

South African Woman Reports

A RIDE IN A UFO

By Cynthia Hind.....42

6-20-69

FATE

TRUE STORIES OF THE
STRANGE AND UNKNOWN

AUGUST 1969 50c

WITCHCRAFT

SALEM IS STILL HUNG UP
ON WITCHES... by Eleanor Early 36

ARTICLES

OUR MAN ON THE MOON.....	Chester Geier	62
THE SIXTH SENSE AT WORK.....	Justine Glass	69
IMPORTANCE OF DREAMING.....	Brad Steiger	80
BUILD A TRICK-PROOF CABINET.....	W. D. Chesney, M.D.	92

STORIES

A GIFT OF ROSES.....	Louise Riotte	47
MOTHER'S WARNING.....	Ginni Shuflata	66
OUR CLAIRVOYANT NEPHEW.....	The Bradleys	78
MAN IN THE TENNIS SUIT.....	Susy Smith	89

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Papers • The Power of a Woman • My Proof
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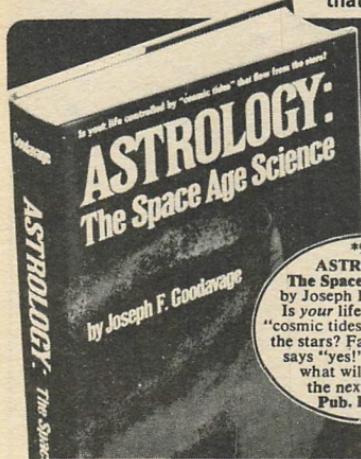
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ARTICLES ... TRUE REPORTS ON THE STRANGE AND UNKNOWN

Salem Is Still Hung Up on Witches	Eleanor Early	36
Our Man on the Moon	Chester Geier	62
The Sixth Sense at Work	Justine Glass	68
The Importance of Dreaming	Brad Steiger	80
Build a Trick-Proof Spirit Cabinet	W. D. Chesney, M.D.	92

STORIES ... DRAMATIC ACCOUNTS OF ACTUAL EXPERIENCES

South African Woman Reports a Ride in a UFO	Cynthia Hind	42
A Gift of Roses	Louise Riotti	47
Mother's Warning	Ginni Shuflata	66
Our Smelly Ghost	Robert and Dorothy Bradley	78
The Man in the Grey Flannel Tennis Suit	Susy Smith	89

FEATURES ... NEWS AND NOTES ON UNUSUAL TOPICS

I See by the Papers	Curtis Fuller	6
True Mystic Experiences	The Readers	55
Fingers of Fate	Harold Helfer	61
Wheel of Fortune	Paul Steiner	77
Nest Egg Burns in Hen Coop Fire		79
Sam Better Be Careful		96
The Power of a Woman		96
My Proof of Survival	The Readers	99
New Books	David Techter	109
Report from the Readers	The Readers	125

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QUOTE OF THE MONTH

"Timothy Adams, go home," boomed a thundering voice from the heavens.

Timothy Adams, six, was a small figure on the ground, loitering on his way home from kindergarten, and it was now 5:00 P.M.

His mother, Mrs. Paul Adams, Kansas City, had called police some 90 minutes after school let out.

Within minutes William Dycus and James Treece, in a police helicopter, had the satisfaction of seeing the boy streak for home.

By 5:15 P.M. Mrs. Adams called police again and reported the safe arrival of her six-year-old, who had run into the house wide-eyed with excitement and announced, "A big voice in the sky told me to come home."

—Associated Press

BIG VOICE IN THE SKY

FOR THOUSANDS of years man has been hearing a "big voice in the sky." Perhaps these voices can be explained as simply as the voice Timothy Adams heard, perhaps not. But the point is: there must be an explanation of some kind.

We on the staff of FATE take



Curtis Fuller

issue with two kinds of attitudes toward this "big voice in the sky."

The first is the idea that the person who heard the voice can be absolutely sure, from his faith alone, that he knows where the voice came from and can explain it absolutely and for all time.

The second is the head-in-the-sand idea of those persons who say "there are no voices."

We believe (1) there are indeed voices and (2) most explanations must be regarded as provisional.

By "voices" we really mean mysteries of all kinds — from actual "voices" that people hear or think they hear, through all the mysteries of extrasensory perception and parapsychology, to the great physical mysteries of

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the earth which gradually move from the unknown toward the known — a recent example being the long-overdue acceptance of theories of continental drift.

This is what FATE is all about: it is a magazine concerned with the mysteries of the world.



OTHER PLANETS

SUCH A MYSTERY is the question of whether there are other planets circling other suns. From what they know of the universe and from their theories of cosmology scientists deduce that there are. Now Dr. Peter van de Kamp, director of the Sproul Observatory at Swarthmore College, has made additional deductions which tend to support these theories.

For 30 years a star known as Barnard's Star, six light-years from earth, has been carefully observed. From certain irregularities in its path Dr. van de Kamp in 1963 deduced that a planet-like body must be orbiting it. He mathematically calculated the mass of the orbiting planet at 1.1 times the mass of Jupiter. Continued study has convinced Dr. van de Kamp that a second body, with a mass 0.8 times the mass of Jupiter also must be orbiting the star.

If interstellar travel ever is achieved by man Barnard's star

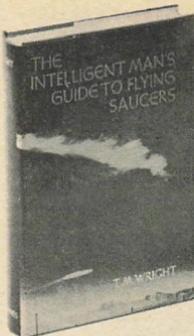
undoubtedly will be one of the first goals.

A newer space mystery about which there still is considerable controversy concerns pulsars, discovered only two years ago. About 30 pulsars have been identified and are thought to be neutron stars made up of the collapsed ashes of ordinary stars, their atoms so densely packed they might weigh billions of tons per cubic inch. In theory these neutron stars are spinning at rates as high as 10 times a second and the spin creates the radio pulse that is heard on earth. If this theory is correct then these pulsars should gradually slow down and this has been observed to be occurring. But to everyone's dismay two radio astronomers of Caltech recently found one pulsar that speeded up for about a week, then began to slow again. Ah, sweet mystery of space!



THAT NEW ICE AGE

THE MELTING of the relatively thin ice pack that covers the Arctic Ocean has been suggested as a potential disaster for all northern nations. Col. Bernt Balchen has made visual observations while flying over the far north and reports that the ice cover of the Arctic Ocean is shrinking.



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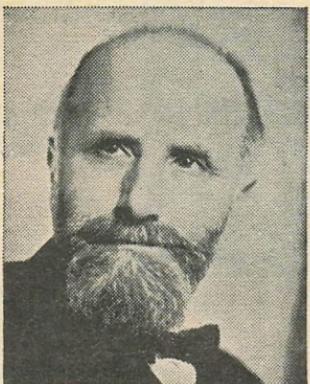
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One theory has been that if the Arctic became ice-free it would bring on a new ice age. The reasoning is that in summer an enormous amount of heat is reflected back into space by the white surfaces of the Arctic ice pack. If the pack were gone the dark waters of the ocean would absorb this heat and immensely increase northern snowfall on the continents; eventually these winter snows could no longer completely melt in summer and a new ice age would be on the way.

This fear now has been dispelled by a study of sample cores of deep sediments from the Arctic Ocean bottom. Dr. David L. Clark of the University of Wisconsin recently showed that there never has been an extended period during the past several million years in which the Arctic Ocean has been ice-free. Thus the theory that an ice-free Arctic caused any glaciations known to history seems to be false.



A POODLE NAMED ANTOINE
MR. AND MRS. John Marver of Charlotte, N.C., bought a poodle puppy in 1962 for \$125 and named him Antoine. There wasn't anything wrong with Antoine except that he wouldn't bark. When Antoine was six months old Mrs. Marver became

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concerned and decided to teach him to bark.

She started by holding up one finger and telling him to bark. She went on to two fingers, then to three. Finally Antoine would bark once for each finger she held up. Soon she could tell him to bark a certain number without holding up her fingers.

Antoine went on from there. As poodles go he is a mathematical genius and he seems to have ESP.

Darrell Sifford, managing editor of the *Charlotte News*, recently interviewed Antoine, his owners and several veterinarians who have studied him. Two Charlotte veterinarians spent two hours questioning Antoine, Sifford wrote, and he answered correctly 80 percent of the time.

"His answers included how many games were in the World Series last fall (seven barks) and how many basketball games North Carolina lost this season (five barks)."

Dr. Forrest B. Long, one of the vets, suggests that somehow Antoine picks up an unintentional signal from the persons questioning him, perhaps a movement of the eyes, a change of expression, or a hand movement.

"I was unaware that I was giving any signal," he said, "but I don't know how else the dog could answer the questions I asked him."

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Long said it is possible the dog keeps barking until he receives an unknowing signal from a person. "But the incredible thing is that the dog is able to pick up the signal and act on it before a human even is aware of giving it," he added.

"We gave this dog so many numbers so fast that it's unreasonable to assume a dog could be taught that much."

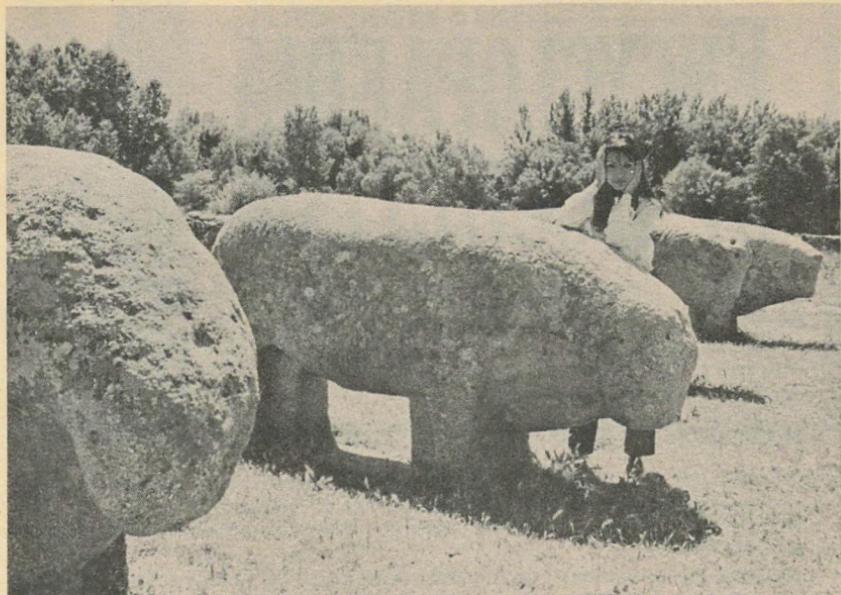
There's an alternative explanation to the veterinarians' idea that Antoine is reading subliminal signals given by his questioners. Sifford himself says Antoine appears to have ESP. Antoine accurately barked the number of fingers a neighbor was holding up (four) even though the hand was concealed from the dog's vision.

"A skeptical newspaperman counted one through 10, leaving out the six. He waited and Antoine barked six times. He is not slowed by division or subtraction," Sifford reported.



RAIN OF RATS

IN PARTS of India they say that every 25 years rats fall from the sky and devour all the crops. Anthony Tognocchi, S.D.B., tells the story in the March, 1969, issue of *Maryknoll*, which speaks for a well-known Catholic missionary group.



Actress Jocelyn Lane stands among primitive sculptures found on plain outside Madrid. Authorities compare these figures with England's Stonehenge. UPI Photo.

Tognocchi quotes Woh (grandfather) Kher: "You see, it was like a hailstorm of rats, rats of every size and description, and down they came in tens, in hundreds, in thousands. Rumor had it that in the faraway forest of Khaddum an army of rats was advancing. Of course, we did not believe it but one sad morning we got up and found our beautiful paddy fields full of those vermin. In a few days our promising rice crop was completely destroyed. They did not leave a single stalk standing.

"And they ran from one place

to another until the whole of the Sutnga District was a veritable desert. And we had to migrate to other places. It was a terrible thing, it was, and mind you I wasn't a child then, I had already had two wives, and I saw these things with these two eyes."

These things, reported Woh Kher, took place when the bamboo bushes were flowering "and I have never seen them flowering since." After the rats disappeared all the bamboo bushes withered away.

Last year, writes Tognocchi,

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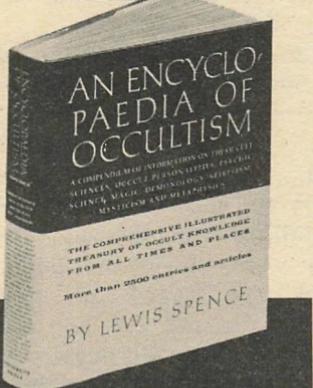
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he ran into a good friend named Law who had just returned from an elephant hunt. "Do you know," Law informed him, "in the Sutnga District bamboo bushes are flowering. If we are to believe what the old people say, there is soon to be an invasion of rats."

Within three weeks the rats came by the thousands, destroying acres of paddies. Neither poison nor other remedies helped.

Everyone was convinced they were falling from the sky. Tognocchi went up to the Sutnga District and stayed for many days but did not see any rats fall. "Some of the old people told me they mostly fell at night or early in the morning. That, too, I tried to verify, without success."

But Tognocchi is convinced he has found the clue to the rat invasions which coincide with the bamboos' flowering although his theory is by no means verified.

"From various botanical gardens I learned that bamboos actually flower very seldom and the period of time varies," he writes. "After a grove flowers it usually withers away and leaves massive roots to rot. These roots are a real delicacy for rats and other vermin and also stimulate fertilization. All this goes on underground. When the rats have

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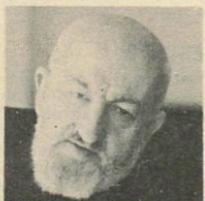
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IT WAS predicted by some persons, using Edgar Cayce as the authority, that all of California west of the San Andreas Fault would slide into the ocean last April 4. Comparatively little was published about this prediction in the east but in the west many people were nervous about it.

We were in California at that time. Some persons, perhaps covering their concern, joked that they had heard the prediction the other way — all of the United States east of the San Andreas was due to slide into the Atlantic; those west of the fault would be safe.

It was pointed out, again nervously, that Gov. Ronald Reagan was in Arizona on the fateful day. Another joke was that with Howard Hughes' luck his enormous purchases of Nevada land would leave him owning the best surfing beach on the Pacific Coast.

Mayor Joseph Alioto of San Francisco threw an anti-earthquake party; stores held pre-earthquake sales. Real estate business was reported to be bad

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and popular songs, jokes, books and cartoons all mentioned the impending quake.

Exactly how Good Friday, April 4, happened to be chosen and ascribed to an Edgar Cayce prediction is unknown. Perhaps it had something to do with the fact that the disastrous Alaskan quake of 1964 occurred on Good Friday.

It is true that Edgar Cayce predicted Los Angeles and San Francisco and eventually New York would be destroyed but we have no knowledge that he ever pinpointed dates.

And of course, like most of the predicted dooms and disasters, nothing more than ragged nerves came of it.

A friend of ours wonders if the predictions had anything to do with the publication of a book by Curt Gentry, entitled *The Last Days of the Late Great State of California*, which was published some time before April and dealt with just such a disaster. If so, it was one of the great press agent coups of all time.

Seriously, we have it on direct authority from Caltech seismologists that "nobody can predict earthquakes and there's no reason to believe April is a likely month for one, or Good Friday a likely day." At the same time they all agree that although it is unpredictable, a major quake in

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MRS. GRACE Walker, 60, of 5334 Cedar Ave., Long Beach, Calif., was found unconscious on the floor of her living room on Sunday, April 7, with burns covering 90 percent of her body. She was rushed to Memorial Hospital but was dead on arrival.

Police said that the only signs of fire in the house were ashes left from Mrs. Walker's clothes which had been burned from her body.

Traces of clothing ash found in the kitchen suggested the flames broke out there. But there were no burners lighted on the stove and no matches were found in the house. Mrs. Walker did not smoke and never carried matches on her person.



TWIN PROBLEMS

WHEN MRS. Gillian Crosby, 19, had her first child in Manchester, England, Maternity Hospital last March, her unmarried twin, Barbara Morgan, also had labor pains.

Although Barbara was not pregnant she developed the pregnancy symptoms of her sister, according to a dispatch from Reuters. She had morning sickness, backache and the other



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But Roxanne's real mother, Marie, 24, married George Poplis, 40, and the court ordered the three-year-old child returned to Marie Poplis.

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being beaten. Last February 27 Mrs. Poplis and her child were brought into Manhattan Family Court. Welts were shown on Roxanne's body that the Boccios claimed were caused by beatings. They begged to be given custody of the little girl but the judge refused.

Carole Ashkinaze in a signed story in *Newsday* quoted Mrs. Boccio as saying, "The baby was three years old. She wouldn't lie. She said 'George (Poplis) did this to me and this and this.' But the judge sent the baby home with the mother. . . ."

Two weeks later, on March 13, Mrs. Boccio woke up sobbing after a dreadful dream that Roxanne was calling to her. "She said, 'Please, Mommy, come get me. They're hitting me.'"

Mrs. Boccio had the same nightmare on two successive nights and on Monday, March 17, she called the New York Foundling Hospital which originally had placed the child in her care and asked them to check on the infant.

That was four days before Roxanne was reported missing by Marie Poplis. On Tuesday, March 25, the child's badly beaten body was pulled from the East River by police who found it weighted down with three concrete slabs. The medical examiner found she had been beaten

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to death. George Poplis was charged with killing her with his fists.

The grief-stricken Boccios persuaded Mr. Poplis to sign over the child's body so she could be given a Christian burial — a burial that would have been unnecessary if the Boccios could have answered the child's telepathic cry for help.



SEA MONSTERS AGAIN

LATE IN March two fishermen had dropped their lines off the City Island Bridge near the Bronx when they saw what appeared to be a giant sea creature. They described it as slimy, black and grey "and huge, bigger than anything" they had ever seen. The creature seemed to be moving in the deep channel used by the oil tankers which travel up the Hutchinson River. Its movements appeared erratic; its speed varied. They last saw it on a course between Belden Point and Throggs Neck Bridge.

The fishermen say it was too big for a whale. Harbor Police who investigated found nothing. They raced around the area for a while and then tore off across Long Island Sound to investigate a similar report from Little Neck Bay, Queens. The *Bronx Journal News*, from which we obtained this information, didn't say what

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they found on that distant shore.

* * *

Meanwhile a large group of Hong Kong university students on a postmidnight barbecue at a popular beach there claimed they saw a "big black creature with green eyes only about 20 yards offshore."

At least 14 students saw it. As Benjamin Chae told it, there was a "crying noise" from the sea and his girl friend looked up and screamed.

"I looked out to the sea and about 20 yards from us, a big black creature was rising from the water. I yelled out Kai Kwai (sea devil) and all the others ran up and saw it too."

They told NANA reporters that it was black, 20 to 30 feet long and made a loud crying noise. After about 30 seconds it disappeared. Lulu Chow, 17, said, "It was fantastic. It had a big head. It wasn't a fish, that's all I can say. . . ."



POSTSCRIPT ON BIGFOOT

RESIDENTS around Stevenson in Skamania County, Wash., take their Sasquatch reports seriously. The *Skamania County Pioneer* and the *Sunday Oregonian* carry nary a sneer as they gravely give long reports of what people see or think they see. Early in April the Skamania

County Board of Commissioners adopted an emergency ordinance providing a \$10,000 fine and up to five years imprisonment for wanton killing of any Sasquatch or "bigfoot."

Interest in the "thing" has been mounting since Don Cox of Washougal reported last March 5 that he had seen a giant hairy "ape-man" crossing the Evergreen Highway near Beacon Rock.

Shortly after this, on March 9, Mrs. John Durrell of Vancouver, Wash., and her party of three reported giant footprints near Bear Creek. Twelve days later Sheriff W. R. Closner took photographs and casts of footprints in the same area and reported, "Some scoffers and laughers have sobered up, including me."

A five-man helicopter and horseback "expeditionary force" reported sightings, sounds, tracks and droppings, according to Frank Bartel of *The Oregonian*. Attempts are being made to obtain financing for an expedition that would bring the monster back alive.

—Curtis Fuller



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By Eleanor Early

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SALEM, MASS., has been relatively tranquil since local residents tried, convicted and executed 20 persons for witchcraft in 1692. Relics of those tragic days, which Salem has been trying to live down ever since, are on public display here in the Superior Courthouse of Essex County.

The courthouse, at 34 Federal Street, has an exhibit of the evidence used to send 19 persons to the gallows and to press one man to death between great weights

of stone and iron. Here, one can see the County Seal (dated 1687) which was stamped on warrants for the arrest of those charged with witchcraft. Here, too, is the death warrant of Bridget Bishop, believed to be the only such warrant in existence. Mrs. Bishop was the first woman hanged as a witch in Salem.

Ten pins, two of them twisted and bent, which were produced in court as the pins the witches allegedly used to prick their vic-

Although 300 years have passed, the very name "Salem" conjures up visions of unholy witchcraft practices—and unspeakable injustice.

tims, are on view at the courthouse.

Nearby, manuscripts in the handwriting of The Rev. Samuel Parris contain the direct examination of Rebekah Nurse, who also was convicted and hanged. Mr. Parris, the minister of Salem Village, was a Puritan clergyman singularly diligent in the persecution of witches.

In the back of the exhibition case, partly hidden by great volumes of testimony, is a yellowed print of the Witch House (corner of North and Essex Streets), the home of Magistrate Jonathan Corwin. In his bedchamber on the second floor, the Magistrate is believed to have conducted preliminary examinations of several of the accused.

The Corwins were prosperous folk who owned wharves and vessels and carried on trade with the West Indies. The Witch House, the sole surviving home of the period, is splendidly restored and furnished in comfortable 17th-Century style. Admission is 40 cents for adults, 15 cents for children.

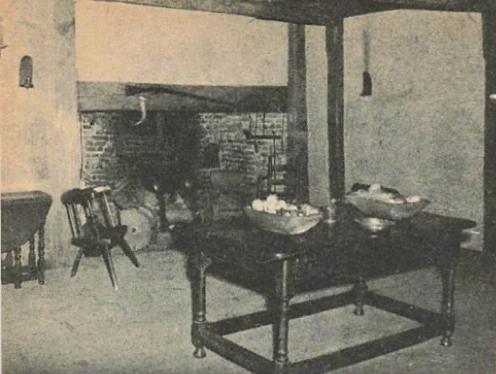
The courthouse exhibit, with its appalling and fascinating array of witch papers and relics, has been in the custody of suc-

cessive generations of the clerks of the courts for 277 years and is, strangely, better known in Japan than in America.

The University of Tokyo, having heard of the collection here, recently paid to have it put on microfilm, so that it could be available to Japanese students interested in the witches of Salem. A number of students have since received degrees for doctoral dissertations on "Witchcraft in Salem, U.S.A.," and

Magistrate Corwin, the legend goes, conducted preliminary examinations of witch suspects in his bedchamber.





First bewitchings are said to have occurred in kitchen or Common Room.

Tokyo now has the second largest collection of American witchcraft material in the world.

The courthouse display can be inspected without charge. A more comprehensive collection of witchcraft memorabilia can be found at the Essex Institute, 132 Essex Street; it includes typed transcripts of courthouse records and a library.

Mrs. Dorothy Potter, librarian of the institute and an authority on witchcraft, is currently researching for Historic Salem, Inc., the question of where the hangings of the witches actually took place.

"Legend says they were hanged on Gallows Hill but there is no actual proof," says Mrs. Potter. "There is an old story about The Rev. Nicholas Noyes riding out to Gallows Hill to see the last of the hangings on September 22, 1692. Seven witches and one lone wizard were packed that day into a cart and hauled

from the jail, we are told, the long mile to Gallows Hill.

"Puritans always made a great show of executions. They were considered a sound deterrent to sin and were interesting besides. So The Rev. Mr. Noyes, naturally enough, was on hand for moral reasons and presumably for personal satisfaction as well. When the hangings were over he looked at the bodies swaying in the breeze and reputedly said: 'What a sad thing it is to see eight firebrands of hell hanging from our trees.' "

In her researching Mrs. Potter has examined the voluminous evidence taken at the trials, the records kept in jail, figures on the cost of housing and feeding the witches and the price of their chains and manacles, and accounts of the seizure of their properties. But there is nothing save legend about the site of the hangings.

Were the witches really hanged on Gallows Hill? What part of the hill? And were they hanged from trees? Or from a gallows? There is no documented evidence to answer these questions, nothing but reminiscences down through the generations.

"For years I have tried to find an official record, letter or diary written in the time of the witches," said Mrs. Potter. "Research

so far has turned up little more than anecdotes. One story, for example, by John Symonds, who died in 1791, said his nurse told him that, while attending his mother at the time of his birth 100 years earlier, she saw from the chamber window 'those people hanging on Gallows Hill who were executed as witches.'

Because of the uncertainty Historic Salem, Inc., has canceled plans for the erection of a monument on Gallows Hill or anywhere else. The matter has waited for nearly three centuries and must wait a little longer.

HOW IT ALL BEGAN

SALEM'S witchcraft delusion began in 1692 in the home of The Reverend Parris who had recently come from Barbados to Salem Village bringing with him two black slaves, a woman named Tituba and a man called Indian John. Salem Village needed a minister and the Parrises needed a home. So they moved into the parsonage next to the meeting house.

The Parrises had a nine-year-old daughter, Elizabeth, who had several friends, older girls, who were charmed by Tituba in her bright turban and by all her wild and wonderful knowledge of African voodoo. Among the group was 12-year-old Ann Putnam, whose mother joined the girls.

That winter, the group was entertained in the kitchen of the parsonage by Tituba and when the girls began carrying on, laughing and crying and seeming to have fits, Mrs. Parris became alarmed and reported the matter to her husband who was especially keen about and against witches. Mr. Parris summoned a doctor. The girls, groaning and growling, went down on all fours and bit his ankles, so the stories go.

"They are most plainly bewitched," declared the doctor.

This was a lucky diagnosis for the girls, for it meant that no one would ask them questions that might have led to a confession of the voodoo tricks they had learned from Tituba.

It was a diagnosis that was

Evidence used to convict 19 witches is on display in Essex County Superior Courthouse on Federal Street.



also pleasing to Mr. Parris who is believed to have been largely responsible for the witchcraft trials. People would now turn to the church for protection against the devil who could change them into witches. Instead of quieting the terror, the minister helped to increase it.

"Elizabeth," he asked his daughter, "art thou and thy friends bewitched?"

All at once the girls shouted, "Osburn, Good, and Tituba!"

And so began the terror that led to the deaths of 20 persons and the accusation and jailing of 150 more, before reason caused them to be freed.

On February 29, 1692, warrants were issued for Sarah Good, a 70-year-old beggar-woman, bedridden Sarah Osburn and Tituba. Preliminary examinations by Magistrate Corwin were begun at once, legend says in his bed-chamber. The two Sarahs were subsequently convicted and Sarah Good was hanged.

Sarah Osburn died in jail and Tituba was held for over a year. She was then sold to pay her jail fees — food, manacles, etc. There is no record of her new master.

One of the most brutal aspects of the witch persecution was its legalized plunder. Homes of the accused were pillaged by the sheriff and his men, who seized all livestock and furniture. Those

arrested were compelled to pay for board and fuel in jail as well as for the chains that bound them. If they had no property their children were obliged to pay. And there were fees besides — fees for a reprieve, a discharge and for the hangman. Families also were charged fees to retrieve the bodies of the dead.

One of the volumes of testimony at the courthouse open to the examination is of Rebekah Nurse, a woman of comparative wealth, who was "cried against" by the two Putnams, mother and daughter, and by 11-year-old Abigail Williams.

The Reverend Parris wrote that the witnesses "fell into grievous and lamentable fits," and swore that evil spirits, visible only to them, had entered the courtroom, that a "Black Man" (the devil) was whispering in Mrs. Nurse's ear and that strange birds were flying around her head. These, everyone believed, were creatures from hell.

The Putnams testified that Mrs. Nurse had murdered six children, who had appeared to them in dreams. A petition signed by more than 20 outstanding citizens — it attested to the piety and gentle goodness of Mrs. Nurse — was offered the court but the jurors found her guilty. She was excommunicated and then hanged on July 19, 1692.

Some years later the First Church of Salem revoked the ex-communication. Judges, jurors and many of the accusers repented but the girls who started it all remained mostly unrepentant.

Judge Sewall, who had condemned the witches with righteous fury, rose on Sunday before the congregation of the Old South Church in Boston and handing the pastor a written confession of sin and repentance, remained standing while it was read aloud. He then begged the congregation to pray for him and as long as he lived he spent one day each year in private prayer and fasting.

In 1697, January 16 was set aside as a day of public fast and penitence, a date to be observed annually. A few years later, a number of children of the "witches" demanded legal restoration of the reputations of their executed parents as well as reimbursement for financial

losses. The convictions were reversed and the sum of 597 pounds and 12 shillings was distributed among the heirs.

Six of the convicted witches, having no children, remained uncleared, and it was not until 1957 that the Massachusetts Legislature took action to exonerate them. At that time, Vance Greenslit, a descendant of Ann Pudeator, petitioned to have the verdict that condemned her reversed.

At first the Massachusetts Senate rejected Mr. Greenslit's plea to clear her on the grounds that Salem was a British colony at the time of the witch trials and that it was up to Parliament to make amends. Parliament, the Senate was told, had already declined to take action. The Senate, therefore, after approving an amendment to ban payment of damages to descendants, reversed the conviction of the six women not already cleared, including Mrs. Pudeator.



STEAKS FROM SOPHISTICATED STEERS

RANCHER ZIP Franklin, his son Jim and daughter Terry are crazy about airplanes. All three are pilots and even 10-year-old Steve can fly but is too young to qualify for a license.

But their addiction to flying has a practical side too. Franklin finds it simpler and cheaper to airlift feed to his cattle, whereas other area ranchers feed the animals from pickup trucks. Thus the Franklin steers behave oddly. They don't lope over the pasture to investigate every truck in sight. They chase low-flying airplanes.

South African Woman Reports:

A RIDE IN A

UFO

By Cynthia Hind

Romancing? Hallucinating? The sad thing is we may never know for sure—in our lifetime, anyway.

ELIZABETH KLARER (Fielding) is the only person in South Africa who claims to have flown in a flying saucer. She is a slightly built, golden-haired, soft-spoken, intelligent woman with lovely compelling eyes that convey honesty and sincerity. It would be difficult to think of her as a publicity seeker, a crank, a sensationalist. Yet since making her claim she has been subjected to abuse and ridicule which she has withstood with equanimity because of her firm conviction that she has been especially privileged to meet and talk with beings too advanced to be presented to the masses of people on Earth.

In her youth Elizabeth spent hours walking in the foothills of the Drakensberg range, not far from the Mooi River and near



Elizabeth Klarer Fielding

the family farm. It was here, in October, 1917, that she and her sister had their first experience with a UFO, she told me.

They were standing on a hill admiring the tranquility of a South African sunset at about 5:30 P.M. when they saw an orange-red ball rushing toward them out of the sky. Fascinated they watched a round metallic



Calculating by nearby tree, Author Hind's son, a math major, supports claim that UFO diameter is 60 feet.

object circle the ball of light three times and as though with some special power deflect it from its course toward the earth.

Young Elizabeth was impressed and mystified. For years she returned regularly to the hill in the lower reaches of the Drakensberg, hoping against hope to see the craft again.

Eventually Elizabeth married Captain Phillips, a test pilot, and through his influence became a qualified navigator and meteorologist. She flew regularly with her husband and one evening in 1937 when they were en route from Durban to Baragwanath, having just taken off in their small Leopard Moth from Ladysmith in Natal as dark was closing down, Elizabeth suddenly saw a blue-white light streaking toward their aircraft.

She tapped her husband's

shoulder and they both watched the moving light as it approached. Soon they distinguished a circular object which began to pace their plane. Its color changed from blue-white to a brassy, dull gold with a violet glow underneath which changed to deep red. They both were afraid, feeling it certainly must be "something from another world." However, the craft eventually shot above them and rapidly disappeared.

Elizabeth's next encounter occurred when she was visiting the family farm at Mooi River. One morning there the African *umfaans* (children) rushed around excitedly pointing at "something strange" in the sky. Elizabeth grabbed her camera and hurried toward her favorite hill, the highest point thereabouts, approximately two and one-half miles from the farm. It was 10:00 A.M. and almost immediately a brilliant flash from the cumulus clouds was followed by the appearance of an object approximately 60 feet in diameter descending rapidly toward the hill.

Elizabeth was terrified and her first impulse was to turn and run. But the spacecraft — she now was certain it was a spacecraft — stopped 10 to 12 feet above the ground about 20 yards from where she stood. There seemed to be a tremendous dis-

placement of air beneath and around the craft and Elizabeth felt pressure on her head. The craft made no noise and Elizabeth now was too fascinated to run.

She describes the hull of the ship as quite flat, rotating around a flattish dome. She says there were several portholes and its color reminded her of the ship that had paced the Leopard Moth several years before. The bright shine of the silvery metal hurt her eyes but once accustomed to its brightness, Elizabeth was able to look into the portholes of the hovering craft.

With a shock she saw the figure of a man silhouetted in one of these portholes, she reports. She describes him as having a thin aesthetic face with an aquiline nose and high cheekbones and says he regarded her without expression except that she felt an almost hypnotic attraction about his eyes.

Suddenly, when the pressure in her head had reached what seemed to be the bursting point, the spacecraft, with a sharp blast of hot air which blew her hat off, rose and disappeared at tremendous speed.

Elizabeth began to take regular walks to the place she and her family now called "flying saucer hill" but for 18 months she saw nothing more.

She went off to Durban with her two children on holiday. But one afternoon there she was overcome by a desire to return home. On the return journey she was restless and tense, feeling as if something or someone was waiting for her. Toward evening they reached the farm and when she saw her sister she burst into tears. The strain of her involvement with the UFOs was beginning to tell.

The next morning Elizabeth left the house before seven in the morning. When she reached the hills she says she found the spacecraft waiting there. In front of it stood the spaceman she had seen before. Determined not to be afraid Elizabeth stretched out her hands and ran toward him. She had not realized how tall he was — about six feet, four inches — and now close to him she saw he was not young but says she could not determine his age. She describes his hair as white and longer than normal; his face was deeply lined, his eyes clear grey. He wore a simple one-piece suit of some material not unlike nylon. In the daylight the material appeared to be cream color but toward evening, Elizabeth reports, it assumed a silvery sheen. It fitted tightly, like a sleeping suit, even covering his feet. His head and hands were free.

Elizabeth followed him through the doorway of the craft into a large circular cabin. The door closed automatically behind them and for an instant she felt panic as the metal wall and door seemed to fuse and no opening remained. But then came the conviction that these people were friendly. Later she learned this reassurance had come to her telepathically. A moment later she felt a humming vibration beneath her feet and realized the craft was moving.

For the first time she saw a second man in the cabin, working the controls. He was the same height as the first man but more muscular and darker complected. She says his white teeth flashed when he smiled at her. He too gave her the impression of great age.

Elizabeth reports that the cabin was large and circular with two sets of three portholes. She could not identify the metallic surface of the craft although she is familiar with the various metals produced on earth. The floor of the craft was soft to her tread she says, and in the center of this main cabin stood an enormous circular lens with semicircular benches on either side. Elizabeth started to walk toward one of the portholes to look out but the man guided her instead to the adjustable lens in the cen-

ter of the floor and showed her a magnified picture of what was passing beneath them. He explained that they now were hovering approximately 1,000 miles above Earth and that the lens could penetrate solids — that is, they could see through the walls of the buildings and deep into the cellars below them.

The spaceship contained two other rooms, according to her account. Both of these were semicircular; one was a bathroom and one a kitchen.

Elizabeth tells how the journey continued straight into space until they contacted the Mother Ship or Scientific Survey Ship. The man explained that his craft did not need refueling, being one of the larger ones, but that the numerous small craft frequently had to return to the Mother Ship for this purpose. They connected with the larger ship by an expanding funnel which sealed to the hull of their ship. The huge Mother Ship was filled with men and women all dressed in uniforms similar to those worn by the two men in the smaller craft.

Elizabeth says she was introduced to the spacecraft's "electric mirage," a thing like a television image which filled the room with movement, sound and color, with an enormous picture which rippled across the room at the insertion of a plastic roll into

a slot. Elizabeth says she saw pictures of the strangers' home planet and at one point they showed her close-ups of the Durban promenade. The pictures were accompanied by sound and she could hear the conversations of individuals whose images appeared. When Elizabeth asked questions she says they informed her that everything was electronically powered and their source of power was light.

Apparently they were vegetarians for they offered only vegetables, fruits and a sort of oat-cake. Elizabeth says she found the food filling and refreshing. The utensils for drinking and eating were made of light unbreakable crystal, unlike anything she had seen before.

The ships made long voyages into space but their concept of time was not clear to her, Elizabeth said.

They told her their speed was unlimited and that they moved easily and regularly from one solar system to another but had not yet mastered the problem of moving between galaxies.

I asked Elizabeth why she thought she had been chosen to make this contact and voyage. "Why not me instead?" I asked. "And why are these contacts always made in isolated places?"

In answer Elizabeth said she would quote the man from outer

space. He said, "Ninety percent of the Earth people still are terrified of the unknown, of anything they do not understand. Can you imagine what would happen if we landed in Times Square or Piccadilly Circus? Panic and chaos! They might even fire at us! For this reason we only communicate with people in ones or twos in quiet isolated places."

Elizabeth says she spent a whole day and evening in space. She has recorded the entire experience in her book, *Beyond the Light Barrier*, which will be published shortly. The book starts with a foreword by her present husband, Major Fielding.

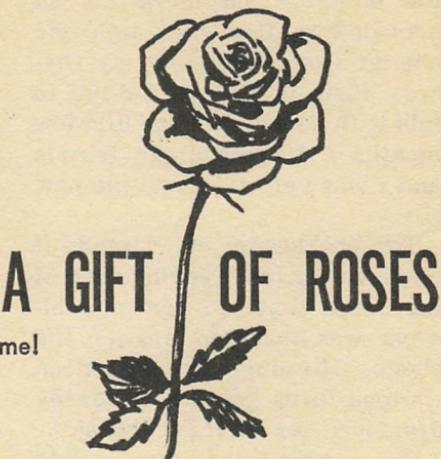
* * *

In his review of Bernard Heuvelmans' book, *In the Wake of the Sea Serpents*, Isaac Asimov says, "There are some important problems that face us every day and yet are rarely recognized. One of these is: What does one believe? . . . Each rationalist must find his way for himself. My own solution is to be the careful skeptic; to place the burden of proof on those who maintain."

And so each one of us must decide for himself whether to believe Elizabeth Klarer tells a true story, whether she is hallucinating, whether she merely weaves a romantic story. And we may never know. . . .

Their fragile beauty belied their
strength, for with their
mysterious arrival came a new
world of life and love—even a new me!

By Louise Riotte



A GIFT OF ROSES

SOUTHERN WOMEN are supposed to be beautiful and charming but I probably was the exception that proved the rule. As a young girl I was quite plain, with dark eyes too big for my thin face, a mouth a little too wide. And I was painfully shy. But a beautiful, unexplained thing happened to me when I was 19, a thing that changed my life.

My widowed mother and I lived in the small town of Durant, Okla. Employment was difficult to find there so in order to earn my own living and contribute to her support I left home. At the larger city of Ardmore, about 100 miles away, I obtained work in the office of a hardware store.

This was a sort of general store and carried a lot of things besides hardware. To the farmers and ranchers of the community it was a main source of supply. It occupied a large building which had been used at one time by an automotive agency. In the large glassed-in showroom in the front, where cars formerly had been displayed, counters of merchandise, household articles, pots, pans and dishes now stood. A low partition divided off an area in the back for the office where I had my desk.

My employer and his wife were very kind people but the work was hard as the store had a great many customers and I was kept extremely busy. When the office work was caught up I

would go into the front part of the building and clerk for an hour or two. This was a welcome change from typing but my shyness made it difficult for me to talk with people. For the first few months I did not make friends and I was very lonely in the new city.

The bookkeeper and I made it a rule never to leave the office at the same time, so someone always was there to answer the phone. Morning and afternoon we took turns going to a nearby drugstore for a coffee break.

On a particular day in late spring I left a little later than usual to get my coffee. The day was overcast and the dark cloudy sky promised rain by night. I had some errands to run for the office and when I got back it was close to quitting time.

When I approached the office area I was astonished to see a blaze of red lying on my desk. It was almost covered by a huge bunch of deep red roses!

"Where on earth did these come from?" I asked the bookkeeper.

"An old Negro brought them in shortly after you left," he answered absently, not looking up from the books in which he was trying to finish the day's entries before time to go home.

The roses were a deep, intense red with a velvety black overlay

on the petals. They had been freshly cut and most of them were still partially opened buds. They lay loosely on the desk without box or paper. I searched everywhere, even on the floor, for a card or something that would give me a clue to the donor. There was nothing!

"Frank," I spoke again. "What did the old Negro look like? How was he dressed?"

"Well," he said, "I didn't pay much attention, just supposed someone you knew had sent you some flowers. But, yes, there was something a little odd about him. Guess it was the way he was dressed."

"How was he dressed?" I persisted.

"Old-fashioned clothes, high collar, odd cut to the suit," Frank replied. "Very neat and all but it looked like a new suit in the style of about 50 years ago, if you know what I mean."

I didn't. But I was silent, hoping he would go on.

"Very polite old gentleman," he said looking up. "Didn't say much, just that the roses were for Missy Louise. Then he turned and left. Must have walked awfully quiet though. I can't remember hearing him walk off and the door didn't make any sound when he closed it."

It was too much for me. I dismissed the old Negro from my

thoughts and tried to decide what to do with the roses. I went to the storeroom, rummaged around until I found a pitcher, filled it with water and arranged the roses in it. Placing them on my desk, again I was amazed at their beauty. They seemed to light up the dark drab office.

When I left for home I could not resist taking one of the roses with me. At the private residence where I rented a room I asked my landlady for a vase. She commented on the rose's beauty and I was thankful she did not ask me where it came from. What could I have told her?

I took my evening meals with the family and after supper usually retired to my room to read for a while before going to bed. I knew few people and seldom went out except occasionally to a movie when my landlady asked me to accompany her.

The next morning just as I came through the front door of the store a shaft of sunlight from a high window struck the roses. They had opened up a bit more during the night and were breathtakingly beautiful — literally ablaze with color.

I opened the morning mail as usual and prepared to spend another day very much like all the days that had gone before. Before what? Before the roses, of

course. I told myself I kept looking at them because they were so beautiful, because I wondered where they had come from. Somebody just made a mistake, I told myself sternly; they weren't meant for me. The old Negro gentleman just got the addresses mixed up. Maybe there was another "Miss Louise" working in some nearby building.

It soon became evident that this day wasn't going to be just another day and that I wasn't going to get much work done either. Just about everybody who came into the store eventually gravitated to my desk to look at the roses, to exclaim over their beauty.

As I thanked them and tried to make conversation I realized my shyness was receding a little. Everyone seemed so friendly and it was easier for me to make small talk with such a lovely conversation piece to give me confidence.

One lady who never had paid any attention to me before walked over to my desk after paying for a new skillet. Admiring the roses she then asked, "You're new in town, aren't you?"

"Yes," I said. "I haven't been here very long."

"We're having a social at the parish hall next week. Would you like to come?"

I thanked her and said I would love to. I felt mildly excited when she left. It was the first time anyone had really noticed me.

The morning wore on and the bookkeeper went for his coffee break. The early morning customers gathered up their purchases and left. At 10 o'clock the floor was nearly empty of people.

I bent my head over my work, trying to make up for the time lost talking with people. Enjoyable though it had been I had to get my letters typed, orders sorted and filed.

I did not notice the young man beside my desk until he spoke to me.

"Could you help me, please?" he asked, holding up a broken dog collar. "No one seems to be at the counter and I would like to buy a new collar for my dog."

"I'll be glad to," I said, stopping my work and coming through the small swinging door in the partition which divided the office from the rest of the floor.

It took the young man quite a while to decide on exactly the right collar and as I patiently pulled out every one we had I began to wonder if he was deliberately prolonging the time and the conversation.

When the bookkeeper returned a few minutes later the young man asked me if it was my turn

for a coffee break. I said it was, thinking he now would conclude his purchase and leave. But he surprised me.

"I usually have coffee about this time, too," he said. "Won't you be my guest?"

The day before I would have been confused and embarrassed and probably would have said "no". But now I heard myself saying that it would be a pleasure and over to the drugstore we went.

We ordered and sat and talked. People kept coming in and greeting him. He seemed to know and be liked by everybody.

After a time I begged to be excused, saying I must get back to work. He asked if he might see me again and I said, "Yes, I would like that." I wasn't quite sure it was my voice I was hearing. I spoke so casually, without nervousness and just as if invitations from attractive young men were an everyday affair.

He walked back to the door of the store with me. As I went in I noticed my employer's wife standing near the doorway. I knew she had seen us through the glass.

"He's a nice young man." she remarked. "I met him last week at a dinner party." Then she changed the subject, remarking that she had just come from a sale at one of the department

stores. She opened the long box she had laid on the counter and showed me a lovely spring suit. I looked at it with envious eyes.

"While I was in the store I saw a very pretty yellow dress," she said. "It made me think of you. How would you like to have me go shopping with you after work? Perhaps you'll find something you would like better than the yellow."

Another day I might have retreated back into the wall of shyness I had built around myself. I did not know exactly what to say but just then I glanced up and saw that beautiful bouquet of roses on my desk. They gave me the courage to say:

"Thank you, that would be wonderful. I've never liked to shop alone and I know so few people here."

Later in the day we went to the store and I tried on several dresses. Two pleased me very much but the yellow one seemed to look the nicest on me and I bought it.

Mrs. Herd drove me home and I went to my room and took the dress out of its tissue wrappings and held it up. It was lovely but somehow it seemed to be outshining me. I felt plainer than ever. I had been excited in the store and it had seemed more becoming to me there than it did now.

About this time there was a tap on my door and after I called out "Come in" my landlady came into the room.

I showed her the dress and she admired it but I said, "It just doesn't look right somehow now that I have it here. I wonder if I should have bought something darker and plainer."

"No," she replied, looking first at the dress and then at me. "You just need to fix up a little and then the dress will be right."

"I guess I really don't know how," I confessed. Each time I had studied myself in the mirror I had felt defeated. I never really had tried to do anything with my looks, just slicked my straight, lanky hair back into a bun and left it that way. Neat but not gaudy — that was me.

"I used to work in a beauty shop," my landlady told me. "If you will let me try I think I can fix you up a bit and then you and the dress will go together. You'll see!"

"All right," I said. "How do we begin?"

"Tonight after supper the first thing we will do is shampoo your hair. Maybe that and brushing will coax it into looking a bit softer. Then there are several other things I would like to try."

She was as good as her word. I helped with the dishes and then we set to work. After my hair

was shampooed and dried she brushed it for a long time and it did begin to fluff up and look much softer. She brought out some face creams and powder and lipsticks and experimented until she decided she had just the right shade for me and gave me a complete makeup.

"Now," she said, "let's try on the dress and see how it looks!"

I was amazed. I never would be a beauty but the change was startling. Maybe there was something in my southern heritage after all. Maybe I could be attractive, if not actually pretty. Maybe if I came out of my shell and tried a little. . . .

I scarcely slept that night, I was so excited. Things had been happening to me for the last couple of days. Then a thought struck me. Things had started to happen after the roses had been brought to me. Common sense told me that of course there was no connection. How could there be? But I fell asleep and dreamed about a whole garden full of red roses.

The next morning I went to work as usual. The office was within walking distance and I enjoyed every minute of those seven blocks. I had taken time to put on lipstick and my hair was looking softer and prettier than it ever had looked before. Several people wished me "Good morn-

ing." I was in excellent spirits when I entered the store.

Going to my desk I noted that the roses now were beginning to droop and I thought sadly that I would have to dispose of them. Reluctantly I took them out of the pitcher and had started to drop them into the wastebasket when I noticed that one small bud was still fresh. I retrieved it and put it into a small receptacle on my desk.

The uneventful but pleasant day wore on and late in the afternoon the phone rang. As I answered it I recognized Carl's voice and after a few minutes conversation he asked to take me to dinner that evening.

I thanked him. We agreed on the time and then, as it was close to quitting time I started to put my desk in order. The rose looked so pretty I decided to take it home with me. Perhaps I could wear it with my new yellow dress.

Once home I told my landlady I would be dining out and she seemed to be really pleased and offered to help me with my hair. She brushed it out, braided it and wound it around my head in a coronet. Seeing the rose on my bureau she placed it in exactly the right position in my heavy braid.

My evening with Carl passed pleasantly. We found we were at

ease with each other, had much in common and liked many of the same things. It was the beginning of a new era in my life. For several months we saw a great deal of each other and one evening in late fall when he asked me to marry him I answered "Yes." I knew that I loved him and would be happy as his wife.

The next day I told my employer and his wife we planned to marry in the early spring and they were pleased and glad for me. When I asked for a few days off to go home and tell my mother the happy news they said that I might go.

Arriving in Durant I took a taxi home, scarcely able to wait to tell Mother about my new happiness. I ran into the house and hugged my mother, who was surprised but delighted at my unexpected visit. Almost before I got my coat off I began telling her about my engagement, so eager was I to have her share my joy. She was most anxious to meet my fiancé and I promised to bring him home with me for a visit at an early date. Then, as girls will, I began happily to recall the circumstances of our meeting and finished by saying:

"It all began the day the old Negro brought me the roses by mistake."

"Brought you roses by mistake," echoed Mother in

amazement. "Tell me about it; I don't understand."

So I told her how lonely I had been but how things began to happen to me right after the roses were left on my desk.

"Can you describe the Negro?" Mother asked me.

"Not very well," I said. "You see, I was not there when he came in but the bookkeeper told me he was dressed rather oddly, quite well but the cut of his clothes was old-fashioned. I thought probably someone had given them to him."

"Tell me everything the bookkeeper told you — every detail," Mother said.

I told her all that I could remember. For a moment she sat in deep thought then asked, "Were the roses a deep red, with a velvety black overlay?"

"Yes," I replied. "How did you know?"

Mother told me a strange story.

"Your grandfather," she said, "had a body servant named Cato. He was given to him when he was a little boy and they grew up together. When the estate became his your grandfather gave Cato his freedom but he had no wish to leave. They were inseparable friends and shared a great love for flowers, especially roses. Your grandfather, my father, grew many different kinds

of roses but they both especially loved the deep dark red ones. Often your grandfather would cut a bouquet of these and send them by Cato to your grandmother to arrange in the house. It was a pleasant little ceremony between them and your grandmother loved to be gifted with these special flowers. She said they made the rooms so bright and made everyone near them feel happier and behave more pleasantly.

"Your grandfather lived to be quite old but died a few years after you were born. He loved you very much but you probably to do not remember him or Cato. Cato didn't live very long after your grandfather was gone. He just seemed to lose interest in life and one morning he did not show up and they found him in his small house. He apparently had passed away in his sleep.

"When your father and I left Kentucky and came out to Oklahoma the only rose bush that I brought with me was a cutting from the deep red rose bush that my father and mother—and Cato—had loved so much. The cutting lived but it did not do well in this hot dry climate. For many years it just barely stayed alive but somehow I never could bring myself to have it dug up and replaced. It always has seemed to be a link with my former

home and my loved ones.

"Then this spring, after so many years, it began to thrive and on a day in late spring was covered with gorgeous long buds showing their deep red here and there, just about to open.

"But something very odd happened. I was busy all one day and did not find time until late afternoon to go out to look at the bush, to see if the buds had opened. When I did go I was amazed and dismayed to find that every half-opened rose had been deftly cut from the bush. No other rosebush in my garden had been touched, just this one. What is more, it was no hasty job either. The cutting had been done neatly, carefully and expertly. Furthermore, the dead wood on the bush had been carefully pruned out and the bush left neat and orderly.

"This is what puzzled me most—the thief, if thief it was, had exercised such care. No harm was done, the roses had simply been cut—every one of them. A dim memory suggested to me that this was exactly the way your grandfather always pruned his beloved roses."

It had been late afternoon when Mother found her roses gone and late afternoon when the roses had been brought to me—the roses that had changed the whole course of my life.

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 "COMMON" POLTERGEIST

By Karin Coddon

I AM 12 YEARS old and never had any psychic experiences until after we moved into our Point Loma home in September, 1967. Our house was built in 1943. It is large and rambling and surrounded by an acre of pine and cypress trees.

My sister Eve is eight and we share the master bedroom upstairs because it is the largest. Soon after we settled we were startled to have our holy pictures fall off the wall. This happened repeatedly no matter how carefully we hung them. And they fell in a peculiar way, as if they had been flung, and landed several feet across the room.

The afternoon of Christmas Day, 1968, Eve and I were playing with our dolls when suddenly an old music box in the room started to play. No one had wound it but it continued to play for quite a while.

The most eerie and frightening

experience occurred on the eve of my birthday, February 23, 1969. About 11 o'clock I was lying in bed trying to go to sleep but a little excited by thoughts of a field trip planned for the following day. When Mother turned on the hall light and came to check on me I closed my eyes and pretended to be asleep. She was folding my clothes at the foot of the bed when the guitar against the wall started to sound of its own accord. It was six feet away from us. Three notes sounded — as if someone were plucking the



Karin Coddon

strings one at a time in rhythm.

Mother ran downstairs to get my father and I was right behind her — but Father insisted a temperature change may have caused the guitar to sound — or it was our imagination.

So many strange things had happened that Mother asked the California parapsychology society to investigate. In late January, 1969, Mrs. Kay Sterner and some other people came to visit us. On hearing our stories they said they thought we had a common poltergeist. After their visit we seemed to be rid of the noises — but only for a short time.

On March 15, 1969, Eve and I were playing records in the bedroom. Through the window we could see Mother and our brother David, age 14, standing in the driveway talking to our neighbors. It was 5:30 P.M. — the same time of day the music box had played. Just as I went to change a record we heard a voice whisper. "Ssh!"

I called out, "Come in, David." I thought my brother was hiding behind the door — up to who knows what prank to frighten us. Then the shushing sound came again followed by some whispering, the sound of someone trying hard to talk.

When the "Ssh!" sounded louder a third time we became frightened and ran down to tell

Mother. She and our neighbor's husband went into the bedroom but found no sign of anyone or anything to explain the sounds.

In a way we are glad the parapsychology people didn't chase our ghost away. But it is too bad you can't tell in advance when psychic things are going to happen. They always seem to take us by surprise. — *San Diego, Calif.*

FOR RENT

By Evelyn M. Hobbs

IN 1953 MY husband Earl took a job as parts man at Hill Air Force Base near Layton, Utah. Until we could find a house we had stored our belongings and were living with my brother Duane Quistberg in Salt Lake City. His house was too small for his family, let alone the five of us.

For nearly two weeks we combed Layton searching for a house but with no luck. One August night I dozed off breathing a prayer that we'd find a house the next day. Suddenly a picture of a huge old three-story house flashed across my mind. It stood bleakly against the sky without a tree or bush anywhere near. In my dream I felt some tragedy surrounded the house.

The next morning we set out house-hunting again — up and down the streets of Layton — but

as usual we found nothing. When we started back to Salt Lake City suddenly my dream came to mind. I asked my husband to try just one more street. Earl was tired and discouraged and I really couldn't tell him which way to turn. I had only a vague feeling that I had seen the old three-story house somewhere before my dream. Then, as we turned a corner, the old house loomed in the distance, exactly as I remembered it. The blinds were drawn and there was no sign of life around the house but when we reached it I asked my husband to stop. He thought it was foolish and pointed out the absence of a "for rent" sign — but he stopped.

I went up and knocked on the door. A little old man opened it and I asked if by any chance the house was going to be for rent. He looked very surprised and shook his head. He started to shut the door and I turned away. But then he said, "Wait a minute. There are some people moving out up the street, I think." He pointed to a duplex about 300 feet away. I thanked him and rushed to the car to tell Earl.

No one answered the door at the duplex but a woman working in her yard next door told us it was owned by a farmer named Greene who lived a half mile down the road. Our spirits fell

when we found the farmhouse and no one answered the door. We decided to sit in the car for a while to see if someone would show up. A few minutes later Mr. Greene came out of his barn and when my husband called to him he came over to our car.

We asked about the duplex for rent. Startled, he held up a sign he just had finished painting — a "for rent" sign. He asked how we knew and we told him the little old man in a big house had told us. He was puzzled and still rubbing his chin when he showed us through the duplex. He said we could move in the next day, August 27, 1953.

After we had been in the house about a week I was out scrubbing the front porch when our neighbor, Mrs. Albert, who had sent us to the owner, came over. In a friendly way she began talking about the neighborhood but she didn't mention the old man in the three-story house. Finally I asked about him. She shook her head sadly and said the little old man's wife had gone completely insane and had been institutionalized. The old man had tried to take care of his wife himself but she would break away from the house and run through the streets screaming.

Cold chills ran up my spine as I recalled the sense of tragedy I had felt in my dream of the three-

story house. — *Anaheim, Calif.*

THE DISAPPEARING WARTS

By Sol Harris Goldstein

IN THE SUMMER of 1918, when I was 10 years old, ugly warts suddenly appeared on my left hand. I felt guilty; Mother often had warned me not to play with toads and I had disobeyed her.

In September at the beginning of the school term all of us had to undergo a physical examination. Noticing the many warts on my hand the examiner ordered me to have them removed. I felt God was punishing me for disobeying Mother's dictum.

I didn't know what dire consequences awaited me but I had to tell my mother that the warts must be removed. Rather cold-bloodedly, I thought, she said, "The warts will have to be cut out, one by one, or burned out with acid. Take your choice."

Word of my predicament quickly spread through the old Brooklyn tenement in which we lived and one old granny, Mrs. Feldman, came down to tell Mother she could get rid of my warts. She said she had an Old World remedy:

"Let me have a thin white string about 30 inches long and a lighted candle."

When Mother had produced these Granny Feldman sat me

down on a kitchen chair, then asked Mother to leave the room — which she did, reluctantly.

Granny peered intently at my left hand and mumbled unintelligibly, meanwhile looping the white thread into knots. When she finally had knotted the entire length of thread she held it above the candle flame which burned it quickly.

Putting her finger to her lips, Granny forbade me to speak as she left the kitchen. I laughed at her, forgetting to say thank you.

Mother returned and I told her about the knotting and burning of the white thread.

She smiled. "White magic — not black magic — but you can't tell . . ."

That night I dreamed I was choking. In a cold sweat I struggled awake, jumped out of bed and turned on the light. Something made me connect the dream with Granny Feldman's visit and I looked at my left hand. It was perfectly smooth; not a wart remained.

White magic? I don't know — but the warts were gone. To this day, 50 years later, they have not come back. — *Brooklyn, N.Y.*

"SOMETHING" REAL

By Helmi Anspach

MY HUSBAND TOM'S duties as a computer design engi-

neer took him to Tampa, Fla., for a few days in December, 1967. The night of December 11, in our home in Clearwater, as I was putting the children to bed I noticed that eight-year-old Tommy had a little fever. It didn't worry me at first but later that night his fever soared and he seemed to have bronchitis.

I gave him aspirin and a continuous cooling bath but at 11 o'clock his temperature had reach 104°. When I told him I was going to call the doctor he suddenly began to cry.

"Wait, don't leave me. That man is here again," he said. Then he spoke to the empty doorway, "No, no, I don't want to go."

I felt an eerie presence in the room. With all the determination I could muster I said, "What do you see?"

Tommy spoke in a dry rasp, "He's a giant standing by a white gate. He says I have to go with him and he's dressed funny." He lapsed into incoherent babbling and his little hand lifted toward me.

As I reached for his upraised hand I felt another strong large hand firmly clasping Tommy's. I took the child's wrist and pulled against some unseen force and said, "No, Tommy, you won't go. I won't let you. You will get well."

As I struggled to push away the strange hand and finally succeeded, I was praying fervently. I felt the presence recede. Immediately I checked Tommy's temperature and to my amazement, his fever had gone.

Later the doctor said Tommy had had a fever hallucination but I knew I had wrestled with someone or something real. I *felt* the big hand holding my child's small one. And Tommy's fever had fallen from 104° to 98.6° in a matter of seconds. — *Clearwater, Fla.*

A SPIRIT IN FLAMES

By Esther Whitby

MARTHA ANN Slemmons and I live in neighboring apartments in Philadelphia and have been close friends for many years. For some time we have held regular seances with the Ouija board, usually by candlelight. A number of evidential messages have come through from entities purporting to be deceased relatives or friends.

Starting in the summer of 1968, however, the Ouija board sessions took a strange turn. A persistent spirit, who identified herself as "Hettie," monopolized the board and blocked access to any other discarnate who might have been inclined to communicate. Either Hettie couldn't spell or she had a speech impediment,

for her responses were limited to "yes" and "no." When she tried to use the letters her best effort was the tedious repetition of E, F, F — a message meaningless to us.

One evening in August, Hettie put on a new act, one which I believe may be unique: she apparently invaded a candle! About nine o'clock on the evening of August 21, 1968, after a fruitless struggle with the non-communicating Hettie, I noticed that one of the candles was acting strangely. Its flame flickered wildly and flared as high as three or four inches.

"Martha Ann," I said, "look at that candle. I think we're having some kind of manifestation."

As I spoke the flame leaned toward us and made what seemed to be a beckoning motion. We immediately checked to be sure no draft or breeze was causing this.

Martha and I moved closer to the candle and I asked, "Hettie, are you in the candle?"

The flame shot up to five inches and flickered from side to side. This gave me a clue. I asked Hettie to make the flame high for "yes" and low for "no."

Now we could converse with the otherwise speechless Hettie. We learned she had been raised

on a farm and never had learned to spell. "E.F.F.," it turned out, were the initials of her minister whom she adored.

Now we began a period of experimenting with Hettie. When we played a music box the candle flame danced gracefully to "Clair de Lune" and became lively in time with "The Blue Danube." To our amazement, when we suggested Hettie take a bow she did; the flame bent toward us and leaned over.

The statue of an angel stood behind the candlestick. When we asked Hettie if she could see it the flame leaned over backward. Next we asked her if she could inhabit two flames at once. The other candle immediately began to perform in the same way.

This entire performance was remarkable because it appeared that the candle was animated by a thinking being. The movements of the flame could not have been accidental. We have continued to communicate with Hettie, of course, using different candles from day to day. We have continued to get the same results.

We've used up many candles — and Hettie is still with us. We believe she's a special spirit who is in her element when aflame.
— *Philadelphia, Pa.*



Fingers of Fate

By Harold Helper

Policeman Terry Helton of St. Louis failed to blow his whistle when attacked by a thug and the omission saved his life. The thug fired and the bullet hit the whistle pinned to the officer's shirt pocket and he suffered only a superficial chest wound.

A tornado that went through Bolton, Conn., tore up power lines and trees all around one farm but skipped over the house and left the farmer and his family unscathed. Name of the farmer: Fred Luck.

A French sardine boat named *Carpe Diem* sank off Brest, France, and five crewmen lost their lives. *Carpe Diem* means "enjoy the day."

Mrs. Dorothy Jones of Bud-hamton, England, has won two automobiles in raffles. She doesn't drive.

Mrs. Mancy Marie Cook of Rol-la, Mo., was fatally shot — by a pig. Police said a small pig in the trunk of the car touched the

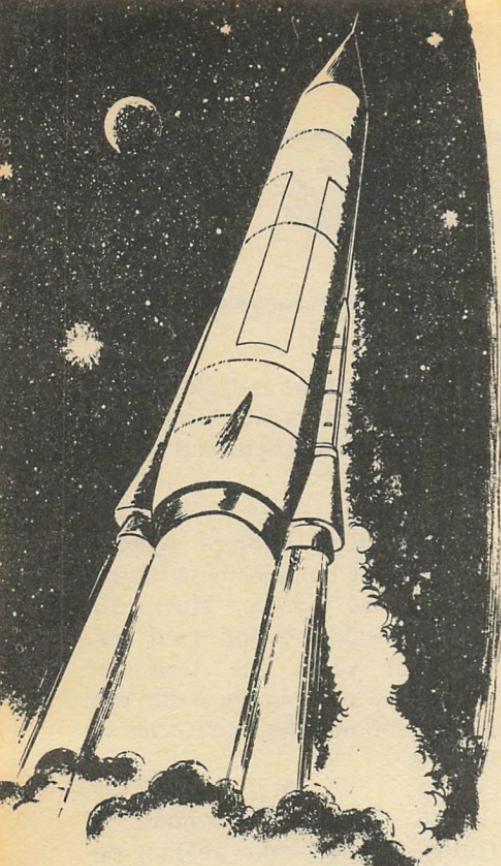
trigger of a rifle and discharged a bullet which went through the back and front seats and struck Mrs. Cook.

While other bathers ignored his cries for help, Wilbert Bishop drowned at Saugus, Mass. Authorities said no one paid any attention when the teen-ager called for help because he was known for making such cries as a joke.

Mrs. Juliette Salvagnac of Guret, France, was peeling potatoes when her knife hit a hard object — an earring she had lost 10 years before.

Mr. and Mrs. James O'Toole of Memphis, Tenn., had three daughters in succession but the family count evened up in a hurry when Mrs. O'Toole gave birth to triplets — all boys.

Mr. and Mrs. Gay Breneman of Clayton, Ill., were married at 2:00 P.M. on June 25. Twenty-five years later Mrs. Breneman died at 2:00 P.M. on June 25.



as such a craft can in an airless atmosphere, braking its fall with a cushion of fire. If all continues to go well, it will land safely on the surface of the moon and men will step forth upon another world for the first time.

They will remain on the

OUR MAN ON THE MOON

By Chester Geier

Nothing ever will be the same again—neither the moon, nor the earth, nor man. The age of spacefaring will have begun.

A FEW WEEKS after the appearance of this article—about the middle of July if all goes well—an ungainly space-craft, too spindly and flimsy to land on earth itself, will detach from its Apollo mother space module orbiting 70 miles above the surface of the moon and head downward.

It will approach as cautiously

moon's surface at most but a few hours. They will not stray far from their LM. They will take up soil samples, make what observations they can, make simple tests for a possible atmosphere, check radioactivity, make telescopic observations, take photographs.

After their brief visit they will program their lunar landing

module for a rendezvous with their Apollo mothership orbiting overhead. Once safely aboard they will jettison the landing module and, God willing, return to earth.

They will come home bringing new knowledge — knowledge perhaps undreamed of by anyone alive today. It is hoped they also will bring solutions to the mysteries of the moon that have puzzled moon-gazers for decades.

Some of the questions they may find answers for are: Does the moon have even a slight atmosphere? Is it an abode of even the simplest form of life? What is the explanation for strange features and activities reported by moon observers: points of light, glowing spots, grid-like or rectangular formations, tower-like or dome-like shapes — all of which have suggested artificial or unnatural origins?

When Apollo 8 curved around the moon and swept to within 70 miles of its surface some questions appeared to be answered. Capt. James A. Lovell, Jr., said, "The moon is essentially gray — no color. Looks like plaster of Paris or sort of a grayish deep sand. We can see quite a bit of detail.

"The craters are all rounded off. There's quite a few of them. Some of them are newer. Many

of them — especially the round ones — look as if they were hit by meteorites or projectiles of some sort."

Col. Frank Borman saw the moon as "vast, lonely and forbidding . . . a great expanse of nothing that looked like clouds and clouds of pumice stone."

Careful monitoring of the orbital flight of the module by radio antennae on earth showed that it wobbled slightly in its path at intervals. This is believed to confirm earlier indications that the interior of the moon contains "lumps" of dense materials. The wobble occurred because of slightly stronger gravitational pull at those points.

The astronauts told of repeatedly seeing craters that apparently were formed by impacts of large bodies. They also were on the lookout for craters that might appear to be of volcanic origin. The view from 70 miles out showed that small impact craters, invisible from earth, dominate the lunar floor. Every square inch of the moon's face appeared to have been bombarded by space debris ranging from micrometeorites to small asteroids.

Maj. William Anders described an apparently new crater with a distinct ray, apparently of powdery material, surrounding it. He noted that a crater near the

Sea of Crises "has strange circular cracks patterned around the middle of it." Across the middle of one *mare* or sea, a series of faults dropped down in three steps.

Langrenus was seen to be a huge crater with a central cone. Its walls seemed to climb in stages of six or seven terraces.

An observation suggesting that the moon may have a slight atmosphere was reported by Captain Lovell. As one orbit of Apollo 8 took it from the dark side toward the sunlit side of the moon he saw that, "Before the sun came above the limb (horizon) definite rays could be seen coming from it. It was a uniform haze apparently where the sun was going to rise."

One strange known feature of the moon that the Apollo 8 astronauts were asked to examine is a pair of rays extending from the crater Pickering in the Sea of Fertility. They have puzzled astronomers because, unlike other lunar rays, they are almost parallel and are not part of a large ray system. The astronauts reported that the rays appeared to have no height and cast no shadow when the sun was low.

But the view from 70 miles out is quite a different matter from the view on the surface. Men on the surface of the moon not only will have the advantage of a

closeup look but also can take physical samples and measurements.

A major question awaiting answer is what exotic chemical substances, unavailable on earth, may be found on the moon's surface, which for millenia has been exposed to a deep vacuum and the bombardment of naked radiation from space. Surveyor 5, which conducted a chemical analysis of a tiny area of the lunar floor in 1967, has done little more than to scratch the surface of this question.

Is there volcanic activity on the moon?

Mysterious "red glows" reportedly seen there in recent years may have a volcanic source.

An especially interesting mystery concerns numerous dome-like shapes on the moon's dark side, evidently revealed by lunar orbiter photographs. Referring specifically to the "domes" Major Anders said before the Apollo 8 flight, "Maybe we can gather some information on the nature of these beasts."

Whether photos taken by the Apollo 8 explorers of the moon's dark side did shed any light on these domes has not been reported.

Reports of telescopic observations of "domes" on the moon have been persistent. Within the

past 20 years more than 200 whitish, dome-shaped objects are claimed to have been seen on the lunar surface. At times they have been thought to vanish from one spot and to reappear in another.

Photographs taken by Lunar Orbiter II while surveying possible lunar landing sites for Apollo missions revealed six mysterious features in an area just west of the Sea of Tranquility. These cast long tapering shadows and appeared to be tall and triangular.* The photos were released by NASA on November 23, 1966.

According to an article of the same date by Thomas O'Toole, a staff writer for the *Washington Post*, scientists considered the "spires" to be among the most unusual moon features ever photographed. O'Toole described one particularly long shadow as looking as if it had been "cast by the Washington monument."

The late John O'Neill, science editor of the *New York Herald Tribune*, reported that on the night of July 29, 1953, he observed the shadow of a bridge-like structure stretching across the Mare Crisium. He was using a telescope with an eyepiece of 250-power magnification. The

structure, he said, appeared to be at least 12 miles long. He had not seen it when he examined that area of the moon five weeks previously. His observations were confirmed by two noted English authorities on lunar study, Dr. H. P. Wilkins and Patrick Moore, who stated that they also had seen the mysterious feature.

In 1869 geometric patterns formed by bright points of light were seen on the moon, many of them around the Mare Crisium, where O'Neill saw the "bridge." The Royal Astronomical Society assigned scores of astronomers to the task of observing the phenomenon and in a period of two years they recorded more than 100 light patterns.

Certainly the advantage of men operating on the surface of the moon will be tremendous. Observations of earth from 70 miles out have shown that only the very largest features can be seen except under exceptional conditions.

Whatever other data they may bring back, the men who return from the moon will have a further distinction that man has dreamed of since he first learned there were other worlds in space. The returning moon-explorers will be astronauts no longer; they will be the first spacemen.

*See "Towers on the Moon?" *FATE*, December, 1967.

Mother's

Warning



Even as her hurtful words seared my mind and heart, I felt
fear—but how could she know what lay ahead?

By **Ginni Shuflata**

Photo by Jean Dant

ETTA LOVE Roberts, my mother, was the wonderful old-fashioned type of homemaker who exists solely for husband and children. And of course she felt that childbirth was woman's supreme achievement.

When each of my older sisters — Belle Harris, Thelma Frank and Helen Blackwood — announced their pregnancies, Mother simply glowed. Therefore when my moment came to receive her blessing, it was a tremendous shock to see her turn pale and blurt out, "You'll have to have something done about it!"

My hurt, bewildered expression brought her quickly to her senses and she made a valiant

effort to erase the impulsively-uttered words. But they had burned their way into my consciousness.

I had reason to respect her premonitions. When she and my father Albert Rogers had been married only a short time she awoke one night and told him that the drugstore in which he worked as a pharmacist was being destroyed by fire. Annoyed at being aroused from sound sleep with such a ridiculous statement, Father impatiently told her she was dreaming and to go back to sleep. Since he promptly set a good example by following his own suggestion, her protestations fell on deaf ears.

The next morning Father's de-

parture for the store was followed shortly by his return — no great surprise to Mother. But my father said, "When I saw that building reduced to smoldering ashes, goose pimples played hopscotch down my spine!"

* * *

SINCE I DID not remonstrate nor question my mother about her reaction to the news of my pregnancy, I guess she lulled herself into the conviction that she had passed off the *faux pas* successfully. And between my total preoccupation with violent nausea the first few months and joyful anticipation and preparation for the coming event the rest of the time, the painful memory of her words soon was relegated to the realm of the subconscious.

As a matter of fact, it wasn't until I lay in the hospital, my torn body consumed with fever, that the prophetic meaning behind those words came home to me. In my delirium the scene was vividly reenacted. But this time I was aware of the expression of alarm in Mother's eyes, the concern for my safety in her voice. These had been lost on me before. Now I realized that her shocking advice had been a cry of warning. In a flash conviction of impending disaster she could not have held it back.

And disaster it was, indeed, for if my 98-pound frame hadn't

been so buoyantly healthy I never would have survived the nightmare of alternating torment and oblivion caused by my inability to deliver a baby that should have been taken by Cæsarean section.

On October 5, 1928, I lay in a hospital in Portchester, N. Y., awaiting a doctor who had left word not to be called until the moment was at hand. The frightened hospital staff couldn't figure out whether it was or not. At a loss what to do, the interns and nurses must have handled me carelessly, for septicemia followed the eventual delivery of a robust eight-and-one-half-pound boy. Scant last-minute help from a sleepy doctor proved too little and too late after 24 hours of labor had carried me far down into the Valley of the Shadow. And there I hovered for three months — with puerperal fever and a temperature of 106°.

In the ensuing years of my slow struggle back to health — impeded by severe hemorrhaging, 20-odd operations and periodic infections which sapped my strength — I sometimes came close to wishing I had taken my mother's impulsively-uttered advice. But all it takes is a glance at my blond, curly-haired son with his strong beautiful physique to make me thank God I didn't.

the SIXTH SENSE at work

PART ONE

New view of extrasensory feats refutes idea they are
gimcrack fantasy, explores suggested "explanations."

By Justine Glass

Excerpted from *Witchcraft, The Sixth Sense — And Us*
Neville Spearman, Publishers

THE SENSES from one to five broadly can be described as mechanisms by which we perceive whatever enters our normal field of experience. The sixth sense seems to work in much the same way, registering impressions received on the level at which it functions.

There are numerous theories or explanations as to the ways in which the sixth sense works; the opening of the "third eye", through the activities of Chakras (psychic centers of awareness), and so on. What does seem essential — at any rate where the deeper levels of clairvoyance are concerned — is the ability to tune in to a different plane of consciousness from that of ordinary physical awareness.

Probably few psychics know how or why their sixth sense works but all seem agreed that it cannot be turned on at will. It is like the wind "which bloweth where it listeth". It is subject to no hard-and-fast rules; there are no conditions that guarantee its functioning or nonfunctioning. Some clairvoyants cannot work unless they are in good physical form; others are at their best if a little under par. Some "see" better after fasting; others need food for optimum functioning. Alcohol, meat, sleep — all seem to be necessary — or not — in varying degrees to the individual clairvoyant.

However it works and whatever its real nature, the sixth sense demonstrably provides a

bridgehead between us and the invisible world. And the glimpse of its existence which the clairvoyant's power gives us can be valuable.

How do psychics themselves feel about their gift and the responsibility it brings with it? What do they think of the sixth sense and its manifestations in their particular cases? How do they make their predictions? In order to answer these questions and to get a picture of the functioning of the invisible forces through these channels I have asked a cross section of clairvoyants for their impressions, ideas and experiences on the subject and for document records of results of their predictions. All the cases I have quoted can be verified, which I submit makes them admissible (at least by the open-minded) as evidence of the action of the faculty of extrasensory perception.

* * *

THE MAN WHO has been called the doyen of modern psychics, William S. King, has beliefs as strong as his personality and charm. "Clairvoyance," he says, "is a real truth. And a real responsibility."

From his earliest childhood his sixth sense always has been active. The story of how it operated in him then and in his later life has been told by Charles Drage

in *William King's Profession* (published in paperback under the title *The Strange Profession of William King*).

I mention here one episode of those early days which was not included in this book which shows how strongly clairvoyance was developed in him even when he was very young.

Born in Ireland, he lived there for the first two decades or so of his life. When he was 10 years old he visited with his parents a widowed sister of his father who had a farm in County Armagh, which she managed with the help of one of her sons, John Gordon. A big handsome man in his 20's, his little cousin worshiped him. As a rule William hardly dared to speak to him but one day he told him, "John you're going to join up." His father told him to be quiet. There was no war on — what force could John join? Mr. King says, "Although usually I was an obedient child I could not stop myself from telling John: 'You're going to wear uniform — soon — and you're going to die on a wide road before you're 30.' "

When William King went with his parents to Armagh the following year John was in the police force. The next year, while patrolling a main road, he was shot and instantly killed.

His sixth sense, William King

says, has guided him all through his life. He has always obeyed its promptings and it has never been wrong. During the last war he would almost certainly have been killed if he had not listened to the inner voice which warned him to sell a house which afterwards received a direct hit in a bombing raid, and to leave for the evening a house which was destroyed by a land mine while he was out. He was shown the house in which he now lives in a dream before it was even on the market and advised psychically to move into it.

Clairvoyance not only cannot be turned on and off, sometimes it suddenly takes over, apparently spontaneously. In September, 1962, I was one of a small party in Mr. King's house. In the middle of a completely ordinary conversation he said, "Mr. Gaitskill is going to die early next year." Mr. Gaitskill was not even ill at the time. Later in the year when the Labor Party leader's health was deteriorating I said to Mr. King, "I hope you're not going to be right." He answered, "I am, you know."

Another friend of Mr. King and I were with him when the B.B.C. telephoned to make arrangements about a television program in which he was to appear. We heard Mr. King say, "I don't want to know his name or any-

thing about him. I work much better if I have no information at all about a sitter."

When he put down the receiver he told us, "The B.B.C. wants me to read for someone on their staff." He then said casually, as if speaking of someone he knew well, that this man was married; he had children, one of whom had been seriously ill (he described the type of illness). The man, he said, wrote privately as well as for the B.B.C.; he had recently been offered new work on these lines. Mr. King related other points about his life and career, all of which proved accurate. "And," he added, "his grandfather died violently in a rather dreadful way — I think he must have been murdered."

The man whom the B.B.C. had chosen as Mr. King's sitter turned out to be Erskine Childers, grandson of Robert Erskine Childers, who was shot in November, 1922, at Black Bush Barracks, Dublin, by the Free State Army because he had espoused the cause of the I.R.A. One of his books, *The Riddle of the Sands*, a spy thriller which still sells and ranks as a classic, is considered by some to be more fact than fiction.

Whatever the form of sixth sense involved — telepathy, precognition and so on — it manifests in Mr. King's con-

sciousness generally in the form of pictures which, he says, build up not in his mind but apparently outside and beside him. Sometimes these manifest as symbols which he is able to interpret intuitively; occasionally they may be accompanied by the sound of a piano, violin or orchestra. This happens as a rule only when the sitter is concerned with music in some way. And the music seems to be beside his ear, not inside it.

He told a client when he heard music very distinctly and persistently during a sitting, "Your ambition is to be a singer. You have all the necessary qualities and ability but so far you have got nowhere. If you will do what I tell you, you will be successful."

He said that as well as the usual routine of training and practice she was to visualize every night the stage on which she wished to sing. If possible she should go and see it. The visualization must be of the stage only, not of the audience. She must sit quietly for about 10 minutes, meditating on success, believing it was already hers. Then she was to look in a mirror and hear herself singing with her psychic ear. "Sing from your subconscious," said Mr. King.

This technique is familiar to

most students of mind training and psychology but Mr. King says the advice he gave to this woman came to him through psychic channels. He did not know of it consciously.

At any rate it achieved its object. Soon the sitter began her climb to the success which she achieved when, within a year of consulting Mr. King, she sang at Albert Hall.

He often advises clients to believe in and meditate on their ambitions. "You must create the pattern you want and then give it to God to fulfill," is how he puts it. He believes that the pattern of human life can be changed by constructive thinking but this must be used as a purposeful and regular routine. Anyone can achieve what they desire — provided they have the will to succeed and are prepared to work for it through meditation and by doing whatever is necessary on the physical level.

He is a great believer in the power resulting from meditation which he considers is as necessary to everyone's well-being as is food. "There is no question that clairvoyant faculties are increased by meditation," he says. Clairvoyance he describes as the opening of a door; the more this power is used the wider the opening be-

comes and the vision of what lies beyond. It cannot be forced open; any effort to do so may result in its complete closing; it opens when least expected.

Everyone can open this door, Mr. King thinks, but most of us do not realize it, or perhaps are unable to make the attempt without training, or are afraid.

Physical reactions can interfere with or stop the functioning of the sixth sense. Mr. King finds that a heavy meal dulls his psychic perceptions; so does anxiety or annoyance. On the other hand he says he has given some of the best readings of his career when feeling really ill.

During his life William King has run the whole gamut of psychical experience. He has produced phenomena at seances (including a canary which flew about the room surprising him as much as anyone before it dissolved into the air); he has been a direct voice medium, has healed many illnesses including polio, has materialized entities and produced automatic writing in many languages, among them Urdu, Greek and Hebrew of which he has not the slightest conscious knowledge.

The precognitive faculty functions in every true clairvoyant; sometimes it manifests

spontaneously as in the example I quoted of the foretelling of Mr. Gaitskill's death; sometimes when sitting with a client the psychic enters into a state of mind — not necessarily a trance condition — in which he will be receptive to impressions of the sixth sense. Evidence of the range and accuracy of the functioning of Mr. King's precognitive faculty would fill a library, since he has had a full appointment book for perhaps 30 years.

Newspaper headlines confirmed the truth of his prediction concerning two women who consulted him. Not long ago Mr. King was happily telling a young attractive woman, whose life seemed full and pleasant enough, of its possibilities when these impressions jolted to a sudden stop. He said, "You have made plans to take a journey abroad by airplane very soon. Do not go. Cancel the flight at once." She said it was not possible. "But I tell you," said Mr. King, "that you must."

The following week he gave a sitting which followed much the same pattern. To this client he said, "I must have an airplane fixation. Last week I told one of my consultants to cancel an airplane flight, now I must say the same thing to you. Do not

go on this trip."

"Mr. King," the client answered, "the woman whom you advised last week to cancel her flight was my daughter, Mrs. X. My name is Mrs. Y. She and I are traveling by airplane together next week. We cannot possibly put off the journey."

"I implore you both not to go," Mr. King repeated.

The following week he saw the names of mother and daughter in the list of passengers killed in an airplane crash.

He believes in survival. Death he describes "as simply passing from one room to another." He constantly sees people in the "other room." He shared the 300-year-old cottage he once owned in a Sussex village with a former tenant. The first indication Mr. King had of his presence was footsteps which patrolled the place from about midnight onwards. The cottage has in its main room an inglenook made of ships' timbers. One night the new owner saw sitting there a man in a navy blue fisherman's jersey, a rough frieze coat beside him. He used to appear frequently in his corner watching Mr. King for hours on end. Sometimes he would sketch recognizable initials — always the same ones — in the air with his forefinger. One day Mr. King went over

the inglenook with the beam of a strong torch. Carved into one of its corners he found the initials which his visitor drew with such care. He discovered they were the initials of a man who once lived in the cottage, which had been used as a smugglers' hideout. But what the man wanted with him he never knew.

It is easier, Mr. King says, to tune in to lower than higher forces; therefore he believes it important for a clairvoyant to keep his mind as much as possible on a positive and constructive level. He thinks that perhaps his attitude to life is summed up by his family motto, "Return good for evil", which is inscribed in Latin on the ring he always wears, made from his grandfather's and grandmother's wedding rings joined together.

The faculties of extrasensory perception, we know, must be basically similar in all clairvoyants but the way in which they manifest in each person is subtly different. Different, too, is every clairvoyant's approach to the use of these facilities.

* * *

MRS. ENA TWIGG, for example, is interested in scientific experiments in connection with the functioning of the sixth sense. Her powerful psychic abil-

ties are at the service of parapsychologists and doctors whenever she has time to spare from her clients.

She comes from a psychic family. When she was very young she was conscious of what she calls "the misty people" who seemed very real to her though their bodies were not solid as were those of the physical world. When she was 14 years old the "misty people" told her, "You're not going to have your father for long. In a week he'll be with us." So far as was known her father was perfectly healthy at the time but on the following Monday he suddenly died.

Mrs. Twigg had a very serious illness when she was a girl. None of the specialists called in could discover what was wrong with her. One night when the doctors thought she was dying the "misty people" said to her, "We have arranged to heal you." By next morning her condition had improved although the cure took six months to complete.

In the last war Mrs. Twigg often was helped in periods of anxiety by the working of her sixth sense. She always knew the whereabouts of her husband who was in the Navy even though it was "top secret". She knew from which ports he would sail. On one occasion she says she had a vision of D day (which she re-

corded) some months before the happening. The date of the war's end was also told to her psychically — again she made a record of the details.

Mrs. Twigg works often though by no means always through trance conditions. Phenomena and materializations of all kinds come through then although they sometimes occur even when she is giving a "conscious" state reading.

Mrs. Twigg believes, as Mr. King does, that the individual survives death. She quoted three of many instances in her experiences which seem to indicate survival. Their significance lies in the fact that information was given by the communicator which was not known to the sitter at the time. While I am not arguing against survival I think we have to admit that from a scientific point of view, although these instances are additional evidence of Mrs. Twigg's exceptional psychic powers, neither they nor the great majority of such cases constitute proof that the information came from a discarnate entity.

Usually the details given could have come from the sixth sense of the medium or clairvoyant functioning as telepathy or other such faculty aided by the subconscious' talent for dramatization. Probably we do not yet

know enough to be sure just what survival means. . . .

However we interpret them the cases quoted to me by Mrs. Twigg are interesting as manifestations of the sixth sense. To a woman client who had just arrived from America, as Mrs. Twigg knew psychically, she said, "Do you know your mother is dying?" "My mother is quite well," the sitter answered. The next day she telephoned to Mrs. Twigg saying that a cable had arrived telling her her mother had died the day before. The next time she came to see Mrs. Twigg the mother came through. To give her daughter proof of her identity, she said, "My wedding ring slipped off my finger after I was dead and someone threaded a rosebud through my fingers." These two points were confirmed later by a relative who was with the mother when she died. The client did not know these details when she sat with Mrs. Twigg.

A woman whose husband died suddenly was left with a factory containing a specialized type of plant, of which she knew nothing, as her only source of income. Through Mrs. Twigg the husband told the wife that he would enable her to run it. He gave detailed instructions which his widow relayed to the staff; for some years the factory was

run successfully apparently from the spirit world.

The last case of this type concerns a man whose little daughter had just died. He used to sit with Mrs. Twigg regularly. One day the child appeared and told her father, "I am being born again." Soon after this his wife became pregnant; when the baby arrived she was, the father said, a replica of the child they had lost and as she grew older, not only in appearance, but in character and mannerisms as well.

* * *

TRANCE MEDIUMSHIP could be called the forte of Mrs. Marjorie Staves — though she prefers to give clients a "conscious" reading at their first visit. While "controlled" she has spoken in five languages of which her waking self has no knowledge. She has worked in Washington, New York, Philadelphia, Canada and Germany; tests of her powers were carried out by 21 scientists for 12 months.

During one of these tests she was given a sealed envelope containing a personal object which she was told belonged to a celebrity of the entertainment world. The envelope, Mrs. Staves knew as soon as she touched it, had nothing to do with a stage or screen star; it came from a fellow-psychic and she gave an ac-

curate reading to its owner.

Sixteen people materialized at one seance at which a press photographer was able to take a picture of her guide, White Hawk, who had been her "control" for about 20 years. He spoke to me through Mrs. Staves in a deep, rather guttural voice, manifesting suddenly while she sat holding my watch. The only sign of his coming was that Mrs. Staves' eyes closed and shivers which amounted almost to convulsions shook her three times. When he left the spasms recurred, passing as her eyes opened and her normal personality took over.

White Hawk seemed to know all about my past and present conditions. He foretold future happenings in some detail, which I hope will prove equally correct, giving several dates. This is unusual since the psychic sense functions on a level at which time and space as we know them are nonexistent. A clairvoyant seldom gets an impression of when an event foreseen is likely to occur.

All her life Mrs. Staves' sixth sense has been so active that when she was a child of only 12 or 14 her mother used to ask her psychic advice. She believes that the gift should and can be used to enable men and women to make contact, even if briefly,

with the invisible world, a contact which she thinks necessary because it helps them to realize the reality and possibilities of this other world.

She told a woman who she "saw" had just received a check from an insurance company in compensation for a lost diamond watch and ring, "Send back the check. You will find your jewelry in a wardrobe which you have not used for a long time." The woman did not believe this possible but having searched as Mrs. Staves told her she telephoned to say she had found the watch and ring.

On February 12, 1964, the London *Daily Express* asked Mrs. Staves to forecast the results of the Liston-Cassius Clay fight. She said, "Cassius Clay will take his man in the second round," and as it turned out he did.

The night before the air crash in which Nancy Spain, the columnist, Jean Werner Laurie (editor of *She*) and several others were killed Mrs. Staves was fellow-guest with them at a dinner given by Mrs. Dolly Goodman and her husband. Most of the party were to travel in the same airplane to the Grand National next day. Mrs. Staves begged them not to go. They made the irreparable mistake of not taking her warning seriously. (See the conclusion in next month's FATE.)



Wheel of Fortune

By Paul Steiner

Philatelic note: If you total the catalog value for used copies of the one-cent and 10-cent United States postage stamps commemorating Columbus' discovery of America (Scott Nos. 230-37) your sum will be \$1492.

Twentieth Century-Fox Film Corporation's board of directors courageously voted to increase the number of their members by one, from 12 to 13.

Nicola Perfetto of Naples, Italy, was blown to bits in an explosion that wiped out his fireworks factory. A car speeding injured workers to a hospital blew a tire, veered off the road and killed Nicola's son Luigi, who had survived the blast.

Stanley Soder of Jefferson, Iowa, was saved from drowning in Goose Lake when his dog

barked and brought friends to his rescue. Less than a year later Stanley Soder returned to Goose Lake and slipped into the water. He'd left his dog behind, so this time he drowned.

During a holdup attempt two masked men told Chuck McKenzie of Salt Lake City to "reach." Frightened, he threw his hands over his head. The money sack he was carrying flew over his head and landed on a nearby roof. The robbers fled empty-handed.

Mrs. Victor Sprangler of Chattanooga, Tenn., heard her car sputter and knew she was out of gas. As she steered her dying car to the side of the street her car radio announced that her automobile license number had won a traffic contest. The prize — 10 gallons of gasoline.



Our Clairvoyant Nephew

Powerful jolt to conformity is child
who hears unspoken thoughts and "just knows."

By Dr. Robert A. and Dorothy Bomar Bradley

From *Psychic Phenomena: Revelations and Experiences* by Dr. Robert A. and Dorothy Bomar Bradley, copyright 1967 by Parker Publishing Company, West Nyack, N. Y.

OUR YOUNG nephew Mark was one of the first to shake the foundations of our conformist world.

When he was at the age of two we left him at a friend's home expecting to be absent for at least two hours at a meeting. I (Dorothy) had a sudden change of plans and returned in about 20 minutes to find him completely dressed in his heavy outdoor clothing, snowsuit, boots, mittens and cap. I indignantly asked the baby-sitter why he had left him in this heavy clothing. He answered that he had no sooner taken off the child's wraps than Mark started to redress himself,

insisting all the while, "Aunt D. is coming." As the sitter finished telling me this, little Mark looked up at me and said, "I knew you wuz comin'." In his mind there was no doubt.

On Christmas not long after this incident Mark knew the contents of his packages before they were opened, a revelation that shook his elders not a little.

Then one night Dr. Bradley came home late for dinner, as often happens to practicing obstetricians.

"The family members were all dining," he wrote, "and normally I would have joined them. On this evening, however, I was

thinking to myself as I entered the door, no, I'll go turn on the fountain on the terrace and rest awhile before I eat. Mark jumped up and said, 'No, let me do it!'

"When queried how he knew I was going to turn on the fountain he looked confused. 'But you said you were.' The others chimed in, 'He didn't say anything!' To Mark, at that tender open age, a thought was as perceptible as a word. He couldn't tell the difference."

Mark also occasionally acted upon precognitive influences. When he was in first grade and had yet to acquire the ability to

add beyond two plus two equals four, he and the children were playing a complicated game called "Cargo" involving the necessity of adding up long columns of figures to see who had won. He gave me the figures to add and was awaiting impatiently the total figure. His impatience grew as silently and laboriously the list was added. Finally, he burst out, "Oh, it's \$465,- 746.29."

In a moment I completed the addition and was startled to find the total sum sounded familiar. I asked, "What did you say?"

He repeated the number — and it was identical.

ABOUT THE AUTHORS

DR. ROBERT A. Bradley and his wife Dorothy Bomar Bradley, members of the American Society for Psychical Research, have experienced and documented many types of psychic phenomena in their 30 years of marriage. Dr. Bradley is a practicing physician and a pioneer in medical hypnosis and psychosomatic medicine. The Bradleys' research has taken them from one end of the United States to the other and their book, *PSYCHIC PHENOMENA: REVELATIONS AND EXPERIENCES*, deals with the full scope of the psychic mysteries they have explored.



NEST EGG BURNS IN HEN COOP FIRE

FOR MORE THAN 40 years Albert Schroeder, a farmer near Melbourne, Australia, stashed his egg money in old paint cans in his chicken coop. When he died at the age of 84 recently, his three sisters hired men to burn the chicken yard. Sisters and workmen soon were

trying frantically to put the fire out when burning banknotes began to waft on the wind. They salvaged \$11.00 but police, after studying the ashes in the cans, said Mr. Schroeder's nest egg probably amounted to several thousands of dollars. What a way to go.





trivia, fragmented ideas and bits of mental junk. And, although psychoanalysts believe dreams are meaningful mental phenomena, this theory persists among some 20th Century theorists.

Those thinkers who have been influenced by the work of Sigmund Freud and Carl Jung believe all dreams are significant as the representation of the

At Maimonides Hospital Drs. Stanley Krippner (seated) and Montague Ullman continue to pioneer in dream research.

The IMPORTANCE

"One should be as concerned that he receives adequate dream time at night as that he gets enough food during the day!"

By Brad Steiger

THROUGHOUT history man has been fascinated by his dreams. Whether he considered them voyages of his soul, messages from the gods, the doorway to the unconscious or accidental by-products of insufficient oxygen in the brain, man has sought to learn more about this intriguing kaleidoscopic sleep-time activity — dreaming.

During the 19th Century perhaps the majority of scientists held that dreams were merely

dreamer's inner wishes, frustrations and desires. To more mechanistic theorists dreams have no meaning whatsoever, merely representing random combinations of images and memories from the brain's computer-like machinery.

Psychologists Montague Ullman, Joseph Adelson, Howard Shevrin and Frederick Weiss have done much to advance the thesis that dreams are basically creative. This concept of the

dream as a creative tool may be somewhat alien to Western thought but numerous Eastern writings, including the ancient Hindu *Upanishads*, speak of this aspect of the dream. One of the *Upanishads* tells us that ". . . Man in his dream becomes a creator. There are no real chariots in that state . . . no blessings . . . no joys, but he himself creates blessings, happiness and joys."

Dr. Stanley Krippner, Director of the Dream Laboratory at Maimonides Hospital in Brook-

OF DREAMING

lyn, N.Y., maintains that the principal function of the dream is a biological one. Dr. Krippner sees some dreams as meaningful, while others may be insignificant bits of mental fluff.

Dreaming, in Dr. Krippner's estimation, is a primary means of brain development and maturation. Newborn infants spend about half of their sleeping time in the rapid-eye-movement (REM) or dream stage. Infants born prematurely spend nearly all of their time in this REM state. Although such dreams probably are concerned with tactile impressions rather than memories, Dr. Krippner believes

that these dreams ". . . probably prepare the infants' immature nervous systems for the onslaught of experience coming with the maturation of vision, hearing and the other senses."

To support further this theory Dr. Krippner cites studies done with older subjects which indicate that young adults spend 25 percent of their time dreaming while the proportion decreases to 20 percent among the elderly. It seems that the brain, once it is functioning well, does not need as much dream time.

Recent experiments demonstrate that simple forms of mental functioning go on at night even when the individual is not dreaming. The brain appears to require constant stimulation even during sleep and may use dream periods to "keep in tune" and to process information which has accumulated during the day.

Dr. Krippner does not argue with the theory that dreaming represents a means by which a sleeper expresses his wishes and works out his tensions but he holds that such dream functions are secondary to the development and informational tasks of dreaming.

How important is dream sleep?

In the mid-1950's Drs. William Dement and Charles Fischer, working at Mount Sinai Hospital

in New York, decided to find out. Volunteers were asked to spend several nights in the laboratory. They were allowed to sleep through the night but awakened each time the electroencephalograph indicated the start of a dream period. These volunteers got all of their regular sleep except for their dream time. After five nights of dreamlessness they became nervous, jittery, irritable and had trouble concentrating. One volunteer quit the project in a panic.

Another group of volunteers, in another part of the hospital, were awakened the same number of times each night as those in the first group but they were awakened when they were *not* dreaming. In other words, they were allowed approximately their usual amount of dream time. These volunteers suffered none of the troubles and upsets that afflicted the first group. This Dement and Fischer experiment presented for the first time evidence that regular dream sleep is essential to physical well-being.

In these experiments some volunteers went as long as 15 nights without dream sleep, at which point they tried to dream all of the time and the researchers had to awaken them constantly. When their dream time was no longer interrupted the

volunteers spent much more time than is normal in dream sleep and continued to do so until they had "made up" their dream loss.

Dr. Krippner believes that dreaming is as necessary to man as eating and drinking. He says:

"In addition to processing data to keep the brain 'in tune' there is also evidence that a biochemical substance that accumulates during the day can only be eliminated from the nervous system during dream periods. One should be as concerned that he receives adequate dream time at night as that he receives adequate food during the day!"

"Any disturbance that interrupts sleep will interfere with dream time, thus leaving the individual less well prepared — physically and psychologically — to face the coming day. Alcohol, amphetamines and barbiturates depress the amount of dreaming an individual can experience during the night and users of these drugs should be aware of the fact. Coffee, however, does not seem to depress dream time."

Dream researchers also have learned that environment appears to have a marked effect on dreams. One may have unusual dreams when spending the night in a friend's home or in a dream laboratory.

"In our studies at Maimonides," Dr. Krippner observes, "we find that the subjects' dreams often contain references to the electroencephalograph and to the electrodes on their heads, especially during the first night in which they participate in the study. Charles Tart suggests that dream content also will differ with the demands placed upon the dreamer; dreams which are written down at home and given to a researcher will differ from dreams given to a psychotherapist, because in the latter instance the emphasis is on the person's inner life and his attempts to change his behavior.

"It has been noted that patients who go to Freudian psychotherapists eventually begin to incorporate Freudian symbols into their dreams while patients who see Jungian analysts do the same with Jungian symbols."

Apparently opinions on the degree to which external events influence dreams vary widely. Some dream researchers contend that all dreams are the result of presleep experiences while Freudian psychoanalysts emphasize the *internal* determinants of dream content (i.e., one's unconscious drives and defenses).

"The presleep experiences (as part of one's 'day residue') may

be used by the unconscious," Dr. Krippner explains, "but they are not of major significance in dream interpretation.

"Experimental attempts to determine the accuracy of these two extreme positions dates back to 1899 when Monroe placed cloves on the tongues of several subjects just before they went to bed; three of the 254 reported dreams which involved having cloves on the tongue.

"In 1965 Witkin and Lewis reported the soundest experiments to date. Subjects were shown films before retiring and their dreams were collected during the night. Most subjects dreamed about the films as well as about their personal wishes and problems.

"Charles Tart, one of the nation's most eminent sleep and dream researchers, presented (in 1967) a list of the various items which influence dreams. Tart's list included the dreamer's actual life history; the dreamer's memories of what has happened to him, especially during the past week; the 'day residue' which includes immediate presleep experiences; and currently poorly-understood factors such as atmospheric ion concentration, barometric pressure and paranormal stimuli such as telepathic messages."

IN 1899 Sigmund Freud published his monumental work, *The Interpretation of Dreams*, in which he maintained that the dream is "the guardian of sleep" and "the royal road" to understanding man's unconscious.

How do the theories of Freud stand up today?

According to Dr. Krippner recent experiments in sleep laboratories have confirmed many of Freud's speculations and cast doubts upon others. Some psychiatrists, including Lester Gelb, argue that the concept of the unconscious should be totally abandoned in explaining human behavior. Gelb feels it would be more useful to recognize several states or types of consciousness — working, sleeping, dreaming, daydreaming, trance and so forth — each of which can be productively studied by behavioral scientists.

Possible confirmation of Freud's emphasis on sexual symbolism does occur in modern electroencephalographic dream research. According to Dr. Krippner: "Occasionally one comes across a dream so beautifully Freudian in its sexual symbolism and its goal of wish-fulfillment that one is struck with the neat and precise manner in which it fits into Freud's theories."

Dr. Krippner further observed that while other dreams appear

not to fit into Freud's system this should not be surprising. "We can scarcely expect any simple, unitary explanation of dreaming to be adequate. Human thought processes are too varied and complex for one approach to be completely sufficient."

The William C. Menninger Dream Laboratory currently is making a pioneer attempt to analyze the language in dreams. Using typed transcripts of dream reports, their technicians break down each dream into "units of meaning." The dream reports cannot be broken down into conventional sentence patterns because sleepy subjects do not speak grammatically.

The Maimonides Dream Laboratory also has analyzed "units of meaning" in their studies for the past two years using a method devised by Judith Malamud, Joy Zigo and Rhea White.

Here are examples of some units from one subject's dream:

I recall, in part
let me see if I can remember
where the dream began

let me see, strange, I don't
seem to recall

This man was riding in a car
with a woman

She was a woman, I would say,
in her 40's

He was older — in his 50's or
maybe older

It was one of those
He could have been in his 60's
And as they were driving down
it seemed as though she, yes,
she must have been behind the
steering wheel

And he was

It seemed as though I was
aware of what he was saying as
well as what he was thinking

And he was talking to her
about, er, want to

let me see, this is hazy

He was talking to her about
meeting someone

The above dream report was
given by an eminent psycho-
analyst with many years ex-
perience in dream research. "De-
spite his background in dream
interpretation, his own dream
report is not too well organized,"
Dr. Krippner remarked.

Dream researchers are not
sure how the visual dimensions
in dreams compare with the vis-
ual dimensions in everyday life.
Dream reports indicate that
most often the dream is on a
"cinemascope screen" rather
than on a small "television
screen." People usually are seen
full length and in about the same
dimensions as they appear dur-
ing waking hours. Some dream
researchers have noted the ab-
sence of movement during many
dreams and suggest that dream
imagery may be tableaux.

"One reason REMs (rapid
eye movements) are associated
with dreams may be that the
eyes scan the visual scene just
as they do during the waking
state," Dr. Krippner commented.

"One subject had a high pro-
portion of up-and-down eye
movements as he dreamed of a
person walking down a flight of
stairs. Another had a high per-
centage of back-and-forth eye
movements when he dreamed of
a tennis match in which the ball
was going back and forth across
the net. On the other hand, eye
movements also occur when the
subject reports no movement in
his dreams, suggesting that the
relationship between rapid eye
movements and dreams is highly
complex.

"There is not a one-to-one re-
lationship between waking time
and dream time. However, ex-
treme time distortion rarely oc-
curs in dreams despite the fact
that many psychologists used to
believe that dreams lasted only a
second or two."

The subjects at Maimonides'
Dream Laboratory recall the
visual elements in their dreams
most clearly but auditory
(sound) and tactile (touch) im-
pressions also are common. Dr.
Krippner says their dream re-
ports resemble those collected by
Herman, Roffwarg and Tauber
who noted that 70 percent of their

subjects' dreams contained specific sounds, 46 percent involved touch, seven percent taste and four percent smell. The ability to discern visual form (definitive shapes and boundaries) was present in 83 percent of the dreams; depth perception was noted in 78 percent and motion in 65 percent.

* * *

WHILE SUBJECTS in the dream laboratories are reporting auditory and tactile impressions in addition to vivid visual dreams, some individuals stubbornly insist they "never dream."

Since Krippner and other dream researchers have established that dreaming is as necessary to man as eating and drinking, it becomes apparent that the individual who claims he never dreams simply is not remembering his dreams.

"If that person were to lie quietly in bed for a few moments each morning the final dream of the night would often be remembered," Dr. Krippner says. "If he were to serve as a subject in a dream laboratory the experimenter would know precisely when the dream was occurring by observing the subject's REMs and could awaken him in the middle or at the end of the dream before he had a chance to forget it."

In Dr. Krippner's opinion, no dream symbols carry the same meaning for every person. Despite certain mass-produced "dream interpretation guides" the research in the dream laboratories indicates that only a very skilled therapist, working closely with an individual over a long period of time, can hope to interpret dream symbolism with any degree of correctness. Even then the therapist's interpretations would hold true for only that one subject.

Dr. Krippner points out, however, that certain dreams do occur with great frequency among peoples all over the world.

"Dr. C. G. Jung spoke of 'archetypal images' in man's 'collective unconscious.' In this part of the mind, Jung believed, were images common to all people everywhere. People living in different times and different places have dreamed of 'wise old men,' 'earth mothers,' 'mandalas' (circles within a square), and other 'archetypes.'"

Dr. Carl Jung's theories are rejected by many psychologists and psychiatrists as being too mystical but Dr. Krippner believes Jung's hypotheses really are not in conflict with what the dream researchers call "scientific common sense."

"There must be something

structural in the brain comparable to the structural form of other body parts," Dr. Krippner says. "If so, this structure would develop along certain general lines even though an individual were isolated from other human beings. This may account for the appearance of 'mandalas' in many dreams; these shapes may well correspond to structures in the human eye and brain."

Another current project at the William C. Menninger Dream Laboratory is an investigation of the content of pregnant women's dreams.

"We have found many pregnant women dream about children with no faces or children of indeterminate sex," Dr. Krippner said. "We consider these dreams to be an expression of natural curiosity about the identity and sex of the child.

"We also have found a large percentage of pregnant women dream about deformed babies and monsters. They had these dreams before *Rosemary's Baby* became a best-selling novel and popular motion picture! They express a natural fear that something will go wrong with the unborn child. So many mothers have these dreams that we do not consider them, in most cases, to be pathological.

"Pregnant women dream more about architecture than do

other women. A Freudian analyst I know claimed that the buildings represent 'the building of a child' but I feel that these women were anticipating their stay in a hospital. When we asked the women what the buildings in their dreams looked like many of them responded, 'a hospital.'

In 1968 R. J. Broughton compiled considerable evidence that indicates that bedwetting, sleep-walking and nightmares occur during periods of deep sleep rather than during periods of dreaming, as the layman assumes. Bedwetting is common among unstable individuals, and the sleepwalker, in about 25 percent of the cases, is also a bedwetter.

A nightmare differs considerably from a frightening dream. The terror of a nightmare is more intense and does not present an image or a dream sequence. The dreamer in the throes of a nightmare cries out while in deep sleep; he sweats, has dilated pupils, difficulty breathing and appears as if paralyzed.

Dr. Krippner agrees that nightmares, bedwetting and sleepwalking rarely coincide with dream periods.

Until 1962 most dream researchers held that only a minority of individuals experience

colored dreams. But such investigators as Kahn and his associates have reported that approximately 83 percent of all remembered dreams in their studies involved color. These findings have been confirmed by other researchers. In addition, some evidence indicates that intense emotion in dreams tends to be associated with color recall.

An area which has been little researched is dreams of the blind.

"The blind do dream," Dr. Krippner says, "but rapid eye movements do not accompany their dreams. The dream content does not involve visual imagery — rather it involves smell, taste, sound, touch and emotions."

In those experiments which have been carried out the dream researcher had to distinguish between the dreams of those who were born blind and those who were blinded after a period in which they had experienced sight. Those who formerly had vision continue to dream in terms of visual imagery and REMs do accompany their dreams.

Also, the dream time of the congenitally blind, according to Dr. Krippner, is rather brief.

Many artists, writers, inventors, musicians and other creative people have received inspiration in their dreams or have

used their dreams as problem solving catalysts. Readers of FATE probably know that Robert Louis Stevenson produced the plot for *Dr. Jekyll and Mr. Hyde* in a dream; pharmacologist Otto Loewi won a Nobel Prize for a method — which came to him in a dream — whereby he could prove the nerves do not directly influence the heartbeat; Elias Howe perfected the sewing machine after a dream showed him where to place the eye of the needle.

Psychoanalyst Montague Ullman cites four creative aspects of dreaming: the element of originality, the joining together of elements into new patterns, the concern with accuracy and the felt reaction of participating in an involuntary experience. Dr. Ullman concedes that the final product of the dream's creativity may be either banal or ecstatic but he insists that "it is an act of creation to have the dream in the first place."

Three thousand years ago the *Upanishads* observed that "man in his dream becomes a creator."

Data currently being assembled indicates dreams provide a fertile field for the examination of creative processes. That most personal and subjective experience, the dream, well may be a key to man's hidden powers.

THE MAN in the Grey Flannel Tennis Suit



By Susy Smith

A CERTAIN "Miss X" who lived in England in the early 1900's is one of those persons who complicate psychic investigation by refusing permission to divulge their true identities.

Miss X was nonetheless real. According to The Rev. Charles Drayton Thomas,* one of England's foremost psychical researchers, she was a "lady bachelor of science and lecturer on biology." He vouches for her not only as a personal friend but as a keen and highly intelligent observer. His recommendation therefore must serve to authenticate Miss X's account of an unusual out-of-the-body experience which had its inception in a remarkable pact between the young woman and her brother

Cardew — and its equally remarkable fulfillment.

Suffering tuberculosis, Cardew had been an invalid for many years. His family physician finally sent him to a specialist who insisted that he take a year-long sea voyage in the hope that ocean air might cure him. Accordingly Cardew arranged an around-the-world cruise, planning it so as to allow a three-month stay in Australia.

The members of his family all were devoted to each other but a particularly strong affection bound Cardew and his sister. Before he left he promised her that if he ever were in trouble or if he were ill or dying he would appear to her if he possibly could. He sailed on Christmas Eve. (Again, presumably to foil scientific investigation which might uncover clues to the family's identity, the year is irritatingly absent.)

**Life Beyond Death With Evidence* by The Rev. Charles Drayton Thomas, W. Collins Sons & Co. Ltd., London, 1928.

A good correspondent, Cardew kept his family well-apprised of his condition and his experiences on the voyage. In June he wrote that he seemed much better and he had decided to stay for at least six months in Australia before continuing his journey. The family had mixed feelings about this news and especially they were shocked to learn that on the advice of an Australian doctor Cardew was working on a fruit farm. Physical labor hardly seemed appropriate for a man in his condition.

Although Cardew and his job were much talked about for a few days Miss X claims he was not on her mind when she went to bed the night after the letter came.

"I was lying awake," she reports, "and not even thinking of Cardew when suddenly, although it was dark, I saw him distinctly. He was standing at the foot of the bed and wearing a gray flannel tennis suit which I never had seen. He smiled and said in a cheerful voice, 'Don't be frightened. I am all right but I am coming back; there is trouble at home.' He smiled again and disappeared."

Miss X felt "very uncanny." At once she awoke her sister who slept in the same room and told her of Cardew's appearance. They agreed not to mention the

incident to their parents for fear of frightening them. But in a diary they recorded the date and the details of Cardew's appearance, including his words. The young women were frightened themselves and had no way of understanding the incident. Also, the fact that Cardew had promised to appear to her if he were in trouble preyed on Miss X's mind.

"A few days afterwards," Miss X goes on, "we decided that Mother should go to North Cornwall with my sister for a holiday, as she seemed to feel my brother's absence so keenly. When they had been away little more than a month, a letter came from Cardew saying that he suddenly had altered his plans. He was coming back. Then word came he was on the way. Soon a telegram arrived announcing his arrival in Liverpool and the next day he was home again. We wired for Mother and she came at once.

"We wondered what had altered Cardew's plans so suddenly but he didn't tell us for several days. Then he said that one day — when he was feeling very well and strong and thinking how much he liked being in Australia — he suddenly felt he *must* go to the docks for a walk. When he got there he felt again that he *must* inquire about ships return-

ing to England. The '*must*' was so strong that although he knew it was positively settled that he should stay in Australia he was compelled to inquire. Yet he was not homesick and had no desire to come home just then. However, when he learned that a boat was leaving the next day for England, some powerful force made him book passage on the spot — contrary to his wishes, reasons and common sense. He said a voice seemed to order him, 'You must return at once. Book your passage at once.' It was so strong that he had to obey, although he hated doing so. Thus he returned."

When he told about this strange compulsion, Miss X asked the time and date he had been on the docks. Allowing for difference in time zones it coincided exactly with the date she had written in her diary.

She showed Cardew the entry in her diary and both were struck by the notation that he had said there was "trouble at home." As yet there was no sign of trouble. Cardew himself had no explanation for this message nor could he say why he had been impelled so strongly to return. They both decided his apprehension meant nothing and forgot about it.

But not for long. A few days later their father got into serious

difficulty over some business matters. He had performed what Miss X considered a "quite unnecessary act of kindness" signing a note for a man he mistakenly considered reliable. Now he was left accountable for a considerable sum of money. Her father, ill with worry, at last told Cardew about his grave predicament.

Cardew's knowledge and experience enabled him to see exactly what to do. He consulted lawyers and eventually the problem was solved to the satisfaction of both parties. Miss X was certain that if her brother had not been at home in this emergency the family would have been involved in a long lawsuit and possibly they would have lost most of their money. It took weeks to settle the matter but Cardew's insight, superior to his father's, kept the negotiations running smoothly.

One morning during this period, some weeks after Cardew's return, he appeared for breakfast in a grey flannel tennis suit.

Miss X stared and exclaimed, "Why that's the suit you wore the night you appeared to me!"

Cardew thought for a moment before replying. Then he said he was certain he was wearing the suit when he suddenly booked passage home. It was a new suit, one he had bought in Australia.

Easy-to-make portable contraption makes chicanery and charlatanism impossible.

Build Chesney's Tepee

A TRICK-PROOF SPIRIT CABINET

By W. D. Chesney

IS IT POSSIBLE to construct an absolutely trick-proof means of spirit manifestation?

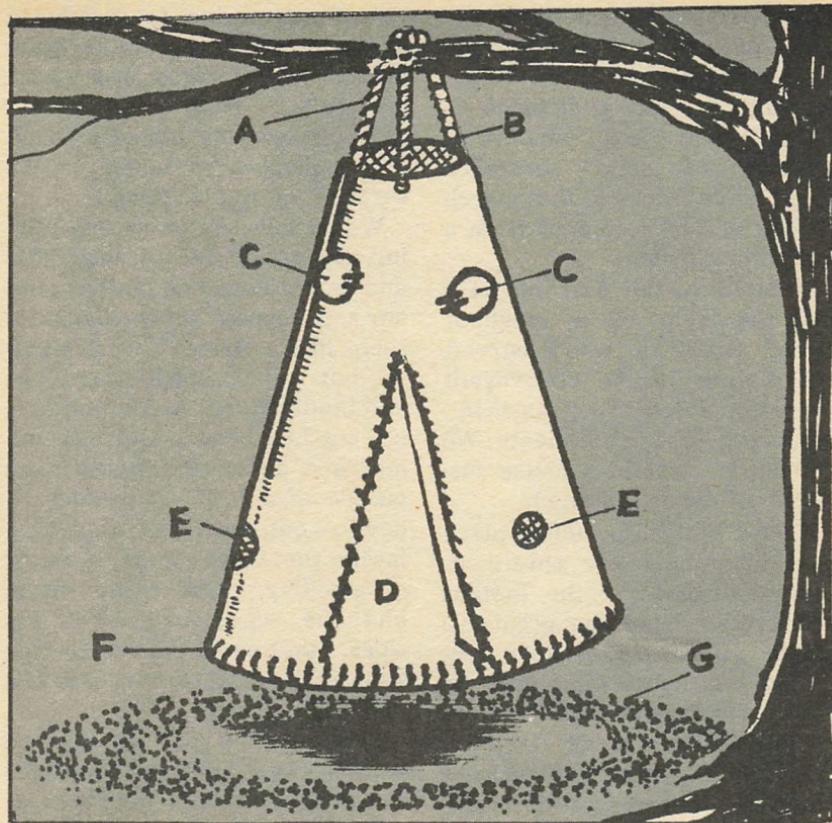
As an ardent Spiritualist for all of my long life, this question always has pursued me. I have unmasked disgusting fakes and frauds and I have witnessed genuine materializations of discarnate spirit entities. I lived among the Indians in Indian Territory (later Oklahoma) for many years and I saw Caucasian mediums with Indian guides (or controls) produce almost unbelievable phenomena.

From 1922 on I knew Harry Houdini. He demonstrated for me various means of faking spirit phenomena. Genuinely mediumistic himself, he tried desperately — as I have — to expose false mediums.

Thus, in the early thirties when I had a respite from various business ventures, I returned

to my country home in Algonquin, Ill., and set my mind to inventing a means of "policing" spirit manifestation which would make Alcatraz seem like open country. The idea for a positively trick-proof cabinet came to me—the "psychic tepee."

In 1934 I built the first model. It consists of a cone-shaped tent made of opaque material with only one opening to permit entrance. Its heavy cloth floor is glued and sewed to the tent. The very peak of the cone is left open — but securely screened — for ventilation and other ventilation holes around the base of the tepee also are screened. Peep-holes with hinged covers are provided, should investigators wish to look within the teepee. (I propose that before the medium enters the teepee his clothes be marked with some phosphorescent chemical so that he can be



KEY TO CONSTRUCTION

- (A) Tepee may be hung from tree branch or tripod on suspension ropes.
- (B) Wire screen seals truncated top to facilitate ventilation. Nothing more solid than air can enter here.
- (C) Phenomena may be observed through peepholes which have hinged covers.
- (D) Tent opening is only entrance.
- (E) Ventilation holes have sewed-in wire-mesh screens.
- (F) Heavy canvas floor is sewed and glued to tepee sides.
- (G) Flour, starch or fluorescent or phosphorescent chemicals surround tepee perimeter for several feet.

seen in the darkness of the tepee interior through the peepholes.)

Once constructed, the tepee is completely portable and can be taken anywhere and set up in a few minutes. It may be suspended from a tree branch or from a simple tripod made from three poles tied at the top.

After the medium is inside the tepee, powdered starch is spread around the perimeter of the tepee and out for a distance of several feet. Any person or creature of solid substance would leave tracks in that starch which could be seen even from a low-flying airplane.

In building the first model I had the help of a neighbor named Stadl, a wood carver, who claimed to be clairvoyant and volunteered to act as medium in our first experiments. We planned to start in a house suspected of being haunted.

When I built my country place at Algonquin, many old-timers told me legends of the Indians who lived around the great Algonquin Springs. One story concerned this house built over an Indian grave and now haunted by the Indian's spirit.

On July 21, 1934, Stadl, a local contractor named Gustafson and I took the tepee to the house. A man recently had died alone there under most peculiar circumstances. According to the County Coroner his body was not discovered until six days after his death.

The man, whose name I can't recall, had been a painter and had decorated one large room — where we set up the tepee — in the colors of the rainbow. Starting at the floor the walls were

red, then orange to yellow to green to blue to indigo to violet at the ceiling. This was weird enough but I suppose our knowledge of how long his corpse had lain undiscovered added to the eeriness of the occasion.

We all felt a little creepy, having no lighting except flashlights and an old kerosene lantern, and our self-imposed seance began to seem like a chore. Nevertheless, we put a box inside the tepee and Stadl entered and sat down.

Stadl had been a German soldier and declared frequently he wasn't afraid of God, man or devil — but he didn't stay long inside the tepee. Soon a sound of scuffling came from within and the tepee bulged at the sides. Stadl came out on his face as if a giant had thrown him. His face was ashen.

"I'm getting out of here. I wouldn't stay another minute for the whole national debt."

When he dashed out of the house he was not alone. The next day we went back to retrieve the tepee.

* * *

THE SITE OF our next experiments with the psychic tepee was a triangle comprising several hundred square yards of land near my place and Stadl's. Since this was all Indian territory long ago and countless Indian relics have been found here

we reasoned that if it is true that Indian controls are the strongest links between two worlds the triangle would be ideal. We set up the psychic tepee and held many seances.

Stadl proved a fairly good medium. Gustafson often was with us and another Algonquin citizen named Dierks, the owner of the local lumberyard. Early messages through Stadl warned me of danger. I was advised to get a good dog and to put a high ornamental fence around my property. I did both and thus Chica came into my life. (See "Has Your Best Friend a Soul?" *FATE*, April-May, 1952.)

I was warned through Stadl that an attempt would be made to burn my property in Algonquin. That happened the following winter while I was in Chicago. I had been away from Algonquin for three weeks so an attempt to prosecute me as the firebug easily was squashed.

The spirits told me I would have long litigation over patents on my inventions and this proved true. All in all, we felt the psychic tepee was a success.

When World War II ended I sold my properties in Chicago and Algonquin and moved to a new home in Independence, Mo., an area once bedeviled by the Jameses, the Daltons and the Youngers — a fertile field for

poltergeist manifestations, we thought. In fact there are old log cabins around there I wouldn't stay in overnight for all the remaining gold in Fort Knox.

An old Topeka schoolmate of mine, a lawyer named Taylor, was interested in the tepee and together we set it up near the spot where the James boys and Bill Quantrill once massacred a whole troop of Union Cavalry near Lexington, Mo., However, here we had no success and the seances with a local medium produced no results.

I didn't stay long in Independence but moved to Kansas City where I bought a duplex. I soon found we had a poltergeist but due to the precarious state of my wife's health I didn't tell her this. Using the psychic tepee I found that our poltergeist was a former owner of the duplex, a kindly old man who still loved the spot. By automatic writing he warned that my wife's health was in jeopardy and advised me to sell the duplex and return to Wisconsin where her folks lived.

My lawyer-friend Taylor negotiated the sale of my property but before it was completed my constant friend Chica became ill and seemed to decline rapidly. Taylor brought a medium to our home one day and we had a sitting with the tepee. Without preamble I was told to consult a

certain veterinarian and I was warned Chica could not stay with us much longer and again, that my wife should return to Wisconsin.

On April 12, 1950, the veterinarian urged me to have Chica put to sleep, for she could not possibly recover. After her remains were cremated and her ashes returned to me we had positive evidence that only her body was gone. When the psychic tepee was employed Chica could be seen faintly — and her bark was heard clearly.

* * *

WE RETURNED TO Wisconsin and late in 1950 I told a reputable medium about the psychic tepee. She evidently told

others, for soon I was approached with the idea of patenting it so that it could be manufactured. Then we would proceed to "soak the rich."

It is a well-attested fact that mediums who work for financial gain lose all or most of their psychic powers. The gift of God is not for sale.

Therefore, with this article, I freely give you instructions for making the psychic tepee. Those who seek proof of the survival of man's spirit can find it by employing the psychic tepee. Only the medium can enter it — no other person. Chicanery is impossible. The psychic tepee is a trick-proof means of spirit manifestation.



SAM BETTER BE CAREFUL

MR. Marie Clark of Slough, England, has a cat named Sam who has used up quite a few of his nine lives. Recently he was revived by heart massage after having been found "dead" during a fire in Mrs. Clark's home. His record in past years has not been good. He

suffered a severe concussion when he was a kitten. He has been trapped in a fireplace and almost roasted in an oven. After a bee sting he was unable to eat for a week and shortly thereafter almost hung himself when his collar caught on a tree branch.



THE POWER OF A WOMAN

IN THE SPRING of 1968 a five-foot, 110-pound woman successfully battled a 1500-pound car for her father's life. Janet K. Stone, aged 20, is the daughter of Robert H. Stone of Covina, Calif. He was making repairs on his car when the jack slipped

and the car fell on him. Janet heard his cries and found him pinned under the auto. In an incredible upsurge of strength she lifted the car freeing her father, then carried him to her own car and drove him to the hospital.

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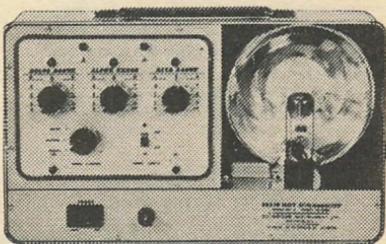
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DID I CROSS OVER?

By Marilyn J. Hartwig

ON MARCH 17, 1960, one week after my first daughter was born, I had to return to Marshall Hospital in Placerville, Calif., for blood transfusions and surgery.

I remember little about the trip to the hospital for I was only semiconscious but I do recall how frightened I was when the nurses rolled me into the operating room.

Next came the sting of the hypodermic needle, then nothing.

Suddenly I awakened sitting under a tree in a beautiful green valley. I could see a stream running through it and the grass smelled fresh. No one else was in view but I was very happy and at peace.

I got up and started walking. I had gone only a few steps when I heard a voice: "It isn't time. You must go back."

"No," I retorted. I wanted to stay in that peaceful green valley.

"Go back!" the voice commanded. Still I saw no one but I was being pulled backwards.

Then the valley disappeared and I was back in surgery looking down at my body on the operating table. I could see my doctor, Howard Bliss, and the nurses and the pan of surgical instruments.

As if by a magnet I was drawn back into my body — though I tried to fight it.

I remember nothing after that until I awoke in my hospital room two hours later.

The experience is as clear in my mind today as it was at that mo-



Marilyn J. Hartwig

ment. Was it astral projection? And did I cross over to the other side? I don't have the answer. — Placerville, Calif.

SKIPPER'S ROUTINE

By Kaye Pettit

OUR DOG SKIPPER had a morning routine. He would sit by my side while I ate an early breakfast, knowing he wouldn't get a tidbit until

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I had finished. On the dot of 7:30 he would look up at the clock, then race to my husband's bed where he would jab the side of the mattress repeatedly with his snout, jiggling the bed. He would bark softly, then run up and down alongside the bed. When my husband made signs of arising, Skip would race back to the kitchen for his tidbit.

As Skipper grew old and chronically ill, our vet, Dr. Charles Engelberg of Fairfield, Conn., advised putting him to sleep. My husband Charles refused. He could not be convinced it was necessary. This was understandable, for I gave Skipper medication before my husband came home and the dog slept all evening. As time went on, however, and Charles saw that I had to be up during the night with the suffering dog, he agreed to the parting. On March 27, 1967, I took Skip for his final trip to the vet.

We felt his loss keenly so I tried not to think about our departed pet. But each evening my husband would interrogate me: Had it really been necessary? Had the dog really been suffering? This upset me terribly and at times brought tears.

One month after the dog's death on April 28, 1967, I awoke about 2:00 A.M. Something had awakened me but I didn't know what. I lay quietly, listening. Then I heard a high-pitched bark — quite different from the gruff sound made by the boxers across the street. A few seconds later I heard my husband's bed jiggling. My bedroom is across the hall from the kitchen so I turned my face in that direction. The sound from my husband's room was repeated. Then his light went on. A split second later I saw Skipper run from the hall into the kitchen and disappear.

At breakfast the next morning and again that evening at dinner Charles was quiet. As he left the table he turned back to me.

"You will say it is my imagina-

Can the Wisdom of the Ages guide mankind's future?

FACTS SPEAK FOR THEMSELVES

Reprints below show one of the many examples of the Efficacy and Spiritual Insight made available today by the Ascended Masters. The prophetic message shown below from El Morya was released in PEARLS OF WISDOM over two years before the warning was published on April 12, 1969, in the Rocky Mountain News.



“ . . . I might add, while we are on the subject of the harmful effects of drugs to the spiritual centers, that the birth control pills currently in vogue do interfere with the spiritual activities of the pineal gland and, further, these pills when taken for a prolonged period may induce cancer.”

El Morya in PEARLS OF WISDOM
January 8, 1967

Warning on 'Pill' Sounded by FDA

By DON KIRKMAN
Scripps-Howard Science Writer

WASHINGTON.—Thirty-six suspicious deaths involving women who used birth control pills during their lives occurred in the U.S. during 1968, the Food and Drug Administration (FDA) revealed Friday. In addition, another 309 serious illnesses involving women had been taking birth control pills during the year. The FDA said the deaths were "uncertain" during the year.

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tion," he said haltingly, "but I have to tell you. I saw Skip last night. He woke me just as he used to and behaved as he did before he got sick. When I sat up he ran to the door and disappeared."

"No," I said, "it wasn't imagination. You saw a happy healthy dog and I saw him too. I think he wanted to tell you I had done what was best for him."

I believe that even after death, Skip was protecting me as he did in life. He apparently returned to convince my husband that I had done the right thing. — Stratford, Conn.

A DOUBLE LIFE?

By Arthur T. Heuckendorff

ALTHOUGH I AM Danish, I was born in Manchuria and most of my life I lived in China. In the 1920's I lived in Shanghai where I served as Chairman of the Board of the British-American Tobacco Company.

I had a close friend and business associate named Yao Yu Tien, a native of Shantung province. He came from a family of bankers and was well-educated but he spoke no English or other European language.

His wife had died, unfortunately having borne him no sons. Shortly after her death, Yao came to me and said he was returning to Shantung to acquire a new wife, on the advice of a soothsayer who told him a certain approaching month was most propitious and that to have many sons he should marry a woman of the earth, possibly much below his class.

About six months later Yao returned to Shanghai and introduced me to his new wife. She was a farmer's daughter, 18 years old and absolutely illiterate. In appearance she was extremely plain, had all the characteristics of a farmhand and spoke with a broad provincial accent in a dialect which I found difficult to understand, although I speak Chinese fluently. But she looked healthy and



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good-natured and Yao seemed pleased with his acquisition, especially as she already was several months pregnant.

Several years later, after his wife had presented him with two sons, Yao confided in me that he was puzzled and disturbed about his young wife's habit of talking in her sleep. It occurred about once a month and she would talk sometimes for as long as an hour in a foreign tongue. My curiosity was aroused and I asked Yao if he would permit me sometime to listen to what she was saying. He agreed that he would telephone me the next time she started to talk.

A couple of weeks later about 11:00 P.M. Yao called. At once I drove to his home and he took me to the lighted bedroom where his young wife lay on the bed with her eyes open but quite unconscious of our entry. She was silent but after about 15 minutes she burst into peals of laughter and then began to talk in French. My knowledge of French was not sufficient to enable me to understand what she was saying, especially as she was speaking very rapidly with all the mannerisms of a Frenchwoman and in a voice quite unlike her own.

I related this incident to a Dr. Fresson, my personal physician and a Frenchman. He was extremely interested and asked if I could arrange for him to hear Yao's wife on one of these occasions. Yao agreed and a month or so later telephoned again. Dr. Fresson and I reached his home about 10:00 P.M. but this time the girl's eyes were closed and she seemed unhappy. Tears coursed down her cheeks and her speech was interspersed with stifling sobs. According to Dr. Fresson she was speaking fluent French but she was using many words that had passed out of current use. Her conversation had to do with the death and funeral of a male friend or relative who was

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very dear to her. She repeatedly said, "My father will not survive this."

She continued to talk for about half an hour, asking and replying to questions, it seemed. Finally she turned over on her side and fell into a heavy sleep, so heavy that when Dr. Fresson took her pulse (which he said was very slow) she did not awaken.

A discarnate spirit returned or moments from a former life? Who knows? — *LaJolla, Calif.*

I NEED NOT MOURN

By Stanwood Cobb

THE DEATH OF my wife Nayan on March 10, 1967, did not cause me to mourn because for her it had been a welcome release from invalidism and we both knew that ascension from this planet is a promotion to higher and happier spheres of progress.

We had been very close, united in companionship and a working partnership in conducting our Chevy Chase Country Day School. Even



Stanwood Cobb

more unifying psychically and spiritually were the two years previous to her death, years when she was practically helpless.

At first of course I missed her physical presence. But not for long.

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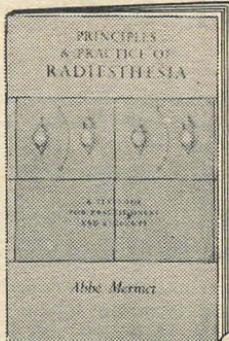
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Gradually I began to feel the warmth of her personality and we did not seem to be completely separated.

The teaching of the Baha'i faith, of which we both were members, is that a thin veil separates the other side from this and that we can help persons over there with our prayers and they in turn can help us. Therefore I kept Nayan's room as a shrine to her memory. There I dwell briefly every day, praying for her progress and asking for her aid and counsel. And strangely, I have come to feel real strength and aid reaching me from the Beyond.

For example, Nayan's spirit seems to be aiding me in greater degree even than during her lifetime. In a series of daily lectures over a period of two weeks at the Davison Baha'i Summer School in Michigan I spoke with sustained inspiration and dynamic power such as I never had been able to call forth in previous years.

Friends and listeners spoke of my healthful, youthful appearance. I could not help but feel that for this I was indebted to my loving partner over there. This idea was confirmed recently by still greater success during 17 days of almost continuous lecturing in Wisconsin. I seem to have a new ability to hold and inspire my audiences. Night after night the response was the same: rapt attention from glowing audiences.

Shortly thereafter I was invited to lecture in Missouri and Kansas a request based on "glowing reports of my circuit in Wisconsin." To attain suddenly this lecturing success — at the age of 86 — and to be greeted everywhere with the remark, "How young and well you look!" have led me to seek an explanation beyond the ordinary. All that has changed in my life is the factor of Nayan's power to help from the beyond. — *Chevy Chase, D.C.*



New Books

By
David
Techter



WHITHER PARAPSYCHOLOGY?

THREE SEPARATE organizations recently have produced volumes representing their individual viewpoints on the nature of parapsychology today and on its future. In this column in May two of these were mentioned: the paperbound *Papers Presented for the 11th Annual Convention of the Parapsychological Association* (Institut für Grenzgebiete der Psychologie, Freiburg, West Germany, 1968, 461 pages, \$4.00); and *Proceedings of an International Conference on Hypnosis, Drugs, Dreams and Psi*, 1967* (Parapsychology Foundation, New York, N.Y., 1968, 208 pages, \$6.00).

From the Foundation for Research on the Nature of Man, Durham, N.C., comes the third volume, *Parapsychology Today* edited by J. B. Rhine and Robert Brier (Citadel Press, New York, N.Y., 1968, 286 pages, \$6.00).

I believe the Parapsychology Foundation's work will be most interesting to FATE readers. The Foundation does not hold out its volume as a comprehensive account

of psychic research today. The 1967 conferees intended to consider only certain subjects within the field. However, the rationale for holding such meetings in itself is a commentary on the state of parapsychology today.

Each conference sponsored by the Foundation takes an international, interdisciplinary approach — and this is rare among parapsychology groups. In a sense the approach almost negates the term "parapsychology" (a word popularized but not coined by J. B. Rhine). The older term, "psychic research," encompassed not only aspects of psychology but also subjects that by analogy might be called paraphysics, parapsychiatry, paraphilosophy and parateniology. Cooperation among the disciplines obviously provides the most fruitful approach to many problems in the field and this is the rationale for the Parapsychology Foundation's conferences. Besides psychologists attending the 1967 con-

* The 1967 *Proceedings* has been supplemented by a report titled "Methods for Studying Psi-Favorable States of Consciousness" published in Parapsychology Foundation's September-October, 1968, Newsletter covering the 1968 conference.

ference, there were psychiatrists, psychoanalysts, psychopharmacologists, chemists, hypnotists, writers, philosophers and two practicing sensitives — from 10 nations. By a logical extension of the interdisciplinary approach the Foundation invites not only those persons already identified with parapsychology but also open-minded researchers in relevant sciences.

CHANGING LEVELS OF CONSCIOUSNESS

THE 1967 CONFERENCE theme was levels of consciousness and ways of altering them. The first section of *Proceedings*, dealing with hypnosis, starts with two interesting papers on its history and possible relationship to ESP and the frequently unconscious psychodynamics of hypnotism. The most provocative article is Bernard Aaronson's "Hypnotic Alterations of Space and Time." He describes experiments in which responsive hypnotic subjects were given posthypnotic suggestions that their perception of space or time would be altered. For instance, when told they would not see depth, most of the subjects reacted with symptoms suggesting schizophrenia. Others who were told their depth perception would be increased reported symptoms similar to a marijuana "high."

Similar marked changes in mood and perception resulted from suggestions that time had been speeded up or slowed down or that the past and future did not exist. The participants in the conference obviously were shaken by Aaronson's report and argued heatedly over the propriety of using the term "schizophrenic."

The second section discusses psychedelic drugs. The major difficulty in research involving psychedelic drugs is gaining control of the almost totally unpredictable drug state. Arnold Ludwig reports what may be

a breakthrough in this regard. He combined LSD with hypnosis (for what he terms "hypnodelic" therapy) and reports that good hypnotic subjects could respond to suggestions when under LSD and thus could "steer" the psychedelic state to maximize its therapeutic value. In the final paper, Dr. Walter Pahnke, following up earlier research done by Dr. Eric Kast, reports the results of giving LSD to terminal cancer patients — a significant number of them attained a mystical state.

The third section of *Proceedings* is devoted mainly to the dream research discussed in FATE, May, 1969. But also included are a brief article on yoga practices which lead to altered consciousness, a paper discussing conceptual models of states of consciousness and a final article describing some experiments in dowsing by Professor Rocard. John Beloff contributes a valuable concluding summary.

In any discussion of this stimulating volume the only complaint concerns the brevity of some of the articles. It is too bad some of the participants did not expand their remarks for this published report.

CONSCIOUSNESS, CONTINUED

THE PARTICIPANTS in the 1967 conference repeatedly debated the question of whether there are states of consciousness that are "psi-favorable" — that is, conducive to the operation of psychic abilities (*psi*, in the jargon of parapsychologists). They seemed to agree that participants were uncertain of the characteristics of such states and how to attain them. The 1968 conference had as its theme "Methods for Studying Psi-Favorable States of Consciousness." In due course a comprehensive report of the proceedings will appear but a summary was published in the Foundation's Newsletter for September-October, 1968.

As in 1967, the 1968 participants, drawn from diverse disciplines, were concerned with basic discussions of problems of psychic research and whether real progress is being made.

Drs. Jan Ehrenwald and Emilio Servadio, both psychoanalysts, discussed psychic factors that appear within analytic relationships. Several speakers discussed the emotional rapport that frequently develops in Eastern and Western communal groups without particular reference to ESP. Various speakers took up problems encountered in special research: dreams, alpha rhythms, LSD and so on. One session was devoted to brainstorming ideas for future research.

It is difficult to summarize the conference from the brief abstracts published in the *Newsletter* except to say that it sounds fascinating and challenging. I eagerly await the published proceedings.

BACK TO THE THIRTIES

IT IS DIFFICULT to turn from the intellectual excitement of Parapsychology Foundation conferences to the dry pedantry of the Rhine-Brier volume. For whom is *Parapsychology Today* intended?

The first 170 pages of the book contain simplified versions of papers published in the *Journal of Parapsychology*. In the main, overall results of ESP experiments are mentioned but detailed figures and statistical analyses are omitted. Why? Surely anyone interested in these quite dull experiments wants the complete picture, not an abstract. A novice seeking an overall view of the state of ESP experimentation might find this easy reading but the average person hardly will warm to these trivia.

As a subscription to *Journal of Parapsychology* costs the same as this book (\$6.00) the student would be well-advised to choose the *Journal*

and get the details which have been omitted in *Parapsychology Today*.

Incidentally the one experiment of more than routine interest (co-editor Brier's attempt to duplicate the Backster experiments with psychokinetic influence on plants) is the only report that has not appeared previously in the *Journal*.

Most of the papers in the first section of the book deal with score variance—that is, the scattering of scores around chance expectancy. This is the latest twist Rhine and his colleagues have discovered to extract evidence of ESP when overall results remain at chance level. To be sure, the effect is probably there and the variances detected no doubt are tied some way into experimental ESP. But what have we learned if we admit this? If every experiment is repeated with similar results how has our understanding of ESP advanced? The conclusion must be that under artificial test conditions, ESP responses within a limited range of choices will behave in peculiar fashions. It is not valid, therefore, to extend these insights into the everyday world where ESP is inextricably blended with emotional psychodynamics, where it can range over the whole spectrum of percept, affect and emotion. But this extension is precisely what J. B. Rhine has attempted for many years. He has bitterly opposed anyone who questioned the dogmas of the parapsychology lab.

Dr. Rhine is a classic example of a not uncommon figure in science: the early pioneer who blazed new trails and in later years doggedly clings to his early insights while other researchers—inspired by his work—move forward in new directions, dreaming new dreams.

REBUTTAL BY SIR CYRIL

AFTER THE FIRST 170 pages of *Parapsychology Today* picks up

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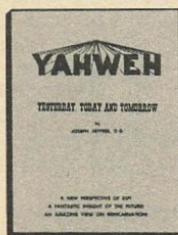
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interest. The remainder of the book contains longer papers—panel discussions or addresses delivered at functions held at Rhine's Foundation for Research on the Nature of Man—and none has been printed previously.

Louisa Rhine's paper is a reasoned apologia for her husband's approach. Wilkinson's "Parapsychology and Religion" and Khokhlov's treatment of parapsychology vis-a-vis communism are unpretentious and contain few surprises.

The gem of the book is Sir Cyril Burt's "The Implications of Parapsychology for General Psychology," which delineates the problem ESP presents to the psychologist: no working hypothesis to explain the mechanics of psi exists unless (and here's the rub) one abandons the prevalent materialistic hypothesis and recognizes the separate existence of the mind apart from the brain. Sir Cyril points out that even the facts of sensory perception raise problems for the materialistic viewpoint.

The results of questionnaires comprise two articles. One, directed to "senior parapsychologists" asked their views on parapsychology as a career and advice for persons contemplating entering the field. The bright young men and women represented in the early portion of the book then make comments on the responses, making it only too evident they consider parapsychology a branch of experimental psychology.

The second questionnaire was sent to senior psychologists asking their views on parapsychology's status. The most revealing remarks are the respondents' evaluations of "the more advanced methods of parapsychology." One psychologist notes that Rhine's statistical, experimental approach is comparable to that current in experimental psychology but "such methods are more fash-

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ionable than fruitful, in parapsychology and out." Another candidly replies "To the best of my knowledge there are no advanced methods in parapsychology, with the single exception of Ullman's dream work."

This brings up a pertinent question: where is Ullman in this volume? How can a book bear the comprehensive title, *Parapsychology Today*, and omit so much significant pioneering research currently underway? Where indeed are Krippner and Ullman? And Pratt and Stevenson and Eisenbud? And Bill Roll, Charles Tart and Thelma Moss and many others? Is it possible that to J. B. Rhine parapsychology today is the trivia outlined in this book?

FREIBURG'S FULL SPECTRUM PARAPSYCHOLOGICAL Association pays attention to laboratory tests but remains open to progressive trends as well. Most of the workers conspicuously absent in the Rhine-Brier volume were involved in the 1967 Freiburg convention even though in most cases they had to finance the overseas trip from their own pockets. The cross section of research reported in Freiburg is far more accurately "parapsychology today" than Rhine's presentation. Here not only laboratory ESP and PK tests are reported but also poltergeists, dream research, spontaneous cases and mediumship.

Comment on all the interesting *Papers Presented for the 11th Annual Convention of the Parapsychological Association* would grow lengthy so I shall discuss only three, meanwhile recommending the entire volume to our readers.

E. Brockhaus reports on possible paranormal occurrences in West Africa. One part of his paper deals with a questionnaire given to university students on the Ivory Coast. Their answers reveal that 75 percent of them believe there are sorcerers

who can make a person ill—even die—from a distance. If so large a proportion of well-educated Africans profess such a belief, we must conclude either (1) superstitions die hard or (2) there may be something to African witchcraft after all. In another section Brockhaus deals with nearly-instantaneous healing of self-inflicted knife wounds during the feast of Dipri, the river spirit, on the Ivory Coast. He himself investigated ceremonies in Dahomey during which apparently healthy chickens are "willed" to death. Brockhaus was not entirely satisfied with the conditions but reported that the hens did die and under circumstances that appeared to rule out poisoning. It is clear that much fascinating research needs to be done before native cultures succumb to Western influences.

Thelma Moss of UCLA reported on experiments with emotionally-charged targets. In this series she used a group of senders in Los Angeles and three groups of receivers in Los Angeles, New York and Sussex, England. At the end of the "sending" period two slides were shown to the receivers and they were asked to decide which had been the target. The results were significant, although curiously the Los Angeles and Sussex receivers did much better than those in New York. The emotionally-charged targets (a series of slides on a particular theme with appropriate background music) were deliberately alternated with nonemotional targets (numbers, lines, letters of the alphabet) and the differential in the responses was striking. (A series of long-distance telepathy tests conducted by the Illinois Society for Psychic Research produced similar effects.)

Last, an intriguing account by the veteran Dutch researcher W. H. C. Tenhaeff makes me regret that so little of his writing is readily avail-

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able in English. Tenhaeff discusses the relationship between an individual's psychic abilities and his psychodynamics. Among other examples he cites the paragnost who repeatedly detects thieves because he himself had been wrongfully accused of theft when he was 17.

Perhaps this paper impressed me primarily because of a remark made at the beginning. Professor Tenhaeff writes: "Dr. Rhine, who had already learned quite a lot about Mr. Croiset before then (1950), asked me if I could persuade Mr. Croiset to make himself available for Zener card-guessing experiments. Instead of describing persons who would sit in a chair indicated by lot at a certain time in the future, Mr. Croiset had, according to Dr. Rhine, to mention the symbol of the Zener card, which at a given moment would come to lie by chance on a chair chosen by lot. When I told Dr. Rhine that Croiset does not show any interest in this kind of experiment and that he is in the first place interested in human beings, in their emotions and their tensions, he paid no attention to that and answered that I had to try to make a good card-guesser of Croiset. Notwithstanding all the appreciation I have had for all that Rhine and his co-operators have achieved in the course of some decenniums in the field of parapsychology, it is nevertheless my opinion that his answer, given above, speaks of a lack of psychological understanding."

OTHER REVIEWS

PSYCHO-MAGIC: HOW TO USE THE PSYCHIC POWERS OF THE ASTRAL PLANE by William Walker Atkinson and L. W. de Laurence, Life Resources Institute, Inc., New York, N.Y., 1968, 256 pages, \$5.95.

Psycho-Magic is a reprint of the texts of two turn-of-the-century

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guides to occult development: *Practical Psychomancy and Crystal Gazing* (1908) by William Walker Atkinson (“Yogi Ramacharaka” 1862-1932) and *The Mystic Test Book of the Hindu Occult Chambers* (1909) by L. W. de Laurence. Telepathy, clairvoyance, psychomancy, crystal gazing, astral projection and the meaning of astral colors and symbols are the authors' common subject matter.

Atkinson and de Laurence share the view that man possesses latent astral senses which when developed permit perception into higher levels of reality. De Laurence equates “Astral Sight” with clairvoyance and claims that it is not a sixth sense but rather the true development of man's inner spiritual sight. Atkinson by contrast speaks of five astral senses paralleling our more familiar five physical senses. He also notes a distinction between “astral sensing” of objects (psychomancy) and clairvoyance. In his view psychomancy refers to psychometry, crystal gazing and perceiving distant, past or future scenes either in the full waking state, reverie or in dreams. Clairvoyance, he believes, should be restricted to mean the perception of souls, elementals and other phenomena that fully exist on another level and not to the astral sensing of objects that exist at least in part in the physical realm. By these definitions, de Laurence's book is more concerned with clairvoyance, Atkinson's with psychomancy.

In 1909 de Laurence apparently felt the need to justify the study of occultism. His text includes some sharply-worded barbs against Western materialism and Christian orthodoxies which in his opinion have stunted man's spiritual capacity and distorted the true significance of Jesus as the world's greatest clairvoyant. These strictures today have an old-fashioned ring.

Differences of definition and atti-

tude aside, the two texts nicely complement each other. Although their instructions are rather abstract—perhaps unavoidably—the authors' discussions of the realm perceived through astral sight are still valuable. —*Robert Galbreath.*

THE ETERNAL RETURN by Donald E. Carr, Doubleday & Co., Inc., Garden City, N.Y., 1968, 175 pages, \$4.95.

Donald E. Carr carries on in the grand tradition of such writers as Stewart White and P. D. Ouspensky. *The Eternal Return* is beneficent pseudoscience, a book that stimulates the reader to think for himself—possibly even to see himself in a new perspective.

The author is a research chemist and apparently well-read in philosophy besides. Drawing from a wide range of source material he is cogent and concise, yet entertaining and informative. He conducts a quickie tour through the world of modern scientific thought, pointing out some interesting sidelights on the way, as background for the introduction of his theory.

Carr's thesis (described on the jacket as a "witty theory of infinite options and indefinite recurrences") is concerned with reincarnation but not quite the sort to be found for example in the Edgar Cayce material. Many readers probably will choose not to call it "reincarnation" at all.

His theory grew, Carr explains, from his early experiences with the *déjà vu* phenomenon which led to his assumption of an "undulating universe"—a universe eternally expanding and contracting in cycles of many millions of years' duration, within his concept of this "multiverse" all the phenomena of existence—creation, evolution, civilization, etc.—are renewed and repeated during each cycle, but Carr allows

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for the introduction of novelty effects. In other words, everything that is happening now has happened before and will happen again — at least in essence.

There's a lot more to Carr's theory than I have outlined here, of course. What is perhaps most interesting is the way he arrives at his assumptions and the conclusions he draws from them. Some readers may be disappointed because Carr touches only lightly on psychic phenomena. Nevertheless, the book provides interesting ideas on the broader aspects of existence.

The theory itself is not so new as Carr suggests. Science fiction fans may recognize it as a variation on the "parallel-universe" idea which has been a common plot-source for many years. Also, in some of its aspects, the theory has roots deeply set in various ancient philosophies. All in all, however, the book provides a fresh approach to these ideas and it is thoroughly readable and enjoyable.—Ray Coulson.

REINCARNATION, KEY TO IMMORTALITY by Marcia Moore and Mark Douglas, Arcane Publications, York Cliffs, Me., 1968, 394 pages, indexed, \$5.95.

The first 309 pages of this book comprise the text; the remainder is a collection of inspirational quotations (mostly poetry) bearing on immortality, a bibliography and an index of exceptional length—40 pages.

The coverage of reincarnation is broad. Initial chapters present the various kinds of case material—primarily conscious recall, recall under hypnosis and psychic life-readings such as Edgar Cayce's. The next few chapters develop the karmic philosophy of reincarnation: as you sow, so shall you reap, until through many reincarnations the soul is refined. This section presents many examples

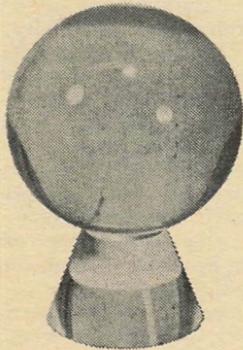
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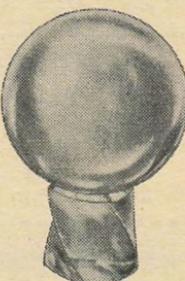
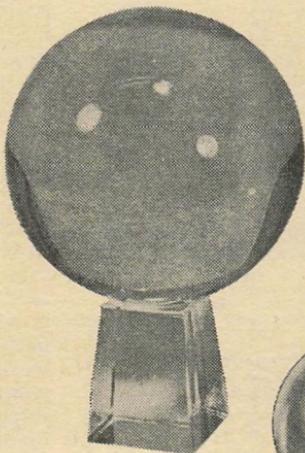
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which the authors believe illustrate the workings of karmic law.

There follows a chapter on the nature of proof and the apparent immunity of most scientists to psychic evidence. The next chapter, entitled "What Does It Mean?" seeks to give perspective. The remaining chapters deal with death, treating it as nothing to fear but as something to understand and prepare for. Deathbed experiences and "spirit" communications are reported.

The authors take a strong stand for reincarnation and the workings of karmic law. They had considered making an impartial presentation, pro and con, but decided against it. An impartial treatment would have been out of character, anyway, but perhaps they have overdone somewhat their role of advocate. I would have been more impressed had they been less intent on interpreting practically everything of importance in terms of karmic law. Also, it is common knowledge that spiritualistic communications often do not fit into reincarnation theory, a point better discussed than ignored. In most spiritualistic literature refinement of the soul after an earthly sojourn is considered to occur primarily through advance in spirit life, whereas the karmic theory of reincarnation attributes it primarily to successive reincarnations. The authors, who sometimes draw from both literatures, do not comment on this distinction.

With respect to the various kinds of cases the authors seem to think, as I do, that conscious recall cases such as those investigated by Dr. Ian Stevenson and by Francis Story provide the best evidence, since so many details can be checked. These are cases of reincarnation, if such it is, occurring within a very few years, apparently on the initiative of the person reincarnating. Generally, too, the reincarnation occurs not far from

the person's original locality. Thus, the person concerned, usually still a child, can be taken to the former home for verification of his memories—by knowing his way around and recognizing without prompting familiar landmarks and former associates. The authors do not regard any of these quick reincarnations as typical of reincarnation in general, for a long period between incarnations is thought to be more common.

I believe the book is interesting, readable and valuable for anyone who wants to explore the evidence for reincarnation and the ramifications of thoroughgoing karmic philosophy. The extensive index makes the book a handy reference volume and undoubtedly many readers will be happy to have the inspirational material assembled in one place.—Harold Steinour.

ALSO NOTABLE

DIAGRAMS FOR LIVING by Emmet Fox, Harper and Row, Publishers, New York, N.Y., 1968, 192 pages, \$4.95.

Subtitled "The Bible Unveiled" this is another of the author's books of counsel and enlightenment, revealing how untapped resources of the Bible can be used for personal benefit.

MILESTONES TO A GOLDEN AGE by James E. and Helen N. Davis, Helios Publishing Co., New York, N.Y., 1967, 200 pages, \$4.95.

Husband-wife team describes what man must do to achieve his golden age—greater godlikeness, individually, as a nation and as a world. Evolution, they argue, is continuous and pervasive and the lessons of the past teach brotherhood among men.

PRAY AND GROW RICH by Catherine Ponder, Parker Publishing Company, Inc., West Nyack, N.Y., 1968, 228 pages, \$6.95.

The Reverend Ponder reveals prayer techniques which really work, citing many true case histories of health, wealth and protection received by ordinary people through the power of prayer.

ZEN, THE TURN TOWARD LIFE by Hugh Woodworth, Branden Press, Boston, Mass., 1969, 31 pages, \$1.00 (paperback).

Granting that Zen is "beyond words, beyond any description" the author plunges into the phenomenon itself in a

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small book attempting to provide practical guidance for the interested newcomer.

GHOSTS IN AMERICAN HOUSES by James Reynolds, Paperback Library, Inc., New York, N.Y., 1967, 223 pages, 60 cents (paperback).

Twenty-two tales of ghosts from past and present, chilling, amusing, serious and exciting. Well-written sliver of Americana.

HOW TO DEVELOP YOUR PSYCHIC POWERS FOR HEALTH, WEALTH AND SECURITY by Anthony Norvell, Parker Publishing Co., West Nyack, N.Y., 1969, 230 pages, \$6.95.

Anthony Norvell writes in readily understandable prose on a practical system of self-mastery and spiritual power which combines Western science and Eastern mysticism. This latest book offers a method "to help you achieve your inner dream, whether it is one of attaining material riches or spiritual gifts."

HAUNTED HOUSES by Larry Kettelkamp, William Morrow and Company, New York, N.Y., 1969, 94 pages, \$3.50.

This Morrow Junior Book is a collection of true ghost stories including details of serious investigation into other-worldly happenings. Specifically for young people the text describes and analyzes 10 well-documented cases of ghosts and poltergeists.

THE WORKS OF THOMAS VAUGHAN, Mystic and Alchemist, edited by Arthur Edward Waite, University Books, Inc., New Hyde Park, N.Y., 1969, 497 pages, \$15.00.

Considered by most authorities the greatest of all Western alchemists of the 17th Century, Thomas Vaughan was a "Spiritual Alchemist" or whom chemical experiment and mystic disciplines went together. One could not be successful without the other, he held. All of his writings are combined in this volume.

PHILOSOPHICAL REFLECTIONS, With 50 Scientific Proofs of the Human Soul, by Richard Carl Spurway, Associated Educational Services Corporation, 630 Fifth Ave., New York, N.Y., 1968, 79 pages, price not shown (paperback).

FATE readers will remember the author of this treatise for his work with Joyce Partise ("Will ESP Tests Revolutionize Psychology?" January, 1969, FATE). *Philosophical Reflections* is characterized by Professor Spurway as an introduction to philosophy. It has nothing to do with ESP but is based on the inability of physiology to account fully for mental life. The author postulates man's nonmaterial soul holds the key to understanding the dynamisms of the mind.



Report FROM THE Readers

HECATE'S RHOMBUS

Going through my back issues of *FATE* I came across a question asked by Josette Thomas of Los Angeles, Calif., in "Report from the Readers" not reduce the G forces acting on the meaning of the statement made by the Magi: when the neophyte began his studies he first was asked "to watch the circles emanating from Hecate's Rhombus."

Eliphas Levi in *The History of Magic* (translated by A. E. Waite, 1963) writes: "Labour round the circles described by the rhombus of Hecate." And a footnote indicates that the rhombus of Hecate was a magnetic instrument comparable to a child's humming top. It goes on to say that "One of the Chaldean Oracles has the following counsel: Labour thou around the Strophalos of Hecate, which Mrs. G. R. S. Mead translates: Be active (or operative) round the Hecatic spinning thing. He adds by way of commentary that Strophalos may sometimes mean a top. In the Mysteries tops were included among the playthings of the young Bacchus . . . They represented . . . the fixed stars (humming tops) and planets (whipping tops). — *The Chaldean Oracles*, Vol. II, pp. 17, 18."

Thus, the circles described by the Rhombus would be the passage of heavenly bodies across the zenith.



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The Magi's admonition therefore refers to the study of astrology or astronomy. — Nick W. Nail, Albuquerque, N. Mex.

LEVITATION OR LEVITY?

I have just read "Can You Learn to Levitate?" by Fred Gosienski (February, 1969, FATE) and I see he makes the same mistake most physicists make.

Fred says that one must be able to cause a "total detachment from the sensory world." Then he turns around and says that "Attention must be focused upon the object to be levitated." Since "attention" implies the focusing of our sensory abilities, total detachment and total attention are contradictory states.

Most persons believe that levitation is an act that is beyond our present wisdom. This is not the case at all. Levitation is an act of the astral body and the "mind" of the astral body contains the same wisdom as do the brain lobes of the physical body. This means, therefore, that it is the power of the mind of the astral body that accomplishes the levitation. — Dewey Schley Carroll, Tennessee Ridge, Tenn.

* * *

The article on telekinesis explains in detail the mechanics of levitation based on Fred Gosienski's understanding of gravitational laws and functions of the human mind. But I'm afraid I must disagree with his theses in both areas.

Einstein's law of gravitation contains nothing about force. It describes the behavior of objects in a gravitational field—not in terms of attraction but simply in terms of the paths they follow. Thus it appears that an object at rest on a tabletop would not push down on the table; the table would push up on the object—due to the object's inherent inertia and the earth's gravitation.

As for the mind, it is my opinion that total detachment from the sensory world would result in complete coma and loss of ability to produce any rational brain wave. If it were possible to block out all sensory perception at will, life possibly could be maintained by the subconscious but little is known about how the subconscious mind would operate the human machine.

If levitation is possible it must be a gift from the supernatural, not an accomplishment of the conscious mind.—*Dr. Charles E. Hicks, Largo, Fla.*

HOW THE RESTAURANT VANISHED

Mr. R. W. Balcom's letter, "The Restaurant That Vanished" in the September, 1968, FATE presented an intriguing mystery and I am happy to be able to provide its solution.

My husband and I often used Highway 50 through Tahoe on the way to Reno and we also had breakfast on several occasions at the cafe Mr. Balcom describes. Its name was "The Silver Forks."

The restaurant burned down before daylight one Sunday morning. It had been built over a cleft in the river bank and as it burned the debris fell down the bank. The logs were pushed over, too, and fill was brought in to make a wide spot for cars to stop in. Thus, in a matter of a few days no trace of the restaurant remained.—*Mrs. Cecil B. Hay, Diamond Springs, Calif.*

NOT THE "WORLD'S ONLY . . ."

I want to commend the article on the Isle of Man Museum of Magic and Witchcraft (March, 1969, FATE). I have visited the museum many times.

However, your article was inappropriately titled "World's Only Museum of Witchcraft." There are other museums—one at Bourton-on-the-Water, Gloucestershire, England, an-

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other at Bayonne, France, and my own on Long Island, New York (which I believe is the only one of its kind in the United States). But notwithstanding your title Gerald Gardner's museum certainly was the first of its kind and remains the best. My own museum was inspired by his and in fact contains several objects given by him.

As author Walter McGraw states in the article Olwen and Loic (to use their Craft names) are trying to keep the museum pretty much as it was when Gerald was alive. The coven of witches on Long Island came directly from Olwen's coven.

Anyone who writes to Olwen regarding the Craft from this country probably will get their reply from here, for all letters from the United States usually are referred back to us by Olwen. Thus it might be well for interested persons to write directly to this Museum.—Dr. Raymond Buckland, 111 Timberline Dr., Brentwood, L.I., N.Y. 11717.

TWO CIVIL WAR STORIES

My grandfather, John R. Berry, had been away from his home in Battle Creek, Mich., for about six weeks in service with the Northern army during the Civil War. His two small sons and a neighbor's child were playing in the yard when suddenly his three-year-old son John left his play and came running into the house. His eyes were wide and his little voice trembled as he exclaimed, "Mother, Mother, my father is dead!" Then he burst into tears, sobbing convulsively. Grandmother took him in her arms and tried to console him. If such a terrible thing were true how could the child know?

About an hour later a telegram came from the War Department stating that Pvt. John L. Berry had died in a St. Louis, Mo., hospital of typhoid fever, the scourge of the

Civil War. He had never been in battle.

A second incident involved Grandmother herself. Grief over her husband's death made her physically ill and she worried constantly about her financial problems. As she lay in bed one night a week after she received the tragic news she felt the touch of a hand on her left shoulder and heard her husband's voice saying clearly, "Kitty, don't grieve and don't worry. There will be a way for you to raise the children. You'll see."

She felt strangely comforted and soon fell asleep. The next morning a neighbor, a custom tailor, called to see her. Her ability as a seamstress was well known in the neighborhood and he asked her to learn to make men's coats and vests for him. She agreed to try and the tailor assured her he knew she could. She did succeed and that was the way she earned money to raise her three children. — Margaret Morel, Ponchatoula, La.

BOOK SEARCH

I am trying to locate a copy of the book, *Proof of Proofs*, by the late Dr. Browne Landone of Orlando, Fla. I would like to hear from anyone who has the book (and is willing to sell it) or anyone who knows where I might obtain it. — A. Kirchoff, 7421 Durham Ave., North Bergen, N.J. 07047.

PEOPLE SEARCH

After you published my article in the September, 1965, FATE you forwarded to me a letter from a Mrs. Elizabeth Ward. In our ensuing correspondence I found her one of the most interesting persons I have ever known.

Now I have lost track of her because the last letter I wrote addressed to 74 N. 10th Street, Apt. B, Rear, San Jose, Calif., was returned stamped "Moved, No Forwarding Address."

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Mrs. Ward often mentioned a son Bill and his wife Walta and she also had a daughter and a good friend Della. If any FATE reader knows Elizabeth Ward I hope he will let me know where she is now. — Henrietta Vigenser, 11759 S. Ridgeway, Chicago, Ill. 60655.

* * *

I would like to get in touch with the healer Guus Gunckel of Holland but I don't know his address. I would be very grateful for any information FATE readers might supply. — Josefa Barlow, 468 Tidewater Dr., Warwick, R.I. 02889.

THE FALLING ICE THEORY

I live in an area east of the mountain range that includes Pikes Peak. Beyond this range is the Continental Divide and the Presidential Range with mountains more than 14,000 feet high.

Each evening when I walk my dog in a schoolyard where I have an exceptionally clear view I see vapor trails coming up over the mountains. Obviously these are jet airplanes coming from somewhere in the west. Sometimes the trail will be unbroken but at other times the intense winds will create gaps in the trails. Often the wind blows the trail away almost as soon as it appears.

The vapor trails at that height must be particles of ice. Could these be the source of icefalls from the sky? — Reba-June Curl, Colorado Springs, Colo.

COINCIDENCE?

I am greatly interested in the discovery of ancient cities, ancient man and all of antiquity. Thus, when my sister obtained two books of the Bancroft set published in 1883 containing complete information about Indians, especially Central American, she gave them to me.

Sirhan Sirhan's photograph in the paper rang a bell and I checked his

name in these books. In Michoacan on the South American Pacific Coast before 1300 A.D. there was a king named Zirhan Zirhan Comara and it appears there was an Arab trading area probably dealing in slaves. Were the Arabs here before 1300 A.D.? — Marion Anning, Sunnyvale, Calif.

THE NEW MATHEMATICS

Albert R. Johnston in his letter to FATE (April, 1969, "Report from the Readers") states that he would appreciate anyone pointing out the error of his thinking regarding vector analysis as an explanation of how one could withstand extreme acceleration and violent maneuvering as in a UFO.

Mr. Johnston is trying to add two and two and come up with zero. We have his "large turntable" in the form of centrifuges. We have a method of rapid ascension in the rocket. Combining a rotary effect exerting three G's and an upward thrust of three G's would not produce a "neutralizing" of the G forces. It would result in a force more in the neighborhood of six G's. The direction of the force on a passenger in any such vehicle would be more or less an averaging of the horizontal thrust of the rotary motion and the vertical upward force.

In the early days of our space program the Explorer satellites had motors that gave them high-speed spin. This spin added stability (just as a spinning top is stable) but it did not reduce the G forces acting on the satellite. — Michael G. Plaisted, Alstead, N. H.

* * *

In answer to the letter from Albert R. Johnston which suggested using centrifugal force to reduce the effect of UFO-type accelerations on a human body, it should be obvious that one force will not cancel another unless it is applied in the opposite direction.

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Great Britain

In the case he hypothesizes, if the centrifugal force is increased to match the force from vertical acceleration "by spinning our turntable more rapidly," the centrifugal and vertical components would combine and result in a force 1.414 times as great as it otherwise would be and in a direction downward and outward (or 45° below the horizontal). If the rate of spin were increased at the same time an additional force vector would increase the total force even more.

Mr. Johnston doesn't seem to have the answer.—Paul K. Stafford, Lincoln, Nebr.

A MORMONISM CONTROVERSY

In his article, "The Paranormal Basis of Mormonism" (February, 1969, FATE), author Marcus Bach writes: "the possibility of visions, voices, divine counsel always is open and no genuine spiritistic demonstration is ruled out." I would like to say this:

(1) The President of the Mormon Church (Utah) is the only person qualified to receive new revelations. He is the Prophet, Seer and Revealer to the Church.

(2) The Mormon Church publishes a book of revelations called the *Doctrine and Covenants*. The first revelations were received by Joseph Smith in 1820 and 1823. Oddly enough the last published revelation in this book came on January 14, 1847, more than 122 years ago.

(3) The Reorganized Church of Jesus Christ of Latter-Day Saints (located in Independence, Mo.) publishes a similar book of doctrines. These revelations extend up to the year 1960.

(4) When Joseph Smith was shot by an armed mob on June 27, 1844, Brigham Young led the largest group of Mormons to the Great Salt Lake. Other Mormons remained in Missouri and other states and some of

these people later formed the Re-organized Church. The first President of this church was Joseph Smith II, the son of Joseph Smith.

(5) Joseph Smith stated that he had translated the unsealed plates into the *Book of Mormon*. The sealed plates were returned to the Heavenly messenger to be revealed anew at a later date. During July, 1831, Joseph Smith stated that the place for the city of Zion (the center place) was Independence, Mo.

I hold that author Bach did not clarify the various phases of the Mormon movement in America. It is true that the Mormon Temple is located in Salt Lake City, Utah. But the prophet Joseph Smith wrote that the gathering of the Mormons would be in the area of the center place: Independence, Mo.—Kenneth Lloyd Larson, Culver City, Calif.

* * *

I have been a subscriber to FATE for 17 years and never have made one comment on any of its articles or stories. However, after reading "The Paranormal Basis of Mormonism" by Marcus Bach, I am moved to do so.

I have studied Mormonism for over 10 years and own dozens of books on the subject. I have had nine lessons from Mormon missionaries who were trying to convert me. They referred to Joseph Smith's *Book of Mormon* only once and twice to his *Book of Commandments* (now known as the *Doctrine and Covenants*) and not at all to his *Pearl of Great Price*—which certainly is no recommendation for his works.

It appears that while Marcus Bach was on this seven-day Mormon trek the "Sons of the Pioneers" neglected to inform him fully (or he forgot to write) about the following true important basic facts of Mormonism:

(1) The first 116 pages of the *Book of Mormon* are missing and Joseph Smith's excuse for this is flimsy.

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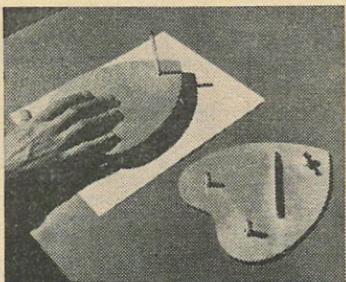
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(2) To date there have been 3,913 changes made in the *Book of Mormon* after Joseph's claim that an angel told him it "was translated correctly."

(3) Joseph Smith's works show that the loss of the first 116 pages of the *Book of Mormon* led to the necessity of his alleged "revelations" from God.

(4) Joseph's *Book of Commandants* was written for the purpose of solving his personal and financial problems.

(5) In the first sentence of Joseph's revelation on Polygamy (Sec. 132) he "inquired of the Lord," and in line 52 of the same revelation, Emma his wife is supposed to "receive all those that have been given unto my servant Joseph." This shows that he already was practicing polygamy or something worse.

(6) One of Joseph's greatest errors was to leave behind him the three Egyptian hieroglyphs with his translation of them in his *Book of Abraham* in *Pearl of Great Price*—whereby Egyptologists easily can see that Joseph knew nothing about the Egyptian language, from which the *Book of Mormon* also was supposed to have been translated.

(7) Joseph's "Word of Wisdom" (Sec. 89) was given primarily "for the benefit of the high priests" who were chewing tobacco, spitting on the floor and missing the containers placed for that purpose. Emma, Joseph's wife, didn't relish the job of cleaning the floor after them. She asked Joseph to have a "revelation" to put a stop to it and he did.—*Hel- en A. Russell, Beowawe, Nev.*

TOO LIGHT, MAYBE?

Has anyone noticed that the pictures taken by the Apollo 8 astronauts of the moon and the earth do not show one single star?—*John Fellner, Fort Myers, Fla.*

(Continued on page 144)

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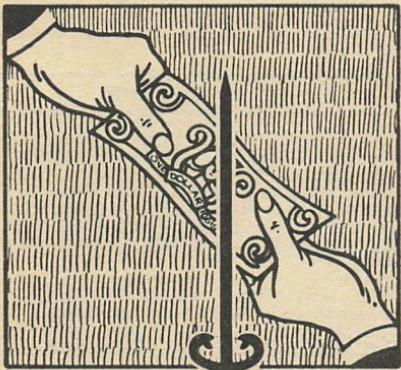
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(Continued from page 134)

INTERRUPTED CORRESPONDENCE

More than a year ago you published my letter, "The Haunted Tape Recorder." I received many interesting and kind letters from all parts of the United States and Canada and acquired a number of good friends by correspondence.

Not long after this I was struck down by a massive stroke and hospitalized from March 4 until June 12, 1968. My possessions had to be stored and I had to move to the outskirts of Vancouver to be near my family until I am well enough to get around alone.

So far I have not been strong enough to resume my former life so I have none of the letters or addresses of all the interesting people who wrote to me. I hope you will find space to print this letter, so your readers will know that I did not stop writing simply out of rudeness or lack of interest.—Ruby Stewart, Cloverdale, B. C., Canada.

THE UNTELEPHONED CALL

Last summer my mother was hospitalized for an operation and one day after helping to bathe her I returned to the house for lunch. As I stood in the middle of the kitchen I heard my mother calling me.

Immediately I told my sister and she said she had not heard the telephone. When I said I didn't mean by telephone, she said, "Well, go see if she needs you."

I rushed back to the hospital and walked into Mother's room, asking her what she wanted.

She said, "Helen, I didn't want them to call you!" I assured her the nurses had not called me but somehow I had heard her voice. She broke down then and said she had been frightened a little while ago when she saw some drainage on her bandage and thought she would have to go through another operation. In that

wave of fear she called my name and I heard her.—*Helen Binson, Royal Oak, Mich.*

MARK PROBERT DIES

In early issues of *FATE* you published articles on the deep trance mediumship of Mark Probert of San Diego.

Mr. Probert died Saturday, February 22, 1969, at Mercy Hospital here. He was born February 5, 1907, in Bayonne, N. J., and had been a deep trance medium since 1946, gaining a wide reputation throughout the United States.—*O. Reynolds, San Diego, Calif.*

WOLF MESSING: ADDENDA

We recently received part of an unpublished manuscript from Russia by Vadim Marin, a Soviet writer connected with the Popov Institute, one of the main parapsychology groups in Moscow. The material he sent is on prophecy and includes anecdotes about Wolf Messing. (*FATE*, May, 1969).

Unknown to most persons in the Soviet Union, Wolf Messing has been a prophet for years. His successes include predictions as to when Russia would enter World War II (which brought a protest from German Embassy officials) and the date the war would end. Though telepathy and psychokinesis were let out of the bag in Russia in 1960, prophecy and pre-cognition were off limits till about 1966.

Incidentally, Wolf Messing was born in Poland. In his autobiography he always speaks of himself as Russian but apparently he didn't take out Russian citizenship until the late 1930's.

We thought your readers might be interested in these additional details on the Russian telepath.—*Sheila Ostrander and Lynn Schroeder, Toronto, Ont., Canada.*

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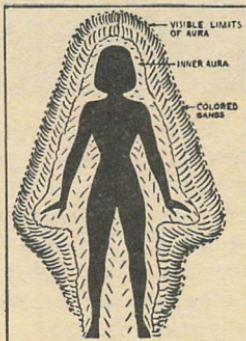


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