or mental interference besets the average subject of ESP tests that the traditional methods of quieting the psyche, as practiced in India, seemed worthy of attention.

"The Indian tradition believes in the possibility of obtaining supernormal powers, such as ESP, by Yogic training," he said. "We have undertaken some studies to explore this possibility but we are far from the point when we can claim to throw any light on the problem.

"One of the most challenging things today in parapsychology is whether we can train people to acquire this ability. In this context, the study of Yoga is bound to figure prominently in the future."

He suggested a need in ESP experimentation to control the "input" of extrasensory signals and to reduce the psychic distractions or "noise" so as to learn to interpret the signals in proper and appropriate ways.

"I am struck by the remarkable relevance of the Yogic

teachings to this subject," he said.

The various Yogic exercises, he declared, may serve the function of purifying the ego and reducing the "noise," thereby improving reception.

"The dharana, dyana and samadhi facets of Yogic exercises may serve the essential function of controlling the fluctuations of the psyche," he said. "It makes sense to me that Yoga may after all succeed, when so many other (disciplines) have failed in helping us to control the paranormal."

#### EMOTIONS AND ESP

Dr. Thelma Moss of UCLA, chairman of the seminar, long ago discovered that the study of ESP in a lab isn't easy.

"In fact," she said, "it's been compared to studying volcanoes. First you have to find a volcano, and then you have to wait for it to erupt — unless you can find a volcano like the geyser Old Faithful, which gushes at regular intervals."

Few "Old Faithfuls" have surfaced in psychical research, she said, and even they tend to become bored by the usual ESP card-guessing routines and similar procedures. So Dr. Moss decided to contrive more emotionally-arousing situations for ESP "transmitters" and initiated a



novel series of experiments.\*

A transmitter in a soundproof booth was shown pictures designed to produce emotional reactions while appropriate music was piped into the booth. The receiver who sought to tune in on the transmission lay on a comfortable bed in another room and at a given signal began recording his or her impressions, feelings or images. Dr. Moss recorded statistically significant results.

"In this study we had predicted that receivers who believed in ESP would do well and they did," she reported. "We also predicted that receivers who did not believe in ESP would do less well." This also proved true.

Dr. Moss's results coincided with findings of Dr. Gertrude Schmeidler, professor of psychology at the City College of the City University of New York. In her experiments, subjects who believed in the possibility of ESP tended to score more hits than could be expected by chance while disbelievers obtained fewer-than-chance hits. As Dr. Rao said in his lecture, "What we must recognize is that the will to disbelieve is as strong as the will to believe."

While Dr. Moss found that the kind of receiver who would perform best in the experiments remained a mystery, she obtained an important clue — entirely in line with Dr. Rao's reasoning — when a Yoga-trained subject from India did especially well.

In a trancelike state he acted as a receiver. When the transmitter in the booth concentrated on a scene of the Crucifixion, the receiver gave these impressions:

"It may be the face of God, Jesus, Moses — any kind of god or father. She (the transmitter) thinks about her father. She is very sad right now. I can feel her sadness. She is dreaming about a broken dream, something about her father."

### HYPNOSIS AND ESP

Does hypnosis help telepathic rapport? Working with Dr. Moss at UCLA, Morris Paulson, Ph.D., assistant professor of medical psychology, attempted to obtain a definitive answer to this question. It was found that for those teams of transmitters and receivers in which either member of the team had been hypnotized, their successes exceeded chance by odds of over 1000 to one. The nonhypnotized teams in this experiment performed only at chance levels.

In most instances only the receiver was hypnotized but ap-

\*An account of Dr. Moss's early experiments appears in the February, 1967, issue of FATE: "UCLA Experiment Proves Emotions Affect ESP" by James Crenshaw.



parently when the transmitter rather than the receiver was hypnotized the transmission became clearer. This was demonstrated when a husband-and-wife team (the hypnotized husband acting as transmitter) scored 21 hits out of a possible 25.

In the ESP dream studies described by Dr. Krippner, one group of subjects was hypnotized.

"The provocative data yielded by this study suggests that hypnosis may have speeded up the processing of telepathic material in the case of the hypnotized subjects," Dr. Krippner reported.

One member of the hypnosis group, a jewelry store proprietress, gave this dream description after the agent-transmitter randomly chose Hiroshige's "A Bridge Across the Nishigawa" as the target to be used to influence her dreaming:

"Ropes. Sort of hanging. Cables of a bridge. The ropes lead me onto the bridge. A suspension bridge."

Another speaker on the program was Dr. Milan Ryzl, formerly of the Institute of Biology, Czechoslovakian Academy of Sciences in Prague. He urged parapsychologists to undertake more experiments designed to bring ESP under conscious control and told of training a subject through hypnotic conditioning to

develop pronounced extrasensory abilities.

He also reported that one researcher in Russia had achieved some success in training a subject to increase "touch seeing" abilities (the now well-known capability of a few persons while blindfolded to "see" or sense colors with their fingertips).

In his Prague experiments, Dr. Ryzl first used hypnotic suggestion to train a subject to "see" an object in an opaque box. Later, green and white cards in opaque envelopes were used, so that the subject's call of the cards was more amenable to statistical analysis. Dr. Ryzl himself would not know the order of the colors in the envelopes but significant results were obtained, even when other experimenters worked with the same subject in his absence.

"I do not claim that the hypnotic state itself is conducive to ESP," he said, "but I tried to induce the proper state of mind for ESP through hypnosis."

He conceded that it was difficult to pinpoint the nature of the effective ESP state but said that it is quite often identified with a relaxed state of consciousness similar to the threshold state between waking and sleeping or the even more elusive "altered" states of consciousness some spiritual mediums experience.



Nevertheless, after preliminary training, Dr. Ryzl's principal subject was able to use auto-suggestion to produce a significant number of hits in repeated trials.

*This is the first of a two-part report on the 1969 program pre-*

*sented by the UCLA Extension Division: "A New Look at Extratransensory Perception." Next month, the report concludes with discussions of ESP in Russia, a case of precognition between continents and spiritual healing in the laboratory.—The Editors.*



## OUR EARTH GROWS LARGER

*By Hugh Auchincloss Brown\**

OUR SUN and the billions of galaxies and suns of celestial space are showering our earth with energy radiations, consisting of atoms of electrified nuclei and electrons which are in constant motion. Lorentz and Zeeman shared a Nobel prize for proving that light rays are atoms. On arriving at the surface of the earth the atoms group themselves in molecules causing continuous creation and growth of the earth.

Ninety-two of these atoms compose the basic chemical elements of the different earth materials, whose different wavelengths are recorded by spectroscopic analyses. Materials disintegrate on being made incandescent by heat and their released atoms are intercepted and identified by their wavelengths by spectroscopes when they are on their way back to space. Thus the unity of the universe is established because everything is found to consist of the same atomic elements in different manifestations, sometimes being free and moving atoms and at other times captured and occluded stationary atoms of earth

materials, tamed by photosynthesis.

All celestial bodies are assumed to be electrified and therefore never collide, like freely suspended pith balls when electrically charged, but they are moved about by the dynamic forces of the energy radiations, such as cause our earth to rush through space and rotate and wobble.

The red shifts of the light rays coming from galaxies millions of light-years distant and increasing with the distances may be compared, by analogy, to our red sunsets, which we know are not caused by a Doppler effect of a receding sun, but are caused by the sun's radiations being retarded by the difficulty of the rays threading the great volume of the atmosphere when they are traveling parallel to the surface of the earth. The red light rays have longer wavelengths and travel faster than the violet and blue and are the only ones that make the grade and get through to us at sunset.

\*Mr. Brown is the author of *Cataclysms of the Earth*, Twayne Publishers, Inc. 1967.





*Just Before the  
Great Yellowstone Earthquake . . .*

# WHAT POWER TIED MY TONGUE?

"I seemed to babble as I tried to firm up our weekly date . . . Something wouldn't let me get the words right . . ."

By Dorothy Graeber

A DECADE HAS passed since the earthquake of August 17, 1959, ravaged Yellowstone Park. It may have been forgotten by many people but for those who lived through it and for those who lost loved ones, that fateful night remains a vivid memory.

On Friday, the 14th, three days before the quake, a word — just a word — escaped my lips that I'm sure saved my life.

At the time I was working as a waitress at the Desert Inn Motel in West Yellowstone, Mont., a summer resort town of about 200 population at the entrance to the west gate of Yellowstone Park. I lived in one of a circle of log cabins nestled under tall pines. But I hardly knew my neighbors, only that they too had summer jobs at "West."

Before moving to West Yellowstone I had made friends inside the park because I had worked at the Old Faithful Cafeteria. To visit these friends I drove into the park on Friday.

My daughter June had been visiting me for a couple of weeks and she planned to return to her home in Salt Lake City on Sunday, August 16. I knew I'd be lonesome after her departure so I planned to make a date for Monday evening with my friends Nora Coon, Helen Watson and Edith Schlegel. Nora was head counter woman at Old Faithful Cafeteria, Helen had charge of making the salads and Edith worked in the kitchen. It was our custom to go to the Lodge to watch the square dancing or to the Inn where we played a few



hands of bridge, usually getting back to our quarters about midnight.

At the end of the evening Friday I planned to set up the date for Monday which I hoped would tide me over the first rush of loneliness when my daughter left. But here fate stepped in. Something beyond my power took control of my speech. As I bade the women good-bye at midnight I started to say, "So long for now. I'll see you Monday night, same time, same place."

But what I said was, "I'll see you Tues —" What was the matter with me? I started again, "I'll see you *Tuesday* . . ." My friends looked at me in alarm. I seemed to be babbling, but when I tried to say "Monday" the word "Tuesday" came out.

"Oh, what's the use?" I thought. I let the date stand for Tuesday.

\* \* \*

**A**LL DAY MONDAY as I went about my work I dreaded spending the evening alone. June had left and already I was feeling sorry for myself. Several times I started to pick up the phone to call Nora and say I wanted to come into the park that night rather than Tuesday. But I didn't do it; something stopped me.

I went to bed late and read a magazine story before turning

out the light. I must have been asleep half an hour when suddenly I came wide-awake. A strange *silence*, believe it or not, had awakened me. Normally the night was full of happy voices and the noise common to a busy resort town. The unusual quiet gave me a sense of foreboding. The clock on my bedside table read 20 minutes before midnight. I strained my ears for some reassuring sound — and then came a grinding thundering roar from the bowels of the earth.

As if Mother Nature had been holding her breath, she suddenly let go and pandemonium broke loose. My little cabin pitched like a bucking bronco. In my tiny kitchen dishes clattered down from the open shelves. Makeup and cologne bottles slid off the bathroom shelf into the tub below.

"Earthquake!" My mind registered the danger. "Got to get out of here quick!" I sprang out of bed and habit forced my feet into my slippers. As I grabbed a coat from a nearby hook I found I was having trouble standing on the heaving floor. Shaking with fright I fumbled for the doorknob just as a section of the door casing tore loose and flew past my head. Now the door was jammed but somehow I wrenched it open.

At last I was on my tiny porch



and stepping onto the ground. It was like trying to walk on jelly. My neighbors were having the same trouble as they came pouring out of their cabins talking in frenzied high-pitched voices. Above us a pale moon was shining through the pines. I remember wondering how the sky could be so calm and the earth so wild. The tall pines, usually so staunch and still, now swayed almost to the ground in a grotesque dance.

From the busy street beyond our cabins came the sounds of breaking glass, falling brick and stones — and screams. The town was full of tourists. Families with small children huddled in groups, frightened and bewildered, the children crying pitifully. Even when the tremor lessened no one dared return to their beds. Many of us spent the night in our cars and at intervals

more tremors were felt. Our cars rocked like giant cradles.

When morning came we learned the full extent of the tragedy that had befallen the countryside. The greatest disaster struck a few miles north at Hebgen Lake dam where millions of tons of rock tumbled into Madison Canyon killing several persons. Part of the road I would have been traveling about midnight — if I had visited my friends in the park that Monday — had been washed into the stream below by landslides. I trembled at the thought.

But aside from the terrible fright and the mess to be cleaned up, I was safe. Was it a psychic experience that saved me? Or a simple slip of the tongue? I like to think that some higher power stepped in — my guardian, if you will — and made it a night I could remember.



### CASTER OIL

IN ABBOTSFORD, B. C. Canada, Walter Doerksen, 24, asked his friend Neil Woelk, 23, to help him move a bed from Doerksen's parents' home one day last winter. As they struggled with their awkward burden a caster fell from one of the legs followed by a shaving stick empty of soap but holding a roll of

\$700. The young men quickly looked up into the cylindrical leg and found another \$700.

All of the bills were issued in 1937 and the hoard must have been there when Doerksen's parents bought the bed for \$10 more than 20 years ago.

The bed-movers divided the money.



# 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.**

## NO ONE TO WAIT ON TRADE

By Rita M. Rothschild

AT 9:00 P.M. one June night in 1968 I decided to drive into downtown San Diego to visit with my brother Harold Krollman. I was standing behind the counter of his record store when he asked me to watch the store while he went to the corner to get a sandwich.

I exclaimed, "Harold, I'm not dressed for working. Look at me!" I was wearing old shorts and a sloppy sweatshirt and my hair was tousled.

He replied, "Oh, I'm only going to be gone about five minutes."

He was barely out the door when the phone rang.

When I answered it Alta Mill-sap, my boss, said sharply, "Come down to the store immediately!" and hung up. Alta owns Tasha's Record Store on Fifth Avenue where I work, but she never had spoken to me like that. I figured some emergency

had come up because she always asked me to do things, never commanded.

Just then Harold returned with his sandwich and I told him I was leaving. I hurried to my car and drove the mile to Alta's record store. I found the store full of customers and apparently no employee on hand. I waited on everyone, selling a total of seven albums and 15 individual records. The rush slowed in about half an hour and I had time to tour the store and basement



Rita M. Rothschild



searching for Alta or *someone* on duty. I found no one.

About 15 minutes later, Patty Millsap, Alta's daughter and regular nighttime employee, walked in. She had been out to dinner, she said. Surprised to see me, she asked, "What are you doing here?"

I explained about the telephone call but she said her mother had not been in the store that evening, that possibly she had called from the flower shop, Alta's other place of business.

Patty also said she had locked the door before she went to dinner and she couldn't see how either I or the customers got in.

I left to go to the flower shop with all manner of things running through my mind. Perhaps Alta was hurt or her store had been robbed. I arrived at the flower shop only to find it dark and locked up tight. Now I didn't know what to do. I stood in front of the store for a few minutes and had just decided to go back to my brother's store when Alta and her husband Doil drove up. As they got out of their truck I approached them saying, "What did you mean by that phone call?"

"What phone call?" Alta asked.

"Didn't you call me about an hour ago at my brother's place?"

"Why, no," she said. "How could I have known you would be there?"

Then I told her the whole story of the evening. Alta believed that I imagined the telephone call, that Patty had not really locked the door but that somehow I got the message. *Something* told me to be at *that* store at *that* particular time to wait on the customers. — *San Diego, Calif.*

### WHAT DID DUKE SEE?

By V. Stoddert King

**D**UKE, A large sable collie, and I shared a first-floor apartment in the 6200 block on North Winthrop Avenue in Chicago in the late forties. Duke was not given to flights of imagination so I was startled to be awakened by his low growling about four o'clock one morning just before Easter, 1949. He was standing at the sill of the long French window in the dining room looking out on a 60x100 foot vacant lot bordering the alley. Across the alley stood a large old-fashioned house the Assisi family had moved into a week or so before: four adults and two small girls whom I had seen only at a distance. They had built a high wire fence around their home with gates giving access to the alley in the rear and to the front sidewalk — to contain their lively cocker



spaniel puppy, I surmised.

I lay listening for sounds in the lot or from the house but heard nothing until Duke growled again, long and menacingly. I got up and looked out the window but saw nothing disturbing. Two stuffed toy rabbits hung by their ears on the clothesline that stretched from the Assisis' kitchen door across their backyard to the garage. And a little way away a blanket hung over the line, moving not at all in the quiet night. A full moon shone brightly silvering a few soft fluffy clouds.

Everything was peaceful — except Duke. I talked softly to him, telling him all was well, that the blanket on the clothesline was just a blanket. Then I saw what Duke had been watching! Something stood against the Assisis' wire fence and it was staring directly at Duke and me! I knew I was not mistaken; yet this thing didn't look like a human being. What I had thought was a blanket on the clothesline had moved and now it had taken the Gothic arch shape of a coat thrown over a man's head. I couldn't see his face. As my eyes traveled down the shape I saw bright new wire fencing shining below the coat. The thing had no legs!

When Duke growled again in a low businesslike tone I recovered

my senses enough to pick up the nearby telephone and dial the police. I whispered to the desk sergeant, "There's a prowler in the lot next door. Will you please come?" After I had given him my address I cradled the phone and glanced out into the dark shadows. The moon was behind a cloud but I saw the shapeless mass turn and actually move toward the alley. Without any legs! It moved down the alley and out of sight without hurry.

In a few moments two police cars appeared in the alley and two patrolmen and two plainclothesmen emerged. They all carried flashlights with which they probed the shadows of the vacant lot and even looked into the trees. None, however, went along the wire fence, probably because its whole shiny length could be seen in the moonlight and it afforded no cover.

As one policeman passed under my window I whispered, "It was I who called you but the man I saw went down the alley toward the next street."

The detective asked if I could describe the man. I caught myself just in time. I couldn't say he had stood against the fence but without legs. I couldn't say the thing was a ghost, that it had no face! All I did say was, "He seemed quite tall and had on a dark overcoat."



The police shut off their flashlights, returned to the cars and drove off. Duke settled down at the windowsill but kept his eyes open and his ears straight up.

We were up and out at dawn and Duke at the end of his leather leash pulled me directly to the spot where the figure had been . . . can I say "standing" when it had no legs? But there, dark and well-defined in the soft earth, were the prints of two heavy shoes.

Then I saw that what I had thought was a blanket on the clothesline was gone. The line had been cut and one length of it sagged on the ground and against the porch railing. The two stuffed rabbits hung at an angle, forlorn and dejected.

If the figure Duke and I saw was only a drifter bent on stealing the blanket, how could he have been so leisurely as to stand and stare at a growling dog? And why did he appear to have no legs? — *Hollywood, Calif.*

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### SYMPATHETIC VIBRATIONS

By Frances Arnold

NOTHING SEEMED unusual about the evening of January 5, 1969. I was visiting in my kitchen in Coos Bay, Ore., with my sister-in-law, Mrs. Bud Arnold, and her friend, Ruby Kirbs, hot coffee steaming in cups be-

fore us. I had no feeling of impending disaster, no sense of inner disturbance, until suddenly my face flushed and I felt ill.

I excused myself and went into the bathroom to run cold water over my wrists and bathe my hot face. Feeling better soon, I returned to the table — but in a matter of minutes I was out cold. My sister-in-law told me later they carried me to the davenport and placed a cold cloth on my forehead. Then she said I opened my eyes and simply stared into space. I don't remember this — or anything else, for that matter. I must have remained this way for 15 minutes, we later decided, and when I came to the time was exactly 10:30. Next I was deathly ill. I vomited many times that night, between snatches of restless sleep.

Each time I awoke I felt like crying and several times I did. I kept thinking of my mother, Sharan Shaw, who lived in Chemult, Ore., 200 miles away. For no sane reason, thoughts of her brought a terrible depression.

The next morning at seven o'clock Mother called me. She had been crying and was extremely upset. She told me that my sister Barbara had died the night before in Spokane, Wash. — at exactly 10:30. — *Coos Bay, Ore.*



# Do YOU have *Ancestral Memory?*

It may be easier for you than for another to confirm in amazing ways Swiss psychologist Jung's theory.

By Roger E. Shadow

AS THE STAFF CAR approached Abersychan, Wales, in 1965, Lt. Col. Charles E. Melchar of the United States Third Air Force headquarters had an experience verging on the supernatural.

Colonel Melchar never had been to Wales before in his life. Yet suddenly he began "recognizing" landmarks along the route—old castles with crumbling walls and stagnant moats, ancient churches, houses, mines which once produced black coal from the earth, streams and tiny details of terrain. And he described these things to his fellow officer, Lt. Col. J. E. McCoy, while they still were so far off they could not be seen in detail with the naked eye.

At first Melchar did this half-jokingly, explaining that he was having strong "hunches" about

"what things look like up ahead." However, Colonel Melchar remembered reading several personnel records of men in both the eastern and western theaters of combat who had experienced similar notions. So after he was proven right time after time he began to wonder, particularly when he began to describe accurately the old buildings in villages still hidden by hills ahead.

He also noticed that he did not describe buildings less than 100 years old.

As the day wore on, on several occasions he deliberately stood outside old buildings he was seeing for the first time and unerringly described their interiors—the location, construction and size of the rooms, the staircases and ornate fireplaces, the inlaid wood paneling and other



specific details of the wood carving.

Colonel Melchar's strange faculty continued for a number of hours, over a route of more than 30 miles. Then it ceased to function as abruptly as it had started.

"If I weren't absolutely certain that I've never been over that route before," Colonel Melchar said, "I'd say that I once lived for years in this part of Wales and no later than 100 years ago. But that of course is impossible."

"Perhaps it's 'ancestral memory,'" Colonel McCoy said. "I've heard that some people can remember things that happened to their ancestors back for thousands of years. It accounts for 'hunches' people have that they've been in totally strange places before. You know, Charles, the occurrence of vague notions of a past mental existence is very common, so common that based on it numerous and widespread systems of philosophy, especially the doctrine of the pre-existence of the human soul, have evolved in all ages."

On his return to the United States in August, 1965, Colonel Melchar, who never before had been interested in his ancestry, had his family tree traced. He found that his great-great-great-grandfather had been a Welsh

coal miner named Alexander Price who had lived in Pontypool near Abersychan, Wales, until 1848 when he emigrated to Brad-dock, Pa., at the age of 31. In Pennsylvania Price had mined coal for 13 years until he eventually had settled down near what is now Sandusky, Ohio.

Colonel Melchar who recently retired from the United States Air Force and lives in southeast Florida recently told me that his eerie experiences did not end when he left Wales. He said that although he never has been inside a mine of any type he can concentrate and describe in detail and even design vents, shafts, reinforcement beams, buttresses, etc., of a mine passage superstructure. He also stated he can read with ease unfamiliar Welsh works (poems, epic tales, etc.) written in the old Celtic language. On several occasions while writing pensive letters to old acquaintances he has found himself using words and sentence structures of the original Celtic sort rather than the contemporary version.

This case raises a number of questions: Does ancestral memory truly exist? Within the minds of some of us or perhaps of all of us is there a chronicle of the past extending back to the first appearance of our remotest ancestors on this planet? If so,



how complete and accurate is this ancestral memory? How frequently and under what circumstances is it manifested? Is it a faculty that is dormant in most of us most of the time but that can be awakened and put to profitable use?

Dr. Robert Thompson, Research Psychologist of the Neuropsychiatric Institute and Associate Professor of Medical Psychology at the University of California states, "This phenomenon, sometimes called paramnesia or *déjà vu* (already seen) is not an uncommon experience in normal persons. On a long driving trip, for example, we may come to a strange town and suddenly recognize it as being strikingly familiar despite the fact that we have never traveled through this area before.

"Explanation of this feeling of familiarity is that the memory of the new experience is actually a memory of an earlier experience of a different sort that has since been repressed or forgotten."

Dr. Thompson continues unequivocally, "The phenomenon of *déjà vu*, the strange nature of dreams and the universality of symbolism have led persons to theorize that part of the content of the unconscious mind is a product of biological inheritance (race memory). For example, Carl Jung and to some extent

Sigmund Freud believed that a portion of the material in dreams is a remnant of the mental life of our ancestors.

"Virtually all animals on the phylogenetic (pertaining to the evolution of a race of organisms) scale exhibit evidence of the first stage of memory development involving the modification of behavior. Second, there is also abundant evidence that mammals in particular have a *reintegrative memory* operating in the same way that it does in children. The third stage of memory, which involves *recall of previous material from a definite period of the past*, is a unique function of the human brain."

Dr. Thompson's opinions are supported from the physiological point of view by one of the world's greatest pathologists, Rudolf Virchow, who wrote some years earlier in his celebrated work *Cellular Pathology*, "The chief point in the application of histology to pathology is to obtain recognition of the fact that the cell is really the ultimate morphological element in which there is any manifestation of life.

"I at present entirely reject the blastema doctrine in its original form and in its place I put the doctrine of the continuous development of tissues out of one another.

"In almost all cases new for-



mations may be seen to be formed by a process of ordinary cell division from previously existing cells. In some cases the cells continue to resemble the parent cells; in other cases they become different. All new formations built of cells which continue true to the parent type we may call homologous new formations. . . ."

The distinguished zoologist and former Sub-Director of the Pasteur Institute, Elie Metchnikoff, in his volume *The Nature of Man* speaks of ancestral memories among lower forms of life, "Consider the case of the ladybird, driven by a preference for honey, which searches for it on flowers and meets only with failure, or of insects driven by their instincts into the flames, only to lose their wings and their lives. . . ."

Affirming what Drs. Thompson, Virchow and Metchnikoff have said Carl Jung, the great Swiss psychologist, maintained that ancestral memory extends back to the first of our ancestors who were capable of developing memory of the dimmest sort. Those ancestors actually may have been creatures of a single cell.

Jung states flatly in his *Modern Man in Search of a Soul*, "My unconscious mind stretches far out of this environment,

backwards in time . . . Just as man has the whole development of mankind in his body . . . gills in his neck for instance that go back to the fishes . . . so every man has the whole history of the world in his unconscious mind."

This is an astounding statement. It implies that since each man has had literally millions of human ancestors who have lived in every habitable area of the globe, his ancestral memory includes all the experiences (only until the time in life that each successive ancestor either sired or conceived the next, of course) of every one of those ancestors.

It also suggests that ancestral memory did not begin with the first humans or subhumans but continues back in an unbroken stream to the earliest forms of life known to have been or believed to have been our ancestors. That is a span of millions of years.

The evidence of heredity shows that ancestral memory, like all other characteristics, is transmitted through the genes of the father's sperm cell and the mother's egg cell. Thus every newborn creature, human or otherwise, has the ancestral memories of two parents, four grandparents, 16 great-grandparents and so on back through the centuries.

How can ancestral memory be



developed and effectively utilized?

First, I believe it needs only exercise to be strengthened. You need not be hypnotized nor possessed of mediumistic powers to use ancestral memory.

Have you had "hunches" which proved to be correct?

If so you might try treating your hunches with more respect — within the limits of prudence and reason, of course. In this way you can bring at least some of your ancestral memories out of your subconscious into your conscious mind.

One way to accomplish this is to concentrate on and try to expand such memories whenever they seem to occur. If a scene with which you are unfamiliar crosses your mind vaguely try to keep it from fading and try to pick out its details. Often you can expand the picture until you can identify it as belonging to some foreign country or city or epoch in time.

Hold onto these mental images as long as possible and then try to recall them from time to time. They will tend to become more vivid and more detailed. On the days when you have attempted these recalls they will be very apt to recur, with added vividness and detail, after you have gone to bed and to sleep.

Try to remember your dreams

when you awaken. Dreams often are incidents from ancestral memory.

And finally, practice summoning your ancestral memories. For this, complete mental and physical relaxation is essential. Perhaps the best approach is to lie comfortably in bed with your eyes closed. No light should penetrate your eyelids. Think back to your earliest memory. It may be of burning your hand on a stove when you were two years old. Try to remember what happened that same day before you burned your hand.

Do the faces of persons you don't recognize appear to you? Try to visualize these faces clearly; you probably will place them at some moment during future mental exercises.

These of course are not ancestral memories. But the exercise stimulates the memory centers of your subconscious and eventually will aid in the release of ancestral memories.

Before falling asleep at night deliberately concentrate on dreaming events that occurred in the lives of your parents before you were conceived. Continue this process to include your grandparents, then go back to your remoter ancestors. Many authorities believe that with practice ancestral memory can be awakened to a considerable



degree. Since we all possess it in latent form there is no reason why you cannot succeed in awakening yours.

And if you ever are in a place you know you have not visited before but which nevertheless

seems strangely familiar to you don't put it down to delusion or even to reincarnation. It is quite possible some one of your ancestors actually was there—and you are remembering what he or she saw.



#### NO RELATION

A NEW RESIDENT of Marshalltown, Iowa, Kenneth L. Koehler, may have to move unless he and another Kenneth L. Koehler, a long-time resident, can coexist peacefully in a state of confusion. Both men's middle name is Leroy. Each has four children. Their fathers are named Fred and both men have uncles named John. Both have families who settled in the Galena, Ill., area years ago, but so far they can find no records to show they are related.



#### A GOOD TWIST

A N IOWA RESIDENT visiting St. Joseph, Mo., found an over-time parking ticket on his windshield. According to Mrs. Vera Wright, a clerk at the city traffic violation bureau, his excuse was unique.

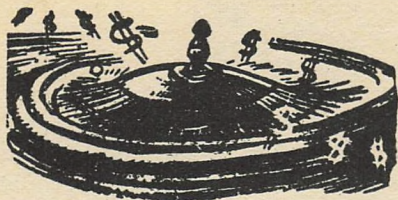
"I put my money in the meter and twisted the handle and this is what happened," related the unidentified Iowan. In his hand he held the meter handle which had come off when he twisted it. The charge was dismissed.



#### DOG'S BEST FRIEND: A CAT?

A NORMALLY quiet tomcat named Thug received an award for heroism from the Los Angeles Society for the Prevention of Cruelty to Animals in the fall of 1968. He had sounded the alarm that led to the rescue of a Labrador retriever. Missy, the dog, had been swept under a pier at a marina where her master lives and the cat's yowls drew attention to her peril.





# Wheel of Fortune

By Paul Steiner

Stanley Kramer, in Italy for the filming of the best-selling novel, *The Secret of Santa Vittoria*, chose the tiny town of Anticoli Corrado as his location. Who turns out to be the patron saint of the obscure mountain village chosen over 165 other possible production sites? Santa Vittoria!

Peggy Ball, wife of a serviceman wounded in Vietnam, was scheduled to fly home from Hawaii when her purse, tickets and all identification papers and cash were stolen while she napped in the airport lounge while waiting for her flight. She thus was unable to board the plane which later crashed near Cincinnati killing all passengers.

Mrs. Joseph Gonzales, Brooklyn, N. Y., aged 38, decided to spend Mother's Day, 1968, at

home. She still was mourning the recent death of her son Israel. Her 11-year-old daughter was playing with a .22 caliber rifle which had belonged to Israel. It accidentally went off, seriously wounding Mrs. Gonzales in the abdomen.


The Ramsey County Poor Farm in St. Paul, Minn., is located on Prosperity Road.

The director of "Hard Contract" being filmed in Brussels, Belgium, required a wet street for a location scene and enlisted the aid of a full crew of firemen. They spent all morning dampening the street; then after several takes the skies opened up and the rains came.

In Globe, Ariz., Lyman Peace currently is serving as the local Justice of the Peace.



# OUR



"Ugliest little angels ever made" are glazed pottery and stand about four and a half inches tall, idiotic expressions painted on their little faces, "so ugly they are nearly cute."



No apport could have been more appropriate for an obstetrician's household — but where did they come from?

By Robert A. Bradley and Dorothy Bomar Bradley

FOR THE PAST seven years we have lived in a large old English Tudor house which we all worked very hard to restore from its run-down condition. We lovingly labeled our home "Bradmar," combining my surname with my wife's maiden name. These seven years have been most eventful for the house is "haunted," not by materializations but by physical paranormal phenomena known as poltergeist activity.

In a search for an explanation

of these unconventional forces our family has shared a marvelous hobby — psychic investigation — and it has enriched our lives in many ways.

We do not feel our poltergeists are idle, purposeless or capricious spirits who should be exorcised but rather that these physical "things" are purposeful symbolic messages from high-level spirits wishing to communicate meaningful and useful ideas to us via psychokinesis.

Our favorite time of the year is



# PREGNANT ANGELS



Christmas. Our friends shake their heads in wonderment that we spend so many hours preparing for the celebration of this most joyous time of the year. The house is transformed with boughs, lights, garlands, gilded angels and a 20-foot tree in the

great hall which takes us days and days to decorate. About this time of year and around the tree some of our most fascinating paranormal experiences have occurred.

Two of us were decorating this tree the Christmas of 1964 while

## ABOUT THE AUTHORS

DR. ROBERT A. BRADLEY practices obstetrics and gynecology in Denver, Colo., and is especially known for his pioneering work in medical hypnosis, psychosomatic medicine and ESP in the parent-child relationship. He and his wife, Dorothy Bomar Bradley, find psychic investigation an all-absorbing hobby and they say: "We share with many other investigators a deep conviction that yesterday's easy dismissal of paranormal phenomena as mere coincidence, hallucination or delusion is no longer reasonable or acceptable."

The Bradleys' wide-ranging psychic research has led to the publication of numerous articles in medical journals and a book, **PSYCHIC PHENOMENA: REVELATIONS AND EXPERIENCES** (Parker Publ. Co., West Nyack, N.Y., 1968), which details many of the psychic mysteries they have encountered.





the rest of the family were searching, both inside and outside the house, for Maximilian, our toy Chihuahua. The two of us who were doing the decorating heard the little dog's familiar hysterical barking. He was wont to bark in this manner when confronted with a strange and unfamiliar situation. A few minutes after this was heard his little frozen body was found outside, just on the other side of the window where the Christmas tree was standing. This, at the time, was beyond our understanding because the sound of the barking, which was extremely loud, had come from the opposite direction from where his body was found. The barking came from the main part of the great hall and seemingly from the very top of it, rather than from the ground on the outside. And it was obvious from the condition of his little body that he had been frozen for some time and could not possibly have made the barking noise we had heard no more than five minutes before, at least not with his physical body.

But it was on the occasion of our second Christmas at Bradmar, in 1963, that we witnessed some of the most amazing phenomena of all. By this time we already were aware we had moved into a haunted house and

the family was adjusting to the fact that we could expect almost any kind of phenomena to occur: sounds of walking, thumping and banging; lights going off and on; a 125-pound chandelier bobbing around; piano keys being depressed by unseen forces and various other happenings for which, try as we might, we could find no normal explanation.

At this point in time none of us had any experience with nor knew much about apporfs. You can imagine our bewilderment, then, upon finding in and among our Christmas decorations objects we never had seen before. We could find no explanation for how they came to be there.

Cherishing Christmas as we do, we carefully store every ornament in our attic. Each has been bought with loving care, selected to fit the theme of the tree or the room it is to go into. There is no likelihood that the things which suddenly and mysteriously appeared among the old and familiar decorations were things we might have had from times past and simply forgotten. Besides, in one case I, Dorothy, had just walked away from one of the large packing boxes only to find, when I returned a moment later, a large pink whirligig made of shredded heavy foil with three silver bells in the middle. I was aghast. I'd



never seen it before and moreover it hadn't been there a moment before. It was so gaudy and in such bad taste I knew we never would have bought it.

But the worst was yet to come! After much discussion about this "thing" by all the family, we proceeded with the unpacking of the other decorations only to be stopped again by discovering another unfamiliar object. This time it was a cheap, brightly decorated box advertising Halloween suckers. In amazement I picked it up and opened it to find a mass of turquoise paper napkins such as we never have owned. The napkins were rolled protectively around some objects snuggled down in the box. As I began to unwrap these objects, which by now had the attention of the whole family, there were various expressions of dismay as I uncovered, one by one, six of the ugliest little angels ever made. They were of glazed pottery, about four and a half inches high and crudely painted in primary colors. Their faces were painted with the most idiotic expressions ever seen on angels. They were so ugly they were nearly cute but we immediately rewrapped them, relegating them to the highest, darkest shelf in the house for they did not fit into our decorative theme.

Before the evening was over we

discovered still another unfamiliar item and were pleased to find this one most attractive. It was a string of Italian lights. At the base of each little light was a collar of finely-shredded silver foil that glittered beautifully with reflected light. Of course they only worked for that one year but then, to whom could we complain?

A couple of years later when we showed the pottery angels to some visitors they noticed something very unusual about them. They all were slightly different and therefore handmade — and they all were *pregnant*!

We speculated as to what spirit had had the foresight to bring pregnant angels to an obstetrician's house and also tried to ascertain just what stage of pregnancy each one was in, for it was apparent on close observation that each angel was at a different stage. In fact, it seemed their wings drooped a little more with each advancing stage of pregnancy. Over the years we have come to enjoy these little pregnant angels so much that they now have a prominent place in our display every Christmas. But where did they come from? Some friend other than those we greet at our front door and call by name must have provided them.

We were so overwhelmed by



all of this that we felt our experience must stand alone in history and so we were surprised to learn that similar things have happened to many others; even to us it has happened again and again.

Several months later, in mid-summer and on a day when one of our sons and I were planning to take in an afternoon auction, I was upstairs changing my dress. Another son was in the solarium playing pool, the clacking of the balls being the only discernible sound on this hot afternoon, while the boy who had asked to go with me was outside on the lawn finishing up the last bit of raking he was to do before we left.

Suddenly over the sounds in the poolroom I heard the voice of the raker calling from the hallway, "Mama, Mama!" He sounded urgent and irritated so I came to his call at once. When I arrived on the hall balcony he was downstairs holding up a loop of wire on which a green apple had been strung.

He said, "Do you know anything about this?"

When I said "no" he replied, "But things like this don't just float down out of the sky!"

He thought we had played a trick on him. But there was no one at home but the three of us and he could see I had been in

another part of the house and could hear his brother playing pool.

He told me he had been raking when, out of the corner of his eye he had seen this object floating down. He turned to watch it float slowly and lazily and settle softly on the ground. He picked it up and couldn't understand how anything so heavy could have floated so slowly. For the next few minutes he tried to repeat the performance by dropping it again and again. Needless to say, it fell rapidly and with a thud each time. There had been no trees in its line of fall; in fact, they grew many feet away. Nor could it have come from one of the open upper-story windows, for the house was too many feet back and out of the line of fall.

I suggested perhaps it had been in the lilac bushes and his rake had bumped it but then I had to contend with his very logical question, "How would that be possible when the bushes only come up to my chest and I first saw the wire with the apple on it floating just over my head?"

Later that day I called a friend, Jack Young, who is a sensitive to tell him the story. He asked me what had happened the rest of the day. I told him there had been nothing special; we had gone on to the auction and while there the boy had bid on



and got a sculptured marble eagle that had caught his fancy. My friend said, "Well, there! That's it! They were telling him about it, that he was getting something out of the sky."

I thought, "Well, I don't know, but it's as good as anything I've got to offer."

Two months later the same boy had another experience which seemed trivial but nonetheless finally did convince him that such things are possible. It was late at night; he was alone in his room; the house was quiet and he was reading when he heard a soft plop-plop and at the same time felt something brush his leg. Without moving he put his hand down to where he had felt touched and found an ordinary bobby pin. He then sat up in bed and found another bobby pin. I am happy to say, he doesn't wear bobby pins and since it was a hot night and he was clad only in shorts he knew they had not fallen out of his clothing. The bedclothes were neatly folded at the foot of the bed.

I suppose one never really gets accustomed to this sort of thing, for the next event had as much impact on us as if it had been the first.

The manifestations generally seem to center around some special occasion and this time the phenomenon occurred on the

evening Dr. Bradley and I were to be guests on the local Bill Barker radio show. Because we had last-minute company we were late in getting dressed to leave and everything was very rush-rush with no time for chatting about what we would discuss on the show. No one at all came into my dressing area from the time I entered it until I was ready to leave. Just as I was leaving I suddenly remembered my lipstick and as I retraced my steps I passed a large open purse I'd just a moment before raked through to get the things I wanted to carry in another purse. It is understandable therefore that I stood struck dumb by what I saw. There, sitting on a large puff made up of several tissues, were two small, bright-green plastic mermaids carefully posed and balanced at right angles. I stared at them in utter disbelief. I knew I never had seen them before; I'd just been through the purse and felt certain it wouldn't have been possible to have stirred them up from the bottom and left them in such a delicately poised position. And even if it were possible, how did they get into the purse in the first place?

As fate would have it, that was the evening we were to mention publicly for the first time the fish I had seen in the window well



two years after our move to Bradmar. Little had we known then that our lives were to be filled with one startling experience after another and that they all would seem to be symbolic forecasts.

I suppose the mermaids were as close as the spirits could come to symbolically mixing fish and humans to tell us about our forthcoming evening and radio presentation.

When people ask us if we think it is important that we know ahead, I always answer that I think it is not so important but I also think foreknowledge, per se, is not the real message. I believe the real message the spirits wish to impress upon us is that they are free to see ahead in time, to know both the important and the trivial events which lie ahead for us.

I would have been startled indeed had I known, when I saw the fish in the window well, that the spirits who inhabit Bradmar were setting up a communication system whereby they could tell us about serious times we would have to face.

It was a lovely spring day in 1964 and I was home alone, out enjoying the garden, when I noticed that someone, in watering the flowers, had splashed mud on the newly-washed windows. I stepped over to one of

them to see if it would brush off and as I did so I happened to glance down and see a fish in the window well. I was aware of how strange that was and I was further struck by the fact that the fish had markings I'd never seen before on a fish. To add to the oddity of it all the fish was sitting upright—in a swimming position. I got down on my knees to have a closer look. There it was—a fish—clearly and distinctly visible. Finally I arose and walked into the house to get the equipment with which to wash the window. When I returned the fish was gone; there was nothing there, absolutely nothing!

It was months before I understood the meaning of this experience. One evening in December a most terrible smell began to penetrate the back hall. It smelled like a barrel of dead fish but try as we might, we could find no source for the offensive odor. It became worse daily to the point that when we had to go through this area we held our breaths and made a run for it. On the third day of this terrible smell our Chihuahua's death took place. After we heard his bark and then found his little frozen body we noticed that suddenly the terrible odor had disappeared.

The next time this smell came



to us, in a different part of the house and for a different length of time, its meaning was the same. This time it was to prepare us for the death of our little 91-year-old grandpapa who seemed very tired and quite ready for his release. We have experienced this odor three more times. There have been some variations in the details but always the end result is the same. In two of the cases we felt it was for the best, but in the other we felt it was truly tragic, realizing of course that our viewpoint is limited by our knowledge of each person's karma and destiny.

It is interesting to note that all the pets and people whose destinies have been foretold by this smell had been, at one time or another, in this house. During

this same span of time there have been several others, persons we have known equally well, who have died and we have received no warning whatsoever—without fail they never had been inside Bradmar.

And so it seems that once a person has made contact with Bradmar, some imprint is made upon the house or the spirits therein and he carries a connection away with him also. This seems to disturb some people who think we encourage manifestations and thereby hold back some departed souls' onward progress. However, we insist all of these have come quite spontaneously and unsought. But when they do come we treat them as we would any other guest, with courtesy and respect.



## WHISTLING SINGERS

*By Raymond C. Otto*

**T**HE FIRST big break for opera singer Jan Peerce came when he was engaged to sing in New York City's Radio City Music Hall. When he reported to work the first day he was whistling merrily as he entered the dressing room.

He was brought up sharp by the howl of anguish that greeted his entrance. "Don't you know it's bad luck to whistle in a dressing room?" wailed one of the other performers. "Now one of us will be fired."

"Surely you don't believe in that superstition?" smiled the tenor.

He scarcely had spoken the words when he felt a tap on his shoulder. It was the stage manager.

"I'm sorry, Peerce," said the latter, "we won't be able to use you. The show is running too long."

Fortunately, the future opera star was rehired a few days later. But he never has whistled in a dressing room since.



Originator and exponent of Unitology, "the science of oneness," Marguerite Haymes has had phenomenal success in two other careers — first as a singer, then for 12 years a leader in the world of Paris fashion.



## MARGUERITE HAYMES

*tells you how you can*

## Find the Key to YOUR LIFE-PATH

By Brad Steiger

**T**HIS IS A rhythmic universe; everything flows and at its own rate of vibration," Marguerite Haymes believes.

Tuning into and flowing with one's own personal rate of vibration is what Marguerite Haymes is all about. After more than 25 years of research and study she has succeeded in "wedding" the principles of astrology and nu-

merology. She calls the result "Unitology." The purpose of Unitology, she explains, is "to help man discover his potential . . . to become aware of his individual aptitudes, needs, and desires, then to learn there is a power that he can tap and use. Unitology teaches us to adjust and live according to our rhythmic pattern. By learning this we



find peace . . . success . . . and happiness."

Marguerite Haymes contends that people are supposed to be happy NOW. Throughout her childhood her closest and dearest friend was the family's Chinese houseman. It was he who impressed on her the importance of the happiness of the moment. "Enjoy, enjoy," he would say. "No such word as can't . . . not in dictionary . . . always *can*. You dream," he would tell the young girl. "If dream in your

delve into astrology, Yoga, the Indian Vedas, the ancient wisdom of the Egyptians and the Kabbala. All of this brought her to the Science of Numbers.

The singer-actress was caught and amazed by the infinite, all-inclusiveness of numbers. As a singer she was vitally aware of the importance of timing and rhythm. As an entertainer she knew the magic of establishing rapport with an audience was a matter of instant timing, something that had to be achieved



BRAD STEIGER, a 33-year-old native Iowan, is married and the father of four children. He has 15 books in print in this country and abroad and others due for release in 1970. He has written on Rudolph Valentino, UFOs, ESP, reincarnation and ghosts. His fiction and non-fiction appear frequently and regularly in large-circulation magazines.

Throughout the late fifties and sixties Mr. Steiger taught literature and creative writing and also edited a literary magazine, *The Oneota Review*. He has published his own international UFO magazine simultaneously in New York and London. He appears frequently on radio and television in the United States and Canada lecturing

on writing and the multiplicity of subjects he has researched. He is listed in "Outstanding Men in America" and "Creative and Successful Personalities of the World."

heart, sure to come true."

At the age of 16 Marguerite followed a dream and became a professional singer. It was while she was pursuing her theatrical career, traveling and living throughout the world, that she took her first plunge into the fascinating world of the occult sciences. "I studied and read everything I could find," she relates. Her explorations led her to

within minutes after walking on stage.

Eventually Mrs. Haymes reached a point in her studies when she knew that her initial solo exploring had come to an end. It was now time for a teacher to lead her deeper into the esoteric mysteries. The time had come and she knew she was ready but where was the teacher? It was at this point she ap-



plied the Law of Mentalism.

"I proceeded to send out the wavelength for the right teacher," Marguerite recalls. "Three weeks later I accepted an invitation to meet an 'extraordinary person' and as you may have guessed, I was introduced to my first teacher.

"Her name was Athena, her sign Cancer, her number 22 . . . number of the Master Teacher. She was a true mystic, destined to bring the knowledge of the unseen into material form for a practical and tangible use."

Athena based her teachings upon the "Unique Principle." She taught that each individual is unique, created by a Master Mind, the Creator, in a certain time and with a definite "assignment." Each is given the equipment with which to fulfill his assignment and his destiny and each is created with equal opportunity to direct his own fate.

Armed with this philosophy Marguerite Haymes went to Paris and became the first American woman to compete with the French in the world of fashion. Despite warnings of failure from all sides Marguerite built her *Maison de Couture* from a small business into a flourishing, million dollar industry. She became a well-known Paris figure and made that city her home for 12 years.

After that period of success, however, Mrs. Haymes felt the need for change. Some intuitive pull back into music led her straight to Maurice Jacquet, a musical anomaly who had conducted the *Opéra Comique* of Paris at the age of 13. In his early youth Jacquet had been a protégé of Debussy and now when he launched Marguerite on her concert tour she soon was hailed as the foremost interpreter of Debussy and Ravel.

Jacquet coached her vocally and he also coached her spiritually. High Priest of the European order of Rosicrucians and mystic, ". . . he taught me the spiritual interpretation of numbers and their mathematical accuracy in relation to music and its interpretation in any form," Marguerite says. It was through this man that Mrs. Haymes began to realize the great necessity for the coordination or "Unitology" of mind, body and spirit.

Eventually this phase of her active life came to a close and again it was time for change. Returning to America she began to teach modern singing. Soon she was known as a "star-maker," with graduates in every facet of the entertainment field.

"This section of my Life-Path lasted for over 20 years. I loved it. Being privileged to guide youth through music is sheer



joy. I grew and learned through my students while still doing research in the occult sciences. During this phase of my life I was led to my last earthly teacher, Paramhansa Yogananda, a high priest and Master of Eastern philosophy."

From Yogananda she learned all that she was "supposed to know" before he passed on. His final words to her were: "I will not see you again on this plane. You must now seek within yourself for all further enlightenment." The great Yogin's Life-Path was a nine, and thus his destiny was the brotherhood of man.

Accordingly, Marguerite Haymes has found that her search for additional teachings or teachers has subsided, while the continuing search within has been "revealing beyond words." Her own numbers for this last cycle are 11 and 22 — decreeing that she will "enlighten the minds and hearts of my fellow travelers to the joy of living through the potential of their inner power."

By this time the reader well may ask, "What is this inner power and how may I tap it?"

In her book, *Unitology* (Award Books), Marguerite Haymes has set down the principles and mechanics by which she governs her life. All that man is capable

of experiencing, she maintains, can be reduced to the digits one through nine. These single numbers are derived from the simplification of all combinations of numbers to their basic essence. This essence then vibrates through the single digit. Beyond this cycle of nine, though, are the two Master Numbers 11 and 22. These never are reduced to single digits. It is impossible, of course, to cover this book in a magazine article so at present we will concern ourselves only with the cycle of nine.

A personal chart in Unitology will include four major numbers. These four are: the Life-Path number, the Day, the Expression, and the Soul-Urge numbers. The first and most important number, the Life-Path number, derives from one's birth date.

Let us take the following birthdate for purposes of illustration:

March 29, 1922

3      11    14

$3+11+5=19$

$10=10=1\phi=1$

The number has been found in this manner: March, the third month, gives us the number three. The day gives us  $2+9=11$ .  $1+9+2+2=14$ . Three reduces no further. Eleven does not reduce, being a Master Number. Fourteen ( $1+4$ ) reduces to five;  $3+11$



+5=19; 1+9=10; 10 reduces to 1.

The number one, then, is the most important number in this person's life. It is his destiny, which he cannot change but which he does have the ability to direct. From this number he may determine his potential, his hidden aptitudes, talents and desires. According to Marguerite his number one "symbolizes his rate of vibration — his frequency — indicating his specific 'assignment' in life."

Here, then, according to Mrs. Haymes' Unitology, is the specific meaning of each number, with the key word to the Life-Path number indicated:

1 — Key word *Individualization*. The number one person is one who always stands on his own two feet. He is independent and needs to be, as he tends to be the oak that shelters multitudes. He must strengthen his own powers and use his own brain to devise original methods; in short, he must create. He must control and direct his body, mind and spirit to the utmost efficiency. He should accept no limitations; yet he must learn to cooperate without losing his individuality.

2 — Key word *Adaptability*. A person with the number two will naturally follow the lead of others. Those with this number become excellent diplomats,

peacemakers and go-betweens. Here, as opposed to the number one, the attraction is to groups, to communities. The number two is a perfect wife, for all other numbers are compatible with her. This person is a good mixer, enjoys serving others with love and consideration and is sensitive to rhythm and music.

3 — Key word *Self-expression*. A person on this Life-Path is one who has discovered the joy of living. He will tend to find his opportunities on the lighter side of life, in circulating and socializing. An artistic environment is best for the three personality as he always is seeking expression through writing, speaking or art. These people are invaluable at social gatherings and generally are considered "the life of the party."

4 — Key word *Organization*. These people are the builders, those who start with a firm foundation and build something of lasting importance. They serve patiently and dependably and are capable of great achievements. Just as four is the number of Earth, so are these people down-to-earth. They do the job at hand, striving to perfect the form of the thing before them.

5 — Key word *Freedom*. Those with the number five as their Life-Path must be prepared for frequent, unexpected change and



variety. Five personalities do a lot of traveling and learn to understand all classes and conditions of people; they are without racial prejudice. Five people always are seeking the new and progressive. Their big challenge is to learn to discard judiciously. These people grow only by adapting themselves to change and uncertainty. Interestingly the Life-Path of the United States of America is a five.

6 — Key word *Adjustment*. These are the responsible ones because six is the number of devotional impersonal love. They serve quietly, cheerfully and efficiently, applying the law of balance to adjust inharmonious conditions. People often come to the six person for material or spiritual aid and he must always be ready to give it. Some persons with a six Life-Path are musically endowed but their real love is for the home and the harmony therein.

7 — Key word *Wisdom*. Seven is a "Cosmic" number — related to the seven planets, seven days of the week, seven colors and seven notes on the musical scale. Things and opportunities are brought to the seven person, without his active seeking. Seven is the number of the mental analyst. Those with this number seek answers. They should use their mental abilities to probe

the deep mysteries and hidden truths of the universe. They are unconcerned with material goods, for they know that by applying spiritual laws they will prosper. These people need rest and time to study and know themselves. They are potential mystics and tend to need life theories to guide them.

8 — Key word *Material Freedom*. Those bearing the number eight in their Life-Path are the practical people of the material world. They usually want and love power and success. They are willing to work and should be ready to take any opportunity to demonstrate their efficiency and executive ability. This is the number associated with large corporations and organizations. It is a powerful number. Like electricity, it has the ability to bring light for the benefit of humanity or it has the power to electrocute.

9 — Key word *Universality*. This is the number representing the Brotherhood of Man. This is a difficult path, as it requires complete humanitarianism. Those under this vibration must be prepared to give up all personal desires and ambitions. They will find their greatest opportunities with emotional, artistic and inspirational people, as nine is the highest vibration of the artist. Number nine operates under the



Law of Fulfillment and its appeal is to the all-inclusive, to the many.

11 — A Master Number: key word *Revelation*. This is the dreamer, the visionary, the one who receives his ideals intuitively. Those on this vibration are on a higher plane than the strictly material and their destiny is to reveal something new and uplifting to the world. This is the messenger, the spokesman or broadcaster.

22 — A Master Number: key word *Material Master*. This is the practical idealist who takes the ideal of the 11 and puts it to practical use. The 22 is the master on the material plane, concerned with the benefit and progress of mankind. A 22 readily takes on international proportions and conceives philanthropic plans. The appeal on this path is to the masses for their improvement, expansion and growth.

Before we examine Unitology further it is necessary to include the negative aspects, or the lower end of the vibrational poles, of the above numbers. Briefly:

1 — Key word *Self*.

2 — Key word *Self-effacement*.

3 — Key word *Superficiality*.

4 — Key word *Square*.

5 — Key word *Self-indulgence*.

6 — Key word *Tyranny*.

7 — Key word *Withdrawal*.

8 — Key word *Demander*.

9 — Key word *Egocentricity*.

11 — Key word *Fanaticism*.

22 — Key word *Promoter*.

Once you have the basic interpretation of each number, Marguerite Haymes contends, you might use them to figure out your own chart. After the Life-Path number has been determined you may continue to make your own chart by obtaining the Day number-vibration.

Going back to our previous example of March 29, 1922, the Day number is reached by simplifying 29 to 11, which is, as a Master Number, not reduced further. The Day number always works in unison with the Life-Path number for directing the purpose of its Expression. In determining an individual chart, one should go back and read the meanings of these two numbers and see how they complement each other or strike contrasts.

For the next two major numbers it is necessary to leave the birth date and go on to the actual name. A name is very important, according to the precepts of Unitology, as it is concerned with sound, a direct manifestation of vibration. Therefore, since each letter of every alphabet has its distinctive sound, it follows that each letter would have its own distinctive number. Using the



one to nine cycle it is imperative to establish the essence of the number. The graph below, with a name given as an example, shows how to arrive at the number vibrations.

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

Example:

M	A	R	Y	L	O	U	H	A	Y	E	S
4	1	9	7	3	6	3	8	1	7	5	1
	21			12				22			
	3			3				4=10	(10)=1		

The one is the number of Mary Lou Hayes' expression.

Expression relates to the outer self. It relates to the character in general, the personality. Referring back to the basic explanation of the number vibrations a one would make "Mary" an independent person with a will of her own. She would have the ability to lead her own life and stand on her own two feet.

The fourth and final major number is the Soul-Urge number. Unitology finds this by totaling the numbers of the vowels of one's name.

Using Mary's name again we get the numbers 1+7+6+3+1+7+5. By totaling and simplifying these we arrive at the final digit of three. This number represents Mary's Soul-Urge, her inner self. It expresses her real potential, longings and hidden talents. As a

three, her Soul-Urge is to give and to express joy, to love all people, all creatures, all aspects of life.

"As your knowledge of Unitology increases," says Mrs. Haymes, "you should start noting interesting comparisons between your own chart and the charts of those connected with your present Life-Path. Learn to use your numbers. Apply them to your everyday tasks and your thoughts surrounding these tasks. Be willing to tune in to your own vibrational path and flow with it. You will be amazed at how much easier things will become. In essence, you will stop fighting yourself and learn to direct Universal laws, operating at a much higher frequency, into your life." Take the case of the despondent young lady who came to Marguerite Haymes. "How can I express myself or go anywhere?" she asked. "I don't know anyone . . . well, I know one person, but I can't stand her or her friends. I need an apartment . . . and I need a job . . ." Mrs. Haymes, basing her counsel on the fact that the girl was a three, advised her to "accept the first invitation that comes your way, dress up and try to look as if you were enjoying yourself, and watch what the three will do for you if you give it a chance. Three definitely attracts to itself



and you, as a three, if you try to enjoy yourself, will do just that."

In less than a week Mrs. Haymes received a phone call from an exuberantly happy girl. "It's unbelievable. I can't believe it's really happened, but it did!" she kept repeating. When pressed for details she revealed that at a get-together at the disliked person's apartment she had met a man trying to sublet a beautiful bachelor apartment in the exact neighborhood into which she wished to move. Almost immediately she moved in and at a farewell party given by her newfound friend and landlord she met her present boss!

To illustrate further how she believes numbers work in our lives Mrs. Haymes has drawn up charts for some of the greatest and most popular figures of our times. An interpretation of these charts shows how these individuals utilized the forces around them and how their numbers may have unconsciously influenced and directed them.

Ernest Hemingway, at the height of his productivity, was considered to be America's greatest living writer. How would his numbers bear this out? In her chart for him Mrs. Haymes determined that Hemingway's Life-Path was a one, indicating that his destiny lay in the field of creativity and that he

would be called upon to develop and individualize new and original ways of expression. This much is certainly brought out in Hemingway's concise journalistic style and in his genius for creating natural sounding dialogue between characters.

The day Hemingway was born, 21, simplifies to a three, indicating that the direction of his destiny was to be Self-Expression. Here is one who scatters his activities and talents and loves to broadcast them. He loves life and all animals. He makes a game of life and loves to spread joy and happiness, assuring himself that everyone is having a good time. Number three is also the number of the writer.

Hemingway's name also reduces to a three, reinforcing the prolific writer and his complete enjoyment of the craft. His Soul-Urge is a one, strengthening the vibration of his Life-Path. Hemingway simply had to lead and direct his own fate.

Jumping to another well-loved figure in contemporary America, Mrs. Haymes draws a chart for singer Bing Crosby, born Harry L. Crosby.

Bing's Life-Path computes to a three, indicating to Mrs. Haymes his inborn talent for the entertainment world and his ability to express himself as a vocalist. This, she determines, is his des-



tiny. The number of his Day is the vibration of the number two, which strongly indicates the direction of his Destiny, as the number two endows him with talent for rhythm and music. His astrological sign is Taurus, centering in the throat, giving further impetus to a career in singing.

The number two also represents the qualities of harmony, charm, love of people and consideration of others, all of which have made Bing one of the "most loved, most outstanding, and most enduring singers of his era."

Crosby's given name gives him the Expression of an 11, the seeker of ideals with the power to express them. He is happiest when he can bring his own style of light and happiness into others' lives.

Bing's Soul-Urge computes to a three, repeating the vibration of his Life-Path. In her analysis Mrs. Haymes states that this emphasizes his desire to give out love and happiness. He never worries but takes life as it comes, does not indulge in negative thinking, is always interested and entertained and wants

many friends and popularity. He loves children, pets, animals and all things of the earth.

In a sense, these final words may also be attributed to Marguerite Haymes. She certainly appears to be a lover of life in all its forms, a firm believer in the joy of living. She is a living example of all she teaches and she serves as an inspiration to all who come in contact with her in her New York City office or in the lecture halls.

She lives simply, surrounded by her beloved "family" of animals and has devoted herself completely to Unitology.

"We must obey the Laws coming from above us, but on our own plane we govern and give the orders," Marguerite Haymes says. "And yet, in so doing, we form a part of the Whole . . . the Oneness. Once we know this teaching, we fall in with the Law and operate it instead of being used by it.

"Everything is accomplished by the power of the mind. We are truly magnetic when we are on our own vibrant mental wavelength. When this is understood, it is easy to see how so-called miracles are performed."

### ONE FOR THE DEVIL

**T**HE BLACKSMITHS of England in early times struck their anvils an extra blow every so often "to keep the devil chained." When they quit work on Saturday nights they struck their anvil three blows "to chain the devil over Sunday." — *Laurance E. Webber.*



# MURDER

in the

# Wind

The tragic manner of Mary Bailey's death is the strangest case of untimely death ever recorded anywhere.

By Betty Lou White

WE WISH TO clarify the record on the strange and tragic death of Mary Anne Bailey, 16, on February 23, 1911. FATE originally published one version of the basic facts in an article titled "They Fly Through the Air" written by Harold T. Wilkins in the November, 1953, issue. Wilkins believed that Mary's death was probably a case of teleportation.

In 1963 the sensational Canadian journal, "Midnight," carried a similar article, stating that a 16-year-old girl named Eileen Welch had been killed in exactly the same way at the same Hanson High School in Brad-

ford, Yorkshire, England, on March 18, 1963. This was briefly noted in "I See by the Papers" in the September, 1963, issue of FATE.

But the coincidence seemed strange. FATE sent a succession of writers to Bradford to consult the original 50-year-old records. From this study the true story was pieced together and is presented here. The article published in "Midnight" proved to be a hoax.

The original Mary Bailey story still presents many unanswered questions even though the Coroner ruled that her death was accidental. — The Editors.

THE MANNER of Mary Bailey's death is one of the most extraordinary tragedies ever recorded in England — in fact, it is the only accidental death of its type ever recorded anywhere.

On February 23, 1911, a severe gale held the town of Bradford in its grip — a not uncommon ploy of nature in Yorkshire. Grown men clung to fences and walls to resist its force while small children were buffeted mercilessly. Mary Bailey, aged 16, reached

the Hanson Secondary school early that day, having fought the tremendous wind all the way.

Suddenly, as she attempted to cross the playground to the relative security of the school walls, the wind hurled her upward as high as the second floor of the building. She hung suspended in midair for a second, her arms outstretched and her skirt billowing like a parachute. The next moment she was dashed to the ground. Severely injured, she



died within a few minutes.

George Parsons, an elderly man who was waiting for a tramcar outside the school gate, witnessed the bizarre event.

He said, "I saw the girl up in the air with her skirt extended. Then she came down with a crash. She fell like a bundle of chips." He estimated she had been carried to a height of 25 feet.

On February 23 and 24, 1911, tremendous winds caused widespread damage all around Bradford and Hanson School was in one of the most exposed parts of the city.

The school caretaker told a newspaper reporter, "I never have experienced a wind like the one that lifted Mary. It was so strong that when I went out to unlock the school gates I was forced to make a detour, holding the railings as I went."

Why was Mary Bailey the wind's only victim that morning? The ballooning skirt cannot be the answer for other girls were wearing similar knee-length full skirts.

A Bradford newspaper reporter ventured an opinion as to why Mary alone was chosen for death. He noted that the wind always blows in corkscrew fashion with its greatest force at the center. In a gale the action becomes more violent in the center

and an "eye" of limited area but intense force develops. He assumed that Mary was caught directly in the corkscrew center of a gust while playmates standing nearby were out of its range.

Despite George Parsons' eyewitness report, a rumor started that Mary had committed suicide by jumping from a window found to be open on an upper floor of the school building at the time of the tragedy. This theory was demolished on February 24, 1911, during the inquest held to determine the cause of Mary Bailey's death.

For more than half a century the baffling case has been analyzed and many theories of what really happened have been advanced. To clear up the mystery, FATE went directly to the Bradford Coroner's Court to obtain an actual transcript of the testimony taken at the inquest. It is presented here in full:

The first witness was Mrs. Elizabeth Bailey, mother of the dead girl and wife of a local electrician. She told the Court: "I heard something terrible had happened to Mary just before 10:00 A.M. I went to the school and saw her lying unconscious."

Coroner: "Did she wear a long dress?"

Witness: "No, not particularly."

Coroner: "Below the knees?"



Witness: "Yes."

Coroner: "Was she wearing a tight skirt?"

Witness: "Just an ordinary skirt and underclothing."

The next witness was Mr. Thomas Whewell, assistant caretaker at Hanson High School, Bradford.

Coroner: "Were you with Mary Bailey just before the accident?"

Witness: "Yes. I was standing in the passage that leads from the school entrance and she passed me. I stayed there until I heard that the girl had been injured."

Coroner: "Was there a very high wind blowing?"

Witness: "It was terrible, sir."

Coroner: "Was it coming in gusts?"

Witness: "Yes, I was standing at the door helping both the teachers and some of the girls fight against it."

Coroner: "Have you ever seen them blown to any height at all?"

Witness: "No, sir. In all my 13 years at the school, I have never experienced a wind quite like the one that was blowing on the day in question."

Coroner: "There has been a rumor circulating that this was a case of self-destruction because a window at the top of the school building was found open. I think it is always kept open, right?"

Witness: "Yes, sir, it is."

The next witness was 50-year-old Mr. George Parsons, a local commercial traveler who was waiting for a tramcar outside the school gates. He told the Court: "A most terrible gale was blowing. I was near the school, just by some railings. Suddenly, I saw the girl up in the air with her skirt extended. Then she came down with a crash."

Coroner: "It all happened very quickly?"

Witness: "It certainly did, sir."

Coroner: "When you first saw her, how far was she above the ground in your estimation?"

Witness: "I should think about 25 or 30 feet. She was level with a balcony."

Coroner: "Had the girl come from an open window would you have seen it happen?"

Witness: "Yes, sir, I would."

Coroner: "When she fell, did you hear her?"

Witness: "Yes, sir. She fell like a bundle of chips. She was lying on the asphalt about seven yards from the school entrance and midway between the railings and the school building. She was unconscious and they carried her into a teacher's room."

Coroner: "Was it a very boisterous morning?"

Witness: "Indeed, sir. The worst I have experienced in 15 years. It is a very gusty corner



where it happened and I have sometimes seen girls blown over in the playground or pinned against a side wall. I have gone to help them sometimes."

The next witness was Dr. McEwen who told the Court: "When I saw the girl she was unconscious and suffering from severe concussion. There was a compound fracture of the jaw and of the right upper arm and thigh. She was pulseless which was consistent with her having been severely shocked."

Coroner: "Doctor, you have heard evidence that she was blown some 20 or so feet into the air and thrown to the ground. Might such a fall have caused the injuries you describe?"

Witness: "Yes, sir. I think that a fall in that manner might have caused such injuries."

Coroner: "With such a gale

blowing, it might have caused her to go to the ground with even mightier force?"

Witness: "Yes, sir."

Next witness was Marion Kemp, Mary's teacher, who said, "Mary was a very cheerful girl. She never said anything to cause me to think she was in any way despondent."

Coroner: "The evidence has dispelled any suspicion of suicide. It certainly appears strange that a girl so large of limb and sturdy as Mary and weighing a considerable amount should have been blown some 20 or so feet into the air. But we have heard no suggestion that she came from a window above."

The jury decided that Mary Bailey was killed by the wind and returned a verdict of "accidental death."

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### FAMILY TRADITION

**A**FTER THE ARAB-Israeli war in June, 1967, when old and new Jerusalem were reunited, bus service to Mt. Scopus (which had remained inside Jordan) was restored after 19 years. The bus driver was the son of the man killed at the wheel of the bus in 1947. — *Celia Winnick*.

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### HOW TO GET RID OF SNAKES

**I**N 1802 SIR HARRY Brown Hayes who had left his native Ireland for Australia built Vacluse House in Woollahra. Almost immediately the house became infested with venomous snakes, so Sir Harry imported 500 tons of earth from County Cork, having it brought as ballast in sailing ships. When his new home had been surrounded with the Irish soil, it never again was bothered by snakes of any kind. — *Raymond C. Otto*.



# WILLIAM EGLINTON



## The World's Greatest Medium?

By Mostyn Gilbert



Or was he "a mere conjurer?" He held center stage throughout a stormy controversy . . . until the curtain fell.

### CONCLUSION

**F**ANCIFUL ENTHUSIASM on the one hand and a tedious dogmatism on the other make adequate assessment of William Eglinton's mediumship difficult. The complexity of documentation and the disarray of published material need the firm hand of patience and wide familiarity with the feelings of the period—and perhaps more important with the motives of the personalities directly involved with exposing Eglinton as a "conjurer" and those who came forth in his defense.

Leading the attack was Mrs. Eleanor Sidgwick, wife of Prof. Henry Sidgwick, first president of the Society for Psychical Research, London, and the most influential professor at Cambridge University, despite her limited observations of Eglinton and his phenomena. Along with many other psychic investigators she

seems extraordinarily aggressive in her distrust of the physical phenomena of Spiritualism.

Among the founders of the SPR interest in psychical research and scientific inquiry into the phenomena of Spiritualism had been aroused by a widespread belief that the marvels of the seance rooms were strong evidence for life after death. In the years of the Society's birth pangs the founders and many of their successors turned to the verbal communications and automatic writings of mediums and other types of sensitives for proof.

The physical manifestations, brought into disrepute by the bickerings in the Society's publications (despite the weight of favorable evidence) and by tricksters who had been driven from the movement by the Spiritualists themselves, yielded



sufficient evidence to warrant continued scientific inquiry. But physical phenomena tend to be dramatic, theatrical. They lack the sophistication and subtleties that suit the quiet cloisters of university examination. Any evidence, therefore, that suggested the possibility of fraud and hence embarrassment would require caution. However, physical phenomena are notoriously difficult to reject on the grounds of mere suspicion simply because results are not just what was expected.

Somehow, after Mrs. Sidgwick had gathered together and published a mass of evidence *in favor* of Eglinton's mediumship (June, 1886, *SPR Journal*) she came to the conclusion that Eglinton was a "mere conjurer, though doubtless a very clever one in his own line." (November, 1886, *SPR Journal*). In that same issue she commented:

"... If there have ever been genuine physical mediumistic phenomena, Spiritualists have done immense injury to their cause by hushing up cases of exposed deception, and thus, as well as by lax methods of investigation, encouraging its repetition . . . I may, in conclusion, remark that I have read with care the evidence brought forward by Mr. Eglinton about his slate-writing. None of it appears to me to differ in essential characteristics from that which was printed in the *Journal* for June; and no more than that, therefore, does it exclude the hypothesis of conjuring."

The critic generally is unfamiliar with the techniques of conjuring. Test conditions in a seance room are vastly different from those allowed by a conjurer, whether at exhibitions in a private drawing room or for a public gathering.

In the *SPR Journal* for August, 1886, a conjurer stated:

"I do not believe the cleverest conjurer could, under the same con-

ditions, use trickery in the wholesale way necessary to produce all these phenomena, without exposing himself to perpetual risk of detection. Many of the witnesses have fulfilled the condition which I have indicated as the most important towards the discovery of trickery. They have sat repeatedly, at short intervals, with their attention turned particularly in the direction of the unexpected phenomenon, and the effects sought have been again and again repeated. No conjuring trick, however well-disguised, will stand frequent repetition before the same spectators, and if conjuring were the *only* explanation of the slate-writing phenomena, I should certainly have expected that their secret would long since have become public property."

Needless to say, many scientific and professional persons rejected the minority contention that because of an *occasional* suspicious movement, or because of the alleged "exposures," Eglinton must be regarded as a conjurer. Month after month, the *SPR Journal* published Mrs. Sidgwick's charges of Eglinton's trickery (with the supporting "proof") and the inevitable rebuttals. The majority of the Society's membership stood against the view that he was a trickster. An examination of his mediumship from 1875 to 1887 reveals little to suggest fraud and much support for the genuine nature of the physical phenomena.

From John S. Farmer's biography of Eglinton\* come two more illustrations of the wonders the very young man was capable of creating. These are extracts from material submitted to various newspapers by Dr. Hutchinson of Capetown, South Africa, with whom William Eglinton stayed for nine months in 1878 and

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



1879 and under whose tutelage the medium learned dentistry. Copious notes were kept on the seances held during this period and the incidents Dr. Hutchinson describes require a better explanation than that of conjuring, confederacy, hallucination.

"My wife, mother, niece and myself," Hutchinson wrote, "had a special sitting in my private seance room commencing at 8:00 P.M. After (we were) properly seated, without hands being joined, seven spirit forms showed themselves, three of whom came so near to us that we could distinguish their features. Abdullah came within two feet of me, and as the gas was burning in a line with his head close to (Eglinton's) I had a good opportunity of scrutinizing his features. His nose was quite different to Mr. Eglinton's and unlike those of the other forms, who came to within six inches of my eyes. The latter had flattish noses, were said to be Turks, and looked like them. . . .

"We lowered the light a little—it had hitherto been burning brightly. The table was at once taken up, turned over and evidently handled with the greatest of ease by the controls. A fancy cover on one of the chairs at some distance from the table was taken off and thrown in my face, our chairs were grasped and pulled about, and each sitter was touched with hands of different strength and size. Two large volumes of *Punch* were taken up in the air and one dropped flat on Mr. Eglinton's head and the other on my hands; the grips we frequently got were particularly strong and the hands were larger than those of anyone present. Cushions were drawn from our chairs and thrown at us; a large chair was laid across the table, and at our request again taken off with ease and placed in a distant part of the room. Indeed, our friends appeared to be having a grand field day of it. The table was drawn near-

er the piano and also nearer the light, which was still burning sufficiently for us to distinguish each other plainly. I distinctly saw a coated arm and large muscular hand stretch out from the medium's body and grasp the piano leg and draw it nearer the table. So plain was this that I did not think of materialization until I felt the medium's hand on my own. . . ."

By the end of December, 1886, the Eglinton affair threatened the SPR with extinction. The angry exchanges of correspondence and the conflicting accounts of manifestations published in the *SPR Journal* during 1886 inevitably produced resignations from the Society's Council and register of members. Many prominent persons bitterly opposed Mrs. Sidgwick. Not all Eglinton's supporters withdrew from the Society but the sad result of the bitter period was that the bright hope—at the time of the Society's genesis in 1882—of a close and friendly working relationship between scientist and Spiritualist now was dimmed.

W. Stainton Moses stated in his letter of resignation as vice-president and member of Council:

"I have conceived that as a representative Spiritualist I could not do otherwise, considering, as I do, that the evidence for phenomena of the genuine character of which I and many others have satisfied ourselves beyond doubt, is not being properly entertained or fairly treated by the Society for Psychological Research." (*SPR Journal*, December, 1886).

\* \* \*

**THE CHARGE** THAT William Eglinton and his phenomena were unfairly treated is easily supported. He was not permitted to reply to the attacks on his mediumship and character in the Society's *Journal* on the grounds of the Council's view that the *Journal* at that time was published for private circulation. To get



around this the medium defended himself in a reply published in *Light*, October, 1886, and this reply was circulated among all members of the Society.

At about the same time, S. J. Davey in collaboration with Richard Hodgson set about reproducing the marvels of Eglinton's mediumship. Davey set himself up as a "medium" and in due course contributed papers to the Society's publications explaining how Eglinton's "phenomena" occurred. Dr. Alan Gauld in *The Founders of Psychical Research* remarks:

"Davey was able by conjuring to reproduce or approximate all the kinds of slate-writing phenomena which I have so far mentioned as occurring in Eglinton's presence, including the production of writing inside slates screwed together. This is not to say that he was able to duplicate *all* of Eglinton's phenomena or to copy *all* of the latter's refinements. . . ."

The inference—indeed, the stark fact—was that by careful preparation, ruses and legerdemain, a great deal of trickery could be passed off as "marvels." However, while Davey's feats supported Mrs. Sidgwick's earlier comments (also compiled in collaboration with Hodgson) no evidence as yet had been produced to establish that Eglinton himself was a conjurer.

Richard Hodgson had a great deal at stake in the Eglinton controversy. In 1886 Hodgson was 31 years of age. A native of Australia, he had gone to Cambridge University in 1878 and soon became an intimate of Professor and Mrs. Sidgwick.

Initially the SPR had been impressed with the phenomena of Mme. Blavatsky and the Theosophists. By arrangement with Professor Sidgwick, Hodgson was sent to India to examine the marvels associated with the new cult. In his report in the

*Proceedings* of 1885 Hodgson accused the leader of Theosophy of imposture. Obviously, any incident linking Eglinton and Mme. Blavatsky was to be considered fraudulent too.

If in 1886 any of the Eglinton manifestations could be established as fraudulent (and Hodgson had investigated the controversial "exposure" involving Mme. Blavatsky), then his earlier conclusions regarding Theosophical marvels received *further* support. Also, because much of Hodgson's report on Mme. Blavatsky had not been well received and because so much of the Society's time had been taken up with Eglinton and Mme. Blavatsky, it would be disastrous if the Hodgson reports were shown to be inaccurate or biased.

If doubt were cast on Hodgson's inquiry into Theosophy, then doubt would be cast on his inquiry into the Eglinton mediumship and vice versa. It thus becomes obvious why Mr. Davey and his spurious mediumship were so important to Hodgson.

But what was Mrs. Sidgwick's stake in the case of Eglinton? Why did she take such exceptional steps to arouse heated passions? At this distance in time it is hard to say but no doubt there was more than one compelling reason.

Of many physical mediums investigated by Mrs. Sidgwick, one—Mary Rosina Showers—never was publicly accused of trickery. She was the daughter of a general in the Indian Army, had relatives in the British Government and her mother had been presented at Court. In 1886 she was the daughter-in-law of Captain John James, an Honorary Associate of the SPR who had made contributions to its formation.

Apparently Mrs. Sidgwick was irked that Eglinton, in tracing his family connections, attempted to adopt blue blood which in effect placed him on the same social foot-



ing as Miss Showers. While she was genuinely related to the nobility, Eglinton implied his relationships. Whatever the truth, Mrs. Sidgwick may have felt she could not expose a lady of this stature. As a member of the Balfour family (Prime Minister A. J. Balfour was her brother) with associations at Court and in government Mrs. Sidgwick may have watched with some alarm the spread of Eglinton's fame.

He moved with royalty and his marvels were acclaimed as genuine but of course he had his critics. The popular press—and J. N. Maskelyne, the magician—ridiculed all those who supported such “nonsense.” That members of the Society for Psychical Research who belonged in the high society Eglinton coveted should consort with trickery inevitably raised queries as to the able-mindedness of such distinguished persons as Professors Henry Sidgwick, Balfour Stewart, William Barrett and their titled associates.

It was left to Mrs. Sidgwick, who by now had convinced herself physical phenomena would not offer proof of survival, to mount an enormous assault on Eglinton, to pluck out his illusion of noble heritage and to ruin his career. She was in part successful.

Finally, in a leading article in the *Journal* for January, 1887, Edmund Gurney and F. W. H. Myers, joint honorary secretaries, sought to pour oil on troubled seas. They reviewed the history of the inquiry and stated that Mrs. Sidgwick (who had been asked to write the June, 1886, *Journal* article embodying the various accounts of Eglinton's phenomena) “is alone responsible for the views which she has expressed.” Conciliatory in tone, the article left no doubt that even if future events appeared to support Mrs. Sidgwick's criticisms, further attacks on Eglinton were to be reduced. In time the

controversy slipped from the pages of the *Journal* and other matters occupied the Society.

\* \* \*

WILLIAM EGLINTON had been young when the gift of mediumship came to him and he was only 29 years old when the SPR difficulties took place. Smarting under the calumnies, in 1887 he retreated from the volatile life he had lived as a medium. He kept in touch with his friends and supporters but turned to a business career and a private life free of the constant fear of ridicule.

Dr. Nandor Fodor in his *Encyclopaedia of Psychic Science* concluded his entry on Eglinton's life and mediumship with the year 1887 and no mention of the medium's subsequent activities but Sir Arthur Conan Doyle, bemused by Eglinton's mediumship and his complete withdrawal from Spiritualism, is quoted in *Houdini and Doyle* (Carrington and Ernst, London, 1933) as saying: “Married money. Foreswore the occult and now (1920) lives somewhere up the Thames.”

Eglinton's supporters had not deserted him; rather he had deserted Spiritualism and by 1892 had ceased all association with the movement. Henceforth he avoided discussion of the unhappy period, closed the door on that uncertain era and soon established himself as a publisher.

A review of the pages of the Society's publication or any other publication finds little to support the charge of fraud against Eglinton.

“Of the man himself, with his keen mentality, his intense vigour and directness, his courage and self-confidence, his high loyalties and warm enthusiasms, it is difficult to speak with justice to those who knew him well, or without an appearance of exaggeration to those who did not.

“To all members of the editorial staffs of his publications, the majority of whom have long periods of



service with him and to his credit his passing removes a landmark in their lives and robs them of a great-hearted friend for whom their affection was real and deep."

So ran his obituary in *The British & South African Export Gazette*. Can we reconcile this portrait of a human being with the deceiver and trickster pictured by Mrs. Sidgwick?



### CATCHING UP WITH SCIENCE FICTION

By Sheila Andrews

**A** GLASGOW, Scotland, newspaper has noted the similarities between Jules Verne's science fiction novel,

*From Earth to the Moon*, written over 100 years ago, and the recent adventures of Apollo 8. The facts are these:

Apollo 8  
12 feet long  
13 feet wide  
12,392 pounds  
launched from  
Cape Kennedy  
launched December 22  
three man crew  
orbit 69 miles  
above moon  
splashdown in  
Pacific Ocean

Jules Verne's craft  
12 feet long  
13 feet wide  
12,230 pounds  
launched in Florida  
near Cape Kennedy  
launched December 11  
three man crew  
orbit 25 miles  
above moon  
splashdown in  
Pacific Ocean

As someone once said, "Whatever man can imagine can come to pass."



### AN AUTO PLAYS GOOD SAMARITAN

**D**URING ZERO weather in St. Paul, Minn., early in March, 1968, Ed Chapin's car stalled in a fortunate place—fortunate for an accident victim. A stranger who had fallen on the ice and broken his leg might have gone unnoticed and unrescued if Ed hadn't seen him when he rode back to his automobile in the tow truck. All previous traffic had bypassed the injured man. After the accident victim had left in a police car for the hospital, Ed's car started without help from the tow truck driver.



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## Strange Cure for SNAKEBITE



"I felt God would help Juan to live if I used my chicken-sucking method." —Luis Barreras.



By Eddie A. Albalos

**B**EFORE MY COUSIN's narrow escape a couple of years ago I was a bit skeptical of these "dog heroes" you hear about "saving" their masters or their masters' loved ones. But now I'm a believer. An incredible incident saved Juan Toriano, my closest relative in this country, from certain death.

One day in July, 1967, Juan said, "Eddie, let's go pick Thompson grapes in Arvin this season."

"You think we've a chance to work there?" I asked eagerly.

"Sure. I've worked there every harvest season," he replied.

"Is it hotter there than here in Stockton, Juan?" I asked, thinking of the summer heat of inland southern California.

"Well, it can get over 110 degrees — but most of the pickers quit when the heat gets unbearable."

That settled it. We made the 400-mile trip south in Juan's 1963

four-door Chevrolet, most of the way on superhighways.

More than 30 itinerant farm laborers work the Thompson grape camp in Arvin at the peak of the season. One we met there was Luis Barreras, a 57-year-old Filipino who had come from the Philippines only seven months ago. He stood out among us, for he often talked of his unique ability to combat snakebite although he never revealed his method.

One afternoon a short time after our arrival Juan came into camp with a young female dog of mixed blood. He named her Jean. It soon appeared the dog would not take to anyone in the camp except Juan and Luis. I tried to make friends with her but she wouldn't let me touch her, even when I coaxed her with tidbits of food. Other men in the camp tried to make up to her but they too were unsuccessful. But Juan had only to whistle and she ran to him wagging her tail



and jumping in an excess of delight.

The field where we picked grapes was less than a mile from our bunkhouse and usually we walked the short distance. Jean always followed her master and frolicked in the field while he worked. What Juan had promised was true: we worked in the early morning before the heat became unbearably oppressive, then quit in the afternoon.

One day, bathed in sweat and covered with dust, I wanted my lukewarm shower, so I called out, "Juan! Let's go home!"

"Go ahead, Eddie. I have to finish my row first," he called back. "I'll be along."

"But we're the only two left in the field, cousin!"

"I know but I want to finish."

"All right. You have Jean for company," I said jokingly. I heard him laugh although I couldn't see him over the vines.

After my shower I had my supper and then noticed more than an hour had passed and Juan wasn't home yet. This lateness was not unusual — it could happen to any of us — so I joined the men playing blackjack in the shaded yard.

Shortly after I sat down at the game table my cousin's pet came dashing toward me. Abruptly she stopped, sat down and started to bark.

"What's the matter with you, Jean girl?" I said. Strangely, this time she let me pat her head.

"How come she let you touch her?" remarked one of the players.

"I'm as surprised as you are, man."

After about three minutes of steady barking the dog took hold of my trousers and tried to pull me away from the table. At that moment it dawned on me that something might be wrong with my cousin. Fortunately I knew where he usually kept his car key. Taking Jean with me I drove as fast as I dared to where Juan had been working.

When I opened the door the dog dashed forward. I followed her and found her standing over Juan who lay on the ground, gritting his teeth in agony.

"What happened, Juan?"

"A snake bit me," he said in a voice hardly above a whisper.

"Where? What part of your body?"

Pointing at his right calf just above his sock he tried to tell me but I had trouble understanding him. He seemed to be losing consciousness and his face had a bluish tinge.

I got him into the car and when the men helped me get him on his bed he was unconscious. If I could get him to the hospital in



town for a snakebite antidote, I thought desperately — but no, it would be too late. Then I remembered Luis Barreras and his boast that he could counteract a snake's bite. I called him and begged him to help.

"Is there any hope for my cousin, Luis?"

"We rely on our Lord's mercy. The snake's poison has spread but your cousin is still breathing," he replied.

"What can we do, Luis?"

"Go and buy three live chickens from the neighbor!" Luis ordered.

"I hope they'll sell to me."

"Tell them it's a matter of life and death," he snapped.

I ran to the neighbor who without any delay let me have three chickens from his small home poultry stock. I raced back to Luis with the flapping, cackling birds. He had heated a sharp knife in the stove's flame and now he cut deeply enough to draw blood in Juan's chest just beneath the left nipple. He quickly cut a similar wound in the left breast of one of the chickens and pressed the bleeding bird exactly against Juan's open cut.

"Watch this chicken's eyes, Eddie," Luis commanded. "If they turn blue, let me know quickly."

"Why, Luis?"

"So I replace it with another

chicken," he said patiently.

In a few minutes the eyes of the first chicken turned blue. Luis quickly replaced it with the second one, following the same weird procedure to draw the poisoned blood from the snake's victim. It took almost twice as long for the second chicken to succumb. My cousin's bluish color seemed to have disappeared.

Now Luis replaced the second chicken with the third live one and immediately Juan began breathing normally. We watched with bated breath for almost half an hour until he opened his eyes. His body was drenched with cold sweat.

"What's the commotion about?" Juan asked in a soft tired voice.

"We thought you were a goner, cousin," I said. "Without your dog and Luis' unique remedy you wouldn't be alive now!"

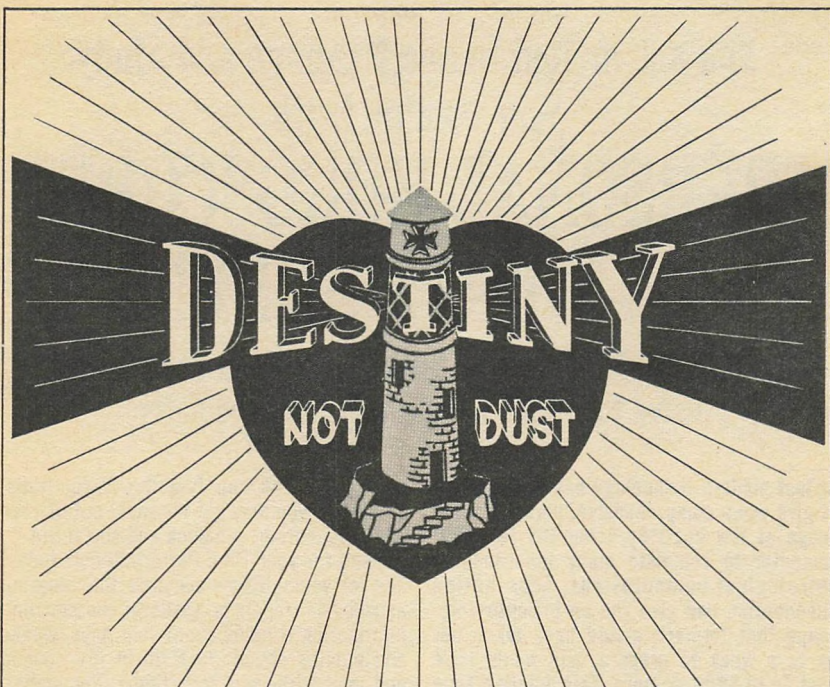
"It's the will of Almighty God that your cousin lives," interrupted Luis, smiling serenely.

"How can we repay you, Luis?" I asked.

"Just take me to town tomorrow. It's our day off and I want to send money to my family. That is all I ask."

Well, Juan is alive and well today — and Jean, after her heroic act, selected a few more personal friends. I am one of them.





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## GHOST WITH A TEMPER

By Anthony Stephenson

**I**N THE LATTER months of 1942 I worked for Brann & Stewart Railroad Construction Company. In a small town among the Pennsylvania hills called Emporium, we were putting in new railroad bridges to replace those washed out by a flood.

With World War II on, it was hard to rent a sleeping room in Emporium owing to the 2000-odd women and girls who came from towns within a 100-mile radius to work in the electronics plant. The two small hotels and almost every home in town were filled with female roomers. But I had a piece of luck. A 70-year-old widower, Louis Ginter, who tended the boilers at our construction site, said he had an extra sleeping room I could rent.

One dreary rainy morning in October I went to work but after a few hours we were sent home. It looked like an all-day rain and we couldn't get at our work. Instead of going straight home I stopped at a bar and had a few drinks. When I reached Ginter's place I flopped down on the bed and fell asleep without removing my dirty overalls or mud-caked shoes. But I didn't sleep long. Some terrific ruckus was going on in my

room. When I opened my eyes I saw a strange woman at the foot of the bed shaking her fists and screaming her head off at me for lying on the clean bed with dirty clothes and shoes. I got up, removed my clothes and shoes and went back to sleep.

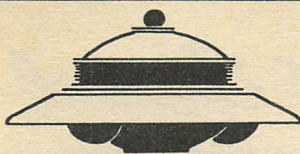
Later that day I asked Mr. Ginter who the woman was who had invaded my bedroom that morning. He said no woman had been in the house. When I told him what had happened he was puzzled and asked me to describe the woman.

"She was quite a gal," I said. "Had a whale of a temper." Then I described her appearance and clothing. Ginter looked startled.



Anthony Stephenson





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"Why, you've given an exact description of my dead wife!" he said, adding, "She was quite fussy about things like that and she did have one heck of a temper." — *Johnstown, Pa.*

### LITTLE DOG GONE

By Marise Gay

I WAS FOUR years old when we found a fox terrier puppy. We named her Mona and in no time my parents, Dr. and Mrs. Frank H. Gordon, had taken her in as a family member in our home in Bangor, Me.

When I started school Mona (who had been my shadow all along) went with me the first day and wouldn't leave until I was seated in my classroom. This she did the first school day every year for the 11 years we were fortunate enough to have her.

A few weeks after she died in October, 1925, I was alone in the



Marise Gay and Mona

house studying when I heard a persistent scratching on the front door. When I opened it I was not a little startled to see Mona herself—or an exact double—wagging her tail, almost talking in an effort to show how happy she was to see me. I let her in



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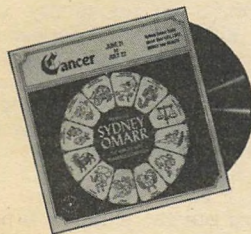
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and the little dog acted as if she had always lived in our house. When I went upstairs to bed she followed me to the first landing and lay down, just as she had for all of her 11 years.

When my parents came home shortly afterward, they were as convinced as I that our little pet had returned in spirit. They saw her sleeping on the landing as she always had done. After she had awakened and frolicked around them, she went to the door. Mother opened it and the little dog went out, never to return. — *Los Angeles, Calif.*

### "ALWAYS TOGETHER . . ."

By Agnes St. John Downey

**A**UGUST 23, 1956, dawned hot and humid. I awakened with that disturbing "something is wrong" feeling and as the day wore on I became more and more uneasy. My three small children—Diane, 12, Pamela, eight, and four-year-old David—were all well and happy so my nameless dread must emanate, I thought, from my mentally-ill husband Howard St. John institutionalized in the Veterans' Hospital in Roxbury, Mass., 200 miles away from our Millerton, N.Y., home.

That evening, unable to contain myself any longer, I tried desperately to get a call through to the hospital. Despite a snapping crackling thunderstorm, a circuit finally was found and although the connection was bad I could make out the words spoken in a cross tone that my husband's condition had not changed, nor was it likely to change for years. Strangely, now I was sure my husband was far from all right. But what could I do?

After I had put the children to bed I also undressed, bathed and retired. After reading the Psalms for a while I laid my Bible on the bedside table, wound my little alarm clock, turned off the light and soon fell asleep.

"Rusty! Rusty!"



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My husband's voice brought me joyously awake. Delightedly I reached out to touch him when I saw him standing at my bedside.

"Oh, you're all right now, aren't you!" I exclaimed.

Before my hand reached him and while he was answering, "Yes, dear, everything is all right now," he disappeared. Quickly I turned on the light. It was 4:00 A.M. I knew this visit meant my husband was dead.

I was so sure that I immediately started planning to leave for the hospital. Who would baby-sit for me? Who would go with me? What should I prepare for the children's daily needs?

I was dressed for the trip when the phone rang at 7:00 A.M. A doctor identified himself as calling from the hospital with sad news. Melanoma metastatic to his brain had taken my husband's life at 4:03 A.M. I told him I already knew and no, none of his staff had disobeyed his orders not to call me until seven. I would leave within the hour and explain when I saw him.

I wanted Howard buried beside the small son we had lost but his aged ailing parents wanted him in their family plot. I gave in to their wishes, but the evening after his funeral I cried myself to sleep wishing I had not, for in his family plot there was no room for me.

"Rusty! Rusty!"

Again my husband's voice awakened me. This time I made no move to touch him as he stood beside my bed. I only asked if I had done the right thing. He smiled lovingly at me and said,

"It's all right, dear. It doesn't matter. You see, we are together and now we always will be together." He gradually faded from view.

Never again have I seen him but at times of crisis or indecision concerning the children's welfare I have felt his presence. I believe they have not



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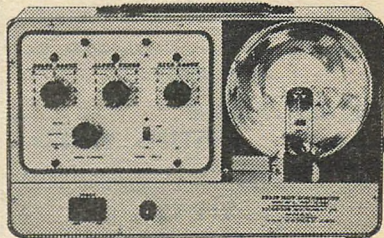
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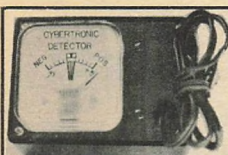
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been fatherless; he always has had a hand in raising them.

Also, since then, I have had no fear of so-called death, for I am convinced those we deeply love never are far away. — *Millerton, N.Y.*

## **THE WHITE VEIL**

By Agnes Swaim

**T**HE SUMMER of 1934 witnessed the agonizing deterioration of Grandmother Julie Mixon's condition. She lived in Blue Mountain, Ark., and was dying of cancer. When the end was near my family was summoned from our home in Booneville, some 20 miles away. While we stood at her bedside Grandma told my mother she had made her own white dress to be buried in. She didn't want to wear black when she was buried.

That very night, August 29, 1934, Grandma Mixon died. I was only 11 years old and I didn't understand much about death. I remember my aunt, Vena Marshall, pressing the white dress and also that for three days, Grandma lay in a casket in the living room while neighbors and friends came to pay their last respects.

After the funeral we returned to Booneville and I believe it was the first night we were home that I had my strange experience.

Sometime during the night I awoke suddenly with the strange feeling that someone was in my room. I sat up in bed and looked around. At the foot of my bed I saw my grandmother dressed in the white dress she had worn in the casket! But now she was wearing a white veil. She didn't speak to me but made a beckoning motion with her forefinger. I was so frightened I hid under the covers, not peeping out until morning.

Before breakfast I told my mother of the strange and frightening experience. To my surprise she told me not to worry about it. She herself



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also had seen my grandmother dur-  
ing the night. Mother said, "Was she  
wearing a white veil?"

I knew then that Grandma had  
appeared to both of us. I wonder  
what she was trying to tell us? —  
*Sylmar, Calif.*

**BLACKIE INCARNATE**

By Louise Riotte

**M**Y HUSBAND CARL is a me-  
chanic and in the spring of 1954  
he was working for Bill Andrade, the  
Pontiac dealer in Ardmore, Okla.  
Sometime in April Carl began to  
notice a large black cat hanging  
around the garage. He obviously had  
been in many fights, for his ears  
were torn and scarred and he walked  
with a limp. He also was thin, fright-  
ened and starving.

Carl, who loves animals, began  
giving the cat bits of his lunch and  
occasionally bought a small carton of  
milk for him. The animal responded  
with friendliness and affection and  
finally Carl decided to bring him  
home as a pet for our children. We  
named him "Blackie" and soon we  
were all crazy about him. He was the  
best mouse and rat catcher I ever  
saw and he more than paid his way.  
But his stay with us was short. He  
got into one fight too many and lost  
an eye. We took him to the vet and  
eventually the eye healed but now he  
was partially blind. I think that's  
why he failed to elude an oncoming  
car when he was crossing our street.  
He was alive when I picked him up  
but he died within a few minutes. We  
buried him under a big tree outside  
my kitchen window.

We missed Blackie and often  
talked about getting another cat but  
for one reason or another we didn't.

That fall my husband went on a  
hunting trip at Thanksgiving time  
and one bright Sunday morning the  
children and I got ready to go to  
church. As we emerged from the  
house we saw a black blur in the



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street, a small black cat running helter-skelter toward us. He ran through our hedge, up the steps and right to our feet. He was a merry, dancing, purring little tom who behaved as if he were coming home from—who knows where? He was friendly and seemed to have been well cared for but we never learned where he came from, for he made it clear that he belonged to us—or we belonged to him.

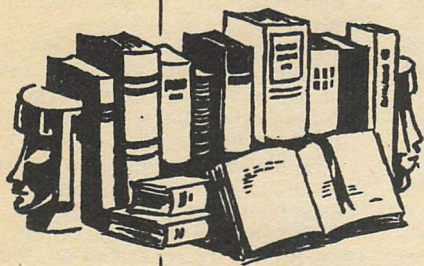
I let him into the house and he ran straight through to the door of a little kitchen closet where I always had fed Blackie. There he stopped and waited. I gave him some food and when he had had enough he walked—this time more slowly—into the living room. For the first time we noticed a slight limp in his left hind leg—just like Blackie's. The little cat knew exactly where he was going. He jumped on the divan and lay down on Blackie's favorite pillow and went to sleep.

When my husband came home from his trip that cat nearly burst out of his black fur for joy. That he recognized Carl was unmistakable. The little cat followed him everywhere and the moment Carl sat down he had a cat on his lap. "Black Stuff," as we called him, made a nuisance of himself but we loved him and usually let him have his way.

As time went on and Black Stuff grew older he began to look more and more like old Blackie and I guess after a while we began to think they were the same cat. We had him a long time until the fall of 1968 when he developed a lung malignancy and the vet could not save him.

We miss our little cat a lot and we'd like to have another. We're going to wait a while though because we think Black Stuff, like Blackie, loved us as we loved him and will find his way back to us again—soon!—Ardmore, Okla.





## New Books



By  
David  
Techter

**I**T IS ALWAYS a delightful surprise to find on the bookstore shelves a volume by an old friend. So naturally I was doubly pleased recently to encounter two paperbacks by FATE's frequent reviewer and reporter, Henry Cole. Both are Signet Mystic Books. The first, *The Cat Horoscope Book* (75c) seems like such a natural I'm surprised it hasn't been done before (at least for the mass consumption paperback market). Expect no complex jargon about trines, rising signs and transits in this one. Henry merely considers the 12 sun signs and gives character sketches of the felines born under each. Cat lovers will want to buy the volume as much for the delightful photos as for the witty prose. All in good fun.

*Love & Marriage Horoscope for 1969* (75c) is a more sober effort and Henry is technically the editor, the writing having been contributed by seven prominent astrologers. This apparently appeared several months ago and by the time this review appears in print 1969 will be largely history. There will be, doubtless, a 1970 issue. The coverage is broader than the title suggests; there are chapters on diet, health and business matters in addition to the perennial concerns over romance. Well done,

Henry. I can just see the next volumes: *The Dog Horoscope Book*, followed by *The Horse Horoscope Book*, perhaps even *An Astrological Guide to Choosing a Pet* or *The Zoo Keeper's Astrological Guide*. The prospects are boundless.

### ENCORE BY CRISWELL

**R**EADERS WHO prefer a volume that won't become dated as fast as a horoscope annual might consider *Your Next Ten Years—Cris-Predicts* (Doke House, Anderson, S.C., 1969, 128 pages, \$3.95). Those who have seen Criswell's earlier volume will know what to expect: a conglomeration of rather general comments on social trends and specific predictions of events, with emphasis on the scandalous, the morbid and the lurid. Such sensationalism is included for sales appeal, of course, but I was far more irritated by Criswell's extreme right wing sociopolitical views, with constant references to "red liberals."



Keeping track of Criswell's prophecies would be next to impossible because most of them concern events which are to occur either several years in the future or "within the next 10 years." Some of his specific dates fall beyond the next decade! The earliest precise date I encountered was in his prophecy that Canada would "outlaw religion" (whatever that can mean) in 1970. If he is predicting legislation outlawing the practice of organized religion, it is my opinion that this is as likely to come about as was California's fall into the sea in April, 1969. I note that Criswell's earlier book is now in paperback about a year after its initial appearance. As the material in this second book will be just as relevant (or irrelevant) 12 months from now, readers with limited budgets might just as well wait for the paperback.

#### TWO AUSPICIOUS STARTS

A FEW MONTHS back I called attention to the announcement of a new journal, *The Journal of Transpersonal Psychology*, established to deal with such subjects as mysticism, the peak experience, transcendence of the self, ultimate values and related topics. The first number has appeared and Editor Anthony Sutich is to be commended for his choice of material. The issue contains seven articles plus two book reviews. All are worth reading. I was particularly impressed by Robert Assagioli's "Symbols of Transpersonal Experiences" and especially by "The Farther Reaches of Human Nature" by the incomparable Abraham Maslow. For those who missed the earlier note, subscriptions at \$7.50 per year may be sent to: *Journal of Transpersonal Psychology*, P.O. Box 4437, Stanford, Calif. 94305. Following my earlier note an assistant to the editor wrote to point out that there was a special Charter

Subscription rate of only \$5.00 a year but whether this is still available is unclear.

I also mentioned some time back the announcement of a new magazine to be called *Psychic*. The first two issues have since appeared. *Psychic* is modeled less on FATE than on *Psychology Today*. The material has been, thus far, high quality. (I was particularly pleased to see the two-part article on ESP behind the Iron Curtain by my friend Dr. Mulan Ryzl.)

My only quarrel with the magazine so far is not with any of the contributors but with the remarks in a letter to the editor from parapsychologist Charles Honorton. In it Dr. Honorton states "the popular literature on the subject is enormous (albeit 90 percent worthless)." If Charles had said "of limited value" I might agree with him. Since becoming active in the psychic field some nine years ago I have perused quite a bit of the admittedly enormous popular literature. Likewise, I have met several score amateur enthusiasts in the field. I have to say there is scarcely a book, magazine article or person from whom I have not learned something (if only how eccentric some ideas can be). If Dr. Honorton really has found the popular literature so "worthless" I consider this a reflection on him rather than on the literature.

#### AMATEURS, ORGANIZE!

CONSIDERING the amateur in psychic research inevitably suggests to me a project I long have intended to undertake: a directory of the organized psychic groups in the United States—and Canada. I have had contact with and, in some cases, spoken before groups in Chicago, Cincinnati, Indianapolis, Los Angeles, San Diego, Philadelphia, Berkeley and Chester Heights, Pa. I know



of various other groups whose membership is restricted to students or professional people. I would be interested to hear from other organized groups who wish to be included and from individuals who are willing to take the initiative in organizing such a directory. Because of the growing interest in the psychic field I am sure there must be a number of newly-formed groups I am unfamiliar with. One of my dreams when I helped form the Illinois Society for Psychic Research was that someday the organized groups across the nation might cooperate in various activities, perhaps eventually holding a nationwide psychic research convention. The interest in such a convention might overwhelm any available hotel facilities, I fear, and hard work would have to go into arrangements and program planning. The first step, though, is the preparation of a directory of existing groups. FATE readers will be appraised if and when such a directory has been prepared, so please don't request copies until it is announced.

#### OTHER REVIEWS

**PSYCHIC PHOTOGRAPHY: THRESHOLD OF A NEW SCIENCE?** by Hans Holzer, McGraw-Hill Book Company, New York, N.Y., 1969, 116 pages, \$7.95.

The newest book by the prolific Hans Holzer is a handsomely-printed volume on psychic photography. Unfortunately, the excellent layout of the production is just about its only merit.

Mr. Holzer begins with a fairly accurate general history of his subject with anecdotes about the "spirit" photographers Mumler, Deane, Hope and Hudson. He fails to mention that all of these photographers underwent exposures at one time or another in their careers (though some of these "exposures" were in themselves questionable). Why this

omission? Perhaps because these facts reveal that many seemingly critical investigators have been tricked by psychic photographers. Indeed, spirit photographs do seem to exist but the history of the subject is more dubious than Mr. Holzer relates. But what of Mr. Holzer's own experiments?

The "ghost-hunter" dwells at some length on his experiments with the famous spirit photographer John Myers and this is one of the more respectable sections of the book. Myers' results—and his 30-year career—were interesting. But in all the commotion of a TV studio among assorted onlookers, newsmen and the like, it would not seem difficult for Myers to have faked the photos with a "ghost-stamp," a handy little device that prints beautiful "spirit extras" in a second and can be concealed in the palm of the hand. (Hereward Carrington described this method in detail in *The Invisible World*.)

Holzer gives only skeletal outlines of the conditions under which Betty Ritter obtained her so-called psychic photos. Most of them resemble double exposures or superimpositions which, highlighted by uneven or faulty developing, show cloud-like fogging that erases any telltale marks. ("Ectoplasm!" cries the believer.)

An amusing section of *Psychic Photography* details the work of Dr. Andrew von Salza whose paper cut-out "extras" all can be explained by the ghost-stamp or other well-known processes. In the conditions under which the photographs were taken von Salza could even have substituted a roll of film prepared in advance to achieve all sorts of uncanny effects. This is especially true concerning "extras" such as John Kennedy, Marilyn Monroe and Abraham Lincoln. And how Mr. Holzer can reproduce a spirit photo with a written-out "spirit message" that is ob-



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Of course the author tells us that all these photos were taken under "fraud-proof" conditions. But in what must have been a careless moment Mr. Holzer neglects to outline the circumstances. Such reporting is not acceptable.

Another chapter of the slim volume deals with various photographs of ghosts. It is to Mr. Holzer's credit that he describes the famous Raynham Hall ghost photograph which he had nothing to do with. However, did he once again have to try to pass off his own Winchester Cathedral photo as something paranormal? What Mr. Holzer sees as three monks walking down an aisle looks to me like little more than light blots perhaps caused by drops of water or other chemical contamination during the developing.

The other ghost snapshots fall into the category of Holzer's famous ghost stories—no verification, no control, just interesting tales. Most of the "ghosts" look like the result of light-struck negatives or developing flukes which amateur photographers are prone to. What Mr. Holzer professes to see in a reflection, a patch of light or a photographic error amazes me. I would like to know what Mr. Holzer would make of a Rorschach inkblot!

In a short review it is manifestly impossible to discuss every photograph in Mr. Holzer's book but those mentioned are fairly representative of what the author presents as genuine phenomena. I have twice defended the evidence for "spirit" and psychic photography (*Journal: Society for Psychical Research*, Vol. 44, No. 737; Vol. 45, No. 739). I fear that Mr. Holzer's book constitutes one of the strongest arguments in print against belief in the phenomena. — D. Scott Rogo.



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**CHILDREN AGAINST WITCHES** by Ronald Seth, Taplinger Publishing Co., Inc., New York, N.Y., 190 pages, \$4.95.

Ronald Seth is well known in England as a writer of books dealing with espionage during the First and Second World Wars. However, his lifetime interest, sparked by a childhood experience, has been witchcraft. This interest finally led him to write on the subject and his book, published in 1967, was titled *Witches and Their Craft*. He now continues in the field with *Children Against Witches*. This is a study of various English trials during the 15th, 16th and 17th Centuries in which children (some as young as six years old) were the accusers.

One of the cases reviewed by Mr. Seth is the "Warboys Case"—Warboys is a small village in the south of England—reports of which almost certainly "inspired" the children of Salem Village, Mass., in their outbreak against the community. Mr. Seth points out that the children were not the young innocents many of the elders of the period seemed to think. One 13-year-old fabricated such a story against his own mother that she, Elleine Smith (not "Ellen" as Mr. Seth states) was executed on the strength of it.

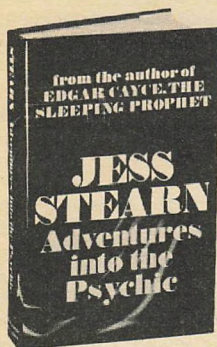
Mr. Seth has picked a number of outstanding cases but gets a little carried away with the relative importance of each one. For instance, on page 130 he tells us "The Warboys Case was one of the great causes célèbres not merely of English but of European witchcraft." Then on page 151 he says "Anne's (Gunter) performance was far superior to that of any other impostor." On page 154 he writes: "Of all the impostors to be detected, the Leicester boy presents at once one of the most remarkable and most terrible cases of its kind." Page 158 tells us: "William Perry . . . was destined, with possibly one ex-



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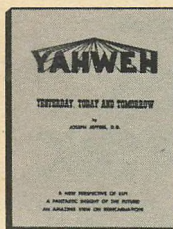
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ception, to become the most outstanding of English child imposters."

Although Mr. Seth makes much use of quotations, which we assume are taken from court records and the like, he seldom gives references. To a serious student this is a definite drawback. Also the earlier chapters of the book each run to 10 and 11 pages but by the last quarter of the book the chapters run only to three or four pages; one gets the impression that Mr. Seth either was in a hurry to finish or — perish the thought — he was becoming bored with the material. This is a shame, for some of the later chapters which deal with the young impostors who feigned the symptoms that made them appear to be victims of *maleficia* could well have been enlarged.

The book as a whole is an extremely readable rendering of the court proceedings. It does not include any sort of bibliography but as an introduction to the history of witchcraft it is recommended. — *Raymond Buckland.*

**JEANE DIXON, MY LIFE AND PROPHECIES:** Her Own Story as told to Rene Noorbergen, William Morrow & Co., Inc., New York, N.Y., 1969, 219 pages, \$5.95.

This is another book on psychism written in the popular vein and does much to amplify the Jeane Dixon legend. We are told that her forecasts are given to her suddenly by various means — telepathy, visions (rarely in her crystal ball), and by what she terms revelations. Several years may pass without one of the latter which are foreshadowed by three days of preparatory material, its interpretation on the fourth day, and then days of uplifting clairvoyance. Such revelations are always international in scope, never personal, and predict inevitable events. Such a revelation was the assassination of President John F. Kennedy.



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Her lesser visions are not inevitable, she feels, if only the surrounding events could be altered. Into this category fall the assassinations of Martin Luther King and Robert Kennedy. Neither Dr. King nor Senator Kennedy would heed her warnings but were tools of dark forces they thought were under their control. Sirhan, she says, hopes to die a martyr with a statue erected in his honor as a great Arab patriot!

Although she is truly a remarkable psychic her habit of blurring out predictions publicly must on occasion make her an unnerving companion.

In her visions she often receives obscure scientific terminology or sees secret installations or missiles. One of these was a "MIRV of the sea" which she says was responsible for the destruction of our nuclear subs, the *Thresher* and the *Scorpion*, by the Soviets. One of our planes was shot down by North Korea in order to conceal the existence of these weapons, Mrs. Dixon says.

The last third of the book is filled with specific and detailed political prophecies: A lengthy timetable of Russian strategy, to end — if successful — in atomic war in 2000. In 1979, unless the balance between agriculture and technology is restored, there will be a terrible food shortage. In the mid-1980's a comet will cause horrible damage when it strikes the earth. (Is this the "natural disaster" she sees halting some Soviet plans in 1985 by tremendous land changes?)

There will be vast progress made in medicine, electronics, food from the sea, welfare and propulsion but all of us are doomed unless men turn back to God. She sees the Catholic Church split into many factions; bodily harm to one of the popes and assassination of another will end the rule of the Vatican. Russia will return to Christianity. She also sees a cross appearing in the eastern sky at the end of the century and hears a



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the *mystery babe* of the East, born  
during the great conjunction of plan-  
ets in Aquarius, February 5, 1962. In  
an earlier book, *A Gift of Prophecy*  
by Ruth Montgomery, she thought  
the *babe* would lead mankind back to  
Christ. Now she sees him as the  
Antichrist, seducing men by a reca-  
pitulation — complete with miracles  
and signs — of the whole Gospel  
story. Like the infant Jesus this *babe*  
already has been taken from his  
birthplace, probably into Arab terri-  
tory. At age 11 he will be shown his  
Satanic mission but not until his 30th  
year will he emerge publicly and  
become a totalitarian "prince of  
peace" who forces the church under-  
ground. Centered in Jerusalem, he  
will become the false Messiah until  
the Second Coming of the real Christ.

In 2025 Red China will march into  
northern Russia, through to Scandi-  
navia, but not into Western Europe.  
This war will last until 2037.

Jeane Dixon believes that through  
prophecy God now is revealing these  
events so that those persons who  
heed may be prepared and find their  
missions, their thread in God's tap-  
estry, to fulfill their true roles. —  
Margaret Gaddis.

**NUMEROLOGY — THE MAGIC OF  
NUMBERS** by Sybil Leek, Collier Books,  
The MacMillan Co., Toronto, Canada,  
1969, 148 pages, \$2.95.

Numerology always has been a  
controversial subject with cynics,  
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impressive research to expose most of its obvious innovations and apologize for its inadequacies.

The two traditional systems of numerology both are non-English, with the Pythagorean use of the Greek alphabet and the kabala system with Hebrew equivalents. Mrs. Leek suggests that either of these older systems may be more valid than the arbitrary English alphabetic "box" commonly used in the parlor game adaptation. She herself is studying Greek with the anticipation that she will have greater success with the Pythagorean system adapted to that alphabet. But for the present the reader is left with the English "box" for which no historical precedent is cited and no validity claimed.

Analyzing my name on the Greek table gives me a "7" while from the English "box" the result is "8." Mrs. Leek's only suggestion in such a dilemma is to select whichever set of characteristics seem the most valid. This is an exact science of numbers?

Like other numerology manuals Mrs. Leek's first gives some rather definitive characteristics for personalities falling under each number. If you are a "4" for example, you are analytical, albeit sometimes superficially, and you require discipline. But then we immediately get into the inevitable variations. An Aries-type "3" varies from a Scorpio-type "3" and never confuse a Taurus "6" with a Libra "6." These characteristics vary further as we move into astrological houses, from the influence of Jupiter into the loving vibrations of Venus and on into fatal Saturn.

Although she was only one-third along in her manuscript Mrs. Leek sums up her presentation of numerology when she introduces the kabala. She writes: "Personally, I am convinced that so involved are the mysteries of the kabala that only when a certain state of mind and spirit is



well evolved through the purifications of many incarnations can the kabala begin to have meaning."

Yet the kabala is the classic numerology, with historical validity. The other systems are all innovations substituted by persons who found themselves unable to *think Hebrew*.

The ensuing chapters of the book, are in the main speculations, abridgments and simple inventions. Don't expect to find in this volume a valid system by which you may sidestep the rigors of the kabala.—Tom C. Lyle.

**ON THE TRACK OF THE SASQUATCH**  
by John Green, Cheam Publishing, Ltd.,  
Box 99, Agassiz, B.C., Canada, 1968, 78  
pages (paperbound), \$2.95.

John Green is a Canadian journalist with 25 years' newspaper experience whose interest in the subject of Sasquatch/Bigfoot reports grew from skepticism to firm conviction. In the 14 chapters of his book Green presents abundant evidence confirming the existence of large man-like creatures inhabiting wide areas of western Canada, Washington, Oregon and California.

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Discussing his own investigations of Bigfoot tracks in northern California, Green mentions the common tendency to automatically dismiss such reports as hoaxes. As he says:

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been thoroughly explained . . ."

Due to previous experiences with such "silly explanations" Green and party were not dissuaded and continued their search, finding several genuine tracks. This "conventional explanation-at-all-costs" syndrome is quite apparent where any type of unexplained phenomena is involved. The utterly ridiculous is preferable to the inexplicable.

Far from being recent in origin Bigfoot/Sasquatch reports date back to the 1800's and Indian legends go back much further. Theodore Roosevelt in his book, *Wilderness Hunter*, related a Sasquatch tale which had been told to him.

*On the Track of the Sasquatch* is undoubtedly the best book published on this subject since Ivan Sander-son's *Abominable Snowmen* was re-leased in 1961 and I recommend it to all persons interested in this sub-ject. — *Lucius Farish*.

**DEATH AND DYING: CURRENT ISSUES  
IN THE TREATMENT OF THE DYING  
PERSON**, edited by Leonard Pearson, The Press of Case Western Reserve University, Cleveland, O., 227 pages, \$6.95.

There is a growing interest in the science of death or thanatology as a legitimate area for study and re-search. A quarterly magazine, *Omega*, by the Department of Psychology, Wayne State University, Detroit, Mich., now is being issued to facilitate communication among scientists and clinicians engaging in thanatological studies. This maga-zine intends to present the current thinking of eminent authorities in the field of thanatology. Contributors are Drs. Leonard Pearson, Robert Kas-tenbaum, Lawrence Le Shan, Cicely Saunders, Richard A. Kalish and An-selm L. Strauss. They focus on exis-tential aspects of dying and on the psychological and sociological as-pects of the interaction between the



dying person, his healers and his family.

Kastenbaum's exploration of "Psychological Death" leads to discussion of images of death among people whose physical, phenomenological and social lives are not in serious question. Le Shan, focusing on "Psychotherapy and the Dying Patient," shows that if the patient can "find and accept his own unique personality" his fear of death is decreased even though his physical condition stays the same or worsens.

Cicely Saunders, in "The Moment of Truth: Care of the Dying Person," maintains that an atmosphere of trust, a positive approach, and men and women who care are needed to bring terminal patients to a comfortable and peaceful demise. Richard A. Kalish, in "The Effects of Death Upon the Family," discusses the role of death and its impact on the family in terms of dying of the elderly, the middle-aged and the child. Anselm Strauss, in "Awareness of Dying," discusses the attitudes demonstrated by the people working with or near those who die in hospitals.

Also included is a comprehensive annotated bibliography on such facets of the subject of death and dying as philosophical and literary approaches, causes—aging, psychic causes, euthanasia, etc.—death and the law, managing deaths, reaction to the death of others, attitudes toward death and the experience of death. This bibliography was compiled by Dr. Leonard Pearson, the editor.—*Tommy W. Rogers.*

**WARNINGS FROM FLYING FRIENDS** by Arthur Shuttlewood, Portway Press, Warminster, Wilts., England, 1968, 266 pages, 26 shillings (\$3.25).

Since that Christmas Day, 1964, when strange "buffetings" of noise from the skies alarmed the people of Warminster, England, the town and

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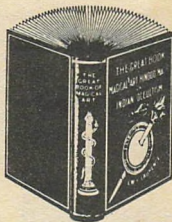
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its environs have been host to a baffling array of phenomena.

In his first book, *The Warminster Mystery*, journalist Arthur Shuttlewood provided a detailed account of his personal UFO investigations. *Warnings From Flying Friends* is a continuation of these reports, combining material from many sources.

Even if the subject itself were not so completely intriguing, Shuttlewood's literary prose would be ample reason for reading the book. Seldom if ever has such a command of English graced the pages of a UFO study. In summarizing the types of UFOs seen by his sky-watching team, Shuttlewood says:

"UFOs take the varicoloured shapes of glowing spheres, luminous peardrops, ovular jewels that range from blood-red rubies to winking diamonds of flashing light; from lustrous grey daytime pearls of shimmering surface to fiery green emeralds that decorate the nocturnal heavens with fluorescent brilliance, transparent opals to dense white cigar aeroforms."

This is not to say that everyone reading the book will agree with the material presented or the author's conclusions. For my part, I thought some data originated from questionable sources. Such things as messages via "mental channels" and "voice analysis" of alleged Venusians leave me cold.

Yet Arthur Shuttlewood impresses me as an honest man trying his best to understand the immense significance of Warminster's visitations and to pass them along. While I may not always be in accord with his views I find his presentation fascinating.

Well-illustrated with UFO photographs taken in the Warminster area, *Warnings From Flying Friends* is decidedly worth reading. — Lucius Farish.



# Report

## FROM THE

# Readers

### INSUFFICIENT EVIDENCE

Recently I have examined Hans Holzer's *Psychic Photography, Threshold of a New Science?* and from a scientific viewpoint I think the book presents insufficient evidence.

Perhaps the most serious anomaly is the absence of verifying evidence for the alleged psychic photographs. The conditions under which the pictures were made are either inadequately described or left out altogether. This lack is inexcusable in any work appealing for scientific acceptance and renders the book valueless for parapsychological research.

Many of the photographs can be adequately explained as resulting from faulty procedures, light flares, uneven development, pressure marks and so forth, thus providing no serious evidence for paranormality. Other pictures can be attributed to completely normal mechanisms: double exposure, double printing — and in my opinion there is little reason to attribute them to a paranormal process.

For example, Mr. Holzer presents a picture of Catherine the Great. The critical observer will note that apparently an arm has been drawn in and the original arm blocked out. As the photograph is reproduced the original arm shows faintly, possibly due to a faulty blocking-out process.



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This alternate explanation is quite sufficient and obviates the suggested paranormal explanation.

It is my conclusion that the book offers no evidence of a serious scientific nature and in no way represents a "scientific breakthrough." I find no evidence of paranormal mechanisms at work in the production of the photographs. — *Raymond Bayless, Los Angeles, Calif.*

### THE POWER OF THE WORD

My grandmother has the ability to stop severe bleeding by reciting a verse of the Bible, changing a few words. I have asked her how she does this but she says she cannot tell me because she can tell only a man and a man can repeat the secret only to a woman.

Perhaps one of your male readers knows this secret and will send the method to me. He need not send his name or address and I will say "thank you" in advance. — *Mrs. Leona Mills, Star Box 375, Tumbacacori, Ariz. 85640.*

### CHANGING TIMES

On page 106 of the August, 1969, *FATE*, Stanwood Cobb gives his address as Chevy Chase, D. C. There is no such address as that, as any schoolchild can tell you.

I think you are badly in need of a proofreader. — *Mrs. W. Smith, Altoona, Pa.*

According to that intrepid authority, the United States Post Office, a number of cities other than Washington now use the District of Columbia as their state designation. The Zip Code Directory makes dull reading for the average schoolchild but there he will find Chevy Chase, D.C., and its zip code: 20015. — *The Editors.*

### TESTIMONIAL TO FAITH

After reading about dental healing in your magazine I wrote to The



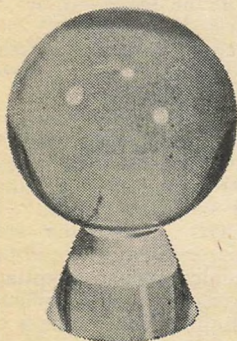
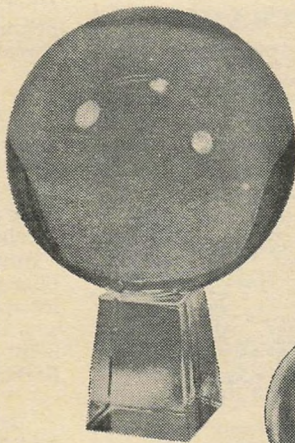
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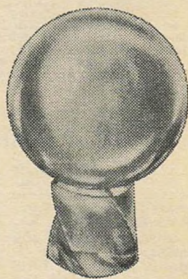
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Rev. Willard Fuller on May 20, 1969. Starting on June 3 my fillings gradually changed to silver. I should explain that I have heart trouble and anaesthetics used by dentists bother me. Hence I especially appreciate The Reverend Fuller's ability to help others.

I have had a defective heart valve since birth and in 1965 a blood infection brought me to the brink of death. Through yoga and faith my health has improved gradually since then. The purpose of this letter is not to talk about myself but to reassure others that God is *not* dead but helping people in all ways. — Jack Appelbe, Parry Sound, Ont., Canada.

**A MISQUOTE CORRECTED**

T. M. Wright states that Professor Adamski in his book, *Flying Saucers Have Landed*, wrote that he went to other planets. Professor Adamski's book does not state that he had that privilege.

Angels and space people are mentioned in the Bible — more than 100 instances of "landings" of beings who brought beautiful messages and help. — Mrs. James Wooton, San Bernardino, Calif.

**THOSE MISPLACED MODIFIERS!**

In the pleasing little story of the Egyptian clock ("The Clock That Chimed But Never Ran!" October, 1969, FATE) I find the statement: "It was very heavy . . . with beautifully molded bronze Egyptian figures wearing serene and dignified expressions at either end." Makes one wonder what these craftsmen will think of next. — Harold Steinour, Ocean-side, Calif.

**SETTING THE RECORD STRAIGHT**

On page 102 in the September, 1969, FATE, your author states that "the cross is humanity's universal symbol—the upright figure with arms extended . . ." This is another



falsehood born of Christianity's inordinate conceit. The cross most certainly is *not* humanity's universal symbol!

When the International Red Cross was being formed some 80 years ago the delegates agreed that the more nations joining it the stronger and more effective its work would be. When Turkey was approached and asked to become a member, the answer was an emphatic "no." The Turkish government was asked why and assured that its objections might be overcome. Turkey replied that it objected to the cross. The Red Cross yielded the point and advised Turkey it could use any symbol desired and Turkey chose the Red Crescent.

Thus some four or five hundred million Turks reject the symbol of the cross. Africa's millions find no special meaning in the cross, nor do South America's barbaric tribes, nor China's 700,000,000, nor the Eskimos who are untouched by the taint of Christianity, nor Persia's Zoroastrians, nor Russia's millions of atheists, nor India's half-billion Hindus.

Even the Christians during the First Century didn't use the cross as a symbol. They used the sign of the fish following the edict, "Be ye fishers of men."

It's time some honest person nailed some of the numerous Christian falsehoods to the wall and let them rot there. No egotism can match the holier-than-thou attitude of Christians in the mass. — E. L. Grosse, St. Louis, Mo.

#### OUR EXAMPLE IN ALL THINGS

In regard to the letter from Evelyn Buckohr of New Philadelphia, Ohio, I agree Christ should be our example in all things but *he did not talk with the dead!*

According to II Kings 2:11 Elijah was translated from this earth without having to die: "And it came to pass, as they still went on, and

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talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

This was a repeat of what happened to Enoch as recorded in *Genesis* 5:24: "And Enoch walked with God: and he was not; for God took him." And *Hebrews* 11:5: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him."

Moses was *resurrected* from the dead; see *Jude* 9.—Dolores Geithman, Seattle, Wash.

## WARTS MAY BE PSYCHOSOMATIC

I was amused by the story of the disappearing warts ("True Mystic Experiences," August, 1969, FATE) because it reminded me of a similar childhood experience.

My younger sister, aged 11 when I was 14, developed warts on her hands which I found hideous and said so. To my horror she rubbed her warts on my hands and said she hoped they were contagious. But she was as horrified as I when gargantuan warts appeared on my hands.

One day she came home saying she had a sure cure for the warts which had worked for a friend of hers.

"How can you believe such nonsense?" I scorned.

I felt sorry for her as I watched her apply the prescribed pea beans, one to each wart, and place them in a paper bag. She then walked out of the house backwards (as prescribed), paper bag in hand. Soon she flung the paper bag over her shoulder, then without a backward glance retraced her steps to the house. She explained that beans were ghost food and as the ghosts took the beans away they would simultaneously take away the warts.

I was flabbergasted at her superstitious faith but not so flabbergasted as when she showed me her wart-



free hands a few days later!

The idea of rubbing beans onto my own warts didn't bother me but the theory of the existence of the ghost was contrary to my religious upbringing. For this reason I put off the ritual. One day, however, reason left me and desperation replaced religious principles. I grabbed Mother's box of pea beans and ran outdoors and far out into the field beyond our backyard.

I performed the silly ritual as nonchalantly as I could, then returned to the house. Almost immediately my conscience set up a howl. I was torn between fear that I'd broken some religious taboo and worry that the cure wouldn't take effect because I had been in a field rather than using the house as a starting point.

In a few days my warts were gone—but still I refused to believe the ghost theory had any basis in fact. Out of curiosity I walked to the field where I had flung the paper bag. It was gone, as were the pea beans. Even so, I thought it was preposterous to connect my cure with a ghost.

I was quite right. In my medical encyclopaedia, I learned that warts may be caused by a virus but some are psychosomatic in origin and often disappear spontaneously. Today I know the naïveté of childhood provided the magic formula that cured our warts.—*Solange J. Stryk, Blackstone, Mass.*

#### THE DANGERS OF WITCHCRAFT

My roommate was getting such good results in the fall of 1968 with automatic writing that we attended a meeting where we learned it could be used to contact the spirit world. Later I read Ruth Montgomery's book, *Search for the Truth*. Maybe I shouldn't have.

I decided to try automatic writing myself. After three days of pretty poor results I suddenly felt a pinch on the bridge of my nose. Then

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whatever it was—or is—started turning my head back and forth by pushing on my nose. I was so fascinated I just relaxed and let my head be pushed around. Another mistake. I didn't know I was allowing a build-up of strength in some unknown force.

The next day I could feel "him" sitting lightly on top of my head and every now and then he would reach down and pinch my nose. As time went on this became alarming but I didn't know what to do about it or whom to go to for advice. All efforts to communicate with him have been fruitless.

Sometimes he puts so much pressure on my head that I get a headache. When he runs his fingers up my nose or into my ears, I find he will stop sooner if I ignore him. Sometimes this is hard to do because his fingernails—or claws—are sharp.

I never have felt this spirit wants to hurt me. He's more like a mischievous child who hurts without realizing it. But I surely would like to be rid of him or it, whatever it is. I have asked several psychics for help and I have followed all their suggestions, including prayer, but he is still with me.

When I saw the TV show "First Tuesday in June" showing children playing with witchcraft I decided I had better take this means of warning against it. Then, too, someone may read this and tell me how to get rid of whatever it is I'm playing host to. Lately he has become a real nuisance.—Erin Starr, Oklahoma City, Okla.

## THE PROMISED MESSIAH

I would like to hear from any FATE reader who may have had an unusual experience or a dream involving a bearded man wearing a white turban.

The religious movement to which I belong was founded by such a man



from India. He claimed to be the promised Messiah and World Messenger for the latter days, and in his person to have fulfilled all the prophecies about the second coming of Jesus.

The strongest proof offered of his Divine commission was the fact that righteous souls throughout the world would be informed by God of his coming and would be prepared to accept him. Many Americans, including myself, have had such experiences.

In 1920, the Promised Messiah, whose name was Mirza Ghulam Ahmad, sent a missionary to America. Soon after the missionary's arrival he was walking past an apartment building when a elderly woman rushed out to meet him. She told him that many years before, as a young girl, she had dreamed of a man of his appearance passing her window. In the dream she was told to watch for him and when he came, to accept the message he would bring. For many years she watched and waited and now when he chanced to pass by she recognized him and wanted to accept the religion he had brought. This woman became one of the earliest followers of Hazrat Ahmad in America. Today they are many.

I will be glad to send a photograph of Hazrat Ahmad with full particulars to any person requesting it, without questions or obligation.—  
*Bushra Saeeda, 2209 Elm, Zion, Ill.*

### THE OUIJA SPEAKS

I am 15 years old and attend Von Steuben High School on the north side of Chicago. Recently I purchased an Ouija board. Just to have some fun I decided to try it alone and the planchette moved!

I began asking questions. "Ouija board, can you tell me the color of the pants my friend will wear Monday?"

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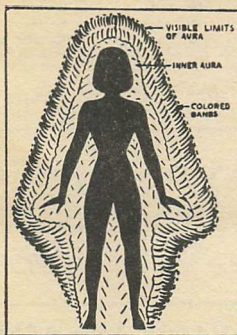


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Slowly it spelled out, "He will not be here Monday."

I asked, "How about the next day?"

Its reply was, "No." When I asked when I would see him the board replied, "Wednesday."

I put the board away because I thought it was joking. This happened on a Friday.

When Monday came I was surprised to find that my friend was not at school nor did he come the following day! He returned on Wednesday just as the board had said. Can anyone explain how the Ouija board knows? — *Jeffrey Simmons, Chicago, Ill.*

### MYSTERY MEN

Last year in Washington state I met an interesting old gentleman who told me that years ago (1902, if I remember correctly) he worked around Thermal, Calif. He said that at that time some workers opened a mound eight miles from Thermal and discovered three human skeletons, 24 feet, 22 feet and 12 feet in length. He did not see them himself but said the grave was closed by order of the President.

He may have been pulling my leg but he seemed sincere and honest. If any of your readers know anything about this case I would appreciate reading their comments. If the skeletons are still there they certainly would be a valuable find now. — *William Hoggatt, Perry, Okla.*

### CALLING ALL MEDIUMS

I would like to communicate with any reader who has had some success contacting the discarnate spirits of the other world. I am conducting an experiment in which I invite all FATE-reading mediums to participate. — *Kenneth Nahigian, 6220 Jansen Drive, Sacramento, Cal. 95824.*





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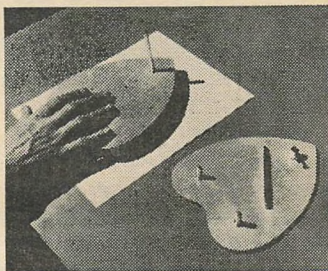


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"AGHARTA" shows that this concept is found in ancient records of the people of Europe, Asia Minor, China, India, Egypt and the Americas. Dr. Dickhoff reveals an Eskimo legend that tells of a paradise of great beauty to the north, where birds of many colors cloud the sky; a land of perpetual youth, where tall, strong and handsome people live for thousands of years.

## The Mystery of the Subterranean World Revealed At Last!

In "AGHARTA" Dr. Dickhoff also explores the report of the director of the International Academy of Sanskrit Investigation at Mysore, India, who discovered an ancient treatise on aeronautics, which was written 3,000 years ago. This treatise gives diagrams describing three types of aircraft. Can we honestly state that no flying machines existed before the Wright Brothers?

### The True Home of the Flying Saucers

Dr. Dickhoff claims that to understand the true nature and origin of Flying Saucers it is necessary to know the history of Atlantis, since it is the opinion of Hugenien that Flying Saucers are no less than Atlantean aircraft, which before the catastrophe that destroyed Atlantis were flown to the hollow interior of the earth . . . to a home that became Shangri-La or the Sacred Land of Paradise. Its people were supermen living in a land of tropical beauty, free from snow and ice, with mountains, forests, lakes and rivers, with animals and fish all strange to us. These supermen avoid contact with surface dwellers.

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