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FEBRUARY 1969 50c

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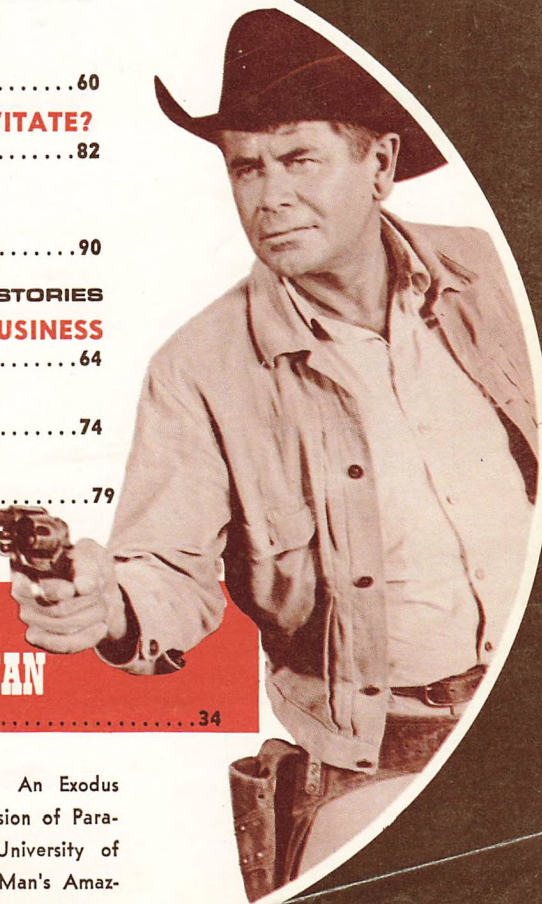
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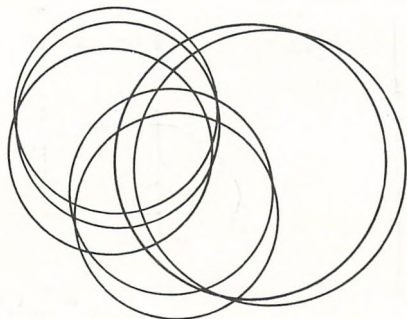
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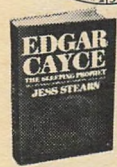
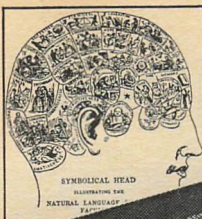
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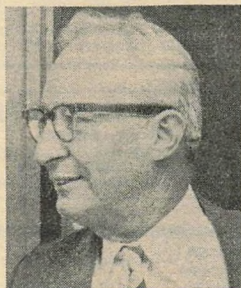
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I See by the Papers

"There is no honest retreat from rational thought into naïve belief. It is an old saying that the first sip from the cup of knowledge cuts us off from God — but in the bottom of the cup God waits for those who seek Him."

C. F. von Weisacker
in *The History of Nature*



Curtis Fuller

CLUE TO PREMONITIONS?

A FASCINATING theory recently has been proposed by a Soviet physician, Dr. V. Kasatkin, which might go far toward explaining many premonitions which turn out to be true. The theory also offers clues to the mechanisms of psychosomatic medicine.

Kasatkin says that a man's dreams not only can inform him about his psychological problems but warn him that he is about to catch a serious illness. If a man dreams of being breathless after climbing a hill, for example, he may be about to come down with pleurisy, bronchitis or TB.

It is this doctor's view that the brain is capable of sensing the most imperceptible processes within the body long before the signs of the disease become apparent or before the person is

consciously aware of being ill.

If Kasatkin's views are correct certain premonitions about one's own health may be logically explained. Hitherto there has been a tendency to regard such predictions as "seership" or seeing into the future. If we grant telepathy, then other persons somehow may have sensed the coming illnesses of friends by telepathic knowledge of what already was in the friends' unconscious minds.

But we don't want to imply that this idea destroys the idea of clairvoyance — even clairvoyant impressions of illness to come. Professor Tenhaeff, the Dutch parapsychologist, would give a reverse explanation for such clairvoyant impressions. It has been his view that if a clairvoy-

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ant reports a future illness, he has probably already "seen" the event in the future either actually or telepathically and somehow is returning to our time-stream to report what will happen.

Between Kasatkin's view and Tenhaeff's there is a wide gulf. It seems quite possible that both explanations are true and that both kinds of events take place.

**PSYCHOSOMATICS EXPLAINED?**

KASATKIN'S ideas have been only sketchily reported but they are intriguing when we consider their possible application to psychosomatic medicine.

He believes that the brain (a Soviet materialist really has a difficult time referring to the "mind") unconsciously must sense impending illnesses. This means that the brain somehow must be monitoring the health of the body. This in turn implies that the brain must know where the illness is about to break forth.

Now, if all this is true, the unconscious mind must not only be trying to break through to warn the conscious mind that the body is imperiled but there seems a good likelihood that it already is marshaling healing resources to combat the illness.

This happens to be our person-

an explanation of many healings. We believe that not only can the unconscious mind often send healing therapy to a sick area of the body but that the conscious mind often can break through into the unconscious and instruct the unconscious to do its healing job. Reaching the unconscious may be the hardest part of the healing struggle.

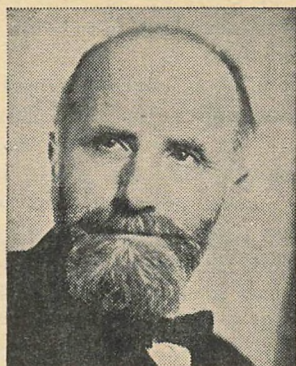
This kind of thing extends far beyond the healing benefits of cheerful surroundings, success in life, loving companionship — all the things that make one wish to live. It may even extend to such cures as take place at Lourdes or such “miracles” as take place in secular healings — for instance, the remission of cancer.

The essential problem of the medicine of the future, after our knowledge of drugs and the physical body has approached its limits, well may be how to instruct man's unconscious mind to tell his physical body to heal itself.



THE 11TH FRAME

A “CLAIRVOYANT” impression that one is going to be ill well may be explained by a theory such as Kasatkin's. But how does one explain the premonition of John Bernadou, C1-855, Douglas Aircraft Company? The account was pub-



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lished in the January 27, 1967, issue of *Douglas Airview News* but only recently has been forwarded to us.

Jody Claton, correspondent for the newspaper in Long Beach, wrote: "On July 13, 1965, scientists throughout the world anxiously were awaiting the first close-up peek at the face of Mars via the Mariner 4 cameras scheduled to begin snapping pictures the next day."

On that same Tuesday, July 13, Donald L. Jones, another Douglas employee, spotted a "peculiar drawing" on Bernadou's drafting table. "It was a map, Bernadou said, of the red planet as it would appear in the 11th and most outstanding Mariner print. His penciled sketch clearly indicated several Martian craters.

"When the historic Mars photos were released, it was from the 11th frame, described in newspaper accounts as 'one of the most remarkable scientific photographs of this age,' that the world learned the startling news that Mars' surface was, in fact, densely cratered. Not only their existence but even their placement had been anticipated in Bernadou's map!"

Bernadou believes his map was due to ESP — and he has had many ESP experiences. When he was seven he won a

raffle at a store and says that from the moment he entered the store he "knew" that a certain number would be the winner.

Bernadou's predictions include the 1957 launching of Sputnik I years before the satellite was launched and the "awareness" of three sunken Spanish treasure galleons off the Florida Coast. Two of the ships later were found in the spots Bernadou had indicated and he is sure he could find the third ship.

Once while driving to San Diego Bernadou suddenly felt he was going to find a bottle containing a message. He stopped his car, climbed down a cliff and walked along the beach for several miles. Finally he went directly to a bottle buried in the sand. It was an invitation to take a cruise on a 90-foot Baltimore clipper based in Santa Barbara.



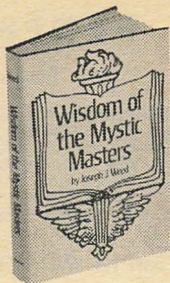
HURKOS AT WORK

CPL. JAMES Belyeu, 21, of Houston, Tex., was on leave in Australia from his U.S. Marine Corps South Vietnam service when he disappeared.

His mother, Mrs. Robert Bucklin, was frantic and consulted Peter Hurkos, the Dutch seer. "James is still in Australia and needs his mother," Hurkos told Mrs. Bucklin.

Mrs. Bucklin and her husband

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arrived in Sydney shortly afterwards and the *Sydney Daily Mirror* reported that it found Belyeu two days later, working as a \$35-a-week laborer in a meat plant. He and his new bride, Cheryl, 22, were living in an apartment.

James surrendered to military police the following day.



SUPERNATURAL CHILDBIRTH

EVEN ASTRAL projection is reaching the public prints these days. The *Atlanta Journal and Constitution* Sunday Magazine of September 8 devoted a major article to describing the out-of-the-body experience of Mrs. Barbara Brown of East Point while she was in the throes of childbirth.

Mrs. Brown already had two children. She was in the labor room of Georgia Baptist Hospital at 2:30 A.M. on May 12, 1957, and the baby was coming too fast to move her into the delivery room.

"I was thinking, 'My God, this is killing me'—and then I was aware of being no longer inside my body," she told Reporter Wylly Folk St. John. "I knew I wasn't dead—I could see myself moving. But the part of me that was aware was in a corner of the room behind my right shoulder, looking down and viewing everything that was happening in the room."

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Barbara Brown says she kept thinking of herself in the third person. She thought she might have spoken to "her" but felt it might distract the doctor and nurses who were busy helping "her."

"I could see every detail of the baby's birth and this was new to me, as my other children weren't born by natural childbirth; I wasn't able to see them born." She doesn't remember getting back into her body but she was there, naturally, when she woke.

Mrs. Brown had another out-of-the-body experience when she was suffering extreme pain. She was having surgery on an eyelid

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and the pain was intense. Suddenly her "I" self floated above, watching the surgeon, and she did not feel pain. This time she was aware of the moment she returned to her body.



THE TICHBOURNE CURSE

IN 1150, SO THE story goes, Lady Mabel Tichbourne on her deathbed begged her husband to give the produce from a portion of his Hampshire, England, estate to the tenants each

year. He agreed to give the value of the land she could walk around with a flaming torch in her hand. She rose from bed and managed to crawl around 23 acres.

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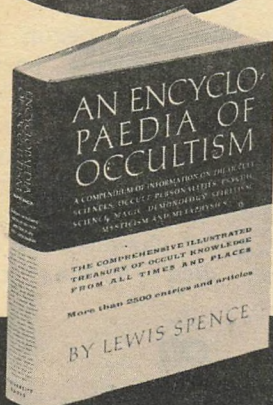
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when district magistrates ordered it stopped. Later the family resumed the donation, maintaining it through 1947 despite food shortages and opposition from the wartime ministry of food, according to the Associated Press.

But the curse had begun to work. Seven sons were born. Seven daughters followed. The family mansion fell down. And late in July Sir Anthony Doughty-Tichbourne, army major, chevalier of the French Legion of Honor, privy chamberlain of the Pope, died — leaving no male heir.

**ANTI-FORTEANA**

MYSTERY SPOTS, Oregon “vortexes”, “magnetic” hills such as the one at Moncton, New Brunswick, ditch water that appears to flow uphill and the like are optical illusions and the laws of gravity have not been repealed George Crossette, chief of the Geographic Research Divisions of the National Geographic Society, assures us.

Crossette describes the famous hill at Moncton as a typical example. Here a visitor appears to drive to the top of the hill and stops his car which now is headed down a straight road. A big white sign stands a quarter of a mile away and the tourist's eyes

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tell him that the sign is at the bottom of a hill. If the motorist then drives to the sign, stops and releases his brakes he finds that his car will coast backward "up" the hill from where he came.

Purely an optical illusion, Crossette insists, at the same time admitting that no one has fully solved the puzzle of Moncton hill. It is suggested that the illusion may be a "combination of factors such as the lay of the surrounding land, the contour of the road margins and the angle of the grade."

Mr. Crossette guarantees us it's all an illusion. But in the next breath he admits that the illusion really hasn't been explained nor the puzzle solved.



BACKYARD METEORITES

THIS SORT of thing happens so often it stuns us that people don't guess at the truth.

Late in June, Frank O'Bannon, 151 Locust St., Valley Stream, N.Y., observed a fall of stones in his backyard.

"They hit my car and landed all over my yard. I collected about 300 of them with the help of my wife, daughter and some neighbors," he told the *Long Island Press*. "At first I thought some kids were throwing them. But they appeared to come from nowhere and they were warm."

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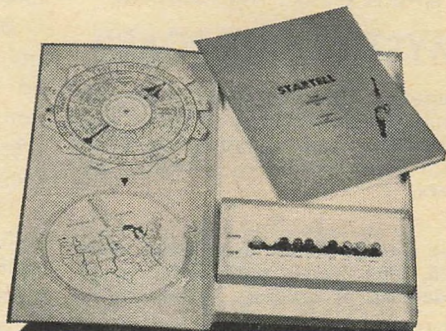


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O'Bannon, a former Navy commander, collected about a half bushel of the stones and took them to the Hayden Planetarium where scientists were to see whether they were meteorites.

Some were dark gray, others light gray, most were rounded. They ranged from half an inch to four inches in diameter. Some were very heavy.

We have not seen a report from the Hayden Planetarium as we write this but we would be very surprised if these rocks turn out to be meteorites. Meteorites don't rain down in a concentrated area as did Mr. O'Bannon's stones. Furthermore, meteorites tend not to be rounded and they don't appear to come from nowhere. If they're fresh enough to be warm they're fresh enough to be hot, etc.

The fact is that Mr. O'Bannon's rocks are in the classic poltergeist tradition and we suspect they have poltergeist origins. At the same time we hasten to add that we don't know what that means either. But it's a lot more exciting than meteorites which shower down on earth at the rate of 12 million tons every 24 hours.



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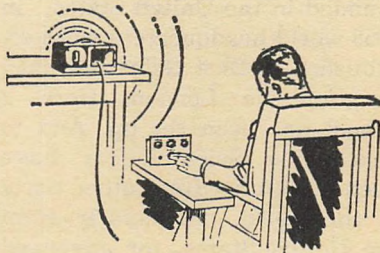
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founded by L. Ron Hubbard who wrote the best-selling book on Dianetics. Scientologists have been in trouble in the United States at times because of their healing claims but seem to have won all cases brought against them on the ground that they are a genuine religion.

Although Scientology was founded in the United States, in 1959 world headquarters were established in East Grinstead, Sussex, outside London. Here a school has been set up. And to this place Scientologists have been streaming from other parts of the world, particularly from the United States, for advanced courses of study.

But now the British Government has stepped into the Scientology picture and begun to turn back Americans arriving for study at East Grinstead. Late in July nearly 70 Scientologists from the United States were intercepted at the London Airport and returned to the United States. The next day a charter flight of 180 Scientologists scheduled to leave from New York was cancelled.

Kenneth Robinson, minister of health, told the House of Commons that he is satisfied that "Scientology is socially harmful. Its authoritarian principles and practices are a potential menace to the personality and well-being

of those so deluded as to become its followers."

David Gaiman, a spokesman for the East Grinstead group, replied, "We are in the middle of the biggest witch-hunt since the reign of James II."

The government's action also was criticized by the National Council for Civil Liberties.

Meanwhile the question was asked: "Where is L. Ron Hubbard who started it all?" Once a first-rate science fiction writer, Mr. Hubbard was nowhere to be found. It was thought he might be aboard one of three ships that Scientologists are said to operate as floating colleges.



A MIND WITH MUSCLES

AT FIRST it appeared that the Russians had uncovered another psychic genius with abilities even surer than those of Rosa Kuleshova, the girl with the fingertip vision. Her name was Nelya Mikhailova, a former army master sergeant, and the stories about her would curl your hair.

Early in March Moscow *Pravda* reported that simply by using her mind Nelya could make a one-pound water pitcher slide across a table, or stop and restart a pendulum swinging. She could cause a compass to spin wildly, make a small aluminum

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tube move about beneath a glass cover, or "command" an apple to leap off a table.

Writer Lev Kolodny said he watched Nelya closely and could find no hidden threads, magnets or other gimmicks.

Later in March another reporter saw Miss Mikhailova move a designated wine glass from a group of glasses without touching it, and "call" the cap of a fountain pen to her across a table cloth.

On April 7 a UPI report from Moscow added that Miss Mikhailova was able to stare at a piece of bread and make it move across a table and jump into her mouth. She also was claiming she could lose weight simply by exercising her telekinetic energies.

But alas for Nelya Mikhailova, her claims conflicted with Soviet political theory, otherwise known as dialectical materialism, which holds that such things as ESP, psychokinesis and even UFO's are impossible by governmental fiat.

Although both Moscow *Pravda* and *Tass* had claimed that Nelya had "proved" her abilities to scientists, they now did a quick about-face and reported that she had done it all with magnets — "with little magnets, hidden in intimate places above and below her waist." In fact a Leningrad

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newspaper, *Vecherni Leningrad*, announced that Nelya had been sentenced to four years in prison in 1964 for working the same tricks under the name of Ninei Kulagin.

What is one to believe?

If Nelya, otherwise Ninei, was sentenced to four years in jail four years ago, how does it happen she was free to work a new hoax? And how does it happen that an apple, a wine glass, a piece of bread were able to move to Nelya (or Ninei) with the use of magnets? It sounds like a hoax but we'd like to see the performance. It would be great if the Soviets would make Nelya available for study by the International Society of Magicians on the one hand and by parapsychologists on the other. Something would have to give.



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TERRIBLY impressed by all this but understandably skeptical, *Journal and Constitution* reporter St. John set out to learn more about astral projection, how acceptable it is and what possible explanations may exist.

Dr. Eugene Bernard, a psychologist of Raleigh, N. C., who has collected nearly 900 cases of astral projection, told St. John that it is easy to learn to travel out of your body this way. "Just

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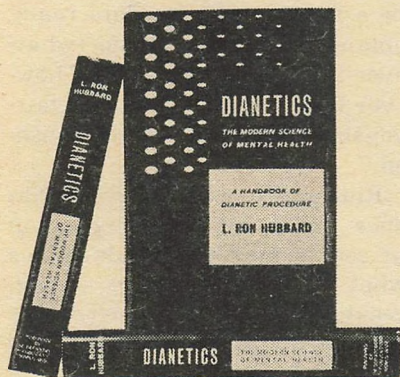
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try it. Lie down and relax. Put yourself in a semitrance. Then just nudge yourself out of your body. Oh, you won't be able to do it the first 10 times you try — maybe not the first 50 times. But you can learn how to do it."

Dr. J. B. Rhine, director of the Foundation for Research on the Nature of Man, advised St. John that astral projection never has been proved. Apparently the astral traveler has information that he couldn't have obtained except by being there but Rhine suggests that astral travel could be a fantasy and the data really obtained by clairvoyance (whatever that is). Rhine did say however that "the evidence for clairvoyance is pretty well established."

Rhine also told St. John that once under hypnotic suggestion he sent a man to Florida to see what his mother was doing. What he reported checked out as to what the mother actually was doing but Rhine said: "There's still no way to tell if he actually went or if it was just ESP working. No, there's never been any tangible object brought back from a trip. It'd be something if there were!"

Rhine also said that a Swedish friend, psychologist Dr. John Bjorkhem, once hypnotized a girl and sent her home to see her parents. Within an hour the

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mother called to report that she had actually seen the daughter in the kitchen, but she just disappeared.



MILESTONE

PADRE PIO of Pietrelcina, the Capuchin monk who was world-renowned as a stigmatist, bleeding from hands, forehead and side in simulation of the wounds of Christ, is dead of acute bronchitis. He died hours after tens of thousands of tourists had attended special services in San Giovanni Rotondo to mark the 50th anniversary of his receiving the stigmata.

Padre Pio also had numerous other psychic experiences and was considered a living saint by millions.

Three years ago, on FATE's Psychic Tour of Europe, we crossed Italy from Naples by bus to attend a mass celebrated by the priest in the little mountain town. Thousands arrived by bus to attend such services daily.



THAT CALIFORNIA QUAKE

BECAUSE OF fears of a disastrous earthquake in California four pastors and their congregations have moved to other parts of the country and a fifth is in the process of leaving according to John Dart, religion editor of the *Los Angeles Times*.

For those readers who have accused FATE magazine of spreading fear propaganda about the possibility of a disastrous quake, we now feel we have got ourselves off the hook. The ministers of the churches in question, involving at least 300 persons, did not decide to leave as a result of our reports. They are following instructions their pastors say they "received from the Lord."

The churches are separate congregations in a fellowship of seven independent Pentecostal churches in California. The exodus began in June when The Rev. Don Abernathy, 28, said he had become convinced that his 150-member congregation should move to Atlanta. Since then the pastors of three other of the seven churches said they have received "the word" themselves. Two of the congregations have gone to Missouri, another to Murfreesboro, Tenn. A fifth will join The Reverend Abernathy's group in Atlanta.

—Curtis Fuller.



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While reliving previous lives in hypnotic trance
movie actor Ford traces his agelong love and rapport with horses.

GLENN FORD... THE TIMELESS HORSEMAN

By Neil and Margaret Rau

WHAT is the basis for Glenn Ford's lifelong fascination with and power over horses?

When we visited him in Nogales, Ariz., where he was on location for "Heaven With a Gun," the MGM picture in which he is starred for King Brothers Productions, Ford himself answered this question by leading us back through not one but two purported previous lives he has lived on earth.

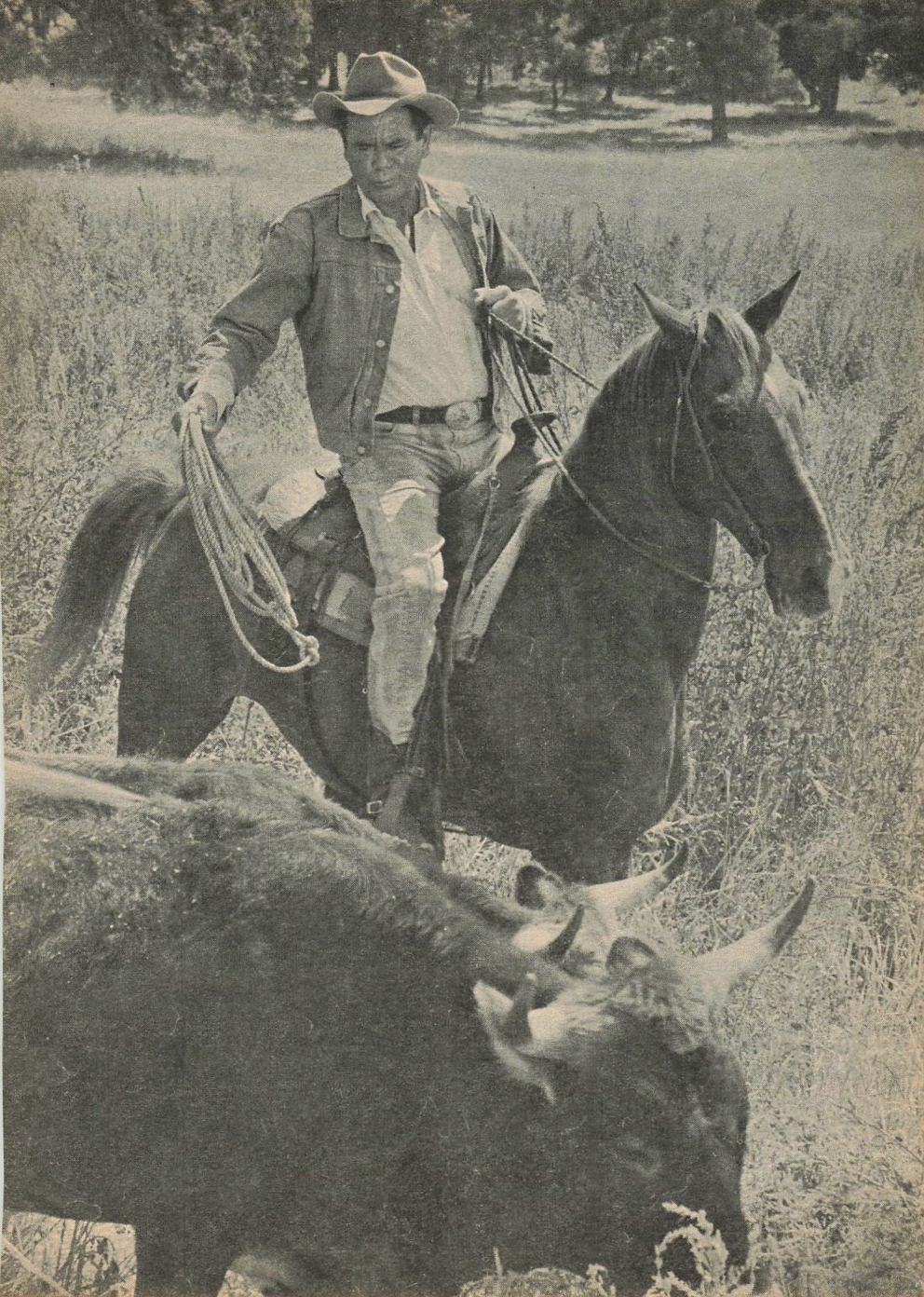
As newspaper reporters who have covered film personalities for many years we have believed they possess considerably more insight than average persons. And we became completely convinced of this during our in-depth study of actor personali-

ties while doing research for our book, *Act Your Way to Successful Living*, published by Prentice-Hall as a guide to acting for the layman.

One thing about the motion picture colony that intrigues us most is the interest many of its members show in extrasensory perception. But frankly we had not expected to find Glenn Ford absorbed in it. He always had impressed us as strictly an outdoor type, a man's man.

But his history bears out both of our assumptions — that he is indeed a man's man and that film personalities take more than a casual interest in ESP.

Born in the small town of Portneuf, Canada, which lies midway





As Jim Killian in "Heaven With a Gun"
Ford starts 127th film, 63rd western.

between the paper mill city of Three Rivers and Quebec, Glenn moved with his family to Santa Monica, Calif., when he was eight years old. In junior high school he was a promising track athlete. And in high school he was absorbed with two interests — drama and horses.

In 1942 he enlisted in the United States Marine Corps and so distinguished himself in World War II that he was decorated for valor. He also holds the French Legion of Honor medal. He was among the first to reach the Nazi concentration camp at Dachau

where he helped to film the conditions there, thus providing evidence for the war criminal trials at Nuremberg. Today he is a full commander in the United States Naval Reserve.

Glenn obviously is not afraid of physical danger and in the wild arroyo where "Heaven With a Gun" was being shot we saw him do what we considered some rather perilous trick riding. We spoke of this to Casey Tibbs, the former world's champion rodeo cowboy who was the stunt man on "Heaven With a Gun."

"All I can say is that Glenn has cost me a fortune in stunt checks," Casey told us good-humoredly. "He insists on doing 90 percent of his own stunt riding and he would do the other 10 percent if the studio didn't stop him."

Then Casey went on to pay Glenn the finest compliment one horseman can give another.

"Glenn instinctively knows a good horse," he said, "and he's second to none when it comes to handling one. He has that rare quality of being able to establish rapport with a horse that marks a truly great horseman."

Glenn rode his first horse when he was 10 years old, at a place called Fox Hill Riding Academy which no longer exists. He insisted on a big black stallion that had such a dangerous temper

nobody else could ride him.

"When I got on that horse I felt that somehow this was where I belonged," Glenn told us. "It was a strange feeling."

With the small boy astride his back the big black gentled and Glenn rode him well. This accomplishment brought him to the attention of Will Rogers and when Glenn was 14 Rogers hired him to exercise his polo ponies. Rogers was impressed by Glenn's deft handling of the ponies and one day said to him, "Someday you're going to be a fine polo player."

Glenn laughs at that. "I hadn't the money at the time," he told us, "and now I haven't the time."

Glenn has been making films for 33 years and has been a star for more than 25 of those years. He has played a variety of roles but prefers westerns because, by his own admission, they're easy for him. He is one of the most realistic of the screen's hard-riding western actors. He actually looks and behaves as if he belongs on the back of a horse.

"All my life it's been this way," Glenn told us. "I feel at home with horses and they seem to feel at home with me."

All this didn't begin with the first ride at the age of 10. According to Glenn's mother, when he was about two years old he sud-

denly exclaimed, "I smell horse. There are horses."

Glenn's mother was astonished because to her knowledge Glenn never had seen a horse and knew little or nothing about them. The family lived on a small farm outside Portneuf, where Glenn's parents raised silver foxes. There were no horses on the farm and the child was still too young to be taken into town. Yet

On location in Nogales, Ford talks with authors Neil and Margaret Rau about his personal experiences with hypnosis, theories of reincarnation.



he could accurately describe a horse.

All through his childhood Glenn continued to speak of horses and to associate pleasure with them. Whenever he was particularly happy he would say, "I smell horses." He was constantly drawing pictures of them.

Glenn's father and mother puzzled over the phenomenon but they didn't worry about it. Glenn himself considered his intuitive rapport with horses just another of life's puzzles until by chance he was set on an exploration of his psyche which has yielded fascinating results.

It all began when *Psyche*, the autobiography of the noted Dutch clairvoyant Peter Hurkos, fell into his hands. Glenn was fascinated; he and Producer Ronald Lubin acquired the rights to it. And in the manner of modern picture-makers, Glenn decided to do a little investigating in the field of a psychic phenomena to be sure he wasn't being taken in by a phony story. He read everything he could find on the subject and today he has a good-sized library on parapsychology. He interviewed members of the British Psychical Research Society and members of research societies in this country. He investigated prominent psychics — from Sybil Leek to

Jeanne Dixon to Louise Knight. He talked to Dr. J. B. Rhine and his wife, Louisa.

With Hurkos' cooperation and the help of Dr. James Dorcas, at that time a member of the Department of Medicine at the University of California at Los Angeles, Dr. Frank Rowland, a friend of Glenn's, and Dr. Harley Alexander, now chief of staff at Santa Monica Hospital, Glenn conducted his own investigation of the noted psychic.

The session was held in Dr. Alexander's home. Hurkos was put under hypnosis. Then Dr. Alexander made this simple statement: "I operated this morning."

Immediately Hurkos began to describe the woman patient, diagnose exactly her ailment and give minute details of the operation Dr. Alexander had performed. All three doctors were amazed. But Hurkos wasn't finished. He digressed to describe an airplane crash in the town of Pacoima, Calif., which was to take place 11 days later. He described the Cuban missile situation which had not yet become a "situation" and concluded with a description of a series of earthquakes which, he predicted, were going to shake up California.

The doctors attested to the genuineness of Hurkos' psychic

abilities but Glenn had to shelve the picture because he couldn't get legal waivers from other individuals who were part of the Hurkos story.

However, Hurkos' remarkable performance under hypnosis had roused Glenn's interest in the field. He read the book, *Search for Bridey Murphy* by Morey Bernstein, and became interested in hypnotism.

Until then Glenn had scoffed at hypnotism. He hadn't been a good subject for the amateurs who had tried to put him under. The primary block was Glenn's analytical mind. As an actor he kept appraising the performance of the amateur hypnotist with his showy gestures and dramatic intonations. While the hypnotist was saying, "Now you are getting very sleepy, sleepy, s-l-e-e-p-y," Glenn was thinking, "Oh, come off it! I'm not getting very sleepy at all, you hambo."

Glenn believed that if he was to be hypnotized it would have to be by an older man, a man he could respect, a doctor or professor with authority so that Glenn could trust him. He met such a man, a Ph.D. named Maurice Benjamin. It was with Dr. Benjamin that Glenn made his first strange journey into the land of the psyche and discovered the secret of the horses.

The sessions with Dr. Benja-

min began on December 1, 1967, and were held either in Glenn's home or in Dr. Benjamin's. There were five in all and they were taped so that Glenn later could hear the record of his own journey. Each session was prefaced by about 15 or 20 minutes of quiet discussion of what would be done. In this way the doctor prepared Glenn to accept his sleep suggestions. Finally, when Glenn felt himself in the proper mood, he'd give the signal. The doctor would chat with him a little longer, then he'd say, "Now you're going under," and the hypnosis proper would begin. Each session lasted approximately an hour and 20 minutes to an hour and a half. The doctor always took care not to tire his subject.

The first session was spent primarily in ridding Glenn of the blocks that had prevented him from being hypnotized before. Glenn learned that it was his own resistance that had prohibited hypnosis. Instead of fighting off the hypnotist's suggestions he had to learn to accept them.

By the second session Glenn began to cooperate with the doctor who didn't annoy him with theatrical expressions or gestures but spoke matter-of-factly and with authority. Under Dr. Benjamin's skillful handling Glenn slipped into an hypnotic

trance. The doctor was able to regress him to the age of six, four, three, one.

During the third session Glenn made his first trip into a previous life. Dr. Benjamin first regressed him to babyhood. Then he said, "Now you've gone beyond . . . beyond. Who are you now?"

"Charles Stewart," Glenn suddenly replied with a clipped British accent.

Further questioning by Dr. Benjamin brought out the fact that Charles Stewart was a Scotsman living in the late 17- and early 1800's. His home was in Elgin, Scotland, which he described as a very cold place in a valley. He named a sister Elisa who had moved to Edinburgh. But Charles Stewart lived all his life in Elgin, earning a living as a music teacher. Most of his pupils were silly young girls. A perfectionist himself, he referred to these pupils with some disgust as "those flibbertigibbeties."

"And I personally would never use such a term as 'flibbertigibbety' to describe anyone," Glenn told us.

Stewart was so exasperated with his giddy pupils that he vowed never to marry. Instead he devoted his whole life to the horses which he raised as a sideline and loved with a passion. It was a short life. He died in 1812

at the age of 32 and was buried in a Protestant cemetery near the Becker family.

In appraising the tapes after they'd been played back for him Glenn told us, "Of course the British accent with which I spoke wasn't very convincing to me. After all I'm an actor and I can simulate any accent without trouble. But there was something far more frightening, or astounding, about that regression. As Charles Stewart I actually sat down at the baby grand piano in my home and played such masters as Chopin, Beethoven and Mozart. As Glenn Ford I don't know how to play. I don't even know one note from the other. The piano is there for the use of my friends."

After listening to the tape Dr. Benjamin's wife Sylvia, an accomplished pianist and a piano teacher herself, gave Glenn's performance under hypnosis a very high rating.

Glenn and Dr. Benjamin were puzzled as to why, if this really was another incarnation, Glenn's love of horses should have carried over into his life while his musical ability didn't. But Glenn has a sensible answer to this question.

"I think you could explain it psychologically," he told us. "I so thoroughly hated teaching music that I developed a block

against it. Horses were my consolation."

However, Glenn isn't taking this alleged former personality for granted. He intends to investigate his own case as thoroughly as he did that of Hurkos.

"I'm going to England in the near future and I'm going to visit the little town of Elgin," he told us. "I'm going to that cemetery and look for the grave of Charles Stewart. And if I find it I'll say, 'Hello, Charlie. Remember me? I'm Charlie.'"

At this third session Dr. Benjamin tried to regress Glenn beyond the Charles Stewart personality but Glenn became so distressed that the doctor had to bring him out of hypnosis.

During the fourth session Dr. Benjamin tried once more to get Glenn beyond Charles Stewart but they struck the block again.

"Going back in time is like taking a journey by train," Glenn explained to us. "Every life shows up as a lighted station on the way. But this station was dark. I could see nothing."

"We'll try going back further," the doctor suggested. "Back in time, back in time. Back . . . back . . . back. What do you see now? Back . . . back. Do you see people? Is there light?"

All at once Glenn exclaimed, "I smell horse." It was the phrase with which as a small

boy he had amazed his mother.

"Where are we now?" Dr. Benjamin asked.

"Versailles," was the prompt answer. And with that Glenn lapsed into French. Glenn's present-day French vocabulary consists of a few halting grammar-book phrases. Under hypnosis he now was speaking French with ease.

Dr. Benjamin later took the tape of this session to the language department of the University of California for assessment. After studying the tape language specialists there not only said that Glenn was speaking French expertly but identified it as the Parisian French of the 1670's.

"All right, you're at Versailles," Dr. Benjamin took up the questioning. "Exactly where are you?"

Glenn answered, "I'm going into the front entrance of the Chateau (the palace at Versailles was called the Chateau in those days). It's very dusty. I hope it rains because the dust is bad."

"What do you see?" the doctor asked.

"I see my horses," Glenn answered promptly.

"Your horses?"

"No, only one horse is mine. They're all in the stables on the left."

The doctor shook his head. Familiar as he was with the Ver-

sailles of that period he was sure there had been no stables on the left. He tried to shake Glenn from what he believed was an inaccuracy.

"They can't be there," he insisted.

"Yes, they are. They're on the left," Glenn remonstrated. And he became so irritated when the doctor continued to challenge him that the subject had to be dropped.

Glenn went on to say he was a Frenchman whose name, the way he pronounced it, might be Launvaux. He was by profession a member of the elite house cavalry at Versailles and therefore an expert rider.

Launvaux apparently was a man with a keen olfactory sense, for he described many odors. Chief among them was the pleasing (to him) smell of the horses and the noxious odor of the sump which was being drained at Versailles preparatory to building the Grand Trianon and later the Petite Trianon. This information enabled Glenn and Dr. Benjamin to pinpoint the year as 1684, putting Launvaux definitely under the reign of Louis XIV who ruled France from 1636 to 1715.

Launvaux's great love for the horses was counterbalanced by his deep resentment of the French aristocracy. He was particularly galled by the contemp-

tuous treatment he received at the hands of one of these aristocrats and to get revenge began making advances to his lady. Launvaux must have been a handsome, dashing young blade for he swept the lady off her feet. Her dallying with a common cavalryman came to the knowledge of her aristocratic husband who seethed with rage and humiliation. He warned young Launvaux that if he continued trifling with his lady he would be executed.

Launvaux ignored the threat and was indeed executed but in a curious manner. The aristocrat hired a swordsman he knew to be more expert with the rapier than was Launvaux. The swordsman confronted Launvaux in front of his fellow officers and insulted him so outrageously that Launvaux had no choice in the France of that day but to challenge his provoker to a duel.

Launvaux was only 34 years old when he met his death on the dueling field. The rapier of his antagonist ran him through right below the breastbone. Glenn writhed in his chair from the pain. He obviously was suffering intensely so the doctor brought him out of hypnosis.

Some interesting evidence came from this session. Research turned up an early map of Versailles which showed that

in the time of Launvaux the stables of the house cavalry actually were on the left as one faced the Chateau entrance. Executions by duel, of which neither the doctor nor Glenn had heard, also had been fairly common in the period in which Launvaux lived. Most significant of all perhaps was the telltale phrase, "I smell horse"—the phrase which had been his expression of joy when Glenn was too small to know what a horse was.

Between 1684, when Launvaux lived, and 1812, the time of Charles Stewart, there is a wide gap which contains the station that remained black. Was it another life too painful for Glenn to dare to experience it again? Or was the blackness due to a trauma caused by the agonizing rapier thrust that ended Launvaux's life?

Glenn doesn't know, of course. The fifth session, in which the doctor again tried to probe for the answer, was completely blank. But Glenn hasn't given up; he hopes eventually they'll find the key that will turn on the light of memory in that dark station too.

In summing up the changes his journeys into the past have made in his life Glenn told us, "I

was most skeptical when I started this experiment and now I am not. You see, I haven't told you many of the things that are recorded on the tapes that I know I never would have done or said in my present life that are too personal to reveal. It's as though I've pulled the curtain away from something and I've seen something that perhaps I shouldn't have seen. And it's completely changed my philosophy.

"Today I'm sure I've lived other lives and that I have yet to live many more. I find myself wondering whether I'll be able to look back on this life and how the acting profession will carry over.

"And I'm no longer afraid of dying. I think this is interesting because a few years ago I had all the fears and hang-ups that most persons have. People are afraid of a lot of things. But suddenly for me these fears were erased as though a great eraser had scrubbed them from my life.

"And the nice thing about this method of broadening your viewpoint is that it's not a special privilege that I as an actor am given. Anyone who really wants it and will give it a chance can have it."



UFO's OVER ITHACA

Four huge circular clearings mar a New York forest right now — and remain the most perplexing of a mass of "tangible evidence."

By T. M. Wright

Photographs by Dick Bandy

THE ITHACA UFO sightings which eventually totaled nearly 1000 in a five-month period, from October, 1967, to March 1968, came to public attention right at the outset when Stanley James Orr, a young, enthusiastic encyclopaedia salesman just returned from a tour of duty as a yeoman second class in the Navy, reported seeing a UFO. He reported both to the Air Force and to the Aerial Phenomena Research Organization.

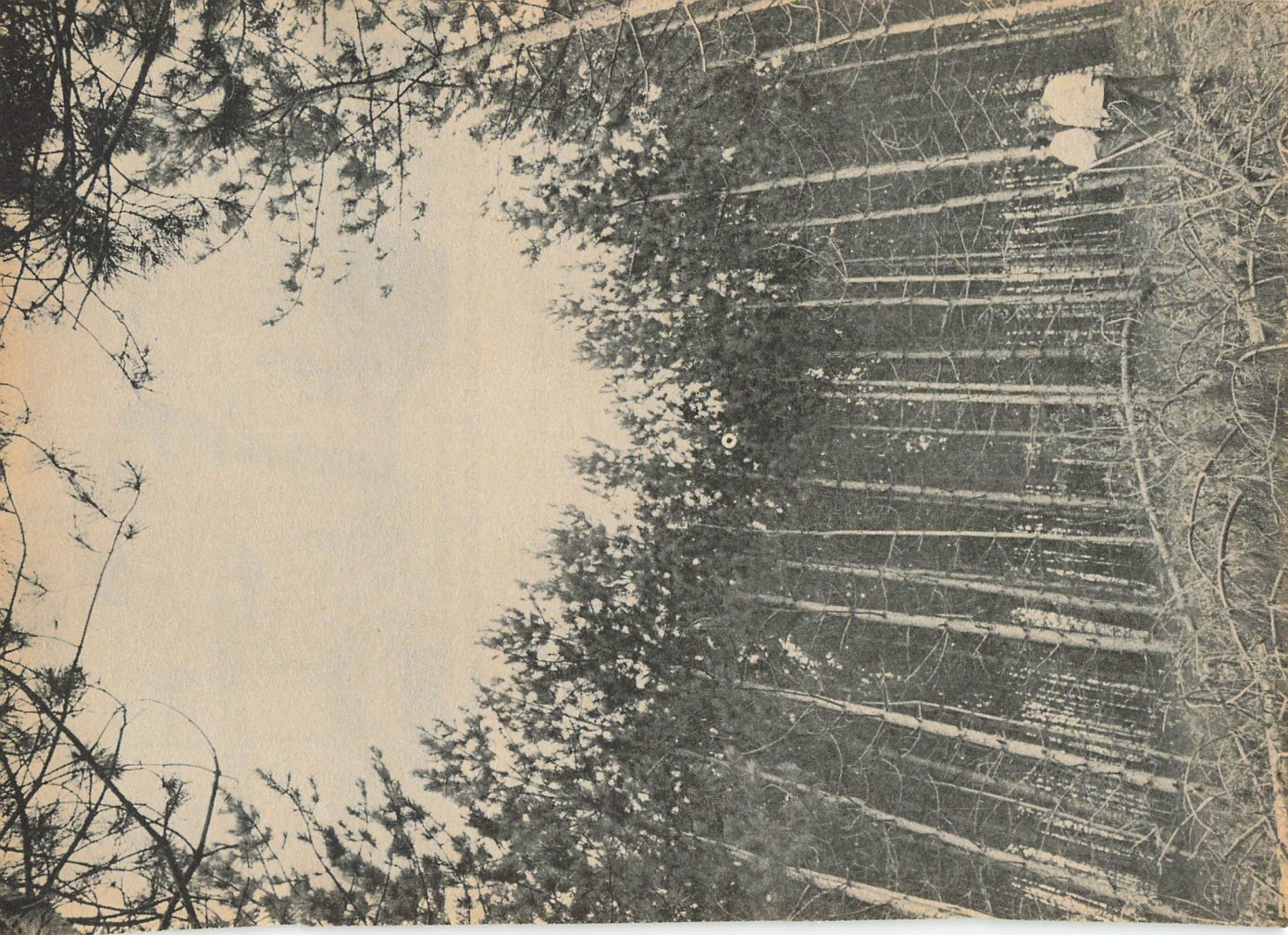
APRO contacted William Donovan of White Plaines, N.Y., director of the (now defunct) Aerial Investigations and Research Corporation (AIR) and Donovan invited me to study the sightings in January, 1968, when the bulk of the spectacular reports had been received and "investigated."

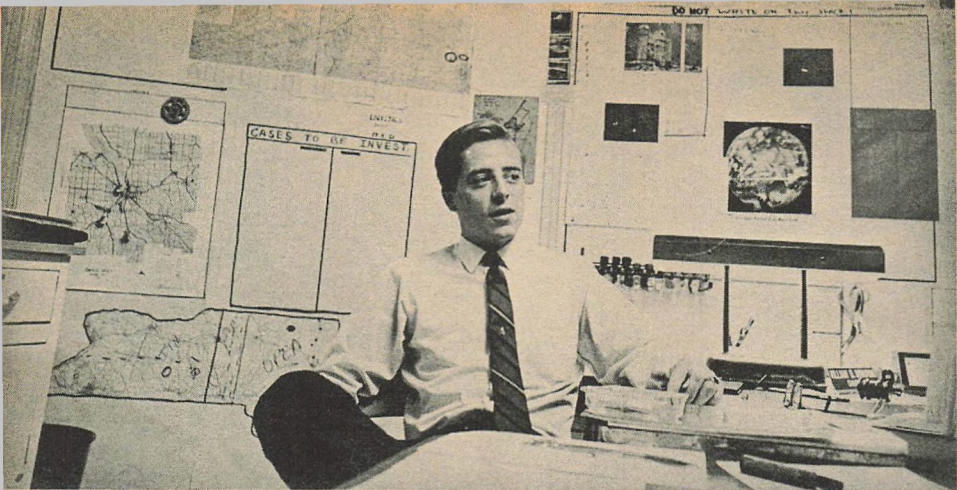
Among the investigators were

Dr. Roy Craig and John Ahrens of the UFO Study Group in Colorado. But their investigations, according to Donovan, were prejudiced from the beginning. At one point, before departing on a day's investigation, Craig remarked, "Science is a discipline based on skepticism. For this reason what we are really seeking in our trips is either to arrive while sightings are in progress or else to uncover some tangible evidence of past sightings."

But, although "tangible evidence of past sightings" remains in the Ithaca area, Craig and Ahrens remained unconvinced.

Among "tangible evidence" are the mysterious circular clearings in a forest near West Danby, several miles from Ithaca, which Hugh Barlow, of Ithaca, first discovered in November, 1966. He thought little about





William Donovan pinpointed by date and type 25 important sightings on wall maps.

them until a year later when he spotted what he describes as an "illuminated turtle shell" hovering directly over the forest. He watched the object descend and lose itself among the trees. As a consequence the four clearings, ranging from about 100 to 150 feet in diameter, have become among the most perplexing and astonishing riddles of the Ithaca flap.

Craig and Ahrens also found nothing "tangible" in an Ithaca social worker Anna X's claim that cattails behind her home were beaten down in a circular pattern after her reported UFO sighting.

Twelve-year-old Don Chiszars and 10-year-old Pat Croziers told of seeing an "egg-shaped, silverish craft" sporting red and green lights and piloted by several

"shadowy creatures" with "wide hips" on October 24, 1967, between 9:00 and 10:00 P.M. on Ithaca's main street. The object, according to the boys, was about 50 yards away when it stopped and hovered near the White House Tavern. Young Crozier became frightened and ran into the house. He said he could see that the light was some type of craft with a dome and what he described as a "rod coming out of it like an antenna." The circular craft carried below it some kind of oblong box circled by red, green and white lights which flashed in sequence.

The "creatures" stood "motionless, like robots," Chiszar said, and they were "small, with chocolate brown skins" and "bumps" covering their bodies.

Chiszar said, "There was no

noise but the thing was big. It was over 30 feet in diameter and about six to eight feet high. It had a dull silver color and some funny writing or markings all along the edge above the rim lights."

Soon the object took off "like a puff of wind," its rim lights "getting very, very bright."

Dr. Allen Hynek, outspoken critic of Air Force investigative procedures, had left the area a week before Craig and Ahrens arrived. He had interviewed 55 eyewitnesses and remarked upon departing from Syracuse's Hancock Field, "This has been a revelation to me." He also said the sightings resisted explanation and pledged himself to do all in his power to follow up the evidence then being amassed there.

Craig and Ahrens spoke to just 10 witnesses and left Ithaca as skeptical as when they came.

* * *

IN REVIEWING the evidence, to me it seems more than amazing; it seems convincing.

I arrived in Ithaca on January 11, 1968. Walking about 10 blocks from the bus station, I found William Donovan's temporary headquarters above a book store on Ithaca's main street. The office was in complete disorder; papers, files, drawings and photos lay strewn about.

Twenty-four-year-old Donovan is a handsome, well-groomed former insurance salesman and full of enthusiasm. He pointed to a large homemade map of the Ithaca area showing approximately 25 important sightings pinpointed according to date and type and said, "We've had landings, contacts, creature reports, everything! This is big. Real big! It takes in the area from Ithaca to Newfield to Syracuse."

Nightmarish experience still haunts Rita Malley. Hovering UFO took control of her car, communicated news which later proved to be true.



Eventually I got down to reading the reports in Donovan's file.

One of these came from Lewis McCaw, Ithaca high school auto mechanics teacher. Early in October, 1967, McCaw was driving to an evening meeting on the outskirts of Ithaca when he spotted a "light the size of a 50-cent piece at arm's length" hovering above some nearby trees.

"I stopped the car, watched it for a short while and then ran to the nearest house to try to find a second witness."

No one was at home. He got back into his car and drove on. After a minute the light, which at first had appeared to be in the shape of a cross, now became two lights moving slowly.

"They were moving too slow for any aircraft I've known," said McCaw, who worked as an Air Force aviation mechanic for two years.

Retired Mechanical Engineer Leslie Dickens, also of Ithaca, tells a similar story. His report of December 4, 1967, describes two round silvery objects which appeared 300 to 500 feet over his garage. Dickens watched one of the objects briefly before it shot "up and away like a bullet." Dickens said it was 100 feet in circumference, four feet thick and "shiny as a new Kennedy half-dollar."

Another report, from three

Cortland State College co-eds, is perhaps typical of the Ithaca sightings. This object appeared over Route 4 at dusk on November 26 and Sandy Cira, of Rochester, N.Y., later remarked, "When I first saw it, it looked like a great huge star. It was to the left of the road, low in the sky over a field. It seemed to be standing still."

Linda Lobe, of Fredonia, slowed her Volkswagen and together with Gerry Hewitt, of Gowanda, N.Y., and Sandy watched the bright UFO pulsating above them. Sandy alone noticed what she called "vapor" or "gas" behind the "flat oval" object but all three girls said the object, about the size of a pea held at arm's length, "definitely could not have been an airplane."

The co-eds pulled the Volkswagen to the side of the road for a better view of the mysterious light which was circling slowly in a wide arc above them. Presently another car joined them. When Linda asked its occupants if they'd noticed anything unusual they replied, "You mean that big light?"

All five witnesses watched until the silent aerial intruder disappeared in the east.

Donovan stated that he had received about 600 similar reports.

"But we've got something here I think will interest you," he said, handing me the report on the Malley case. This report seems to me to be one of the most provocative in UFO history.

This one occurred on December 12, 1967, according to a pretty young mother of two, Rita Malley, Ithaca resident and part-time hairdresser. Originally identified only as Mrs. X, Mrs. Malley reported her sighting several weeks after it took place on lonely Route 34, near Ithaca.

At about 7:00 P.M. as she approached Ithaca Mrs. Malley noticed a bright red light directly behind her. She later testified, "I was speeding slightly so naturally I assumed I was just about to be pulled over by the state police."

But the light was not from a police car. As she watched it drew closer and Mrs. Malley saw it as a disk-like airborne object as large as a boxcar.

She said, "The object was hovering at a height of probably three or four telephone pole lengths."

Then the huge aerial device took control of the car.

"I just didn't know what to do — what was happening. I became hysterical. I couldn't scream. My throat felt tight. And it was dry. The situation was

weird. This was the first time I had ever been right-out scared," Mrs. Malley says.

She shouted to her son in the back seat but received no response. He appeared to be in some kind of trance, his body stiff and his eyes "bugged out." She fought for control of the car without success.

A white whirling beam emanated from the humming, domed object above her and she said she heard voices. "They didn't sound like male or female voices but were weird. The words were broken and jerky, like the way a translator sounds when he is repeating a speech at the United Nations."

These voices told Mrs. Malley that her son would "not remember anything, only the fact that the car stopped and then started again." Then they told her that a friend of hers had been killed in an automobile accident a short time earlier. The next day Mrs. Malley learned this was true.

"Then the car began to move again, although still not under my control," Mrs. Malley said. "It came up out of that ditch as if it were nothing and then back onto the road."

She'd been alone on the highway throughout the nightmare. When she found the car responding to her efforts to steer it she sped home.

Her husband later remarked, "I knew something was wrong the moment she walked into the house. I thought maybe she had had an accident in the car or something."

In a taped interview Mrs. Malley told saucer-skeptic Lloyd Mallen, "These voices were not impressions in my mind. They were external, coming from that hovering thing."

She also told Mallen she was still having headaches and nightmares as a result of the contact.

Unknown to Mrs. Malley a woman designated as "Anna X" had had a similar experience several weeks before her own.

Sitting alone in her house Mrs. X had heard a definite "thump" on her north porch. "I was very tired and there was a television program just coming on that I wanted to watch. But the television screen was all jumbled up and I was getting more disgusted by the minute."

Then the dogs started barking. According to Mrs. X they were "carrying on differently than I had ever heard them."

Despite her efforts the dogs in the house would not be quiet. Anna X went to the bathroom, opened the window and tried to see her black retriever in the unlighted backyard. It was then she saw the UFO.

"It was hovering. It reminded me of a neon light. It was a white light, a bright light but with a bluish tint to it. It was an eerie light."

Hovering about 30 feet up over her backyard, the light, she said, was almost a perfect circle and was as big as the "big tractor tire sitting down there in the yard."

After watching it for nearly an hour Anna X had made up her mind to investigate the object further when it "disappeared right in front of my eyes."

There was no sound, she said. But the beaten-down cattails in the swamp behind her home formed an almost perfect circle and provided ample evidence that she had seen what she thought she was seeing.

In all there were three independent observations involving basically the same type of object exercising the same powers.

A number of reports failed to receive publicity. One came from a group of teen-agers and adults near Syracuse, N.Y., during the latter part of October. The sightings, covering a period of days, described bright red lights hovering over high-tension power lines. One object exploded silently while another similar craft drifted into a field where it left behind a number of circular impressions. One witness said

the weeds were "whipped like with an egg beater."

Three of the witnesses, Joe Lamb, Mark Lamb and Dave Butterfield, all of Brewerton, N.Y., took me to the field. Although several months had passed since the sightings took place I did find evidences of the depressions.

Another sighting was reported by residents of the Liverpool-Bayberry area, near Syracuse, on January 26, 1968. At about 9:30 P.M. a motorist, who gave his name but asked that it not be published, was driving down Route 57 when he spotted what at first appeared to be several extremely bright street lamps. As he and his family watched the lights drew closer. As the motorist pulled his car to the side of the road for a better look five humming, orange objects flew overhead, heading west. This sighting lasted less than five minutes.

The senior officer in charge at Hancock Field's SAGE building, the 35th Air Division, told the *Syracuse Herald Journal* that they had received other reports of the same or similar objects. Even though the UFOs were not seen on radar all the independent observations corresponded in time — at 9:30 P.M.

Mrs. Robert Skinner, also of the Syracuse area, watched a

large red noiseless domed disk for about five minutes on March 13, 1968. This was near the end of the Ithaca-Newfield-Syracuse flap.

Approximately 40 percent of the nearly 1000 sightings in the flap, from October, 1967, to March, 1968, involved what have been called electromagnetic or E-M effects. This 40 percent includes the reports of Mrs. Malley, Anna X and of Syracuse, N.Y., resident, Nick Sgouris who saw a 50-to-60-foot-long cigar-shaped thing on March 4.

Sgouris said, "The closer the UFO came to me the worse my car acted up. When it got closer to me all the lights but one big yellow one in the center of the object went out and the object disappeared." At one point his car almost came to a stop.

Sgouris continued, "I couldn't have been more than a few hundred feet from my house and I wanted to go call my wife and children to come and look at it but I couldn't get out of the car.

"It was such a funny feeling and I was very puzzled but I just couldn't move."

* * *

THE BIG QUESTION is why so many reports came from such a relatively small area.

A possible answer lies in the fact that Cornell, N.Y., in the center of the flap area, has two

scientific installations that might be of particular interest to whoever or whatever rides in flying saucers. One installation involves the world's most advanced nuclear particle accelerator and the other is a radio communications link with the 1000-foot-diameter radio telescope at Arecibo, Puerto Rico. In this case it is not, to paraphrase Dr. Hynek, a question of space-men "landing in a dismal swamp."

The sightings diminished sharply after March and the five-month-long flap was ended. However serious researchers still can find the circular clearings in the forest at West Danby; they still can talk with Mrs. Malley and Anna X; they might even see the saucers themselves.

No one making more than a cursory examination of this evidence can question that the saucers came over Ithaca and the surrounding communities.



A MINIATURE WHATSIS

ACCORDING TO a United Press International release datelined Ascutney, Vt., the Loch Ness monster may have a miniature counterpart in New England.

Douglas and Dorothy Gove of Manchester, N. H., canoeing down the Connecticut River last summer on a six-day trip from East Rygate, Vt., to Brattleboro, Vt., saw a small animal with a scaly bright-green coat swim-

ming in the water. They watched it until it disappeared under a tree stump on the river bank. They said the "whatsis" was between 18 and 24 inches in length and they thought it might weigh about two pounds.

Tracks and tail marks were found on the river bank but Willgus State Park authorities in nearby Ascutney could not identify nor explain the reptile-like animal.



LINDEN STILL HAS ITS MAYOR

AN ATTEMPT TO kill Mayor John T. Gregorio of Linden, N.J., failed because he heeded a hunch. One evening in the first week of April, 1968, he was returning from an inspection of an Easter display in the windows of his flower shop when he noticed a car seemed to be tailing him.

"I had a feeling that something was going to happen so I ducked down on the seat as the car pulled alongside," the mayor said

later. That premonition saved his life, for as he scrunched down he heard a shot and felt the spray of glass as a bullet crashed through the window.

Thinking whoever had fired the shot might try to finish the job the mayor remained prone on the front seat and called the police on his two-way radio. He could shed no light on the mystery of who would want to kill him.

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.

A GIFT FROM ATLANTIS

By John Campbell

FULLERTON, Calif., one night in July, 1967, was unbelievably hot. Sleeping in that sultry air posed a problem. My wife and I decided to pull the mattress from the bed and move it into the living room near the large sliding windows in anticipation of some respite from the heat if any breeze came by. It was so hot that I wore only a pair of shorts and could not tolerate even the covering of a sheet. Eventually I fell into a restless sleep.

I have no remembrance of leaving my body but suddenly I found myself traveling above the ground and I had company. With me was a young man who was giving me directions, indicating I should follow him as there was something I was to see. He said we were traveling back through time and would visit the old world of Atlantis. Nothing but space was in sight. It was as if

we had risen so high the earth had disappeared.

Finally we arrived at a large city. We seemed to skirt the city itself and move around to its opposite outskirts. Here we came to a large building which we entered—not through a door but rather right through a wall. When I inquired what the building and equipment were for he told me this was an air reclamation plant, one of a series used in Atlantis to clean contamination and pollutants from the air.

The Atlanteans, he said, had



John Campbell

so polluted their air that it had become necessary to reclaim it. They actually had begun too late. They first attempted to dome their cities to escape the polluted air but this was unsuccessful; their health already was affected. While the air reclamation units were successful in removing contaminants from the air, unfortunately the Atlanteans derived no benefit from their achievement, for in their conflict with Lemuria these peoples succeeded in annihilating each other and destroying both continents.

I was shown the operation of the unit and then its construction. Then I was told, "This is revealed to you as you have sought the answer for many years." (This was true but how my companion knew it is a mystery.) "You may use this system in your world and the system will be efficient today. It is the answer for which you seek."

Now we were on our way back, again in space. Finally we approached my apartment building and unhesitatingly passed directly through the outside wall. In my apartment we seemed to be halfway between floor and ceiling and I could see my sleeping wife and my own body lying on the mattress. While I looked down thinking this must be a

dream my companion motioned for me to remain where I was and he proceeded to my body lying on the mattress. He lifted my left foot, took the small toenail and twisted it. Blood appeared around the nail and the nail itself was twisted to the left as if it were loose. He then put the foot back down and told me that would be my proof of the night's events. He motioned me to reenter my body.

I approached my body and turned to the position it had assumed and as I entered I experienced a dull thudding feeling. It was similar to the feeling of striking the heels of your hands gently together but it permeated my entire body. When I felt the thud, my body and I both came awake and I sat up on the edge of the mattress in complete darkness.

I realized it was too early to stay up so I lay down again and soon fell asleep. When my wife awakened me in the morning I asked her to look at the small toenail on my left foot. I told her it was covered with blood. She confirmed this and then we searched the bed and all around it but found no trace of blood except on the small toe of my left foot.

From an out-of-the-body experience I obtained the secret for which I had searched for 12

years. I have offered it to both federal and California state governments but neither appears to be interested to the point of investigation. I feel I will get the backing needed to put the air reclamation units into production — even if I have to wait for another mysterious guide. — *El Segundo, Calif.*

SHE DIDN'T DIE ALONE

By Colleen Shull

TO WAKE UP in a hospital at 3:00 A.M. is about as inspiring as visiting a city morgue. I yanked at the covers and closed my eyes hoping the sleeping pill hadn't given out. But something tugged at my eyelids. I was in Doctor's General in San Jose, Calif., and my acute bronchial infection seemed to be responding well to treatment. Why couldn't I sleep?

My thoughts turned to the evening before — October 9, 1968 — when I telephoned my home in Santa Clara about 7:00 P.M. my husband Chuck said he had everything under control but I sensed a note of anxiety in his voice.

"Yes, there's a little problem," he confessed. "The mare seems to have a bit of colic but I called the vet. He said to keep her on her feet until he gets here. Now don't you worry about her."

But I did worry and two hours



Colleen Shull

later I called a second time. Dr. Hambey had seen the horse and would return at midnight to give her another injection.

The nurse, Mrs. Torkelson, took the phone from me, cradled it and popped a thermometer into my mouth. A needle stung my bottom. I'd be asleep soon.

Suddenly I was awake. I strained to see my watch. It couldn't be! Yes, it was three o'clock. I wanted to sleep but something kept me from it. I closed my eyes only to have them forced open. As I stared at the ceiling a force seemed to pull at me, sucking like a noiseless vacuum sweeper. I was helpless against it.

Then I found myself looking at my husband, exhausted and asleep. In her stall stood the mare, a four-year-old quarter-horse we called "Baby Sox." Her chocolate-brown eyes seemed calm and her muscles relaxed. I watched her for some time just as

I often sat and studied the horses. Suddenly her flanks heaved and her head dropped as she strained to cough. Her front knees buckled and she went down. She kicked, rolled and bit at her flanks as if trying to relieve her pain. It wouldn't help. She was bound in the stable now and never would get up. She stopped fighting and lay still.

My private circuit went dead and my eyes closed but I could not sleep. I cried silently for the dead mare. In desperation I called for help. Light flooded the room and Mrs. Wathe, the night nurse, came to me. She gave me another injection and pulled the side rails higher. Now I seemed helpless to keep my eyes open.

In the morning the tears came as I remembered the vision.

"Oh, come now, you can't know that," said Mrs. Wathe. "Cheer up, she'll be fine." She did not believe I had seen the mare die.

I dialed home. Chuck's voice sounded strained. "I left her at 3:00 A.M., calm and in no visible pain. I lay down and fell asleep for about an hour." He hesitated, then said, "I hate to tell you this —"

He didn't have to tell me. I was with the mare when she drew her final breath and settled into lasting sleep. — *Santa Clara, Calif.*

A DREAM OF "THREE"

By Helen Seaton

ONE MORNING in October, 1934, a feeling like an electric shock awakened me. Despite the spasms in my legs I jerked to the edge of my bed, wide-awake and alert. What horrible thing had occurred before I slept? Nothing. No earthshaking happening yesterday, no momentous problem I must handle today. Why this quivering awareness? My legs felt hollow, as if they would not hold me, but the quaking had stopped.

Suddenly the figure "three" stood out as if illuminated in my consciousness. It swayed back and forth on the screen of my mind's eye with an exclamation mark appearing alongside it.

I dressed frantically, tidied myself before the bathroom mirror and then downstairs forced myself to get on with my work. Throughout the morning I commanded my mind to blankness and drove myself to near-exhaustion. When I stumbled once and caught myself before falling I glanced at the clock. It was 3:15. Then I remembered!

I had dreamed last night that Mother called me and ended the conversation by saying she was going to die at three o'clock this afternoon. I had replied, "What nonsense. You're not even sick."

My telephone shrilled. The sil-

ver "three" once more appeared and swayed in my mind. With my heart pounding I lifted the receiver to hear the voice of Mother's neighbor, Thelma Burns.

"Helen, your mother's dead . . . from internal injuries and broken legs inflicted by a speeding car."

"When?" I think I was shouting.

"Three o'clock," she answered.

Mother and Mrs. Burns had gone shopping in downtown Peru, Ind. To save time they separated, Mrs. Burns going into a store and Mother starting across the street. She walked out between two parked cars and did not see the oncoming speeding car which struck and killed her. The driver went on. Mrs. Burns heard the screams of onlookers and rushed out of the store to find my mother already dead.

My dream had been true. —
Oglesby, Ill.

MESSAGES THAT MATTER

By Lila Freeman

I HAD A sudden impulse one evening in August, 1963, to telephone Francis, a friend who lived not far from me in Redwood City, Calif. I had a strong feeling she was in danger and yet I knew she was at home and shouldn't be in any danger at all.



Lila Freeman

But I had had such hunches before and had reason to know I should heed them.

When I was only 15 I had sat waiting to learn the condition of my younger sister, Maybelle Nielsen, who was very ill with a liver disease. I was alone and as I sat waiting I felt a wind touch me and enfold me for a moment with a sense of love I never had known. Instantly I realized she had died.

Also, the morning of April 11, 1947, shortly after my husband Clifford had returned from World War II, I didn't want him to go to work. Yes, I was right. He shouldn't have gone. He was injured at 11:00 A.M. at Hunter's Point Naval Shipyard in San Francisco. He spent six months in the hospital with a brain concussion, a broken shoulder and crushed arm.

Thus I listened to the insistent voice saying, "Call Francis." I dialed her number and waited. It

seemed forever before she answered.

"Are you O.K., Francis?" I asked.

"Just a minute, Lila," she answered.

I heard a terrible crash and I thought she'd never get back to the phone.

"Francis, what is it?"

In a breathless excited voice, she said, "Mrs. Anderson put her car in reverse instead of drive. She backed up right over the spot where I would have been standing if you hadn't called and got me away. She crashed into the neighbor's house."

It had happened again. — *Redwood City, Calif.*

I FEAR NOTHING

By O. P. Stites

MY AUNT ANN Gore lived on a farm two miles south of Winslow, Ill. She continually prayed that I would become a minister of the gospel and I believe her prayers may have led to visions of Jesus that came to me in 1908 when I was 13 years old.

Jesus' appearances gave me strong faith in God and no doubt

strongly affected what happened to me later in life. As a grown man in Bradford, R.I., I was afflicted with multiple sclerosis, an incurable disease which leads to partial or total paralysis. After two years I was unable to walk and the doctor said I'd spend the rest of my life in a wheelchair.

I decided to appeal to the greatest physician of all and almost as soon as I began my program of prayer an inner voice (or perhaps the voice of God) told me, "Someday you will walk again." I had sufficient faith to believe this and I never was downhearted. In other words, I had no fear of the disease.

Within weeks I could see definite signs of improvement in my physical condition and this improvement continued each week until I was completely healed.

My own experience leads me to believe that the fear of any disease often makes it much more serious than it should be. If you can eliminate the fear you can eliminate the disease — but only with the assistance of God. — *St. Cloud, Fla.*



WHAT? NO POP-UP?

ABOUT MIDNIGHT recently, firemen in Sherbrooke, Que., Canada, were called to the scene of an alarm which reported more smoke than fire. They did a slow burn themselves when the smoke source was discovered. In a toaster left plugged in two pieces of toast were scorching.

NEW DIVISION OF PARAPSYCHOLOGY AT UNIVERSITY OF VIRGINIA

A DIVISION OF Parapsychology has been established within the Department of Psychiatry at the University of Virginia School of Medicine. So far as is known this is the first such Division of Parapsychology fully integrated within a Department in an American University.

The Division is supported partly by a parapsychology research endowment fund initially created by an anonymous donor.* The fund supports a Research Professorship in Psychiatry with provision that the incumbent devote at least 50 percent of his time to research in parapsychology, including research into the question of the survival of human personality after death. It is provided further that the University of Virginia will devote the endowment funds to such investigations for at least 20 years after the death or departure from the University of the first Research Professor. Dr. Ian Stevenson has been appointed the first incumbent of the new Chair.

The Division of Parapsychology of the University of Virginia has developed a broad program of investigations in nearly all aspects of parapsychology.

An experimental program chiefly (but not exclusively) emphasizes the study of specially-gifted or high-scoring subjects. The staff will be grateful to receive information about subjects who might be suitable for this program.

Investigations of paranormal processes during sleeping and in changes of consciousness (e.g., trance states) are included in the program. The staff will welcome information about sensitives, mediums or other persons who might be suitable and willing to participate in such studies.

The Division also is developing a collection of spontaneous cases with special emphasis on the analysis of authenticated cases. Informants are invited to communicate information about spontaneous cases to the Division of Parapsychology. Although all types of spontaneous cases are under study, at present special emphasis is laid on reincarnation cases, out-of-the-body experiences, and apparitions. The staff wishes to hear only from informants who are willing to enter into details about the reported experiences either in correspondence or when feasible in interviews and who are willing to permit publication of their experiences (with pseudonyms if desired), should the staff decide a case merits publication.

The present Research Staff of the Division of Parapsychology consists of Dr. Ian Stevenson, Dr. J. G. Pratt and Dr. Rex Stanford. In addition, three other faculty members of the Department of Psychiatry are members of the Parapsychological Association and take an active interest in the field.

For further information about the program of the Division of Parapsychology or to communicate information about subjects or spontaneous cases, FATE readers are invited to write: The Secretary, Division of Parapsychology, Department of Psychiatry, University of Virginia School of Medicine, Charlottesville, Va. 22901.

*Contributions to the research endowment fund will be welcomed and in this connection detailed information about the endowment will be furnished prospective donors. Contributions to the University are tax deductible.

Dust Thou Art,
To Dust Returnest, Was Not Spoken Of . . .

THIS 100-YEAR-OLD BEAUTY

By Ruth Duy



IN A CIRCLE of light in the basement of the Pete Gaerdner Funeral Home in Belleville, Ill., lies an ancient coffin. Shaped like an Egyptian mummy, its human form and rich ornamentation resemble archaeological treasures unearthed in distant lands—but this ornate metal coffin is at home in Belleville.

On July 18, 1968, a construction company found the strange brownish earth-colored coffin while excavating for a sewer line. It measures six feet from head to foot, 20 inches wide at the shoulders and nine inches wide at the foot. Top and bottom are bolted together and six small pallbearers' handles line its sides. At chest level is mounted a plain bronze plaque. Any engraving it once may have borne has been erased by time.

A metal plate covering the face section, however, is a bas-relief showing a woman kneeling under a palm tree, her face turned toward fluted columns

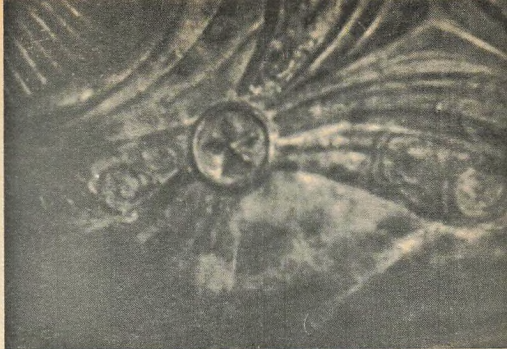
like those of an Egyptian temple.

Beneath the faceplate around the neck of the unyielding metal has been cast to simulate braid edging the draped cloth of rich robes. The braid crosses to the right breast and is fastened by a round medallion, its center bearing a five-pointed star. The graceful molded drape, edged in simulated lace two inches wide, cascades down the center of the coffin's top.

On a permanent plate at the foot of the coffin, in high relief and lying on its side is a partly opened rose, its center deeply indented and its leafed stem gracefully arching downward.

The coffin has not been opened; it remains hermetically sealed. But a few days after it was unearthed, investigators discovered the metal faceplate could be removed. Beneath it they found double layers of thick glass covering an opening of about six by four inches, like the faceplate of a diver's helmet. With the aid of a flashlight one can peer through the small opening into the face of a young woman so well-preserved that even the flesh of her face has not decomposed.

Shiny black hair lies in a flat curl on her high forehead as if it had been arranged yesterday. Her lips are drawn back a little, exposing perfect teeth, and the



Ornate braid cast in unyielding iron drapes to medallion over right breast.

slightly sunken right eye shows deep blue under the eyelid. Her skin shows no evidence of moisture or decomposition though her death must have occurred well over 100 years ago.

The left side of her face is concealed by a bit of ecru-colored cloth edged in lace apparently loosened from the casket interior. The cloth is not dis-

Plaque at chest level once may have identified iron casket's inhabitant.



colored and seems in perfect condition.

* * *

IS THIS ELABORATE casket-coffin evidence of hitherto-unknown burial customs in the United States? A relic of a civilization that predates the colonization of America? No.

The coffin was invented by one Almond D. Fisk, probably in the late 18th or early 19th Century and was called the Fisk Metallic Burial Case. Its early manufacturers claimed it was an airtight coffin which used the least possible amount of metal to make it as light as possible. (The one found in Belleville weighed about 300 pounds.) The air could be exhausted so completely as to prevent the decay of the body—or the case could be filled with any gas or fluid having the property of preventing putrefaction.

There is no way of determining the number of these cases used in early America but since their cost was much higher than that of wooden ones, their use automatically was restricted to well-to-do persons. A case in point is Vice-president John C. Calhoun who was buried in one of the Fisk coffins. A letter in the form of a testimonial appeared in the *New York Tribune* in April, 1850, bearing the distinguished signatures of Jefferson Davis, Henry

Dodge, Henry Clay, Daniel Webster and Lewis Case. The letter stated they had witnessed the utility of the ornamental metallic burial case as it was used to convey the remains of Calhoun to the Congressional Cemetery. They stated it impressed them as the best article known for transporting the dead.

A search of the land records of the Belleville area showed that an abandoned pioneer cemetery formerly was located at the site where the Fisk coffin was found. Originally the cemetery was surrounded by large farms but when progress demanded a new subdivision, the cemetery was bulldozed and sandstone grave markers along with brush and tangled myrtle vines were scraped into a ditch. Persons who knew of the old cemetery said some of the tombstones bore dates of death in the early 1800's, some with German inscriptions.

* * *

IN A DAY OF slow and difficult transportation the Fisk coffin had many advantages. It allowed ample time for distant relatives to journey to the home of the deceased and to behold again the features of a departed loved one. It also provided an improved device for returning bodies from a distance to be buried with their relatives. The cases were valuable too in the

removal of bodies for reburial when the growth of towns made it necessary to move whole cemeteries to locations farther out in the country. Also, in a century noted for its plagues and epidemics the sealed coffin safeguarded viewers from infections and contagious diseases.

The manufacturer of the metal coffins once advertised that bodies of the dead had been preserved in these cases for months—not infrequently for years—without any perceptible decomposition. Almond Fisk could not have foreseen his improved burial case would keep a body almost indefinitely.

The Belleville case is a mas-

terpiece of art and craftsmanship. Shaping it to fit the body saved metal and limited its weight. But what did the elaborate designs mean to the coffin's originator? In a time and place where Christianity was deeply rooted its artwork is noticeably pagan.

A coffin similar to that found in Belleville has been unearthed in Maryland and another in Pennsylvania. It is likely that more will be found as farm acreage is gobbled up by the growing need for housing. Although today we know their mundane origin, what will these strange cast coffins mean to archaeologists of some future civilization?



LIGHTNING STRIKES THRICE

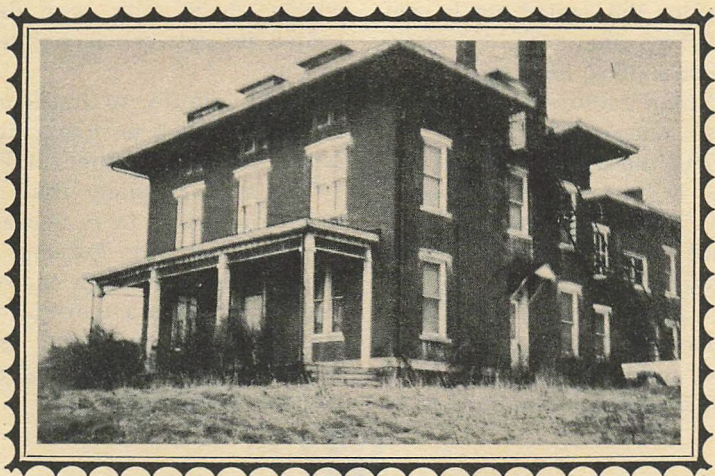
MRS. IRVING LEE, reporting in the *Rhineland* (Wis.) *Daily News* for February 3, 1963, foils the old saying that lightning never strikes twice in the same place. Early one morning during an electrical storm, lightning struck three times within a half hour at the Lee twin-trailer home. The first time it knocked out the northern portion of their trailer lights. (The two sides are fused separately.) The second time it struck between the fuse

box and the garage and must have followed an underground line into the well pit where it struck their water pump. The third time it struck the telephone ground, jumped to the bottled gas line which punctured and the gas burst into flame. Mrs. Lee said the fire sounded like a freight train shooting to the top of their trailer but no damage was done, for quick-thinking Mrs. Lee closed the valve to shut off the main tank.



Haunted House

... open for business



"I searched for a haunted house for 10 years and now I find my dream-come-true is uncontrollable, a nightmare."

By Dr. G. A. Laughlin
as told to Virginia Santore

THE HOUSE is an accursed place bedeviled by psychical forces that never have been quiescent. It is a psychic magnet of a house, attracting to itself all manner of the preternatural. I live in the house and this is what I believe.

The house has worn many faces in its time. It has been a

private residence, a children's orphanage, an old folks' home, school for delinquent girls, an apartment house and finally to-day it is a commercial *Haunted House*, the only one to my knowledge in the United States. Furthermore it is a genuinely haunted house.

Numerous stories have passed

down through the years about the violence that has occurred within the portals of this house — murder, suicide and madness have stalked its occupants if the tales can be believed.

Built by tycoon J. W. Crawford at the turn of the 19th Century the once stately mansion is at 1161 North Liberty St., in Mahoningtown, Pa. At present the run-



Dr. Laughlin, left, lives today in private quarters in "haunted house" but major portion of it is open to public. In groups of two or three, by candlelight, they see coffin room, above, seance and tower rooms and remainder of house, following tour marked by red arrows.

down 33-room red brick structure stands alone atop a barren hill, a remnant of another era and a landmark to local residents. A sign on the front post labels it "Haunted House."

Since I first became interested in psychical phenomena I had wanted to live in such a house. Now this dream-come-true is

slowly turning into a nightmare.

In 1965, suffering a broken home and ill health, I retired from my successful chiropractic practice in Bethel, Pa. For the first time in my life I was free to pursue my studies of the paranormal in earnest. More than 10 years had passed since I had begun my search for a haunted

house. Real estate agents throughout the countryside knew my strange request, "Do you have a reputedly haunted house for sale?" No doubt they thought me some sort of crackpot.

In the early summer of 1967 I found the old Crawford mansion. But I had to make certain the place was really haunted. This I could do only by living there.

Thus with a rather tongue-in-cheek attitude I leased it with an option to buy and moved in. The house had stood empty for nearly nine years. Dirt and neglect had taken their toll. Most of the windows were broken. It was difficult to know where to start. I set to work with broom and dustpan and all the good will in the world to bring order to the 30 rooms but work progressed slowly and I became exhausted. Unexpected expenses created further problems. I did not want to invest much money in the place until I was certain it was really haunted but the plumbing needed repair. I was in a constant quandary.

Over a week had passed and there was no indication that the house was anything but old and tired. It smelled of age and an accumulation of dankness, dust and dirt.

One night in the middle of the second week of my occupancy I retired early, tired to the bone

and completely discouraged. Some time later I was awakened from sound slumber by a heavy crash that shook the building. I leaped to my feet, seized the heavy-duty flashlight beside my bed and went to investigate.

From my living quarters in the back of the house I went into the main part of the building. A tour of the downstairs revealed nothing out of order. Standing in the central hall near the open staircase I listened but could hear nothing from upstairs. Thinking I had been waked by something outside I turned to go to the back door in order to explore outside the house. At this moment I was shocked into immobility. In the doorway, blocking my exit, was a whitish swirling mass of vapor. In the wide beam of my flashlight the mist billowed and eddied.

My first thought was fire. I charged into the mass looking for the flames I knew I would find there. But at the moment I entered the mist I was enveloped in a mantle of freezing whiteness. I stopped, completely bewildered. Paralyzed with fear I was unable to collect my wits. Icy fingers fiery in their coldness, caressed my face, shoulders, arms and chest. Terror such as I never had known welled up within me. My mind clung to only one thought, "God, deliver



Origin of old symbols on one wall of seance room remains a mystery.

me from evil" . . . over and over.

When the gentle probing of ice and fire faded away I found myself standing in the hall near the doorway to my quarters, flashlight still on, still clutched in my hand. I was in no mood for further exploration. Going into the kitchen I put on a pot for coffee. A fine ghost hunter I had turned out to be! Now that the incident was over I had no doubt that the entire experience had been fantasy.

After drinking my coffee I returned to bed. Still chastising myself for being a fool I tried to relax and go to sleep. I was almost asleep when once again I felt the icy numbness creeping over my body. Opening my eyes

I stared not into darkness but into the white mist.

I tried to rise. It was useless. I attempted to cry out, aware that no one could hear me. but this too was impossible. This is the last thing I remember for at that moment I passed out cold on the bed.

Some hours later I awoke very much surprised to find myself alive. Sitting on the edge of the bed I reviewed the events of the night. I now was certain that my experience was outside the scope of normal happenings.

I was in for another surprise. When I entered the kitchen I found the entire room in disarray. Pots and pans had been tossed around; towels lay crumpled on the floor; dishes had

been smashed; soap powder and staples were mixed and strewn about. I stood aghast — and never felt so helpless.

I had wanted a sign. Here was a sign!

Determined not to be frightened away I made up my mind to stay — whatever happened.

Now firmly convinced paranormal agencies were at work in the house, I proceeded with my plans. First of all the repair work had to be done. I had the leaking roof patched and the plumbing and wiring repaired. The glazier insisted that not only the broken glass in the windows should be replaced but the wood frames as well. I was stunned at the cost. Finally I conceived the idea of boarding up the windows with plywood. This gave the house a blank look but served the purpose.

I purchased insurance.

The list of things to be done kept mounting. By now the repairs had proven so costly my hobby was outstripping my income and my plans to open the place only to persons interested in psychic research underwent a change. I began to think of more people and a small entrance fee.

The local authorities finally issued a permit and the "Haunted House" was formally opened in midsummer, 1967.

It was difficult to know exactly

how to present the house to the public. Legends about the place dealt with many happenings but legends are not always true. And despite my extensive search through court records, the library and old newspapers I was unable to verify these legends. This may have been due to the time lapse of over 150 years and to the fact that records had been lost or destroyed.

I read a diary that had been kept by a member of the Crawford family. This bears out in part the stories of the tragic events that occurred to the inhabitants of the house in earlier years.

From information in the diary I prepared a tape recording about the history of the house. This tape tells of the death of the original owner of the house who hanged himself in a tower room, of his wife's suicide by slashing her wrists and of their child's death from being scalded. I added later events that supposedly happened here.

I played this tape recording for guests and when it was finished the people were free to tour the house. Guests were limited to a couple or at most three persons at a time. A single lighted candle is the only illumination given them and direction is furnished by painted red arrows which point the way.

Until the opening I was plagued by a series of small incidents but the frightening experience of the second week of my occupancy was not repeated. However, with the advent of many people into the house, almost as if they had been waiting to show off, the forces within the house became manifest.

Among the first guests to tour the house were two sisters. As they were leaving they asked who the young man was and why he did not respond when they asked him questions. I could only answer that we were the only ones in the house and that there was no young man either in the main portion of the house or in my private living quarters.

Both girls insisted they had seen a man. They described him as tall, very blond and dressed in black clothing. They said he had been present in each room with them as they toured. Thinking he was an assistant they had asked him questions but he had not answered. When they tried to approach him he had seemed to step back out of the light and disappear.

I didn't pay too much attention to their story. The setting was eerie, the candles give very little light and almost anything might be imagined.

However, I remembered their story a short time later when an

hysterical girl and an extremely frightened young man insisted that a tall blond young man dressed in black had followed them into every room. They vowed to me that whenever they approached him he vanished before their eyes.

Since that time I have been asked over and over about this young man. Although I never have seen him I cannot help believing that there is a tall blond black-clad young man who sometimes accompanies visitors on their tour of the house.

According to reports two other entities have appeared in the house. One is a weeping woman dressed in gray and the other is an older, gray-mustached man dressed in rough tweeds and wearing a cap.

Rappings, slamming doors and heavy crashing sounds are the most prevalent noises. Voices often are heard but they are indistinct. Pieces of furniture as well as visitors have been levitated. And the billowing mist and the extreme cold have been reported again and again.

Through the last months of 1967 I happily gathered data on the manifestations occurring in the house. I grew rather smug about living in the place. I considered myself very much in command of the situation.

The name and fame of the

house had spread. The story of a commercial haunted house was written up in the *Youngstown Vindicator*. It caught the attention of the Associated Press who picked it up and published it in most of the major newspapers across the country.

The TV cameras of station KDKA, Pittsburgh, rolled through the darkened rooms of the house. The story was on Monitor, out of Nashville, Tenn., in a 15-minute taped interview.

Then early in 1968 the temper of the manifestations began to change. Where previously the forces were almost playful and cooperative now they appeared brash. The slamming doors, rappings and crashing sounds were louder. Visitors were shoved and pushed roughly by invisible agencies. Things began to disappear and were not returned. Furniture was picked up and then slammed down with breaking force.

One young man narrowly missed being hurt when a door exploded inward. The fire escape door was blown outward into the yard by an unknown force. The attic was torn up and littered in a matter of seconds when its beams and doors were literally shattered into splinters and bits of wood. Fortunately no one was in the attic when this happened but a group of us heard the noise

and investigated immediately afterwards.

One young lady, a frequent visitor to the house, insisted she was shoved down a flight of stairs. As she fell the candle she was carrying went out and rolled away from her. But, she said, as she lay at the foot of the steps momentarily stunned, the candle, a few feet from her, relit itself and as it did so she heard high-pitched female laughter. She was frightened but luckily unhurt.

When this same girl, with her mother and sister, was returning home from a visit to the house she had a weird adventure. On the highway between Mahoningtown, Pa., and their home in Youngstown, Ohio, two brilliant green eyes appeared in front of the car. The car, a new model, began to shake and sway out of control. The sister who was driving was unable to control the car and had to pull over to the side of the road. The women, all badly shaken, waited a full half hour and then started their car and proceeded home without further difficulty.

Numerous reports about people having trouble with their cars after leaving the house have trickled back to me. A few have reported driving compulsively and without reason to a cemetery gate.

I became increasingly concerned about the stories in which possession seemingly takes place within the house. Perhaps my concern stems from the fact that I felt something or someone was trying to possess my own mind as well as my body.

The climax came one night in early spring before eight witnesses. A group of us had gathered on a Saturday night in my private quarters to talk. Suddenly upstairs we heard a heavy crashing noise. Knowing they would find nothing the group nevertheless rushed upstairs to investigate. Nothing was out of order.

Then someone suggested we have a seance to discover the mystery of the noises in the house. Everyone was enthusiastic. Locking up the house we proceeded to the seance room where we seated ourselves around the large table and blew out the candle so that the room was in complete darkness. One of the men called a greeting and suggested the door was open for the entry of good entities.

Scarcely had the words been spoken when lights began to flash in a disordered fashion around the sitters. One young man, without warning, fell to the floor. At the same moment another man began to shout hoarsely and to pound the table.

Pandemonium reigned as people screamed and I struggled to get to the lad on the floor and others tried to find the light switch.

Someone finally found the light switch and with the light came order. The man on the floor came round and said he never had fainted before in his life. The man who had shouted and pounded the table insisted he had felt hands on his back and suddenly knew that a force was trying to possess his body. He said he was aware that in a few moments it would be too late—he would be doomed—if the lights did not come on. We all were frightened.

I have tried to find a logical explanation for these things. I have failed to do so. The house is not gimmicked or wired. It is and always has been open for inspection. Anything that happens does so without help from me. This I swear.

A few weeks ago three young lads in their late teens visited the house. To my sorrow I read in the newspaper they did not make it home. A one-car accident left two dead and the other badly injured. Logic tells me that of course the house had nothing to do with this tragedy. But then I remember all the tales concerning car trouble people have reported after leaving the house . . . and I wonder.

My conscience nags me unmercifully, asking if I have done a proper thing in opening the house to the public or even in living here myself.

Are some things better left alone?

I used to consider myself wise in the ways of the occult but

have found I know very little when I am up against something real. Now I no longer wonder why others have not done as I am doing—perhaps they are wiser than I. I hold a tiger by the tail. I don't know what to do. I pray for an answer . . . soon . . . very soon.



AN EXODUS OF RATS

By Betty Lou White

ON AUGUST 2 after the devastating earthquake in the Philippine Islands, a FATE reader called our editorial offices highly excited about the fact that an exodus of rats from Manila into the harbor no doubt had presaged the disaster. She had heard a news broadcast about the middle of July over Chicago's WLS on which the commentator had described the strange behavior of the rats.

Despite the splendid cooperation of the American Broadcasting Company's Chicago Bureau Chief, Tom Casey, we couldn't track down the story and it appeared that we were not going to prove that rats desert a sinking ship or a sinking island or that their exodus was an omen of the earthquake. A few minutes after what appeared to be a fruitless conversation with Mr. Casey one of his staff members, a Mr. Proctor, called me back.

He remembered the story in detail, a wire story that Paul Harvey had mentioned on two broadcasts. First he reported that the waters of Manila Harbor were so packed with rats that a boat overturned and three men drowned. On the second

broadcast he followed up with the report that the mayor of Manila had established a bounty in an effort to get rid of the rats. The next day the mayor had 5,000,000 rat tails to pay for, but this didn't even dent the rat population. His next move was to ask the army to bring flame throwers.

Mr. Proctor suggested I call Paul Harvey's secretary, Joan Keenan, who could check his wire copy. I did and she did and sure enough, there was the story.

However, Mr. Proctor had said that a few million rats more or less in Manila Harbor was not really a rare occurrence—there or almost anywhere in the Orient. Miss Keenan had more information. For whatever reason the rats decided to bathe in the harbor that July day, all of a sudden a large number of them trooped inland leaving only the normal rat population in Manila.

Now, if the seeming exodus of rats presaged disaster, why did they then return to the interior of their homeland? It appears we can't count on the actions of the rats to foretell earthquakes.

Fingers of Fate

By Harold Helfer

In a speech at a dinner marking his 50 years as a priest, The Rev. Charles Miltner of Portland, Ore., said, "The truth is, we all live just as long as the Lord wants us to." Five minutes later he collapsed and died.

When J. H. Banes, Amarillo, Tex., was asked to give a pint of his rare Type O, Rh negative blood to his town's blood center he readily complied. The next day a gravel truck backed over him and he was injured critically. In surgery, Mr. Banes needed a blood transfusion and his own blood saved his life.

Looking for a policeman to report that two thugs had taken \$45 from him, Imre Rimoczi of Seattle, Wash., was held up by a third robber who took 80 cents the other bandits had overlooked.

"Everything seemed familiar," said Police Lieut. Emmett McMorro of Chicago after he had rushed to a currency exchange and arrested a man on a

robbery charge. A call to police headquarters 20 years previously had resulted in Lieutenant McMorro arresting the same man on the same charge in the same currency exchange.

Five St. Genevieve, Mo., classmates of a quarter of a century ago—members of the Ruth, Schwent, Uding, Palmer and Rodenmyer families—still live on the same block.

Don Drew of Fort Morgan, Colo., broke his arm while at work in a meat-packing plant. The same day his son Vernon fractured an arm while playing football. That evening Don Drew's mother telephoned to say she'd had a fall and had broken an arm.

In Bloomfield, Ky., water company workers spent hours hunting a break in a water main which was keeping many residents of the community waterless. They finally found the leak—in the street in front of the water superintendent's home.

The DEATH CARD FELL



FOR ME

By Grace Cassidy

Twice in two deals, in fact, it fell — against odds that must run into billions.

IN MAY OF 1932, facing an avalanche of financial difficulties, my husband Ernest and I lost our home. We were forced to share a rented house in a run-down section of St. Louis, Mo., with an older couple we scarcely knew. However, Clarence and Dolly Page proved to be cooperative and agreeable co-tenants and we were soon fast friends. The Pages, childless themselves, became as foolish as new grandparents over our two-year-old son Buddy.

Clarence Page and my husband both had only part-time work. Many weeks we pooled our money and ate our meals together so that there would be food enough for everyone in the house. The bond of sharing during those lean days drew us together and made the austerity more bearable. We never had

extra money for outside entertainment so we created our own. I'll never forget the day Dolly introduced me to her favorite hobby: predicting the future with ordinary playing cards.

"Shuffle the cards well," she said, "and deal them from left to right in seven stacks. There should be eight cards in the first three piles and seven in each of the other four."

When I had dealt as Dolly instructed she turned the cards face up and studied them carefully. Then she related what each stack told her.

"You are destined to become the mother of four children, two boys and two girls."

I laughed. We had one little boy and Ernest and I had decided we'd have no more children.

"Laugh all you like," Dolly

said, "but the cards say your next one will be a girl. If I had the money to wager I'd bet 10 to one you will give birth to this girl-baby on the sixth of August next year."

The date she mentioned was 13 months away. I didn't want to tell Dolly I didn't have an ounce of faith in any kind of fortune-telling so I just smiled, deciding to let her have her fun. She had little enough to keep her mind off our constant struggle against poverty.

Dolly next shuffled the cards for herself and dealt them into stacks. She peered at them for a long time and her face showed worry.

"I can't see anything for Clarence and me but bad luck. We are sure in for some rough weather and it looks like we aren't going to have any income at all."

Her husband came over to look at the cards. He too looked worried but he said nothing.

I giggled. It seemed so silly for two intelligent grown people to get worked up over a spread of old dog-eared playing cards. But a couple of days later I wasn't laughing when Clarence came home from the factory where he worked with a pink slip. He was laid off indefinitely due to a reduction of operations at the plant.

From then on Clarence sold notions house to house, tried selling insurance and even peddled roasted peanuts at picnics and parades. Somehow he and Dolly always managed to pay their share of the rent and utilities but they often insisted on eating alone. I knew their pride kept them from letting us see they were scraping the bottom of the barrel.

My husband was working only three days a week and we were struggling to get by without asking for government assistance. Those were sad days but our little house was full of affection and quiet understanding in a city full of breadlines and the fierce relationships that spring up among people constantly facing the desperate frustration of poverty.

Despite our well-laid plans, I discovered I was pregnant in February, 1933. Our second child, Iris Joan, was born on August 6, as Dolly had predicted. I began to think there might be something to her kind of fortune-telling.

I began to learn card-reading for myself soon after I came home from the hospital with my little girl. It was great fun predicting what kind of people we were going to have for neighbors before they moved onto our block. Both Dolly and I rejoiced

when the cards told us we could expect a little more income at certain times.

But sad predictions came too. Once the cards said a dear friend would die. Less than 24 hours after we had seen it in black spades a little old lady who often brought us flowers from her tiny garden was struck and killed by a hit-and-run driver.

Running the cards for each other after breakfast every morning became a ritual. One day Dolly was looking at the cards I had dealt.

"Grace," she said, wrinkling her forehead, "look at this and see if you read it the same way I do."

The middle stack of cards held my personality card, the queen of clubs, in second place. The first card was the ace of spades — the death card. The third card was the eight of spades, denoting loss or the leaving behind of possessions; the next two were Buddy's and Iris' personality cards and the last two were the queen of diamonds and jack of hearts.

"Don't let this bother you," I said. "This can't possibly be my advance obit. I'm not the only woman who is a queen of clubs. Besides these cards say a woman is going to leave four children behind."

"Let's run the cards again,"

she suggested. A second deal produced the same fan of cards — but this time in the third stack which holds the key to the distant future.

"Whew!" Dolly sighed. "At least we know now your death is many years in the future and we all have to go sometime. But isn't it strange that this exact run of cards, plus the nine of spades which means suffering, should show up again after the cards were well-shuffled? Imagine that happening twice in a row!" Dolly studied all the other cards carefully and finally said they showed my death would come on a September 28 many years in the future. We continued our morning ritual of card-reading for several years but the same sequence of cards predicting my death never again came up.

Dolly predicted the birth of my third child (whom she called a "Christmas child") a full year before my second girl, Helen, appeared on the scene. The baby was born December 24, 1937. A year before my fourth child was conceived, the cards told us my last offspring would arrive May 17, 1942. My younger son, Ernest, came right on schedule.

* * *

THE GRIP OF THE Depression began to loosen for us in the early part of 1936. My hus-

band worked a full week and this meant a generous increase in wages. That spring Clarence Page also got steady work and we all began to save a few dollars every payday.

Shortly before the birth of my third child, my husband and I decided to move to a better neighborhood. Clarence and Dolly also quit the dingy little house where we had lived through bitter and sweet experiences for more than six years. The Pages rented an apartment in the suburbs and my family ended up in a small house we purchased in Maryland Heights, Mo. Dolly called regularly for several years but with my growing family I seldom could return her visits. Eventually we lost track of each other.

After Ernest, Jr., came along I had little time for telling fortunes with cards. However, each year as the 28th of September approached I always recalled that Dolly Page had predicted sometime it would be an unlucky day for me. But I was a bundle of energy and horse-healthy so it seemed foolish to dwell on the gloomy prediction.

During the summer of 1950, after 29 years of exceptionally good health, I began to have dizzy spells and periods of weakness which kept me in bed for days at a time. Several doctors

tried to diagnose my trouble but the exact cause was not found until I entered Deaconess Hospital in St. Louis for X-rays and tests. These showed I had a tumor which must be removed if I was ever to feel well. I was prepared for surgery on September 19, 1950, and went into the operating room trembling with fright.

On the morning of September 28, after a successful operation and rapid uneventful recovery, I was discharged from the hospital. While I waited for my husband to come for me, my doctor, William L. Macon, came into my room to say good-bye and to chat for a moment. Laughingly I told him Dolly had read in the cards that September 28 would be a fateful day for me. I admitted I had gone into surgery sure that I never would leave the hospital alive.

Dr. Macon laughed with me and said most people worry over some foolish obsession when faced with major surgery.

Dr. Macon could hardly have left the hospital parking lot when a sudden explosive pain ripped across my back. I screamed in agony. Breathing seemed impossible. I couldn't get any air.

The hospital staff recalled Dr. Macon and prepared me for X-rays. He found on the film an embolism in the lower lobe of my

right lung which implied grave danger. The clot might move to plug a vital blood vessel or heart valve.

By the time Ernest arrived at the hospital, thinking me well enough to go home, I was having oxygen forced down my windpipe and Dr. Macon was fighting to keep me alive. A few minutes before midnight that September 28, 1950, I overheard someone say I had less than a 50-50 chance to make it through the night. This is it, I told myself. This is the day Dolly Page saw in the cards.

I didn't want to die. As I breathed the life-giving oxygen I prayed that God would spare me to raise my children. But it was November 2 before I realized I had returned from the brink of death. God must have heard my prayers, for though I was hospitalized for many weeks thereafter, I made a complete re-

covery within a few months.

When at last I returned home I felt as if I indeed had died and had been reborn. I was not the same person who had left my family in September. I had lost 60 pounds and my personality had undergone a complete change. Before my illness I had been a worrier and — I must admit — a nagger. I came home with a heart full of thankfulness that I was alive. God had spared me. That was enough.

I quit nagging when my little ones failed to hang up their clothes or scuffed their best shoes playing baseball. What did little things matter? Life is what matters.

I still feel I am living on borrowed time and I live every day as if it will be my last. My middle age has become the most magnificent time of my life.

I had to touch death to find out how to live.



HONESTY'S MULTIPLE REWARDS

WITH ALL THE hardware that's been propelled into the sky since Sputnik, some of it must be coming down. In fact a 20-pound piece from Sputnik did fall into a Manitowoc, Wis., street but no one was in its way.

A more dramatic account concerns a tiny bit of metal — a signet ring — which dropped from a passing plane some years ago. It nicked the head of Mrs. Anna W. Briggs of Sacramento, Calif., who located the plane passenger and received a reward for the return of the ring. When newspaper accounts spread across the world an attorney in Germany found the Mrs. Briggs he had been trying to locate for some years. He wanted to tell her that her deceased uncle had left her \$200,000.

SEVENTY YEARS AGO the wild land along the Powder River in northeastern Wyoming showed few traces of civilization except the simple shacks and outbuildings put up by a few hardy homesteaders. Among these were my grandparents,

their first son in May. But by August young Bill had acquired a bad case of diaper rash which kept his worried mother constantly tending him. One hot night he was especially violent in his demands and she knew she was in for a sleepless night. To

THE POWDER RIVER GHOST

Grandma Christy was used to having strangers and friends alike drop in to bed down overnight in the barn — but . . .

By Norma Trout

David and Laura Christine Moore who in 1905 set up house-keeping in a modest sod house, determined to lick this new country and make a good life for the family they planned to have.

The going was rough at first and the only entertainment was a visit to or from the neighbors, none of whom lived nearby. However, Grandma Christy's land was near a favorite watering site on the river and she grew accustomed to having strangers drop in at all times of the day or night — not frequently, but often enough to break the monotony.

Of course, life became more interesting with the advent of

make matters worse her husband had gone to Gillette, 50 miles away, on the monthly shopping trip.

As she rocked her baby Christy heard the sound of an approaching horse and then the hoofbeats stopped outside her door. Anxiously she looked down at little Bill, temporarily asleep, and with a sigh got up to welcome the traveler. Her eyes fell momentarily on the rifle lying across its pegs on the far wall but she was just too tired to wonder if the visitor meant her harm. Cradling the baby in her arms she opened the door and peered out.

Against a velvety black sky

and myriad twinkling stars Christy recognized her midnight visitor — Earl van Cleft, her husband's brother-in-law who lived 10 miles away.

"Come in," she called softly, "but please be quiet. The baby's finally asleep."

Earl reached her side but said nothing. Christy looked at him curiously. He was always so talkative and cheerful.

She closed the door and said, "I'll make coffee."

Earl waved aside the suggestion. "No, Christy, not tonight. I'm just so tired. Mind if I stay the night before going on?"

"Of course not! I'll get you a blanket." She hurried into her bedroom. It was not unusual for Earl and other friends to put up in the barn overnight while traveling to or from town. But something in Earl's manner kept her from asking which way he was going.

She lay Bill down on the bed and breathed a sigh of relief that he didn't waken. Scooping up an old gray blanket she went out through the rough curtains that served as a door to the bedroom. Earl was standing where she had left him, his back to her.

"You probably won't need it," Christy said, holding out the blanket, "but it might cool off."

He turned toward her, saying, "Thanks, Christy." Then she

looked into his face and was startled at the lack of expression in his usually twinkling eyes. His hat seemed to be pulled down lower than usual over his forehead. She could barely see the little scar alongside his nose. She stepped back — unable to think of anything to say.

Without another word Earl turned and left the house and she saw him no more that night. She heard the sound of the horse's hooves as Earl led him toward the little barn, then silence.

Musing over his strange behavior, Christy suddenly recalled Dave's words:

"There's trouble between Earl and Jenny. We all like him but that sister of mine has been taking up with another man. Earl loves Jenny and it's going to kill him if she wants a divorce."

"That must be it!" thought Christy. Earl and Jenny had split up and he was going away. This would explain his strange behavior — his haggard expression, the bleak sadness so unlike him — and naturally he wouldn't want to talk about it.

Bill's sharp little cries pierced her musings and she rushed to the child. She still was holding him in the rocker when Dave returned in the morning with the supplies. Christy greeted him eagerly and told him about Earl's visit.

"He must have left early," she said. "I didn't hear him go."

But Dave was looking at her intently. "It couldn't have been Earl, Christy."

"What do you mean?"

He looked down at the toes of his well-worn boots. "I was just going to tell you. Yesterday morning Jenny came to town with Earl's body. She and the hired man had found him in the bedroom, a pistol in his hand and a hole in his head. He killed himself."

"Killed himself!" Christy's voice was unbelieving. "But I —"

Dave shook his head. "Suicide, they say. There are some who think it was Jenny. At any rate he's dead."

Christy looked out the window toward the barn. "He was here," she said stubbornly. "I let him in, I spoke with him and I certainly know Earl when I see

him! And I gave him —"

Suddenly she lifted her long skirts and flew past her husband, out the door and to the barn—almost afraid of what she would find.

At the barn door she stopped to catch her breath, her heart fluttering. The musty damp straw smell struck her nostrils as she entered the low-roofed barn.

Sunlight was finding its way through slits between the planks along the sides and roof. Dust danced along the light beams as Christy made her way to the familiar corner where overnight guests made their beds.

There — as she had thought! Although the straw seemed not to be matted down the old gray blanket lay to one side, as if tossed there after sleep.

It had been left there by a tired man who had stopped at her home on his way to . . . somewhere.



MORE WITCH-LYNCHING

THE ASSOCIATED PRESS reports from Mexico City that two persons accused of witchcraft have been lynched in the state of Guerrero. (See "1968: Mexicans Lynch Another Witch," July, 1968, FATE.) According to the newspaper *Ultimas Noticias* residents of the village of Santa Teresa, about 100 miles south of Mexico City, held Jose Esteban Cruz and Maria Felix Canedo responsible for the recent death of a young girl and other unexplained deaths. A crowd took them forcibly from their home and they were later found hanging from a tree limb.



Can You LEARN to LEVITATE?



By Fred Gosienski

Though well-hidden in the human organism, telekinetic power —
the defiance of gravity — may be yours for the taking.

THE MOVEMENT of objects for no recognizable physical reason is called telekinesis. Telekinesis has been known to move matches, stones, sticks, bells, violins, water bottles, plants, tables, chairs and other furniture. People have been lifted and thrown from their beds. What form of energy makes telekinesis possible and to what extent does it control matter?

It is written that Thomas Aquinas, while deep in thought on sublime subjects, was levitated and rose above the ground a cubit (about 18 inches). What type of force is this that can overcome gravity?

Some students of the phenomenon believe levitation is explainable in terms of field waves produced by gravity, earth's electromagnetic field and electric potential of nerve cells. But what is a gravitational field wave?

Newton's law of universal gravitation will have to be explored. Each particle of matter attracts every other particle with a force which is directly proportional to the product of their masses and inversely proportional to the square of the distance between them. If the body is constrained so that it cannot fall when released, the earth exerts the same equal and opposite force exerted by the restraining agent. Thus, if a box, body or object is resting upon a table it stays at rest. If the table were incapable of pushing upward on the box, body or object, as much as the earth pulls downward on it — that is, if it were not strong enough to support the box, body or object — there then would be an unbalanced force acting on the box which would make it accelerate downward and the table, being in the way of its motion, would

collapse. This result of course might be expected if a very heavy box, body or object rested on a frail table. From Newton's law it is quite apparent that a field or force between objects does exist.

Galileo Galilei, the Italian philosopher and astronomer, showed experimentally at the leaning tower of Pisa that all bodies fall with the same acceleration regardless of their masses. This falling relative to the earth is an example of gravitational field influence.

In Einstein's theory of general relativity another example may be found. His free-falling elevator in a gravity field is a concrete demonstration of laboratory experimentation. In this experiment the experimenter and his apparatus are placed in a free-falling elevator. Since he and his apparatus fall with the same acceleration, gravitational effects apparently disappear from the phenomena observed and they are in free fall.

Gravitational field waves represent energy given off from an object or objects composed of a mass or masses undergoing accelerated motion with respect to each other. The whole universe—the earth, the sun, the solar system, the galaxy—is in motion or in acceleration and their motions are relative to

ABOUT THE AUTHOR

FRED GOSIENSKI was born in Detroit, Mich., of Polish-German lineage. Employed at Chrysler Corporation on the engineering staff, he devotes spare time to free-lance writing.

A member of the American Federation of Astrologers, Mr. Gosienski regularly contributes to "Zolar" and his writing on science and scientific principles have appeared in numerous publications.

The originality of his thinking and his ability to apply known physical principles in unexplored areas of man's capabilities are well-illustrated in this article.



each other. Therefore it is quite obvious that a gravitational wave encompasses the whole universe. Such waves verify Einstein's theory of general relativity and they should exert forces on objects with mass just as elastic waves do in passing through an elastic medium or as water molecules exert force on the next water molecules until a wave finally reaches the shore as water in motion. So we find that the gravity wave is propagated in a space-time continuum. It reaches out into limitless space, wave after wave.

Next let us define the earth's electromagnetic field waves. The simplest way is to say that the earth is an electromagnet. This is true. Therefore its magnetic field must be caused by an inter-

nal field. These internal earth fields originate near to or above the earth's crust. Some of the fields are induced by the motion of water through the geomagnetic fields but most are induced in the mantle and crust by fields in or above the earth's atmosphere. The gravitational wave imposed by the sun and moon propagates across the earth and as it moves, cutting magnetic field lines all the way, an amplification in magnetic intensity is reached.

This incoming solar radiation of various kinds produces wavelengths in the atmospheric layers. As a result the quiet blue sky becomes positively charged. The earth's electron flow accounts for the earth's negative charge. Sometimes we regard the earth as the negative terminal of a huge battery which is continuously discharging electrons into the air.

The skies' plus or positive charge and the earth's minus or negative charge give the earth a huge battery-like appearance.

It is estimated that the earth has a 360,000-volt negative charge reactive to the ionosphere (upper atmosphere) and man has a 250-volt potential between his feet and his head. As we stated earlier, our solar system is full of electric waves. All the planets have electric waves gen-

erated by their cores and their magnetic waves. The sun, however, gives off the greatest amount of energy or wavelengths and these fill the earth's atmosphere constantly.

These polarized rays, earth's electromagnetic field waves and gravitational field waves, are emitted from objects which have equal wavelengths with the nerve or brain waves. And what are nerve and brain waves?

Everything we do is actuated by brain or nerve waves. This energy or wave is telegraphed from the brain to body receptors every moment of our lives. The millions of nerve waves might be compared to crowded highways emptying a large city. The body has many receptors — pain, pressure, hearing, light, taste, smell and sound — but without these electric and gravity waves the nervous system ceases to function; life and thought cease to be. The human being is, therefore, an electric and gravitational field whose brain electricity operates on 20 watts of energy.

The restraining gravitational and electromagnetic field force is very minute. Gravity is the weakest force now known. I propose that man can overcome this feeble force with deep and intense concentration. The human brain can focus its electric wavelengths to overcome this re-

straining force, thereby making motion relatively easy. The gravitational force exerted by the whole earth on one tiny particle of electric mass is $168 + \text{apart} \times .000000000000000000000001$ units of force.

Currently our scientists are reading the reports on detection of a gravitational wave by Dr. Joseph Weber, of the University of Maryland. From the beginning of time these waves have been believed to exist but no one has been able to demonstrate or prove them. Now Dr. Weber's instruments for detecting gravity waves are based on the small effect they are predicted to have on a relatively large mass. When the gravity wave penetrates the mass it is jiggled slightly.

Dr. Weber's group is using cylinders weighing 3,000 pounds to search for gravitational radiation at 1,660 cycles a second. These cylinders are mounted in delicate isolation to prevent mechanical or electromagnetic effects from setting them into vibration. But because the radiation is so weak the changes that have to be measured amount to only a few parts in 100 billion.

Through the centuries things have been levitated. Literature on paranormal phenomena contains many, many eyewitness accounts of telekinetic levitation. And it seems one of the prerequisites is a total detachment from the sensory world. This is understandable if an increase in brain electricity output or nerve potential is required for the maturing of the wavelengths. Our attention must be focused on the object to be levitated and this telekinetic power is ours for the taking. It is hidden in the organism of the adult body. But we are too busy to spend any time in concentration and contemplation. Our perceptive senses (sight, sound, smell, touch, taste) keep us occupied.

I suggest that once we break this perceptive barrier the power is freed. My thesis is that if we produce the right brain wavelength it will counteract gravitational force and we may levitate.

I am not talking about 3,000-pound objects as are currently being used in Dr. Weber's research. My reference is to much smaller objects — a match, a piece of paper. Try it.





Ambrose and Olga Worrall are widely-known spiritual healers.

The Case of the HEALING TRUMPET

What led me to take the trumpet with us to our neighbors' home? Was it because man proposes but God disposes?

By Olga N. Worrall

AFTER OUR marriage my husband felt it imperative that I witness all phases of physical phenomena. I never had attended a seance. In fact, my only acquaintance with psychic phenomena was that experienced through my own gifts of mental clairvoyance and clairaudience which I came into the world with.

My husband also felt it would be wise to learn to distinguish

true mediumship from false — he deemed this necessary because I was not very worldly or learned in these matters.

Since my husband Ambrose always has approached all phases of psychic phenomena scientifically, trying to discover the "why" of things, it has been possible for me to witness, through the gifts of various excellent mediums, every phase of physical manifestation, including levi-

tation. I also have had the exciting experience of being enclosed in genuine ectoplasm during a materialization seance.

While attending my first trumpet seance I was told by the presiding medium that I had the ability to produce trumpet manifestation and that I was to purchase a trumpet and begin my development in this particular field of endeavor.

After the seance ended, with much enthusiasm I asked my husband to buy me a trumpet. The medium had several trumpets for sale on a little table in the seance room. Ambrose whispered to me, "You don't have physical mediumship; don't be carried away with the message."

I became rather indignant at this remark since I had not as yet arrived at the stage of questioning mediums and still believed without doubt that all mediums were correct in their message work.

In a huff I opened my purse, withdrew two dollars and 50 cents, walked over to the table and purchased a trumpet. At the same time I mentally vowed I would prove to my husband he was wrong about my not having physical mediumship. After all the medium should know what she was telling me!

Upon our arrival home I immediately engaged in the project

of proving my husband wrong. He was very noble about it all and entered into my trumpet development with sympathy—and perhaps to prove his own point.

I sat and sat and sat and nothing happened! The trumpet never moved. Its immobility was appalling.

After several months of patient sitting I finally had to concede that Ambrose did know far better than the medium and I did not possess trumpet mediumship.

* * *

Our immediate neighbor's wife had received a rather dramatic healing through my husband's ministry and because of this cure, brought about by spiritual intervention, the couple became interested in all phases of psychic phenomena.

On an evening in the fall of 1939 this neighbor telephoned and asked if we would join him and his wife in a scientific experiment which they hoped would demonstrate the operation of the psychical force through a physical manifestation. He had designed a battery powered bell so sensitive that one's breath could cause it to ring. This bell had been placed in a cigar box which created a sort of "cabinet." They hoped that someone in the unseen world would be

able to ring the bell without any human contact. This idea aroused my husband's interest and we agreed to participate in the experiment.

Just as we were ready to leave our home to join our neighbors I suddenly felt a strong urge to take along my trumpet. Without speaking to Ambrose of my intention, I left him standing at the open door while I ran upstairs to get the trumpet. When he saw it in my hand as I came back down the stairs he looked at me as though I had lost my senses. He exclaimed, "Why the trumpet? We aren't going to a trumpet seance. The man wants to get a bell to ring! Now put down the trumpet and let us get going."

I insisted that this "hunch" to take along the trumpet was one I had to follow. With reluctance he finally agreed to my taking the trumpet with us, with one stipulation, that I put it into a bag, which I did.

Our neighbors were waiting for us, filled with enthusiasm for what might take place during the "sitting."

I noticed that our host had a stiff neck. I made mention of my observation and he showed us the back of his neck. It was swollen and red and extremely painful. He had a large carbuncle that was not healing although it had been lanced days before.

As we were being led into the room arranged for the "sitting" I removed the trumpet from the bag, to my husband's annoyance I'm sure, showed it to our hosts and then placed it in the far corner of the room, remarking that perhaps it might do something, who could tell?

The three of them laughed and reminded me again that we were sitting for the sole purpose of having the bell rung.

The window was covered with a panel of wood and over this a dark curtain was placed. All precautions were taken to make sure the room would be absolutely dark. A table stood in the middle of the room with four chairs around it. The cigar box containing the sensitive bell was placed in the center of the table.

I was seated opposite our host.

We opened the "sitting" with a prayer. Then our hosts voiced the request that our unseen guests endeavor to ring the bell.

The four of us sat for about a half hour without experiencing any physical phenomena. Then we all heard a metallic sound. Our neighbor, with excitement in his voice, exclaimed that the trumpet was touching his glasses. A moment of silence followed, then he remarked that the large end of the trumpet was placed on the back of his neck right over the carbuncle. In an-

other minute he stated that the area was no longer sore. Shortly thereafter we heard the trumpet (which had levitated through Ambrose's gift of physical mediumship*) fall to the floor.

The bell did not ring!

The "sitting" was terminated with a prayer of thanksgiving for blessings received.

When the light was put on we gazed in amazement at the back

of our neighbor's neck. The carbuncle was healed!

Who or what urged me to take the trumpet with us to the home of our neighbors?

This illustrates the fact that when we enter into experiments using physical or spiritual forces it should be in the spirit of "Thy will be done," for God knows best man's important needs of the moment. "Man proposes but God disposes."

*We do not "sit" for trumpet.



CONTROVERSIAL THEORY GETS NEW BITE

A JAWBONE fragment two and a half inches long and less than that in height and thickness was discovered in December, 1967, in an ancient sediment-filled stream bed in the central Transantarctic Mountains about 325 miles from the South Pole.

Revealed by the National Science Foundation last spring, the fragment—from an alligator-like creature—is the first evidence ever found to confirm that land-vertebrate animals once roamed Antarctica. The fossilized jawbone also may literally put new teeth in the controver-

sial theory that Antarctica, Africa, Australia, South America and India once formed a single supercontinent called "Gondwanaland."

Dr. Edwin H. Colbert of the American Museum of Natural History identified the fragment as a bone from an extinct group of amphibians—never before traced to Antarctica—a major group of amphibian creatures called *Labyrinthotia* which ranged in size from alligators to salamanders and roamed widely over the earth between 350 and 200 million years ago.



REEL LUCK FOR A FISHERMAN

WHILE FISHING on Douglas Lake, some 30 miles from Greeneville, Tenn., Clarence McKay, a retired lumber salesman, lost his wallet with \$350 over the side of a boat. The following summer he went fishing again—and hooked his wallet. Although waterlogged, it was intact and a bank gave him new bills for the damaged ones.

The Paranormal Basis of **MORMONISM**

By **Marcus Bach**



Dr. Bach has gained world renown as an authority on contemporary religions. Years of research have led him to recognize the paranormal roots of all creeds. He holds that long before man could define his beliefs, religions were building in the collective unconscious, minutely adapting to man's spiritual needs.

Supranormal facets of beginnings
of pioneering faith tax credulity . . . but they are there.

SEVERAL YEARS ago the Sons of the Pioneers, a Mormon fraternal organization permitted me to accompany them as the only non-Mormon on a re-enactment of the original Mormon trek from Nauvoo, Ill., to Salt Lake City. Our seven day trip was made in simulated Conestoga wagons, modern cars rigged up with rounded canvas tops and life-sized oxen carved out of plywood firmly clamped on each side of the hood. We followed the original Mormon trail which led over prairie roads and mountain passes — 1600 miles over which the intrepid pioneers had

trudged on foot, pushing their two-wheeled handcarts, defying winter snow and summer heat, heading for an unknown but a promised land, spurred by a vision imparted to their leader Brigham Young by their beloved martyred prophet Joseph Smith.

The supernatural power of this historic pilgrimage came to life as we stopped at shrines and graves along the way: Coralville, Iowa, where the handcarts were made; winter quarters near what is now Omaha, Nebr.; Martin's Hollow, Wyo., where some 50 of the pilgrims perished in the snow and their corpses were buried in

the heavy drifts because the survivors were too weak to scoop out graves in the frozen earth; Coyote Creek, Echo Canyon, Big Mountain and on and on.

At the time of the original trek in 1847 the world called the Mormons illogical, irrational, insane. Traditional religions said the march was suicidal, barbaric, inhuman and added that Mormonism was fanatical, heretical, spirit-possessed. They were right. Mormonism was all these things and more. It was the emerging power of a new religion rising from the churning waters of the psychic stream, a religion which today has won the endorsement of Christendom and is continuing to impart a mystical influence around the world.

I remember when our "covered wagons" entered Utah's Emigration Canyon. I recall the crowds, the sense of expectation, the exultant shouts of 50,000 welcomers when we reached our Salt Lake City destination. Cameras were set on every knoll, bands were playing, flags were flying. Then came the mighty climax. One of the Sons, impersonating a weary pilgrim of the original trek, accosted a man playing the role of Brigham Young.

"Have we come all this way out of the bondage of our oppressors, Brother Young, only to find

ourselves caught in the slavery of this desert? Where are you taking us?"

At this Brigham Young thrust his staff into the dry and barren ground.

"This," he cried, "is the place! Here we shall make the desert blossom as the rose."

There was nothing in "the place" in those days excepting a salt lake and hardened sand but today the Mormon Church, more than a million strong, looks back on critics, persecutors and skeptics with a tolerant eye and a reflective heart. Etched into the consciousness of these Latter-Day Saints, as they are officially known, is a conviction and an historic fact: their Church and the state of Utah are the powerful products of one man's supranormal experience.

And today when supranormalism in America is being normally examined, much of the onus against Mormonism is being mitigated and some of the far-out stories about Joseph Smith are gaining more credulity than ever before. Long ago an ancient hermetic book, *The Kybalion*, declared, "In the degree that man realizes the existence of the Indwelling Spirit immanent within his being, so will he rise in the spiritual scale of life." This was true in the life of Joseph Smith, an ordinary farm boy in upstate

New York, and such was the secret science behind his spirit communications and psychic acts. The degree to which he realized the "Indwelling Spirit" was of such quality and vibration that, like the learned Emanuel Swedenborg or the intellectual William Blake, the untutored Joseph Smith entered his state of enlightenment.

"Revelations," says Mormonism, "occur through dreams of sleep or in waking visions of the mind, by voices without visual appearance, or by actual manifestations of the Holy Presence before the eye."

* * *

JOSEPH SMITH'S visions began during the impressionable period of spiritual maturation between his 15th and 21st years. He was born under the sign of Capricorn on December 23, 1805. His quest for the discovery of the "true faith" was deep-rooted and sincere. In his teenage years of emotional ferment he looked with skepticism, as do many youths today, on the churches and the revivalistic efforts of his time. Distressed in mind and desperately longing for a "breakthrough" in his quest for faith, he made his way one summer afternoon to a grove near his parents' farm on the outskirts of Palmyra, N.Y.

He knelt down. He prayed to

God, beseeching Him for a revelation. His answer was a shaft of light breaking through the trees and, like the vision of the labarum seen by Constantine against the rays of the sun, Joseph beheld two personages and heard a voice saying, "This is my beloved Son, hear Him!" Then came the message, now familiar to every Mormon, admonishing Joseph to join none of the existing faiths but to be prepared to receive the fullness of the gospel as it would be revealed directly to him.

In the psychologies and philosophies of religion we are told that many impressionable youths have visions and hear voices and we are warned to minimize the validity of such subjective experiences. True enough; and we might add that adults also are given to paranormal experiences of many kinds; but there is a difference in revelations and the difference is discernible in the power-projection of the things seen and heard. Rarely, in the average cases, are the experiences strong enough to inspire a new religion. When they do it is a credential of their genuineness. Mormonism is so accredited.

Proof of the claims of mystical experiences are found in their fruits, are measurable in terms of the course of human history no less than in the immediacy of

the psychic encounters. Not only was Joseph Smith a changed individual after the vision in the grove but, in view of the subsequent evidence by which I mean the living church of Mormonism, we well may believe that, as history has it, the vision was repeated many times in many forms and an angelic presence (Moroni) became the farm boy's guide and invisible control.

Then there is the matter of the *Book of Mormon*. The book is a visible document. You can read its 600 pages and if you wish you can appraise its references to early America in the light of recent archaeological research and form your own judgment. The *Book* is, to say the least, a fascinating account of what might conceivably have transpired on this continent before the Christian era and it raises the interesting question of whether or not Jesus actually appeared on this continent as other interpreters have suggested. Suffice it to say, what was completely deprecated some 20 years ago, ridiculed 50 years ago and written off as hokus-pokus 100 years ago now has taken on a new theoretical importance. So moves the religious world.

Where did the *Book of Mormon* come from? That is as interesting a question as "Where did the *Koran* or *The Secret Doctrine* or

the *Arcana Coelestia* come from?" Or, for that matter, where did *Oahspe* or *Urantia* come from?

Some insist that the *Book of Mormon* was plagiarized. They point out that a Presbyterian minister, Solomon Spaulding, wrote a story similar to certain accounts in the *Book of Mormon*. The Spaulding manuscript then is supposed to have fallen into the hands of a Baptist named Sidney Rigdon who, in turn, gave it to Joseph Smith.

Pitted against this theory is the paranormal account given to us by the Church, an account which in these days of a clearer understanding of preconscious processes and psychological phenomena looms more believable and authentic than it has in the past.

But first we are asked to accept the fact that Joseph was guided by an angel to a mount, the Hill Cumorah, near Manchester, N.Y. Here he was directed by the angel Moroni to grub away the earth at a given spot. Under a half-hidden stone lay a book consisting of plates of gold. The "pages" of gold were seven inches wide and eight inches long, paper-thin, fastened together by three rings. In thickness the book measured six inches. Near it lay two crystals, the Urim and Thummim, fre-

quently referred to as "magic spectacles."

Now this discovery may tax our credulity. Someone once said to me, "If it had only happened on Mt. Sinai or Mt. Carmel, I could believe it!" Well, Mormons believe it happened in America and that America is fully as sacred and as susceptible to miracles as is the Middle East. They also agree that every point is the center of God's universe.

They insist that Joseph Smith carried this book of gold to his home. Here he reported the story to his parents and then to his two brothers and sister. Later a schoolteacher, Oliver Cowdery, was advised of the miraculous find and then two farmers, Martin Harris and David Whitmer, were admitted to the secret. Cowdery, Harris and Whitmer were the three witnesses whose testimony was to appear in the published edition of the *Book of Mormon*. They were also the observers and amanuenses who recorded the text while Joseph, seated behind a curtain and using the Urim and Thummim, translated and interpreted the mystic hieroglyphs of the mysteriously apported volume.

Psychologist William James once said of this, "Joseph Smith's inspiration seems to have been predominantly sensorial. He began his translations

by the aid of the 'peep-stones' which he found or thought or said that he found with the gold plates, apparently a case of 'crystal gazing.' For other revelations he also used the peep-stones but he seems generally to have asked the Lord for more direct instructions."

And, as if to close the record on the matter of the book, Joseph in his time and the Church today insist that according to divine arrangement the heavenly messenger requested the return both of the plates of gold and the Urim and Thummim after the work of translation was done.

* * *

THE ORGANIZATION of the Church followed the coming of the *Book of Mormon* when, on April 6, 1830, at Fayette, N.Y., Joseph Smith, now 24, gathered five confidants around him and declared it had been revealed to him that the new faith should be called the Church of Jesus Christ of Latter-Day Saints. The term "Mormon" stuck, however, and members of the LDS faith have come to accept it not as an opprobrium which the Church's enemies had attached to it but as a logical reference to adherents of the *Book of Mormon*, according to the story, was a 4th Century prophet and historian who transmitted the records of his people (Nephites) to his son Moroni by

whom the plates of gold were concealed. The *Book of Mormon* is a highly involved chronicle of a people who in 600 B.C. migrated from Jerusalem to what is now the American continent. As time goes on the fascinating story is being accepted more and more as truth. A better understanding of the phenomena of inspiration and religious mysticism is helping us to understand it and the endlessly flowing current of the psychic stream is adding plausibility to the record.

It may be argued reasonably that even though an act is supernatural it is not necessarily divine. But in the case of Mormonism time and a people's achievement have shown that the moral quality of Joseph Smith's phenomena corresponds to a high estimate of the character of God — a God who, in Mormonism, assumes an anthropomorphic image quite contrary to the growing sophistication in contemporary religious circles and the tendency toward abstractions as to who and what God really is. To the Latter-Day Saints God is by no means dead and for them He never will die so long as mortals live. They have a saying, "As man is God once was, and as God is man, too, may become." In this doctrine of the progressiveness of deity the goal to goodness is a living, on-

ward-going challenge to Mormon life.

Onward-going, too, is the Church's belief in revelation. The possibility of visions, voices, divine counsel always is open and no genuine spiritistic demonstration would be ruled out. The Church recalls that it was the Prophet Joseph who had the vision of a refuge in the west. It remembers how, following the Prophet's death in the Nauvoo jail, the powerfully-built, deeply-committed Brigham Young inspired the westward trek. Young made no special claim to paranormal experience but the inspiration and passion of Joseph's visions never failed to inspire and motivate him.

Not all Mormons took kindly to Brigham Young and the church became schismatic during its Nauvoo period. The much debated revelation pertaining to polygamy also created an awkward situation from which the church-at-large never has fully recovered. One question confronting all religions which believe in the supernatural had to be met by the LDS faction and it defended plural marriage on both biblical and Mormon grounds.

When the federal government forbade the practice and fixed heavy penalties even to the confiscation of church property the

LDS group challenged the constitutionality of the law, fought it in the courts, opposed it with the claim that the will of God is superior to the will of man. But eventually the Church capitulated and with the exception of a small, scattered remnant bowed to the law of the land.

Be that as it may, Mormonism remains resolute in its belief in revelation and the supernatural. Joseph Smith is known as "Seer and Revelator." The path of the Church is solidly marked with psychic afflatus and charismatic evidence. The Illinois village on the banks of the mighty Mississippi, sacred to all Mormon groups, once was called Venus, then Commerce, but when Joseph dedicated the first well-constructed, red brick Mormon home on a spring day in 1839, he said that it had been revealed to him "that we name this place Nauvoo, that is, the beautiful."

The expansion of the Church into its complicated hierarchy of president, counsellors, patriarch, apostles, elders, priests, deacons also was God-directed. The orders of the Aaronic and Melchizedek priesthoods did not come by mere contrivance. According to Mormon belief, "John the Baptist laid his hands on Joseph Smith and Oliver Cowdery as they prayed, and ordained them to the order of Aaron." In like

manner, "Peter, James and John appeared to them and instituted the priesthood of Melchizedek."

The treasury of Mormon "scriptures" supplementing the *Book of Mormon* could not have been written without spirit aid, say believing Mormons. The *Doctrine and Covenants* (church disciplines), the *Word of Wisdom* (health rules), the *Pearl of Great Price* (articles of faith), no less than Smith's *Inspired Version* of the Bible are no more merely the work of an unlettered farm boy than the *Koran* was the unassisted creation of Mohammed.

Nor could the magnificent Mormon temples have been designed without divine help and insight. These structures, unique in style and aesthetically beautiful, literally form a Mormon ring around the world. Mormons believe that God has a special plan for them and that He will soon make clearer His unfolding vision for the Church and the world.

Behind the multimillion dollar empire and within the secret chambers of the temples where such rites as baptism for the dead and ceremonies of celestial marriage are performed, above the modern universities for which Mormonism is becoming increasingly well known and moving through a family rela-

tionship second to none among the faiths of the world, lingers the vision of a farm boy kneeling in a grove, entertaining angels, bending reverently over a book

of gold and walking with God.

Mormonism, a truly American faith, serving a truly industrialized nation in a truly materialistic world, is truly supernatural!



MAN'S AMAZING EMERGENCY STRENGTH

A HUSKY YOUNG farmer, Carl Alt, put his shoulder against a burning overturned automobile, lifted it and pulled a small child to safety. Alt, who lives near Grand Rapids, Mich., is credited with saving the pinned child and another he pulled from inside the wreckage.

It happened on Thursday, June 20, 1968, when the Kenneth Lyon family, also of Grand Rapids, were driving on the outskirts of the city. Sheriff's deputies surmised that a tire blew and as the car went off the road it hit a guard rail which must have punctured a gas line near the engine causing the fire. That Carl Alt happened along was a matter of chance. He had been working at his chores when he suddenly decided to go to Sparta to pick up parts for a baler.

Another incident showing a man's vast unknown strength occurred in October, 1967, in Omaha, Nebr. Arlan Greve, aged 26 and crippled by polio 15 years ago, managed to reach and rescue three-year-old Dean

Zerbe, the grandson of U. Alexis Johnson, United States ambassador to Japan. The child was choking to death when his coat became tangled in a backyard gym set. Greve said he was leaning on his crutches and looking out the window when he noticed Dean hanging motionless. He called for help in vain as he made his way to the wire fence separating his yard and the Zerbos'. Tossing his crutches over, he leaned against the fence until his weight plunged him through. He could see the hood on the boy's jacket was caught and choking him. Greve said, "I don't know how I got up or got the boy down. I usually can't do that sort of thing."

The youngster had stopped breathing so Greve began mouth-to-mouth resuscitation and when that failed, switched to artificial respiration. After about 15 minutes the boy was breathing well enough that Greve—on his crutches—could go to the Zerbe home and Mrs. Zerbe summoned the rescue squad.



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BETWEEN THE SLIDING DOORS

By Irving D. McGordy

I WAS BORN Irving Davis on September 14, 1929, in Middletown, Del., to Leonard and Lillie Davis. I am one of 11 surviving children. Due to the Depression and my mother's ill health the younger children were taken by the Delaware Welfare Society and placed in various foster homes. So when I was about two years old, Mr. and Mrs. Herbert McGordy of Wilmington, Del., became my new parents—so far as I knew, my only parents. They were kind and generous people with deep religious convictions and treated me as their own son.

When I was six (in 1936) we were residing at the Cookman M. E. Church House in Wilmington. Our quarters were on the second floor and we had five large rooms.

One evening after dark Mother McGordy was doing the supper dishes and I was rocking in a small child's rocker (which I still have) in the adjoining dining room. I was facing the kitchen and behind my right shoulder was the living room separated by two large sliding doors, now opened only wide enough to allow passage to the living room which was unlighted that evening.

Suddenly I felt a presence behind

me. I stopped rocking and looked toward the sliding doors. Between them, dressed in a nightgown, stood a woman beckoning to me with her right hand. Her expression was anxious but smiling. I recall a sense of recognition and started to rise—but my instincts told me something was peculiar about her. Her left arm was only half as long as her normal right arm but what seemed most peculiar was that she emitted a glow. Even my child's mind knew she lacked real solidity.

In sudden fear I called out and as Mother McGordy started toward me the lady dropped her hand and showed signs of surprise. She



Irving McGordy

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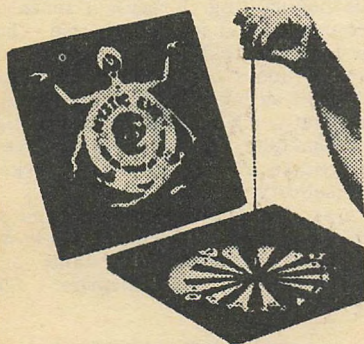
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glanced toward the kitchen, then instantly vanished. Mother comforted me and like any six-year-old I soon forgot my sudden fear.

When I reached my teens I learned my true identity and met the members of my own family. When I was shown a picture of my real mother, I was instantly carried back to my little rocking chair and the vision of the lady between the sliding doors. There could be no mistake: the older children in my family remembered our real mother had a birth defect which left her with a shortened but usable left arm. — *Landenberg, Pa.*

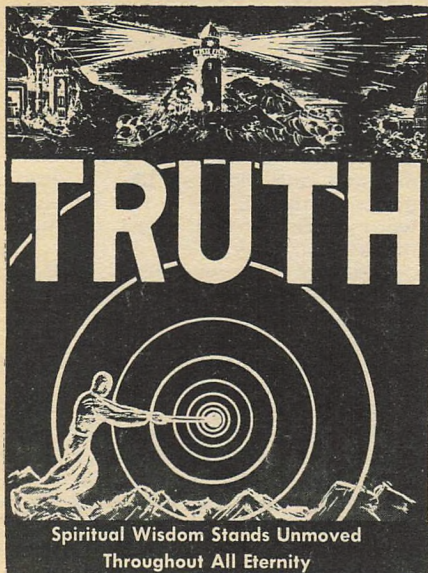
THE WALK IN THE PARK

By Sidonie Cole

IN 1944 I WAS seven years old. My family (what was left of it) was in a concentration camp called Rudolf near the city of Zrenjanin, Yugoslavia: my mother Elizabeth Gion, my great-grandmother Susanne Gion, my little sister and I.

Death had become commonplace, for a contagious dysentery was taking a toll of hundreds of lives every day. Their bodies robbed of food and rest, the prisoners died like ants after mating season. The illness had struck my great-grandmother and for three days she suffered. She had reached the point where only Mother could restrain her from drinking the unboiled water which meant certain death. She had lost all sense of caution and her drained body ached for liquid.

In the pitch-dark night (the electricity was turned off at 9:00 P.M. and on at 4:30 A.M.) we lay asleep in a row on the straw-covered floor. A few rags and our sparse body heat as we huddled together kept us from freezing. Great-grandmother slept at the end of the row, my mother next to her, my little sister cuddling up between Mother and me. Two women with a baby huddled next to me and at the end lay three young girls, one



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of them already too sick to walk.

The quiet was broken by my sudden screams. Mother tried to shake me awake. When she saw she could not make me stop screaming she lit her small oil lamp. (Despite several raids, Mother had managed to save some rancid oil in a shoe polish box. A small rag floating like a dead flower in the oil and a few matches were cherished and saved for just this kind of emergency.)

"Granny," I moaned. Mother turned to look at her grandmother. She was lying with her eyes wide open.

"Matt, I'm coming," she whispered. Slowly her eyes closed.

"She has stopped breathing," my mother said. "I wonder why she spoke of my brother Mathias."

The rest of that horrible night is dim in my mind. But the dream that made me wake up screaming remains starkly sharp. I had dreamed that Granny and I were walking in a park. She suddenly started to walk faster than I could. Even running I could not keep up with her. I called to her to stop but she didn't even turn around to look at me. Then my mother was trying to shake me to my senses.

Two years later we found out that my uncle, Mathias Gion, a prisoner of war in Russia, had died a week before Great-grandmother. — *Honolulu, Hawaii.*

OLD LADY OF THE WOODS

By Grace D. Prier

IT WAS A LOVELY day, bright and sunny, in August, 1953—a little too warm for me, however. We had logged many miles driving from state to state in pursuance of my husband Carl's work. So a wooded park at the edge of the little pioneer town called Lebanon in Oregon was a welcome sight. The shade and a chance to stretch my legs were inviting so Carl let me out of the car

saying he would return for me when he was through with his calls.

I experienced a wonderful feeling of peace and quietude as I walked beneath the huge trees. No one else was around; I had the park all to myself.

I walked on, marveling at the beauty in the pattern of the lichen, the shape of a leaf, the color of a small flower and the age and size of the towering trees. The grass beneath my feet stretched on and on like a carpet. As my gaze traveled on I was startled to see that what I had been thinking of as "my park" had been invaded.

A little old lady stood in a shaft of sunlight some 50 feet away from me. I had heard no sound of her approach in the deep quiet of the woods. She looked a quaint little person in her old-fashioned ankle-length dress. It was greyish-blue in color and had a high white collar and little buttons down the front. Around her slender waist was tied a long white apron. Her greying hair was drawn back from her face in a tight little bun almost but not quite at the very top of her head.

That she was a chipper gay little woman beneath the somber garb and her serious expression was a certainty. I sensed also an indomitable courage and determination in that slight physique. Odd that I felt so strongly about a stranger, I thought. As I watched she bent over and seemed to be gathering something which she then held in her apron. I wondered what it could be. I started toward her, impelled by a strong urge to see her closer. A feeling of friendliness and welcome seemed to be directed toward me as if she were completely aware of me although she had made no sign. When I had approached to within 10 feet of her she stepped around a huge tree trunk, still holding her gathered-up apron.

"Hi!" I called out and stepped

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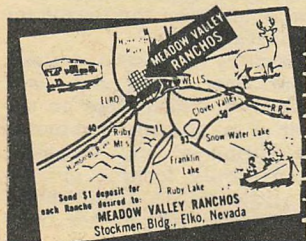
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around the tree. "Beautiful day, isn't . . ." My words trailed off. There was no one in sight. Unbelieving and stunned, I looked in all directions. The next possible place of concealment was 60 feet away. Obviously the little old woman couldn't have reached there but I hurried over to look. Nothing.

I searched through the corridors of trees. Nothing moved; not a living thing was in sight. The little old woman had disappeared completely. I looked at the ground to see what she might have been picking up but I could see nothing worth gathering.

As I stood there bewildered I suddenly felt that the aura of friendliness had been withdrawn and in its place came a great sorrow, an overwhelming burden of grief. Then a sense of intense cold and foreboding pervaded my being. Now fearful of my solitude I cast fearful glances around me, then ran to the entrance of the park. I stood shivering in the brilliant sunshine, still trembling when Carl returned to pick me up. He found me suffering a severe chill — although the day was warm. I cannot explain my state of shock — unless for one brief moment I had penetrated an unknown dimension.

— *Lake Oswego, Ore.*

A WARNING VISION

By Vera C. Miller

THE LITTLE REAR cottage on the back of the property I owned in Santa Rosa, Calif., in 1961 was occupied by Mrs. Lillian Ray, a little old lady who had been my tenant for some seven years.

Her living room windows and glass-paned front door faced my back kitchen windows, which were on the second floor of my duplex. One morning while sitting at my breakfast table and naturally looking out toward her little house I noticed a movement of some sort at her front door. I looked more closely and saw

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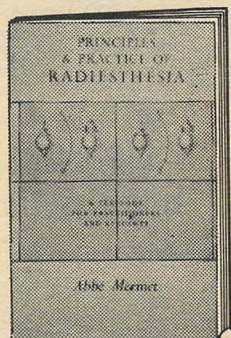
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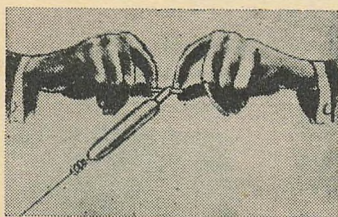
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another old lady looking up at me. She waved to me and smiled. I particularly noted her hair was done up in an old-fashioned knot at the top of her head and her nose and chin were sharply outlined, not unlike Mrs. Ray's facial features. In fact, at first I thought it was my tenant, so strong was the resemblance. She wore a housedress and a gingham apron.

From that day every morning I watched Mrs. Ray's front door and always I saw the little old lady who would greet me with a wave of her hand and a cheery smile. After a few weeks I asked Mrs. Ray if she had a guest. I never had known her to have an overnight visitor.

"Why, no, Mrs. Miller," she said. "There is no one visiting me—but tell me what she looks like. This seems very strange."

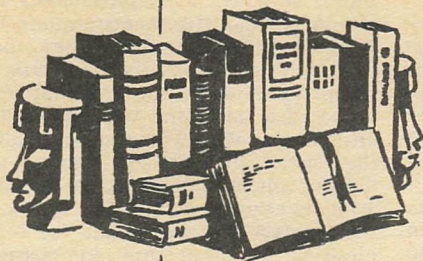
I described her visitor as best I could and she answered quickly, "Why, that's Mrs. Perry, one of my best friends, but she's been dead for 40 years!"

I looked at Mrs. Ray thoughtfully and I believe she read my thoughts for after a few minutes she said, "Don't be worried, Mrs. Miller. My time is not yet."

The apparition continued to appear at my tenant's front door for almost four months and then one morning she was not there. Later that day I noticed Mrs. Ray had not taken in her evening newspaper. When it was still at the front door the following morning I hurriedly went down and opened her door with my passkey. I found Mrs. Ray on the floor.

I called an ambulance which rushed her to the hospital where the doctors discovered she had broken a hip. She was 91 years old and while the doctors sought to save her life by operating, she passed away peacefully three weeks later.

I wonder if the apparition had been a sign that a tragic incident was to come? — *Boyes Springs, Calif.*



New Books



By
David
Techter

CENTRAL PREMONITIONS REGISTRY
INSPIRED BY the "Premonitions Bureau" in London (mentioned in my column a while back) one Robert D. Nelson has taken the initiative in creating a similar bureau in the United States. The public is invited to send records of hunches, predictions and prophetic dreams to Central Premonitions Registry, Box 482, Times Square Station, New York, N.Y. 10036. Mr. Nelson, a member of the American Society for Psychical Research, intends to conduct a systematic study of all such material submitted to him.

I first learned of Mr. Nelson's enterprise in the newly-issued Bulletin of the William C. Menninger Dream Laboratory. Under the direction of Drs. Stanley Krippner and Montague Ullman, the Laboratory has pioneered in the study of telepathic dreams (as reported by Brad Steiger in the September, 1968, *FATE*). Readers who wish to obtain copies of the Bulletin may direct their requests to Mr. Charles Honorton, Menninger Dream Laboratory, Maimonides Medical Center, 4802 10th Ave., Brooklyn, N.Y. 11219.

The Laboratory has branched into new fields since their successful experiments in influencing dreams by telepathy. More recent research has involved daydreams and hypnotically-induced dream states. This is cer-

tainly amongst the most imaginative psychic research currently being done.

VISIONS AMONGST THE OJIBWA
AMONGST THE most remarkable dreams I ever have read about are those which came to Maggie Wilson, an Ojibwa-Cree Indian, in 1914 (but just now published). Anthropologist Ruth Landes, who lived amongst the Ojibwas in the 1930's, describes Mrs. Wilson's dreams as "a series of spontaneous mighty revelations, totaling one vision."

Maggie herself related, "Each time I had a dream, I awakened, then returned to sleep and dreamed the same dream . . . Each of the nine dreams lasted six to 10 nights." The central figures in Maggie's dreams were the *manitos* (nature spirits) sacred to the Ojibwas. They informed Mrs. Wilson, then in her 30's, that she was to organize a ceremonial dance to send the *manitos'* powers and blessings to the Indian youths

then far away fighting the First World War.

This was no simple war dance by the fire as in Hollywood westerns. Ruth Landes reports, "The patrons taught her 80 songs in all, with accompanying dances, and taught her designs of a drum, of ceremonial staffs and pipes, and of costumes." This was a most remarkable event even for an Indian tribe noted for its visions. (Each young Ojibwa, upon reaching puberty, was expected to isolate himself, totally abstaining from food or drink, until he received a vision which delineated his own personal *manito* guardian.)

The account of Maggie's visions is by far the most interesting section of Ruth Landes' *Ojibwa Religion and the Midewiwin* (University of Wisconsin Press, Madison, Wis., 1968, 250 pages, \$7.00). The bulk of the book deals with the *Midewiwin*, an elaborate series of rituals (lasting several days) for healing of illness.

Unfortunately, the interesting philosophy behind the ceremony gets buried under minute description of every detail of ritual and how it varies from time to time and the endlessly fascinating phenomenon of primitive religion and shamanism gets lost amongst the scholarship and erudition.

SHAMANISM WORLDWIDE

SOME OF THE more interesting aspects of shamanism are described in a symposium on the topic presented at Abo, Finland, in 1962. The papers presented recently have appeared under the title, *Studies in Shamanism*, edited by Carl-Martin Edsman (Almqvist and Wiksell, Stockholm, 1967, 185 pages, \$6.00). Some of the papers are highly technical or so general as to be little more than commentary on the appended bibliographies. But included are several eyewitness accounts of shamanistic trance sessions which

demonstrate the myriad variety of forms in which such phenomena occur. A shamanistic seance among the Arapaho Indians in 1955 is described, in which can be seen such details as independent voice, the apparent levitation of a rattle and what looks like an "escape act." The sacred entities that speak through the shaman are nature spirits equivalent to the Ojibwa *manitos*. Amongst the Kafirs of the Western Himalayas and the Nepalese, on the other hand, the possessing entities are variously fairies or minor deities.

In the longest article, Edsman discusses a female folk-healer of the 18th Century, Catherina Faberberg. He traces back many of the features of her ministry and beliefs to pre-Christian times, showing how elements of the ancient shamanistic religion have persisted in folk tradition through the centuries. In the final contribution to the volume, Odd Nordlund presents the obvious psychiatric interpretations of most of the shamanistic phenomena.

SWEDENBORG AND THE DEVIL

IN THE LIGHT of the study of such universal religious elements we should consider cases of similar events within our own traditions. A case in point is Emanuel Swedenborg, discussed in the pamphlet *Dreams, Hallucinations, Visions* by Ernst Benz (Swedenborg Foundation, New York, N. Y., 1968, 46 pages, 50 cents). Here we find the same encounter with spirits good and evil that the primitive shaman experiences. Even more striking is the fact that Swedenborg's vision of Christ is preceded by the same severe trembling and sound of roaring wind as is the shaman's ecstatic trance. This is not to suggest that Swedenborg's experiences were merely psychopathological but simply to argue that if we accord validity to his dreams and visions it is

inconsistent to reject the authenticity of the shaman's experiences. Here the Jungian concept of archetypes seems most useful (as Fodor concluded when discussing the noted spiritualist entities known as John and Katie King). It is given to certain individuals to penetrate to greater depths in their own psyches and to reach the level of the common unconscious populated with the pan-human vortices of psychic energy which occur in every primitive culture as numinous figures. Whether these omnipresent entities appear as *manito*, fairy, demon or Christ depends on the cultural conditioning and personality of the experient. It is futile to argue whether such entities are "real" in an objective sense; their acceptance by the individual and the culture confers a "reality" that cannot be evaluated by common-sense standards.

An alternative evaluation that appeals to those of a certain mentality is not to deny the authenticity of such phenomena but simply to brand them as the work of Satan. This is the position taken by one Raphael Gasson in an anti-Spiritualist pamphlet, *The Challenging Counterfeit*, (Logos International, Plainfield, N.J., 1966, 92 pages, \$1.50). This particular opus was called to my attention by a reader who in effect challenged me to present "the other side." Gasson, born into a Jewish family, became a convert to Spiritualism and practiced as a medium for a number of years. One day he encountered a fellow Spiritualist who admitted to being an atheist and having as controls a number of "evil spirits." Gasson challenged him to enter into a joint trance seance, quite confident that his "good spirit" controls would be able to vanquish the enemy. He was horrified to hear, on coming out of his trance, that his guides got along famously with the *soi-disant* demons. On the next occasion he

entered trance, his guides tried to prevent him from reentering his body, thus proving to Gasson that they, too, were "evil spirits" masquerading as good ones to lead the gullible astray. Soon afterwards he became a convert to Pentecostal Christianity.

Gasson's tract, written to disclose the Satanic origin of spiritualistic phenomena, is a curious document. In his accounts of superphenomenal mediums who invariably produce evidential communications and at will cause trumpet levitation, independent voice and materialization, I found it difficult to recognize the earnest but ineffective folk I have encountered at Spiritualist churches. Whole paragraphs read like pro-Spiritualist propaganda and then conclude with such remarks as: "We can see how cleverly Satan mimics the true acts of Christ in order to lead his followers from the true path of salvation." It must be a simple universe in which Gasson dwells where everything that accords with his antediluvian theology demonstrates the wonders of Christ and all that departs, be it ever so slightly, from his conception of the Word of God is the work of the devil. He really grants quite a bit of power to the old boy.

Ironically, some of the equally fundamental followers of rival churches have been so unkind as to brand the Pentecostals' speaking in tongues as the work of the devil. You really don't know whom you can trust these days. Those who are able to discern shades of grey between black and white will have difficulty taking Gasson seriously, particularly if they are familiar with the universality of trance phenomena, divination, spiritual healing and similar activities, which in Western society largely are relegated to the Spiritualists.

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PARALLEL PATHS TO THE UNSEEN WORLDS by Felix J. Frazer. Foreword by The Rev. Ann Davies. Builders of the Adytum, Ltd., 5105 N. Figueroa St., Los Angeles, Calif. 90042, 1967, 381 pages, large format paperback, \$7.75.

It would do scant justice to this book to call it simply another good introductory work on psychic phenomena. It is sufficiently unique to deserve special attention. The author, Felix Frazer, has supplied interesting individualistic commentary which shows a well-stocked and well-seasoned mind. Though associated since his retirement with the business affairs of a metaphysical organization (the publisher) Frazer is not doctrinaire but writes in an independent capacity, drawing on a great many years of study, investigation and personal association with prominent psychical researchers of the past. The "parallel paths" in the title is intended to indicate that the scientific or investigational approach parallels the metaphysical and both lead in the same direction. Mr. Frazer has a most engaging senior-citizen style — a conversational style marked by excellent dry humor. This is a man who thinks for himself and does a good job of it.

He clearly is not easily taken in. Because of this and because he is so obviously sincere the fact that he has included experiences and experiments of his own should help to shake the strong skepticism many readers still feel toward works of this kind.

The coverage of the book is broad. Both physical and mental phenomena are dealt with and good examples are given. These include instances in which Mr. Frazer himself was the psychic personality. He shows familiarity with the recent developments in the psychic scene but devotes little space to the card and dice work of the parapsychologists because, as he

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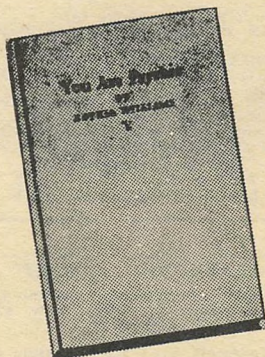
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says, "You have doubtless read about them and probably been as bored with them as I have. However instructive they may be, endless card-shuffling and dice-throwing are not exactly emotion-charged subjects. . . ."

He includes two chapters on the possibility of a fourth dimension because he considers that students of psychic matters should have knowledge of such speculation. These are sanely written chapters which include the analogy with denizens of mythical flatland who cannot conceive of a third dimension any better than we can of a fourth.

His longer discussions include the survival question, reincarnation, karma and the problem posed by precognition. He also considers mysticism and the effects of hallucinogenic drugs.

In closing, he briefly ponders his motive in writing the book and concludes that it was primarily his desire to strike a blow against materialism, which he then also discusses.

The book is considerably longer than most works intended for popular consumption but the greater length has given him better opportunity to express himself. He is philosophical, yet down to earth. The combination makes good reading.—*Harold Steinour.*

EDGAR CAYCE ON ATLANTIS by Edgar Evans Cayce, under the editorship of Hugh Lynn Cayce, Director, Association for Research and Enlightenment, Hawthorn Books, Inc., New York, N.Y., 1968, 170 pages, \$4.95.

Edgar Cayce, America's greatest seer, left over 14,000 documented stenographic records of telepathic-clairvoyant readings given while in trance to more than 8,000 different people over a period of 43 years. This book about Atlantis is one in a series taken from the Cayce readings deal-

ing with subjects of popular interest.

Cayce's comments about Atlantis are hard to prove because there is no scientific evidence that the continent even existed, and recognizable remains of its culture and inhabitants are lacking. But proof is forthcoming soon, if Cayce's predictions are correct, because he stated in his readings that parts of Atlantis would rise from the ocean starting in 1968-69 and that records about Atlantis were deposited in Egypt, Yucatan and elsewhere which "may be found . . . a few years from now."

Considerable intriguing information about Atlantis came through in the readings. For example, Atlanteans lived to be as old as 1,000 years and were sometimes 10 or 12 feet tall. In many respects they were more advanced in science and technology than we are today. Their inventions included a flying boat which moved through air or water, what may be considered lasers, masers, supersonic rays, nuclear power plants and atomic bombs, television, wireless transmission and photography.

At the height of the Atlantean civilization, statements about the misuse of power were made and warnings given about destruction to follow if it continued. These were largely ignored. The people separated into two camps, the "Sons of Belial" who worshiped material things and lived without a standard of morality, and the "Sons of Law of One" who believed in and practiced righteousness. Eventually the Sons of Belial tampered with solar energy and turned the "rays of the sun" into a crystal which they manipulated so that a volcanic eruption resulted. This broke up Atlantis into five separate islands which finally disappeared about the year 10,000 B.C.

Cayce claimed that a great many reincarnated Atlanteans are living again today and are creating our

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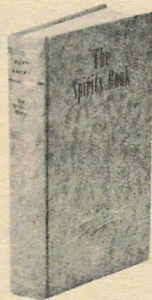
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modern scientific developments.

Will we, the author asks, also use these advances to blast ourselves off the earth or will we profit from past experience and make spiritual and moral progress and continue to exist?

The book is fascinating reading. Within the next few years we may know whether the Atlantis story is a myth or Atlantis really existed, and whether references to it in Cayce's readings are fact or figments of imagination. — *Fred Korotkin.*

THE ART AND PRACTICE OF THE OCCULT by Ophiel, Peach Publishing Company, c/o The Gnostic Institute, P.O. Box 3383, St. Paul, Minn., 1968, 160 pages, illus., \$4.95.

Occultism can be presented in a variety of ways, ranging from the intellectual to the highly emotional. Clearly, each student of the occult must determine for himself the approach best suited to his own needs and inclinations. On this basis, I confess that I find Ophiel's latest volume (I have not seen the earlier ones) both in content and style simply irritating and not enlightening.

"I guess, at this point, I'll part here with a big, fat, juicy, OCCULT SECRET. Oh a real hummer!" Some readers may find this "down-to-earth" style—as advertisements describe it—appealing; I do not. Nor do I understand why author and publisher alike failed to consult dictionaries and to undertake the normal chores of proofreading. The text is peppered with such idiosyncracies as "assimulate," "heresay," "definite," "Alister Crowley," "Dean Fortune." Too frequently Ophiel's style results in unintelligibility: "The old time Occultists, of course, lived in the old times. They were limited in their vocabulary and the only way they could conceive of Occult-Mind-Metaphysical Elemental matters was



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in symbol-terms of their then newly-being discovered, mineral and animal subjects/objects."

Literacy, of course, should not be confused with wisdom. Even so, Ophiel, while warning his readers against hostile critics, wisely disclaims any sort of absolute knowledge and expresses impatience with "glib parlance about 'initiation' and 'self-realization', 'uniting with the divine', and various other kinds of occult attainments which are all up in the heavenly skies and certainly of no help here on earth." Such cavalier contempt for mysticism does not inspire confidence in Ophiel's familiarity with spiritual matters, to say the least.

What the reader gets in this book is a system of practical occultism and ritual magic supposedly derived from the Kabbalah (via the works of Dion Fortune and Israel Regardie, although Ophiel asserts that he obtained most of his knowledge of ritual directly from the Akashic record). He discusses the rudiments of the five basic elemental forces, the construction and drawing of talismans, the performance of rituals, and the powers of creative visualization, but nowhere, so far as I can see, does he include a warning about the potential dangers of ritual magic for the novice. Confessions of uncertainty and ignorance occur with disconcerting frequency in the text, but they are no more unsettling than his conception of the nature and effectiveness of creative thinking: one "Gnostic" whom Ophiel knows devoted considerable thought to the problem of the declining water level of the Great Lakes in 1964; by 1967, Ophiel notes, the results were evident—the lakes were returning to their former level. It is unlikely that Ophiel will prove valuable to anyone already familiar with occultism and mysticism. — Robert Galbreath.

THE VIRGIN OF THE WORLD, OF HERMES MERCURIUS TRISMEGISTUS, reproduced from 1885 translation by Dr. Anna Kingsford and Edward Maitland, Health Research, Mokelumne Hill, Calif., 1968, 154 pages, soft covers, spiral-bound, \$4.00.

A fallacy in occult study is the implied truth that only by claiming the test of centuries can a written thought be proven of value. This vital, albeit rare, age ingredient has been most conveniently supplied through the *Inquisition-Survival syndrome*. The historically-confirmed persecution of the Knights Templar suggests the possible survival of manuscripts from the destruction of their libraries and these are cited as source for much of today's Rosicrucian literature. The sacking and burning of Alexandria's religious library spawned a survival theory for manuscripts now labeled "Hermetic Sciences." When all was supposed to officially burn, who can successfully challenge the secret survival of a precious few? Today's flood of Rosicrucian books would suggest that nothing was really destroyed.

This volume purports to be of Hermetic origin, one of a great number of allegorical novels which made their appearance in the 19th Century during an upsurge of interest in spiritualism and the occult. Supposedly written by an ancient scribe, its meter and its imagery are much more A.D. than B.C., and its characterizations are more Shakespearian than pre-Platonic.

As for comment on the subject matter, it would be difficult to improve on the promotional blurb, which includes this admonition:

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ENIGMA FANTASTIQUE by William Gordon Allen, Health Research, Mokelumne Hill, Calif., 1968, 197 pages, \$6.50 (spiral-bound).

Mr. Allen probably will be best remembered by FATE readers as the author of *Spacecraft from Beyond Three Dimensions* published several years ago. While his first book dealt almost exclusively with UFOs, *Enigma Fantastique* covers a wider range of subjects.

In the main, the book is a "semi-biography" of two "cosmic supermen," Nicola Tesla and Rudolf Steiner.

Book One is composed largely of excerpts from writings by and about Tesla. His discoveries in the electrical field are listed, the best-known being the alternating current system so widely used today. Probing into Tesla's background, Allen explores the mystical abilities of the electrical wizard. From childhood Tesla claimed that vivid mental images presented themselves to him. In fact each electrical device invented by him was "previewed" in his mind's eye. As Allen says: "He could hold his conceptions for long periods of time, in infinite working details, and actually build an electro-mechanical machine in his imagination—a machine which was 'equivalent to reality.' "

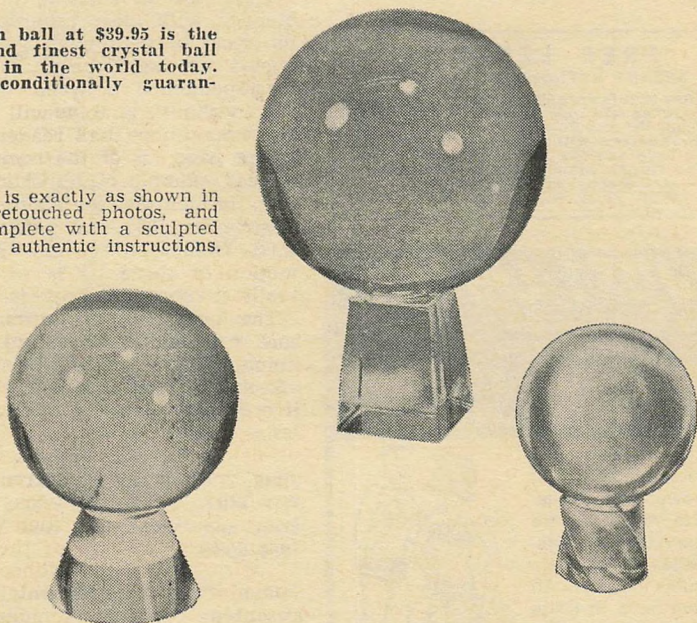
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Book Two presents the background of Dr. Rudolf Steiner, the well-known philosopher and mystic. The influence of Goethe and to a lesser extent Nietzsche on the young Steiner is revealed. Considerable space is devoted to Steiner's writings concerning the "supersensible" or spiritual plane.

Other parts of *Enigma* deal with such subjects as the Holy Inquisition and its horrors, the "lost" Atlantean continent, the secret rulers of the world and other themes familiar to most students of occultism.

The material relating to UFOs is blended with more esoteric data for the most part although several UFO photos are reproduced as well as correspondence between the author and various government agencies. However, I hope the UFO photo shown facing page 139 of the book is not a typical example of Mr. Allen's vacacity. He identifies the photo (taken in Austria in 1960 and reproduced in *FATE*, October, 1960) as being a formation of three UFOs whereas actually it represents one "fuzzy" UFO.

The book suffers somewhat from such printing faults as blank pages, innumerable typographical errors and so forth, but it still is worthwhile if one likes a mixed bag of mysteries. — *Lucius Farish.*

TIME: THE FOURTH DIMENSION OF THE MIND by Robert Wallis, Harcourt, Brace and World, Inc., New York, N.Y., 1968, \$6.95.

One of the most puzzling and soul-stretching concepts of modern metaphysicians—that there is no time and there is no space—is explored relentlessly and in an abstract way by Robert Wallis, who views the human brain as an electronic information center with a two-way communication hookup. His investigations into neurology and medical psychology shed new light on the

control and treatment of mental illness.

It is not difficult to agree with Wallis that the senses of sight and hearing have a profound influence on our concept of time. He says, "It is not the mind that originally conceives space and time but space and time fashion and condition the mind."

The book will have special interest for some "new thought" religionists who hold that everything that happens anywhere is happening right where you are right now; and that everything that has or ever will exist is in existence at this moment of so-called time.

Marshall McLuhan's introduction to the book adds a note of interest for journalists everywhere. — *Ruby Dunn.*

SCIENCE, PHILOSOPHY AND ESP by Charles McCreery with foreword by Prof. H. H. Price, Archon Books, Hamden, Conn., 1968, 19 pages (indexed), \$5.00.

Few readers will find this book entertaining and it was not intended to be. It is an academic study for persons who are doing serious work in parapsychology. They no doubt will hail it as a most outstanding contribution.

The book, in two loosely connected parts, first presents a few examples of psychic evidence (both mental and physical) and examines them in detail, especially from the standpoint of whether the results might be attributed to anything other than psychic ability. Though the discussion indicates that alternatives are highly improbable the author's exhaustive deliberation has the unfortunate psychological effect of making the phenomena seem rather less assured than is actually the case. However, the physical phenomena (exhibited by mediums Rudi Schneider and Eusapia Palladino) clearly are baffling.

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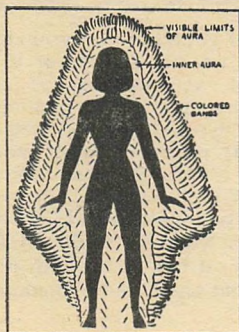


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The second part of the book presents ideas concerning the conditions under which extrasensory perception and psychokinetic phenomena appear to occur and offers suggestions for testing. This part especially will interest parapsychologists. The author is a Research officer of the Institute of Psychophysical Research, Oxford, England, which has as a principal objective investigation along these lines.

Mr. McCreery believes that the psychic state conducive to ESP and PK should correlate with changes in the physiological conditions of the subject, especially with changes recorded on an electroencephalogram — and he gives his reasons for this at great length. Like all parapsychologists he is concerned about attaining repeatability in test work in the laboratory and he sees in the predicted correlations a means of approaching this objective. Professor Price in his foreword endorses the proposed testing. — *Harold Steinnour.*

THE MYSTERY AND LORE OF MONSTERS, by C. J. S. Thompson, University Books, Inc., New Hyde Park, N.Y., 1968, 256 pages (illus.), \$5.00.

Along with his many other accomplishments Dr. Thompson is well versed in the history and lore of magic, astrology, alchemy and other paramedical subjects. Like the poor, monsters always have been with us — both real ones and imaginary. Many of them are the result of deviations in the embryo in the first months of gestation and the author's vast medical knowledge enables him to tell this part of the story in authoritative detail. However, in this book he shows that monsters, giants and dwarfs of mythology had their origin in fact. Dr. Thompson's book comes at an appropriate time since the thalidomide tragedy has shown us that constant new dangers exist. Copiously illustrated with line illustrations *The Mystery and Lore of Monsters* treats deviations in human form in mythology, in the Babylon of 4,000 years ago, in Greek and Roman times and through the centuries to the early 19th, with comment on traditional views, psychology and the law as related to monsters.



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AMERICAN BONESETTER REESE

Your article on the Mexican bonesetter Dona Antonia (October, 1968, FATE) calls to mind that in the early part of this century there was a man in Youngstown, Ohio, known throughout the baseball world as "Bonesetter Reese." He was as famous in baseball circles as Pierpont Morgan was in finance.

Reese was not an M.D. but no doctor could equal him in bonesetting. Every baseball player with any bone trouble was sent to Reese. There must be hundreds of ballplayers living today who knew of Reese and perhaps among them some FATE readers who might be able to tell us what happened to him. — L. A. Wills, Scranton, Pa.

THE SCORPION'S POSITION

On the subject of the United States' nuclear submarine *Scorpion* reported overdue since May 21, 1968, the whole episode was negligence. The reserve energy carried had expired and the *Scorpion* had no power to rise. The ship lies very near the bottom of the ocean at Long. W. 28° 40', Lat. 40° 10'. The depth location is very hazardous.

This was *Scorpion's* fate: The sub sought shallow water knowing it was in danger. Its heading was north of the Azores on a mission to find positions of Russian bases in the area. At



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below 600 feet the leakage in the sub was great and the engines failed and could not effect buoyancy. The sub did not collide with any underground obstacle but lies in a sunken ravine.

These are the facts that prove the location of the *Scorpion*:

(1) The Russians know its position since one of their subs was following it, just as the United States patrols waters throughout the world.

(2) If the *Scorpion* had been near our shores it would have given its position but it lies north of the Azores. The trail to the *Scorpion* will reveal more than the hulk. We will find enemy forts (nuclear storehouses, Russian, under water). One such base is located just southeast of Sao Miguel Island in the Azores.

(3) The Russians are interested in the Azores as a future base. The southern hemisphere is ringed with bases now in the planning stages.

(4) The crew are all dead; there are no survivors. Messages were sent overboard in containers and could be found if the navy would search the position given above and alert all ships to watch for these containers.

The source of my information will be revealed only on written request. — Louis Matacia, Oakton, Va.

10/13/68 — Washington. UPI. Chief of Naval Operations, Admiral Thomas H. Moorer, points to location in the Atlantic Ocean where he said reports from research ship Mizar say that parts of the hull of the missing U.S. *Scorpion* had been located. The *Scorpion*, which failed to arrive at her home port, Norfolk, Va., last May 27, 1968, is reported to be about 400 miles southwest of the Azores in more than 10,000 feet of water.

RECURRENT DREAMS

Armand LeClerc Golay's story in the August, 1968, FATE ("Does Ancestral Memory Explain My Dream?")

leads me to write you about an identical experience of mine.

I had three different recurring dreams. In one I saw a certain landscape, in another, a large house with many rooms and corridors and in the third, a cobblestone street which slanted past a row of buildings to a railing and water at the bottom. As the dreams recurred I would return to each scene with a sense of continuation of previous dreams.

These dreams continued for several years. When I saw a picture of a landscape in Sussex, England, identical to the one in my dream that dream ceased. Next I saw a picture of a cobblestone street in Cornwall, England, like the one in my dream. That dream ceased. Finally, in the movie, "The Ghost Goes West," I saw the house of my dream. That dream ceased and I have not had a recurrence of any of the three dreams since.

Although I have an English ancestry I know no details of my heritage. Therefore these dreams cannot be attributed to my knowledge from my conscious mind. — Hildegard H. Howard, Flushing, N.Y.

THE PHANTOM FARM

When I read about "The Phantom Hitchhiker" (August, 1968, FATE) I thought someone was writing about me!

I did a lot of hitchhiking back in the 'Thirties. In the winter of 1931-32 I was going from New Orleans to Memphis and was stranded somewhere in Mississippi on a dark night. In those days truckdrivers would pick up hitchhikers for company so I always tried to catch those transfer trucks because they made long hauls.

This one night I made a mistake and flagged a bus which ran on by me quite a ways before he could get stopped. When I saw it was a bus I ran across the road to hide behind an

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old church because I had no money to pay the fare.

The driver walked back to where I had been standing and looked all around, calling out several times. He returned to the bus for a flashlight and searched everywhere up and down the road, also looking for tracks. He even came over and looked all around the church but I had moved some distance away to hide behind an oak tree. Finally he gave up and returned to the bus and drove on.

This should be the end of the story but the strangest part is yet to come. After the bus left I walked on down the road about a half mile. It was deserted woodsy country and when I saw a huge fire burning in front of a shack and an old man sitting before it I decided to join him. It was a cold night and I wanted to get warm.

The house was about 100 yards from the road and the clearing between the house and the highway was about 200 feet wide. There were no trees between the house and the road.

The old man welcomed me and called to his wife to get me something to eat. She gave me delicious beans and corn pone, then they insisted I spend the rest of the night with them.

The next morning I had hot biscuits and milk gravy, the best breakfast I've ever eaten. I noticed neither of them ate anything. While I was eating the old man continued to feed the fire although it was already large with the flames shooting almost to the tops of the tall trees behind the house.

Finally I said good-bye and I walked out to the highway. Then I turned to wave again . . . and the entire scene had disappeared! All I could see was the clearing 200 feet wide and 300 feet deep—no house, fire, man nor woman. I ran fast down the road to get away from that

spooky place. Later I found I had spilled gravy on my black sweater so I know I had gravy for breakfast that morning.—*Myrtle Johnson, Kennett, Mo.*

A DISAPPEARING ACT

When my mother and I recently were packing for a trip our monthly issue of FATE arrived in the mail. Mother laid the magazine aside to read on the train. Later, when Mother looked for the magazine which she intended to carry in her purse, she couldn't find it. We unpacked all the suitcases and tore the house apart looking for it but the magazine was nowhere to be found.

Mother reluctantly decided to go on with our plans but she was quite upset and mystified about the disappearance of her FATE magazine. We repacked the suitcases and put everything in order, still finding no sign of the magazine.

When we arrived at our destination we unpacked and there right on top of the clothing in one of the suitcases was the missing issue of FATE. We had gone through that suitcase twice, once to unpack and once to repack, and we knew we had not put it there.

Where did FATE go and how did it get back?—*Donna Fiorella, Metairie, La.*

LAND LYING FALLOW

I disagree with you! Curtis Fuller's September, 1968, editorials state that within a few years in view of the population explosion the world will go hungry. You are a publisher of a magazine. I am a farmer. I have several acres of good land which is rented to the government for about \$20 an acre so that I won't plant corn or any other food crops on it. Nothing grows on this land except weeds which I must mow once a year to get my money. It seems a fine place for cows, hogs or vegetables.

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The program may end after next year and I don't know what I'll do with so much idle land. My peanut acreage produces one ton an acre. It was less than one-third ton 25 years ago, the increase being due to modern methods and equipment. The same can be said of other crops.

Folks are hungry? I have a garden tractor and a regular field type. The former can be had for about the price of a used TV set which many folks on welfare can afford. There are seed catalogs with pictures and colorful descriptions—enough to make your mouth water. My problem is to decide which and how much. I usually plant more than my friends and I can use.

My solution to the problem (if there is any) would be for a government project to use the millions of rented acres to grow food. Let poverty-stricken people grow their own.

I'll admit though that it does take a little sweat of the brow to follow a garden tractor these warm days.—
Norman Griffn, Pitts, Ga.

I must say that I was very disappointed by the tone of the editorials entitled "The Coming Famine," "Confused Values," and "Three Key Facts."

You say, "Only an aroused public forcing the government to bring about population control, etc. . . ." How, may I ask, is the government going to "bring about" population control? Let us suppose it could do so in this country. How would it then bring it about in other nations? Do you suggest that this government trespass upon the sovereignty of other nations and impose its will on them?

Shall the government outlaw having children? Or perhaps we can build gas chambers to eliminate the "unproductive" members of society—the aged, invalids, etc. This, coupled with mass forced steriliza-

tion programs, should help to control population.

I don't think you have any of this in mind, but I do think you have made the common mistake of thinking that government can solve all the problems of mankind merely by passing a law.—*Michael A. Baptist, Bronx, N.Y.*

COLORADO ON THE CARPET

Curtis Fuller's article, "Colorado UFO Fiasco" in the September, 1968, *FATE* was one of the better articles I have seen on the subject of the University of Colorado's UFO study, not excepting John G. Fuller's *Look* magazine feature. Thank you too for printing Robert Lowe's memo. Some magazines have quoted the controversial parts, which is hardly an objective practice.

NICAP's cry of "bias" has me puzzled. They are almost certainly the most biased research group (other than Amalgamated Flying Saucer Clubs of America, Inc.) and it seems like the old story that a person is biased if he doesn't agree with you and he's objective and unprejudiced if he does. I don't mean to downgrade NICAP. It is undoubtedly the most influential private group in the world but the extreme bias hardly helps and probably hinders.

Even though I may be wrong on these points I feel that (1) the memo was written before the project was started and thus isn't as valid as it has been built up to be and (2) the statements represent Mr. Low's opinion which I think is essentially correct.

Even though the Condon project didn't turn out as well as we expected it to I don't think it turned out as bad as we think it has either.—*Paul A. Johnson, Collinsville, Conn.*

Curtis Fuller's article on the UFO whitewash developing at the University of Colorado strengthens my no-

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tion that contemporary UFOlogy is a question more of politico-military semantics than of physics.

Terms such as "saucer," "objectivity," "physical evidence," "UFOs (do or don't) exist," "competency of the observer" and "real national need" all serve as devices for communicating, as Mr. Fuller puts it, a series of biases. For the past 20-odd years this semantical snow job has been tolerated by an apathetic public and funded by a shortsighted Congress.

One of my latest inquiry campaigns in this growing controversy reveals still more of the Condon committee's bias. My inquiries centered on the well-known document called Joint Army-Navy-Air Publication (JANAP) 146, which directs both civilian and military pilots to keep their official UFO-sighting reports within official channels and subjects the pilots to a stiff penalty in case of violation.

Initially, Mr. Low, the official who receives all incoming requests for information about the Condon project, showed complete ignorance about the role of JANAP 146: "JANAP 146 is a document that covers the release of information in connection with reported sightings of unidentified flying objects. It does not cover the investigation of such reports but only the release of information about them to the press. Hence I don't understand what you mean by asking whether we had examined any reports processed by the DOD under the provisions of JANAP 146."

When I explained to him that he apparently had confused JANAP 146 with the provisions of Air Force Regulation 200-2 (now renumbered AFR 80-17), Mr. Low consulted the AF Public Information experts in the Pentagon and came up with this reply:

"I have checked carefully at the Pentagon concerning the purpose and

intent of JANAP 146. It is, as you are apparently aware, a joint Canadian-American agreement providing for the quick reporting of unidentified floating or flying objects of any kind that, because they are unidentified and therefore possibly hostile (meaning, essentially, Russian or Chinese), might represent a threat to the security of the North American continent. "JANAP 146 provides that all objects that are unidentified will be reported, although the intent of the document is to provide information concerning the location of hostile ships, aircraft and missiles. The agreement provides also for the reporting of UFOs; it does so because what is at first unidentified may later turn out to be a hostile aircraft or missile. JANAP 146 is not designed to serve as a mechanism for collecting reports of UFOs—UFOs as distinguished from aircraft or missiles. Information reported under the terms of the agreement, if it turns out to have relevance to the UFO problem rather than to the purposes of the agreement, are transmitted to Project Blue Book at Wright-Patterson AFB in accordance with the Air Force regulation 80-17, covering the handling of UFO sightings."

Rather than go into a detailed analysis of Mr. Low's misinterpretation of JANAP 146's role in the acquisition of UFO data, I refer your readers to the document itself, which is included as an appendix to L. J. Tacker's book *Flying Saucers and the U.S. Air Force*.

In presenting my written analysis to Mr. Low on December 11, 1967, I concluded that on the basis of his obvious disinterest in the scope and effect of JANAP 146, his group really couldn't care less about investigating the JANAP 146 (MERINT and CIRVIS) UFO-sighting reports.

"Your conclusion," replied Mr. Low, "that our study does not propose to take the initiative in ac-

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quiring MERINT or CIRVIS UFO-sighting reports from the Defense Department for evaluation and cataloging is not correct. We are taking such initiative."

Time will tell whether Mr. Low and the Air Force will lead the Condon study to an honorable conclusion.—Larry W. Bryant, *Newport News, Va.*

SEVERELY CHIDED

You should be severely chided for publishing a false, slanderous, very old bit of gossip about the late Bishop Leadbeater.

Mr. Scott Rogo in your September, 1968, issue makes an assertion that has no basis but a young boy's lies and slanderous gossip.

The following is what I was told nearly 50 years ago by an accredited physician who was an active member of the Theosophical Society, a lecturer and an associate of Theosophists who knew the late C. W. Leadbeater intimately.

C. W. Leadbeater, a former English churchman and a bishop in the Liberal Catholic Church, a trained clairvoyant and what Theosophists call an "Initiate" had a small group of pupils at Adyar, India. He taught boys facts that were taught after the First World War in public health publications about the control of reproductive forces.

Two members of the Theosophical Society, not wise nor well-informed, but active members with influential friends, wanted their son to become an "occultist." Against C. W. L.'s judgment they wangled their son's admission to the school.

The lad was not ready for the teachings and did not comprehend some facts. He lied to his parents—ignorantly or stupidly—about what was being taught. The parents were indignant and also ignorant and they gossiped. Thus was spread the slan-

(Continued on page 145)

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REPORT FROM THE READERS

(Continued from page 134)

derous falsehood that C. W. L. was perverting young boys.—P. E. Wilson, Santa Barbara, Calif.

A DISTRAUGHT MOTHER

Recently I let it be known I was interested in contacting people who had psychic experiences, my ultimate purpose being to write a book. In August, 1968, I met a woman who had many ghost stories to relate but her real haunt is a serious problem. Four years ago her 24-year-old son disappeared.

Apparently he had always been a pretty good boy and kept in touch with his mother. Naturally she was distraught at losing touch with him. She wants to know what happened to him even if he is dead. She has approached the F.B.I. but they can't do anything because the boy was not a criminal. Private detectives charge rates far beyond this woman's means.

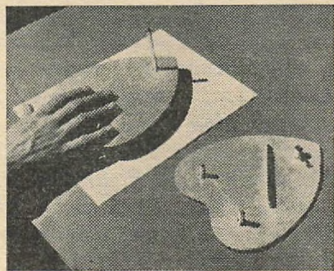
I suggested she try to contact a medium who works with the police in cases of missing persons or disappearances. I am writing you in the hope that FATE readers may know of such mediums and will give me their names so that together we all may help this poor woman.—Dana Brookins, Rialto, Calif.

MORE METAL SPHERES

With reference to the metal spheres that reportedly have been found in various parts of the world, I would like to add the fact that two exactly similar spheres were found on Outback cattle stations approximately two years ago here in Australia. This was much publicized when the first one was found. But as to their present whereabouts nothing has been made known.—John L. Friend, Sydney, Australia.



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∞ UFO researcher John A. Keel says our skies are filled with junk and have been since Roman times. Are not these "falls" the physical evidence of UFO's, the documentation science has been asking for?

∞ Man's growing ability to explore the depths of the sea leads to all manner of speculation as to what we'll find there. But sightings of sea monsters date back to 71 A.D. Will 20th-Century findings explain some of history's favorites?



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