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SEPTEMBER 1969 50c



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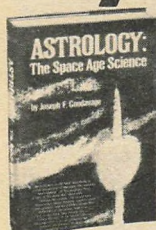
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I See by the Papers

QUOTE OF THE MONTH

*If these things are a cosmic joke,
there must be a cosmic joker.*

— Curtius of Hadean

THE CATASTROPHIC theory of history is a persistent hypothesis that will not die and probably should not be allowed to. It has been out of favor in recent years but as we continue to learn about the ancient past more and more historic anomalies show up which seem to be explained only by a catastrophe.

In essence the catastrophic theory of history asserts that there have been many mighty and elaborate civilizations in the past which have been overwhelmed by a catastrophe—usually a natural disaster of some kind—but there is not always agreement on the nature or cause of the disaster.

There are at least two historical concepts to back up the idea that there were great cultures in olden times. There is the mythology expressed by the idea of man's "fall." Before that fall man dwelt in the Garden of Eden in bliss and abundance and all men and women were pure and



Curtis Fuller

there were no bad things nor crimes nor sin. This same idea is expressed in other cultures besides our own Judeo-Christian one. Somewhere in the past men dwelt in the Elysian fields and did not have to die to reach them.

Another idea, besides mythology, that attracts men to the catastrophic theory is that indeed there were great civilizations in olden days and they did disappear mysteriously. Increasingly evidence indicates they were not always destroyed by wars or invasions. But what did destroy them?

In the case of Atlantis, so the story goes, the land sank beneath the sea. A more modern idea, expressed by the Greek scientist A. G. Galanopoulos and by American oceanographic en-

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gineer James E. Mavor, is that Atlantis may have been destroyed by a gigantic volcanic explosion. Or, according to Immanuel Velikovsky, the catastrophe of those days was caused by the near-collision of the planet Venus with Earth.

Still another suggestion to account for the destruction of kingdoms is plague or some unknown disease.



CLIMATIC CHANGE?

NOW STILL ANOTHER theory has been proposed by Rhys Carpenter, emeritus professor of classical archaeology at Bryn Mawr, in his book *Discontinuity in Greek Civilization*, a portion of which is reprinted in the spring issue of *Horizon*. Carpenter says that in the past 3,000 years there have been "at least two instances of catastrophic decline in human well-being and cultural attainment centered on the eastern Mediterranean. These took place in intervals of about 1800 years."

The first of these began about 1200 B.C. when the Minoan and Mycenaean cultures collapsed. The second was about the Seventh Century A.D. when a similar catastrophe beset the Aegean world.

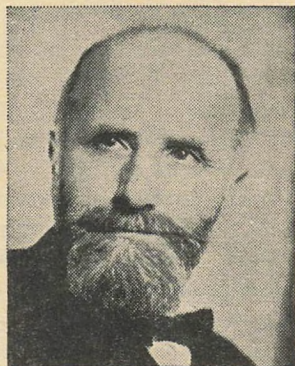
Carpenter contends that despite general historical belief the

cultures of these times were not destroyed by invasions. He proposes that climatic changes moved the course of the trade winds north. This created desert-like conditions in that part of the world; there wasn't enough food available to feed the populace and the cultures simply collapsed because of famine.

As the trade winds moved north the northern areas of Europe became warmer, he theorizes. Scandinavia, in contrast to the northern Mediterranean, became more prosperous and habitable. Populations increased and spilled out into Iceland and Greenland which then was truly green and had a much milder climate than it does today.

The catastrophe of famine hit Turkey and destroyed the Hittite empire, Carpenter believes. He cites a parallel in Central Turkey where there is an area called "the thousand and one churches" built during the Fifth and Sixth Centuries of our era and which of course indicate prosperity and large populations. But after the Seventh Century no more churches were built and the existing churches were allowed to fall into ruin and still stand empty.

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Similarly, Carpenter doubts that a "Doric invasion" of Greece "overturned" the Mycenaean civilization as classical scholars have insisted. Instead, he suggests, many ancient Greeks who had migrated to northern Greece during the time of famine simply returned to their ancestral lands in company with Doric tribes. He terms it "an unopposed occupation of a depopulated countryside."

So the collapse of Crete could be due not to invaders but to depopulation. A change in climate also would explain the change of clothing from the very light garb of peoples like the Cretans and Mycenaeans to the heavier clothing worn by the later Greeks.

The entire Mediterranean world suffered a setback that lasted four centuries, between the end of the 13th Century and the beginning of the Ninth Century B.C. A similar period of bad times began in the Seventh Century A.D. and created the Dark Ages from which Europe began to emerge only after 1,000 A.D.

If the world does undergo major climatic changes every 1850 years or so it will still be another five centuries before bad times will again befall us. Meanwhile, if Professor Carpenter is right many of the mysteries of world history are now explained.

SO MUCH LIVESTOCK

WE DO NOT propose to belabor the fluoridation problem we discussed at some length in the June issue of FATE but we would like to bring up a couple of points recently called to our attention.

If there is controversy about the effects of fluorine on humans there is none whatever about its effect on livestock. The May 15 issue of the WASHINGTON FARMER points out a simple fact — too much fluorine is bad for cattle. It is bad for their teeth; they become soft and chalky. Cattle teeth may be so affected that the animals hesitate to drink cold water because it is painful to them. "Cattle severely affected by fluorosis are unthrifty, have a general weakness and may have a rough hair coat. Secondary symptoms include loss of appetite, progressive emaciation, and decreased milk yield." Abnormal amounts of fluorine accumulate in the bones and cause changes. They go lame and in some cases can move around only on their knees.

If fluorine affects cows — and the livestock people know that it does — then it must affect other mammals as well.

The issue becomes a simple one — how much fluorine is bad for humans?

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persons who perspire a great deal and hence drink a lot more water than the average may be ingesting more than five milligrams of fluorine daily. This is at the danger level.

The problem it seems to us is not to abandon fluorine altogether but to rewrite our present guidelines for its use and to have a red flag waving in cases where persons may habitually get too much of it—whether because they are athletes or laborers, or whether as artificial kidney patients they absorb too much because of the use of fluoridated water in their treatment.

It is a sad commentary that farmers and veterinarians accept the fact that fluorides are harmful to livestock while we still argue about its effect on humans.

**A WORD OF CAUTION**

WE ARE NOT fanatics about this matter. Some opponents of fluorides make much of the fact that their freedom of choice (not to use fluorides) has been taken away from them by government action. We reject that viewpoint because in these complicated matters not one person in 100,000 can *know* by his own research what is really the healthful thing to do.

But we do have a right to ex-

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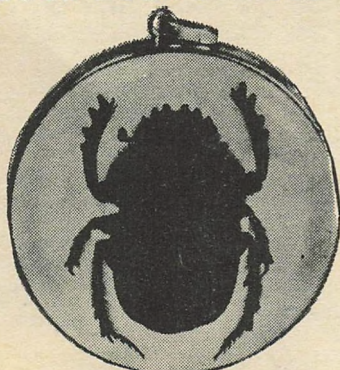
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pect better than we are receiving from that one in 100,000—the expert we are paying to give us correct information.

We feel the federal and local governments have been mistaken about fluorides but by denying them all right to legislate on matters of health we can only harm ourselves ultimately. Can we give fanatical parents the right to prevent their children from being vaccinated or from receiving blood transfusions to save their lives, for example? We don't think so. Private rights and freedom of choice always are complicated by public rights.

Consider the matter of iodized salt. The parallel is almost exact. But iodizing salt is not required. A few years ago much more salt was iodized than is iodized today. Yet the cost of iodizing all salt consumed by humans in this country has been estimated at only one-fourth cent a person yearly.

When iodized salt was first introduced medical authorities believed it doomed the goiter. But iodized salt wasn't and isn't mandatory and now the goiter has come back in the iodine belts—the Great Lakes states and other areas deficient in iodine. Dr. Arnold Schaefer of the United States Public Health Service recently reported that the Univer-

sity of Michigan had completed its 600th goiter operation within one year. If iodized salt were universally sold there would be few if any such operations.



OTHER AREAS OF NUTRITION

THIS MATTER of "rights" is a sticky problem. During World War II the Federal Government adopted standards for flour that resulted in a slightly gray enriched bread which tasted better and was more nutritious than breads made with bleached flour. But after the war manufacturers went back to producing flour with all manner of vitamins and minerals leached out of it and now make bread that tastes and looks like cotton batting.

Whose rights would be impaired if the government required flour to contain its full share of nutriment? The manufacturers' rights? Are consumers' rights impaired by such regulations? The government can and does make mistakes but doesn't it have certain obligations to protect the nutrition of the people?

We got off on this tangent because of a recent report by Dr. Arnold Schaefer (the same man we quoted above on iodized salt) that the food industry is contributing to malnutrition by cutting

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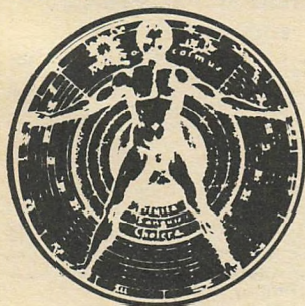
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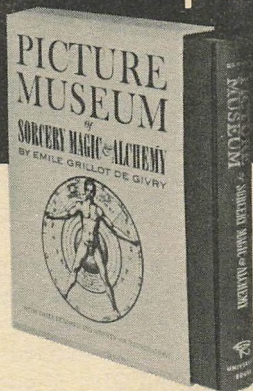
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back on the enrichment of flour, milk and salt.

Here's the story:

The University of Wisconsin Foundation held a patent on a process that added Vitamin D to milk and bread. It licensed various companies to use the patent and they increased their sales by advertising that Vitamin D had been added. But one part of the license agreement provided that the companies *could not charge more* for milk fortified with extra Vitamin D.

Now the Wisconsin patent has run out and anybody can use the process. The price is no longer held down and enriched milk now sells for three to four cents more than unfortified milk — even though the cost of enriching 100 gallons of milk is less than one cent.

The result is that there is less Vitamin D enriched milk on the market today than there was five years ago and "much less than 10 to 20 years ago," according to Dr. Schaefer.

Until the Federal Government completed a recent nutrition study it had thought that the childhood disease of rickets was wiped out in the 1930's. Yet it found that five percent of the children examined had rickets.

There is 60 percent less enriched flour on the market today than there was 10 to 15 years ago

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although the cost of enrichment is infinitesimal.

Whose rights are being violated by the refusal of government to require enrichment? Or by the refusal of food producers to use it although it costs virtually nothing?

All these problems must be approached individually, it appears to us, and not be subject to blanket condemnation on some vague and generalized principle.



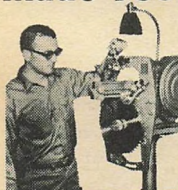
BLUE LIGHT THERAPY

DONALD DRAKE, a staff reporter for the *Philadelphia Inquirer*, has written about a new and seemingly "magical" therapy being used in Philadelphia hospitals to cure babies suffering with a fairly common ailment that can be fatal if not properly cared for.

The therapy has been called "witchcraft," "unproven," "non-sense" — but all reports indicate that it works. It consists solely of shining a simple blue light — not an ultraviolet light — on newborn infants who have a serious blood disorder. They are the so-called Rh and ABO babies whose blood is incompatible with that of their mothers.

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Times change, of course, but whether it is called juju, voodoo, witchcraft or black magic it still plays a key role in many lives in Africa today. Recently three million Zulu tribesmen had to be assured that their chief's death was not a result of sorcery; and a soccer game in Johannesburg between two African teams was interrupted when one side accused the other of having cast a spell on the ball. At the height of the argument a spectator dashed onto the field and slashed open the ball with a knife—it is not clear what this proved. Burglars in Durban, South Africa, are said to be drinking a magic potion which includes bird brains and whiskers of hyena and is meant to make their victims sleep deeply while being robbed.

Practitioners of white witchcraft are regarded quite differently. They are an integral part of the African religious system. Described as "African psychiatrists" they help the people deal with their anxieties and keep them in good with the spirits of their dear departed—this is necessary because the African religious system is based on ancestor worship.

* * *

IN LATIN America they are called folk curers—*curanderos* is the Spanish word—and a recent study says they may be

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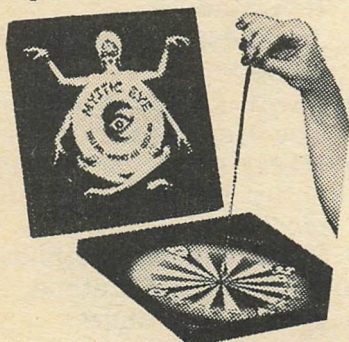
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one reason so few Latin Americans go to psychiatric clinics or state mental hospitals.

The report was prepared by Dr. Marvin Karno, psychiatrist, and Dr. Robert B. Edgerton and Irma Fernandez, anthropologist, and delivered at a meeting of the western division of the American Psychiatric Association.

This team says the *curanderos* are divided into two types: those dedicated to helping patients with emotional problems and the outright quacks who have only money in mind.

"The folk curer is an effective institution," Dr. Karno said, "but it is plain that some of them practice a very dangerous game of pseudo-medicine. They are almost totally lacking in scientific information."

Nevertheless, reports from California show that although Latin Americans comprise 10 percent of the state's population, they account for only 1.5 percent of persons in state mental hospitals and two percent of those treated by mental clinics.

Dr. Karno says it is difficult to tell how many *curanderos* there are in the state because most of them won't admit their profession and their patients won't admit they patronize them. This is not surprising when we remember the AMA's penchant for having people arrested for prac-



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37, Apr.	210	
38, May	215	
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43, Oct.	210	
44, Nov.	215	
45, Dec.	10	



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48, Mar.	1800	
52, July	190	
54, Sept.	140	
55, Oct.	40	
56, Nov.	1100	
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58, Jan.	90	
60, Mar.	140	
61, Apr.	40	
62, May	600	
63, June	490	
64, July	90	
66, Sept.	30	
67, Oct.	190	
68, Nov.	340	
69, Dec.	900	



1956		
71, Feb.	290	
72, Mar.	140	
73, Apr.	600	
74, May	500	
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101, Aug.	500
102, Sept.	290
103, Oct.	500
104, Nov.	390
105, Dec.	500



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115, Oct.	490
116, Nov.	440
117, Dec.	390



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118, Jan.	190
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120, Mar.	240
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THE UPPER THIRD of the great pyramid at Giza has no hidden chamber which might contain the remains of the pharaoh Khafren! Such is the conclusion of Dr. Luis Alvarez, Nobel laureate of the University of California, who with co-workers set up cosmic ray detectors in a vault beneath the structure and in effect "X-rayed" it.

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ray" the rest of the gigantic structure. Dr. Alvarez and his co-workers still are optimistic about finding Khefren's burial chamber.

Khefren's father, Cheops, built the magnificent neighboring pyramid as a burial monument and included two chambers in the heart of the stone pile. One of these is a tall sloping gallery.

"I don't think it reasonable that King Khefren would have built just a solid pile of blocks after seeing his father's magnificent design," says Alvarez. He is using the immensely powerful cosmic rays from space which can penetrate the massive stonework to assist him in his search.

**WINDS OF PEACE**

IF YOU ARE worrying about the Vietnam war I have news for you — from the 16th Century writings of a Confucian scholar, Trang Trinh.

Trang was born in 1491, 12 years before Nostradamus, and like Nostradamus he wrote prophecies in verse. His forte was word-play and since in Vietnamese a word may have as many as five different meanings depending on the accent or pronunciation there's plenty of room for play.

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and some other Washington agencies is interpreting Trang's prophetic verse in the light of today's events.

George G. Wynne, a United States Information Agency linguist who has served two tours of duty in Saigon has analyzed the following passages:

*Alas, the events of this life
are as floating water lilies,
When shall the iron highway
open again between North
and South?*

*When the fox (the Vietnamese
word for fox is Ho) hides in
the mountains,*

*When the cat (Mao, in Viet-
namese) is dead and his
bones whiten,*

The shark bleeds red,

*The cock cries from the
jade tree,*

*The celestial dome tilts to
the North,*

*The buffalo grazes in the
green rice fields.*

*In the East, the sun rises,
The eagle is awaited, the lion
stirs,*

*From the four corners of the
world blow the winds of
peace.*

In the *Foreign Service Journal*, the diplomats' house organ, Wynne interpreted this passage thus: "What scholars read into this prediction is that the Year of

the Cock (1969) will bring defeat on the North (the cock crows from the jade tree, the celestial dome is unbalanced over the North).

"The Hanoi-Saigon Trans-Vietnam Railroad will reopen and the regime in the North will collapse after a naval battle has bloodied the sea.

"Abundance, as symbolized by the grazing buffalo, will come to the country, perhaps through the Japanese (rising sun).

"The eagle might be the United States, the stirring lion, England."

But the exciting line, "*Ho an son trung Mao tan bach*," means Ho hiding in the mountains and Mao's bones whitening.

One of the reasons Trang's predictions are interesting is that another of his stanzas predicted:

*When three lunar months
follow one another,
Dismissed will be the ruler
and his magistrates;
Their money will turn to
ashes.*

Wynne points out that about once a century a lunar calendar has three consecutive months of 30 days each. This last happened in 1963 — when President Ngo Dinh Diem and his clique were deposed and banknotes bearing his likeness were burned.

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VENERA FIVE

SOMEWHERE within the thick and torrid atmosphere of Venus now float the atoms of what once was a portrait of Lenin and the Soviet Coat of Arms. Also floating there are the atoms of what was most easily combustible on *Venera 5*, the Russian Venus probe that completed its four-month 217-million-mile journey last May 16.

Data transmitted from *Venera 5* during the 53 minutes when the space capsule parachuted down through the atmosphere seem to remove any possibility that Venus could be inhabited by earth-type life or that such life ever could survive there.

The last radio transmission of *Venera 5* reported a temperature of 520 degrees F. and an atmospheric pressure of 20 times that of earth's atmosphere at the surface. Dr. Van R. Eshleman of Stanford University estimates that the surface temperature of Venus must be about 800 degrees and the air pressure 100 times that of Earth. The atmosphere of Venus must be much like a thin hot fluid.

One of the problems of measuring it more precisely, however, is that the instruments parachuted down from the Soviet probes never seem to reach the surface. They are destroyed by heat, in all probability, and as

they fall slowly through the soup they are subject to constant up-drafts which make it all but impossible for them to reach the surface before they stop functioning.



MARTIAN PROBLEMS

THE NATIONAL Aeronautics and Space Administration recently has published a book by Samuel Glasstone, *The Book of Mars*, which outlines some of the questions that are driving that agency to design specific probes in order to find answers to them.

For example, are the Martian polar caps frozen water or frozen carbon dioxide? What makes the seasonal changes observed on Mars? Are they biological changes or meteorological changes or some other phenomenon? The outlines of Martian dark areas have changed erratically over the decades. What is the explanation? The patterned light and dark areas seen on Mars through the longer wavelengths are invisible in blue light. Why? If it is due to the so-called "blue haze" what are its properties? Mars' red color is usually attributed to ferric oxides. Is this really correct? And in what stage is the chemical evolution of Mars, the pre-life stage, the current life stage? Or is it an old and tired planet on

which all life has ceased?



HAUNTED SHIP

A DESTROYER in the Philadelphia Naval Base's mothball fleet was named after five brothers — *The Sullivans* — from Waterloo, Iowa, who lost their lives when the cruiser *Juneau* was sunk during the battle for Guadalcanal.

Caretaker personnel at the base think *The Sullivans* is haunted. They say strange things have been happening aboard the ship ever since it became part of the reserve fleet in 1965. Some seamen say they have hurriedly left the ship after seeing figures materialize through the bulkheads and hearing voices aboard where no voices should have been. One seaman says he has talked with the ghost of one of the Sullivans — although why the Sullivans would haunt the ship, not having served aboard her, isn't clear.

Navy Em/1 Thomas J. Simmons, a 12-year-veteran, paid little attention to the stories until, during a recent routine inspection which he was making alone, a large wrench came flying through the air "in the general direction of his head," reports Jack Lloyd of the *Philadelphia Inquirer*.

Simmons left the ship rapidly and has refused to return alone.

Ensign Robert Bach led a search party which included two newsmen aboard *The Sullivans*. They didn't see any ghosts but two strange things did happen. First, the door leading to the communications room which was supposed to be locked was not. The latch had been severed cleanly and the lock was found on the floor. And the hatch, which had been left open when the searchers entered the ship, had managed to close itself. Ensign Bach could not explain any of this.



A CHECK THAT "HOMED"

ROBERT DODD, aged 26, found a wallet in a taxicab in Toledo, Ohio, early in February, 1969. Using the credit cards and other identification in the wallet, he reportedly cashed a number of checks which belonged to William Schessbarger

of Toledo. Then he picked the wrong tavern to cash another of the stolen checks. He presented it to the bartender, who immediately called the police and Dodd was arrested.

The bartender? William Schessbarger.



WOULD YOU BELIEVE A

Werewolf?

By Douglas Hill and Pat Williams

WEREWOLF STORIES abound in the folklore of practically every country in the world. Germany has its *were-wolf*, Spain its *lob ombre*, Portugal its *lob omem*, Italy its *lupo manaro*, and France and French-speaking nations have more than their share of *loups-garous*. Furthermore, the werewolf has its cousins in countries where wolves never have been: India

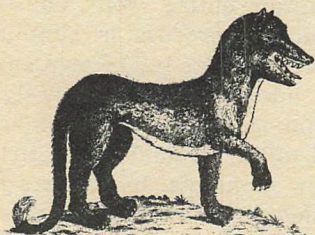
has tales of were-tigers, Africa of were-leopards, were-jackals and were-hyenas. Even in places where there are or once were plenty of wolves, such as Russia and France, tales exist of were-dogs, bears, cats, foxes — even toads.

The depth of terror the werewolf can inspire and its hold on men's imaginations pervade the world's folklore and two real fac-

tors underlie the fear. First, wolves (the animals themselves) have been deadly enemies of men almost since each first evolved — perhaps the deadliest enemy, at least in the northern hemisphere, where they have been hunted relentlessly in an attempt to exterminate them. (Other dangerous animals are hunted to be controlled; it seems where wolves are concerned men grow hysterical and seek to wipe

widespread fearful fascination of the animals. Recently wolves have been seen in Northern Italy and in Canada (where a man was attacked in northern Ontario in 1963) as well as in Spain, Portugal, Poland and Turkey.

But wolves are not only (in general) ferocious predators who hunt in packs and who don't mind what kind of meat they eat; they also have a certain eeriness about them which read-



Werewolves abound in world
folklore and their terror has
touched every society since ancient
times. Are werewolves part
of your dream life even today?

them out completely.) Extermination has succeeded in many places. There are no longer any wolves in Germany, Switzerland, Britain or the United States (except Alaska). It was thought that France (which suffered more than any country from wolves in the past) was also free of them; but a small pack was seen there in 1963 and made headlines internationally, a reflection of the

ily prompts a link with the supernatural. They are seminocturnal, silent, greyish in color; their catlike eyes glow red in reflected firelight, yellow-green in moonlight; and their chilling, banshee-like howl completes the picture of a not-quite-natural beast. They are animals, in other words, with something demonic about them. From there it is a short easy step to linking them

with the devil's legions and with witchcraft.

To the 16th- and 17th-Century experts, if a werewolf was much the same as a witch then one became a werewolf the way one became a witch — through a pact with the devil. Once the pact was concluded, the devil conferred upon the initiate the power of magical metamorphosis. Now this power was just one of the talents acquired by a new witch. But in a great many tales and demonologists' accounts, it seems that a large percentage of werewolves were *only* werewolves; they lacked the witches' other powers — of sorcery or of flight, for instance. It seems as if most werewolves had petitioned the devil only for the lycanthropic ability.

Also the folklore of most nations offers many methods of becoming a werewolf other than by entering into a contract with the devil. Some of these semimagical procedures did not directly involve any diabolism. In Italian folk belief, anyone conceived at the time of the new moon would become a werewolf; and so would anyone who slept overnight in the open on a Friday under a full moon. In the Balkan Peninsula — fertile ground for werewolf and vampire legends — a certain nameless flower would turn anyone who ate it

into a werewolf. Drinking water from a real wolf's footprint, drinking from a stream where a wolf pack drank or eating a wolf's brains — these are some of the ways according to folklore of becoming a werewolf, intentionally or not.

In many legends, metamorphosis into a werewolf can be accomplished only by some complicated ceremony — in which the man must strip, smear on the ointment, say an incantation, and (always important) put on the wolf-skin belt or sometimes even an entire wolf hide. But often the process is simplified. Some folktales tell of men changing into werewolves merely by stripping under the full moon and rolling around in the dirt for a few moments. In others a man achieves the metamorphosis by removing his clothes under a full moon and urinating in a circle drawn on the ground. In still others all that is needed is to remove human clothing and put on a wolf's skin — or just the belt. As for changing back, a few authorities say that parts of the ritual need to be reversed. Others say the wolf-to-human transformation happens automatically when the night is over.

During the night itself a werewolf's activities are generally limited to the very wolfish practices of hunting, killing and eat-

ing. (This is aside from those demonic wolves who spent their time at sabbats.) Some tales of werewolves have them limiting their ravaging to flocks and herds in the countryside; but most often lycanthropy means cannibalism: the werewolf hungers for human flesh. Though werewolves were seldom particular, they were generally thought to prefer the flesh of children (remember that witches were often accused of eating children at sabbats) and especially of young girls. A self-confessed werewolf in 17th-Century France, an imbecilic boy named Jean Grenier, boasted that he had killed and eaten many young girls and was promptly tried and imprisoned by the authorities who took him at his word. This link between lycanthropy and another tortuous word, *parthenophagy* (a delight in the flesh of girls), recurs again and again; and since the parthenophagous werewolf was usually a child rapist as well, here we have links between the werewolf myth and two age-old and almost universal human taboos; cannibalism and sexual perversion.

Both figure strongly in a famous case of werewolfery in 16th-Century Germany—the case of Peter Stubb, or Stump. It is one of the most detailed (and therefore,

for us, most valuable) accounts of a supposed werewolf's activities ever written.

Stubb achieved werewolfhood by a pact with the devil. His purpose (according to an English pamphlet on him published in 1590) was to exercise "his malice on men, women and children, in the shape of some beast, whereby he might live without dread of danger of life and unknown to be the executor of any bloody enterprise which he meant to commit." The devil gave him a wolf-skin belt; Stubb merely needed to put it on in order to metamorphose. Then he began 25 years of terrorizing the countryside.

He killed and ate cattle and sheep occasionally; he killed many people who had at one time offended him (but seldom ate them if they were adult and male); and especially he raped, killed and ate women and girls. The pamphlet says: ". . . he would walk up and down and if he could spy either maid, wife or child that his eyes liked and his heart lusted after, he would wait their issuing out of the city or town, if he could by any means get them alone, he would in the fields ravish them, and after in his wolfish likeness cruelly murder them. . . ." Thus, within a few years, "he had murdered 13 young children and two goodly

young women big with child."

The pamphlet goes on describing his evil. Stubb committed incest with his daughter (who had a child by him) and his sister, and had many other "concubines" — including, for seven years, a succubus sent by the devil. Among all his murders during the years he was a werewolf, one was by far the worst: the pamphlet tells us he killed and ate his own son.

Finally the populace's attempts to catch and kill the terrible wolf succeeded. Pursued in his wolf form by men and many dogs, Stubb tried to shake off the pursuers by removing the belt and changing back into a man. But the pursuers, realizing what must have happened, "had him incontinent before the magistrates to be examined." Though the belt was never found, there was enough evidence: the fact that Stubb had suddenly appeared before the pursuers' eyes, the fact of his incest and other sins. He was found guilty, tortured horribly, and executed — and his head was mounted on a pole outside the town of Bedburg as a warning and a trophy.

Like most of the devil's human servants, Stubb seems to have given his captors no trouble once he was caught; he was executed the way anyone, supernatural power or no, would have been

executed if they had committed a capital crime. The way also that witches were executed (few witches were ever said to have escaped the Inquisition by exercising their magical powers). The experts said that the devil left his servants to their own devices once they were caught (that is, once their usefulness was at an end), and simply waited for their souls to arrive in hell. So no special means were necessary to put an end to werewolves. They merely had to be caught, the way ordinary wolves and ordinary heretics were caught.

Even where folklore did not relate werewolves to the devil, plain means were often sufficient to destroy them — means that would be employed against real wolves. They were killed according to various accounts with knives and clubs and guns. And usually when wounded or dead the wolves automatically reverted to human form. There is a 16th-Century French tale of a hunter who beat off an attack by a fierce wolf, and in the fight cut off one of the beast's paws. He put the paw in his pouch and set off home; on the way he met a friend, told the story of the battle, and reached for the paw to show it. But he found in his pouch a woman's hand, wearing a gold ring. The hunter thought

he recognized the hand, and rushed home to find — as he suspected — his wife bandaging the bleeding stump of her arm. The wife was shortly tried by the local authorities and burned.

Where the werewolf is thought to be demonically possessed, exorcism is the usual cure. But there are many nonreligious, quasimagical procedures that people can use to rid themselves of werewolves when normal means fail.

If the werewolf cannot be killed or cured, a variety of materials will at least keep him away. Rye, mistletoe, ash and yew trees have been considered good protection in Britain. Some authorities say that werewolves fear running water (perhaps relating lycanthropy to hydrophobia, seeing a werewolf in a real wolf gone rabid). And there are also ways of knowing that a man is a werewolf and thus protecting oneself by keeping away from him. Such signs include straight, slanting eyebrows meeting over the nose; long, curved, reddish fingernails; small ears set low on the head; an exceptionally long third finger on each hand; and sometimes merely extreme hairiness, especially on the hands and feet. There are no generally accepted ways of distinguishing a werewolf in his wolf shape from an ordinary wolf, except that the

werewolf is said (rather vaguely) to be bigger, fiercer and hungrier. But in some folktales the werewolf is a human with a wolf's head or a wolf with human hands.

In one case related by Claude Seignolle, supposed to have occurred about the turn of the century, a French farmer saw two wolves and climbed a tree to avoid them. They hadn't seen him, however, and so he was able to watch and listen — and to recognize them easily as werewolves. Not only did they converse in human voices; but one took a snuffbox from under his tail and offered it to the other. They dropped the box, and the farmer later recovered it and traced its owner — a local man. The farmer (who died in 1927) told the story often, but never revealed the names — until one of the two alleged werewolves died an apparently natural death some years later and it was found that every morning his gravestone showed fresh scratches apparently made by the paws of a wolf.

The modern British writer Robert Eisler has produced a far-reaching anthropological theory concerning sadism, masochism and lycanthropy based on his knowledge of ancient history and legend. To simplify greatly Eisler's ideas: first, he amasses evi-

dence to show that man was not always carnivorous or aggressive; that like most primates and many primitives today, ancient men were vegetarian and frugivorous, given neither to war nor to violence nor to sexual violence especially. But this idyllic state was altered by changing circumstances such as the coming of an ice age. To survive primeval man had to find new food, so he turned to meat; he had to cover his nudity, so he made fur clothing. He learned to hunt and to do so in packs for better results. And the upheaval that this gradual transformation caused left its scars on man's collective unconscious (Eisler borrows the term from Jung) and produced sado-masochism, its related guilt feelings — and the werewolf myth.

Eisler's theory offers attractive explanations for many aspects of werewolfery. For instance, the sexual emphasis: primeval man in his wolf pack had the choice between fighting the pack leader in order to get a woman or stealing a woman from a more peaceful tribe. Hence, later werewolves are seen as rapists. And as for cannibalism, presumably the ancient fur-clad tribes ate whatever they could find when the glaciers ruined the north land and the human packs moved south, where people might still be fru-

giverous and peaceful. The same way that much later the berserkers moved south to pillage; and that the wolves themselves would move during a hard winter. And if you were an inhabitant of a southern community and had your village robbed and burned and your women stolen and raped by fur-clad, howling berserkers one day and the next day ravaged by a pack of four-legged wolves, would you not tend to see little difference between man and wolf? And assume that they could change their shape at will?

This leaves us only one more factor that may have contributed to werewolf tales: the pathological condition that also is called lycanthropy. A sufferer will be fully convinced that he is a wild animal; he will howl, desire raw meat, perhaps even run on all fours. It is possible that many specific werewolf stories have grown out of cases of actual lycanthropy — which according to Rossell Hope Robbins were fairly prevalent in the 16th and 17th Centuries. (The mentally defective Jean Grenier, mentioned before, may have been this kind of lycanthrope; the disease is often linked with defectiveness.) The disease gives the sufferer the hallucination that he has actually metamorphosed or at least that his teeth and claws have

lengthened. Some lycanthropes (in 17th-Century accounts) assured people that they were actually wolves but that their hair grew on the inside. It is also possible, remembering the drugs employed by witches, that the ointment used in the metamorphosis spells, plus autosuggestions, may have induced hallucination in would-be werewolves who did not suffer from the disease lycanthropy.

To sum up then: adding together all the possibilities — unconscious archetypal fears and memories, garbled and exaggerated history transmitted orally, mental disease, hallucinatory drugs, and man's age-old fear and hatred of the wolf — it is no wonder that the werewolf legend grew up, spread so widely and persists today. And it does persist. In Bourg-la-Reine, France, in 1930 a farmer had a reputation as a sorcerer (his house was

found to contain all the paraphernalia, including amulets and wax dolls) and was firmly believed by his neighbors to take the shape of a wolf at night. In 1946 in America a trading post on a Navaho Indian reservation was terrorized by rumors of an Indian werewolf who raided flocks, dug up and robbed graves and killed and ate women.

According to the late American psychoanalyst Dr. Nandor Fodor, "The old savage lycanthropic beliefs have been relegated to our dream life where they are still active conditions and are exploited for the representation of criminal motives, while the transformation is used symbolically as self-denunciation for secret deeds, fantasies or desires." Some of the dreams Fodor recounts to prove this lend weight to Eisler's idea that those scars on the collective unconscious are by no means healed.

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NEW STATUS FOR GHOST-HUNTING?

IN SWINDON, ENGLAND, ghost-hunting may be said to have become municipally supported. The Town Council placed the Fellowship for Psychical and Spiritual Studies on its list of approved educational activities. A spokesman said the council had been surprised to receive the ghost-hunters' application but saw no reason to refuse the request. Immediately after the Fellowship was approved, the Town Council asked it to exorcise a ghost said to be haunting a house the Council is trying to rent.



Rare is the trapdoor that leads only to a sand-filled hole but Jere Thomasson can show you one.

By Sally Remaley

Photographs by Carson Baldwin

WHAT WOULD YOU DO if you bought a house and then discovered that a ghost had moved in ahead of you? A ghost that throws tantrums, smashes things, rearranges objects, is obviously jealous of women and wears perfume?

"After all, she was here first," says Glenn Thomasson of Bradenton Beach, Fla., a psychologist who is writing a book. "I say 'she' because she has to be a female ghost with all that per-

When thrust into the role of host to a ghost, do you give up or try to coexist? Florida family chooses to live with it, for "after all, she was here first."

the Perfumed Ghost

fume and her disposition. And Jere, our 24-year-old son, has seen her at least once!"

The ghostly manifestations at the Thomassons' big beach house on the Gulf of Mexico usually occur around three o'clock in the morning. A whiff of strong "cheap" perfume awakens the family and they know the ghost is going through the house.

Several times since Glenn, his wife Romaine and Jere Thomasson occupied the old house, the

ghost has broken things. And she often has moved old furnishings back to their original places after the Thomassons changed them.

"Perhaps she not only is disturbed by the changes we make," Glenn suggested, "but I believe she is jealous of Romaine and jealous of the golden statues and art treasures that Romaine brought with her when we moved here."

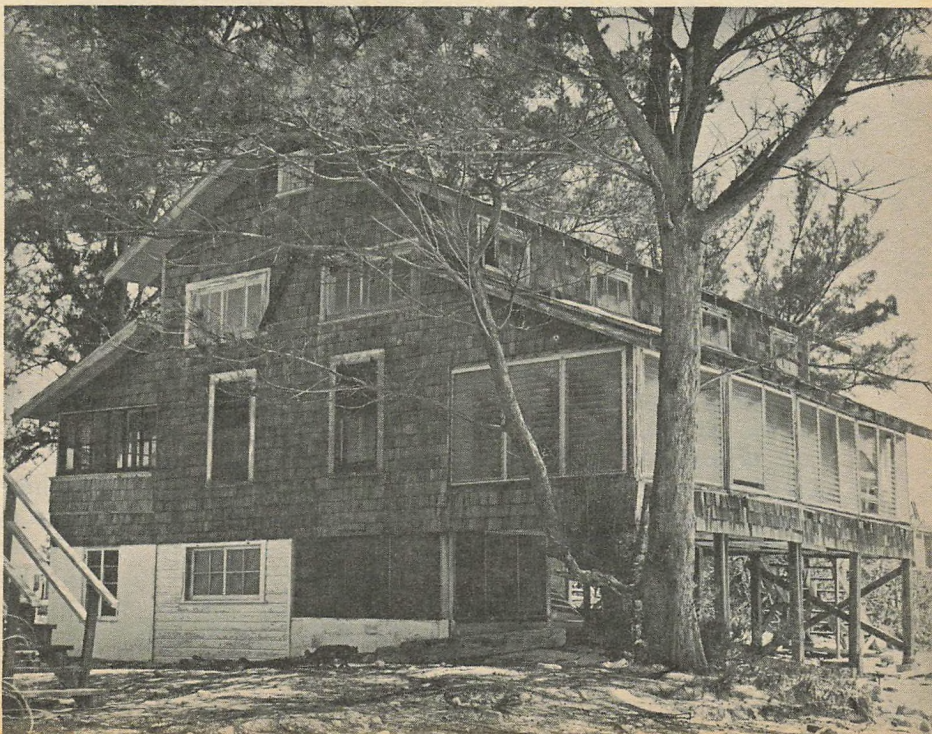
Shattered objects to date have

included a large Kuan-Yin statue, an antique Spanish vase decorated with rams' heads and a Buddha which had its head and feet mysteriously chopped off!

Romaine patiently mends the broken treasures which she and Glenn believe couldn't have broken in any normal way because of their sheltered positions in Glenn's study.

They've ruled out their four dogs which include three poo-

"You won't like it," the reluctant realtor told the Thomassons. "I've shown this house to 175 people and I've given up!" But Glenn loved its spaciousness and its Gulf shore location.



dles, one of which is a toy phantom (an appropriate breed for a haunter house) and their newest addition Hugo, a perky schnauzer. The Thomassons cite three reasons for being positive the dogs have nothing to do with the breakage. "We always take them to bed with us; they don't roam around the house at night. They never broke anything where we lived before. Besides, the Kuan-Yin, the Spanish vase and the Buddha were protected by surrounding objects and they are very heavy and couldn't have been knocked over easily, not by anything ordinary," Romaine said.

I learned, too, the windows were closed and locked on all of the nights that breakage occurred. It was during the winter season when the island, generally 10 degrees cooler than the mainland, is chilly at night.

There are two apparent solutions to the problem of being host to a ghost. The Thomassons can "give up the ghost" and their house or they can live with their perfumed tenant.

"We choose to stay," Glenn says philosophically. "And we've decided to leave things mostly as they were. It's obvious 'she' doesn't want anything changed. We go along with that."

The first sign of the ghost's presence came after the Thomas-

sons tore down an old water tower which formerly caught rain water.

"She made her presence known that same night," Glenn told me.

For the first time they were awakened by the strong perfume. "I thought Romaine had spilled some of her perfume," Glenn said. "Then I immediately knew better because I only buy her the best perfume. The kind left behind by the ghost was a cheap, inferior fragrance, a little like jasmine, yet different."

A few nights later they were again waked by the strong sweet perfume. Then they both felt a little rush of air.

Next came the night on which the Thomassons gave a cocktail party for a few friends to celebrate the opening of Romaine's little import shop in the basement of the old house.

About 7:30 Bill Nagel, who lives on Siesta Key, went into the bathroom. Shortly thereafter he came running out, his right thumb bleeding.

"What kind of a bathroom have you got, anyway?" Nagel yelled. "Something jerked the toilet seat right out of my hand when I started to lift it. It flew up in the air, sailed around my head, conked me on the forehead, then came down and smashed my thumb."

"We all laughed at him," Romaine recalled. "But he didn't think it was funny."

"The toilet seat is broken off," Glenn explained. "So is the lid. I still haven't fixed them."

When the party broke up a few of the guests went with Glenn, Romaine and Bill Nagel to a nearby restaurant-bar on the island. The bartender, noticing Nagel's bandaged thumb and the swelling on his forehead, asked him what had happened.

"You wouldn't believe it if I told you," was Nagel's reply.

Glenn related the incident to the bartender who didn't appear surprised. "I've heard that old house is haunted," he remarked seriously. "I think you've got yourself a ghost."

When I telephoned Bill Nagel later he readily verified the bathroom story. "Believe me, it wasn't funny," he said. "I was sober, too. That toilet seat actually flew out of my hand and around the room, up over my head. It was just like someone had hurled it or was swinging it, someone who was plenty riled up!"

Bill Nagel added that he never had believed in ghosts before. "But how else could you explain a thing like that? The seat didn't just slip or anything. It was *controlled*."

* * *

Glenn and Romaine Thomasson first came to Anna Maria Island, a favorite tourist spot, in 1967, on a vacation. Glenn was assistant resident director at the Montanari Clinic in Hialeah, Fla., where he treated emotionally disturbed children. He has a Ph.D. in psychology.

Across the street from the motel Harbor Lights where they stayed at Bradenton Beach was the old house they now share with a perfumed ghost. It had been empty for 14 years. The former owners, Mr. and Mrs. T. V. Odom, had spent only occasional weekends there while living in Bradenton, Fla., about eight miles east of the island. Odom still operates a photo studio business in Bradenton.

Glenn was crazy about the old house the first time he saw it, Romaine told me. "The real estate woman, Frances Livingston, was almost reluctant to show it to us," she said, "which I thought was a little strange. I called her several times and after a week she finally came out. Of course she was very busy just then.

"'You won't like it,' she told us. 'I've shown this house to at least 175 people and I've just about given up.'"

"I didn't think I'd like it either but Glenn had fallen in love with it. He promised to build my little

gift shop in the basement so I'd have something to do while he wrote his book. That was something I've always wanted to do. We've traveled a great deal in foreign countries and I love buying and collecting. So I agreed to go along with Glenn and buy the place.

"Actually it has the most fantastic views of the Gulf from two sides of the house. But 18 rooms! However, since we've decided to live with our ghost and not change much about the house, it makes housekeeping easier. We did have all kinds of plans for remodeling but we're com-

fortable and happy as we are. We've even left the third floor empty because we think that's where the ghost stays much of the time. There and in the basement shower room."

On the night they moved in, however, Romaine said she almost fled right back out. "Our dogs refused to come in. They kept pulling back and whining. We finally had to carry them in and then Gigi, one of the poodles, whimpered all night. The others were cringing and shaking, frightened something awful all night. They didn't sleep a wink and neither did I."



Buddha suffered at hands of the Thomas-sons' "haunt." Romaine patiently mended its head and feet which had been mysteriously chopped off. Sometimes the ghost seems to act as secretary in Glenn's study, left, finding references for him.



Among art objects shattered by the destructive spirit is this antique Spanish vase. On their travels in foreign countries, Romaine collects such fine pieces.

"We rummaged around and found lots of candles although the lights were supposed to have been turned on," Glenn said. "We moved our clothes in by flashlight and then we noticed that the long table was set for eight. A smaller table on an upper screened porch also was set. It was as if someone had decided to leave suddenly without eating."

"And the closets," Romaine broke in, "were full of women's dresses rotting on the hangers, dozens of them. We couldn't get over that because we hadn't noticed any clothing in the closets when we looked at the house on

two different occasions before. Of course we could have overlooked them."

The dresses were real enough, long out of style and a little on the garish side.

I had talked to Mrs. Odom earlier and I called her again to ask about the set tables. She remembered setting them herself the last time she was in the house. She and her husband had planned to go back soon to entertain but there was unexpected illness in the family "and we never got back out there," Mrs. Odom told me.

So the tables are explained. But Mrs. Odom had no explana-

tion for the dresses in the closets. She has no idea whose they were. "I left only a few old quilts and blankets in the house," she said. "I took all my dresses home each time we were there. There was no clothing in the closets when we left the house for the last time."

Only four families ever have lived in the house which was built by Henry Curry in 1923. In 1945 the Odoms purchased it from Mr. Curry. During several summers of their ownership the P. D. Sanders occupied it. I talked with Bob Sanders, 19, and his mother who live in Bradenton and they told me a number of unusual things occurred while they were there. Objects were rearranged during the nights; things were unexplainably smashed and some strange women's clothing appeared in a third-floor closet. Bob still remembers his overpowering fear of the third floor bathroom which he never could force himself to enter. He also was afraid of the basement shower room. "I was just a little tyke at the time," Bob said. "My older brother Eddie and I used to get blamed for things we didn't do."

The Thomassons are the first owners to live in the house full time. Since they moved in on October 14, 1967, the ghost's visits have been numerous, but she doesn't "walk" every night.

Mrs. Odom told me the longest they ever stayed in the beach house was perhaps a month at a time. "The ghost was not there to my knowledge at that time," she said. "It must have moved in since. There was so much illness in our family we were not able to get out to the house at all the last few years we owned it. It wasn't lived in for so many years people may have gone in. I don't know. We heard there were numerous parties on the beach near the house. But it's such a beautiful stretch of beach."

If anything mysterious, macabre or fatal happened to any of the female party-goers in the old house there is no record of it.

I asked about the stains that looked like dried blood on the floor of the room which is now Glenn's study . . . spots which Glenn and Romaine say they have not been able to scrub off. But, although they look like drops of long-dried blood, when scrapings from them were tested in the Manatee County Crime Lab at Bradenton by Lt. Mike Prieto of the Manatee County Sheriff's Department, acting in cooperation with Bradenton Beach Police Chief Leslie Shaw and Sheriff R. W. Weitzenfeld, the results were negative — that is, they were "Not human blood."

* * *

Jere says that on the first night he came home to live in the house at Bradenton Beach with his parents he was awakened in the night by a misty figure leaning over his bed.

"Jere had been working in the Institute of Marine Science of the University of Miami," his father told me. When he came home he took a job as a commercial fisherman on the *Miss Eunice* because he loves the sea. That night he slept on the third floor. He woke up—about three o'clock in the morning—smelling that strong sweet perfume. Then he saw the shadowy form hovering over him."

"Glenn and I woke up and smelled the perfume about the same time," Romaine told me.

Jere says, "I couldn't make out a face or any other details, just a shape . . . a woman's shape . . . in the air above me, like someone leaning over me to see if I was OK. Then it disappeared."

Glenn says the ghost probably was "just curious, like a woman."

The ghost hasn't appeared again visually but she lets the family know she's there as, for instance, with the many favors she does for Glenn.

He generally writes in the mornings and many times, he says, while he's having his morn-

ing coffee he's thinking about what he needs to look up in one of his reference books. "Then when I go to my typewriter I find the book on the typewriter *open to the page I intended to look up*," Glenn told me. "The first few times this happened I thought Romaine had left it there but she hadn't.

"The other day Romaine got a shipment of imports marked Tanzania. This puzzled me," Glenn said. "I'd never heard of Tanzania and I thought 'I must look that up.' Later I went to my desk and one of my books lay open to a page that explained about Tanganyika and Zanzibar merging to become Tanzania!

"I'm getting spoiled," he told me. "She's a pretty good secretary. I've even tried talking to her."

"What do you say to her?" I asked.

"This may sound silly to you but I'm trying to find out who she's the ghost of. I'm going to try infrared photography. I feel that she's angry with us at times for disturbing things and then she lashes out and smashes things. And when she does this she always breaks Romaine's treasures, never mine."

* * *

During the many times I went out to the house on Bradenton Beach while writing this story I

learned more and more unusual things about the house.

Some people were just leaving the shop one day. "They asked if they could go through the house and just look," Romaine said. "They offered me \$5.00 and said they especially wanted to see the third floor and the shower room." Romaine was exasperated. "Of course I didn't let them. But do you know, they're not the first ones. People started coming here asking to do this when we first moved in, before we even knew about our ghost."

"Next time ask them where they heard about the house," I suggested. "And now may I have the \$5.00 tour?"

I went through the old house with its steep, narrow stairways, poked into bedrooms, closets and halls, checked under stairways, peered onto shelves and behind cabinets and dressers, stood on chairs and stools and ladders, tapped walls and snooped everywhere. The house is beautifully paneled with cypress throughout but there apparently were a few changes made sometime after the house was built.

There is a large section in the ceiling of the kitchen on the second floor—under one of the third-floor bedrooms—which sounds hollow. There is no door into it. The carpenter who helped tear down the water tower no-

ticed it and asked Glenn what it was there for. Glenn doesn't know, says it's not in the original house plans. Furthermore, drop ceilings were not fashionable when the house was built and would have made a kitchen too hot in the old days before air conditioning in Florida.

On one paneled wall in the basement shower room it's apparent there formerly was a door. Hinges have been removed and the door is nailed shut. Glenn believes, from studying the house plans, that this door once led into a hall which in turn led into their basement import shop in the front of the building—but the door there also is nailed shut.

There is a trapdoor on the floor of the basement shower room. It was nailed shut but we opened it and found the trap filled with sand. It's unusual to have a basement in this part of Florida because we're only a few feet above sea level and even more unusual on the islands because of high tides during hurricanes. And it's unusual anywhere to have a trapdoor in the floor of a basement that leads only to a hole in the ground that's filled with sand!

We were sitting in Glenn's study talking about this when the lights suddenly dimmed.

"I forgot to tell you about

that," Romaine said. "The lights act strange at times. They die way down, sometimes flicker, then come back on again. The gas does the same thing. It's hard to cook when the gas does that. The water does it too but of course that's controlled by the electricity. We have a natural flowing well and pump.

"Sometimes when our lights go out we can see lights on in the other houses nearby. So it's not happening all over the island. We've had the utility man here so many times I'm embarrassed to call him again. He says they can't find anything wrong."

"How do your three poodles and the schnauzer react to the ghost?" I asked.

"They wake up just like we do when that strong perfume is in the air. They listen as if they knew someone else was in the house. They used to bark but they no longer act afraid or hostile. She must be someone who loved animals. Dogs know that," the Thomassons said.

I observed that the old house had come safely through at least eight hurricanes, some of them major, and one tidal wave, with no apparent damage while damage all over this area had been great. I asked about this.

Both the Thomassons and Mrs. Odom confirmed my observation. "Just one window was

blown out in the tidal wave," they said.

Since the house is located where few homes have escaped the fury of the tropical storms that lash the Gulf coastline it is almost a miracle that this particular house remains literally untouched, as if protected by some mysterious force or entity.

Romaine described the last severe storm. It was a tidal wave that hit the island on February 15, 1969. She said, "It was like the nightmare was happening everywhere but in our house, like we were on a separate island, safe from the wind and high water. I didn't even know how serious it was until I looked out the window and saw the seawater up over the road east of our house. Our neighbors were well under water and water surrounded our house before any began seeping into our basement. Then we didn't get it nearly as bad as everyone else around us did. We remained dry . . . almost immune."

The old house is extremely well-built and although it stands right on the beach the fierce winds and high waves that pound Bradenton Beach carrying away portions of parking lots, foundations and seawalls, ripping up jetty boulders and hurling them like pebbles across the road, have let it survive almost un-

touched for 46 years.

* * *

There's something odd about the third floor of the old house. Strange glowing lights, like hundreds of candles, have been observed there at three o'clock in the morning.

These lights have been seen by many persons — from the road which passes the house on the east, from the homes of nearby residents and from boats out in the Gulf to the west. Some of these persons have seen the lights many times, others have seen them only once.

"Strangers have stopped to ask us if anything is wrong," Romaine said, "because everything else on the island is pretty dark at that hour. But when we check the third floor the lights are no longer visible."

"We just go back to bed," Glenn said.

* * *

I have a feeling that this is an unfinished story . . . that some tragic victim's restless soul now haunts the old house but that the story may never be disclosed.

This really is not a farfetched idea. We know that a young man between 18 and 22 years old was murdered in this area about two or three years ago. His body was found hidden in brush on Longboat Key near the Gulf shore. Either it was washed up or

dumped there, Sheriff Weitzenfeld said. He was a hippie type with long blond hair — which could have been bleached — and never has been identified. Longboat Key is just south of Bradenton Beach and it is possible the body could have been thrown into the Gulf in the vicinity of Bradenton Beach. However, he probably did not wear perfume.

With all this in mind I called a woman acquaintance who is very psychic. She said:

"Yes, I feel there may have been a tragic occurrence . . . I keep seeing a body thrown into the water. I get the impression the ghost lived in the water tower until it was torn down. Then she apparently moved into the house.

"There could have been a violent quarrel which began in what is now the study and ended in the shower room. Possibly someone was carried there. And the third floor may have been involved in some way, too. Someone may still be missing and at least one person may know something about it. Tell Glenn to ask the ghost, 'Who did it?' Maybe she'll get mad enough to tell him."

The Thomassons are curious, yet hesitate to tear up the house for fear of disturbing their perfumed ghost further. And they're not sure they want to open those nailed doors!

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.

MR. O'HOOLAHAN

By Ellen Viola Nordberg

MY FRIENDSHIP with the mysterious Mr. O'Hoolahan, whom I shall never forget, was brief but rewarding. It began in June, 1968, shortly after I attended a lecture series on clairvoyance and discovered that I had certain hitherto-unsuspected psychic powers. I was elated and alert for opportunities to test my new magic.

My vacation plans presented such an opportunity. I had reservations at the Sahara Tahoe Hotel at Lake Tahoe, Nev. I never had been there before so I decided to try to visualize the hotel room I would be given. My inner vision revealed a room with a green rug, green bedspread, white woodwork and on the wall a picture of a quaint little man in an old-fashioned green costume — perhaps the representation of an Irish squire.

I registered at the hotel about 11:00 A.M., Wednesday, July 3,

1968. It gave me a secret rush of pleasure to find my room the exact replica of my visualization, except the framed picture of my charming little Irishman was absent.

About noon I left the hotel and crossed the street to Barney's Casino where I came upon a slot machine bearing the likeness I had expected to find in my room! Below his smiling face were the words, "Mr. O'Hoolahan."

I felt certain this was more than coincidence. I dropped a



Ellen Viola Nordberg

nickel into the slot and pulled the lever — whereupon Mr. O'Hoolahan miraculously multiplied himself four times across the face of the machine for the jackpot — \$250!

What brought the image of Mr. O'Hoolahan into my mind several days before his bountiful manifestation? — *Los Angeles, Calif.*

A DOG POSSESSED

By Elaine Brady Balais

I HAVE HAD many encounters with "the unknown" but only once have I felt fear. It happened in May, 1959, a month before my first child was due.

My husband Alex, a Recreation Supervisor for the city of Miami, often worked at night and I was alone in the house with Tina, our miniature fox terrier. I passed the time relaxing in a contour rocking chair and watching television.

At first when I heard kitchen utensils falling I paid little attention. Hanging them carelessly would account for this. Then, every once in a while, during a nine or 10 o'clock telecast, the TV began to flip from channel to channel. It was exasperating but still didn't upset me, for our set was old and weak.

When my husband's Pony Leaguers won the district championship and went on to win the state laurels they were

entitled to compete in the interstate contest. So they and my husband were on their way to Alabama when my unfriendly ghost decided to play havoc.

My mother lived within a city block of us and had offered to stay with me. I had declined; I had a telephone and Tina was a perfect watchdog.

The evening after my husband left I took my usual seat before the TV. Tina settled herself in my lap. Suddenly the TV started changing channels; the table lamp at my side flicked on and off; an unpleasant smell of musty perfume filled the room. I was terrified when my little dog jumped to my shoulder, her hackles rising and her teeth bared. The room had become ice-cold and Tina, snarling mightily, seemed to be staring at an invisible presence. Then as suddenly as the ruckus started it stopped. My small protector settled down, grunting a little. Only occasionally did she look up alertly and stare over my shoulder.

Almost paralyzed with fear I collected my senses enough to realize my spiritual intruder always had been localized between the kitchen, dining room and living room, never venturing toward the hall or the bedrooms. The place for me obviously was the bedroom. I wished desperately for Alex.

I left the light on in the bedroom when I went to bed. Although the telephone was within reach I felt fearful most of the night and slept little.

The next two nights nothing happened and thank Heaven Alex was due back the third night. That afternoon I visited the library where I learned that evil spirits and demons can be exorcised by religious rites and that the sign of the cross is their undoing.

Therefore that evening I sat armed with my Bible and my crucifix on my lap. The early hours were uneventful; nine o'clock and nine-thirty came and passed. At exactly 10:15 Tina began wailing and trembling while before my disbelieving eyes a misty grey form took shape in front of the television set. I clutched the crucifix but my faith was weak. I thought my heart would burst when the musty horrible form floated toward me. My mouth tasted of iron and a suffocating acid odor permeated the now ice-cold room. Then in a flash the form vanished and my little terrier turned on me!

The monster had possessed Tina!

Surely this was a nightmare — yet my adoring little pet was snarling and attacking me. I raised the crucifix toward her.

She backed off, barking, insane with hate.

"Demon, begone! Begone! I am not afraid of you. You are despised. In the name of Our Lord, go back where you belong!"

Instantly it seemed, spring-time returned to the room. Little Tina lay near the television set looking as if she were dead. Quickly I lifted her tiny form. She looked up at me and whined sadly. However, it was not long before she was all right — her old self again.

Alex came home a few hours later with the pennant, glowing in the excitement of victory. When he asked me what had happened during his absence, I smiled and replied, "I'm still waiting." — *Miami, Fla.*

WHAT'S IN A DREAM?

By Jean V. Baldner

THE MAN IN my dream that summer night in 1963 was a



Jean V. Baldner

stranger but his face appeared so distinctly that I would have recognized him anywhere. I could see he was well-built and had a mass of beautiful grey hair. He sat on the edge of a bed trying to take the black boot from his right foot. Then he suddenly slumped sideways on the bed — dead! I can't explain how I knew he was dead nor how I knew his name was Roy Fausch — but I did know.

When I awoke I lay thinking how vivid my dream had been. Psychologists say dreams come from one's unconscious mind — but I didn't even know a man named Roy Fausch. Did the man resemble someone I knew who recently had died? My husband's former boss passed away three or four years previously but he had had thinning dark hair. I could find no association there.

Then did I perhaps want someone dead, someone who looked like the man in the dream? What a horrible thought! I couldn't think of anyone I really disliked, certainly no one I wished dead.

I didn't sleep for the rest of the night and in the morning I was tempted to call the office and say I was sick. However, eight o'clock found me seated at my desk in the Engineering Office of the National Animal Disease Laboratory in Ames, Iowa.

Imogene Estrem, the labora-

tory nurse, stopped in the office to show me some photographs and as she was about to leave, Don Fausch, one of the laboratory maintenance workers, came in to see my boss John R. Kennedy. A light went off in my head; I *did* know the name "Fausch."

Don was a clean-cut, ambitious young man with a keen sense of humor. He sat down to wait for Mr. Kennedy. I found myself asking, "How was your dad this morning?"

"Just fine. You know my dad?"

"No — but he is Roy Fausch, isn't he?"

"Yes," Don replied. "Why?"

"I had the weirdest dream last night. I dreamed he died!"

I felt like cutting out my tongue — but I couldn't take back the words.

Don looked at me with a twinkle in his eye.

"Couldn't have been *my* dad. There's nothing wrong with him! Better be careful who you dream about. I won't tell my mother — this time!"

All three of us laughed but I could see the shocked expression on Imogene's face.

"Better watch those dreams, Jean. The Health Unit not only checks the physical health of personnel working here but also their mental!"

Two weeks later I was taking the cover off my typewriter when Imogene opened the door to my office and stood still holding onto the knob.

"I guess they haven't located him yet," Imogene said.

"Located who?" I asked.

"Don Fausch. He's somewhere up north fishing. They want to tell him about his dad."

"What about his dad?"

"Oh, must be you haven't heard," Imogene said. "Roy Fausch died Saturday night. It was completely unexpected." — *Ames, Iowa.*

FAITH VINDICATED

By Audrey P.

MY STEPSON had sticky fingers. He couldn't resist swiping anything he could get into his pocket and he even did some shoplifting.

He came to visit us at our home in the Bronx one day in 1959 and after he left my husband Lee missed a ring he had left on his dresser. We searched high and low for that ring for about two weeks. Then Lee called his son and asked him if had taken the ring. Junior of course denied that he had taken it. My husband was annoyed and disappointed, for he felt now that his son not only stole but lied.

A few weeks after this sad discourse I dreamed that an old

woman, a stranger, appeared and said, "Dearie, I know how you and your husband feel about Junior but he is telling you the truth. He didn't steal your husband's ring. It accidentally fell off the dresser. Look under the bottom cushion of the armchair and you'll find the ring."

I was so amazed I woke up and shook my husband awake too. When I related the dream to him, he said a strange thing.

"That was Miss Lolly who came to you. I knew her when I was a child. You know my mother had the grocery store in St. Thomas in the Virgin Islands? Miss Lolly used to come in there and because she was half-crippled and poor I used to give her a little sugar or tea and other groceries I thought she needed. She always told me that when she died she would try to find a way to repay me for the kindness."

We got up as soon as it was light and searched the armchair. Sure enough, wedged in a crease under the cushion was Lee's ring shining like a bright new star.

Right then and there Lee called Junior and apologized to him.

Miss Lolly had kept her promise. She restored a father's faith in his son. — *Bronx, N.Y.*

MOTHER LOST BUT ONE

By Jo Anne Swanson

MOTHER'S FLOWER garden at her home in Newberry, Mich., blazed with color. Her flowering balsams, admired by all her neighbors, seemed especially beautiful in August of 1941.

One neighbor, Mrs. Lempi Uhlbeck, loved the balsams and often came to look at them. One day she asked Mother whether they could be potted and brought indoors in the fall.

"I'm going to bring in a few this fall," Mother replied. "Would you like some of them?"

"Oh, Mrs. Arrowood, I'd love to have at least one. But may I claim it in a couple of weeks? I'm going out of town."

"Of course," Mother said. "Pick out your favorite. I'll bring them all into the house and save yours for you."

Mother fastened a label on Mrs. Uhlbeck's choice and continued to tend the beautiful flowering plants. But strangely, as the days passed, Mrs. Uhlbeck's plant seemed to sicken. When transplanting time came nothing remained but its withered dry stalk. The rest of the balsams remained vigorous and in full bloom.

Then another neighbor brought Mother startling news. Mrs. Uhlbeck had been severely injured in a car accident and had died

within a week. — *Munising, Mich.*

THE \$10 BILL

By Esther Diamond

MY NEIGHBOR, Harold Ludvigsen Fiveland, was born in 1899 on the Estate of Fiveland (from which he takes his name) in southern Norway. As a young man he came to the United States, learned accounting and soon proudly acquired American citizenship. He often tells this story of a dream, the strangest experience of his life.

In the heart of the Depression he was living on 19th Street in New York City. He was out of work and although he had managed to keep a roof over his head he hadn't eaten for several days.

One night he went to bed hungry but managed to fall asleep. He dreamed that a strange voice spoke to him telling him to go to the corner of 18th Street and Eighth Avenue, approximately two blocks from where he lived, and there he would find money.

Mr. Fiveland awoke immediately, dressed quickly and hurried to the corner described by the strange voice. Lying on the sidewalk was a \$10 bill!

This windfall provided food for him for several weeks (inconceivable at present-day prices but possible at that time) until he succeeded in finding employment. — *New York, N.Y.*



ABOUT THE AUTHOR

DR. MARCUS BACH'S cultural and religious researches have taken him among the peoples of five continents and earned him a reputation as America's foremost interpreter of today's faith. For many years a professor of Comparative Religions at the State University of Iowa, he now devotes his time to writing and lecturing while directing the Foundation for Spiritual Research, Palos Verdes Estates, Calif.

Born in Sauk City, Wis., Dr. Bach received his doctorate from the University of Iowa and holds three honorary degrees from other universities.

Of Life and Death: The Case for SPIRIT COMMUNICATION

"Is it true that consciousness never dies? If it is eternal can it be tuned in, transmitted?"

By Marcus Bach

PART ONE

WHEN MY MOTHER was living (on earth) she used to warn me about spiritualists. "Stay away from them," she said. "Their work is of the devil."

I dare say this was the opinion of most dedicated church members who were so ardently faithful as my mother. But one night, a year after her death, when I sat in on an impromptu psychic session with Arthur Ford in West Palm Beach, Fla., a message purportedly from Mother came

through. She identified herself by the use of my nickname. I responded by saying, "Well, Ma, if this is really you, I'm surprised to find you hobnobbing around with psychics and sensitives like Mr. Ford."

Her reply was typical of her beautiful spirit. She said, "Some things that annoy us on the earth plane become precious memories in the spirit world." Then she added, "Do you remember how your father used to annoy me by putting salt on his bread?"

No one in the world except my brother (at that time on the west coast) and me knew that when we were kids, my dad used to amuse us and irritate my mother by tasting her freshly baked bread and saying, "You forgot the salt." Then he would pretend to sprinkle the bread with salt from the shaker.

How and where did Ford or his control get this information? What was involved here? ESP, a pool of thought, Akashic records, chance, coincidence — or is it true that consciousness never dies but is eternal, and under certain circumstances it can be contacted, tuned in, transmitted? Believe what you will, where trickery or rigging have been ruled out, a charismatic dimension must be ruled in. Such speculations, coming into increasing prominence these days, are changing our thinking and our attitudes about life and death.

If consciousness has continuity, then we have a new perspective on our place in the scheme of things. If the departed communicate with us, then we can depend on it that they are interested and active in our lives, though it may be as difficult for them to "get through" to us as it is for us to get through to them. If these things are true there is no death, and if there is no death these things are true. If we live

"again" by virtue of the fact that we are living now, then we are always living, and eternity is not only "over there," it is here and now. And life, like time, is not a line but a circle, and this is why I say that our thoughts on death and dying are changing our thoughts on life and living.

Consider what has happened. The majority of Christians used to believe that after death the soul would "stand" before a heavenly throne and be judged and sentenced. Now it is commonly believed that each individual carries the ultimate judgment within himself. God is law, love and life inherent within us.

Final judgment, Christians used to believe, consigned the soul to heaven or hell or, if a second chance were warranted, to purgatory. These were construed as actual locations as graphic as anything Dante depicted and more real than the hints of hell-fire and brimstone that preachers of old so dramatically described. Today it is contended that these are not "places" but states of consciousness, conditions of *being*, realms of spiritual awareness. Today the literalism of heaven and hell has been rejected by scientists, physicists, and theologians. Even evangelists are reluctant to make a case for an anthropomorphic "judge," a heaven with

golden streets, a hell of burning fire, and a purgatory as a place of temporary punishment and penance for wayward souls. And because our thinking in these matters has changed, our attitudes are different.

* * *

SOME 15 YEARS ago while I was on the staff at the University of Iowa I dared investigate a rocking chair (in Muscatine, Iowa) that rocked without anyone rocking it. The head of the physics department, Dr. Stewart, wrote a letter to the head of our religion department and said it was unacademic for anyone to investigate an "isolated phenomenon." He declared that no scholar would stoop to studying spiritualistic manifestations. Anyway the chair rocked. When a reporter from the *Chicago Tribune*, John Lucius Astley-Cock, and I carried the chair out of the house and set it on the lawn, it still rocked. Perhaps it would still be rocking if it had not been damaged in shipping after it appeared — rocking — on a TV show in New York.

Things have changed rapidly in the past few years. Today bold and insightful steps are being taken to deal with whatever evidence is made available in the psychical and parapsychological fields. The aspect and need for faith remain with us but the

quest for intellectual and ethical open-mindedness is more and more evident. The Bible is being reread, reinterpreted and reassessed in the light of its scientific and metaphysical insights.

Man always had been told he could never get out of this world alive, an assumption now badly shaken by lunar exploits and the assurance that there will one day be colonies of earth's people on planets in outer space. Man also was assured that the earth was the universal focal point of intelligent life, a theory now badly nicked by recent polls reporting that nearly half of our population believe in UFOs and are persuaded that there are people on other planets either within or beyond our galaxy. To say the least, man's imagination is on trial.

So is his credulity. A college student told me recently that he had made arrangements to give his body to cryogenic research following his death. Cryogenics (freezing of dead bodies) which once existed only as macabre speculation in science fiction, is now taken so seriously that commercial firms are being formed for the purpose of preserving corpses at a liquid nitrogen temperature of -320 degrees Fahrenheit. For what purpose? For the purpose of one day unfreezing the body and reviving

and rejuvenating the deceased when the appropriate curative technique has been perfected.

Science is also talking about "duplication of the dead," which is to say, re-creation of those who have died and whose bodies have been properly preserved not only by freezing but by mummification.

The theory was presented at a University of California symposium titled, *The Human Agenda*. Zoology professor Elof Carlson explained it this way, "A cell nucleus would be synthesized according to the gene pattern of the mummy. Then this synthetic nucleus would be surgically planted in a fertilized egg cell from which the original nucleus had been removed. The cell would then be allowed to multiply naturally, and when there were 64, say, it would be put in a solution that would loosen the membrane that held the cells together. There would then be 64 new single identical cells from which to start the process of multiplication all over again. As soon as you had the desired number of single cells of a King Tut, say, or of musical or mathematical geniuses, the cells would be allowed to complete their development into children."

As if this were not enough to make us all take a new look at the life-death equation, teams of

physicists continue their efforts to effect a breakthrough in the possible creation of life itself. The structure of nucleic acid, carrier of hereditary messages, having been determined, there is speculation that "test-tube humans" could constitute a super-race in science's new tomorrow.

While all these explorations have changed our thinking and while the incredible adventures in outer space have persuaded us that there are equally vast and unexplored reaches in the inner life, a major factor in our revised approach to life and death centers around two lively metaphysical topics: *spirit communication* and *reincarnation*. Both were taboo in our churches until just recently. Today, with few exceptions, they are part and parcel of contemporary speculation all the way from the mod group to Norman Vincent Peale and from the Flower Children to Bishop Pike. The interest in these topics may in fact constitute a line of communication between generations which is not only desperately needed but imperative if a living interest in the church is to survive.

* * *

SPIRIT COMMUNICATION and *reincarnation*: The relationship between these two subjects is this: in the first we are asked to believe that someone

who has died is actually living; in the second we believe that someone actually living once died.

We owe these definitions to Louis Anspacher who was one of the best psychic researchers of our time. He held the opinion that the discovery of new knowledge for its own sake is a thrilling event in itself, regardless of the discovery's future usefulness. I agree. The justification of any research, even of *isolated* phases, is that it may lead us into a better understanding of our relationship with total life in *all* its phases.

As we consider the scope of spirit communication and reincarnation, let me suggest a note of caution: Be prepared for what may seem rather far-out speculations. Be ready for the experiences and opinions of people who have become hung up on some fantastic theories in this evanescent and open-ended field. And do not dismiss or ridicule any concept just because it seems bizarre to you. The strange and the unusual may annoy you merely because of your own hang-ups, your preconceived ideas.

For example, the other day a west coast mortician told me that a woman whose husband had died and whose body had just been embalmed telephoned the mortuary and asked, "Did

you do a good job on my husband?"

"Why, yes," said the mortician in a puzzled voice.

"I know you did," said the woman reassuringly. "My husband just talked with me and told me that you had."

The mortician confided to me that years ago he would have said the woman was "plain loco." "But," he added, "today when so many things are happening, I don't know what to say."

And so many things *are* happening. I have before me a copy of the *Los Angeles Times* for November 19, 1968. On the front page along with news of Vietnam and school strikes and astronauts is a feature report on spiritualism which begins facetiously by saying, "Religious mediums are in high spirits these days!" But it immediately moves on to the serious note that the public is changing its thoughts and attitude on life and death.

"Psychic events," the story reads, "are being studied at universities and mediums are getting speaking invitations from churches and colleges." Then it quotes Arthur Ford: "We sensitives have been guinea pigs long enough. We must have less phenomena and more teaching. The phenomena should be a means to

an end and that end should be spiritual understanding."

While it was something of a "first" to find a story of this kind on page one of a large metropolitan newspaper, there was nothing in it that readers of *FATE* have not known for a long time. In fact, when I talked with Ford about it, we agreed that it takes as long for the news media to catch up with the serious thought of its readers as it does for the pulpit to catch up with the thinking of the people in the pews. Communication with discarnate entities is now considered by most people as a *fait accompli* which should be recognized, or which, as an extrasensory dimension, should be more thoroughly explored.

I frequently visit the active psychic centers in America and abroad: Lily Dale, Astara, Chesterfield, Cassadaga, Virginia Beach, Port au Prince in Haiti, Belgrave Square in London, the Unitatis Espritista in the Philippines. While it may seem sophisticated to explain away some of the phenomena by the easy term "hocus-pocus," demonstrations occur in all of these places that neither science nor legerdemain have defined satisfactorily. Qualified investigators now come to these centers to study the phenomena and to try to explain — or explain away —

the psychological fact that people insist they are actually communicating with the dead.

A psychoanalyst told me about a woman who claimed that the spirit of her departed husband visited her on the second Wednesday evening of every month and that they went together to a theater in California, though on these occasions she was always asleep in New York City. The theater was the last place they had visited together before the husband died. The analyst asked the woman to study the theater on her next astral visit and to remember specific details about the play and the stage. After her next astral meeting with her husband the analyst undertook to contact the theater manager who corroborated her description of the theater, play and stage in every detail.

No longer do skeptics close the matter by saying that such things are merely coincidental or rigged or simply cases of "special aptitudes." Is consciousness involved? Does the spirit live apart from the body? Are astral flights possible? Is materialization a fact? Do the departed live and can they make their presence known? Can it be that when we dream and find ourselves apart from the body it is a kind of rehearsal for dying?

On the afternoon of the John Kennedy assassination I had a telephone call from a woman in Chatauqua, N.Y. This was her story: On the night prior to President Kennedy's death, this woman had a dream. Kennedy appeared to her and told her he would die by an assassin's bullet. She remonstrated with him, said he should not talk this way, pleaded with him, but he insisted he was right.

The following morning the woman shared the details of her dream with her husband and daughter. They told her to forget it. Throughout the morning, however, the dream haunted her. Her daughter was annoyed. "Stop it, Mother," she said. "Stop thinking about it." Then came the radio announcement: President Kennedy had been shot. The shock of realization, beyond coincidence, beyond explanation, jarred her so deeply she telephoned me in an effort to get the burdensome experience off her mind.

We talked about the synchronistic aspects of her experience and speculated on the various meanings for these inexplicable happenings. But there was also the possibility that the Kennedy psyche, spirit, astral body or what you will, actually had been contacted by this highly sensitive woman in her dream.

IN ONE OF MY earliest books, *They Have Found a Faith*, I wrote about the materialization of my sister Paula and of the test questions and other veridical data that came through at the time. She identified members of our family, imparted several intimate secrets, and gave the answer to a question I put to her out of an old church catechism. Now, 20 years after the event, the facts are more believable, not less, in the light of subsequent research.

To restate our thesis: our views on the nearness of spirit forces and the growing belief in communication have substantially changed our outlook on life and death. For example, there is a kind of moratorium on mourning among thinking people these days. It does not mean that they are inured to the loss of a loved one. It means, rather, that they are at long last not only willing to believe but willing to *know* that the dead live.

When I was a boy death meant a creped evergreen wreath or dark-draped flowers on the door, black veils, mourning bands, tolling bells, funereal music, the cloying scent of lilies, hysteria and exhibitionism along with the understandable display of heartfelt grief. When as a student I occupied church pulpits, funerals were the bane of my existence. I

felt an all-too-personal involvement with the bereaved, but what was worse were the customs: the public viewing of the body, the mourners' procession, the ominous closed doors for the final fearsome dirge and demonstration of unbridled emotionalism. I tried as best I could to rarefy these funerary vapors but the customs were deep-rooted, deeper, certainly, than our vaunted profession: "There is no death!" We spoke the words but we really did not believe them.

We are beginning to believe them now. Today we follow with interest and equanimity the ever-unfolding insight into our relationship with the unseen. Nothing is any longer strange or unusual. You cannot see and hear a lunar orbit spectacular from the comfort of your TV room without recognizing the limitlessness of both science and metaphysics.

The fact is that the change in thinking occasioned by the space-time continuum is a new challenge to our thoughts on life and death. It was our thought of the passage of time that made death seem so inevitable and final, but if time does not actually pass, if time stays, then we are always in time. Time is a circle and not a line.

Today we say with greater surety than ever before, "There is no parting in spirit!" — an affirmation which comes to us straight from contemporary metaphysical thought. Today we insist that, "Eternity is now!" And believing this we recognize that two factors have been particularly influential in changing our thinking: *spirit communication* and *reincarnation*. The first we have just discussed. The second we will consider when next we meet on the pages of FATE.



THE SECOND TIME IT'S FATAL

THE AUTOS OF two men collided for the second time Sunday, April 13, 1969, on the same highway near Phenix City, Ala., on the same day of the week 15 months after their first collision. No one was hurt the first time. In the second accident Francis H. Patterson, 65, Seale, Ala., died six hours after his car

collided head-on with one driven by Sammy Brown, Jr., 28, of Phenix City.

The two men did not know each other, having met only briefly when their cars collided on a Sunday morning in December, 1967, on the same road four miles south of the site of the second collision.

Today Hildesheim Cathedral
and its rose again stand to-
gether as splendid as ever.

HISTORY TELLS us that in the Year of the Lord 815 Louis the Pious, a son of Charlemagne, went hunting in the forests of Eastphalia in Northern Germany. When his party rested the Emperor, a pious man, ordered Mass to be said. And when they left, the sacristan, in a hurry, left behind a precious relic of the Virgin Mary. The party soon missed this and rode back to look for it.

“When the Roses Bloomed Again”

By Comtesse Madeleine de La Rivière

Cut down with the other victims of merciless
bombs, could the rose survive to fulfill the Virgin's promise?

Arriving on the spot, they found it lying in the midst of a wild rose bush. The bush refused to part with the holy treasure. The harder they tried to retrieve it the tighter the rose clasped its valuable possession in its thorny rose-covered arms. This struck

them all with awe and so moved the Emperor that he immediately ordered a chapel erected there and thus founded the Holy See of Hildesheim. This chapel eventually became a cathedral and the wonderful rose continued to cling to its walls.



During the last war, under the hail of bombs, the cathedral fell in flames; the rose suffered the same sad fate. Soon, however, the ancient root of the rose bush showed signs of life and eventually grew to its former beauty. Today the cathedral and rose again stand together, as splendid as ever.

* * *

BEFORE Hitler's war brought doom and destruction to a great part of Germany the Holy See of Hildesheim counted proudly not only the famous *Marien-Dom* but many other beautiful and revered churches and monasteries within its borders. *Hildesia*, as the city itself was affectionately named, was indeed a picture of charm, composed of architectural treasures, cosy small streets and corners of verdure.

Although "modern times" were within the gates in the form of new industries installed during Nazi times, the leisurely days of old still persisted and with them the true Catholic faith of many of the inhabitants.

Often amongst them, kneeling in prayer in the *Marien-Dom*, lovingly close to her little daughter Rose-Marie was Frau Anna. The very name of her child was a witness to Frau Anna's belief. For in praying and hoping for a child for many years she had

vowed to name it for the Virgin and her beloved rose. Now in the sad war years Rose-Marie was her pride, hope and consolation.

In the cathedral Anna often bowed her head and counted the time of her widowhood, the terrors of war and the fearful air raids which were coming ever closer in this fateful year, 1945. For many months now bombs and flames had caused local destruction and losses; yet sheltering in the air raid caves near the comforting presence of the *Marien-Dom* she and her child had survived.

The girl's small hand securely cradled in her own, Anna walked through St. Anne's Cemetery to the apsis of the dome where the 1000-year-old rose bush clung to the walls and windows. Her small daughter had a particular affection for this beautiful sheltered spot and never missed an occasion to ask "to see the rose bush." After all, wasn't there an especial affinity between herself and the Virgin's roses?

"I fear, Mother, I am afraid," she had sobbed while deep in the bomb shelter during the last air raid. "Will they not burn the *Dom*? Destroy the roses? Kill us all?" she had asked.

Now, standing in the shadow of the *Dom*, looking up once more at her beloved rose bush, comforted by her mother's presence,

little Rose-Marie smiled as care-free children should. Her mother sighed as she looked at the child, too thin, too pale, already too much touched by war. How she wished she could protect and save her daughter.

On March 22, 1945, once more mother and child had to seek shelter. This time the attack of the Allied bombers was so fearful that within the short space of half an hour the *Marien-Dom* was in ruin and flames. The greatest part of Old Hildesheim shared its fate and the shelter, housing a great number of refugees, was buried under falling debris. Its doors were completely blocked.

"We are in God's hands but may not survive," one of the priests said quietly. He then gave absolution to all who crowded around him.

Several persons were wounded. The high air pressure and the smashing impact of the falling burning ruins had claimed victims, but alas, there were no doctors, nurses nor medicines available. The women who were able took turns looking after the sick as best they could.

Anna was in despair, for her precious Rose-Marie was amongst the injured victims. Nevertheless, when she had done all she could for her daughter, she joined the ranks of those

giving comfort to others. She shared their precious small store of hoarded food and drink with the suffering.

"We are buried alive," moaned one of the bomb victims. "No one will be able to help us. We all will die here."

"Have faith," adjured the priest, "and help will come. Here or outside we all are in the hands of God."

"I too will have faith," vowed Anna, putting her trust in the Virgin, praying for her aid.

Hours passed. A day went by, then a night, or so they guessed, for they had no means whereby to tell the time. The few precious lamps and candles had to be hoarded for who could tell how long their captivity would endure? One flickering light — no more was permitted.

"Mother," whispered Rose-Marie, "do you think they will come and dig us out."

"Yes, darling," was Anna's firm answer.

"What has happened to our *Dom*? To the rose?"

"We must be strong, my precious little Rose," replied her mother. "Our holy church was hit and it is under its ruins that we are now. But we will get out of here and build it up again. And even if your beloved rose bush is broken, I feel that it will live. Yes, it will survive all this

and so, my heart tells me, shall we."

Her little daughter sighed and was silent. And another day and a night passed. Some of the wounded were raving. Others had given up and just lay on the ground in apathy. Still, some continued to dole out the scanty supply of bandages, food and water and amongst these were the priest and Frau Anna.

Rose-Marie was growing weaker; Frau Anna hardly could hear her heartbeat as she listened for it with all her own breaking heart. She had given all her strength and now sent forth her last effort in a despairing mute cry:

"Holy Virgin, you gave her; do not take her away! Save your own gift to me! Save my Rose-Marie!"

Anna still wonders if she was dreaming. Or did she really smell the sweet scent of roses at that moment? She lifted up her eyes and the tomblike walls were gone. She was standing under the blue sky, under the flowering rose bush, surrounded by hundreds of its blossoms and the Holy Virgin was smiling at her.

"When the roses bloom again," Anna heard the sacred promise, "you both will be well and happy."

And now was she dreaming still? Or did she hear a faint

scraping noise? Her vision was gone but the fulfillment of the promise had begun: she was the first to hear the cheering sound of the rescuers' efforts.

When at last they were dug out of the shelter many were too sick, too weak to walk. And as the bombs had destroyed a great part of the hospitals along with the rest of the town, improvised nursing homes were set up to take care of the injured.

From somewhere deep inside, during those last weeks of the war, the survivors found unsuspected resources of strength. Side by side old men and cripples, women and children, cleared the ruins, nursed the wounded and erected shelters for the living. Anna, working side by side with youngsters, competing in carrying bricks and stones with nuns and novices bombed out like herself, swore not to rest until her home, her city, her church were whole again. And when her heavy work, her weary back and aching hands permitted she sat by the bedside of her adored child — waiting for Rose-Marie to move, to speak again. For the little girl was paralyzed.

Day after day her mother tried to give Rose-Marie of her own strength. Night after night she prayed. And deep in her heart was the hope given her by the

miraculous promise: "When the roses bloom again."

One of her first trips had been to the venerable rose bush. Alas, the heat from the burning cathedral had cruelly touched the bush. It was torn, shriveled and burned almost to the ground. Yet not completely dead.

"It is not dead," the devoted gardener consoled Anna. "I am sure the roots are untouched. Wild roses are very strong. It will live."

April passed slowly, bringing at last the end of the war. Heads were lifted again. Hope, so strong, gave the war-torn people the ability to plan for a tomorrow. And then came May.

"This is the month of the Virgin . . ." prayed Frau Anna.

Never ceasing her efforts she continued to work, to pray, to kneel by Rose-Marie's bedside waiting for one small word, one faint movement.

And on a bright May morning when she went once more to visit the ruined cathedral she was met by her friend the gardener. With a smile he led her to the rose bush so that she could see with her own eyes how new shoots were growing from the old

root, how sap was circulating once more, how small buds — promising beautiful roses — were already pushing forth. Forgetting its cruel burning the rose bush lived again!

The gardener knew Anna's story, the woe of her daughter's illness. Carefully, tenderly he cut off a small bud and placed it in her hand.

"Take this to Rose-Marie," he said. "Tell her the rose bush will soon be in flower again."

Were there wings on her tired feet? Anna did not know how but she found herself at her daughter's bedside. And when Rose-Marie opened her eyes her mother was caressing her, touching her cheek tenderly with the rosebud. Holding it up for her daughter to see she pronounced, in the accents of her true faith:

"Rose-Marie, look! The rose bush is alive! The Virgin is keeping her promise to us! You will be well and happy . . . when the roses bloom again!"

Was this a movement — a smile? Rose-Marie held out her hands to the rosebud and replied in a happy whisper:

"When the roses bloom again!"

TRAGEDY FOR GAPERS

A WOMAN who fell into a large well in Salem, India, last year was rescued — but nine of the 40 people who gathered to watch the rescue were killed when a platform on which they were standing collapsed. — *Catherine Zelms.*

VISIONS

of a Mountain Girl

Forewarned but not forearmed . . . that was the tragedy
for ill-starred teen-aged sweethearts.

By Kitty Ward

MY FATHER WAS right, I guess, when he called me "the odd one." I felt as if I were different from the other mountain folk and always I was a loner — until I met Joe Gilbert.

My parents, William and Myrtle Jackson, were farmers and we lived near Corbin, Ky., at the edge of the Cumberland Mountains. I loved to go into the mountains because there I could be alone. There I fashioned my dreams and saw visions — which, when I described them to my parents, confounded my father. Mother always took my part, though, and that made things easier for me.

My father punished me for being the way I was by keeping me out of school. I had to stay home and work on the farm — but I don't think that really bothered me. On March 12, 1934, I would be 14 years old



Author Kitty Ward

and Joe and I planned to run away and get married right after my birthday. We had been sweethearts for two years and Joe, a senior at Corbin High, would be through school in a few months.

One morning about a week before my birthday I climbed out of bed quickly when Mother called me. My thoughts turned to the night before when I had slipped out the window after

everyone was asleep. That was the only way I could get to see Joe, for Daddy would have half-killed me if he had known we were sweethearts. We always met down by the creek where the mountain laurel grew thick. We talked of our plans and confessed our love as only teen-agers do.

At breakfast Daddy told me my chores for the day. First I was to get wood for Mother to heat the wash water. I didn't mind this job, for I could go off in the woods alone. When breakfast was over it was light enough to see but the March day was cool. Reckoning with the rain that had fallen a couple of days before I knew I would have to go under the overhanging rock cliffs to get dry wood.

I started off through the woods but I hadn't gone far when I heard horses' hooves in the distance but coming closer. I wondered who could be abroad so early. Perhaps some neighbor was sick and needed our help? I turned to look in the direction of the hoofbeats and suddenly a large riderless white horse appeared, coming right at me. I jumped aside to let it pass but after going a little way the horse whirled and came back at me.

Now I saw Joe standing in his path. The horse seemed to run right through him and then vanish. In its place stood a truck.

I screamed and ran toward Joe but both he and the truck were no longer there. A big field covered with stones appeared before me; then it too vanished.

Frightened and unnerved, I sat down on the ground and cried. But I had to collect my wits, for I knew I couldn't go home without the wood. Daddy never would believe me if I told him what I had seen. He always said I made these things up. Mother would console me but right now all I wanted was to close myself in some quiet place and try to figure out what this terrible vision could mean.

Doggedly I searched for dry wood and returned to the house carrying a burden far heavier than the weight of the wood. I had concluded the vision warned that Joe would be killed and somehow a truck would be involved in his death.

When I saw Joe the next night I didn't know what to do. I knew I couldn't tell him of my premonition, for he never would understand. I did say I was afraid I was going to lose him.

"Not unless you quit me," he teased.

"Let's get married right away," I begged. But Joe wouldn't listen to me. He said everything would be all right and we would run away as soon as school was out.

My fear increased as the days passed. The inner conviction that Joe would be killed was more than I could stand. Finally on Thursday I told Mother what I had seen in the woods and what I thought it meant. She tried to cheer me up by saying that I must be mistaken, that I shouldn't take such stock in this premonition, but at the same time she too was troubled.

I saw Joe early Saturday evening, March 17, 1934, only long enough to tell him my father wouldn't let me go to church that night but I would join him at Sunday school in the morning.

I went to bed about nine o'clock that night and lay awake about a half hour. Maybe nothing would happen to him

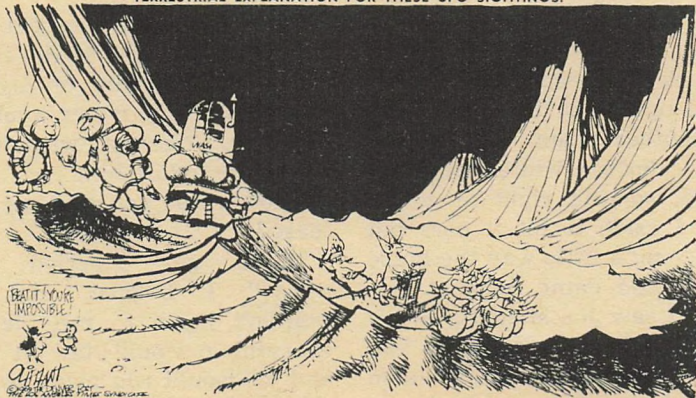
after all and we would get married and have the happy life I hoped for.

I was dozing off when a terrible crash brought me to my feet. Quickly I went to Mother to ask if she had heard the noise. She said she had not. We went outdoors and I heard someone call my name but Mother insisted she heard nothing.

I hurried to Sunday school the next morning and anxiously looked around for Joe. I didn't see him but Lila, his cousin and my girl friend, was there and she was crying. I went to her and asked what was wrong.

She said, "Joe was hit by a truck last night about nine-thirty. He died calling your name."

AND STUDIES UNDERTAKEN FOR OUR AIR FORCE TEND TO RULE OUT ANY EXTRA-TERRESTRIAL EXPLANATION FOR THESE UFO SIGHTINGS.



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Discovering

THE YOGIS' SECRET

By Mayne R. Coe

DR. MAYNE R. COE, born in Washington, D.C., in 1914, earned his B.S. in Organic Chemistry and his Ph.D. in Biochemistry at the University of Maryland. He has worked for the United States Bureau of Fisheries and for two divisions of the Department of Agriculture: the Nutrition Division (Bureau of Animal Industry) and the Wool Division. Following extensive medical research at Georgetown University Hospital and Walter Reed Army Medical Center, he now is working on the causes of cancer and aging. His investigation of psi phenomena is a hobby.



Breakthrough! Scientist solves one of Far East's great mysteries, the closely-kept secret of generating "tumo."

TRAVELERS TO the high Himalayas of India and Tibet have brought back incredible tales of yogis who, in sub-freezing temperatures, can raise their body heat to melt the snow around them, or sitting cross-legged on the ice can dry as many as 40 wet woolen blankets, wrapped around their nude bodies, with this same voluntary body heat. The number of blankets a yogi can dry in this manner is said to be the measure of his ability.

This claim that "the yogi is beyond heat and cold" is not new; yet there is no scientific explanation as to how this is so.

Physical scientists and psychologists have looked upon these claims with profound skepticism and without investigation.

A number of seemingly reliable witnesses have reported this phenomenon. Dr. Edwin J. Dingle, in his book *Borderland of Eternity*, describes such a scene. He had left the Buddhist lamasery in the Himalayas where he was staying and climbed to 16,000 feet, to a frozen lake lying between two mountain peaks. In this frozen fastness he saw two lamas, heads shaven, sitting cross-legged, in deep meditation, naked except for loincloths. Other lamas sat wrapped in wet

woolen blankets. As Dingle watched these heavy blankets were reimmersed in the cold water of the lake, through a hole chopped in the ice. And the blankets which should have been frozen stiff within minutes, according to Dingle, were quickly dried by the heat of the lamas' bodies. He was informed that one lama had been doing this for two days without recess and he saw that this man had melted the snow to a distance of 10 feet around him. Yet their bodies were at the normal temperature of 98.6° Fahrenheit.

Madame Alexandra David-Neel, in her book *Magic and Mystery in Tibet*, tells of witnessing similar feats and mentions her own attempt. She tells of how the neophyte must practice breathing exercises, self-hypnosis, how he visualizes fire originating in the region of his solar plexus and gradually extending to all parts of his body. But she also states that the method of generating "tumo," as this mysterious heat is called, is a closely kept secret and cannot be learned unless one is personally trained by an adept.

F. Yeats-Brown mentions these practices in *Lancer at Large*. Vincent Gaddis, in his book *Mysterious Fires and Lights*, refers to the abnormal heat produced by some saints and yogis.

Well, the thing plagued me. If it was true, I figured there had to be an explanation and surely by now science had enough facts on hand to explain it.

I made my first approach to the problem shortly after I had moved from Florida to an apartment in Georgetown in the District of Columbia. It was summertime and I had bought a cake of ice in order to cool something or other. Deciding to see what it felt like to contact something really cold, I donned my swim trunks and proceeded to sit on the ice. It was unbearable. I got off that cake of ice in a hurry, feeling the problem probably was insoluble.

That winter, however, I tried again. In February, 1966, I put on my swim trunks, opened the windows in the basement and cooled the room to the outside temperature which was somewhere between -12° and -20° Fahrenheit. I had concluded "tumo" must be a dormant natural body function which operates only with all the clothes off and that we have weakened our ability to withstand cold by wearing clothes. We wear heavy clothes in cold weather because heat is conducted away from our bodies faster than we can produce it. Of course, it was not a question of temperature alone; the wind velocity also would de-

termine how cold I would be. I tried to figure how much heat I would need to generate to keep my body warm at 0° Fahrenheit by juggling figures, converting Btu's to calories, degrees rise in temperature from oxidizing a pound of fat, Centigrade to Fahrenheit and so on.

Sitting cross-legged on a folded woolen blanket I got colder and colder. It helps keep in body heat to hold the legs and arms close, making them part of a larger mass and exposing less skin surface to the cold. The blanket or animal skin you sit on also keeps a considerable part of the body surface warm. I tried to visualize fire as suggested by Alexandra David-Neel but all I could feel and think of was that I was the coldest I had ever been. It was awful. I tried deep breathing. I tried rubbing my hands over my body. I tried jumping up and down. My nose and ears hurt. My fingers and toes felt as if they were freezing stiff. My body was covered with goose pimples. I shivered and shook. How I stuck it out for an hour I'll never know. Towards the last I just felt sort of numb all over. I kept telling myself I wasn't really freezing stiff, that perhaps if I kept it up long enough, visualizing fire, the "tumo" would rise. But the bone-chilling cold drove out all other thoughts. The painful, freezing

cold and the urge to avoid it led to a wild, primitive feeling. It was like sitting on the edge of death.

But I was determined. Apparently I was in excellent health and should be able to survive the ordeal. Cold, icy-cold, I kept thinking. The pit of my stomach stayed warm and I folded my hands below it and hunched over, letting my breath warm my chest and stomach what feeble bit it could. With heat you reach a point where, with an increase, you can feel no hotter; so with cold, as it lowers, you reach a point where you can feel no colder. My mind was concentrated on only one thing, the cold, and I was reminded that someone once said, "Nothing so concentrates the mind as a hanging."

After an hour of this I hurried into a warm room. Shortly I experienced a feeling of great elation followed by tremendous well-being. I didn't sleep much that night; I wasn't tired. For two days afterward I experienced great mental acuity, increased vitality and my sharpness of sight (I wear glasses when I read) became almost normal for two days! There must have been great gland stimulation.

I still didn't have the secret; yet no cold, sore throat, flu or pneumonia resulted. I felt great.

Perhaps if I continue, I thought, I can gradually build up resistance as a natural mechanism. The yogis claim that once "tumo" is fully aroused cold temperatures never will bother you again — as long as you don't wear heavy garments. They are able to stay in caves at altitudes up to 18,000 feet in the mountains all winter long. The temperatures drop to 40° below zero but they live without fires, naked or clothed in thin cotton garments, once they have aroused "tumo."

I tried sitting outside, semi-nude, in the snow on a mat at 30°, then at 20° and then at 15° that winter but I couldn't stand it comfortably for more than 10 minutes at one time. The following winter I had a similar lack of success although I was learning the effects of cold on the body and what I could stand. The third winter I had moved to an apartment where I could sit on the roof at night without anyone knowing it. I spent more nights practicing. I increased the amount of animal protein and unsaturated oils and fat in my diet; I put on weight. I sat on a folded woolen blanket on the roof, completely nude, my legs crossed and my hands held below my stomach. The hair on my head was ice cold but my body remained warm to the touch. For some reason, I felt the cold at

my fingernails and toenails. I found that I could stay out longer when the wind was not blowing hard and that the lower the temperature the less the wind was apt to blow; that I could stand a 20-mile-an-hour wind at 30° F. for half an hour or I could stand a five-mile-an-hour wind at 5° for a similar length of time. I gradually increased my ability to endure the cold to one hour at 10° F. when the wind wasn't blowing. Incidentally, all this practice was done late at night when temperatures reach their lowest.

Once when I was sitting on the roof naked at 5° degrees a sharp cold wind, perhaps at 30 mph, suddenly sprang up and struck me. At once something like an explosion hit the pit of my stomach and waves of internal heat flowed throughout my body. Like a chain reaction in a thermonuclear reactor it filled every cell of my body. It was most pleasant and I knew if it continued I could stand any temperatures the yogis could stand. This was *tumo*, no doubt about it, and it had taken a sudden cold shock to produce it. It would have been impossible to experience it if I had been covered by clothing. But then the gusts died down and the excess heat, to my disappointment, died with it. I knew then that it must be a chemical thing, that hormones must have

been released, perhaps from my adrenals or liver, since the flare-up started in this region. They had acted as catalysts, increasing to a great degree the oxidation of the fat and sugar in my body, releasing far more heat than normal, I theorized.

But try as I did the rest of that winter, I was unable to repeat this flare-up of body heat. It remained a baffling mystery; yet it seemed to me that the secret must be a simple one. I had made some progress, of course. I no longer suffered as I had the first time I exposed myself to subfreezing temperatures. I had become acclimated to the extent that I actually felt colder with my clothes on, walking two blocks from my car home on a cold night, than when I sat nude, completely exposed to the climate. This seems strange, but it is true.

I came to believe that the yogi breathing exercises are not too important at the Washington, D.C., altitude, whereas in the high Himalayas where there is only half as much oxygen in the atmosphere, they become necessary to promote heat from oxidation of fats and sugars in the body. For these experiments, it seemed that you need only be strong and in good health. Diet is important. You must feel full of energy. It is hard to combat cold

when you're tired and hungry. At high altitudes the red blood cell count may rise to 9,000,000 in order to capture enough oxygen for the body. My red blood cell count checked out at 5,300,000 which is quite high for low altitudes.

I studied books on polar expeditions, life in the far north, the conquests of Everest, Annapurna, without finding a clue. I learned from one member of the American expedition that conquered Mount Everest in 1963 that many of their Sherpa porters owned no shoes and walked through the snow in their bare feet, the soles of which were covered with thick calluses. I learned of the dangers of wetting the body at subfreezing temperatures, particularly in high winds, of how parts of the body can become frostbitten or even frozen without warning. I learned you can lose your nose and ears through frostbite; that if your cheeks get wet and then freeze they can drop away, a mass of dead flesh. All this frightened me but I cautiously continued my exposures to the cold. I was always greatly exhilarated afterwards. It was a great tonic.

I confided to my father, a retired chemist living in Florida, what I was doing and he encouraged me to continue carefully with my experiments. I didn't

dare confide in my friends; they might have hustled me off to the nearest looney bin. I was constantly fearful that someone might report a prowler on the roof and the cops would find me naked, sitting up there. I began to doubt that success was possible but I was stubborn; I wouldn't give up.

A few days before Christmas, 1968, I suddenly recalled something I had read years ago while working as an organic chemist for the United States Department of Agriculture in the wool division. Wool is a great insulator of heat and cold even when wet. I decided to wrap an ice-cold wet woolen blanket around me that night, while sitting nude on my folded woolen blanket on the roof. The idea was disturbing but it might hold a clue and if it was unbearable I could throw it off and dash inside. I was torn between intense fear of the awful chill my body would be subjected to and the possibility of making a new scientific discovery.

Setting the alarm for 4:00 A.M. I got up at that time, soaked a rather thick army blanket in a bathtub of cold water and carried it up to the roof. The thermometer there stood at 20° F. I took off my wool coat and sat down naked on my folded dry blanket. Then I drew the freezing wet blanket around me. Only

for a moment did the blanket feel cold. The wind was coming in gusts of around 20 mph and pulled at the blanket but I became warm as toast after a few moments inside. It was unbelievable. I didn't really understand it and it was a great surprise and relief to me. The blanket gradually dried by the heat of my body and the outer dry air and wind. The blanket steamed and my breath made mist as I breathed. It was fantastic. After 20 minutes of this I quit and went inside. I was perfectly warm. I realized that at altitudes of 15,000 feet or so the air is extremely dry, the atmospheric pressure is lower and the blankets must dry more rapidly. Furthermore, since the air is thinner less heat is conducted away into the atmosphere. During my exposures to the cold I was aware that my pores shut up tight, holding in some of the body heat, but this wasn't the case all of the time under the blanket; I was too warm. I didn't understand this warmth.

The blanket froze to the roof around me. The water that drained away on the roof's slight downward slope made a frozen track. The water that remained in the metal pan in which I had carried the blanket up to the roof I found frozen solid after 20 minutes. I tried this with similar

results for two more nights but dried only one wet blanket on my body each night.

I decided to dry the blanket three times. The first time I wet it in the tub and the next two times I wet it with buckets of water I had lugged to the roof. I was naked but comfortable in the night air as I did so. I dried three blankets each night for three nights with temperatures near 20° F. and winds between 10 and 20 mph but I learned nothing about the cause of the heat.

Then it dawned on me that I actually was goading my body to more and more heat production with the chill wet blankets on my skin. My pores were alternately closing and opening as I was chilled and then warmed by the flush of my skin and the insulating properties of the wet wool which confined the heat to my body and the air inside the blanket surrounding me. I knew I had the answer.

I had gone about the whole thing backwards. Instead of exposing the body nude to the air for extended periods of time to generate the mystical tumo you shock the body into heat production. The ice-cold blankets shock the body to a warm glow and don't conduct the heat away as outside air or immersion in water would. It is quite easy to sit this way for an extended time at

very low temperatures. I had succeeded in stimulating my metabolism in this way.

One night when the temperature dropped to 18° I applied the freezing wet blanket eight times to my naked body. I rewet the blanket at 15-minute intervals over a period of two hours. I noticed that my respiration automatically became very deep, which meant my body was demanding more oxygen to maintain my body heat at normal temperature. I became warm as toast and remained delightfully warm, naked in the freezing air each time I resoaked the blankets. The roof was covered with ice from all the water but not within the area covered by the blanket. Later I tried it in the snow and the snow melted under me. My body felt as if it were at fever heat under the blanket but it was most pleasant. I had generated the mystical heat at last and it stayed with me when the blankets were removed after drying.

One peculiar thing I noticed during all this — the odor of nitrogen oxides such as accompanies electric spark discharges was present when I removed the dried blankets. I also saw a blue electric spark about two inches long jump from my hand to the tin roof when I threw off my wool coat after seating myself cross-

legged. It shocked me considerably. This seemed to show the drying woolen blankets generated a charge of static electricity on my body surface. As far as I can see it has nothing to do with the heat generation within the body but it heightens the mystery of the whole thing.

My temperature, taken orally, dropped about two degrees Fahrenheit when I applied the wet blanket but dropped less each time the wet blanket was applied and rose to a normal 98.6° within a few minutes. The lowest atmospheric temperature at which I tried this was 10° F. Of course, the blankets didn't get as dry as they would have in the extremely dry atmosphere of 16,000 feet but they were well on the way. Except for the monotony and the fact that I became tired I could have continued this all night long. I no longer felt the cold! I was able to sit naked afterwards for an hour and continue to feel warm!

I decided that when the cold air hit my naked body I received heat energy from the glycogen, a sugar, stored in my liver. My pores closed immediately and glycogen poured into my system keeping my body at normal temperature as it was oxidized.

Another night I sat with the same blanket, dry, wrapped around me. It did in the begin-

ning shield me from the cold, although not too well, but there was no stimulation, no warm glow. I got colder and colder. Since under the wet blanket I had felt warm and comfortable with a delightful glow remaining each time the wet blanket was removed I feel this tends to prove that it is the repeated cold shocks that arouse the tumor. Of course, the wet blanket is also less porous and keeps the heat in and the cold air out better.

I am well aware that hypnotized subjects, directed by a hypnotist, can lower or raise their body temperatures. Krafft-Ebbing and Eichelberg demonstrated this years ago. Achieving it through self-hypnosis is another matter. I couldn't do it and found it unnecessary. Still, the yogis, with a lot of practice, may be able to use hypnosis to keep warm although I am inclined to believe that they go one step further and call on the last line of the body's defense against the cold, a steady and more than normal outpouring of hormones.

This has been a great adventure for me, pitting scientific knowledge against the accumulated wisdom of the ancients. And I believe I have solved one of the great mysteries of the Far East and am none the worse for it. No harm comes to you if you use nature's forces correctly.



Wheel of Fortune

By Paul Steiner

Jennifer and Prunella Pulford, six-year-old twins who live in Saundersfort, England, were stricken with appendicitis at exactly the same time.

Mrs. Lucy Wilson of Greensburg, Ind., often told friends she wanted to live to be 100. She died shortly after the party in observance of her 100th birthday.

Allan MacDonald of Malden, Mass., aged 40, who waited 20 years to marry the girl of his choice, died two hours after the ceremony in an auto accident.

A Malone, N. J., man had a real clash with the law. His truck careened off a car owned by a district attorney and seconds later struck one owned by a Supreme Court judge.

Mrs. Jessie Gray of Woodsfield, Ohio, relates that her oldest sister has one child, her second sis-

ter has two, her third sister has three and her fourth sister has four. Mrs. Gray is the fifth-born sister and she has five children.

After Beatle John Lennon's famous "anti-Christ" remark, radio station KLUE in Longview, Tex., held a burning of Beatle records, pictures and memorabilia. The next night, lightning struck KLUE's antenna knocking the station off the air, damaging equipment in the station and injuring the news director.

Britain's National Society of Nonsmokers, trying to inject some glamour into its cause, named the top 10 nonsmokers of the year. The list includes actor Rex Harrison and a woman named Barbara Smoker.

In Buffalo, N.Y., a fire at an amusement park destroyed a dance hall there called "The Inferno."

DREAMS PICK UP SAILORS' SOS

By S. Ralph Harlow

News of seamen's desperate plight — unconsciously sent but consciously received — leads to rescue.



ABOUT THE AUTHOR

S. RALPH HARLOW, retired Professor of Religion and Biblical Literature at Smith College, Northampton, Mass., where he taught from 1923 until 1953, is an ordained minister of the Congregational Church.

He received his A.B. from Harvard, his M.A. from Columbia and his Ph.D. from Hartford Theological Seminary. He holds honorary degrees from the Jewish Institute of Religion, Cincinnati, Ohio, and the Jewish Theological Seminary, New York.

Professor Harlow is the author of several books, among them *A LIFE AFTER DEATH* (Doubleday & Company, New York, N.Y., 1961) a fascinating and perceptive examination of the strange realm of psychic phenomena in which he finds evidence of the existence of a world beyond the one we know.

He now lives in New York City and remains actively interested in psychic research. He is a member of Spiritual Frontiers Fellowship.

DURING THE closing years of the 1890's we lived in Newburyport, Mass., where my father was minister of the Whitfield Congregational Church. The church was named for George Whitfield, the great evangelist of the 18th Century, who preached his last sermon in the pulpit of that church and was buried in the crypt under that pulpit. As a boy I was fascinated to look on Whitfield's skeleton,

clad in faded black robes, lying in its glass case.

Newburyport at that time was still a seafaring port and it was an exciting experience for me to go down to the harbor and watch newly built ships being launched. The splash they made when they struck the water never ceased to thrill me.

Horsecars ran on the main street and I came to know some of the drivers. Sometimes they

let me hold the reins as I stood on the front platform with the driver. Driving out to the old chain bridge was an event I still recall with pleasure.

My first sight of an automobile was on the streets of Newburyport. We called them "horseless carriages" and my grandfather, pointing to one as it chugged by, said, "That will never be practical."

Several former sea captains belonged to my father's church and many of the fine old houses on High Street had been built by sea captains.

Once when one of these captains was to be received by Queen Victoria in London my father called on his mother to congratulate her. She remarked to Father, "Well, by now the queen has met Henry and talked with him."

But the story which made the most lasting impression on me concerned a dream one of these captains related to my father:

While homeward bound from a whaling cruise in the South Pacific the captain saw in his dream three sailors evidently shipwrecked, standing on the shore of an island, waving to him for help. He recognized the island as one where he had stopped for water for his ship. This same dream was repeated on the two following nights and

as a result the captain told his mate he was going to change the ship's course and sail to the island of his dream. The mate protested that this change would take them far off their course toward home but the captain insisted on taking his dream seriously.

In two days they sighted the shore of the island and there standing on the shore waving for help, were the three shipwrecked sailors of his dream.

Some years later I visited the Seamen's Bethel in New Bedford where a great-uncle of mine, The Rev. Enoch Mudge, was the first chaplain on Johnnycake Hill. Herman Melville describes him in *Moby Dick*, for Enoch Mudge is Father Mapple, who preached the famous sermon about the whale. And it was Enoch Mudge who had the first tablets placed on the walls of the chapel to commemorate sailors lost at sea. The Seamen's Bethel has served sailors for over 130 years and has had eight chaplains. The present Bethel was erected in 1832 and is maintained by the New Bedford Port Authority. The object of the Bethel in the words of the founders is "to protect the rights and interests of seamen and to furnish them with moral, intellectual and religious instruction."

But to get back to my visit to the Bethel, I was shown around

by a former sea captain, Charles S. Thurber, who took special interest in me when I told him of my relationship to Enoch Mudge. As we talked I told him the story of the dream the sea captain had related to my father.

Taking out a gold watch Captain Thurber related this story of his own experience:

While at sea and homeward bound he too had a remarkable dream. In this dream he saw what appeared to be a group of men standing in the water and waving to him for help. Above their heads, clearly written in the sky, he read a latitude and longitude. The following night the dream was repeated. And so Captain Thurber also changed the course of his ship, steering for the latitude and longitude of his dream. This took him several miles off his course but on approaching the position desig-

nated in his dream he and his crew saw a group of shipwrecked sailors apparently standing in the ocean. On coming nearer they found that the sailors actually were standing on a large raft but their weight kept it beneath the surface of the water. A few more hours and surely they would have been lost. They were British sailors whose ship had sunk and they had managed to put together the raft on which they stood.

Captain Thurber then showed me the gold watch. It was engraved with an appreciation from the British government for saving the lives of a group of British seamen.

The meaning of such psychic dreams is not yet adequately explained. Perhaps someday we shall understand how such knowledge can come to us in our dreams.



WITCHES: MEDIEVAL "HIPPIES"?

DR. MICHAEL J. Harner of Columbia University, addressing an anthropologists' convention in Seattle, Wash., in December, 1968, said that when a hippie takes a "trip" he may be riding the same kind of broomstick witches mounted in medieval Europe.

He conjectures that the witches' bubbling cauldrons held a concoction made from belladonna, thorn apple and henbane, plants containing a poisonous crystalline alkaloid called atro-

pine. From this they made the salve they rubbed into their skins in preparation for a midnight ride. Some witches apparently believed their nocturnal rides were real, thanks to the narcotic effect of the salve.

Harner theorizes that not only witches but people described as werewolves were users. An ancient Roman document describing the physical condition of a human werewolf relates symptoms "strikingly similar" to those of today's atropine users.

| the SIXTH SENSE | at work

PART TWO

Researchers find that among some peoples clairvoyant faculties develop as naturally as the other five senses.

By Justine Glass

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

SOME MATERIALIZATIONS seem to be manifestations of conscious entities, as distinct from the "gramophone ghost" which it is thought may operate on the lines of a disc or film. The idea that there is a medium which holds visual or auditory impressions in much the same way as they are retained on photographic plate or wax disc is so far only theory; but it seems likely that it is a theory not far wide of the truth. It fits in with the usual pattern of a certain type of manifestation. The "ghost" in such cases plays the same scene over and over again when the film or record is set going, apparently by the power given off by a psychic.

The type of manifestation when what appears to be a conscious entity is concerned does not follow a pattern of this kind. These entities are thought to be projections of ectoplasm borrowed, as it is supposed, from the physical body of a medium by a spirit as a temporary vehicle for manifestation. Ectoplasm is usually supposed to be a substance that is part of or can be generated in the human body, since photographs of ectoplasm flowing out of or returning to it have been taken under test conditions. It may be the basis for an explanation of a great deal of supra-physical phenomena such as some types of thought forms, apportages and so on.

The nongramophone type of manifestation apparently is directed by individualized intelligence, which may or may not be discarnate. . . . The more we study the fascinating subject of what "lies round the corner" the more we realize the existence of infinite possibilities concerning which much research is needed before we can come to definite conclusions concerning them. And while steering clear of too abstract metaphysical speculation, I think we have to keep in mind the realization that the explanation of non-physical phenomena may not be what it seems to be or even what we would like it to be. A scientist described to me a recent experience of his own in terms that show the necessity for suspending judgment. He said, that he had seen what appeared to be the Ba (one of the series of psychic bodies, belief in which was part of Egyptian theological doctrine) of a woman whose headdress indicated that she had been an Egyptian princess. "I could have imagined her—which explains nothing because we don't know what constitutes imagination. Or I could have strayed into another time dimension and experienced something from the so-called past. Or the girl could have projected her-

self in a dream (or by some other means) into the so-called future and had a glimpse of the modern world of which I happened to be part . . . which I should think must have given her a shock. . . . Or she might have been a materialized spirit. And there may be other 'ors' of which we do not at the moment know."

If ectoplasm is a constituent of the life-force which animates the body this may account for the tiring effect its withdrawal in materialization phenomena has on most mediums. Among psychics who have told me that they prefer to avoid producing materializations if possible because it leaves them so exhausted is Mrs. Leith-Walker, a clairvoyant some of whose work is done under the aegis of the College of Psychic Science in London.

But as in all forms of the sixth sense materialization is not always under conscious control. It can happen without the consent or intention of the medium. When Mrs. Leith-Walker saw her husband who had died not long before, walking in front of her down the street she had made no conscious attempt to contact him. She followed him into a nearby post office. After a minute or so he came out into the street

again, took a few steps — and then was not there any more.

For a time after his death she used to hear his footsteps in the flat every evening; sometimes she would see him. His visits became less and less frequent until they ceased altogether.

Psychic awareness began for Mrs. Leith-Walker in childhood. With her it first developed as intense sensitiveness to the feelings and reactions behind the facade with which most people disguise their inner selves. She remembers praying at the age of 10, "Let me see beyond the masks of people."

It seems that most clairvoyants do not choose their profession; it chooses them. Mrs. Leith-Walker describes herself as a "reluctant clairvoyant", quite content with her work as an artist. But she was so much beset with psychic experiences, circumstances so often arose in which her faculties were the means of helping somebody that eventually she found herself practicing as a psychic.

Her chief interest is still — as when a child — to sense the inner feelings of people. To do this enables her, she says, to establish contact with clients and to help them with their problems. In the case of women she finds these are mostly emotional. Men chiefly want advice

on matters of business.

One experience which stands out in Mrs. Leith-Walker's memory is precognitive. She dreamed of a house which she saw very distinctly in a country she realized she did not know. She saw this house so distinctly that she made a drawing of it when she woke. Some time afterwards, visiting Morocco for the first time, she was taken to the house of her dream; her drawing could have been made from the building itself. She lived in this house for some time, partly because the country fascinated her and partly to study the pronounced psychic development of the Arabs, among whom the sixth sense is said to function as normally as the other five. One of the rituals at which she was allowed to be present, the purpose of which was to obtain some wished-for end, had a corpse as its main feature. Having rifled a grave, the celebrants fed the body with cous-cous, then danced around it chanting and concentrating on the result they hoped to bring about.

In the Romanies (the gypsy people) the psychic faculties are supposed to be as general as they are in most Arab races. Apparently although some male Romanies are psychic — the celebrated Gypsy Petulen-

gro, who died a few years ago, was an example — the gift descends chiefly in the female line. Very little is known factually about the origin of the Romanies. For centuries the world has been their country; they traveled America, Russia, Europe and the East in their "vartos" (wooded horse-drawn caravans) following for about 2000 years the ancient pattern of nomadic life. The Romany language indicates that they are a nomadic tribe which migrated from Central Asia several centuries B.C.; this is borne out by the fact that their clairvoyant techniques are of Eastern tradition.

The Petulengro family seems to have a lion's share of the Romany psychic gifts. The sixth sense of Eva Petulengro, great-niece of "Gypsy" Petulengro, is making a reputation for her as a clairvoyant remarkable as her great-uncle.

Eva Petulengro was born 25 years ago in a vardo parked in a football field behind the Black Swan at Spalding, Lincolnshire. The first light she saw came from a hurricane lamp swinging from the roof of the 100-year-old caravan which had been built for her great-grandfather in Norfolk. In it she traveled up and down the country with her family who

"worked" fairs, amusement parks and entertainment centers in seaside and holiday towns until she was about 20.

The Petulengros first came to England with the Romany "invasion" 500 years ago. After their long wanderings the family settled in Brighton, if not permanently at least for longer than they had stayed in one place before — "two winters and three summers". Neither they nor their ancestors had ever lived in a house before; Eva has one of her own now into which she moved in 1964 when she married a "gorgio" — a non-Romany.

She says she cannot remember when her sixth sense was not active. Its working is so much a matter of course among Romanies that its absence, not its presence, would be remarkable. At 14 she took up clairvoyance seriously; she began to read hands at fairs, not by ordinary methods of palmistry — "Romanies have their own system which my mother taught me as soon as I was able to understand anything. Her mother taught her and so it has always been."

Among records of her verified predictions are the foretelling of the sex of the Royal babies, an air disaster which occurred in February, 1964; to Michael

Cranford, of the long run which *Come Blow Your Horn* would have; to Jerry of the *Pace-makers* that he would become engaged shortly; to her husband that a yacht in which he was scheduled to race would have an accident resulting in loss of life. The yacht—in which he decided not to sail—was wrecked and sank and at least one member of the crew was drowned.

Eva has told Harry Corbett of *Steptoe and Son* that a political career is likely for him. Godfrey Winn, Brian Rix, Frankie Vaughan, Alan Melville, Cilla Black, George "Beagle", are among other celebrities who consult her.

* * *

MATERIALIZATIONS, impressions received clairvoyantly or as symbols and pictures are the chief ways in which Anthony Trevor's sixth sense manifests.

The first psychic experience he remembers came to him when he was seven years old. He and his brother were sent for a holiday with their grandparents at Gorleston-on-Sea. When they came back they were told that their mother was away. At bedtime no one came to tuck them in as their mother always came. The little boys were crying bitterly when they

both saw their mother come into the room. She kissed them, dried their tears and tucked them up snugly. Anthony and his brother both remember that the bedclothes in the morning were just as she had left them the night before.

At breakfast their father told them that their mother had gone on a long journey. When both the boys insisted that she had come to their room the night before their father first thought they were lying and then that they were dreaming. "If it were a dream," Anthony Trevor said, "it seems odd that my brother and I should have dreamt exactly the same dream and that our mother's handkerchief with which she had dried our cheeks was on my pillow when we woke."

Mr. Trevor went to sea for some years before taking up psychic practice professionally. He found that he could produce manifestations or phenomena in circles in which he was sitting without effort. At one sitting a newspaper reporter was one of five people whose linked hands formed a circle. The room was not entirely dark; soon they could see trumpets moving around in the air above their heads, advancing and retreating as if dancing a minuet. Suddenly one of the

trumpets dived and tapped a sitter smartly on the nose; he said afterwards that he had issued a mental challenge to whatever power was controlling the trumpets to do this. Presently chairs and a table, which two men using physical strength could lift only a foot and that with difficulty, took off from the floor and cavorted four or five feet above the floor. When the sitting was over the newspaperman took the room apart to discover if there were any possibility of what Mr. Trevor calls "spoof". He found absolutely nothing of the kind.

The sixth sense sometimes operates powerfully in a psychic at public meetings perhaps because a force is generated by the gathering upon which the clairvoyant is able to draw. Actors, singers, speakers also experience a current flowing to them from the audience. This surcharge can give, Mr. Trevor says, the extra confidence needed to carry the psychic over doubtful moments which often arise at open meetings.

One of these came to Mr. Trevor early in his psychic career. He had the impression that a wife was anxious to get through to her husband whom Mr. Trevor was able to pick out. But for this flow of confidence he says he would never

have had the courage before several hundred people to give the man his wife's message, which was that she was there with a pair of kippers. . . .

The husband was so overcome he could hardly tell Mr. Trevor that those kippers meant proof of survival to him. He said, "My wife used often to cook kippers for me because I like them so much. She always said if she could come back she would bring a pair with her to prove that she really was there."

* * *

WILLIAM REDMOND, whom I met at the headquarters of the Spiritualist Association of Great Britain in Belgrave Square, gives the impression of being an unusually collected kind of man. Like so many psychics the sixth sense began to function actively in his childhood.

Mr. Redmond keeps detailed records of his sittings and experiences. Among them he found three which he considered useful illustrations of the workings of the sixth sense.

Five years ago, said Mr. Redmond, at Birkenhead he took a seance at which six people were present. Mr. Redmond told one of the women that her husband had come through. "That's impossible," she said. "He is still

alive." The time was three o'clock in the afternoon. She explained that her marriage having broken up, she and her husband lived apart but in houses in the same street; she had seen him going to work that morning.

Later she telephoned Mr. Redmond. At three o'clock that afternoon her husband had been killed by a lorry.

Mr. Redmond's second case concerned the granting of a Queen's Pardon, which is given perhaps six or seven times in 100 years. The client to whom he foretold it was a woman who had consulted him previously. On one occasion he had warned her not to go away for Christmas. She stayed at home as he advised — and on Christmas Day her husband died.

Some time afterwards she came to Mr. Redmond in great grief. Her son who was in the army had been accused of falsifying accounts, cashiered and sent to prison for 10 years. His mother insisted that he was innocent — how, she asked Mr. Redmond, could she get his name cleared? Mr. Redmond told her that there was no need for her to do anything. Fresh evidence would come to light unexpectedly; there would be a retrial and a Queen's Pardon. The mother said the case could not be reopened; only a miracle

could help her son. "The miracle will happen," was Mr. Redmond's answer.

Six months afterwards new evidence was discovered which established that his client's son had been convicted through mistaken identity. A retrial was ordered; the result was a Queen's Pardon as he had foretold.

The third case on Mr. Redmond's list concerns a sitting he gave to a Mr. Donald Lloyd of Richmond four or five years ago. Mr. Redmond told Mr. Lloyd he would leave the company for which he was working for six months and then go back. Mr. Lloyd was certain this could not happen because "If once I decide to finish with anything it is final. I would never go back to any situation or thing." This was in November. Nothing happened until the following June when the directors who employed Mr. Lloyd told him that a company had been formed with which they had some association. This company proposed to open a section dealing in the type of work in which Mr. Lloyd specialized; a request had been made that he should join them for six months. If he would consider the idea, the directors said, his present job would be kept open for him. So as Mr. Redmond had foretold, Mr. Lloyd left his firm for six

months and then went back to it. At the time of the prediction the new company had not made the decision which led to Mr. Lloyd's visit to them; his own company knew nothing of it and neither, of course, did he.

Telepathy seems to be ruled out as an explanation in this case; the event when Mr. Redmond described it had not even taken shape in thought. This is an experience which all clairvoyants have it seems. So far, although numerous theories have been put forward, no one knows just how or why precognition works on this level or what factors are involved. The most popular rationale probably is that there being no time in a real sense and therefore no past and no future it is as easy to glimpse happenings of, say next year, as to look back on those of 12 months ago; that is if one has the working equipment, the sixth sense. But this may be an oversimplification; questions of time and consciousness dimensions have to be considered and the claims of free will — which many scientists and philosophers admit. And these, if viable, must be incorporated into an acceptable framework.

This is still only speculation and theorizing — which is necessary so that more may be discovered about the sixth sense —

but what interests most people in the meantime is evidence of its existence.

* * *

SO LET US watch the sixth sense at work again, this time in the top flat of an old house in Covent Garden where Mrs. Penrose lives, the widow of Charles Penrose, the "Laughing Policeman" of music hall, stage, television and gramophone record fame, who died about eight years ago. She herself was well-known for her children's stories of which she made recordings, such as the *Inkwell Fairy* and *Dismal Desmond*, under the nom de plume Billie Grey.

Mrs. Penrose came to Covent Garden as a bride of 18 to the house next door to her present flat. Her first home was supposed to be haunted though the only evidence of it she herself saw was a woman in a crinoline who passed her on the stairs.

She realized that she had clairvoyant powers when at the age of 15 she foretold to a school friend her mother's illness. Mrs. Penrose said she never tried to use these powers; she "was scared" of seeing the pictures in her mind which later took shape as events in her own and other people's lives.

After her marriage to Charles Penrose, except for the occasional prediction as to the success or

otherwise of one of his shows, she more or less ignored the psychic side of her life. But it would not be suppressed. When she was in Egypt with her husband a "wise man" in one of the *souks* (bazaars) told her that she had marked psychic gifts which she would have to use one day, at first to help friends and family, later professionally. A few years afterwards she and Charles Penrose, who was making "laughing records" in Bavaria, went searching for cuckoo clocks (a hobby of his) to a small village in which lived an old woman who had learnt palmistry and cartomancy from the gypsies. They had accepted her as a friend although she was a gorgio and as a token of their friendship had given her one of their greatest treasures, a pack of cards.

The cards were so old that the gypsies did not know their age. There are 38 of them, all numbered on the face, and instead of the usual suit and knight, queen or king symbol, they carry a picture, a house, clover, a book, a key, a cross — of the same type but different from the Tarot representations. They are smaller than ordinary playing cards.

The "wise woman" told Mrs. Penrose that one day she would practice as a clairvoyant. When they parted she gave her the gypsy cards, telling her, "You

will be able to use them — I do not need them; the time I have left is very short."

Mrs. Penrose heard that a few weeks after she and her husband left Bavaria the old woman died. As foretold she did use the gypsy cards; and despite being offered substantial sums for them by collectors and experts who say they are extremely rare, is still using them. Until she too has no further need of the gypsies' gift she will not part with it.

Mrs. Penrose does not always use cards; sometimes impressions about a sitter's health or circumstances form as pictures either in her mind or around the client. Stage and screen people are among her consultants; executives of the entertainment world, of whom the producer Stanley Willis Croft (*Gentlemen Prefer Blondes*, etc.) is one, will not sign a contract without asking her psychic advice. An accident to Mr. Willis Croft's uncle was foretold by Mrs. Penrose; two deaths which she said were imminent in his circle occurred the next day. Her son, Peter Penrose, production chief of Moss Empire, always consults her before making decisions. He was once offered two contracts, one of which carried a larger salary and apparently better prospects than the other. His mother advised him to accept the less

obviously attractive proposal, which he did. It turned out to be better in every way than what had seemed the best opening.

To avoid the pitfalls that are hidden from the reasoning mind

Mrs. Penrose sees as the most important function of her psychic power. "So often," she says, "it helps people to avoid making mistakes and puts them on the right path."



THE GOLDEN RULE

CHRISTIANITY: ". . . All things whatsoever ye would that men should do to you, do ye even so to them . . ."

Confucianism: "Do not unto others what you would not they should do unto you."

Buddhism: "In five ways should a clansman minister to his friends and familiars—by generosity, courtesy and benevolence, by treating them as he treats himself . . ."

Hinduism: "Do not to others, which if done to thee, would cause thee pain."

Islam: "No one of you is a believer until he loves for his brother what he loves for himself."

Sikhism: "As thou deemest

thyself so deem others. Then shalt thou become a partner in heaven."

Judaism: "What is hurtful to yourself, do not do to your fellowman."

Jainism: "In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self."

Zoroastrianism: "That nature only is good when it shall not do unto another whatever is not good for its own self."

Taoism: "Regard your neighbor's gain as your own gain and regard your neighbor's loss as your own loss."—*Foundation for Spiritual Understanding*, P.O. Box 816, Palos Verdes Estates, Calif.



HOW TO LIVE TO BE 100

IN FRANKFURT, Germany, Heinrich Meier was retired from schoolteaching at the age of 54 because of ill health. This year he celebrated his 100th birthday. His prescription for longevity is to get yourself declared "officially ill." He says, "Then women rush in to care for you and baby you the way a man needs to be treated. Then he can live to a ripe, happy old age."

My Proof of Survival

FATE will pay \$5 for each story published in this department. Stories must deal with an actual experience proving spirit survival. They should be less than 300 words and typed double-spaced on one side of the paper. They may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

THE ANNIVERSARY KISS

By Helen Seaton

FOR THREE months my husband Henry and I had been planning our 25th wedding anniversary party which was to be on October 14, 1955. My life with Henry had been a good one, partially because of his great sense of humor. He said that for an anniversary gift I was going to get a very special kiss and then he'd go down a list of presents he would get for me. He told me this so many times, always with a different list, that I didn't know what to expect besides the very special kiss.

I had chosen for him an expensive humidor and pipe rack and a few other things I knew he'd like.

The day was fast-approaching and my expansive husband had invited everyone we knew, friends, neighbors and relatives, to help us celebrate.

On the 14th of September, with the big event a month off, Henry sat sprawled comfortably in his lounge chair in our Geneseo, Ill., home. He said, with a twinkle in his eye, "What do you say to my going down to Seymour's Furniture and choosing a new davenport for you?"

Henry took great pride in our home and he had excellent taste. To

tell the truth I always liked to have him make such a choice and send it home rather than having to spend hours trying to make up my own mind. And we did need a davenport.

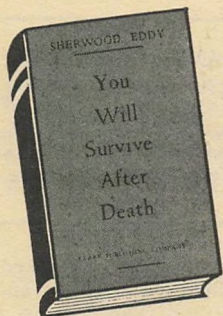
In gay spirits he rose, put on his jacket and set out. I decided it would be a good time to hang new draperies. I was finishing the last one and I just had climbed the stepladder when the phone rang.

Impatient to finish, my first impulse was to let it ring but suddenly my stomach clenched. I caught my heel on the stepladder and all but plunged headlong to the floor. When I lifted the receiver, a voice said, "Mrs. Seaton, your husband had a heart attack in our store. He's dead!"



Helen Seaton

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The receiver fell from my hand. I was numb.

How many tears had I shed when the day of our anniversary came? The family—my married sons and daughters—visited me but it was far from the celebration we had planned.

The last guest left at 11:30 and I was alone. I wandered restlessly from one room to the other. I touched his favorite books, the new humidior I had set out. I couldn't bear to return it to the store. I fondled the pipes in the new rack. This would never do! What else but to go to bed?

I dawdled over the cold cream session and the tooth-brushing and finally went into the bedroom, laid my peignoir over the chair, turned out the light and sat down on the edge of the bed. As I reached for the blanket I saw in the darkness before me what looked like a skin-toned disc. It seemed far away but it kept getting larger as it came closer. It was the head of my husband!

His face, about four inches from mine, now wavered before me, then was still. His eyes looked deeply into mine and then he kissed me. Again his eyes roved over my face and again his lips touched mine and lingered. Now he smiled—a special, meaningful smile—and as suddenly as he appeared he began to recede—into nothingness.

I had received my "special anniversary kiss."—*Oglesby, III.*

DENIAL OF DEATH

By Blanche H. Archibee

MY FATHER Hobart Hilton was a deeply thoughtful man. His ideas about life, its origin, meaning and extent were shaped neither by myth nor dogma. At his suggestion, long before his death, he and I promised each other that the one who died first would make a thoroughgoing endeavor to communicate with the one who remained on earth.

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The above lines from a Dictation by the Ascended Master, Jesus the Christ, remind us that throughout Eternity the Word of God has come down to Earth as the greatest Potential and the greatest Motivator ever known to man. Indeed, the spiritual exchange between the Hosts of Heaven and men of faith endows the finite mind with the active awareness of an expanded Spiritual Consciousness.

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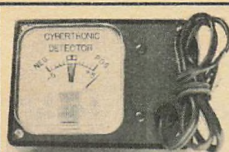
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Of course Father was the first to go. On our farm near Orwell, N.Y., he suffered a heart attack on Easter morning, March 31, 1929. His funeral was to be held the following Wednesday. At three o'clock the morning of April 3, the day of his funeral, I was awakened by Father's voice telling me to go to the east window and look at the sky. I complied immediately



Blanche H. Archibee

and in getting up I awakened my five-year-old daughter Ada who was sleeping with me. Together we went to the window and there in the night sky we saw a marvelously beautiful iridescent cross.

"Oh, Mama! Pretty!" Ada exclaimed, transfixed by the sight.

Father's voice continued saying "A symbol . . . Tell your mother everything is all right. Don't worry anymore."

As the cross slowly faded I remembered that Father always had told us the cross was humanity's universal symbol—the upright figure with arms extended horizontally.

The day of the funeral my family and friends thought I behaved strangely, for I was deeply happy, not sad. My father's words and the sight of the cross had given me a wonderful faith and it never has left me. — *Utica, N.Y.*

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THE TELEPHONE CALL

By Don Benn Owens, Jr.

UNtil LATE October, 1968, I had
a very close friend. Lee Epps
and I were closer than brothers and
it seemed when he wasn't at our
home we were at his.

Lee was a bachelor with a good-
paying job he had held for years.
While he had no money worries he
never had much luck with women.
Anyone could see he was a lonely
man, one who valued his few friends.
He didn't make friends easily, for he
was pessimistic and a little inclined
to complain. But we liked him and
understood him. He was fond of my
wife Ethel and she of him. He called
her "Sis" and often did nice little
things for her.

As the years piled up Lee moved
out of our neighborhood to another
address in Toledo, Ohio, and we got
out of touch. My work as a profes-
sional writer kept me on the go but
now and then Lee and Ethel and I got
together. Sometimes he would call
me for a chat and always seemed in
the best of health. He was a big
strapping fellow with a crisp voice
and I never knew him to have a sick
day.

Then at 10:30 P.M. on October 26,
1968, while I was out a phone call
came from Lee and it was urgent.
My wife answered and immediately
recognized his voice. What little he
said or the way he said it greatly
upset her. She tried to call him back
a few minutes later but got no an-
swer. The message he had given her
was this:

"Sis, tell Don I'm feeling real bad.
never felt this way before. Tell him
to get in touch with me the minute
he comes in. It's most important,
Sis."

The message upset me as much as
it had Ethel. I called his number but
got no answer. I called again and
again. No answer.

The very evening, I learned later,

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Lee lay in a coma in Mercy Hospital less than six blocks from our place. He died at 10:30 P.M., the time he had called our home. My wife talked to him and readily recognized his voice. No doubt about it — Lee made that telephone call. — *Toledo, Ohio.*

WELCOME COMMITTEE

By Grace Woods

WHEN I WAS A girl I lived in Cleveland, Ohio, with my grandparents and two of their daughters. Still active in his 80's, my grandfather, Frank Lucas, Sr., had been suffering memory lapses but otherwise seemed well.

My grandmother Barbara Lucas had been ill for some time and she died on August 14, 1926, when Grandpa was 84 and I was 14. A few days later Grandpa fell ill and went into coma. It lasted about four days until Sunday morning, August 29, when he awoke and seemed quite well. He sternly informed my aunts, Fannie Weinstein and Grace Cuddeback, he wanted food for a man, not baby stuff. They tried to tell him soft food was better for him.

"Who has to eat it? Not you!" he insisted.

They shaved and bathed him, changed his bed, and served him an early dinner of food "fit for a man." When he was finished he commanded, "Tell them I want to see them now." My aunts questioned him, eliciting the further order that he wanted his other children to visit him.

My various aunts and uncles and their families came that afternoon at intervals and the last group left just before 5:00 P.M. Grandpa ate a light supper, then told us he wanted to take a nap.

About 6:30 my aunts called me to his room, for Grandpa was awake and alert again. On the stroke of seven he suddenly sat up in bed with his arms extended as if welcoming

someone. With a bright smile he said, "William! John! Bertha!" Then he listened and seemed to be looking at something we couldn't see. A whispered conversation followed, then he excitedly exclaimed aloud, "Yes, it is beautiful here." He sighed and fell back on his bed, his face wearing a happy expression. A few minutes later he was dead.

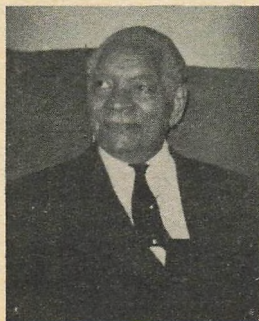
My aunts explained to me that William was his brother whose widow, Bertha, Grandpa had visited often after her husband's death. John was a close friend who had died—but Bertha was still living. Could Grandpa have meant his wife Barbara who died 15 days ago? No, he had said "Bertha" clearly. Was there another Bertha?

Two or three days later when we checked the funeral notices, we found Grandpa's brother's widow's name, "Bertha Lucas," listed near his. We immediately telephoned her family and learned she had died at 6:00 P.M. that Sunday, an hour before Grandpa. — *La Mesa, Calif.*

DEATH MAKES A CHOICE

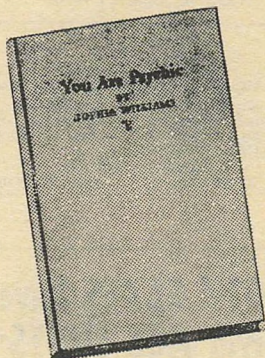
By Linwood Barcroft

IN THE SUMMER of 1918 Dr. J. W. Henson checked me into Virginia Hospital in Richmond, Va., near the Medical College of Virginia.



Linwood Barcroft

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He was to operate on me for a double hernia which at that time was major surgery.

I was placed in a ward which accommodated 50 men—25 beds on each side with a long aisle down the center.

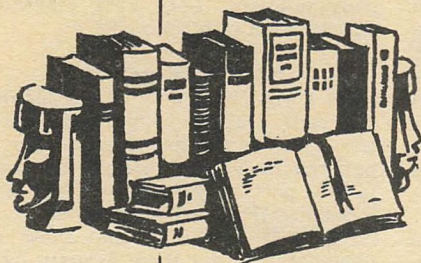
Certain complications caused my first operation to take five or six hours and it was decided to delay the second for a while. As I began to feel better we fellows in the ward decided to form a quartet and sing to pass the time. The doctors, nurses and orderlies would stand in the ward's only doorway and listen to us.

One Sunday while we were singing I suddenly was no longer conscious of our voices nor of the doctors. I was aware only of two figures walking into the room. Something within me said, "That is an angel," as I looked at the first figure. Following her was a skeletal figure in black which I immediately recognized as "Death." They walked slowly down the aisle, the angel discussing each patient as they passed by. When they reached my bed they stopped! I thought they would never go on but finally they did.

The figures proceeded down the aisle to the bed of a very ill man. They never left him but after what seemed an interminable period they seemed to fade away. I learned later I had not missed a note in the singing and the elapsed time while I watched the figures could have been only a few seconds.

Death lingered over me but passed me by. This was prophetic, for three days later I suffered postsurgical poisoning and my family was notified that I might not come through. I made it, however, but the man in the corner with whom the two figures had spent so much time died a few days later. — *St. Albans, N.Y.*





New Books



By
David
Techter

GOOD NEWS FROM LLEWELLYN
LEWELLYN Publications, St. Paul, Minn., publishers of Dr. Israel Regardie's *Roll Away the Stone*, have announced that Dr. Regardie's classic, *The Golden Dawn*, is to be reissued — not as a simple reprint, however, for they have persuaded the author to revise and enlarge the original. Llewellyn has bought the copyrights on Dr. Regardie's other books and will issue all of them in matching bindings.

Also in the works is a series of manuals on subjects in occultism planned so that "the entire series will make up a practical encyclopaedia of Occultism and Astrology." This sounds most ambitious but I'm sure the publishers wouldn't embark on the venture if they didn't believe there is a market for such literature.

Also in the planning stage is an impressive listing of reprints in the occult field to be published by Gale Research, Detroit, Mich. When any of these volumes appear, of course, FATE readers will hear the details.

ONE UP, ONE DOWN
I WAS SORRY to learn that Parapsychology Foundation has decided to discontinue publication of *International Journal of Parapsychology* with its Winter, 1968, issue. The announcement explains that the

Foundation wishes to devote more of its finances to the publication of monographs and conference proceedings.

The *Journal* was always the most interesting in the psychic field and will be sorely missed. The unfulfilled portion of subscriptions will be taken over by *Psychic*, a new magazine.

The demise of IJP coincides with the appearance of what seems almost a lineal descendant, *Spiritual Frontiers*, the new quarterly journal of Spiritual Frontiers Fellowship (800 Custer Ave., Evanston, Ill. 60202) mimics its defunct predecessor not only in type face and layout but also features many of the authors who were prominent in IJP. The explanation is that Martin Ebon, editor of the new quarterly, for many months was editor of IJP.

With the first issue of *Spiritual Frontiers* Mr. Ebon has set a high standard. The issue contains articles by Gardner Murphy, Sir Alister

D. Pearce-Higgins and the son J. Smith. All maintain the usual high quality of writing. Canon Pearce-Higgins of Southwark Cathedral, London, writes about poltergeists and The Rev. William Rauscher gives an interesting account of some mediumistic communications. SFF and Mr. Ebon are to be commended for their new journal's auspicious start.

Subscriptions to the quarterly are \$5.00 a year. For twice that amount, however, one can join Spiritual Frontiers Fellowship, a Protestant-oriented group interested in spiritual healing, effective prayer and evidence of immortality. Not the least of the benefits of membership is access to an extensive lending library of psychic literature.

TWO DISCLAIMERS

AS BOOK REVIEW editor for FATE I receive a volume of letters, many containing questions I can answer from personal knowledge. Other letters, however, ask for advice in fields outside my competency. To forestall some of this I mention two problems I cannot help.

(1) Readers often inquire as to the value or scarcity of out-of-print volumes which they own. This is a field I know little about. I suggest that readers who want to learn the market value of books write to one of the book dealers who specializes in psychic and occult literature. Several of them advertise in FATE.

(2) Persons who have book-length manuscripts on psychic subjects occasionally write asking for (a) criticism of their work or (b) help in finding a publisher. I do not do literary criticism and do not care to. Names and addresses of publishers, however, are readily found in *Literary Market Place*, an annual directory published by R. R. Bowker Co., New York, N.Y., and available in

any library. Clark Publishing Company publishes only FATE Magazine and does not publish books.

PAPERBACK PARADE

AS I HAVE said before a significant feature of psychic literature today is the growing number of paperbacks. The volume has increased in the past year to the extent that I can mention only some of the most notable. If you can't find these on newsstands, order them directly from the publishers, not from FATE. Mail orders should include 10 cents extra per book for the mailing cost.

Ace Books, 1120 Avenue of the Americas, New York, N. Y. 10036: Hans Holzer's *Ghosts of the Golden West* (60 cents) is typical of this author's reports of on-scene investigations of alleged hauntings. Dr. Raymond Buckland, director of the Buckland Museum of Witchcraft, has compiled *A Pocket Guide to the Supernatural* (60 cents) containing brief chapters on such topics as divination, hauntings, mediums, numerology, etc. Dick Kleiner's *The Ghost Who Danced With Kim Novak* (60 cents) relates psychic experiences (hunches, apparitions, prophetic dreams and the like) of stage and screen personalities: Lucille Ball, Walter Pidgeon, Sir Alec Guinness, Jane Morgan, Debbie Reynolds, Red Skelton, and others. Peter Robson's *The Devil's Own* (60 cents) is a lurid story of Satanism, definitely not for the squeamish.

Avon Books, 959 Eighth Ave., New York, N. Y. 10019: Newly issued is the paperback edition of *The Morning of the Magicians* by Pauwels and Bergier (95 cents). This book attained notoriety in the original French, for it contained the story of the hoax involving ESP tests with the U.S.S. *Nautilus* which inspired the Soviet Union to take up parapsychological research for fear the

NEW BOOKS

United States would beat them to it. The present English translation omits the discredited story. Avon also is publishing paperback versions of Joan Grant's "far memory" novels which allegedly are memories of her previous lives. Typical is *Life as Carola* (75 cents).

Award Books, 235 East 45th St., New York, N. Y. 10017: Dr. Nandor Fodor's fans will rejoice to find *The Unaccountable* (75 cents). The copyright line ("Copyright 1968 by the Estate of Nandor Fodor") indicates this is a hitherto unpublished manuscript. It is largely autobiographical and mainly concerned with mediumship from the psychoanalytic viewpoint. Mediumship is also the subject of *Voices from Beyond* (75 cents), Brad Steiger's usual thorough job of reporting the facts. Jodra Petrie's *Seven Ways to Tell Fortunes* (75 cents), one of the ever-popular do-it-yourself books, features numerology, astrology, palmistry, card reading Tarot, etc.

Berkley Medallion Books, 200 Madison Ave., New York, N.Y. 10016: This publisher has reprinted three of Eileen Garrett's books—*Awareness* (75 cents), *Telepathy* (75 cents) and *The Sense and Nonsense of Prophecy* (75 cents). The hardback originals never had the distribution they deserved so for many readers the paperbacks will be their first encounter with the writings of this world-famous medium and researcher. Similarly, *Edge of the Unknown* (75 cents) by Arthur Conan Doyle will surprise persons who are unaware the famed creator of Sherlock Holmes was interested in spiritualism.

Lancer Books, 1560 Broadway, New York, N.Y. 10036: On the heels of Brad Steiger's biography of Paul Twitchell, *In My Soul I Am Free* (75 cents), comes Twitchell's *The Tiger's Fang* (95 cents), described as the author's "own story of how he

achieved God-consciousness regarded more or less as the Twitchell's movement but disciples may not take it seriously.

Macfadden Books, 205 East 42nd St., New York, N.Y. 10017: One of the better books dealing with evidence for survival is S. Ralph Harlow's *A Life After Death* (75 cents) now in paperback.

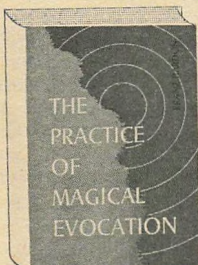
Paperback Library, 315 Park Avenue South, New York, N.Y. 10010: Well-known author Pauline Saltzman's *The Strange and the Supernormal* (50 cents) is a collection of her articles, many originally published in FATE. Paperback Library also has issued a reprint of Arthur Ford's autobiography, *Nothing So Strange* (75 cents), Life among the witch doctors of West Africa is the subject matter of *Jungle Magic* (75 cents) by James H. Neal, formerly a government official in Ghana. Writings by and about the late seer of Virginia Beach are included in *The Edgar Cayce Reader* (75 cents). Now available are paperback versions of Eileen Garrett's first autobiography, *Adventures in the Supernormal* (75 cents), Nandor Fodor's *Between Two Worlds* (95 cents), the Bradleys' *Psychic Phenomena: Revelations and Experiences* (75 cents) and Schwartz's *Magic of Psychic Power* (75 cents), one of the innumerable "self-help," succeed-through-a-positive-mental-attitude volumes which appear with monotonous regularity. At least a paperback version boasts the virtue of not costing \$5.95.

Pocket Books, 1 West 39th St., New York, N.Y. 10018: *Many Lifetimes* (95 cents) by Denys Kelsey and his wife Joan Grant, deals with reincarnation and psychotherapy, and Jule Eisenbud's *The World of Ted Serios* (75 cents) also has appeared. (Pocket Books, incidentally, specify 15 cents additional per volume for mail orders.)

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Pyramid Books, 444 Madison Ave., New York, N.Y. 10022: Ted Serios also appears in Walter McGraw's *The World of the Paranormal* (75 cents) along with accounts of psychic research behind the Iron Curtain and a sympathetic study of the Moberly-Jourdain "adventure" at Versailles. Another Pyramid paperback is *Henry Gross and His Dowsing Rod* (75 cents) by the noted novelist Kenneth Roberts, who got to know Gross in his native Maine and became convinced of the validity of dowsing. The title page and table of contents of *Adventures in the Supernormal* (75 cents) give the impression that it was written by Susy Smith but in fact she is its editor. More than a dozen authors are represented including Alexandra David-Neel, Louis K. Ansbacher and Ernest Bozzano. The chapters are reprinted from a wide collection of magazines and books. A similar collection is *True Spirit Stories* (75 cents) edited by Stewart Robb. Much of this material originally appeared in *Psychic News*, the British spiritualist newspaper.

Signet Mystic Books, 1301 Avenue of the Americas, New York, N.Y. 10019: Signet has issued a reprint of *Haunted People* (75 cents) by Hereward Carrington and Nandor Fodor, one of the classic studies of poltergeist cases. Also new is Rev. Franklin Loehr's *The Power of Prayer on Plants* (60 cents) updated with a new introduction by the author. Other Signet paperbacks are Martin Ebon's *Prophecy in Our Time* (75 cents) and Berthold Schwarz's *A Psychiatrist Looks at ESP* (75 cents).

OTHER REVIEWS

ABNORMAL HYPNOTIC PHENOMENA:
A Survey of 19th-Century Cases, Vol. III, edited by E. J. Dingwall, Barnes & Noble, Inc., New York, N.Y., 216 pages, \$8.50.

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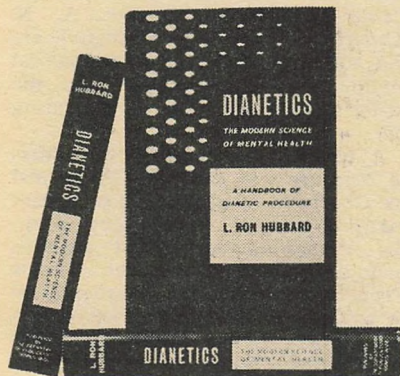
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paranormal hypnotic phenomena in Russia, Poland, Italy, the Iberian Peninsula and Latin America. The price is high and some of the material is redundant due to its survey nature (particularly the geographic perspective) but nevertheless this work should be read by all serious researchers and study groups.

Perhaps the most enlightening section covers experiments in Russia and Poland. Nothing approximating a comprehensive treatment is possible but a few names particularly assert themselves. Count Perovsky-Petrovo-Solovov, associated with the British Society for Psychical Research, in 1894 obtained apparently positive results with one Miss M. who had been the subject of the Tamov researches of Dr. A. N. Khovrin. Particularly impressive are the authenticity of the experimental methods of this "psychic" and the luster of the scientists investigating her.

A teacher in her early 30's, Miss M.'s nature was somewhat hysterical by Charcot's standard. Khovrin and many of his colleagues discovered in the woman a variety of abilities including what Richet, the famous Frenchman, called *acuité prodigieuse* or hyperaesthesia (finger-vision). Although, reportedly, Miss M. demonstrated this "finger-vision" 70 years ago it remains controversial today. Miss M.'s ability to psychometrize also was studied and in 1894 Drs. Speranski and Troitski, in an unplanned experiment, saw Miss M. correctly identify herself as the subject of a written message.

An especially noted researcher was A. N. Butlerov, professor of chemistry at St. Petersburg and member of the Russian Academy of Sciences. He summarized his conclusion in the valuable publication *Rebus*, affirming the existence of thought transference in a number of cases. Butlerov

theorized that these manifestations were not supernormal but eventually subject to rational understanding. Most of the Russians lean toward this rational approach, including Dr. M. B. Pororelski who worked in the Odic tradition of Reichenbach and seems to have anticipated almost totally the research on the aura done by W. J. Kilner early in the 20th Century.

The material on Poland centers on the important work of Dr. Julian Ochorowicz who made great and largely unmatched forward strides in the domain of mental suggestion.

The section on Italy by Leppo, although longer than that of Dingwall's Spanish section, is disappointing due to the incongruous—or

perhaps incomplete—picture Dr. Leppo presents of the Italian researchers.

In the section on Latin America, Dingwall points out that a mesmeric society existed in Brazil as early as 1832 and cites the work of Drs. Francisco Fajardo and Alfredo Barcellos with Miss E. and Mrs. G. de M., who apparently were quite remarkable 19th-Century sensitives.
—Jody Brant Smith.

THE DISSOCIATION OF A PERSONALITY
by Morton Prince, Johnson Reprint Corporation, New York, N.Y., 1969, 575 pages, \$12.50.

Dr. Morton Prince, a distinguished pioneer in American psychiatry,

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received his M.D. from Harvard in 1879 and studied in Europe under Charcot, Janet, Liébault and Bernheim. Over the years he practiced medicine in Boston and taught neurology, psychiatry and abnormal psychology at Harvard and Tufts Medical College. He also founded the *Journal of Abnormal Psychology*.

The Dissociation of a Personality is a reprint of the 1930 edition of one of Dr. Prince's best-known works. It is a detailed account of the treatment of a multiple personality.

The patient, "Miss Beauchamp," first appeared for treatment in the spring of 1895. She was a prim, studious 23-year-old New England college student who showed mixed neurotic symptoms and complained of headaches, body pains, persistent fatigue and insomnia. During the course of hypnotic treatment a sudden personality change occurred. She lost her neurotic symptoms, acquired a stutter and became an immature, playful imp.

Shortly thereafter a third personality emerged: a cultured but hostile and reserved woman with no memory of recent events in her life. Only the second personality seemed aware of the existence of the other two. Subsequently the therapist discovered that both the first and third personalities, under hypnosis, possessed the same memories. The third personality's amnesia was traced to a traumatic event that occurred when she was working as a nurse during the summer of 1893.

The impish personality seemed to evolve from isolated perceptions and feelings which as unconscious phenomena are more or less "normal." But in her they were fixated and arrested her development in early childhood.

Each personality represented a constellation of motives, attitudes and values with which the patient identified partly but which conflicted

with one another. During treatment the second personality began to mature, eventually the first and third personalities merged and Miss Beauchamp recovered.

Cases of multiple personality are rare and hold tremendous theoretical interest for students of human motivation and personality. This is one of the most complete presentations of such a case in the literature.

Dr. Prince's commentary on the relationship between dissociative states and mediumship has particular interest for parapsychologists. — *C. J. Parshall.*

PARANORMAL PHENOMENA, SCIENCE AND LIFE AFTER DEATH by C. J. Ducasse, with introduction by J. M. O. Wheatley, Parapsychological Monograph No. 8, Parapsychology Foundation, Inc., 29 West 57th Street, New York, N.Y., 1969, 63 pages. (Price not shown.)

Three papers written by C. J. Ducasse, Professor of Philosophy Emeritus, Brown University, make up this monograph. The first and longest bearing the title of the monograph is published here for the first time. The other two are reprints from the journals of the British and American Societies for Psychical Research. They are titled: "What Would Constitute Conclusive Evidence of Survival After Death?" and "How Good Is the Evidence for Survival After Death?"

The first of these, presented as a lecture at Vassar in 1962 and subsequently at five other colleges and universities, is an introduction to psychic phenomena and their apparent significance for survival of death. Remarkably comprehensive for such a brief paper it is also a model of clarity. It is just right for the person who wants a good brief introduction to the subject.

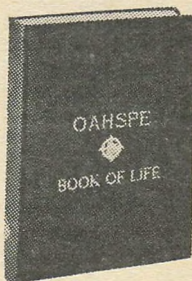
The other papers are analytical discussions which should interest

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persons already acquainted with psychical research. The second paper, on "evidence," is short. Its thesis is that the same kind of evidence that would be adequate to identify a living person who was telephoning or having someone telephone in his behalf also would "prove or make positively probable" the identity of a deceased person communicating either by "possessing" a medium or using her as an intermediary to convey what he tells her. Arguments are presented to refute criticisms of this view and to show that extrasensory perception alone is insufficient explanation, for mental skills may be involved which even good acting can imitate only imperfectly. The Lurancy Vennum "possession" case and the "Lethe" cross-correspondence case are cited as particularly outstanding.

The third paper (for which the monograph is titled) raises various points that must be considered in a scientific examination of the survival question and cites kinds of evidence that suggest survival. Here Ducasse considers the alternative ESP explanation and then discusses the telephone analogy.

Finally, Professor Ducasse draws the conclusion that the balance of the evidence favors survival of the whole personality. He names other prominent psychical researchers who reached the same conclusion—Mrs. Henry Sidgwick, Lord Balfour, Prof. James H. Hyslop, Dr. Richard Hodgson and Sir Oliver Lodge—"all of them persons who were thoroughly familiar with the evidence on record," he writes, "who were gifted with keenly critical minds; who originally had been skeptical of the reality or even possibility of survival; and who were also fully acquainted with the evidence for the reality of telepathy and of clairvoyance, and with the claims that had been made for the telepathy-clairvoyance inter-

pretation of the evidence, as against the survival interpretation. . . ." The reader may not care to draw his own full conclusion from this paper alone but it helps give perspective on other ideas of survival.

Some of the evidence I think might have been presented in a more favorable light. Ducasse leaves the impression that out-of-the-body experiences are weak survival evidence, whereas in my opinion they can be shown to be strong evidence — indeed, about the best we have, since ESP cannot confuse the issue. Out-of-the-body experience is not the same as survival but more reasons can be given for deducing survival from it than are brought out in this paper. — *Harold Steinour.*

THE SCREAMING SKULLS AND OTHER GHOST STORIES by Elliott O'Donnell, arranged by H. Ludlam, Taplinger Publishing Co., Inc., New York, N.Y., 1969, 174 pages, \$4.95.

Here are more than three dozen stories of haunted houses and spectral happenings collected during a long lifetime by ghost-hunter Elliott O'Donnell (born, according to the introduction, in 1872).

The stories have no particular pattern. Decaying corpses abound and horrible deeds of violence are commonplace. Many of the tales emphasize the sense of smell, the dreadful stench of death and decay. The stories concern human ghosts predominantly but an occasional story about animals appears — dogs, generally. Ireland and Scotland seem especially favored locales for the "haunts." Some of the stories deal with "entities from another world" — that is, ghosts who never had human form.

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of time and place. The events described simply occurred sometime in the past. Often the curious events in a tale remain altogether unexplained; in other stories we learn what is thought to have caused the phenomena.

First published in England in 1964, these stories probably will have little appeal for readers of FATE, whose tastes surely run to a more sophisticated type of literature. But for those who enjoy sensational horror stories of murder, skeletons, drowned corpses, gleaming skulls, ghostly visitants and other such Gothicisms—all from a vague and distant past—*The Screaming Skulls* is just the thing—Nan Cooke Carpenter.

GHOSTS: STORIES OF THE SUPERNATURAL, edited by Elliott O'Donnell, Taplinger Publishing Co., New York, N.Y., 1969, 176 pages, \$4.95.

Although published in England a decade ago these stories are only now available in America. Most of them have been written by the compiler, Elliott O'Donnell, but a few are by other authors, some of whom will be familiar to FATE readers: Benjamin Barry, Colin Evans, Susy Smith and Robert Caldwell.

Most of the stories are presented informally, as if being told in a leisurely manner to relaxed listeners. The locales are various manors in England (except that Susy Smith's two contributions concern New England hauntings in the 19th Century) but dates seldom are given.

Mr. O'Donnell favors a pattern of describing the adventures of one or two persons who decide to spend the night in a house alleged to be haunted. Various gruesome figures and noises are seen and heard during the night and the watchers ride away in the morning, determined never to return.

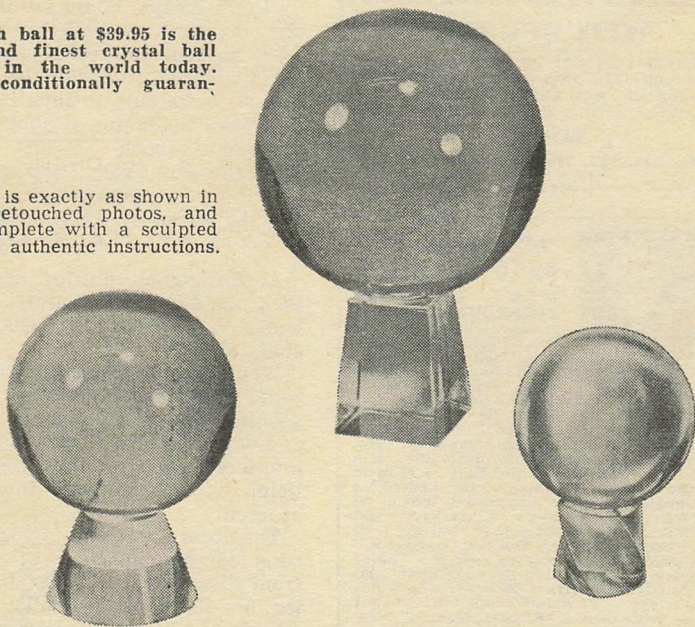
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However, O'Donnell's stories in this volume are a cut above those in an earlier collection, *The Screaming Skulls*; that is, at least some of them do not rely entirely on horror and sensation. One, in fact, "The Mystery of the Lightship Annabelle," is a curious and cogent narrative explaining events that fit into the long unsolved puzzle of a French lightship found mysteriously deserted sometime after 1800.

By all odds the best stories in this collection are two or three well-contrived tales of the supernatural by Colin Evans. These are modern — one mentions a ball point pen — with suspenseful plots, psychological motivation and surprise endings. These stories help to save the collection from the status of another fairly humdrum book about haunted houses. — Nan Cooke Carpenter.

HEX by Arthur H. Lewis, Trident Press, New York, N.Y., 1968, 255 pages, \$4.95.

A sensational murder trial which took place in York County, Pennsylvania, in 1929 is the basis for this study of witchcraft.

When John Blymire and two young confederates were accused of bludgeoning Nelson Rehmeyer to death, and when it became known that both murderers and victim were practicing witches, national interest was aroused.

The local forces of law and order resented the invasion of newsmen from distant parts, eager to capitalize on the grisly details, and the wheels of justice rolled swiftly. After nine days of trial the defendants were convicted and imprisoned.

Arthur Lewis has researched meticulously the life stories of the dramatis personae and the cultural backdrop for this rural tragedy. He reveals beneath the peaceful surface of the lovely landscape a nether world of white and black magic.

Consultations with currently practicing necromancers reflect the prevalence of witchcraft today.

Hex furnishes a glimpse into a curious corner of American life — especially for those of us who thought it all had ended at Salem. — William G. Wedlake.

THE INVISIBLES, Voodoo Gods in Haiti, by Francis Huxley, McGraw-Hill Book Co., New York, N.Y., 1969, 247 pages, illus., \$6.95.

Steeped in ancient lore and occult tradition, Haiti is a horn of plenty for the student of hypnotism, psychic phenomena and mysterious religious rites.

Voodoo culture of the Haiti of today was born of the African religions and brought to this small island by slaves. Its mystique permeates nearly all of Haiti society, invoking dark gods of magic, superstition, curse and cure. Its superstitions contribute to the discipline of children and the treatment and cure of disease and its rituals are employed as readily for procuring the death of enemies as for seeking high political station.

Author Huxley takes us to the very shores of this fascinating culture and then leaves us to fend for ourselves through page after page of meaningless jargon and pinch-nosed judgment. We are introduced to a way of life unlike our own — which we expected — but we never come to know the native fiber of the land.

Francis Huxley is one of England's outstanding anthropologists and a member of a brilliant dynasty of scholars and writers but this book is a disappointment. We come to learn and are not taught, to see and our view is distorted, to understand and we are waylaid by the author's obvious distaste and patronizing manner.

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self. I can only imagine how gratifying this journey might have been under the guidance of the unfettered mind of a true seeker. — *Will Roman.*

ALSO NOTABLE

LEARNING TO TALK TO THE WORLD BEYOND by Ralph Knight, Stackpole Books, Harrisburg, Pa., 1969, 189 pages, \$6.50.

Formerly associate editor of *The Saturday Evening Post*, Arthur Knight took a lifetime to bring himself to write this book, a mingling of spiritual flight and a newspaperman's earthbound plodding toward routine truth. Firmly convinced of immortality he treats death simply as rebirth into a higher state of life and attempts to give guidelines for communicating with the world beyond.

THE MYSTERY OF THE PURPOSE OF LIFE by George Louis Pafort, Carlton Press, Inc., New York, N.Y., 1969, 40 pages, \$2.50.

Subtitled "An Instruction Course for Personal Spiritual Development Given by Highly Developed Beings from the Spiritual World," this book consists of 70 "significant lessons, each lesson containing a truth." Compiled and edited by Mr. Pafort (he does not claim to have "written" these lessons) the instructions for spiritual development seem to have resulted from communication with inhabitants of supernal spheres.

PHILOSOPHY OF SILVER BIRCH, edited by Stella Storm, Spiritualist Press, London, 1969, 155 pages, \$2.25.

The latest of nine books containing the teachings of a world-renowned spirit guide, this is a definitive study of his philosophy. His mission, lessons of bereavement, the responsibility of mediumship, healing, religion and animal survival are among the subjects discussed. The book concludes with "Selected Silver Birch Sayings."

A GUIDE TO MEDITATION and THE MYSTERY AND MEANING OF REINCARNATION by Swami Parampanthi, 621 South Downing, Denver, Colo. 80209, 1969.

These are two small privately-published pamphlets which sell for \$1.00 each and may be ordered direct from the author. The first, lessons in meditation, consists of only 20 pages but it contains a number of exercises, several pages of advice and a section of questions and answers.

The second, *Reincarnation*, contains more than 50 pages and attempts to explain the historical universality of the doctrine, its basic principles and rationale in the light of modern needs.



Report FROM THE Readers

CONJURER'S TRICK

In "Report from the Readers" (July, 1969, FATE) Philip Campiglia asks how a particular magic stunt is performed. He writes: "An onlooker selects a playing card and places it on the paper. The paper is burned and the ashes sprinkled on and rubbed into the stuntman's arm. When all the excess ashes are rubbed away the symbols on the playing card appear on his skin. . ."

This is a variation of a very old and famous mediumistic trick. For the sake of brevity I will quote the noted text on mediumistic fraud, *Revelations of a Spirit Medium* by Price and Dingwall (Kegan Paul, Trench, Trubner and Co., 1922):

"Another way is to write the name on your arm with varnish that has been made very thin with alcohol or turpentine. Now have the sitter burn his envelope and by taking up the charred paper, rub it over the writing. It will not stick to the skin save where it has been written on, thus giving the name in black letters."

As to methods of knowing in advance the name (or in Mr. Campiglia's example, the card) a great many ways are described in various texts—such as *The Physical Phenomena of Spiritualism* by Hereward Carrington and *Revelations of a Spirit Medium*, previously men-



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tioned.—Raymond Bayless, Los Angeles, Calif.

The "amazing stunt"—making a drawn card appear on one's arm in black—is quite simple, as in fact are most conjuring feats.

The magician simply "forces" the proper card into the participant's hands by one of several methods. (If Mr. Campiglia objects that the card is chosen freely, the magician well may be using a deck of 52 identical cards.)

In advance the symbols of the preselected card have been drawn on the arm with a toothpick dipped in after-shave lotion. Even lemon juice would do as well. When ashes are rubbed over this spot they will adhere to the markings.—W. E. Cox, Southern Pines, N.C.

NEVER-FAIL WART REMEDY

Users of South Carolina White Hex or Powwow for generations have known a "secret" means of removing warts. Those who use it around here seem never to fail. The warts simply disappear, often in a very short time.

The method is to take nine dry field peas (not English peas but the kind called "black-eyed peas" or any of that type). One person holds the peas in his right hand, places them over the wart of the other person and rubs them briskly until the warmth of the two bodies and the friction warms the peas. Then, without speaking, the "practitioner" buries the peas under the drip from the eaves of his house so deep beneath the surface that they never can sprout.

I should like to hear from anyone who tries this, for I hope to determine what makes it work. The length of time before the wart disappears should be noted and any other unusual facts.—Henry Hoffbower, Lexington, S.C.

GHOST-HUNTERS, ATTENTION!

I hope a FATE reader can recommend someone who does research on so-called "ghosts" and would be interested in checking one that has been coming to my apartment almost continually at night and often during the day since July, 1967.

Some nights it keeps me awake all night, blowing its breath over me, holding incense over my face, or speaking words I don't understand to wake me up. If I get up and then go back to bed it wakes me again. If I don't get up, the "ghost" seems to get inside me and I feel as if I'm blown up with air and carrying an extra weight, especially between my shoulders.

I thought moving might help but before doing so I spent the night at a friend's house. The "ghost" awoke me about midnight, just as in my own apartment. I also tried going out of town. On the first trip, it didn't follow me but on the second it did. The ghost seems always to be able to find me and knows what I say and think.

Sometimes I see a dark or black shape and sometimes a white mist. One night in January, 1969, I was awakened by the smell of incense around my face and I saw a whitish-gray face bending over me; it resembled the face of a dead person.

A month or so later I began to think there are two entities here: one an old man and the other a small girl about four or five years of age. The thing that seems to be a child came to the head of the couch one night and said, "Getcha, getcha, getcha." Another time it climbed on the back of the sofa and then jumped down on my abdomen. The only noises seem for the purpose of waking me. The man has struck the dresser, made vocal noises, sung and whistled.

I have tried using the Bible, Holy water, the Crucifix—even onion and

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garlic — to rid myself of this "haunting" but nothing has worked. If any FATE reader can help me I would like to hear from him — or if anyone could come down here, all I would need to know is when. I hope someone who is experienced in these matters will wish to do an investigation and will write to me c/o FATE.

After a couple years of these experiences I would like to be able to go to bed and sleep every night. — L. S., Louisville, Ky.

THE SCIENTIFIC APPROACH

The Central Premonitions Registry organized in the summer of 1968 by Robert D. Nelson and Dr. Stanley Krippner, is now enlarging its efforts to collect predictions, premonitions and "hunches." Recently moved to midtown New York quarters, the CPR now has access to teletype lines of all major news services.

The aim of the CPR is not only to document predictions *before* the event but to discover sensitives who may be able to forecast events on a regular basis. The CPR program will be developed to evaluate scientifically premonitions and dream reports and to investigate the sensitives themselves. Bulletins and reports will be issued as the material is evaluated.

If any FATE reader has collected documented or published material on predictions from earlier years we would appreciate receiving copies for our files. And of course we welcome information on any premonitions or dreams that seem to warn of future events. — Robert D. Nelson, Central Premonitions Registry, Box 482, Times Square Station, New York, N.Y. 10036.

MEDICATION WITHOUT CONSENT

I am glad to see you have taken up the cudgel against fluoridation ("I See by the Papers," June, 1969, FATE). In my opinion it is nothing but

mass medicine and thus against the law—even if the AMA, the U.S. Public Health Service and some of the courts favor it. It recalls to mind what the churches said in the good old days: "We are trying to save your souls, so don't resist or we will have to send you to jail or burn you at the stake."

I have a book titled *American State Papers on Freedom of Religion and Related Documents*. One of the latter relates to a law in West Virginia that required the schoolchildren not only to salute the flag but to recite the oath of allegiance. The Supreme Court declared the law unconstitutional and this sentence appears in its opinion: "It seems trite but necessary to say that the First Amendment to our Constitution was designed to avoid these ends by avoiding these beginnings."

"There is no mysticism in the American concept of the state or of the origin of its authority. We set up government by the consent of the governed, and the Bill of Rights denies to those in power any legal opportunity to coerce that consent. Authority here is to be controlled by the public, not public opinion by authority."

"If there is any fixed star in our Constitutional constellation it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion or other matter of opinion, or force citizens to confess by word or act their faith therein. If there are any circumstances which permit an exception, they do not occur to us."

"We think the action of the local authorities in compelling the flag salute and pledge transcends Constitutional limitations on their power and invades the sphere of intellect and spirit, which it is the purpose of the First Amendment to our Constitution to reserve from all control."

It seems to me this pretty well

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I seek contact with others who have the same surname as mine (Sissner), who are related to anyone with this surname, or who know personally anyone with this surname. My limited research has shed no light on the name Sissner. Can others tell me whether any records on this name exist? Please write to me from anywhere in the world (in English).

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covers any attempt to force the people collectively to do something because some "authority" thinks it is good for us. In my opinion religious fanatics and medical fanatics are cut from the same piece of cloth. — Arthur Whitcomb, Portland, Ore.

* * *

My late husband was a scientist with the Bureau of Standards before joining the Goodyear Tire and Rubber Co., Akron, Ohio. When he retired to set up his own laboratory he continued to do work for laboratories in other countries and for the atomic laboratories.

He made a careful study of fluoridation and knew well the dangers of its use. Our library has an entire shelf devoted to books on fluoridation.

Since Akron began water fluoridation my pet dog, who always before drank lots of water, now refuses to drink. A friend of mine has been catching rainwater for her cat which also refuses to drink the fluoridated water. Do these animals know more than the human intelligences who are forcing mass medication on the public?

Forced on the public is a substance that when thrown away as waste into the ocean killed the marine life (so that companies so disposing of it were forced to stop); when thrown into rivers, it caused serious bone damage to animals who drank from the rivers so that they had to kneel to eat and eventually starved.

In my opinion, payola is getting this waste product into our water and someday the fluoridation scandal will make Teapot Dome and Bobby Baker's activities look about as threatening as an April shower.

If fluorine is so wonderful for children's teeth (where it helps only in the formative stages) why must it be forced on others whom it can only harm? All laboratories say that older

persons cannot eliminate this substance which settles in their bones and soft tissues, making the curse of arthritis even worse.

If mass medication can be forced on us, soon "the authorities" will be putting laxatives and headache remedies in the water. It's just as logical. — *Ruth Reed, Akron, Ohio.*

OUR FORGETFUL REVIEWERS

Throughout Ernest J. Roscoe's critical review of *The Great Orm of Loch Ness* (July, 1969, FATE) he quoted erroneous facts stated by other authors — and then proceeded to give Tim Dinsdale's name as "Tom." — *Paul Braczyk, Webster, Mass.*

A FOLK REMEDY?

Since I read of the curative powers of copper bracelets for rheumatism and arthritis, I have seen several persons wearing them on wrists and ankles. I wonder if a FATE reader could give me more information about this and also if someone knows where such bracelets are available? — *F. E. Morales, La Puente, Calif.*

A DUAL MIRACLE

During World War II I was called to Toronto on a mission to dowse for piezoelectric quartz crystal. The rare piezoelectric quartz is sliced into thin flakes and polished to an exact vibratory rate for holding radio, radar and TV stations on their correct wavelengths.

While there I met an elderly gentleman of Lyndhurst, Ont., named Jack B. Steele and we began a friendship which has lasted through the years. He told me one of the most amazing stories I have ever heard. I write it as he told it to me:

"In October, 1934, my sister Annie Steele died of cancer in the General Hospital in Toronto. Her weight had dropped from 150 to 50 pounds. She lived for 30 days entirely without

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food and then another 30 days *without blood!*

"She had vomited up blood and was so weak she could not lift a hand. When the doctor had pronounced her dead her relatives were allowed to reenter her hospital room. Then occurred the miracle.

"She sat up in bed and shook each of her relatives by the hand, called each one by name, then gave a clear description of Heaven. Finally she recited the Lord's Prayer, then lay back, silent and still.

"Her doctor rushed in and examined her again. He told those assembled that her heart had not moved. Her nerves had been dead throughout the entire performance. It undoubtedly had been a spirit activating her body the whole time." — Verne L. Cameron, Elsinore, Calif.

UFOs: PSYCHIC PHENOMENA?

According to Paul Twitchell, world's leading authority on ECKANKAR, the ancient science of soul travel, the reason the official government UFO project at the University of Colorado failed is that the mysterious flying objects are only psychic phenomena.

This explains why only some people are able to see them (and other types of unidentified objects) for only a few persons have developed their extrasensory perception sufficiently. Twitchell says any government investigation of UFOs will need the advice of clairvoyants if progress is to be made. — Ann Atkinson, Las Vegas, Nev.

NOT HALF-CAT BUT ALL CAT?

I think I can clear up the mystery of the half-cat, half-rabbit. I have a book entitled *Book of Cat Care* by Beth Brown describing the most obvious characteristic of the Manx cat: no tail. Some are born with a stump (bunny's cottontail?) and this makes them ineligible for show.

The Manx cat's front legs tend to be shorter than the back legs and thus he may walk with a waddle (bunny hop?). His meow is more like a squeak and he has a large head, a soft coat and a thick undercoat.

To quote the book, "Some wits like to say that a Manx cat is half-rabbit, half-cat."—Georgia M. Shewmake, Nashville, Tenn.

ONGOING SEARCHES

I am trying to locate any living relative of Harry Houdini, born Erich Weiss in Appleton, Wis. If a FATE reader can help, I would be very grateful.—Carol French, P. O. Box 575, Chugiak, Alaska 99567.

* * *

The members of my club are doing research for a book on the subject of women, particularly as to the religious and other influences that have brought about their present masochistic-defeatist attitudes.

I have heard the Dead Sea Scrolls contained something of value on this subject, exposing the male vanity worshipers of that era. Does anyone know experts on the Dead Sea Scrolls who could help us?

Any other source or opinion that would shed light on the subject would be valuable to us, for we hope to help to free women from the burden that has bogged them down for so many centuries.—Women's League of Missouri, Box 625, St. Charles, Mo. 63301.

* * *

As a member of a research team, I have been gathering predictions for the future. We plan to corroborate, classify chronologically and rate each prediction as time goes on. We are interested only in specific predictions so that their realization or failure to come about can be firmly established.

As of now we have a sizable list but unfortunately it is made up only of the predictions of the most popu-

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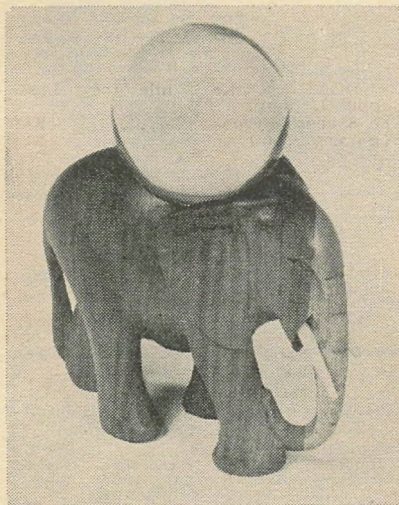


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Also, if possible, we would like to know in what fashion the seer or prophet obtains his information so we can also rate the efficiency of various techniques.

I shall attempt to thank personally each contributor to our research program.—*R. Lechaux, 5016 Ridge-wood Rd., Alexandria, Va. 22312.*

* * *

While helping to catalog some few tons of books in an old bookstore I came across what looked like a mass of childish pencil scribbles in a book destined for discard.

I took the book home and realized that the jottings comprised about 200 pages of "magickal" ritual apparently in the odd code-language known as "Enochian."

Is there a FATE reader who can suggest someone to help me translate this treasure? — *George H. Wagner, Jr., P.O. Box 3, Fort Thomas, Ky. 41075.*

THE MORMONS' SCHISM

The February, 1969, issue of FATE carries an article titled "The Paranormal Basis of Mormonism" by Marcus Bach. It leaves me confused.

Dr. Bach has made a case for the
(Continued on page 144)

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(Continued from page 134)

paranormal basis of the Salt Lake Mormons but he has ignored the Reorganized Latter-Day Saints headquartered at Independence, Mo. Both have the same founder, Joseph Smith, and do they not lose by their lack of unity?

My wife was reared in the doctrine of the Reorganized Latter-Day Saints and brought up our daughter to believe in this doctrine. In adulthood our daughter wedded a Salt Lake Mormon elder and embraced in full her husband's belief—which I think is proper if it assures domestic tranquility.

But I find myself between two swords, never knowing which is the sharper. Both Mormons and Latter-Day Saints claim truth but disagree on the material presentation of it.

Which of the two churches is entitled to the classification "paranormal?" Both can be called rich in a material way—but which best represents the truth of Joseph Smith?—*H. Paul Eads, Hartshorne, Okla.*

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After doing a story in 1967 on the restoration of the *Constellation* for my paper, *The Baltimore News American*, I was sufficiently intrigued to turn detective to learn something about the famous photographs. Beyond a shadow of a doubt they are hoaxes.

In fact, I talked to George H. Cook, a photographer on the *Baltimore Sun* in which the pictures first were published (in 1955). He told me it all

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started over a few martinis with the man who was then the ship's commander. They dreamed up the photo stunt—to be done with trick photography, double exposure, and so on—then dressed up some character in fancy dress, went down to the ship and shot the pictures.

The aftermath: a Boy Scout kept calling the newspaper and insisting he knew a way to "catch the ghost." So one night they all went back to the ship taking the boy along. This time they shot a picture of the kid, the commander and the "ghost" looking over the kid's shoulder. The phantom of course was a real live guy in cocked hat and cutlass. When this picture was published the boy's mother raised all kinds of hell because she charged the conspirators had convinced her son that a ghost really did exist.

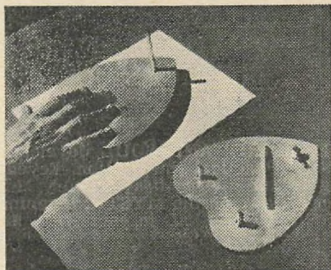
My story, "Frigate's Ghost Active," which appeared in the March 26, 1967, *News American*, cropped up completely by accident. I was fairly new in Baltimore and wanted to see the *Constellation*. The Navy men aboard didn't know I was a reporter and the one who showed me through the ship slipped his moorings when we hit the winery. He said, "This is where the ghost showed up again."

"What ghost? When?" I asked.

He spilled the whole story—a new one, that the specter had appeared again only a month before and the officer up top corroborated the tale. They both said they saw it, whatever it was. Later the big-mouth tried to get me to suppress the story saying he thought it was "bad publicity" and would bring a mess of ghost-breakers down on his head. I never followed up to find out if it did.—*Lee Belser, Baltimore, Md.*



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