

THE WITCHES OF FAIRFIELD, S.C.

By Lee R. Gandee 36

FATE

TRUE STORIES OF THE
STRANGE AND UNKNOWN

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RATING THE PROPHETS FOR '69

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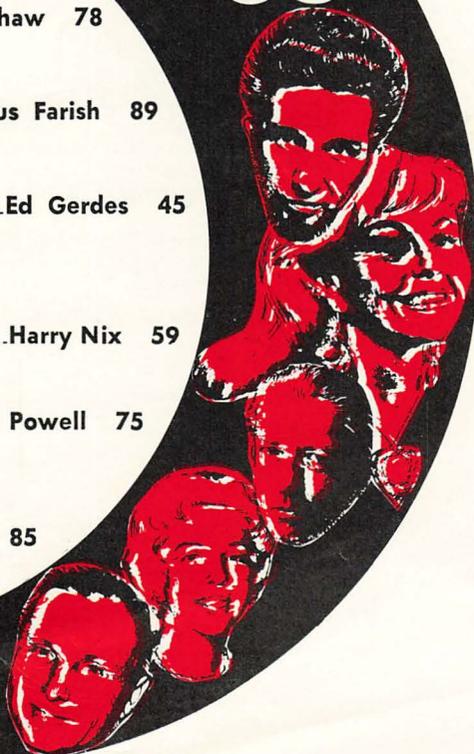
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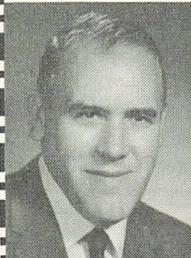
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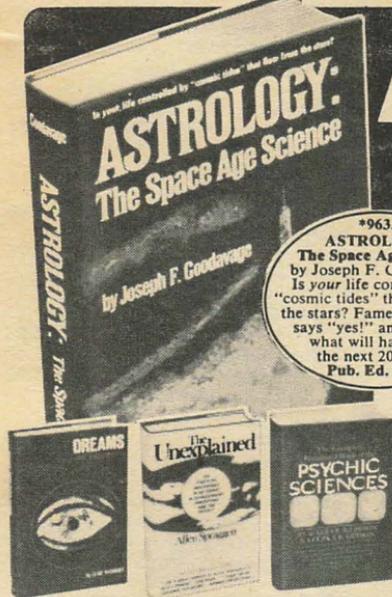
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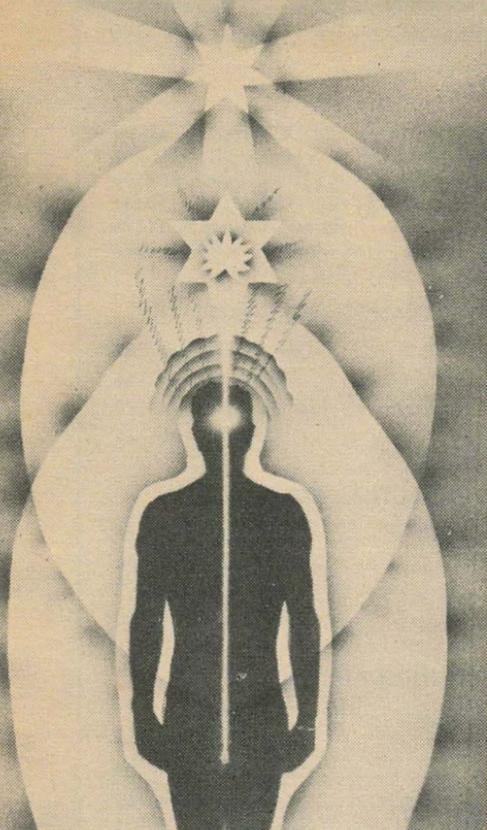
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I See by the Papers

QUOTE OF THE MONTH

“Dr. Richard Johnson of the National Aeronautics and Space Administration’s Ames Research Center says the sample ‘Contains a level of organic matter that is almost like a very, very poor earth soil.’”

The National Observer
August 4, 1969

THE SIGNIFICANCE of this simple little statement has been totally lost, it seems, on just about everybody. Yet, it may be the most momentous one ever made.

We have been led to suppose that finding “life” on the moon was a billion-to-one chance, although extraordinary precautions were taken to obviate possible contamination of this planet by any “life” that *might* be picked up there along with the rock and (what now are rather surprisingly called) *soil* samples. Of course, 99 percent of the precautions taken actually were devised to prevent contamination of said samples by *terrestrial organisms*. Nonetheless, there has been a steady and consistent buildup of the opinion that the moon would be found to be utterly lifeless. Now comes this.



Ivan T. Sanderson, our guest columnist, is internationally-known for his scholarly research and writings on rare zoological specimens.

What’s “organic matter”? And, by the same token, what’s so significant about the term “soil”? It possibly may come as a surprise — and almost indubitably as a confounded insolence — to be told that both can indicate only one thing — *life*.

Two decades ago it would have been said that the presence of organic matter *could* indicate what we call living things but since Andrew A. Cochran’s papers in *Main Currents* things have changed. This scientist pointed out that you cannot draw the line between the animate and the inanimate, which is to say between living things and nonliving things because all, right

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down to quanta, possess some inherent volition. Nonetheless, an arbitrary line can be drawn between the two main branches of classical chemistry. This is simply the distinction between what are called *organic* and *inorganic* chemistry; and this distinction is merely between the element carbon and its multifarious linkages on the one hand and all the other elements and their compounds on the other.

The point is: Life as we know it is carbon based; and any carbon-based compound is life.

**SOILED BY SOIL**

WE DO NOT know if Dr. Johnson and or other authorities of NASA were misquoted, were speaking loosely or were just overexcited but their use of the term "soil," when speaking of the more finely particulated stuff that was brought back from the moon, is significant. Dust, sand and other finely particulated material is *not* soil. There is very little of such stuff on the surface of this earth under natural conditions, even in the middle of the worst alkaline deserts in southern Russia, simply because there always is some organic matter blown in or washed in (or left in) from outside sources. Soil, both in the vernacular and the technical sense, is a combination of

finely particulated inorganic material with some *organic* matter.

So there is a *very low content of organic matter* in the fine stuff on the surface of our sister planet. Really? Of course, it would be useless and quite unfair to ask at this stage of the examination of the moon refuse just what this statement means. However, we may speculate. There are two alternatives. First, the little planet once supported hydrocarbon based life, even if only macromolecules, which fossilized when the thing dried up. Second, there is life there now of which this *organic matter* is a residue.



QUOTE OF LAST MONTH

"The wait was anything but monotonous. In their first lunar orbit, the astronauts apparently saw one of the strange fleeting transient events on the surface which had been intriguing astronomers for years. Aldrin suddenly cried out . . . 'I'm looking north up to Aristarchus . . . there's an area (there) that is considerably more illuminated than the surrounding area. It seems . . . to have a slight amount of fluorescence to it.'"

Science News

July 26, 1969. Vol. 96, p. 26

IN JULY, 1969, NASA published a large, quite thick

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pamphlet entitled *A Chronological Catalog of Reported Lunar Events* (Technical Report No. TR R-277) by Barbara M. Middlehurst, Jaylee M. Burley, Patrick Moore and Barbara L. Wether. This chronicles lights of various and assorted kinds allegedly observed on the moon from November 26, 1540 A.D., until October 19, 1967. It's a splendid document and has a 10-page bibliography, all very specific and correct. The authors are frankly puzzled at this mass of reports and make so bold as to interject their own opinions into the age-old, useless battle of words over the origin of such phenomena.

In this, vulcanicity (volcanic eruption) takes the lead but some of the other suggestions put forward — seriously, mind you — by great experts, wander off into abstrusities that would make the average crackpot blush. My point here is that not a single one of these amiable clowns ever so much as mentions *bioluminescence* and only five suggest chemiluminescence. One wonders sometimes whether physicists, after attaining the knowledge necessary to be graduated from some science class, ever read anything that might pertain to biological matters or the world of life.



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sat back in his chair and acted just as he had before.

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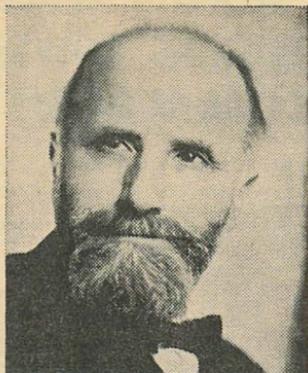
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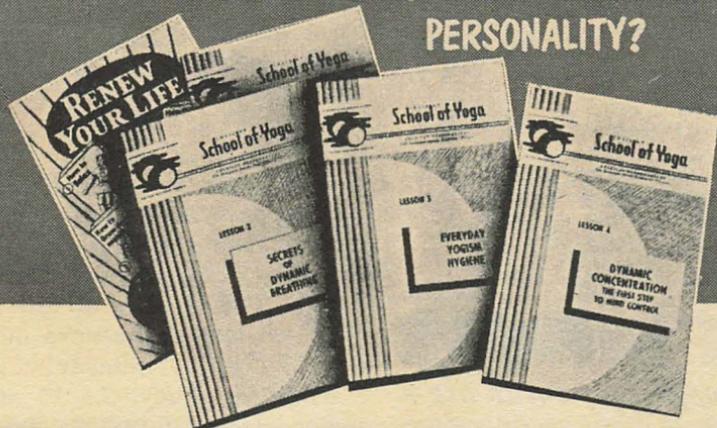
BIOCHEMICAL LUMINESCENCE

NOW THAT WE finally have got to the moon we may hope for a few bits of common sense. Meantime, we must grapple with a rather singular question: Does water in any form exist below the surface of the moon?

Even the biologists are stuck with the idea that "life" (as we know it) can exist only on a hydrocarbon basis and needs water. It seems we are so tightly earthbound, geocentric, egocentric and perhaps we should add hydrocentric that we simply cannot conceive of living entities existing on anything else. Another shibboleth is oxygen; yet we have nitrogen "breathers" right here. What life-forms on our own little planet can do by way of the unusual seems not to be known to the average physicist or his cohorts. And one of these "unknowns" is bioluminescence or "cold light."

Among the known life-forms on this earth we find records of luminous men. (I once saw one in Nicaragua and I have some medical records from Florida.) These people were fisherfolk and suffering from carcinomatous cancers of the skin which had become infected with saltwater bacteria that manufacture "light". There is one species of owl in which it is said the gaping

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mouths of the nestlings become infected by a luminous fungus that glows brightly, thus guiding the parents to the nest in the dark. Among the reptiles I know of at least one lizard — a Teiid that dwells in caves in northern South America — that has a line of "beads" along either flank which can be lit up at will by the animal. Strangely, no member of the amphibians — frogs, toads, salamanders — is known to be luminous; but we have literally hundreds of species of fish that produce light, sometimes in the most incredible manner.

When we study the 25 other major groups of animals, the invertebrate or backboneless ones, we find members of over half of these groups producing light — worms, centipedes and so on. Among the single-celled creatures several produce light, especially the luminous bacteria. Minute as these are, in some cases a single one produces more light for its size than do our biggest and most efficient electrical power installations. And some plants — if you call fungi plants — don't do badly either.

It is not fully known as yet just how living things produce this light — how the bacteria do it so far is completely beyond our comprehension — although in fireflies the chemical process is now understood.

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As part of this "diet," you can now develop a special, vitally-important "attitude" in everything you do. You can learn to build and mold this "attitude" SO THAT IT MUST BRING OUT YOUR PSYCHIC ABILITY—AS EASILY AS WALKING OR READING!

You will be explicitly told by the author—how once you master this special "attitude"—you can gain **SUCCESS IN WHATEVER YOU WANT TO ACHIEVE!**

This "diet," which will help expand YOUR PSYCHIC POWER to an exciting, breathless capacity, is given to you in remarkable easy form by Jo Ann Chase, the world-famed psychic and teacher. Mrs. Chase—considered one of the most versatile psychics of all time—has helped thousands find health, peace of mind, and remarkable success. Yes—Jo Ann Chase, to whom some of the country's wealthiest people and most famous celebrities pay hundreds of dollars for just an hour of her time, WILL REVEAL TO YOU THOSE SAME AMAZING "SECRETS" THAT CAN ENABLE YOU TO UNLEASH AND EXPAND YOUR PSYCHIC POWER!

You Must Believe That You DO Have Psychic Power

To begin with, Jo Ann Chase says it is utterly important that you must realize the following:

- Within you there is an inner creative power WHICH CAN GUIDE YOU IN ANY DIRECTION YOU WANT TO GO!
- This inner creative power is POSITIVE, ENTHUSIASTIC, COURAGEOUS, AND BELIEVING.
- This inner creative power is THE KEY to the entire mystery of your power. It determines your control of your inner mind—thus, your greatness or your mediocrity, your success or your failure.
- You can receive help from your inner power the moment you learn how to believe in it, to listen for it. For your inner mind draws and attracts to it the very forces of the universe.
- When you develop your inner power, you will have the ability to MEET THE INEVITABLE ADVENT OF CHANGE which may help to solve your problems and better your conditions.
- Your inner creative power is on the job twenty-four hours a day, always ready to guide you. But YOU MUST KNOW HOW TO INTERPRET ITS SIGNS, ITS WARNINGS, ITS LANGUAGE. IN ESSENCE, YOU MUST LEARN HOW TO UNDERSTAND AND TO USE IT!

Expect Your Hunches and Intuitions To Become True...

The first thing you must do is to want psychic power! YOU MUST FIND YOUR INNER POWER TO GUIDE YOUR

CONSCIOUS MIND. When you have this need—this potent and gripping desire—you are then ready to begin learning how to use this awe-inspiring force TO IMPROVE YOUR LIFE!

For once you have the desire, you can begin to learn how to understand and interpret psychic messages. THESE ARE MESSAGES YOU HAVE BEEN RECEIVING ALL YOUR LIFE, BUT BECAUSE OF YOUR LIMITED KNOWLEDGE OF THIS SUBJECT YOU HAVE NOT BEEN ABLE TO "RECOGNIZE" AND INTERPRET THEM.

Remember: Nothing can delay or prevent an intuitive or psychic message of any kind, WE ONLY LIMIT OURSELVES BY NOT KNOWING HOW TO "READ" THESE ALL-IMPORTANT MESSAGES!

However, please read this important warning carefully: Once you prepare your mind and are able to "read" psychic messages, you should EXPECT YOUR HUNCHES AND INTUITIONS TO BECOME TRUE INSIGHTS INTO THE FUTURE! FOR THIS IS YOUR PSYCHIC POWER WORKING FOR YOU!

Here's The Vitaly-Valuable "Secrets" You Can Now Learn

As we have mentioned, YOU DO HAVE PSYCHIC POWER. The only reason you haven't been totally aware of this is because you haven't developed it—you haven't permitted it to be released.

You are Now Going To Learn The "Secrets" Of The World's Greatest Psychic!

To start, Jo Ann Chase is going to teach you how to acquire the basic, yet extremely-important "PSYCHIC ATTITUDE". This "ATTITUDE" is the gateway for you to unleash the vast untapped potential you never realized you had!

Next, you are going to learn... ABOUT YOURSELF! Yes, you read correctly. Jo Ann Chase, who has had phenomenal success helping others, is going to show you how to "meet" yourself... TO DISCOVER THE "YOU" THAT YOU NEVER KNEW EXISTED! This is a vitally-important phase in your psychic development. Once you "pass" this phase, you will be able to find more enjoyment and fortune out of life than you ever believed possible!

Now comes "mental maturity"—Mrs. Chase's term for being able to gain complete control over your emotions through your inner power! Read the last sentence once more, then ask yourself this frank question: CAN YOU EXERT COMPLETE CONTROL OVER YOUR EMOTIONS SO THAT THEY FIT EVERY GIVEN SITUATION EXACTLY THE WAY YOU WANT THEM TO?

If the answer is not "yes," then you must ask yourself another question—an extremely urgent one:

ARE YOU WILLING TO GIVE UP 45 MINUTES A DAY TO DEVELOP THE PSYCHIC POWER BURIED WITHIN YOU?

If you are, then you can begin a fascinating and intensely rewarding journey to unlock your true psychic power!

The first step is to reach your mind—the deep recesses which contain your potent and untapped spiritual energy. And Jo Ann Chase shows you how to reach these deep untapped recesses through your senses—sight, hearing, touch—and also through your imagination!

... a man came to my door who looked for all the world like a rag-picker. But I always disregard appearances and go by what I receive psychically. When we were seated in my studio, I told him that he had a great talent that he was dispersing in too many directions by helping so many people.

As I continued in this vein, my elbow suddenly knocked a music box from my desk. As I leaned over to pick it up, my inner voice said distinctly, "You have a marvelous surgeon in your presence." I had been admonished and led very definitely to the path that I should proceed on.

I restored the music box to my desk, excused myself, and left the room. When I returned, I addressed him as "Doctor" and apologized for not psychically recognizing him sooner. I told him that he was going to Germany that very night with an important vial and that he would bring another one back with him.

Amazed he confirmed what I had seen.

Jo Anne Chase

Now you are going to learn TEN IMPORTANT STEPS to develop your psychic ability. These steps are vital. You must spend ten minutes a day on them. And once you "master" these steps, you should immediately realize:

► the psychic guidance inherent in a slight nudge, a hunch, an urge, a physical sensation, a whisper...

► when to act upon a psychic message...

► how to become receptive to any psychic impression which may come to you...

► how to make the use of your psychic power seem as natural as breathing!

And to help you with these TEN IMPORTANT STEPS, Jo Anne Chase gives you "FOUR TOOLS" to facilitate your psychic self-development. Each "Tool" has been designed for a specific purpose in helping you achieve your full psychic power. And once you become adept with these "tools", you'll be amazed at how swiftly you can progress!

For instance, Jo Anne Chase will tell you how to use the mirror in a way you've never used it before... A WAY TO GIVE YOU A NEW, DEEPER AND MORE PROFUND INSIGHT INTO YOURSELF! You'll learn the exact reasons why you should see two pictures of yourself—and when you concentrate on one picture in the prescribed manner, YOU'LL BE ACHIEVING ONE OF THE IMPORTANT FOUNDATIONS OF PSYCHIC POWER!

Another "tool" is Jo Anne Chase's unique method of impressing your subconscious as quickly and as easily as possible. A third "tool" is Jo Anne Chase's "secret" of bringing forth your creative inner power—the basis of your psychic ability—and having it go to work for you!

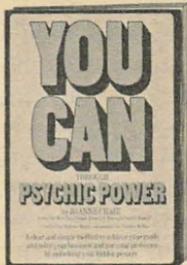
And the fourth "tool" is Jo Anne Chase's special method designed to help your psychic power work for you the way you want it to!

Liberate Your Psychic Power And You'll Truly "Master" Your Life

We repeat this basic and important fact: YOU HAVE PSYCHIC POWER! And by unleashing this psychic power, you'll achieve magnificent control of your life. Imagine solving the problems you want... correcting the habits you detest... creating the image you wish... BECOMING THE "MASTER" OF EVERY SITUATION YOU ENCOUNTER!



JO ANNE CHASE—internationally renowned psychic and teacher—has dedicated her life completely to working for others through the understanding and use of her psychic power. Her aim is to bring out the real you—the spiritual (psychic) you that can enable you to face any situation or challenge and achieve your goal. Her work has ranged from psychic readings in her studio to the psychic healings of an afflicted body or disturbed mind. Often she has never even met the person she has healed. Yet because of her amazing healing powers, her fame has spread and she is considered one of the most versatile psychics in the world.



trouble—to rid yourself of fear!

For example, afraid of something? Jo Anne Chase tells you how to call upon your psychic power to take you out of crisis, and Nervous? Upset? You'll learn how your psychic power can control your feelings, your emotions—can provide you with "instant relaxation"!

Want to really give up smoking? Jo Anne Chase shows you how your psychic power can make it easier than you thought possible! And, most important, Jo Anne Chase will show you how to maintain a virtual flow of love and enthusiasm... a greater, more enduring sense of contentment and satisfaction than you ever believed (or hoped) you could experience!

In short, when you let your psychic power work for you... guide, protect and content you... you can help **SECURE YOUR SUCCESS IN WHATEVER YOU DECIDE TO UNDERTAKE!**

Doctors Recommend These Methods For Healthy Living

Page 107 Yes—many of the secrets Jo Anne Chase gives you for the release of your psychic power are those recognized by doctors as **REQUIREMENTS for healthy living!**

You know yourself the importance of relaxation and emotional control—two assets your psychic power can bring to you *at once!* And you undoubtedly know by now of the importance of your thoughts (created and expanded in the deep recesses of your mind) controlling your physical health. Yet, Jo Anne Chase says that your psychic power, once developed, CAN GIVE YOU REMARKABLE CONTROL OVER YOUR SUBCONSCIOUS THOUGHTS! Yes, this world-famous psychic says, you can practically "think" your way to hearty and robust physical health! For Jo Anne Chase has helped hundreds upon hundreds of people improve their health—and now she has dedicated herself to helping you improve yours! Imagine yourself getting rid of all your nervous symptoms—headaches, backaches, stomach aches—at the snap of a finger! Imagine being able to virtually forget pain altogether!

Yes—Jo Anne Chase will show you how to develop your hidden powers to HELP YOU ACHIEVE THE KIND OF GLOWING HEALTH YOU'VE ALWAYS WANTED!

Now—Develop Your Psychic Power Entirely At Our Risk!

If you've read this far and still have no belief in psychic power and no desire to change, give up right now. Go live in your disease-ridden world filled with anxieties and enjoy all its sickness and trouble.

However, if you've had your fill of unhappy experiences and wrong attitudes that have bogged you down with mental anguish, ill health and nervous disorders, then it's time to give Jo Anne Chase the opportunity to help you unleash the incredible inner power you have buried within you... the power that can enable you to enjoy a happier, healthier, more successful life than you've ever thought possible!

The first thing you must do is mail the coupon below... to use Jo Anne Chase's remarkable book **YOU CAN THROUGH PSYCHIC POWER** for a full thirty days.

For we truly believe that, the moment you finish reading this valuable text, you'll begin to realize that it's time to go to work—developing the huge reservoir of psychic power YOU HAVE WITHIN YOU. And the more you read and study each page, the more you will develop and become alert and bring peace of mind and happiness to yourself and others.

Remember: You can change your thoughts and change your life. You can make it what it was meant to be—A LIFE UNLIMITED. So let Jo Anne Chase guide you to this fulfillment. To the enjoyment and success that you've always wanted. Let her help you unleash your psychic power! The starting point is to send in the NO-RISK Coupon now!

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contain nitrogen. A great deal of copy has been written on this point on the extraordinary grounds that it *proves* the planet is lifeless.

But think, gentlemen; Please think! What is the constitution of our atmosphere? What living things — apart from the nitrogenous bacteria — need this inert gas? All of us are hydrocarbon based and use oxygen. Who wants nitrogen except for fertilizer? If you've got carbonic acid, water vapor, even a little oxygen and some inert gases like krypton, argon, neon, radon and so forth, along with that volatile item hydrogen, you could have even our form of life. In fact, you don't want anything but hydrocarbons and a catalyst. But this is a quibble.

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when we get the bland statement that "Some outside influence seems to have caused the abrupt change in orbital flight."

We will doubtless hear no more of this as it is obviously rather "unpleasant" but you might mark it down in your logs for future reference. We are not much for "little green men" and especially from Mars but we are willing to go along with "outside influences."

In 1906 that remarkable genius, Nichola Tesla, stated:

"Organic life might undergo modifications leading to forms which, according to our present ideas of life, are impossible. Changes could be gradual so I think it is quite possible that in a frozen planet, such as our moon is supposed to be, intelligent beings may still dwell in its interior, if not on its surface."

Substitute Mars for moon and you have to admit the possibility there *could* be intelligent entities there who do not wish our probes to fly over certain areas and are able to divert them.



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John Tunstall,
The London Times, July 14, 1969

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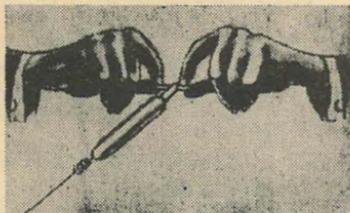
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Perhaps this should have been our first quote of the month. But the story is complicated and should be quoted almost in full.

“Scientists who have been trying to X-ray (actually cosmic ray) the Pyramid of Chephren at Gizeh, near Cairo, are baffled by mysterious influences that are throwing into utter confusion the readings of their space-age electronic equipment. For 24 hours a day for more than a year, in the hope of finding secret chambers thought to exist within the six-million-ton mass of the pyramid, they have been recording on magnetic tape the pattern of cosmic rays reaching its interior. The idea is that as the rays strike the pyramid uniformly from all directions, they should, if the pyramid is solid, be recorded uniformly by a detector in the chamber at the bottom. But if there were vaults above the detector, they would let more rays through than the solid areas, thereby revealing their existence. More than one million dollars and thousands of man-hours have been spent on the project which was expected to reach a climax a few months ago when the latest IBM 1130 computer was delivered at Ein Shams University computer center, near Cairo.

“At Ein Shams, Dr. Amr Gohed, in charge of the installation

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at the pyramid, showed me the new IBM 1130 machine surrounded by hundreds of tins of recordings from the pyramid, stacked in date order. Though hesitant at first, he eventually told me of the impasse that had been reached. 'It defies all the known laws of science and electronics,' he said, picking up a tin of recordings. He put the tape through the computer, which traced the pattern of cosmic ray particles on paper. He then selected a recording made the next day and put it through the computer. But the recorded pattern was completely different. 'This is scientifically impossible,' he told me.

"Dr. Gohed said that earlier recordings that had raised the hopes of a great discovery were now found to be a jumbled mass of meaningless symbols. After long discussion, I asked Dr. Gohed, 'Has all this scientific know-how been rendered useless by some force beyond man's comprehension?' He hesitated before replying, then said, 'Either the geometry of the pyramid is in substantial error, which would affect our readings, or there is a mystery which is beyond explanation — call it what you will, occultism, the curse of the pharaohs, sorcery or magic — there is some force that defies the laws of science at work in the pyramid.'"



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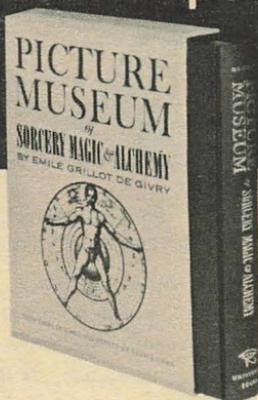
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One is expected to comment on this so we will, although I must admit that for once I am over-awed. Pyramidology I do not go along with, nor do I have anything to do with the mystical, the occult or such, but computers and *The London Times* I do at least listen to — not that they are oracles! So just what *do* we have here?

Apparently either Dr. Gohed's machines don't work or he (we) doesn't know how to interpret what they tell us. The only alternative is what this most admirable man and true scientist says, rather admits — something almost unique for this breed — that there is "an outside influence." I must say, it is almost convincing when we have NASA chaps on the subject of Mars fly-bys on the one hand and electronic Egyptologists (if I may so designate this fine man) on the other hand, coming up with the same thing. But *what* outside influences?

I simply do not understand the remark that "The geometry of the pyramid is in substantial error." How? Does this mean it is not precise in its measurements and alignment? (If so the pyramidologists are going to have a collective fit.) Or does he mean that our measurements of it — all of which have had to be made since that idiot French-



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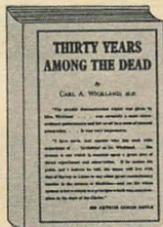
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man stripped its outer covering and an earlier vandal removed its casing — are off base? In either case, what might this have to do with the alleged precise recordings of cosmic ray detectors which are presumably pointed straight up (according to the center of the earth, that is) and which should not be in any way affected by any goofs on the part of Pharaoh Cheops' builders.

The whole bit is quite balmy but perhaps those better versed in "the ancient mysteries" will have some suggestions.



"OUTSIDE INFLUENCES"

WE DON'T normally go into this kind of stuff but since we are simply reporting on what we see by the papers we certainly can report this one. The report, from Foreign Service Reporter Rolly Langley of the *San Francisco Chronicle*, for August 1, 1969, is datelined Segamat, Malaysia, and goes as follows:

"Unfriendly spirits attacking high school girls have wrecked morale and school discipline in this Malaysian town 125 miles north of Singapore.

"Incredible as spirit attacks may seem, they are accepted as fact in the rural Malay area and the secondary school's Muslim principal, Inche Khairrul Faizi,

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has ordered 26 girl students to stay home, both for their own protection and because he thinks they may endanger other students.

"Six girls were practicing a routine for a sport show to be given on the school athletic field which had been a battleground during the Japanese invasion in World War II. Suddenly the girls started screaming. Then one by one they collapsed. The headmaster called in a *bomoh* (a Malay herb doctor recognized as expert in dealing with spirits and black magic) for consultation. As soon as possible the students were sent some and the *bomoh* hoped the incident was closed.

"Two hours later a larger group of girls were training on the field when the spirits attacked again. The girls started shouting hysterically. Four *bomohs*, the Segamat district officer and a medium were hastily called but the girls could not be quieted. The *bomohs* could not dispel the unfriendly spirits and the Segamat officials were helpless.

"According to the principal, 'The medium advised that the spirits were annoyed by the practicing on the battlefield and they demanded that the July 18 should be canceled. I was forced to accede to their demand.

"I would not have believed all

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this but it has happened here in my own school. I thought the spirits were placated but this morning a student walked across the field and four more students were attacked. I ordered them to go home immediately.'

"Through the medium, the spirits have promised that if the old battleground is not disturbed again, everything can return to normal, which is the headmaster's hope."

Hard-nosed newsmen don't go running around reporting such items unless they are pretty confident their facts and quotes are accurate. So, what do you make of it?

For many years we have had cases of "mass hysteria" in school yards, notably among girls between the ages of 11 and 16. These have included reported cases of young people suddenly being drawn up into the air, in broad daylight, in the presence of their playmates, teachers and supervisors. Of course, nobody believes these stories. But they keep coming. This is bad enough when it occurs in Germany or England or Sweden but when it is said to occur in Malaysia everybody, more or less, "turns off." The Malayan Peninsula is a funny place and all sorts of oddities and enigmas have been reported from there over the years. I myself watched a lot of

seemingly ordinary chaps run barefooted up and down a 30-foot ladder with rungs made of razor-sharp blades pointing upwards. Nobody got cut. And there are other things. . . .



MONITORING THE UFO SITUATION

THE A.P.R.O. Bulletin for May-June, 1969, (3910 E. Kleindale Rd., Tucson, Ariz.) has on its front page a most astonishing statement and, in my opinion, one which should be given wide circulation:

"A 21-year chain of continuity in monitoring the USAF UFO situation ended on June 30 when the Air Force failed to renew the contract of Dr. J. Allen Hynek.

"While the failure to renew Hynek's contract may be interpreted as an advance tip-off that Project Blue Book is soon to be closed, Dr. Hynek knows of no such plans.

". . . A recent query from this office to SAFOI elicited the information that the Air Force has not yet decided to endorse the Condon Report!?!"

"It is likely, in our view, that Hynek's association with the Air Force will continue at a higher level and that his severance from Project Blue Book is only a preliminary step (toward his re-engagement in a new role.)"

—Ivan T. Sanderson

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FAIRFIELD, S.C.

When a community falls under the spell of a witch-hunt, who are the "possessed" — witches' victims or their persecutors?

By Lee R. Gandee

PSYCHOLOGISTS, parapsychologists and students of history are familiar with the witchcraft preoccupation that in the late 17th Century made Salem, Mass., notorious. Few are aware that almost a century later a community in South Carolina experienced a similar preoccupation and in 1792, in the 16th year of the independence of the United States, held witch trials, found guilty and punished the accused. It was not a legal trial but it was conducted like one.

If the story ever has been published I can find no reference to it but it is preserved as part of a manuscript, *History of Fairfield*

County, South Carolina, written sometime before 1854 by Philip Edward Pearson who emigrated from Fairfield County to Matagorda, Tex., and died there in that year. Probably he wrote the account while he was practicing law in South Carolina where he served for years as Solicitor of the South Carolina Middle Circuit of which Fairfield County was part. He was born long enough before 1792 to remember one of the accused witches clearly and as one incident mentioned in the trial allegedly occurred in General Pearson's apple orchard on Broad River, a property owned by a close kinsman of his, he was apparently in the midst

of the excitement and may have witnessed some of it.

Before leaving South Carolina he sold his manuscript to Dr. John H. Logan who later also emigrated, settling in Talladega, Ala. Logan had the manuscript in 1874 when Lyman C. Draper — whose historical manuscript collection is one of the nation's best-known historical source-material collections, now in the library of the Wisconsin Historical Society in Madison, Wis. — copied about 60 pages of the Pearson account. These pages are included in Volume 24, Series VV of the Lyman C. Draper Manuscripts, beginning at page one. Aside from a contemporary news item in the *South Carolina Gazette* in which the witches are all described as over 80 years old, and possibly in the court records at Camden, S.C., because of the suit brought by Mary Ingelman against John Crossland, there is little likelihood of other documentation.

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IN 1792 Fairfield County was across Broad River from Lexington County (an arm of Richland County now separates them), where a generation earlier a bizarre cult called the Gifted Brethren practiced incredible excesses, deifying three of its leaders as God the Father, Jesus Christ and the Holy Ghost. This

bizarre group practiced hypnosis and before it was broken up and its leaders hanged or banished for the murders they committed, many of the "gifted" members had come to be considered witches. Colonial records suggest that Mary Ingelman was a native of Lexington or a member of a family who had lived there and it seems possible that the imputation of witchcraft followed her when she moved to Fairfield, about 20 miles from the headquarters of the Gifted Brethren. In any case, she was the principal one of the accused, the others being an old Mr. Harding and his wife and an old crone named Sally Smith.

Lawyer Pearson stated that from the time of the first settlement of Fairfield there always had been persons reputed to be witches living there but that up to 1792 their activities had been considered harmless, more in the nature of white hex than of black magic. In 1792, however, a number of strange phenomena occurred, some of it clearly malicious and all of it disturbing. Cattle sickened; inexplicable accidents occurred; women began to act possessed. Presently about one person in 20 yielded to unreason and organized to stamp out witchcraft.

Apparently they realized they might be held accountable for

their acts, for in assembling their evidence they took depositions and also kept written records of the testimony at the trial of the four accused. Pearson had access to these depositions and the testimony and repeats enough of it to allow reconstruction of a few of the incidents on which the charges were based.

The "judge" chosen to decide the cases was a respectable planter, Thomas Hill, whose home was five miles from Winnsboro. He was a slaveholder and a man of considerable property. The accused were brought to his plantation for trial, Mary Ingelman from a distance of about 15 miles. A jury was selected and John Crossland, a poor man, apparently young and strong and perhaps a tenant on Hill's land, was named "sheriff" and "executioner." The "trial" was conducted at night in a hut or outbuilding on the Hill plantation.

Mary Ingelman was accused by Rosy Henley and her sister of having placed a spell on them. Of the two Rosy was the worse affected and the evidence suggests that she was psychically disturbed — if not actually possessed by devils. The manuscript reads: "Lying in her bed she could not be prevented by the utmost exertions of four strong men from rising up and clinging to the ceiling. They were both

bitten on the neck and shoulders and stuck over with pins and splinters. Their case was dreadful . . ."

Anyone can fake and two sisters could bite each other unobserved and if they were willing to undergo the discomfort, could stick pins and splinters into themselves or each other. But it is hardly possible to fake a levitation convincingly enough to withstand the efforts of four strong men to prevent it and equally difficult to give the impression of clinging to a ceiling while four men attempt to pull one down.

There seem to be only two possibilities: The individual supposed to be levitating, the four strong men and all witnesses were hypnotized and conditioned by suggestion to believe there was a levitation. Or the levitation actually occurred.

It is not possible to say whether autosuggestion could or could not simultaneously control the participants and witnesses of a supposed levitation. Hex and voodoo seem to utilize telepathic suggestion in a way which makes this possible but from admitting this it is only a short step to believing in witchcraft. Rosy Henley may have been unconsciously overwhelming the sense-impressions of those around her and filling their consciousness

with the fantasies of her own mind but the psychic energy necessary to cause this probably could produce an actual levitation just as readily. Whether Mary Ingelman had any part in it at all seems doubtful.

Pearson makes it clear that he believed the levitations occurred. In fact, a wizard not brought to trial, one Joe Fairs of Lower Fairfield, was accused of affecting two of Drury Walker's daughters in the same manner. Pearson said, "It took four strong men to prevent her (the worse afflicted one) from rising out of her bed to the ceiling. Sometimes she would rise up the wall, slide across the ceiling and descend the opposite wall without injury. There was no doubt as to these phenomena at Walker's."

For a circuit court lawyer to risk his reputation by making such a statement indicates he had complete confidence in the truth of those who reported these levitations. He also must have believed persons still living could and would verify his claim.

Aside from the levitations of the Henley and Walker sisters, the most unusual phenomena occurred in the case of Willing Haw "alias Martha Holley." She testified that after Mary Ingelman bewitched her she ". . . put

up (vomited) balls of hair with pins sticking out, was all over the neck and shoulders stuck full of pins and splinters and deprived of all peace and comfort . . ."

The other testimony reads like all testimony in witch trials for as far back as records go. Adam Free, Mary Ingelman's son by a previous marriage, testified that his mother once asked him for one of his cows. When he refused Mary immediately cast a spell on it causing it to spring up convulsively, fall and break its neck.

His son, Jacob Free, testified that his grandmother once turned him into a horse and rode him to Pearson's apple orchard on Broad River six miles from his home. The manuscript relates quaintly, "While she was filling her bag with apples, his eye was attracted by the beautiful red apples that hung over him. He put up his long horse head to obtain a stealthy supply and while he was attempting to do so, she drove a punch into his cheek from the effects of which he did not soon recover."

One is tempted to say that a young man must really be bewitched to make such a statement or impelled by motives that a psychiatrist would find interesting.

However, it remained for Isaac

Collins to accuse Mary Ingelman of consorting with Satan. "He testified that on one occasion he took his trusty rifle and went out on a deer hunt around McTyre's old field. He saw a deer and tried several times to fire at it but the rifle would not fire. He suspected witchcraft so he removed the ball, split it and inserted a sliver of silver. The gun then fired; the deer vanished; in its place a large black cat appeared with its front leg wounded and the cat limped away.

"A day or two later he was plowing corn and became thirsty. He went to a spring near the field and while he was resting there Mary Ingelman came up with her arm in a sling and told him that he was to blame for her injury and that she would not forget it.

"He testified that after that she turned him into a horse and rode him to a grand convention of witches. Where, he could not say, but he thought somewhere in North America; and on the way the Devil rode up by her side and observed, 'Mother Ingelman, you have a splendid horse.'

"'Ah,' she said, 'This is that rascal Collins!'"

Faced with this accusation Mary Ingelman offered no defense, nor did any of the others to the charges made against

them. They were adjudged guilty and sentenced to be punished.

As punishment they first were tied by the wrists and hanged to joists in the building where they were flogged, the newspaper account says, brutally. They were taken down, "then placed with their feet to a bark fire and confined there until the soles popped off." After this torture they were released and allowed to crawl away. The Hardings and Mary Ingelman escaped further abuse but Sally Smith was found some distance from the Hill plantation by a vindictive man who "cast her down and placed a pine log across her neck. She could not stir and the next day was relieved by a benevolent person passing along the path."

Despite this treatment none of the four victims died as a direct result of it and the witch-hunters began to consider action against Hezekiah Hunt and his wife, Mourning Hunt, who were strongly suspected.

Evidently the group felt that public opinion protected them. Of the four only Mary Ingelman attempted to have anyone brought to justice for the outrages committed upon her. In all Camden District she found only one magistrate who would issue a warrant for anyone's arrest. He was The Rev. William Yon-gue, a Presbyterian minister, so

shocked by the circumstances that he ignored public opinion. He issued a warrant for the arrest of John Crossland who was tried in the County Court, found guilty of aggravated assault and sentenced to be fined five pounds. He never paid it but fled to "the far west," which in 1792 meant Georgia or Alabama. Pearson expressed some sympathy for him, saying that ". . . other better-informed men than Crossland also participated . . ." and were not punished.

Early in the account Mr. Pearson referred to Mrs. Ingelman as ". . . the dreadful old Mary Ingelman" but apparently this was intended as irony. In concluding his account he wrote: "Some persons now living may remember the great witch Mary Ingelman. She was a remarkably neat, tidy and decent old lady. She was of German extraction and probably a native of Germany. Her conversation was pleasant, entertaining, instructive; her manners mild, simple and agreeable. Her knowledge in pharmacy was considerable and her application of simples in the cure of country complaints was the result of much observation and gratuitous practice. . . ." He added that she was a pious old soul and that when her spirit left this earth it probably went to a better place.

In Salem, Rebecca Nurse was described in much the same way and Rebecca Nurse was put to death. Being a "remarkably neat, tidy and decent" person is no protection, nor is benevolence and piety when a community falls under the spell of a witch-hunt.

In Salem horror and excess brought about its own reaction. In Fairfield the delusion was broken by a wise minister, "Preacher Woodward," who announced that he would preach on witchcraft and thus attracted a huge crowd. The crowd was keyed to a high pitch of expectancy and the minister began by admitting that sorcery and magic exist, that indeed there are witches. However, he declared with mock seriousness, people should not imagine that old or ugly women were witches. What woman with supernatural powers would use them to make herself ugly or old, he asked the congregation. Rather, he said, suspect beautiful young girls of witchcraft, since with a look and a few words murmured in a certain way they can draw boys away from their families, turn them first into lackeys and at last into lifelong toilers. Wizards, he averred, are not to be found among old, broken men but among the young and handsome who with a touch and a murmur

can deprive a girl of her senses and turn the most lissome and carefree maiden into a servant and a household drudge.

The tension broke. The crowd laughed and the Fairfield witch-hunt was over. No more did Rosy Henley and the Walker girl rise to the ceiling. No more did William Haw "put up balls of hair with pins sticking out." Witchcraft and laughter cannot coexist.

For 15 years I have studied Hex among the descendants of people such as Mary Ingelman. I once would have dismissed the Fairfield matter as sheer delusion. Now I cannot. I have seen Hex in South Carolina used to remove warts, to stanch bleeding and to cure the effects of burns. I know men who are graduates of reputable universities and of seminaries who tell me they have no doubt whatsoever that a generation ago there were persons in the area who could extinguish fire with an incantation. Men in whose truthfulness I believe have told me their parents could order a broom out of its corner to stand upright and move to music. I have sat in a darkened room with a grave lamp and a dead man's mirror and listened as a youth described buildings, persons and activities from the past as they swam into view in the mirror,

while an ecstatic old man identified these visions as places and persons he knew 40 years before the boy was born. And what I have seen has changed my point of view. I now believe that what happened in Fairfield was as Pearson said; the women actually levitated or seemed to do so; William Haw did vomit balls of hair or what appeared to be that to all present; young Jacob Free actually experienced being turned into a horse and being struck on the cheek. I do not consider any of this witchcraft. Rather, what here is called witchcraft is a manifestation of psychic energy following its own set of laws and producing effects that seem strange only because they are not yet understood.

Only when reality is better understood can men expect to know more about the principles that govern such phenomena. Fortunately man's comprehension of the nature of reality is widening every day and pioneers in the field already have made great advances. At Yale University the Foundation for Integrative Education works tirelessly in this direction. Its journal, *Main Currents in Modern Thought*, presents articles which closely identify science, philosophy and religion as facets of the same reality. In order to understand reality, life and man himself must be

understood in a new context and in this context consciousness is a force field moving in a universe that is itself a force field in which ideas are polarized determinants.

I have found in Hex that these determinants can affect the states of force fields, as man deliberately or carelessly applies them. If a man deliberately polarizes his thoughts to a certain objective, by so much he affects the whole universal force field. His thoughts move in the direction of becoming things. In the case of ectoplasm the materialization may be sufficient to be visible, even tangible.

It is not at all by accident that Isaac Collins believed he saw a deer which then turned into a black cat. He had heard from infancy the association of black cats with witches and it would have been unthinkable to have the deer turn into a raccoon or a squirrel. There is a monotonous sameness about the transformations. A person who believes that he has been ridden by a witch invariably is turned into a horse, never into a camel or an elephant. The horse is the conceptual stereotype of the witch-mount and the consciousness accepts it as in the case of Jacob Free in whose fantasy subconscious fear identifies the self as the symbolic mount and the ob-

ject of the fear as the symbolic rider. It is very like a dream experience, full of symbolism, allegory and imagery.

Collins was polarized to attract a strange company of images. Singularly he spoke of the meeting to which he thought Mary Ingelman rode him as a "convention of witches" and a "very grand affair" — hardly the usual description of a sabbat. Egotistically he believed that the devil called him a "splendid" horse. One almost feels that if he had been the rider instead of the ridden he would have enjoyed the "convention" greatly.

In the earlier delusion, when the Gifted Brethren created a different psychic polarity, the deluded met angels instead of Satan on their fantastic journeys and instead of finding themselves at witches' conventions they imagined themselves in the New Jerusalem. Thin is the line between obsession and ecstasy. One is compelled to believe that if one enters the psychic world one's polarity determines whether one's experiences will be with devils or with saints.

The Fairfield incident should not be regarded as only a footnote to history nor dismissed as the delusion of ignorant frontiersmen. Its phenomena merit study.

Hex, magic, religion, all are

dependent upon the polarizing effect of concepts. A Hex incantation, a prayer, a grave lamp, a sanctuary light, all of these can alter human force fields and pol-

arize them, presumably to some degree universally. I believe man can exercise a very considerable control over this experience.



AN HISTORIC TELEPATHIC STUDY

By Bert Groth

IN LIGHT OF contemporary interest in telepathy it is notable that almost 100 years ago the phenomenon was under relatively scientific scrutiny. Its mysteries are far from solved but there is some evidence that the communication may be stronger when the percipient responds automatically (through physical means, that is, using automatic writing or such an appliance as a planchette).

This is illustrated by the experience of The Rev. P. H. Newnham and his wife in 1871. The Reverend Newnham, vicar of Maker, Devonport, formerly a seaport and now part of Plymouth, England, knew that frequently he involuntarily transmitted his thoughts to his wife. He began efforts to control the ability and finally succeeded.

The complete record of The Reverend Newnham's eight months of experimentation, consisting of 40 pages listing 385 answers automatically written by his wife to questions he asked, was given in 1884 to Frederick W. H. Myers, one of the founders of the Society for Psychical Research, London. Myers and Edmund Gurney, another early member of the SPR, both knew The Reverend Newnham personally and considered him reliable and truthful.

In his experiments the vicar sat out of his wife's line of sight and wrote his question. The answer came quickly from her hand. She never was told the question until the answer was received.

The answers were intelligent and applied to the questions asked but The Reverend Newnham noticed that the answers did not correlate with his or his wife's opinions. Therefore, he questioned the identity of the respondent. The planchette replied, "Wife."

On February 12, 1871, a private pupil who studied with The Reverend Newnham, returned from vacation. When he learned of the experiments he expressed skepticism. The vicar offered to allow the young man to participate and ask any question he wished but the minister insisted on seeing it first. While Mrs. Newnham seated herself in the study The Reverend Newnham and his student went into the hall, shutting the door to the study. The student wrote, "What is the Christian name of my eldest sister?"

Returning at once to the study, they found Mrs. Newnham had the correct answer, "Mina," an abbreviation of Wilhelmina. Newnham himself had not known the girl's name.

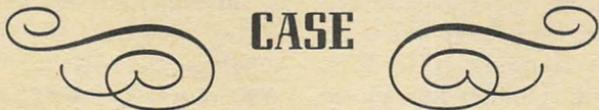
Foreknowledge is the best antidote for such a bite as "The Gypsy Swindle," a con game which is explained step by step in this story.

THE BRIGHT autumn colors and crisp sunny air of October 8, 1966, drew Eunice Elizabeth Caster outdoors for a walk. Mrs. Caster, a 68-year-old widow, had come to Kansas City,

herself as "Sister Helen" although her real name was Diana Marks. She was 45 years old, dark-eyed and wearing her black hair long.

The two women talked cordial-

THE "GYPSY SWINDLE" CASE



By Ed Gerdes

Mo., from her home in Los Angeles to visit her sister. A few blocks from her sister's home she came upon a large sign before a house at 3421 Troost Avenue reading "Palm Reader and Advisor."

Mrs. Caster was intrigued. She had visited fortune-tellers in the past and now, having a little time on her hands, the lonely widow felt a mounting excitement at the prospect of a palm reading. She walked up to the door and rang the bell.

A short heavyset Gypsy woman opened the door and invited Eunice Caster into the house. The Gypsy introduced

ly for a few minutes and if Sister Helen was appraising the large diamond ring on Mrs. Caster's left hand along with the lines of her palm, the elderly widow didn't detect this.

"You have known sorrow," Sister Helen said, "and it is time something good happened to you. There are some people who are jealous of your wealth, thinking they shall receive what they assume as their due through fraudulent means. But I want nothing from you. I want only to help you. But first there are things we must do to insure your happiness. Return in two days bringing with you a spool of

white thread and a white hankerchief."

Eunice Caster gave Sister Helen \$5.00 for the session and as she left the Gypsy advised her to keep their meetings confidential. In a single encounter Sister Helen had implanted the idea that financial gain lay ahead for Mrs. Caster.

On October 10 the widow returned as she had been bidden, bringing with her a spool of white thread and a white handkerchief. The Gypsy cut a two-foot length of thread from the spool, folded it twice and tied three knots in the thread. Handing it to Mrs. Caster she instructed her to tie three more knots. Sister Helen now wrapped the thread in a piece of white paper, bowed her head and began to pray. Raising her head a few moments later, she gave the little package to Mrs. Caster and said, "If there are now no knots in the thread, it will be a good omen. It will mean the Spirit will permit me to help you."

Mrs. Caster opened the white paper. The knots were gone!

We may wonder at the lack of finesse in Sister Helen's negotiation of this first step in the bilking process known as "The Gypsy Swindle." But poor Mrs. Caster probably knew little of sleight of hand and to her the disappearance of the knots was

magical. Actually, Diana Marks had palmed the knotted thread and substituted an unknotted two-foot length, a simple feat of legerdemain.

Mrs. Caster had been psychologically tested and put off guard during the first session when the Gypsy, banking on the diamond ring as an indicator, told her that some persons were jealous of her and wanted to cheat her out of money. Diana Marks put herself in Mrs. Caster's corner by the simple expedient of offering help and protection.

The October 10 session involved a ruse designed to instill even more confidence in the victim. Sister Helen asked for the white hankerchief Mrs. Caster had been told to bring, then said, "Give me two \$20 bills."

Mrs. Caster took the two bills from her purse and the Gypsy briefly immersed them in a glass of water, then tore them, wrapped the pieces in the white hankerchief, and finally tied three knots in the handkerchief. Giving it back to Mrs. Caster, Sister Helen instructed her to sleep with it close to her body and to open the handkerchief the next morning. Of course when Mrs. Caster did so upon arising the next day, the two \$20 bills were intact.

At a cost of using \$40 of her own money, the Gypsy strength-

ened Mrs. Caster's confidence and assured her continuing cooperation. The sight of two \$20 bills intact that morning convinced Mrs. Caster the Gypsy woman had magical powers which could be trusted and used to advantage. She had only to trust the Gypsy and cooperate.

* * *

DIANA MARKS had reeled only had dangled the bait. Now she had to be sure the widow would take the hook.

For the third session on the next day Mrs. Caster had been instructed to bring a raw egg in a white handkerchief. Sister Helen removed the egg from the handkerchief and wrapped it in facial tissue.

"If the yolk of this egg is rotten," she said, "it is another good sign." She broke the egg and the yolk was black.

Substituting a bad egg for a good one Diana Marks had used again the sleight of hand known among initiates as the "Gypsy switch."

For the fourth session, October 12, Mrs. Caster had been instructed to bring nine pieces of bread, nine pinches of salt and three dimes wrapped in a white handkerchief.

By this time the white handkerchief had taken on a special significance. The repetitive use of it imbued the white handker-

chief with symbolism: it represented growing mutual trust. Diana Marks' use of the white handkerchief, Mrs. Caster's possession, reassures the victim that all is on the up and up. Mrs. Caster's bringing the handkerchief and other items to the palm reader's house — and keeping all this confidential — shows Diana Marks she has a victim willing and almost ready to take the baited hook.

In the fourth session Mrs. Caster was told to place the bread, salt and dimes, along with two \$20 bills, in an envelope and to sleep with it under her mattress. Then as the two women prayed with heads bowed and eyes closed (Mrs. Caster's, at any rate) another "Gypsy switch" occurred. In the envelope the next morning Mrs. Caster found *four* \$20 bills, *six* dimes and no doubt 18 pieces of bread and an increase over the original nine pinches of salt.

For a clincher, Sister Helen had Mrs. Caster sew a \$100 bill into a cloth bag and as usual sleep with it near her body. In the morning the bag contained *two* \$100 bills.

Only a week had passed since the Gypsy's maneuvers began. But now Mrs. Caster's plans called for a visit with friends in Philadelphia and she flew there on October 15. The two women

kept in touch by telephone, Mrs. Caster advising Sister Helen she would return to Los Angeles on October 23.

* * *

DIANA MARKS now had arrived at the crucial stage of her plans. The hook and bait had been cast the sucker was hooked and swallowing the bait. Mrs. Caster anticipated financial gain, for that was the promised result of Sister Helen's "help." The use of the Gypsy's powers to increase Mrs. Caster's wealth had been subtly decided on between conspirator and victim as the relationship progressed. In this period Diana Marks had ample justification for her interest in Mrs. Caster's holdings and easily succeeded in learning the exact amount of cash Eunice Caster had available — \$17,000. The older woman was led to believe this would be increased to \$100,000, a promise she accepted as logical. Had she not seen one \$100 bill increased to two?

In a telephone conversation October 17 between the two women (while Mrs. Caster was in Philadelphia) Sister Helen had told her victim to withdraw her total savings in \$1,000 bills and have the money where she could get it quickly. She suggested a safety deposit box in a branch of the Bank of America and Mrs. Caster followed instruc-

tions implicitly. She accomplished this on the morning of October 24, the day after she arrived home.

Sister Helen's next telephone call came that very day. After learning Mrs. Caster had withdrawn her money the Gypsy said she was coming to Los Angeles to see her, "for God had told her to." Again she cautioned Mrs. Caster against taking *anyone at all* into her confidence.

Hot on the trail Sister Helen arrived at Mrs. Caster's Los Angeles home on October 31 with a set of instructions for Mrs. Caster follow the next day. She was to take money from the safety deposit box, return to her home and holding it closely, lie down on her bed and pray for an hour. At exactly one o'clock in the afternoon she was to return the money to the safety deposit box in the bank. Sister Helen would call on her at two o'clock "to see if she had followed instructions to the letter."

To Mrs. Caster's surprise, as she lay on her bed the next day clutching the \$17,000, her doorbell rang and when she answered, Sister Helen had arrived early. After a few minutes, she asked if the money were in the house and Mrs. Caster brought her the envelope.

Sister Helen opened it and put in nine pinches of bread and nine

pinches of salt. There followed a rigamarole involving a pint jar of water and a bag of dirt. In the latter the Gypsy seemed to rub the \$1,000 bills. At one point she sent Mrs. Caster into the bathroom for a towel which she wrapped around the jar of water. Later the two women went together into the bathroom where Sister Helen performed more mumbo-jumbo flushing the dirt and water — which now appeared to contain pieces of rotting flesh — down the toilet. Then, rapidly and contemptuously, she spat the three times into the flushing toilet and instructed Mrs. Caster to do the same. She said this act represented the flushing away of the last of Mrs. Caster's imperfections. Later, Mrs. Caster admitted she thought her money had been flushed away and as Sister Helen called it "evil," the widow assumed it was part of the ritual. If she seems gullible we must remember she had been prepared by an expert.

Back in the bedroom the gypsy took the envelope which had contained \$17,000 and placed it in a larger envelope. Holding it close to her breast the Gypsy said, "Already I feel the weight growing heavier. Already the money increases."

Sister Helen instructed Mrs. Caster to take the envelope back

to the safety deposit box in the bank without opening it. To open it would break the spell. Also, Mrs. Caster must not wear anything that once belonged to a person now deceased. Eunice Caster told the Gypsy her diamond ring had belonged to a relative now dead.

"Take it off and wrap it in a napkin," Sister Helen advised her. "Carry it in your purse if you like, but don't wear it under any circumstances."

Sister Helen left then but returned the next day, November 2, saying that the Spirit had told her she had better take the ring. She was to bury, it, the Spirit had said, and it would reappear later in the safety deposit box with Mrs. Caster's new riches.

Also, Sister Helen told Mrs. Caster, she had done all she could for her for the present and therefore was returning to Kansas City. She assured the widow she would keep in touch with her by telephone and once more she cautioned Mrs. Caster to remain silent, or the spell would be broken.

* * *

DIANA MARKS had reeled in her catch, gaffed it and all that remained was the get-away. And she just might have made it if a light hadn't gone off in Eunice Caster's brain.

Mrs. Caster may have become

suspicious when Sister Helen phoned so often from Kansas City. These "cooling off" calls are part of "The Gypsy Swindle" and they are intended to assure the victim that all is well and also to ascertain the first signs the sucker is growing suspicious. But the "cooling off" calls were to prove the undoing of Diana Marks.

Mrs. Caster told the police later she awakened in the middle of the night a few days after Sister Helen's departure and thought, "My God, what have I done? Where are my money and my ring?" Her mind flashed back to the rigamarole in the bathroom. Had the money been flushed down the toilet as part of the Gypsy's "spell" or had it been made to appear so? With a sinking heart she realized the envelope so carefully stored in her safety deposit box probably contained strips of newspaper — and nine pieces of bread and nine pinches of salt.

On November 7, 1966, Eunice Caster went to the Rampart Division of Police in Los Angeles. She told Sergeants Richard McCann and Robert McIntosh she feared she had been separated from \$17,000 by a Gypsy palm reader who lived in Kansas City.

The two detectives deserve most of the credit for the investigation and plan that led to the

subsequent arrest of Diana Marks. Her use of public interstate facilities (the telephone) gave the FBI jurisdiction to enter the case and McCann and McIntosh contacted police authorities in Kansas City informing them of the crime.

The telephone number Mrs. Caster had used to call Sister Helen from Philadelphia quickly established her true identity as Diana Marks and connected her with the palm reading parlor on Troost Avenue. But the sticky problem was to prove she had taken the \$17,000 back home to Kansas City.

An electronic device was installed on Mrs. Caster's telephone on November 8 to tape-record her conversations. She was shown how to use it and also instructed to prolong Sister Helen's calls. When the Gypsy called the evening of November 9 the tape recording established little of import except that the call was made from a pay station. The sound of coins dropping and the operator's three-minute advice established that. Her call on November 14 was more productive, however, for Sister Helen asked Mrs. Caster if she had been to the safety deposit box. Mrs. Caster replied, "I haven't gone near there." Sister Helen responded with approval.

Then, perhaps a little overcon-

fidant, the Gypsy expressed an inordinate interest in some old shares of mining stock belonging to Mrs. Caster. This suggested to the Los Angeles police playing back the tape the possibility Sister Helen was going to keep after Mrs. Caster. They noted with interest her promise to call again the evening of November 21.

Sergeant McCann commented, "What we need is to catch her in the act of making one of these calls. But we're going to have to work fast. If there are more prolonged conversations, the Gypsy is going to become suspicious and quit calling altogether."

The night of November 21 the FBI and the Kansas City police staked out every pay phone booth within conceivable walking distance of Diana Marks' residence. At 10:16, under the surveillance of Agents Harold Doak and Weeter Pond, she came out of her house and walked to a booth across the street. In the middle of her conversation they arrested her. It took both men to get the raging venomous woman out of the phone booth. In her hand she clutched a piece of paper bearing Mrs. Caster's name, address and telephone number. She was taken into custody and booked in the county jail in Kansas City.

The day after Diana Marks' arrest a Los Angeles policeman

accompanied Mrs. Caster to the bank to open the envelope in the safety deposit box. As they anticipated, it contained bread crumbs and salt.

* * *

A FEDERAL GRAND jury indicted Mrs. Marks on January 12, 1967, for "having devised scheme and artifice to defraud (and transmitting) in interstate commerce by means of telephone communication, sounds for the purpose of executing said scheme and artifice."

She came to trial on March 6, 1967, in United States District Court in Kansas City, Judge Elmo B. Hunter presiding. William A. Kitchen, Assistant United States Attorney for the Western District of Missouri, was prosecutor and a former county prosecutor represented Mrs. Marks.

The three-day trial ended when after 30 minutes' deliberation the jury returned a verdict of guilty. In federal court on March 29, 1967, Judge Hunter sentenced Diana Marks to three years in prison, suspended all but three months and placed her on federal probation for the remaining 33 months. Judge Hunter also ordered her to make full restitution of the \$17,000 and the diamond ring to Mrs. Caster within 60 days — or serve the full three years in prison.

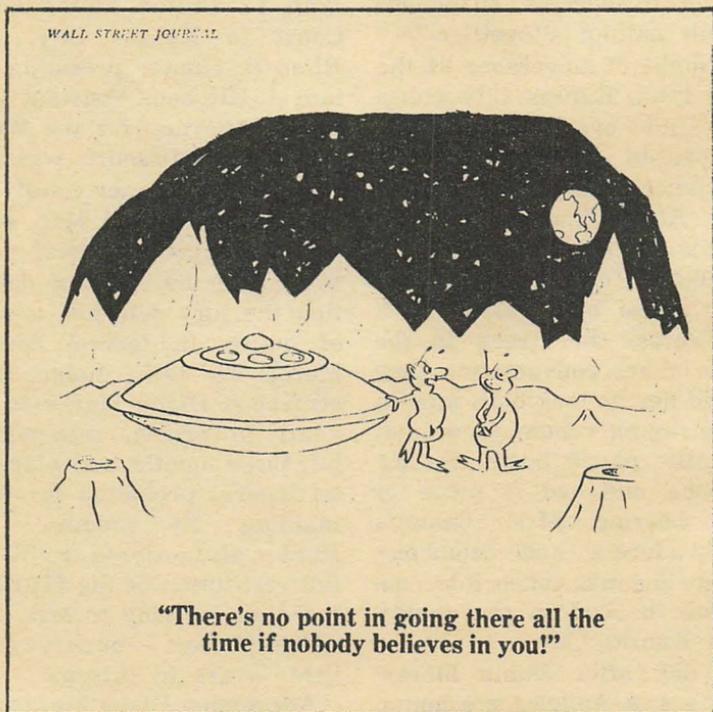
Addressing Diana Marks as she

stood before the bench, Judge Hunter said, "You obtained this money and ring from Mrs. Caster through spells, charms and black magic. Now perhaps you can use some of the same spells and magic on your own behalf to make this money reappear. . . ."

AUTHOR'S NOTE: *With the permission of Mr. Edward Gibbons, Managing Editor, True Detec-*

tive Magazine, some of the verbatim quotes in this story are taken from Steve Hamilton's "The Interstate Gypsy Swindle," published in the June, 1967, True Detective.

Diana Marks made full restitution of the \$17,000 and returned the diamond ring within the allotted period and thus complied with the conditions of probation.



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.

AZALEA MYSTERIOUSLY MOVES

By Sylvia Jurick

BEFORE ED AND I bought our own home in Millville N.J., we lived for a few years in an apartment there which we rented from Mr. and Mrs. Frank Drake who lived in the flat above us.

Gardening was Mr. Drake's hobby. Since he retired he had devoted much time to the flowers but he also liked to travel. When he and Mrs. Drake were away he always asked me to tend his flower garden.

At Easter, 1963, my husband brought me a beautiful azalea and told me to tend it carefully, for soon we would have our own home and we could plant it on our own land.

When Mr. Drake came to collect our rent he admired the flowering plant and urged me to transplant it into his garden. He said it surely would die if kept in the house. I didn't want to tell him we were looking for a house

and that I wanted to keep the plant for my own yard. But often after that I'd see him looking through the window at my azalea with a worried expression. He treated flowers as if they were people and I'm sure he thought I was risking the azalea's life.

In July of 1963 Mr. Drake and his wife planned a two-week visit to Wildwood, N.J., and again he asked me to water his garden while they were away. Of course I agreed.

A few nights after they left I went through my usual routine of



Sylvia Jurick

preparing for bed, first checking to see if my azalea needed water, then locking up the house. Along with the regular lock on the door we had a chain lock. I secured both and hung the key on a hook near the stove.

In the morning after I'd had a cup of coffee I went into the living room for my regular morning look at the beautiful azalea and to my amazement it was gone! Now wide-awake I called my husband and asked him if he had moved it. He emerged from the bedroom, grumpy with sleep, and said of course he hadn't moved it.

On a hunch I went out to the garden — and found someone had planted the azalea, leaving the cracked pot beside it. Thinking the landlord had returned from Wildwood a week early and planted it, I was so angry I forgot there was no way he could have gotten into our house during the night. Nevertheless I charged up his stairs and pounded at his door. There was no answer. Everything was locked up tight. They simply weren't back yet.

When Mr. Drake did return a few days later I told him what had happened. He was as mystified as Ed and I but he looked pleased. He said, "I'm glad something or someone planted it because believe me, Mrs. Jurick,

it needed to be put into the ground. Your azalea has hardly been out of my mind during our absence."

I wonder. Could Mr. Drake's spirit have come home in the night and moved the azalea? — *Millville, N.J.*

DEATH AT A DISTANCE

By Catherine Beatty

IN THE LATE summer of 1954 while vacationing in Canada my husband and I stopped at Lake Louise. One morning while I was standing on the front steps of the Chateau admiring the beautiful turquoise color of the lake and the glacier-covered mountains in the distance suddenly I saw three people, one right after the other, fall to their deaths in a crevasse. Quickly I ran to the side of the building where the guide had his office and asked him if anyone was on the mountain.

"Yes, seven Mexicans," he replied. "They wanted me to take them but I refused because it is too dangerous. I still said 'no' when they insisted and they went without me."

"I just saw three people fall into the crevasse," I gasped, pointing as I spoke.

He said, "You couldn't have seen anyone fall at that distance. It is 20 miles away!"

"Nevertheless, I saw them," I

replied. "Surely you still have time to save the other, if you hurry."

He left immediately.

That evening four Mexicans came into the dining room followed by the guide. The guide came directly to our table.

He said, "Those are the four men I rescued this afternoon."

"Yes," I said. "And I was right about the others?"

"You were right," he said, "but I do not understand how you knew."

He told us the party of seven had intended to stay a week but in view of what had happened the remaining four were leaving in the morning. He also said the Mexicans wanted the incident kept quiet.

My husband and I watched them leave the dining room some time later. They never at any time looked in my direction or attempted to speak. I doubt if they ever knew who saved their lives. — *Drexel Hill, Pa.*

MY EXPERIENCE WITH PRAYER

By Elizabeth Leroy

I AM not exactly young anymore and often have viewed the changing times with awe. But one thing never changes and that is prayer.

On an isolated farm in the middle west in the early '20s we children learned about prayer by

experience and mine was a rare experience.

It was a cold day in the late winter of 1922. My brother, Edward Brown, who was six years younger than I, and I drove a horse and buggy to our little rural school two miles from our home in Dunn County, North Dakota. During the noon hour our teacher, Mrs. Nellie Barnett, asked us to drive to the mailbox for the neighborhood which was three miles farther from our home. Even though I knew my father would be unhappy to have us do this, I wanted to please my teacher, so I did her bidding. And hoping to make Father realize I was responsible enough to handle his mail I also brought along the mail addressed to our house.

That was at noon. By 3:30 when school was dismissed the wind had gotten around to the north and snow filled the air. Brother and I hitched up Old Dan and started for home. We wrapped ourselves and our precious mail in a cowhide robe and headed into the storm. By the time we stepped from the buggy in the farmyard snow encrusted our eyebrows and eyelashes and our fingers and toes were thoroughly chilled. Brother went on into the house while I unhitched Dan and took him to the barn.

I returned to the buggy to pick

up my lunch pail and the mail, to carry it into the house. But the robe had fallen to the floor; the mail was gone! The wind was blowing in vicious gusts and by this time even the robe was soggy with snow. My fingers felt like they were freezing but the terror of losing four precious letters was freezing my very heart. I groped around the barnyard in the semidusk, looking everywhere. Finally it got dark and there was nothing left to do but go into the house and tell my parents what had happened.

If there is one good thing I can say for the present generation of parents it is that they are more understanding of the unavoidable than their stern forefathers were. So my heart was pounding and my conscience was torturing me. Why had I disobeyed in the beginning? I knew it was forbidden to touch the mail. It also was forbidden to drive anywhere except to school and home. With panic in my heart I finally dragged myself into the house and admitted my guilt.

Perhaps my parents sensed my terror. At least I was not punished as severely as I had anticipated. This, however, did not ease my conscience.

Bedtime came — time for prayers. And then at long last I thought about God. There was the usual child's prayer and the

Lord's Prayer. Then suddenly prayer became real and I added my own plea for help: "Please, God, help me find those letters. Please, please." I prayed myself to sleep and a fitful sleep it was I might add. I would almost awaken and momentarily return to my pleading with God. Then at last real sleep came. And with it came a real dream.

In this dream I saw the old stone pile, behind where the buggy sat. There, blown up against the stones, was a letter. Still in my dream I saw, a short distance farther on, another letter lying on top of the snow; I searched on and in the teeth of an almost snow-covered harrow still a third letter was caught. Then it seemed that I wandered a long time and finally came into a field where many Russian thistles had blown against a fence hedged by some Juneberry trees. There, among the thistles, lay the fourth and last lost letter.

Morning came and the dream was as fresh in my mind as the guilt was in my heart. Hurriedly I dressed and bundling myself in warm clothes began my search again before breakfast. A prayer remained on my lips as I ran toward the barnyard. Imagine my relief and thankfulness when I found every piece of mail exactly where it had appeared to me in my dream.

This happened 47 years ago but I am sure God still works His miracles for those who really pray. — *Fargo, N. D.*

I HEARD THE VOICE OF GOD

By Joseph S. Huffham

DURING THE Depression when soup was running thin in many kitchens, I recall that on a hot, misty, calm morning I took a fishing pole, a can of worms, and set out for the creek back of my home in Delco, N. C., hoping to catch a good mess of perch. I was in high school then and I knew a good place to fish, where the large red-breasted sunfish bit well.

By the time I got to the creek the mist had turned into a light drizzle. But I was there and I wanted to fish. So I baited the hook, cast it out and while it sank to the bottom of the creek, I jabbed the butt of my pole into the sandy bank, then stepped back to stand under a tree out of the drizzle.

I hadn't stood there, with my back up against the big pine, for five minutes before I heard an "inner" voice say. "Look, this pine is dead and it is going to fall. The top is going to come crashing down."

These are pretty close to the exact words I heard.

I must say I had seen the pine was dead before I stepped under

it but I hadn't thought it might fall. I know that at the moment the voice spoke my eyes were focused on the tip of my fishing pole and I was ready to dash out and jerk up the pole if the tip of it moved with just a little bite.

But when the voice broke into my thoughts I did not move immediately. I looked up and reasoned, "Sure, I see the pine is dead, but all the needles aren't off the branches yet. This old swamp pine must be 100 years old. Is it possible that it's going to crash during the hour that I'm here? Today it is calm. No breeze is stirring at all. Yesterday there were high winds and if the pine is so near falling why didn't it fall then? Instead of today when it's calm?"

I quit looking up and again focused my eyes on my fishing pole. Yet I felt that "inner" voice urging me to get out from under that pine tree. This message was so clear that I looked about to see where the next best place to stand might be. I saw a cypress in clear water but I'd be ankle deep in water if I went under it. So far my feet were not wet and I wanted to keep them that way.

But the inner voice continued to insist and I remember resolving, "Okay, I'll see. I'll move over to that cypress and see if there is anything to my hunch."

Reluctantly I waded out to lean against the cypress, getting both feet wet up to my ankles. Almost the instant my back touched the cypress I heard a slight click, hardly loud enough to notice. But I looked up at the pine because it was on my mind and saw that the top had already broken and was turning drunkenly. Strangely, and probably because the air was damp, it hardly made any swishing noise. When it hit, it hit exactly where I had been standing — with a force that would have driven me into the ground.

I knew then that I had heard the voice of God. For every good and perfect gift comes down from Our Father of Lights. — *Delco, N. C.*

ACCIDENT FORESEEN

By Julie Ardean Farrell

FIVE YEARS ago I lived with my parents, Fred and Rhoda, Farrell, and my brother Freddie in a trailer court about five miles outside Boise, Idaho. On the night of August 21, 1965, Freddie, his friend Stanley Riddle and I were sitting in the boys' car talking when a strange feeling came over me.

I blurted, "Boys, please don't go anywhere in this car tomorrow — especially near water."

Surprised by this abrupt

change in our conversation, the boys asked why. I told them I had a strange feeling something would happen to them if they didn't heed my warning. Of course they laughed at me.

The next afternoon I was awakened from a nap at 3:30 by a loud crashing noise. It sounded like an accident right outside our door. I ran outside and found it was raining hard but saw nothing that could have caused the crash. Later, my parents said they found me walking around in a daze when they drove into our trailer court. I jumped into the car and told them to hurry to the Riddles' house. They looked at me strangely but soon covered the two miles to my brother's friend's home.

When we arrived we were met in the driveway by a white-faced Leroy Riddle, Stanley's father. Very agitated, he told us he had just learned the boys had had an accident. Blinded by the rain, they had driven off the road and into a canal at exactly 3:30 P.M., the time I heard the crash. The accident happened 45 miles away from our home.

The boys were both hurt but not seriously. When they recovered, both said they would heed a warning like mine if one ever should come again. — *Klamath Falls, Ore.*

The Spirit



that dropped in for
NEW YEAR'S . . .

. . . seemed completely at home — and according to Lucius, the cat, she may have decided to stay.

By Harry Nix

MY FIRST AND ONLY experience with the supernatural started one year ago — after dinner Sunday, December 29, 1968. I share a six-room second-floor apartment in Granville, Ohio, with Gordon Jackson, a friend and former business associate. That particular evening we were sitting on opposite sides of the living room talking and listening to music from the stereo phonograph. All of the records I had put on, I thought, were instrumentals — popular tunes from the big-band days and some Dixieland jazz — but when Dylan Thomas's reading of his story, "A Child's Christmas in Wales," came from the speakers I realized I must have left that record, one I always play during the Christmas holidays, on the turntable.

"Let's let it play out again," I

said to Jackson and we resumed our conversation.

Almost immediately, however, a strange sound began to interfere with Thomas's sonorous reading. It was a high-pitched wailing voice, unmistakably a woman's, and it seemed to be calling in uncertain syllables from a long way off. Its volume and intensity wavered as voices waver on radio-telephone communication. The shrill desperately-intoned words — if in fact they *were* words — seemed interwoven with Dylan Thomas's resonant recital. Neither Jackson nor I could make out exactly what the feminine voice was saying. (Since then, we have agreed that the voice *could* have been repeating in slowly stretched-out syllables, "I'm com-ing. . . ." or "I'm go-ing. . . .")

After a few seconds of staring

at each other, I said, "What the hell?" and Jackson said, "Do you hear that?"

I got up to turn off the machine which is fitted into a bookshelf at one end of the room but before I reached it, a book on the shelf directly above the record-player rose from the shelf, glided out and turned over two or three times drifting to the floor in front of my left foot. How could a book fall so slowly from a six-foot height? (The book was a Christmas gift, *Whatever Became Of . . .?* by Richard Lamparski but I find no connection between the contents of the book and its odd behavior.)

I snapped off the stereo to silence the two voices, Thomas's and the unknown woman's, and stood wondering what had happened. Jackson was sitting dumbfounded in his chair.

"You saw it too?" I asked.

"The book? Sure, I saw it. It just drifted out and fell."

"Are you *sure* you did?" I had to double-check. "Did you hear the record?"

"Yes, I saw the book and heard the record. Some woman's voice with Dylan Thomas's. We both heard it. Play the record again."

I replaced the book on the shelf (where it has remained quietly ever since), then started the stereo and the recording of "A

Child's Christmas in Wales." Jackson and I listened tensely but nothing extraordinary occurred. When the record neared its end without the shrill pleading voice interrupting we felt things were getting back to normal. We still were mystified but we relaxed a little, especially when Lucius came into the room.

Lucius is my cat. He had been in another part of the house and missed the excitement. Now he strolled into the living room and lay down just about where the book had hit the floor. By nature four-year-old Lucius is a placid fellow who spends his unexciting life indoors. His wildest caper is a once-a-day race through the house. But cats, as every cat-owner knows, are acutely sensitive to sounds beyond the scope of the human ear, to minute movements, even to barometric pressures. Some owners claim cats have a sixth sense akin to extrasensory perception. In Lucius I never have noticed any evidence of feline ESP — but I've never been particularly interested in the matter either.

Lucius' composure and the uneventful second playing of the Dylan Thomas record led me to conclude there had to be some simple natural explanation for the phenomena of the book and the strange voice.

* * *

THREE DAYS LATER, New Year's Day, 1969, Jackson, our friend Ben Chrisman and I sat in the living room discussing the various ways we had spent New Year's Eve. (Jackson and I had agreed not to mention to anyone what we called "the book-and-record thing" because as he said, "Nobody would believe it." So Ben knew nothing of the incident.)

Jackson and Ben sat at either end of a couch against a long wall of the room and I sat in a chair with my back to a window at the end of the room. I faced the door to the hallway and directly across the hall the door to the front bedroom where Jackson sleeps. The living room and hall were well-lighted but the bedroom beyond was dark. The living room also was so warm that I was mopping my brow as I listened to Ben telling a joke. We were all laughing when he abruptly stopped and said, "Good Lord, it's cold in here. All of a sudden it's freezing!"

I thought he was kidding but as he was speaking Lucius dashed from the hall into the living room and scooted under the couch. When I started to crouch down to pull him out of hiding my eyes swept past the darkened bedroom door — and I stopped in mid-crouch.

Standing absolutely still in the

bedroom doorway, about 20 feet from where we sat, was a strange slightly-built woman. In the shadows cast by the hall lamp her features were not clear, but her hair — which was gray or white — fell around her shoulders and halfway to her waist. Most striking of all was her garment: a bright deep-blue gown which hung from her shoulders to the floor. It had a silvery metallic shine and though she stood motionless the dress shimmered. Then she moved, not as if walking but as if rolling on invisible wheels, out of the doorway and into the hall turning left and out of my line of vision. All this took no more than four or five seconds but it seemed like minutes to me.

"What's wrong with you?" Jackson asked. "Are you sick?"

Ben joined in, "You're white as a sheet."

"Who is that woman?" I said. "I saw a woman come out of the bedroom and go down the hall toward my room."

"Maybe you have a guest," Ben said, "a girl friend you haven't introduced me to."

Jackson laughed and said, "Or a ghost, maybe?" I knew he was remembering the book-and-record thing.

"Maybe it's both, but I've never seen anything like it. You fellows didn't see her?"

But the couch where they sat was too far to the side of the room for them to see the bedroom door.

"If there's anything here," Ben said, "let's find it."

Together we explored the other rooms, looking under beds and into closets and cupboards, but nothing seemed amiss. As Ben was putting on his coat to leave he said, "Very peculiar, isn't it? I'm the only one who felt cold just before you saw that woman." But he was chuckling over "spirits and ghosts" as he said good-night.

Jackson had some letters he wanted to get out in the 5:00 A.M. dispatch the next day so he left for the post office four blocks away. I was about ready for bed when he returned.

"Does the name 'Mrs. Mary Maxwell' mean anything to you?" he asked.

"Never heard it," I said. "Why?"

"There's a notice at the post office that her funeral is to be held tomorrow," Jackson said. "Morrow and Crouse are handling it."

In our town the local funeral home posts funeral notices on the writing counters in the post office where most of the townspeople call at least every few days.

"I don't know the name," I said, "but I'm sure Peg would

know her if she's an old-timer."

Peg is Miss Marguerite Jones, a retired schoolteacher who lives in a small wing off the rear of our house. Her apartment was the first part of the house to be built—about 100 years ago—and it extends from the addition (or "main house") to form an ell. She has lived there 30 years.

"One of us might ask her about that name sometime," Jackson said.

I could see that he had begun either consciously or unconsciously to seek some connection between Mary Maxwell's death and the illogical goings-on in our apartment.

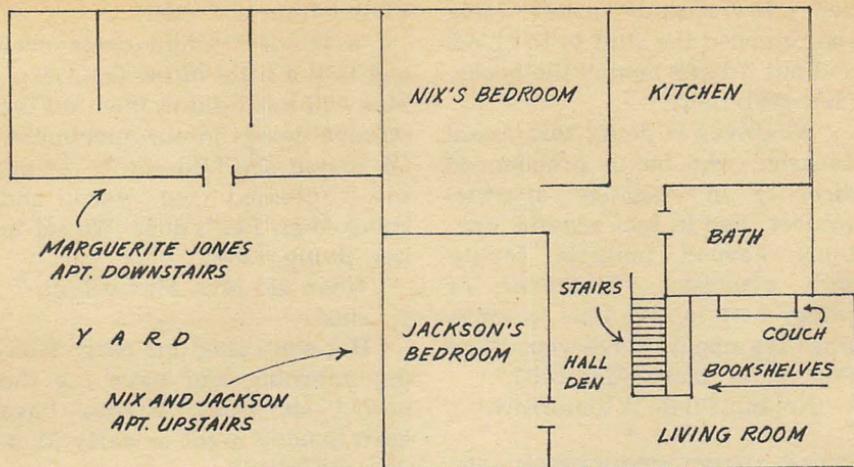
A couple of nights later I was awakened about 2:30 A.M. by two simultaneous noises. Lucius, standing on the foot of my bed, was growling as I rarely have heard a cat growl. He was making a deep guttural sound. And from the living room came a tinny, clattering rattle.

"Hey, Jackson!" I called. "What are you doing in the living room at this hour?"

No answer, but the rattling continued.

"Jackson," I called louder, "is that you making that noise? Don't you hear it in the living room?"

"I hear it," he yelled from his bedroom. "I thought it was you or the cat."



FRONT

"The cat's here," I said, "under my bed." And indeed he was, making ferocious noises. "Why don't you see what it is?" I called. "You're closer than I am."

"I'll meet you in the living room." Jackson countered.

As I went down the dark hall the rattling stopped. We snapped on the living room light and at first we saw nothing unusual. Then, on the shelf from which the book had dropped, I noticed something had been disturbed. The book lay flat on the shelf where it had been replaced the previous Sunday, but farther along on the shelf in front of a row of books standing upright was a small Tiffany glass bowl ("an old thing my parents

owned," Jackson described it) and on the shelf under the bowl a litter of paper clips, drapery hooks and screws.

"I've never seen that stuff before," I said.

"I have," Jackson said. "The bowl belongs behind the row of books. I put that junk in it at least a year ago and concealed it behind the books. How did it get moved out here?"

"How should I know?" It seemed impossible that those small metal objects could have made such a clatter. I picked up a handful of screws, hooks and paper clips and shook them, then tossed them back along the shelf. The sound, smaller in volume, was unmistakably the same rattling we had heard greatly ampli-

fied a few seconds earlier. Jackson returned the stuff to the bowl and put it back behind the books. (It's still there.)

"Whatever is doing this," said Jackson, who has a pronounced *disbelief* in so-called spiritual subjects and in fact regards anything beyond tangible reality with cynicism, "whatever or whoever it is, I'd like to know what it's about. Have you asked Peg about Mary Maxwell?"

"No, but I'll do it tomorrow."

* * *

THE NEXT MORNING I telephoned our neighbor. As casually as I could I said, "Peg, there was a funeral notice in the post office for a Mrs. Mary Maxwell. Was she a local resident?"

"Mary Maxwell was one of my dearest friends," Peg said sadly. "Since she moved away from here I have missed her terribly. You should have seen how beautifully she kept the yard."

"Where did she live?" I asked.

"Why, right here — in your apartment."

Yes, she went on, Mrs. Maxwell had lived in the main house a long time. After her husband died, she moved into a new home a few blocks away and shortly thereafter her own health began to deteriorate rapidly. Eventually she went into a nursing home in Columbus, Ohio, but she was visiting in her daughter's home

at the time she died.

I asked if I might come over and talk a little more about Mrs. Maxwell but I didn't mention the strange doings in our apartment. Of course she told me to come, so I crossed the yard and knocked on Peg's door. We sat in her living room.

"When did Mrs. Maxwell die?" I asked.

"Her son called me early Monday morning and gave me the news," she said. "It must have been Sunday night or early Monday morning."

I remembered the book-and-record thing had occurred Sunday night.

"The funeral notice said she would be buried Thursday," I said. "Is that right?" Now I was thinking of the woman I had seen gliding down the hall Wednesday night.

"Yes, it was Thursday. I went to the graveside service in Maple Grove Cemetery where her ashes were buried. She was cremated."

I sensed that Peg thought it was about time I explained by curiosity about her old friend. I told her in detail what had happened in our apartment in the last few days. I recounted it carefully, simply giving the facts. When I had finished, she looked bemused and said, "Isn't that interesting? Mary Maxwell did

have gray hair but usually she wore it in a bun. And she *was* on the slight side. I've heard and read about such things but I've never experienced them. Have you, before this?"

"Never," I said.

"It's surely odd," Peg said. "I wonder why Mary Maxwell would try to come back. What could she be looking for?"

Was it Mary Maxwell? I have

no idea — but it was somebody or something.

Nothing untoward has happened in our house since what we call "the week of the ghost" early in January. But Lucius the cat has developed some new habits. He often walks around with his nose in the air sniffing and now and then he skulks and howls and runs toward something nobody else can see.



ASTROLOGY: UNDERCOVER AGENT

By *Emil Zubryn*

WOULD YOU BELIEVE astrology can help fight rising thefts by employees in industry, in offices and in department stores?

Several major detective agencies in Mexico City now recommend that the clients they service obtain the exact hour, day and year of birth of all personnel. From this data complicated astrological calculations can pinpoint larceny-minded employees. According to the Mexican Secret Service collaborating with these detective agencies, the results have been "intriguing."

"I do not know about broader applications in fighting crime," said Miss Socorro Vicario, an enterprising detective agency director, but astrology has been effectively used by my agency in pinpointing personnel responsible for stealing in private enterprises."

Miss Vicario has called on the services of an astrologer more than a dozen times, successfully turning up thieves of cash and

merchandise and even one who regularly siphoned gasoline from Petroleos Mexicanos tank trucks.

Both the Secret Service and the detective agencies calling on astrologers (who remain anonymous) stress that this unusual method for turning up likely suspects has no legal basis and probably would not stand up in court.

"But it is a useful tool in putting a brake on the rising tide of crime in business," said Miss Vicario. "It is a means of concentrating on most likely suspects. . . . When possible guilty ones are turned up they are asked to take a lie test and generally the guilty party breaks down and confesses."

Business firms using this method of detecting company crime do not like publicity. Nevertheless, most personnel departments lack adequate birth data and some firms now are establishing a routine procedure for obtaining it from new and old employees alike.



Gypsy Markoff Amaya survived air crash in 1943 to become one of Puerto Rico's best-known psychics.

They predicted Ted Kennedy's troubles; the deaths of Ho Chi Minh and Eisenhower; quakes, murders and assorted disasters.

SCORING *the SEERS* in 1969

By Brad Steiger

ONCE AGAIN it is time to compile the annual hits and misses of those seers who have made public their predictions for 1969.

To reiterate our "rules" for this evaluation, we include only those prognostications that appeared in print well in advance of the predicted event or were mailed to us prior to the foreseen occurrences.

We recognize that because this must be written three months before the end of the year some "misses"

yet may become "hits" and we will do our best to note these in a follow-up in the spring.

This year we asked the seers themselves to provide newspaper clippings substantiating their hits. Those contemporary prophets who did not do their homework either will have to accept our analyses or submit their corrections with corroborating evidence.

We do, of course, recognize the great problem of translating Time,

which must exist as some kind of "Eternal Now" on the transcendent level of a seer's mind, to an exact date on the physical Time-Space continuum. An event predicted for "late 1969" might well become a reality early in 1970 or late 1971. It may be, judged by some great Universal Cosmic Clock, that to miss a prediction by a year or so is to be off but a few seconds of the great Clock's time. But we must judge our seers by the Time that we understand and it does appear some of our psychics had a very good year.

* * *

FEW SEERS issue as many predictions as does Chicago's Irene Hughes. Mrs. Hughes' weekly columns, although seldom composed wholly of predictions, must contain at least a few prognostications each week in order to satisfy the readers who want to share her glimpses of the future. Last year, among her many hits, the seeress tuned in on Sen. Robert Kennedy's assassination, Jacqueline Kennedy's remarriage and the victory of the New York Jets in the Super Bowl. It appears 1969 also has been an accurate year for Mrs. Hughes.

She predicted De Gaulle would retire by the end of 1969, Ireland would be rocked by civil unrest, a top-level Washington figure would die between July and the end of September (Senator Dirksen).

On June 9 she predicted that Sen. Edward Kennedy would be involved in an accident on or near water and that his companion probably would be killed.

She foresaw the death of North Viet Nam's Ho Chi Minh by the last week in August. The premier's passing was announced the first week in September.

Other hits include: border strife between Red China and Russia; devastating floods in Wisconsin, Iowa, Illinois, Texas and Florida; stock

market drop at the end of March; major crackdown on organized crime; the April death of a former high government official (President Eisenhower); tidal waves in Japan; a flu epidemic early in 1969.

Among Mrs. Hughes' "misses" was her prediction that the moon shot would be clouded by tragedy. She never was happier to have been wrong, she stated later. She also missed with her prophecy that the Cubs would cop the World Series.

She foresaw the continuing acts of aggression and hostility between the nations in the Mid-East, the increase in deep-sea exploration and the new vacation packages being introduced by railway companies in the southwest.

Yet to be realized are her predictions that there will be no major depression until 1976, that an unsatis-



Success of John Pendragon, noted British seer, often is difficult to assess. He tends to publish long-range warnings for specific nations.

factory type of peace will be attained in Vietnam early in 1970, that another submarine will disappear before the end of 1969.

* * *

In her annual predictions published in January, 1969, Jeane Dixon issued a number of prognostications that were more philosophical than pragmatic, more long-range than one-year-easy-to-score forecasts. For example, her "President Nixon will do more to advance the progress of Negroes than any other man in the last 100 years," is impossible to assess at this time.

In the same vein, her "one leader—I do not get his name" who will loom up in the State Department and achieve a tremendous triumph for our country, might be any number of hard-working officials (and we sincerely hope that someone fits this description!).

Mrs. Dixon's prediction that "Governor Reagan will continue to have trouble with riotous activities," but will overcome them because he is "good for our country and in harmony with God's law" must do wonders for the politician's ego, but fails to materialize as either a hit or miss for our seers' scoreboard.

On the other hand, the "great future," Mrs. Dixon foresaw for Sen. Edward Kennedy seems, tragically, to have gone over the bridge along with the senator's automobile on that night in July. "His impatience is not in his own best interests," may be an admonition from the seeress of Washington that was not heeded.

Her prediction that "the U.S.S.R. will come up with spectacular space accomplishments in the year 1969," appears to have been a hit but the cosmonauts will find it difficult to top our astronauts' moon landing in the three months which remain of this year.

No one can decry the impressive sibyline accomplishments of Mrs.

Dixon in past years, but such "predictions" as "... Religion will play a big part in his (Gov. George Romney's) life, and I see he will leave a large inheritance to philanthropic and charitable causes . . ." are beyond our ability to assess, at least at this time.

Such general personality evaluations as "Aristotle Onassis has vibrations similar to Pierre Dupont's with a natural magnetic personality . . . he loves art, literature, seeks inventions out of the ordinary, loves the theater and all beautiful things," which comprise fully a third of Mrs. Dixon's "predictions" are really not predictions at all, but rather, some kind of psychical character sketch.

* * *

John Pendragon, the noted British seer, is difficult to fully assess on this scorecard because his last year's published predictions were more in the nature of long-range warnings for specific nations.

Among his hits, however, were the violent disturbances in Northern Ireland, domestic strife in Italy, a new duchy of Cornwall, developing public antagonism toward the Snowdons, and the ominous fact that the Berlin Wall is to stand for the foreseeable future.

Pendragon's predictions that have not yet come off are a "great fire" at a California film studio, "a scandal involving the Roman Catholic Church" exposed in a large city in Oklahoma, the tragic death of a famous female singer in Arkansas, or "a terrible series of child murders" in Mississippi.

* * *

Canadian seeress Malva Dee accurately foresaw the increased immigration of young men to Canada in an effort to avoid the United States draft, a growing rift between Red China and Russia and the defeat of Pres. Charles de Gaulle.

The seeress from Ontario's "En-

chanted Acres" foresaw a continuance of bitter fighting in Vietnam despite the peace talks and no G.I. in the rice paddies could dispute this unfortunate prediction.

One hopes her prognostication that a synthetic rice which will prove to be "a boon for the Eastern world" soon will come to pass.

Her vision of an attempted kidnaping of a high-ranking government official which would cause international strife apparently was realized in the Middle East when terrorists sought to hijack an airplane on which an Israeli diplomat was traveling. A confusion in plans led them to try to hijack the wrong plane, however.

Malva Dee was one of the few seers who sought to pacify Californians about the danger of their state sinking into the ocean in 1969. She stated that such a disaster was not on her "screen" for the near future.

* * *

Dorothy Spence Lauer, California psychometrist and seer, tuned in on the increasing antagonisms of our youth toward the draft and the war in Vietnam, the rise in the incidence of venereal disease among teen-agers, and the dramatic changes involving a large number of long-established saints within the Roman Catholic Church.

Although, as Mrs. Lauer foresaw, men's powdered wigs were being pushed by some way-out fashion-makers, American men did not seem interested in either the wigs or the skirts which avant-garde designers tried to foist upon them.

* * *

In his list of published predictions Joseph W. Donnelly of Sebring, Fla., foresaw an uneasy stalemate "in the same fashion that the Korean War was ended" for Vietnam. It may well be that such a termination of hostilities is in store for Vietnam but thus far lengthy peace talks continue.

Donnelly's prediction that "some



Irene Hughes, Chicago, prolific with prognostications, makes many "hits."

of the world's most wealthy men" will die in 1969 and '70 has not yet come to pass, nor have the tidal waves he foresaw—for South and Central America, the western coasts of Mexico and the United States, Canada, Alaska, Japan, Hawaii, and other parts of the world—yet materialized.

Donnelly's warnings that high medical costs and increased drug prices would be investigated is a hit, however, as increased public concern is forcing government committees to look into such grievances.

* * *

Ruth Zimmerman, a medium from Monee, Ill., did not publish her predictions but they were given in trance on January 1, 1969, and recorded by six people who have affixed their signatures as witnesses.

Mrs. Zimmerman foresaw an illness for Senator Symington, the deaths by plane crash of prominent people in Washington, D.C., and a dramatic rescue at the North or

South Pole. These predictions have not yet been realized and of course may not take place for many years — if at all. Other predictions that seem to be misses at this particular moment are Gov. Nelson Rockefeller becoming a father again, an assassination attempt on the life of Gamel Nasser, and danger to an astronaut whose name begins with an "A." (We sincerely hope that astronauts Armstrong and Aldrin managed to permanently shake any jinx that might have become affixed to them!)

The medium scored on a fire aboard ship, domestic difficulties between Richard Burton and Liz Taylor, and perfections in snow-moving equipment.

She predicted: "This is not a very good year for President Eisenhower, especially late spring or early summer." The much beloved former president did, of course, pass away in April. Mrs. Zimmerman also foresaw "another hospital stay" for Senator Dirksen, which was an accurate, albeit unfortunate hit, but she did not seem to sense his subsequent death after surgery.

Together with other seers, Mrs. Zimmerman seems to have believed the Russians would achieve a "first" in space. She added, however, "I hope they don't beat us to a moon landing."

Warnings to George Sanders, the actor, and "a car racer named Bettenhauser" to be wary of their health is still in effect, as is Mrs. Zimmerman's prediction that there will be an accident "involving a tanker of some sort in New York."

* * *

Joseph DeLouise, who must grow weary of being called a "psychic hairdresser," does, however, maintain a shop in downtown Chicago. In addition to handling the scissors deftly, DeLouise has been in the news in 1969 with some impressive hits.

On November 15, 1968, he predict-

ed a serious train accident on the Illinois Central Railroad to occur early in 1969. On January 17, the *Chicago Daily News* headlined the story of the passenger train that crashed head-on into a freight train, killing three crewmen and injuring 49 passengers.

In his first-of-the-year predictions, DeLouise envisioned "a tragedy involving the Kennedys around water." It appears he foresaw Ted Kennedy's unfortunate plunge off the bridge in July.

In company with all the seers, DeLouise saw continued strife on college campuses. He added, however, that over 200 ringleaders of civil disorder would be arrested. Since then it has been reported that 227 troublemakers were arrested at Purdue.

The Chicago seer visualized a "rough year" for Elizabeth Taylor. Although the star did not retire from the movies and her marriage did not break up, as the mystic foresaw, she did suffer the predicted abdominal illness and her husband, Richard Burton, according to the gossip columnists, did give her cause for domestic concern.

Other hits include his foreseeing the death of Ho Chi Minh, the racial disturbances on the anniversary of Martin Luther King, Jr.'s assassination, hurricane Camille, and birth control pills making controversial medical headlines.

A recent DeLouise hit was his prediction of a midair jetliner crash near Indianapolis. This prognostication was made over radio shortly before the event, which took place September 10. According to program hosts, DeLouise provided such details as the number of passengers killed, the flight number and the time the accident would occur.

At this writing DeLouise has missed on his predictions that Ex-Premier Sukarno of Indonesia will be

assassinated, that Johnny Carson's contract with NBC will not be renewed, that the Roman Catholic Church will announce a new method of birth control acceptable to the Papacy. He seems to have rushed the stork a bit when he predicted that Jackie Kennedy Onassis would produce a son for Aristotle during 1969, but certain European newspapers have hinted that Mrs. O. may be pregnant.

* * *

On January 5, 1969, psychic Teddy O'Hearn of Chicago received a number of predictions for the new year while in meditation. These glimpses of a possible future were sent at once to the editorial offices of FATE with a duplicate copy later arriving at my desk. Teddy is a seer, who, like Irene Hughes and Paul Twitchell, watches the news media carefully for substantiation of her predictions.

Her prevision of trouble in Great Britain because of home rule dissidents has been realized fully in Ireland, Scotland and Wales. France has maintained the value of the franc for the present but as the medium foresaw it appears the franc may topple soon and she correctly envisioned De Gaulle's retirement in 1969.

Another solid hit was her glimpse of earth tremors in Turkey (several Turks were killed in violent earthquakes in March) and the continuing political turmoil in that same land. Mrs. O'Hearn was another who foresaw the continued strife between the Egyptians and the Israelis but a prediction not realized is her vision of the ousting of Nasser.

The medium also received an impression of the federal crackdown on narcotics, which is currently receiving a great deal of press coverage and comment. She foresaw news of two cancer cures, which already may be well along in the testing stages. (*Chicago Tribune*, January



Chicago hairdresser Joseph DeLouise handles crystal ball as deftly as scissors, enjoys success with both.

19, "Reports New Treatment for Cancer Tissue," April 1, "Skin Cancer Treatment Told;" *Chicago Daily News*, April 2, "Patients Cooked in Cancer Study.")

On March 11, Teddy O'Hearn received the message that an epidemic of terrible proportions was attacking the cattle of the southwest and the midwest. Although there has been no official announcement of such a cattle disease, the medium feels convinced that such unsettling news will soon be made public.

While certain seers were warning that California would slide into the ocean Mrs. O'Hearn received the impression that inserting some kind of liquid substance into the cracks and fissures along the fault line might alleviate the earth pressures. News media carried stories of such a plan and such a liquid substance, which must have been designed by someone who did not care to see his California real estate sink into the Pacific.

A prediction with a five-year dead-

line, according to Mrs. O'Hearn, is the waning of power for all "Syndicate" leaders. The powerful voting block of our youth, the seeress declares, will help put an end to the Mafia, the Cosa Nostra, and other entrepreneurs of organized crime.

* * *

Gypsy Markoff Amaya survived the 1943 Lisbon Clipper crash during World War II in which 24 of 39 entertainers aboard were killed. She underwent 30 operations in seven years, made a show business comeback and today is one of Puerto Rico's well-known psychics.

She correctly foresaw a dip for the stock market and increased trouble and strife on our college campuses. At this time she seems to have missed in predicting Franco's restoration of the Spanish monarchy.

Her "spectacular space achievements" certainly came to pass, although one wishes she had specified the moon shot to qualify for a firmer hit. Mrs. Amaya's statement that the Cuban people are restless under Castro seems substantiated by rumors and reports from that island country but we must wait to see if her prediction that Castro will be out at the end of 1970 comes to pass.

The seeress' prediction that the Supreme Court would be in the news was realized in the Fortas controversy and her "death of a prominent person" that would "sadden the nation" during the month of May can be considered a nearly-solid hit foreshadowing Eisenhower's passing.

Thrice in her predictions, published January 5, 1969, she cautioned President Nixon to be concerned about his health. No public statements have been released from the White House to indicate the President is unwell.

* * *

On February 10, 1969, Rev. A. William Goetz of the National Christian Spiritual Mission in Houston, Tex., received a good many predictions

while in trance. His prognostications are divided for each country and many are quite general in nature. If we look only at the predictions given for the United States, we may note some interesting items.

"Congress will lose some of its ablest leaders by death this year" — may refer to Senator Dirksen and suggest the imminent passing of others. One wishes that prediction had been as specific as The Reverend Goetz's forecast of the passing of a former president, "before Resurrection Day."

* * *

Paul Twitchell, who claims to receive his predictions via the ECK-Vidya method espoused by his Eckankar movement, is another seer who has had a good year as a prophet.

Twitchell's predictions appeared in a national magazine and accurately mentioned the death of Ho Chi Minh, an earthquake that would shake the far north, the fanned sparks of the Arab-Israeli war, Jackie Kennedy's marriage and the discovery of new iron ore lodes in western Australia.

Twitchell also saw a continuation of the schism in the orthodox churches and the ever-widening cracks in the Soviet empire which began with Czechoslovakia. He missed, along with Joseph DeLouise, when he saw Johnny Carson battling with his bosses at NBC over a new contract.

The leading exponent of the ancient philosophy predicted that the assassination of Martin Luther King would be revealed as part of a red-inspired plot to create a wider division between Black and White. Although such a prediction has not been officially recognized, the September issue of *Saga* magazine did carry an article purporting to give documented evidence that James Earl Ray's murder of King was not a one-man job.

Twitchell saw Castro out of power in Cuba by 1969, which, at this writing, must be marked a miss. He did hit the riots and disturbances in Pakistan but missed again on a Nationalist Chinese invasion of the mainland.

Again on the credit side, Twitchell predicted the earthquakes on the Japanese islands of Honshu and Hokkaido, the resurrection of the Nazi party in Germany, and the current reaction against nudity and public exhibitions of hedonism.

When he predicted investigations into the gambling activities surrounding professional football Twitchell appears to have foreseen Joe Namath's woes with his Bachelors Three nightclub and the heavy rumors of underworld chums. Namath publicly pulled out of the imbroglio but a renewed national scrutiny is fixed on this fastest-growing national pro sport.

Sammy Davis has not yet remarried in 1969 as Twitchell said he would but according to the gossip columnists the energetic entertainer is trying his best to comply with this



Paul Twitchell achieves many hits with method he calls "Eck-Vidya."

prediction. Fortunately, Twitchell's prediction that city police departments across the nation would receive increased public support is another prophecy that the man-in-the-street seems to be working to fulfill.



THE UBIQUITOUS SEVEN

ANYONE WHO believes his lucky number is seven should have gone to the races in Arlington Park near Chicago on July 7, 1969.

On the seventh day of the seventh month, post position No. 6 in the seventh race was held by *Hard Bed*, a seven-letter name. Did *Hard Bed* win and pay seven to one or did he come seventh? Neither. His owner decided not to run him so he was scratched.

The persistent numerology fan should have bet number seven anyway, for *Wend Your Way* took that position and of course he won, paying \$9.40 for a \$2.00 bet, a profit of just over \$7.00.

Enough? Not quite. Jockey Marquez (another seven-letter name) rode *Wend Your Way*. To the delight of less-daring bettors who figured the horse to come in second or third, the track had to pay \$4.00 to place and \$3.00 to show.

Fingers of Fate

By Harold Helfer

Mrs. Louis Kelsey of Detroit didn't want to go to the auto show but her husband finally talked her into it. When she got there she was the 150,000 person to visit the exhibition—and they gave her a mink stole.

Policeman Terry Helton of St. Louis always keeps a whistle in his pocket and has reason to be glad of it. It stopped a bullet during an exchange of shots with bandits and saved his life.

Jack Horner landed a nine-foot shark at Marathon, Fla., but the shark, in death, got his revenge. As Mr. Horner was taking the shark off the hook it fell on his foot causing a tooth wound that took 10 stiches to close.

Nester Villalba of Buenos Aires, Argentina, was running to get into a bank but just a split second too late. It cost him his life. The bank's sliding automatic steel doors crushed him to death.

When nine-year-old Johnny Price was swinging from some

high vines near his Evergreen, Ala., home he fell and broke both arms. His brother Gene witnessed the accident, became excited and tripped, breaking one of his arms. Another brother, Lewis, ran for help for his injured brothers, fell and broke an arm too.

A check written by W. E. Fruden was covered with rubble by a tornado which struck Charles City, Iowa, and not rediscovered until some months later at which time it was sent on to its destination. It was made out to the Iowa State Cyclone Club.

Thieves broke into the auto of Judson Jermon in Cincinnati and stole \$1385 worth of his products. He sells burglar alarms.

Albert Vann Fowler and his wife Helen who edited and wrote for the quarterly literary magazine *Approach* for 20 years in Philadelphia, died within eight hours of each other. Mr. Fowler had been ill for nearly a year but his wife had been ill for only 2 days.

The Astral Fireman

"Johnny himself came to me . . . I saw him plain," insisted the tearful woman. "They must get him out!"

By Charles Powell



DR. HARRY M. ARCHER, a surgeon and medical officer in the early 1900's in New York City, attended every big fire in that city for a period of 30 years. His services to the fire department were so appreciated that he was awarded the fire department medal and, in 1912, the highest honor of all, the James Gordon Bennett Medal.

So when he related the details of a dramatic astral projection to writer Frank B. Copley, who wrote the story for the August 8, 1925, issue of *Collier's Magazine*, he did so in the matter-of-fact manner of a busy official recollecting the interesting events of his past. And there is no reason to doubt his word or his sincerity. Without attempting an explanation of the startling experience to which he and dozens of other persons were witnesses he only

commented that it "seemed to exhale an eerie suggestion of the supernatural."

* * *

At 7:30 on a raw rainy Sunday night in January, 1920, fire had broken out in a rag shop on New York's lower East Side. One of the hoses pouring water into the five-story brick building was directed from a fire escape on the side of a tenement building next door. This fire escape was only a small space away from a window on the third floor of the rag shop and along about 11:00 o'clock the lieutenant and five firemen, all members of Engine Company No. 32, stationed on the fire escape were ordered to take their hose into the building through this window.

The order sending the men into the rag shop was a fatal mistake as it turned out. For less than

half an hour after they entered the building there came a series of cracks and snaps followed by a tremendous roar and the whole interior of the building collapsed.

Three of the firemen, including the lieutenant, almost immediately were dragged out with only slight injuries. But, although a big task force of firemen dragged the ruins for hours, no trace could be found of the other men. By two o'clock in the morning little hope remained of recovering any of the missing men alive and their families were told what had happened.

Dr. Archer of course was on hand to treat the injured firemen and, as usual, felt it his duty to remain at the scene until the last man was taken out — alive or dead.

A little after two o'clock one of the firemen came to him to say, "Doctor, Johnny Seufert's wife is out at the police line carrying on dreadful; maybe you can do something with her."

Johnny Seufert was one of the firemen missing in the ruined building.

Dr. Archer immediately went to the excited woman.

"Doctor," she cried, "listen to me — they don't believe me but I'm telling you the truth. Just before the telephone message came telling me Johnny was lost, Johnny himself came to me — I

tell you I saw him plain — and he said, 'I'm away down in the ruins of a fallen building. There are tons of stuff over me. They think I'm dead but I'm not. Tell them not to let up 'til they get me out.' Doctor, I tell you, Johnny is alive. Don't let them stop! They can get him out! They *must* get him out!"

And Mrs. Seufert refused to budge from the spot until they "got Johnny out."

At 10:00 o'clock the next morning one crushed body was recovered but it was not Seufert. At two o'clock in the afternoon another body was found — again it was not Seufert. On each of these occasions Dr. Archer tried vainly to get Seufert's wife to go home.

Then firemen came upon a long piece of iron pipe sticking up through the debris. It now was 36 hours since the building had collapsed but the men thought they heard tapping on the pipe — and the tapping seemed to have a pattern: three taps — pause — two taps. This was repeated several times. Three taps — pause — two taps. Three — two — 32! And Johnny Seufert's engine company was 32!

Several of the exhausted workmen dropped their tools and ran. Others, including Dr. Archer, stood motionless while once

again the signal was repeated. Then Dr. Archer stepped forward to put his mouth to the pipe and shout, "Is that you, Seufert?"

"Yes," came the faint reply.

"You O.K.?" Archer called again.

"You bet. I am now," was the faraway reply.

They learned later that Seufert had fallen into a little hole upon a pile of rags. But it was the pipe with its twisted end that had saved him. Because the end of the pipe was bent over in the collapse of the building debris had not entered it to suffocate the trapped man below. The bent pipe, miraculously, had supplied Johnny Seufert with the air that kept him alive.

It took another two hours be-

fore Seufert was released from what might easily have been his tomb. As it was he had suffered very little injury and emerging from the debris he merely stretched his cramped legs and staggered into the arms of his tearful wife.

That the bent pipe saved Johnny's life is easily understood but how explain the trapped fireman's "projected" appearance to his wife? How did he manage to get his urgent plea for help to her at their home, miles from the scene of his entombment? Johnny Seufert himself said he was not aware of any conscious effort to do this.

"All I could think of," he stated at the time, "was my wife and that for some reason I *was* still alive."



LEGENDS OF THE CROSS

THE RICH HISTORY of the cross is shrouded in legend and superstition. A crucifix was said to have shed blood in 1512 during an Easter Day battle between the French and Spanish. A statue of Christ on the cross reportedly performed healing wonders during the Plague of Malaga in 1649. Legend also holds that when St. Francis of Assisi was praying, a voice from

the crucifix spoke, "Repair my house." At first he took "house" to mean church. When he later learned it meant his own spiritual life he renounced his worldly goods and took up hold orders.

And the old wives' tale still persists in some quarters of the world that the Gypsies are accursed because one of them, a wayfaring metalsmith, made the nails used at the Crucifixion!

ESP COMES OF AGE - II

By establishing its respectability, UCLA Extension Symposium has given ESP research its biggest boost in history.

By James Crenshaw

THE YEAR 1969 may have been the turning point in the development of parapsychological research, the year when scientific examination turned from questioning the existence of extrasensory perception to a serious quest for answers in the realm of man's unexplored "extra" mental faculties and sensory abilities.

At the symposium on "A New Look at Extrasensory Perception" held June 7 and 8, 1969, at the University of California men and women of high academic standing did not hesitate to make clear that they accept the fact that extrasensory perception exists. Like space explorers, they were looking for new worlds to conquer. These worlds ranged from the habitat of ghosts and poltergeists to a laboratory where the remarkable powers of a spiritual healer were tested.

The program, sponsored by the UCLA Extension Division, reflects a forthright approach to ESP in its new context — that of a verifiable branch of study which no longer can be dismissed as beyond the pale of recognized science.

ESP IN RUSSIA

It is not surprising that Russian experimenters lean toward a mechanistic interpretation of ESP phenomena. It is assumed that the human body acts as an antenna for both the transmission and reception of telepathic messages and Russians favor the idea that such "messages" are transmitted electromagnetically.

The Russian point of view was represented at the UCLA seminar by Prof. I. M. Kogan, chairman of the Bio-Information Section, Central Board of the Popov Institute for the Study of Radio-

Electronics and Communications in Moscow. He was unable to attend the conference in person but in his paper, read at one of the sessions, he described a series of telepathy tests, including some conducted over long distances.

One of these took place between Moscow and Leningrad. Two transmitters (agents) in the Russian capital took turns sending telepathic messages to a receiver (ESP subject) in Leningrad. The transmitters concentrated at various times on five objects. Correct descriptions were given on the receiving end of three of these five objects.

In one highly successful instance the transmitter in Moscow tried to send the image of a pair of compasses. In so doing he held the instrument in such a manner as to prick his fingers. During this interval one receiver in Leningrad recorded:

"Metallic luster . . . thin. Chromium-plated rod. Smooth surface. Rod is bifurcated . . . like a thin scissors or dividers."

A second receiver in Leningrad, located on a different floor in the same building, also correctly described the attributes of two of the five objects. In connection with the compass transmission, he recorded:

"A cone-type object . . . almost equilateral triangle. It pricks the

index finger . . . two sides measure 15 to 18 centimeters in length."

Significantly positive statistical data also were obtained in the studies.

Professor Kogan made his position clear from the beginning.

"In the present paper," he said, "we refuse to quarrel about the existence of the phenomenon and we proceed on the assumption that telepathy does in fact occur."

His conclusion stated:

"These findings, in our view, do not conflict with the known laws of nature but even perhaps can occur in the electromagnetic field. Finally, the results of these studies — which were designed and stringently controlled — speak favorably of the existence of telepathy as a phenomenon of nature."

TRANSATLANTIC PROPHECY

On January 6, 1969, at the Parapsychology Institute of the State University of Utrecht in The Netherlands, the noted Dutch psychic Gerard Croiset made a series of predictions concerning two people he said would be members of an audience in Denver, Colo., on January 23.

According to Jule Eisenbud, M. D., associate clinical professor of psychiatry at the University of Colorado in Denver, it was

"a bleak stormy night" but nevertheless some 100 persons assembled in the auditorium of the International House in Denver, having been apprised of the January 23 meeting through an item in a news bulletin.

Croiset and his statements, as translated by Prof. Wilhelm Tenhaeff of the University of Utrecht, were brought to the audience on film and tape recordings. After the precognitive material had been presented, two persons, a man and a woman, stood up to confirm that some of the statements applied to them. No others present could identify themselves with Croiset's statements.

Croiset had prophesied that the woman, unknown to him, would be about five feet, six inches tall. (In Dutch he used the metric system but for the seminar the conversion to feet and inches was made.) He was exactly right.

He said she had dark hair or was wearing a dark beret. The woman has dark hair and wears a bun on the back of her head which she said "has laughingly been called a beret at times."

Croiset said, "She recently pressed her nose too hard into a window before which she was standing as to almost go through."

The woman told Dr. Eisenbud,

"That was a very direct hit," and explained that on the previous December 19 she had gone to a hospital to see her first grandchild. Looking through a big glass window into the nursery she pressed so close to it for a good view of the baby that her nose was quite flat against the glass.

Croiset predicted that "at a dinner the woman bringing in the dishes or the dinner set catches her heel on the carpet and falls with the dishes."

"I didn't fall down with the dishes," corrected the woman. "I did catch my heel going from the dining room to the living room with coffee and my dessert." This was at a dinner party in the home of friends two days before the Denver meeting and more than two weeks *after* Croiset's statement.

Croiset stated that "the lady recently experienced some emotion connected with page 64 of a book."

The woman in Denver said this was true, that she is very fond of cats and in reading a book about cats became very upset about a section dealing with what to do when a cat has to be "put to sleep." She later checked the page of the book and found it was indeed page 64. She explained that she was deeply affected because she had been

forced to have a favorite cat "put to sleep."

Nine out of 11 of Croiset's statements had "some degree of applicability" to the facts, Dr. Eisenbud reported. Corroborative evidence of seven of the statements was obtained in addition to the woman's own affirmations.

In the case of the man who identified with the second series of Croiset statements, the Dutch psychic predicted that the man would be five feet, nine inches tall. The man said he was five feet, nine and three-quarters inches tall.

"The man has a gold tooth in his lower set," Croiset said. This was correct.

"He is partly in science, partly in business, often works in a laboratory," said Croiset. This also was correct. The man said he worked in a laboratory for a business firm engaged in scientific research.

Croiset stated the man had had something to do with a green material, perhaps paint or a chemical, which made a stain on his coat. The man in Denver said that a chemical he often worked with had stained his coat. The chemical actually was yellow but appeared green under the fluorescent lighting in the laboratory.

Croiset said that "last evening

this gentleman was wearing green socks with a hole in the heel." The man said he recently had worn green socks to work and found a hole in the heel of one of them when he got home. "It was prior to the meeting — not too long prior," the man said.

Croiset said the man recently gave a lecture or talk and drew figures or sketches on a blackboard.

"I often do this," the man said.

Croiset stated that "a record player has been turned on so often and so loud as to become an obsession with this man." The psychic referred to it as a "terrible noise."

It turned out the man loved to play bagpipe music on a record player for hours at a time — very loud and to the annoyance of his wife.

Dr. Eisenbud, referring to the difficulty of making a statistical analysis of such an experiment, declared:

"The issue here is not the precise degree or the precise statistical probability situation that you can arrive at. The issue is: What would it take to invalidate or render wholly insignificant these results statistically?"

SPIRITUAL HEALING

"Spiritual healing is an old story," Bernard Grad, Ph. D.,

told the UCLA audience. "It is more than 2000 years old and has played a very important part in history, because certainly the growth of Christianity owes a lot to the stories of healing by Jesus."

For some centuries afterward, he said, spiritual healing was accepted by the church and then gradually became less important. Then there was great hostility toward this kind of healing for a time and many healers were thought to be agents of the devil.

When the scientific era began the hostility continued and the public attitude became skeptical and gradually completely disbelieving. Yet methods of testing whether spiritual healing has any validity have been available for 40 or 50 years, according to Dr. Grad.

He would not have thought of testing it in the laboratory himself had not a healer offered his services. The experiments that followed may make medical history.*

Dr. Grad, associate professor in the Allen Memorial Institute of Psychiatry at McGill University, Montreal, Canada, decided first to test the healer's powers in dealing with laboratory mice. Could his "laying on of hands"

affect the growth of goiters in mice fed an iodine-deficient diet?

It proved best to have the healer handle cloth cuttings which then were placed in the cages so the mice would sit on them for one hour twice a day. The goiters developed but at a significantly slower rate as compared to the control group.

"Something passed from the hands of the healer to the cuttings, and the animals by sitting on the cuttings derived a benefit," declared Dr. Grad. "There was something passing to the animals that inhibited the development of an enlargement of the thyroid gland (goiter)."

To make sure there was no mistake about this, another group of mice were allowed to contact "untreated" strips of cloth for the same periods of time. The goiters developed more rapidly than in the treated group. Moreover, after normal diet was restored the mice that were treated recovered faster than those that were untreated.

The next experiment involved wound-healing in mice. With the mice under anaesthesia small bits of skin were cut off the back of each mouse. The treated group recovered more rapidly than a control group of untreated mice.

Another group of mice was "treated" by a number of skepti-

*Dr. Grad's experiments are reported in detail in FATE, April, 1969: "Experiments in Psychic Healing" by David Techter.

cal medical students. The healing in this instance was even slower than that of an untreated control group.

Next the scientists experimented with barley seeds. These were grown in soil but to inhibit growth a one-percent salt solution was poured onto the soil at the beginning of the test. Some seeds were "treated" by having the healer hold the beakers of saline solution in his hands before it was poured on the seeds. Thereafter, ordinary tap water was used to keep the plants alive.

The seeds given the "treated" solution grew faster and showed a greater yield than seeds on which untreated salt water was poured.

In one experiment, the saline solution was placed in closed reagent bottles, which the healer held.

"Anything that was going to get in there had to go through the glass," said Dr. Grad.

Something did get in — because again the "treated" seeds showed greater growth than did the untreated control seeds.

Both in the case of mice and plants, methods were devised to measure the effects so that statistical data in support of the healing could be obtained. Furthermore, in the course of the

experiments it was discovered that one of the laboratory technicians also had the gift of healing.

What does it all mean? Is the truth of what many scientists regarded as an old wives' tale being confirmed in the laboratory?

"It strikes me as an amazing thing," said Dr. Grad, "to be able to promote healing and growth by such a simple means when in this day and age we have such a tremendous burgeoning medical technology. With new diagnostic procedures and new therapies, as well as a tremendous development of new facts in regard to disease processes generally, you have this other thing which represents a possibility and yet is generally ignored."

The experiments pointed to the importance of mental attitudes, he said, whether it be on the part of parents in handling their children (he emphasized the word "handling") or a wife's state of mind during the preparation of a meal for her husband. (She might give him ulcers!)

Then there are such factors as the "green thumb" — the ability of people who love plants to grow them well — and the physician's "bedside manner." More experiments might confirm the validity of many other long-held but heretofore unproved beliefs about

mental attitudes and their effects on human beings, animals and plants.

In any event Dr. Grad had shown that there could be something more to the ancient practice of "laying on of hands" than scientists in the past have cared to admit.

"In short," he said, "it would appear that (a person's mood) can influence materials with which that person comes in contact. A positive mood leads to a 'positive' influence and a nega-

tive mood has a 'negative' influence."

* * *

IT ALL means that science, at least in the field of parapsychology, now seems prepared to explore realms long regarded as off limits by their predecessors. The existence of telepathy generally is no longer challenged. The UCLA program seems to indicate that other branches of ESP research also are here to stay, no matter how far out they seemed a few years ago.



DO YOU BELIEVE WILD MONKEYS IN TENNESSEE?

WHEN MRS. Mable Rippy, 82, of the Rock Bridge community in Tennessee leveled her shotgun and fired she destroyed a three-pound, 15-inch brown monkey in the Tennessee hills.

Mrs. Rippy, a widow, and her neighbors had been missing eggs from their chicken houses for some time. Mrs. Ed Thomas said someone or something had chewed up her grandson's old golf balls which she was using as setting eggs. She also had tried china eggs but something broke them. Strange noises came from the hen houses and the surrounding woods from

time to time but no noisemakers ever had been spotted.

The middle of May Mrs. Rippy heard her chickens become noisy. She grabbed a shotgun from over her door, hurried outside where she spotted "something furry" running from the chicken house. The animal started up a cedar tree in her backyard and Mrs. Rippy fired.

Down came the brindle-colored animal. Smith Thomerson, another neighbor who does some hunting, identified it as a monkey with a bushy tail that ended in a tassel of fur. He said monkeys have been spotted in the area over the years.



First American citizen to be canonized, Mother Francis Xavier Cabrini has been called "The Apostle of the Italian Immigrant" for her years of service in her countrymen's behalf. UPI Photo.



MIRACLES OF MOTHER CABRINI

Here is another miracle at the hands of the sainted Italian immigrant — one that previously was unrecorded.

By Delight Havoth

THERE SHE WAS — the nun of the miracle, Mother Delfina Graziola, whose miraculous cure helped achieve sainthood for Mother Frances Xavier Cabrini.

"Mother Delfina," I exclaimed from the doorway, "how exciting to find you in my room! I'm one of the new student nurses and there's something important I have to talk to you about."

The housekeeper nun, a native of Italy, smiled down on me from the chair on which she was standing. She was putting up fresh white curtains on newly-washed windows. A Missionary Sister of the Sacred Heart, she had come to the United States in 1911, had been assigned to the hospital when it opened in 1916 and had been there until now — 1934.

"I can guess what it is," she replied.

Mother Delfina had charge of the housekeeping in the Nurses' Home and the Chaplain's Department at Columbus Hospital, Seattle (later named Cabrini Hospital for the Italian saint).

"You probably get tired of telling about the miracle," I sighed. "After all, it's been 20 years, hasn't it?"

"No, child, I never get tired of telling about the miracle." Her assurance was genuine. "It was 18 years ago."

Nimbly jumping down from the chair the nun said, "I'm happy to tell you about it. Mother Cabrini appeared to me in a vision when I was near death after surgery on my stomach. The doctors had told me I couldn't get well and I even had had the last rites."

A faraway look came into Mother Delfina's eyes. She sat down in my bedroom chair.

"Exactly what did she say?" I inquired solemnly.

The nun clasped and unclasped her hands as she recalled the wondrous event which had occurred during the Christmas month of 1925.

"As soon as Mother Cabrini appeared to me she said, 'I want you to go to work.' For a minute I was stunned. Imagine me, a skinny dying female, going to

work in my condition! I held out my emaciated arms for her to see. I hadn't been out of bed for ages and could take only broth. The doctor said I had only a little time left . . . but I didn't want to die." Her shoulders sagged.

"How did you answer her?" I prodded, hanging on her every word.

"Frankly, I felt a little chagrined but I was filled with wonderful new hope, too . . . although I hardly dared believe I could be healed. I said to Mother Cabrini, 'How can I go to work, Mother? Look at me.'

"She then said very distinctly, 'I want you to start eating. I want you to eat mashed potatoes, gravy, meat and vegetables.'

"I replied, 'Mother Cabrini, you know I have cancer of the stomach. How can I eat those things?' Do you know what she answered?"

I shook my head.

"She told me, 'Nothing will hurt you.'"

"And did you go ahead and eat?"

Mother Delfina was smiling broadly now. "Oh, yes, I did as she told me but it took a little time to get started. I didn't tell a soul about the vision for two days, it was too precious. I confess I was timid about eating after the surgery and afraid of

pain and what the doctors might say to me."

She leaned forward enthusiastically. "I started ordering meals from the kitchen — hearty meals — everything the normal person eats. Just as she said. And it didn't hurt my stomach or cause me pain. I was quite surprised about this and I know my stomach was. After that I just continued eating big meals, got my strength back and did some walking. Now? Well, you can see for yourself how fat and full of vitality I am!"

Mother Delfina stood up.

"My cure dated from the moment of that vision," she said emphatically. "Well, I must get on to the next room." I held the door open for her.*

MANY BOOKS have been written about the diminutive immigrant, Mother Frances Xavier Cabrini, canonized in 1946, 29 years after her death. One author describes her as "a great woman in a world that resisted, misunderstood and ignored her nobility."

Although in delicate health most of her life, she was a genius at organization and fund-raising.

*Mother Delfina Graziola died on November 22, 1967, at the age of 77 after a three-month illness. In her beloved Cabrini Hospital, to which she had been assigned for 51 years, she had been under the care of Dr. James J. Lane, Jr., since August for generalized cancer of the bone.

She was practical, resourceful and devout, often describing herself as the spouse of God. Like many before and after her she "had a dream" to become a missionary. It was so successfully fulfilled that at the age of 30 she founded an order of her own, the Missionary Sisters of the Sacred Heart. The hospitals, churches, orphanages and missions she founded in the United States were for the Italian immigrants who were arriving in large numbers — homeless, sick, frightened, lost. The hospitals — in New York and Chicago as well as Seattle — she named "Columbus" for *Columba*, meaning the dove, symbol of The Holy Spirit.

Malaria-ravaged, she died in 1917 at the age of 67, a year after founding the Seattle Columbus (later Cabrini) Hospital.

THE ETERNAL LOVE of Mother Cabrini lives on. How many miracles has she performed which never come to light?

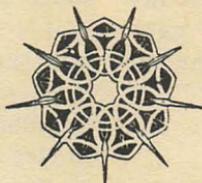
A few months before I entered nurses' training I underwent an emergency appendectomy in Seattle's Providence Hospital. My doctor, Irvin Weichbrodt, made a low horizontal incision for the purpose of including an examination of the uterus due to my complaint of excessive bleeding. A biopsy showed positive for

uterine cancer. Dr. Weichbrodt ordered me to have radium treatments for one year.

I did not do his bidding — first, because I didn't have the money and second, I wanted to spend what little time I had left — if that was the way it was — doing what I had wanted to do all my life — nursing. Not only did I complete my training, but now it

has been more than 25 years since I've had any illness, medicine or treatment.

Did Mother Delfina's narration of the healing miracle to the wide-eyed student nurse erase the fear of cancer and bring about a spontaneous remission? Or is this an unrecorded miracle at the hands of the sainted Mother Cabrini?



THE THIRD EYE — NOW A FACT

By Henry Duskins

THE THIRD EYE is now a physical fact! A Caltech scientist has just reported the discovery of a "primitive" system of second—or other—sight.

Colwyn Trevarthen, a biologist specializing in the function of the brain and nervous systems reported his finding at a London meeting of the International Congress of Psychology. He theorizes that the newly discovered system may be an evolutionary development of the brain structures that act as the key sight centers in lower animals.

When asked what this secondary system of human sight can do, the psychobiologist said it seems to send a primitive or elemental type of vision to the subconscious mind.

Trevarthen stated that the newfound system makes it possible for a person to react auto-

matically to his environment. It does so, he said, by furnishing information not known to the conscious mind. Thus a person may—by means of this involuntary alerting system—react to things and people around him without even knowing what or whom he is reacting to or why.

The Caltech scientist said that he and Roger Sperry, a colleague who aided him in his study of epileptics, discovered the physical existence of this second sight system.

Finally, Trevarthen pointed out that both types of sight information—from the known visual center and from the less known "second" center—act together to make conscious perception possible. And that even when the regular visual system is divided into right and left fields of vision the third eye system remains unified.

FOR AS LONG as man has gazed at the sky he has seen strange aerial objects. Thirty-five-hundred-year-old Egyptian accounts tell of "circles of fire" in the heavens; Green and Roman classical writers mentioned unknown celestial phenomena. A number of recent books have

neering student at Oregon State University in Corvallis, with access to the college libraries, Mr. Flood went back to the original sources, many of them cited by Charles Fort, to recapture the information buried there. He also discovered in the course of his research a number of reports



Dedicated researchers unearth remarkably detailed reports of sky phenomena, some never before publicized.

By Lucius Farish

dealt with UFO reports contained in the Holy Bible.

In the 166-year span from 1742 to 1908 many UFO sightings were reported.* We are able to add "new" data to these historic reports largely because of the untiring efforts of Charles F. Flood of Albany, Ore. While an engi-

that, so far as we know, never were publicized at all.

* * *

In 1742 a Fellow of the British Royal Society reported the following which he experienced while returning to his home in Westminster after a Society meeting:

"As I was returning home . . . on Thursday, December 16, 1742,

*We omit the 1896-97 "airship" flap because it is so vast as to require separate treatment.

at 8:40 P.M., being about the middle of the Parade in St. James Park, I saw a light arise from behind the trees and houses in the south by west point which I took at first for a large sky-rocket; but when it had risen to the height of about 20 degrees, it took a motion nearly parallel to the horizon, but waved in (an undulating) manner and went on to the north by east point over the houses. It seemed to be so very near that I thought it passed over Queen's Square, the island in the park, crossed the canal, and I lost sight of it over the Haymarket. Its motion was so very slow that I had it above half a minute in view and therefore had time enough to contemplate its appearance fully, which was what is seen in the annexed figure. A seemed to be a light flame, turning backwards from the resistance the air made to it; BB a bright fire like burning charcoal, inclosed as it were in an open case, of which the frame CC was quite opaque, like bands of iron. At D issued forth a train or tail of light flame, more bright at D, and growing gradually fainter at E, so as to be trans-

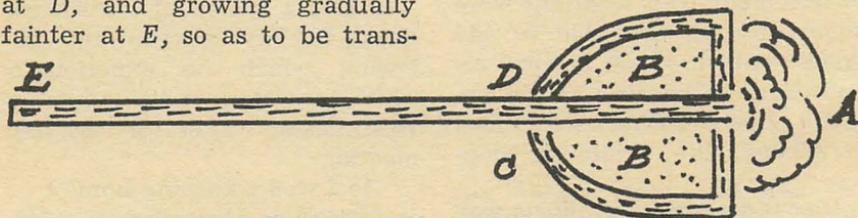
parent more than half its length. The head seemed about half a degree in diameter, the tail near three degrees in length, and about one-eighth of a degree in thickness."

The observer, signing only his initials, "C. M.," reported this event to the Royal Society which published the account in their journal, *Philosophical Transactions*, for 1745. This sketch is possibly the first representation of a UFO drawn by an observer with a scientific background.

* * *

A procession of most unusual sky objects was seen in the village of Biskopsberga, Sweden, near the town of Skeninge, on May 16, 1808. The sighting report as printed in the *Transactions of the Swedish Academy of Sciences* (and reprinted in the *North American Review* of September, 1816) reads as follows:

"On the 16th of . . . May, being a very warm day, and during a gale of wind from southwest, and a cloudless sky, at about 4:00 o'clock, P.M., the sun became dim and lost his brightness to



that degree that he could be looked at without inconvenience to the naked eye, being of a dark-red, or almost brick color, without brilliancy. At the same time there appeared at the western horizon . . . to arise gradually, and in quick succession, a great number of balls, or spherical bodies, to the naked eye of a size of the crown of a hat, and of a dark brown color. The nearer these bodies, which occupied a considerable though irregular breadth of the visible heaven, approached towards the sun the darker they appeared, and in the vicinity of the sun became entirely black. At this elevation their course seemed to lessen and a great many of them remained, as it were, stationary; but they soon resumed their former, and an accelerated motion, and passed in the same direction with great velocity and almost horizontally. During this course some disappeared, others fell down, but the most part of them continued their progress almost in a straight line till they were lost sight of at the eastern horizon. The phenomenon lasted uninterruptedly upwards of two hours during which time millions of similar bodies continually rose in the west, one after the other irregularly, and continued their career exactly in the same manner. No report, noise, nor any

whistling or buzzing in the air was perceived. As these balls slackened their course on passing by the sun, several were linked together, three, six, or eight of them in a line, joined like chain-shot by a thin and straight bar; but on continuing again a more rapid course they separated and each having a tail after it, apparently of three or four fathoms length, wider at its base where it adhered to the ball and gradually decreasing till it terminated in a fine point. During the course these tails which had the same black color as the balls, disappeared by degrees.

“ . . . On the descent of these bodies, the black color seemed gradually to disappear the nearer they approached the earth and they vanished almost entirely till within a few fathoms distance from the ground, when they again were visible with several changing colors, and in this particular exactly resembling those air bubbles which children use to produce from soapsuds by means of a reed. When the spot where such a ball had fallen was immediately examined nothing was to be seen but a scarcely perceptible film or pellicle as thin and fine as a cobweb, which was still changing colors but soon entirely dried up and vanished. It was somewhat singular, it may be observed, that the size

of these balls to the sight underwent no particular change; for they appeared of the same dimension at their rise from the western horizon, as well as on their passing by the sun, and during the whole of their course to the eastern part of the heavens where they disappeared."

The account of this "extraordinary meteoric phenomenon," as it was termed, was relayed to the Swedish Academy of Sciences by E. Acharius, who visited the scene and collected eyewitness reports.

* * *

On August 13, 1819, a peculiar "meteor" fell at Amherst, Mass., between 8:00 and 9:00 P.M. An account of the occurrence was compiled by Rufus Graves, a former "Lecturer on Chemistry at Dartmouth College," the report being transmitted to the *American Journal of Science* by one Professor Dewey.

The object was described as being "of the size . . . of a man's hat, or a large blown bladder, of a brilliant white light resembling burnished silver . . . Its altitude, at its first discovery, was two or three times the height of the houses; it fell slowly in a perpendicular direction, emitting great light, till it appeared to strike the earth in front of the buildings and was instantly extinguished with an explosion."

On the following morning a strange substance was found in the yard of Erastus Dewey, a local resident: "The situation in which it was found being exactly in the direction in which the luminous body was first seen . . . leaves no reasonable doubt that the substance found was the residuum of the meteoric body.

"This substance when first seen . . . was entire, no part of it having been removed. It was in a circular form, resembling a sauce or salad dish bottom upwards, about eight inches in diameter and something more than one (inch) in thickness, of a bright buff color, with a fine nap upon it similar to that on milled cloth which seemed to defend it from the action of the air. On removing the villous coat, a buff-colored pulpy substance of the consistence of good soft soap, of an offensive, suffocating smell appeared; and on a near approach to it or when immediately over it the smell became almost insupportable, producing nausea and dizziness. A few minutes' exposure to the atmosphere changed the buff into a livid color resembling venous blood. It was observed to attract moisture very readily from the air. A half-pint tumbler was nearly half filled with the substance. It soon began to liquefy and form a mucilaginous sub-

stance of the consistence, color and feeling of starch when prepared for domestic use."

After leaving the substance undisturbed for two or three days it again was examined: "... the substance was found to have all evaporated, except a small dark-colored residuum . . . which, when rubbed between the fingers, produced a fine ash-colored powder without taste or smell . . . The place where the substance was first found was examined and nothing was to be seen but a thin membranous substance

adhering to the ground similar to that found on the glass."

The "singular substance" was literally given the "acid test." Muriatic and nitric acids produced no noticeable reactions but when concentrated sulphuric acid was used "a violent effervescence ensued, a gaseous body was evolved, and nearly the whole substance dissolved." Unfortunately, due to lack of equipment, the gases produced from the substance were not chemically analyzed.

(To be concluded next month.)



HOLY MARY!

THE SOVIET newspaper *Pravda* reports that the law finally caught up with Holy Mary, a self-styled sorceress, but not before she had bilked gullible Russians of thousands of rubles. (One ruble is worth \$1.11.) Her customers included well-educated Moscow scientists, government officials and even policemen. Charged with practicing black magic, the woman (whose real name is Lydia Doshkenty) totted up this kind of loot:

- A diamond brooch, 25 gold pieces, government bonds and 1570 rubles in cash received from a woman physician for a bottle of tap water and two handfuls of sand. The water in his food and the sand in his shoes was supposed to keep the doctor's son from straying. It didn't work.

- Six hundred rubles received from a housewife for plain water which when added to her husband's food would cure his excessive liking for vodka.

- One hundred rubles for ordinary buckwheat to make enchanted porridge for another drinking husband.

- Fifty rubles received from a suspicious wife for a bag of dirt to be spread at the intersection of three roads and read like tea leaves "to know how her husband behaved on business trips."

"Altogether," the Soviet paper reported, "Lydia Doshkenty pumped more than 10,000 rubles out of people."

Pravda claimed it published the story to chastise those who fell for the sorceress's racket, rather than to expose her. Caveat emptor.

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ANAESTHETIC FOR SURGERY

By Elmer F. Korilla

ON MARCH 9, 1934, I entered Oak Park Hospital, Oak Park, Ill., for an appendectomy. My physician, Dr. Horace Martwick of Riverside had recommended I ask Dr. James Monahan to operate, for he was having then-sensational results with surgery using local anaesthesia.

When I had been "prepped" for the operation, they wheeled me into the operating room where if I had not been so nearsighted I could have watched the surgeon's work in the overhead mirror. But it was all a blur to me. After Dr. Monahan had applied the anaesthetic through my navel he proceeded to cut. I felt no pain but when the doctor found my appendix was not where it was supposed to be he drew out a length of intestine. This made me feel as if my whole body were being drawn through a knothole.

Simultaneously I found myself hovering under the glass roof of the operating theater, a many-sided cupola with iron ribs. I looked down on my own body, the surgeon busily explaining his actions to interns, nurses and orderlies crowding closely around. Meanwhile I seemed to be fluttering along the ribs between the glass panes, trying to find an opening

through which I might escape.

Suddenly Dr. Monahan stopped short and cried out, with alarm in his voice, "Here, stop that!"

I don't know how he knew what I was doing, nor whether he even was speaking to me, but I took it for a command. At once I dropped down from the skylight and reentered my body. He closed the incision, ordered me to sit up and climb from the table and walk down the hall to my bedroom.

I was released from the hospital a week later, an uncommonly short stay in those days, and after six weeks I returned to my job as meterman with the Public Service Company of Northern Illinois at the Maywood plant.

But to this day I wonder: what part of me escaped from my body during the surgery and what would have happened if the doctor had not ordered me back? — *Seattle, Wash.*

JUDY'S APPARITION

By Jo Ann Robbins

MY HUSBAND William Robbins comes from a close-knit family and we tend to spend most of our spare time in one another's company. Bill's oldest sister and her husband, Dottie and Steve Ayers, have a home in Huntington Beach,

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Calif., which is about the largest so we usually gather there on Saturday evenings to play cards or just for conversation.

Early in 1967 Dottie and Steve acquired a Ouija board and our first Saturday night together we planned to see if it would work for us. My husband's parents, his sister Judy and her husband Bob Marisette and my husband and I gathered around the table and we all took turns at the board. We obtained such preliminary responses as, "Yes, there are spirits." And "Yes, they could and would speak to us through the Ouija board." Steve Ayers seemed to get the most response so he was appointed "chief operator."

He first asked, "Is there a spirit in this room now?"

"Yes," came the reply.

"Do I know you?"

Again the reply was affirmative.

"Are you male?" Steve queried.

"Yes."

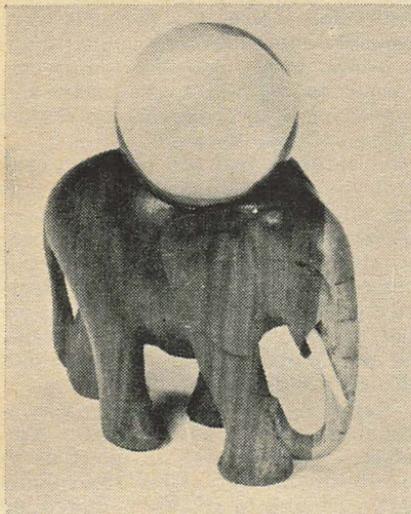
To a question about the spirit's name, the board spelled out the initials: "C. S. A."

Excitement rippled through our little circle. These were Steve's father's initials, Claude Steven Ayers, who had died in Wichita, Kans., in 1958.

To no one's surprise, Steve poured himself a stiff drink, then proceeded to tell us an experience he had had a few years before, shortly after his father's death.

He and Dottie were living in Garden Grove, Calif., in 1959, while his mother remained in Wichita doing her best to raise the younger girls in the family, Donice and Jenelle, who were still in their teens. One night shortly after Steve and his wife had retired, his father appeared to him. Simply standing at the foot of the bed, the senior Ayers spoke to Steve: "Go home, son. Your mother needs your help." Steve said his father repeated these words twice.

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Steve bolted upright in bed and told Dottie what had happened. She insisted he must have been dreaming, but he was alarmed and telephoned his mother the next day.

Mrs. Ayers indeed was having problems. She worked full-time as a medical secretary and keeping her home and seeing that the girls were properly supervised constituted quite a chore. Steve and his family returned to Wichita to help out and moved back to California only after the girls were grown.

Since Steve had had one such concrete experience, we concluded that his father might be trying to make direct contact again. Then and there we decided to hold a seance to see if we could reach him. We concentrated mightily, all of us, for some time but without result. Finally we decided to call it quits for the night and the gathering broke up.

Early the next morning my youngest sister-in-law, Judy Marisette, telephoned me. She was so upset as to be almost incoherent but she calmed down enough to relate an incredible tale.

When she and Bob arrived home in Anaheim the night before, she told me, they found their house unusually cold although the heating system seemed to be in order. They retired quickly but before Judy fell asleep she saw an apparition in her bedroom, a man standing across the room and staring at her. She screamed to awaken Bob. He could not see the figure but the chilliness of the room made him believe she was not imagining things. She said the figure didn't move or speak to her but simply stared.

On the telephone she described the stranger to me. He was almost six feet tall, about 45 years old, with dark hair parted on one side. He was wearing a long grey overcoat trimmed in black velvet—velvet collar, pockets and cuffs.

The poor girl seemed frightened out of her wits so to reassure her I told her I would spend the afternoon with her. When I reached her home I asked her to explain it all over again. Then I asked her who she thought the man might be.

She replied, "I don't *think* it was someone; I *know* who it was. Steve's father! I know it!"

Again the next day came an agitated call from Judy, even more upset than the first time. The man had appeared to her again, looking the same, not saying a word and simply staring.

Bob had had enough. He jumped out of bed and approached the corner where Judy said the apparition was standing. He asked in a loud voice, "Who are you and what do you want? Will you talk to me? If not, go away and never come back."

At that moment the apparition disappeared, Judy said. Bob felt the chilliness leave the room.

This was simply too much coincidence for me, the same happening two nights in a row. I decided to talk to Steve.

I told him the whole story as Judy had told it. Steve was taken aback and immediately started rationalizing.

"The description fits my dad all right but why did he appear to Judy? Why not to me? And furthermore, Dad never owned a long grey overcoat like the one she describes. Why would she see him in an old-fashioned coat? It must have been her imagination!"

Nevertheless, the incident preyed on his mind because after all, his father *had* appeared to him. He decided to call his mother.

When he reached her Steve went directly to the point.

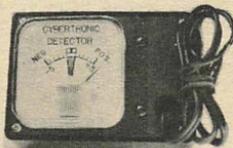
"Mom, did Dad ever own a long grey overcoat trimmed with velvet?"

Her direct reply threw him for a loss. "He sure did," she said. "I

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remember it well. He had it when he was a young man and he liked it so well he wore it until it was in tatters. You wouldn't remember it though; you were too young. Why?"

Steve made some abstracted reply and hung up.

At the next family get-together we looked at this puzzle from all sides. Did Judy really see Steve's father's spirit, or did she imagine it? If it were imagination or a dream, how could she have seen the long grey overcoat? Why did he appear to her? What message was he trying to convey?

To this day none of us has an answer to any of these questions. But to the question, "Is there life after death?" we all have become at least more open-minded—if not down-right certain. — *Placerville, Calif.*

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I WAS LIVING in Calverton Park, Mo., in October, 1959, when I had the strangest dream of my life.

As the dream began I found myself in a limousine alone except for a chauffeur who slowly stopped the automobile at curbside. I waited patiently for something to happen—it seemed several minutes—and then the chauffeur told me to get out.

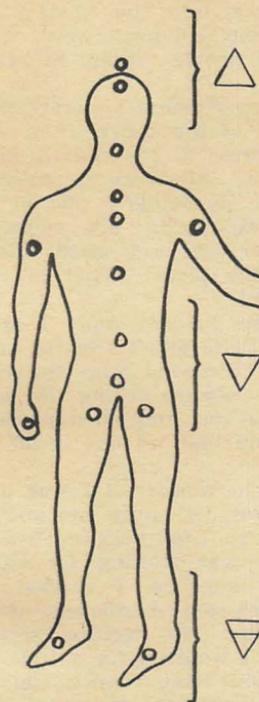
"Why? What is this place? What am I supposed to do?"

Without turning or letting me see his face the chauffeur said firmly, "I have brought you where you are supposed to be. You must get out."

I opened the car door and stepped out on an ordinary city sidewalk but I could see no buildings or houses. It was a pleasant sunny morning. Only when I looked down to see I was dressed entirely in black did the first twinges of apprehension strike. I seldom wore black except to funerals but no one I knew had died.

Puzzled, I looked around. There was nothing to see except a flight of

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wide marble steps leading to a massive pavilion. As I ascended the air seemed to be thickening. The sun was gone and I seemed enmeshed in a heavy gray fog. On the pavilion the fog changed to a dismal blue mist swirling around tall white Corinthian columns which stretched from the marble floor into the mist above. Between the columns were small clusters of people talking in muted tones.

For a long moment I merely stood at the top of the stairs. Then with some surprise I realized I knew these people. All were relatives or friends on my father's side of the family. Recognizing my cousin I touched her arm and asked, "Bette, what is this place? What are we waiting for?"

When she did not reply I asked again but Bette didn't seem to know I was there. I moved from one group to another, always asking the same question but receiving no response. It came to me that no one could see me!

I began to wonder if I was dead and this was my entry into another world. But no, I felt very much alive. I knew I was waiting for something—or someone. I crossed the pavilion and stood beside one of the tall columns. The waiting seemed endless as I watched for a break in the thick blue mist. Then suddenly a streak of silver light pierced the fog and opened a sparkling pathway through the sky.

Surprisingly I felt no fear. I knew I had to keep my eyes focused on the pathway. From a very great distance a solitary figure was approaching. As the figure came closer I saw it was a woman although I could not see her features because of the veil she wore, somehow I recognized my aunt, Bernice Silber. As she came nearer the familiar scent she always wore reached my nostrils.



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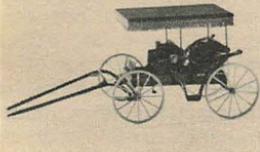
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At last we stood facing each other. I moved to kiss her cheek through the heavy veil and she clung to me in a manner quite different from her usual reserve. She said, "Hi, honey, how are you?" Her voice was wistful. She continued to cling to me as if she might never see me again.

I answered, "I'm fine, Aunt Bee. How are you?"

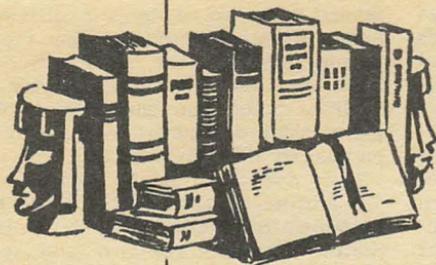
Then she stood back from me and replied softly, "I just died, Jeaneane."

The dream ended. I awoke with a start. My bedroom was normal and peaceful but I was filled with a horrendous fear. Of course I knew Aunt Bee had cancer and had been ill for a long time. But she lay in Deaconess Hospital in St. Louis, Mo., and we had no reason to think her death was imminent.

Like a child afraid of the dark I pulled the sheets over my head, my whole body quivering and perspiring. More than the dream, something else was frightening me—the heavy perfume lingering in my nostrils. I tried to tell myself I was an adult and shouldn't behave this way. And above all, my aunt was not dead! Why should I be afraid? Still, I couldn't move until the ring of the telephone forced me back to reality.

Craving the contact of a human voice I bounded from bed and grasped the phone. The voice was my mother's calling from St. Louis. She said, "Jeaneane, your Aunt Bee died during the night."—*St. Charles, Mo.*





New Books



By
David
Techter

SOCIOLOGICAL SPIRITS

WITH SOME excitement I looked forward to reading G. K. Nelson's *Spiritualism and Society* (Schocken Books, New York, N.Y., 1969, 314 pages, \$7.50) for it was issued by the same publisher in the same format as Gauld's excellent volume, *The Founders of Psychical Research*. For all its good points, however, the recent book is hardly in the same class as Gauld's. A good modern history of Spiritualism is overdue; the literature is widely scattered; the available histories are long out of print and generally are either overly-favorable or overly-critical. In Nelson's first few chapters it seems he might fulfill this need but then the sociologist in him gets the better of the book. Few but a small circle of academic sociologists will care much whether Spiritualism (the organized religion, that is) can be classed as a "sect" or a "cult" and Nelson's long-winded debate only points up the difficulty of tacking arbitrary labels on human enterprises as complex as religious systems.

The strong point of *Spiritualism and Society* is Nelson's scholarly assembling of the raw data on the growth of the Spiritualist movement in the United States and England. (Nelson is British and this must be borne in mind when he refers to

"this country"—he means, of course, England.) The mere assemblage of raw data, however, is only the backbone of a true history. To it must be added the flesh and blood of the personalities who shaped that history and the interplay of events that created the drama. Spiritualism is replete with personalities of engaging character and charisma and the recorded phenomena are amongst the most remarkable in history. Yet almost none of this appears in Nelson's study. The drama of life after death gets lost in the discussion of the organizational makeup of the Spiritualists' National Union. As a library guide toward the literature needed to construct a history of Spiritualism, this volume has its place. But unfortunately it does not qualify in itself as that history.

LANDMARK IN LONDON

LONDON, England, has many unique institutions and the College of Psychic Science is one of

them. Formerly known as the London Spiritualist Alliance, the College adopted its present name some years ago primarily to emphasize its goal of furnishing evidence for the critical-minded rather than solely providing comfort for persons already convinced. To meet this goal the College perforce must sponsor only psychics of unquestioned integrity and proven ability; it has been singularly successful. Some of the finest mediums in the world have worked under its auspices.

The College was first called to my attention by the late ethnologist on African culture, Dr. Wilfrid Hambly, who in his later years was deeply interested in psychic matters and who participated in remarkably evidential sittings. One of the mediums who impressed him was Mrs. Ena Twigg, who later brought Bishop Pike the first messages allegedly from his deceased son. There is a large enough circle of sensitives available that one can walk into the College unannounced, request a sitting and shortly be consulting any of several trained mediums. I know of no comparable institution in the United States.

Private consultations, moreover, are only part of the College's work. A typical week includes two or three public lectures on psychic subjects, frequently followed by a public demonstration of clairvoyance. In addition, members may take part in meditation groups, healing groups and development classes. Subject matter of the lectures ranges over the entire gamut of psychic research and Spiritualism and there is hardly a well-known name in psychic work in Great Britain who has not at one time or another addressed the College of Psychic Science.

WHY NOT HERE?

MY MAJOR reason for mentioning the College is to discuss its excel-

lent quarterly journal. But I find myself sidetracked by the disheartening contrast between the C.P.S. and the status of the psychic field as I know it in the United States. If such an institution flourishes in England why is there not a similar college in this country?

Is it due to a lack of sensitives? Yes and no. Spiritualism is not in the healthiest of conditions in the United States; churches are few and scattered, their memberships small.

Classes for psychic development are even scarcer. It is difficult for me to find a class worth recommending to inquirers even in Chicago, where interest in the psychic has reached an unprecedented level. From what I know of other areas of the nation the situation is not notably better elsewhere. Thus the avenues for training potential mediums are frightfully inadequate within Spiritualism and a host of antiquated regressive "anti-fortune-telling" laws makes psychic work outside an organized church hazardous.

On the other hand, as might be expected of so populous and affluent a nation, the United States has some of the finest sensitives alive. The public immediately thinks of such names as Arthur Ford and Jeane Dixon but there are dozens of others, unheralded except locally, every bit as talented as the well-publicized few. It is true that they are widely dispersed geographically but in the Chicago area and in southern California there are a sufficient number to make possible a beginning toward an American C.P.S. Countless more individuals with native talent simply need proper development. This could be projected as one of the principal functions of such an institution in this country and in time the effort could become fully manned.

Why don't we have such an institution then? The answer, to be blunt, is that there are too many chiefs and

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not enough braves. If any other field of human endeavor is so filled with prima donnas as the psychic field, I am unfamiliar with it. From the academic parapsychologists down to the neighborhood "reader," the psychic field seethes with backbiting, professional jealousy. The pattern repeats itself endlessly: as soon as an individual within a psychic organization feels he has made a name for himself he strikes out on his own and forms his own following.

Ideally a psychic organization should be flexible enough to allow for differences in outlook and aspiration and demanding enough to utilize the full potential of every adherent. Many—perhaps all—sensitives are natural prima donnas. Some mechanism should exist by which each could strut his or her stuff, yet at the same time cooperate in a common endeavor. I am innocent enough to believe that the three disparate elements within the psychic field—Spiritualism, psychic research and occultism—could coexist peacefully and perhaps even learn from each other.

LIGHT FROM ABROAD

MY DIGRESSION completed, I shall move on to discuss the College of Psychic Science's quarterly journal, *Light* (annual subscription \$2.50, *Light*, 16 Queensberry Place, London, S.W.7, England). *Light* has the distinction of being the oldest psychic journal, having been issued continually since 1881 (nosing out the *SPR Journal* by one year). Unfortunately, it is relatively little known in the United States. This unpretentious magazine-format quarterly consistently presents worthwhile articles, stories and book reviews.

Recent issues of *Light* have contained such features as Geraldine Cummins discussing psychic investigation of history; K. M. Goldney on physical mediumship; "Some Egyp-

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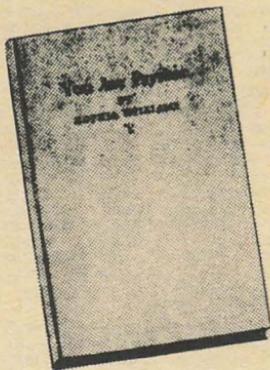
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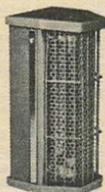
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tian Ideas on Survival," a fascinating article by Sir Ronald Fraser; Robert Crookall describing his research on astral projection; Anne Dooley's account of psychic surgery in Brazil; Paul Beard's candid comments on "Mediumship as a Profession," descriptions of recent hauntings reported in two English towns; Anita Gregory writing on psychic research in the Soviet Union; Prof. H. H. Price on precognition; Ena Twigg commenting on the attitude a sitter should bring to a medium; Edwin Butler's "A Spiritualist Looks at Calvary;" and much, much more.

The lesser-known authors sometimes are even more interesting than those I have mentioned. Frequently accounts of spontaneous psychic events and evidential sittings appear. (Coryn Hart's "The Promise and the Fulfillment" deserved better treatment than it received: it was cut up into snippets and scattered through several issues.) I was particularly impressed with Rosamond Lehmann's brief remarks on "spirit communications," all too often "bogus inspirational, of inflated rhetoric, of unctuous platitudes masquerading as authoritative teachings; and various other delusional upsurges from the subliminal regions of the psyche."

It struck me as ironic that Miss Lehmann's remarks appear under the aegis of the new editor, Julian Duguid, for it seems to me that Mr. Duguid has been responsible for printing several items answering her description, albeit ascribed to mortals rather than spirits. Oddly enough, the one article explicitly concerned with alleged spirit messages (Richard Hall's "The Dawning Epoch") is by contrast eminently sound psychology. But, let me hasten to add, Mr. Duguid is following in the footsteps of worthy predecessors (including the illustrious Stainton Moses). Miss Lehmann's remarks

alone were worth the modest subscription cost and I advise interested readers to do *themselves* a favor by sending off for this excellent quarterly.

OTHER REVIEWS

THE SEARCH FOR THE GIRL WITH THE BLUE EYES by Jess Stearn, Doubleday and Co., New York, N.Y., 1968, 304 pages, \$4.95.

This is a fascinating book, splendidly written by Jess Stearn, author of a number of best sellers, including *Edgar Cayce, the Sleeping Prophet*.

Stearn starts by reporting that he got a call from his New York editor asking him to check out a report about regressions, while under hyp-

nosis, of a girl who supposedly lived and died in Canada only a generation or two ago in a place just a few miles from where she was then living.

"But I don't believe in reincarnation," Stearn answered. However, his New York editor persuaded him to follow through on the assignment and this book is the result.

As a skeptical reporter Stearn interviewed 17-year-old Joanne MacIver of Orillia, Ontario, who told of living as Susan Ganier a century earlier a few miles from her present modern home. Stearn brought in a professional hypnotist, recorded a mass of detail from Susan's life, then tried to check out the story.

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deeds, census reports and other written materials concerning rural Canada in the mid-1800's were either nonexistent, incomplete or inaccurate so Stearn never found documentary proof that a Susan Ganier even existed. However, he did uncover circumstantial clues that seemed to fit a pattern of what might have been Susan's life and finally concluded, "One did not disprove anything by not proving it. The investigations, while not confirming Susan's statements, did not exclude them as possibilities."

Stearn gives names of famous people who wrote about or believed in reincarnation: Mark Twain, Dickens, Benjamin Franklin, Flaubert, Thoreau, Cayce, Taylor Caldwell, Adela Rogers St. Johns and others.

While *The Search for the Girl with the Blue Eyes* neither proves nor disproves reincarnation it is a thought-provoking book, worthwhile because it's excitingly written and reads like a novel instead of a report of an investigation. — Fred Korotkin.

EDGAR CAYCE'S STORY OF JESUS: Selections, Arrangements and Comments, by Jeffrey Furst, Coward-McCann, New York, N.Y., 1969, 365 pages, \$5.95.

This intriguing new work about Christ has much to commend it; yet certain areas will be questioned or considered too far out by a small group of Bible-reading persons. Taking the pluses and minuses, however, most readers will feel they have gained much from reading the book.

The selections and commentary are taken from "readings" given by Edgar Cayce while in a state of self-induced trance or hypnosis. He could, the author writes, "rattle off direct quotes from both Old and New Testaments — sometimes paraphrasing them, sometimes interpreting." He also mentions "persons well-known in Holy Writ alongside others whose

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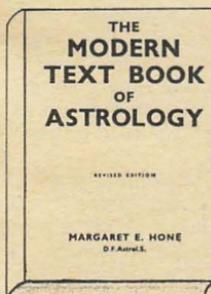
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names and relationships are lost in history other than as contacted (or revealed) through Cayce's unconscious mind." Consequently some readers will reject the disclosures made by Cayce that are not in the Bible. However, I believe most persons will accept these since they do not conflict but amplify certain sections of the Bible.

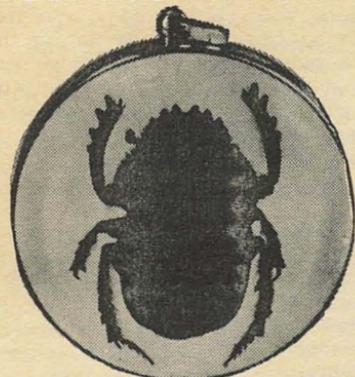
Cayce remarked in one of his readings that neither Mary nor Jesus had a human father. Jesus, he said, was a reincarnation of Adam and went through probably 30 incarnations during His development in becoming the Christ. Five, instead of three wise men—and a second group of wise men—followed the star to see the Christ Child at the Nativity. Also, according to Cayce, many misinterpretations and poor translations of the Lord's Prayer exist.

Parts of the book that do not focus closely on the story of Jesus could have been shortened or omitted without detracting from its interest or continuity. Many sentences are too long and there is a good deal of repetition. However, the work includes little new material or slants to which Protestant, Catholic or Jew can or should take offense, although there will be disagreement with a number of viewpoints and details presented through Cayce's readings. If anything, the book may strengthen the sensibilities, understanding, tolerance and religious convictions of countless readers.

Much of the philosophy presented transcends creeds and "isms" within church groups today. Exciting new prophecies are included which bear watching. And the abundance of beautiful sentiments and quotable passages constitute an invitation to read the book a second time.—Fred Koroctin.

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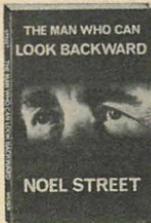
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Prevost Battersby, with Introduction by Leslie Shepard, University Books, New Hyde Park, N.Y., 102 pages, \$3.95.

Within the last few years University Books has reprinted several of the more important studies in the field of out-of-the-body travel. With the reprinting of Battersby's short monograph (originally published in 1942) virtually all the important astral projection literature is back in print.

Battersby's book may be viewed from two perspectives. For the well-read peruser the book will be of little interest. It is more of a "psychic reader" than an in-depth study of the phenomenon. In fact, the volume is hardly more than a short introductory casebook. Thus in its 100 pages we find the stories of Emile Sagée, the schoolmistress who kept projecting her visible double, Mr. Dickenson's double who went to a photographic studio to pick up its master's portraits, Mrs. Garrett's astral experiments, and the famous projection narratives of Sylvan Muldoon, Oliver Fox and William Gerhardi. Of the many other well-known cases included, about 90 percent have found their way into just about every other book on astral projection.

However, to the novice Battersby's book is a perfect introduction to this rather exotic subject. The book is highly readable and because the cases are so well known it serves as an excellent casebook.

The book's objectives are interesting from an historical viewpoint since it was designed to be purely empirical and does not quote any "occult dogma" as source material. The study is almost a reversal of Ralph Shirley's *The Mystery of the Human Double* which was published only four years ago. Shirley's book (also reissued by University Books) was too much influenced by the popular occultism of its time. But this

restriction of occult dogma by Battersby does have one pitfall. As the author himself points out (on page 44) data on cases wherein the astral travelers met spirits of the dead has been omitted as possibly being "Spiritualist propaganda." As a consequence a very important aspect of the phenomenon has been deleted. I note, too, there is some duplication of material between Shirley and Battersby.

The reader may be disappointed if he buys the volume because of its flashy subtitle: "The Methods of Astral Projection." Actually, there is little on "methods" in the book.

This new edition does have an updated introduction by Leslie Shepard which once and for all reveals who Yram, the famous French astral traveler, really was. This in itself is worth the price of the book.

How valuable this book will be depends upon the individual's familiarity with psychic literature. All in all, it is a handy reference book to have on one's shelf. — *D. Scott Rogo.*

LSD PSYCHOTHERAPY: An Elaboration of Psychedelic and Psychoanalytic Therapy by W. V. Caldwell, Grove Press, New York, N.Y., 1968, 329 pages, \$7.50.

The first part of *LSD Psychotherapy* surveys modern drug experiments and treatments in this country and abroad. It discusses the history and practice of LSD use from its accidental discovery by Swiss chemist Albert Hoffman in 1943 up through the aftermath of the Leary-Alpert controversy. This section also contains Caldwell's discussion of the risks and advantages of psychedelics in therapy, reports on his visits to clinics in Germany and England where LSD is used as an adjunct to psychotherapy, and treats its experimental use in the United States.

Caldwell claims the primary issue raised by the psychedelic experience

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is that it presents a crisis in the interpretation of man's mind, for new theories of the mind are developing as a result of the knowledge and experience provided by the psychedelics.

Under the influence of psychedelics, Caldwell holds, the mind can illuminate specific problems by reaching into the deepest strata of the unconscious and calling up material from these levels that can be utilized by the analyst in helping the patient achieve a fuller understanding of himself and the world. An appealing case is made for the efficacy of these drugs in explaining and healing the human mind. They seem especially suited for helping patients trace their development through the various stages of maturity and thus uncover the motivation, training and experience that resulted in a lopsided adjustment to life.

Hauntingly beautiful levels of imagery drawn from literary and psychoanalytic archetypes make the second section of Caldwell's book a masterpiece. One may not learn much about LSD here but he is likely to learn a great deal about himself. Every reference to LSD could be omitted and the book would remain a presentation of unusual understanding and insight into the human condition.

This book has many values, not the least its message for parents. Children would benefit greatly if their parents read and understood how the psychic loans made in childhood become encapsulated into seemingly eternal identities.—Tommy W. Rogers.

ALTERED STATES OF CONSCIOUSNESS:
A Book of Readings, edited by Charles T. Tart, John Wiley and Sons, Inc., New York, N.Y., 1969, 575 pages, \$9.95.

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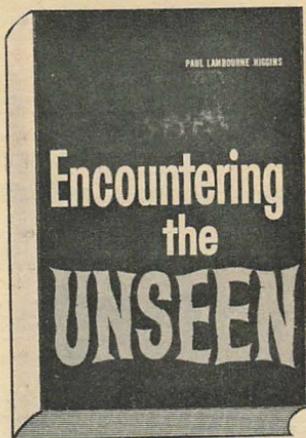
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scientific papers dealing with altered or unusual states of awareness. Most of the papers are recent, the bulk having been written within the past seven years, and nine of them have not been published previously.

Topics include hypnagogic states, meditation, hypnosis, dreams and psychedelic drugs. Regrettably, mediumship and out-of-the-body experiences get only passing mention. Each section of the book has an introduction which expands and, where necessary, updates the material presented. The papers themselves include review articles, subjective reports, instructions for achieving various altered states of consciousness and experiment reports. The book is well-indexed and documented, providing 37 pages of references and a six-page bibliographical guide to the literature on psychedelic drugs.

Although no one book can cover comprehensively the range of phenomena discussed in *Altered States of Consciousness* Dr. Tart has provided an excellent and reasonably balanced introduction to each topic. Moreover, he has done an excellent job of selecting papers that raise significant and provocative questions pertinent to the relationship between altered states of consciousness and other phenomena. For example, Dr. Aronson's paper hints that many of the attitudinal changes occurring in neurotic states and schizophrenia may be related to constricted perceptions such as those involved in loss of depth perception or blurred vision, whereas psychedelic drugs and meditation seem to result in expanded perception.

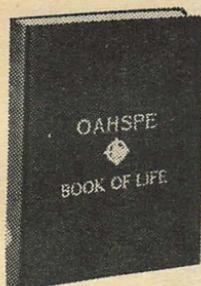
The section on the electrophysiology of Zen and Yogic meditation demonstrates that changes occur in the electroencephalograms of persons underdoing these states and that subjects may gain some control over the amount of alpha waves they

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produce. The fact that these changes are accompanied by altered awareness suggests the possibility of making use of such feedback in training people to meditate, thus facilitating further investigation of the state.

All in all, Dr. Tart has done a scholarly job of editing. This book is essential reading for anyone seriously interested in any or all of the topics covered.—*C. J. Parshall.*

ALSO NOTABLE

THE SECRET OF THE AGES by Robert Collier, Robert Collier Publications, Inc., Ossining, N.Y., Rev. Ed. 1969, 345 pages (price not shown).

Originally copyrighted in 1948 (700,000 copies now in print) *The Secret of the Ages* details seven secrets of (1) your subconscious, (2) ambition and desire, (3) goal and purpose, (4) self-confidence, (5) creative imagination, (6) the power of will and (7) how to form a daily blueprint. The secrets of success lie in recognizing there is no limit to the power of the subconscious mind.

THE BUDDHIST WAY OF LIFE by Christmas Humphreys, Schocken Books, Inc., New York, N.Y., 1969, 223 pages, \$7.95.

One of the leaders in the Buddhist movement in the West, Christmas Humphreys has written many books on the subject. The new volume, designed as "An Invitation for Western Readers" provides an introduction to Buddhism, presenting its background, basic doctrines and deeper truths, and ends with 50 pages on Zen Buddhism.

GUIDE TO THE DISTURBED PERSONALITY THROUGH HANDWRITING by Irene Marcuse, Arco Publishing Company, Inc., New York, N.Y., 1969, 79 pages, \$3.95.

Dr. Marcuse practices and teaches handwriting analysis privately and conducts a correspondence course through her own institute. She is considered an expert at determining the authenticity of questioned documents. Her latest volume includes a guide to the scientific principles of graphology and shows how the layman can uncover the danger signals of mental illness as reflected in handwriting in time for professional therapists to take remedial action.



Report from the Readers



THE CALENDAR SHOCK

There seem to be several inconsistencies in the article on page 84 of the October, 1969, FATE, titled "Precognition in Print."

(1) The calendar printed on page 84 is correct for November, 1963.

(2) Friday, November 22, does not show as a holiday.

(3) The article refers to Thanksgiving Day which always falls on the fourth Thursday, not the third where it would show if, as the printer explained, "the screen slipped from the '21' slot to the '22'."

Is it possible that the calendar printed in FATE is not the one referred to by the contributor? — B. E. Magness, Seattle, Wash.

On page 84 in your October, 1969, issue, the facts in the article "Precognition in Print" are incorrect.

Thanksgiving Day, 1963, fell on November 28 — not November 21. — R. Crawford, Sharon, Pa.

"Precognition in Print" attributes an error in the calendar to a wayward printing press. Unfortunately the little story lost its impact due to the idiosyncrasies of still another printing press. This we mark down to "printer's error." The calendar sheet provided by our contributor should have appeared as below.

The mistake as to the date of Thanksgiving Day, 1963? That's "human error." — the Editors.

1963 NOVEMBER 1963

Sun	Mon	Tue	Wed	Thu	Fri	Sat
 Full Moon 1st-30th	 Last Quarter 8th	 New Moon 16th	 First Quarter 24th		1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

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TO THE BARRICADES!

In your July, 1969, issue, David Techter criticizes the well-known author of many books on paranormal occurrences, Hans Holzer. The criticism is leveled in an idiotic manner and shows a lack of knowledge of the parapsychology field.

Thanks to Hans Holzer and his books, many people are awakening to and gaining knowledge in parapsychology. Hans Holzer is a respected and well-known researcher, author and lecturer from coast to coast. He certainly has proven himself in his particular field.—*Fritz Kron, Sherman Oaks, Calif.*

David Techter's article constitutes an unprecedented, free-for-all attack on parapsychologist-writer Hans Holzer. My faith in Mr. Techter's reliability was profoundly shaken by his show of incompetence in his July, 1969, column.

Mr. Techter based his attack on the assumption that since Mr. Holzer has turned out quite a few paperbacks at a relatively fast pace, his reliability as a researcher and the reliability of his materials are immeasurably impaired. Mr. Techter seemingly does not take into consideration that this "fast pace" reflects the volume of new psychic phenomena to be researched and reported on by such experts as Mr. Holzer.—*Douglas King, Beaumont, Tex.*

THE VANISHED AUTHOR

I have a book about Nicola Tesla titled *Return of the Dove* by Margaret Storm. When I first obtained the book about 10 years ago I was so interested in its contents that I wrote to the author who also published the book. Her address then was 2502 North Calvert St., Baltimore, Md. My letter came back stamped "No such person at this address."

I had written to ask when she

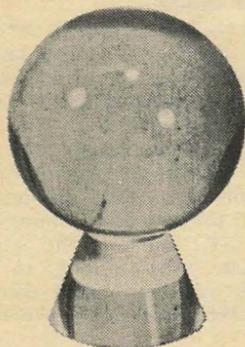
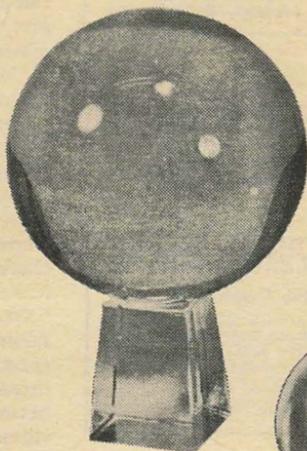
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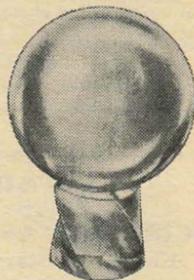
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would be writing another book as she promised to do at the end of *Return of the Dove*.

If any FATE reader knows the present whereabouts of Margaret Storm or whether she did write another book. I would appreciate hearing news of her.—*Joan Plummer, 8830 Roslyndale, Pacoima, Calif. 91331.*

DISCREPANCIES

I read with interest your item in "I See by the Papers" (FATE, April, 1969) concerning the similarity between the Apollo mission to the moon and the book *From the Earth to the Moon* by Jules Verne.

Your item says there was a Frenchman aboard Verne's craft named Andan. According to the book, the man's name was Michel Ardan.

Your item states the capsules both were lined with aluminum but Jules Verne's projectile had some kind of elastic substance on the outside and a steel lining.

Now, as to take-off and splash-down, there is a most serious discrepancy—which leads me to believe you have not read the book. The fictional characters in Jules Verne's story did not splash down in the Pacific Ocean or anywhere else. As the story ends they are left in orbit around the moon, constantly watched by J. T. Maston, the almost-mad scientist, who hopes to see his friends on earth again some day.—*Katherine Comstock, North Miami, Fla.*

SUPERSENSITIVITY

Garrett Manker's "Ten Minutes Stolen From Eternity" (FATE, May, 1969) confirms my long-held belief that some radiotelegraphers are sensitive to calls even though they are not tuned to the wavelength carrying the message.

My own unusual experience in this

regard occurred in September, 1929. I was standing the graveyard watch at Municipal Radio Station WMH in Baltimore, Md. About 3:00 A.M. I was listening drowsily to the infrequent calls on the international call and distress wavelength of 600 meters. Traffic is light at this time of the morning as most freighters' operators are off duty.

Forty years ago some ships still had the now obsolete arc transmitters which were the first continuous wave transmitters developed. They worked all right on long wave but on 600 meters even the most experienced operator might have trouble with them.

WMH was equipped to receive and send on long wave but we didn't do so normally. However, that September night I had a sudden urge to tune my receiver from the normal 600 meters to 2100 meters. This is a calling wave for ships with certain types of transmitters (among them the arc transmitters) and especially for the big transatlantic liners which handle heavy message traffic. As soon as I tuned to 2100 meters I heard a call for WMH from the ship *S. S. Malabar*, an oil tanker. I put my transmitter on 2222 meters, our assigned working wave, and answered the ship. Its operator sent two messages for the local agents of his company and then asked, "How come WMH stands watch on 2100?"

I was at a loss to tell him the truth so I said, "I happened to be 'tuning around.'"

I didn't press the *Malabar's* operator for details but I assume he had trouble getting his old arc transmitter to work on 600 and tried 2100 meters out of desperation.

When I mentioned my experience to the Chief Operator who relieved me at 8:00 A.M. he said simply, "It was the 'unseen hand' that looks after ships."—*Charles A. Seibold, Pikesville, Md.*

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EVERYMAN'S STORY

I have been a dedicated reader of FATE for many years but of late I deplore the preponderance of stories about monsters, witches and UFOs. Surely there must be hundreds, nay, thousands of occurrences, as yet unrelated, in the lives of those around us which would make interesting and worthwhile reading and lend credence and hope that there does exist another world with which we occasionally make contact. Almost everyone has a story to tell but too many feel it is disloyal to an established religious belief or they are afraid of being ridiculed or they are simply afraid.

A neighbor told me of her Indian relative who lost three daughters in some kind of epidemic. To this day, near Coos Bay, Ore., they can be heard singing together as they did in life.

My husband has a young logger friend who recently bought an old rocker. Every night it rocks by itself, long after the family has retired.

My daughter-in-law gazed down at her new baby daughter and said, "Isn't she beautiful?" Then sadly, after a pause, "I will never raise her. My God! Why did I say that?" The little girl died at the age of two years.

Two of my brothers, close in age, were carpenters who lived together and often worked together. When Raymond died, the other lived on alone in their apartment. On Saturday morning he would mop the floors, starting in one room and mopping to the door where he would put down newspapers in order to walk back in. Often he would look up in disbelief to see distinct footprints soiling the freshly-mopped floor.

"Damn it, Ray," he would say, "can't you wait until I put down the papers?"

Raymond's death had been by his own hand. For years he had been

told by numerous doctors, many of them heart specialists, that due to a leaky heart valve his heart had enlarged alarmingly. Hopes for a long life for him were dim. We in his family believe the strain of knowing he might die at any time was too much, and he chose to end the suspense by taking his own life. The autopsy report was terse: "We find no evidence of heart damage. This was a healthy heart."

If more people believed in reincarnation there would be less disillusionment, especially among the young people. If they could see there is purpose in living this life and it is to their ultimate advantage to live it as wisely as possible to prepare for a better life next time I think young people would not feel so futile nor indulge in such destructive behavior. — V. M. Q., *Cottage Grove, Ore.*

UFO OPINION

As an avid fan of everything concerning UFOs I have waited in vain for some anthropologist of historic sightings to discover the UFO reported by Philostratus in the First Century A.D. To remedy the oversight I hereby offer it:

"The natives of Tyana say that at the very moment of the birth of the child, Apollonius, a thunderbolt appeared in the sky as if about to fall; but instead of falling, it suddenly vanished upwards." (Philostratus, *In Honor of Apollonius of Tyana*, trans. by J. S. Phillimore, Oxford, 1912.)

Philostratus wrote his biography of Apollonius about 190 A.D. Apollonius was born probably in 37 A.D. and died in 95 A.D. So far as my reading has revealed this is the only sighting recorded in the First Century. — E. G. Davis, *Sarasota, Fla.*

* * *

I have a little information on one UFO story and I have sought more details for years.

On January 23, 1955, an object

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composed of a greyish or bluish lightweight ceramic-like material exploded in the house of Mr. William Cunningham in Darby, Pa. It set the bedroom on fire and wrecked the upper story. The object was found to glow merely cherry-red at temperatures that would melt most common metals.

I would like to hear from any FATE reader who has more information on this incident. — *Larry Stephens, Del City, Okla.*

* * *

On December 31, 1968, at 6:28 in the evening, I looked northeast from my yard into a clear sky and saw what appeared to be a large orange globe suspended in space at an altitude of about 2,000 feet. It made no sound and hung motionless in the air.

I called my neighbors and a friend who was parking her car. As the four of us stood watching the sky we saw a smaller red globe slowly drift down from the orange globe almost as if being lowered by a string. When it had descended a short distance from the "mother globe" three more small red globes and two green ones were released at short intervals and floated downward. None of these small globes reached the ground, nor did the mother globe move.

The entire spectacle lasted about six minutes. Then suddenly and simultaneously the mother globe and the smaller ones just disappeared as if a light had been switched off.

We checked with the police, the Air Force tower and local Air Research but no one had an answer. From the information given us there were no weather balloons in the area nor any unusual air activity scheduled.

We have no idea what we saw, where it came from or where it went. But the sight was there! — *Sipke Kuiper, Santa Monica, Calif.*

THE DEATH OF BISHOP PIKE
Who goofed? These so-called med-

iums, including Arthur Ford, predicted the missing Bishop Pike lay comatose in a cave awaiting rescue. How come none of their "spirit guides" foresaw the death of Bishop Pike?

I'm sure each and every one will have a reasonable explanation and many more will say they had pre-conceived the bishop's inevitable fate but were unable to reach Mrs. Pike.

For the so-called mediums, bah! I believe there may be some so gifted but I have yet to read about one who is. — *Helen Gentele, Newburyport, Mass.*

FACT OR FALLACY?

In the September, 1969, *FATE*, Ann Atkinson states in "Report from the Readers" that in the opinion of Paul Twitchell, "world's leading authority on *Eckankar*, the ancient science of soul travel, the official government UFO project at the University of Colorado failed (because) flying objects are only psychic phenomena."

It is questionable whether Paul Twitchell is the "world's leading authority on soul travel" because no individual in the world has a monopoly on it. Certainly he is no authority on UFOs.

Few people know that a flying saucer was recovered intact near Spitzbergen, Norway, in 1952. It was very real in a material sense. The report of world scientists as published in the newspapers stated, "We want the people of the world to know that this vehicle is definitely not Russian. The materials used in it are foreign to every country in the world."

Is this not saying the materials were extraterrestrial? — *W. J. H. Bard, Edmonton, Atla., Canada.*

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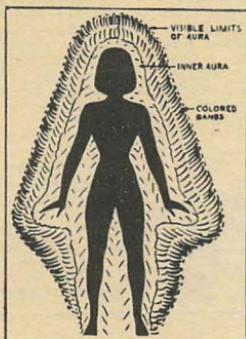


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two of New England's most famous haunted houses are not haunted at all and I have the facts directly from the owners themselves.

According to the local historian, "Ocean-born Mary" never lived in the house called "The Ocean-born Mary House" in Henniker, N.H., and there is no evidence the pirate even visited that area. The house no longer is open to the public.

The Huntington House (or "Forty Acres") is open and well worth going through but it has no ghost. The turning spinning wheel and the impression on the pillow, supposedly made by the spirit of "Elizabeth" were the pranks of a mischievous child some years ago. All else, I am informed, has been the fancy of novelists without basis in fact.—*John P. Bessor, Pittsburgh, Pa.*

TIME-SPACE CONTINUUM

Your writers sometimes mention in an offhand manner that in the realm of psychic phenomena time and space *don't exist*. Some authors, more careful, state that time and space *as we know them* don't exist. A still more reliable statement would be: time and space *are somehow different* from what we know.

Much psychic experience can be interpreted as if time and space do not exist; but also much of it can be interpreted as if they do—but are somehow different. S. E. White in *The Unobstructed Universe* tries to bring out a concept of those differences in time, space and motion and of the manner in which incorporeal persons might handle *their* kind of time, space and motion.

An invalid concept is that psychic time and space are special variants or violations of our worldly time and space—as if ours were the only "real" measures.

In fact, there is no reason to preclude any number of varieties of
(Continued on page 145)

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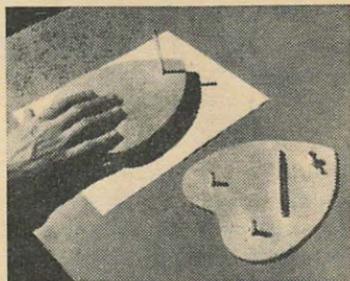
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