

# CAN THE DEAD HARM THE LIVING?

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# FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

JULY 1970 50c

SPIRIT VOICES

TAPE

RECORDED



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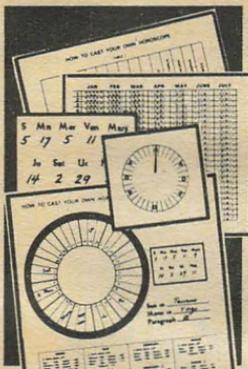
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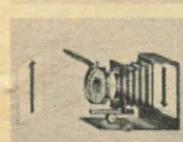
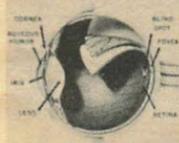
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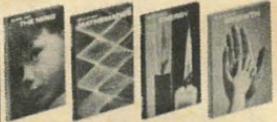
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# *I See by the Papers*

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## QUOTE OF THE MONTH

*"We all travel together, passengers on a little spaceship, dependent on its vulnerable supplies of air and soil; all committed for our safety to its security and peace, preserved from annihilation only by the care, the work, and I will say the love we give our fragile craft."*

— Adlai E. Stevenson

**T**HE FAMED biologist René Dubos, professor at Rockefeller University and author of the Pulitzer Prize-winning book *So Human an Animal*, quotes with approval the above words by America's late United Nations ambassador.

This last speech by Stevenson, given before the Economic and Social Council in Geneva, Switzerland, July 9, 1965, makes "man's dependence not only on other men, but also on the resources of the earth, one of the most poignant issues of our times," Dubos declares.

He sees the pollutions of our environment by everything from the lead in our gasoline to the raw sewage pouring into rivers and lakes as threatening the existence of man on earth and calls



Curtis Fuller

for a consideration of new human values.

"We claim that human relationships and communion with nature are the ultimate sources of happiness and beauty," Dubos writes. "Yet we do not hesitate to spoil our surroundings and human associations for the sake of efficiency in acquiring power and wealth."

Dubos believes that man must abandon the goals of conquering nature and subjecting the human mind. Whatever new goals we adopt must be based on "harmony with nature as well as man, instead of the drive for mastery."



## DISILLUSION WITH SCIENCE

**D**UBOS BELIEVES we have been misled into imagining

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that science and technology can solve all problems. Yet every advance science makes raises new questions and every advance technology makes creates new problems.

"The search for significance, the formulation of new meanings for the word of God and Man, may be the most worthwhile pursuit in the age of anxiety and alienation," he suggests.

He sees man as revolting against automated kitchens, high-speed travel, electronic gadgets, television-paneled living room walls and the development of a technology so artificial that it separates man from nature. Man must continue to live by his senses "and to perceive the world through them," Dubos insists. He will reject excessive abstraction and mechanization "in order to reestablish direct contact with the natural forces from which he derives the awareness of his own existence and to which he owes his very sense of being."

The food shortages that must result from overpopulation, Dubos believes, are only part of the problem. Humans also need quiet, privacy, independence, initiative and open space. "These are not frills or luxuries; they constitute real biological necessities."

He laments the fact that we

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- A farmer received a pot full of gold!
- An old woman used this secret to regain lost youth!
- Another teleported a gold jewel box to her home!
- A balding man renewed the growth of his hair!
- One user summoned a man to her — out of thin air!
- Another actually saw behind walls and over great distances!
- A man gained the power to hear the unspoken thoughts of others!

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behave as if we were the last generation to inherit the earth and complains that one of the terrible evils of Western man is that he regards himself and other men as things rather than as human beings.

He criticizes many academic studies as being abstract and dehumanized. "While it is essential to know as much as possible concerning man's origin, his development, his biological and social mechanisms, it might be even more important to help each individual person understand where he belongs in the cosmic order, and what gives significance to his own life.

"Religions and philosophies have contributed little if anything to the understanding and improvement of man as a living machine; they have, nevertheless, helped him immeasurably by providing hypotheses and tentative answers to the haunting questions:

"Where do I come from?"

"Where am I going?"

"And especially, who am I?"

**SOME QUOTABLE QUOTES**

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\* \* \*

"Smog is a euphemism for the mud that constantly befouls the sky and blots out its blueness."

\* \* \*

"We lament the dehumanization of man. Anthropology has taught us that man acquired his humanness while evolving in intimate relation with other living things and we know that all phases of his development are still conditioned by the social stimuli that he receives in the course of his life."

\* \* \*

"Social regimentation and loss of privacy may soon reach levels incompatible with the traditional ways of civilized life. The established order of things appears to

be threatened by technological and social forces that increasingly dominate the world, just as it was threatened by the raiding Norsemen and Saracens 10 centuries ago."

\* \* \*

"In the popular English translation (of Antoine de Saint Exupery's) *The Little Prince*, (this) passage reads as follows: 'One only understands the things that one tames,' said the fox. 'Men have no more time to understand anything. They buy things already made at the shops. But there is no shop anywhere where one can buy friendship, and so men have no friends anymore. If you want a friend, tame me.'"

\* \* \*

"The first move toward a richer and more human philosophy of life should be to rediscover man's partnership with nature."

\* \* \*

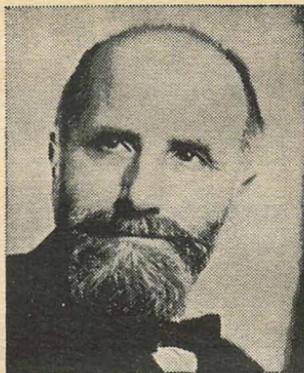
"Man is umbilical to Earth."



### 100 YEARS FROM NOW

THE SOVIET magazine *Priroda*, in an article reprinted in the Soviet English language digest *Sputnik*, recently poked a bit of fun at all the social scientists with crystal balls who are looking into the future, making predictions based upon straight-line extrapolations.

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present growth of world power  
for the next 1,000 years *Priroda*  
concludes that man will only be  
able to meet his needs by using  
all the radiation from the sun  
and 500 years later would surely  
have a power famine unless the  
entire mass of the sun could be  
converted into usable energy.

In another fun-making analogy  
*Priroda* calculates that if the  
present rate of population  
growth continues, in 4,000 years  
man can survive only by spread-  
ing into space at the speed of  
light and would have to convert  
all the matter he met on the way  
into energy for his own immedi-  
ate use.

The average height of Euro-  
pean and Japanese 13-year-old  
boys has been increasing by 0.8  
of an inch every 10 years for the  
past 80 years. In another 1,000  
years, therefore, it is only fair to  
assume that the average 13-year-  
old schoolboy will be six feet, six  
inches taller than he is today!

One must, therefore, take cer-  
tain predictions with tongue in  
cheek. *Priroda* adds that one of  
the "more alarming extrapola-  
tions" could well be that 100  
years in the future the innumera-  
ble newspapers publishing data  
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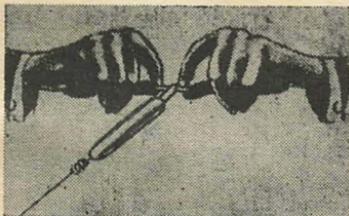
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### WE BEG TO DIFFER

**JOHN S. KNIGHT**, distinguished newspaper publisher, is a man we respect and with whom we usually agree. In March, however, Mr. Knight published a syndicated column titled "An Obsession with the Occult" which to us seems to show a complete lack of understanding of our small corner of the universe.

"Current interest in the occult puzzles us and we hope it will be short-lived. Such fads usually end quickly, like hula hoops and coonskin caps," Mr. Knight wrote.

"Toys, however, are harmless compared with evils which can spring from obsessions with witchcraft, palmistry, astrology and so on. Need we cite more than the Sharon Tate massacre?"

Mr. Knight says he cannot understand this interest because we are supposed to be living in "an age of reason." He asks whether "people have turned to sorcery in reaction to several centuries of relying wholly on human wisdom whose fallibility can be demonstrated."

Here he is getting close but then he adds that he cannot believe that "rational men and women will long surrender their free will to superstition."

Well now, it would take a book

Marietta Everett, aged 18, a freshman at Montgomery's Alabama State University, holds books and newspapers — anything she reads — upside down. As far as doctors can learn she has done it since she started to read at about the age of three. A music major, she also reads music upside down. (UPI Photo)



to discuss the implications of Mr. Knight's diatribe and we have room for only a few statements. Generally it appears to us that he misunderstands the whole religious milieu in which Western man finds himself today. To help clarify our own viewpoint we contribute the following:

Man needs religion but today's conventional religions are being

undermined by their failures — and by the very rationalism Mr. Knight seems to uphold as his key value. Science and the materialistic outlook have combined to destroy the old emotional approaches to religion and man is groping to find or make a new religion.

It is our belief that we are so steeped in the scientific and ra-

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tionalistic approach that we feel we must find scientific and rationalistic support for any new religion. Parapsychology is one such approach because by scientific means it seeks to establish a proven basis on which a new religion might be built. Parapsychology is one scientific approach toward proving that we live in a nonmaterialistic world.

Human beings are essentially nonrational in their religious approaches. That is why people are madly seeking all manner of strange beliefs and cults and following uncatchable will-o'-the-wisps.

The current interest in the "occult," in other words, is merely an expression of our times — a symptom. There is nothing new about most of it — nothing new about the palmistry, astrology, spiritualism or witchcraft against which Mr. Knight inveighs.

There may be substantially more interest at present in these special occult areas, of course, but the totality of belief in such things cannot be as great today, and may even be much less, than the totality of belief in the "occult" religions — by which we mean *all religions*.

Of course, we have our own prejudices and therefore think some beliefs have more merit than others but all are an ex-



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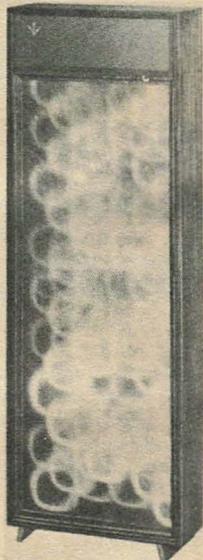
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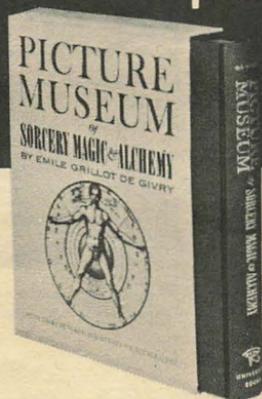
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pression of an interest in the cosmic mysteries, in the unexplained, the unknown, perhaps the unknowable. What is most evident today is that new beliefs and values are desperately being sought to replace the old.

Furthemore, Mr. Knight is quite unfair when he blames interest in occultism for the Sharon Tate massacre. Charles Manson and his tribe must be considered lepers in any society. The fact that Manson clothed himself in certain pseudosacramental trappings is no more a criticism of the occult than that the Marquis de Sade did the same thing.

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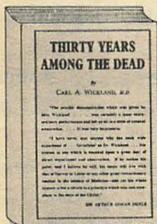
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with a rubber hose and braided ropes repeatedly over a period of a month. They finally escaped when Mrs. Garmon managed to file through her chains.

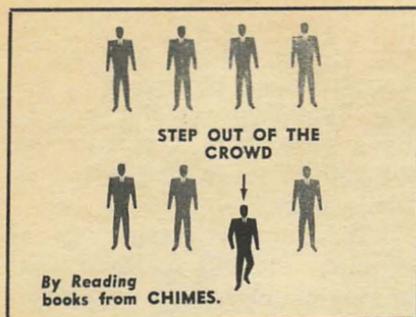
The epileptic child whom the two were accused of bewitching was Mrs. Garmon's own. And the punishment was being meted out by Mrs. Garmon's husband, her sister-in-law and her husband, and Mrs. Garmon's mother.

**ONE MORE STEP**

**O**N THE NEXT to the last day of 1969 the Parapsychological Association became an affiliate of the American Association for the Advancement of Science — marking a significant advance in the attitudes of the Establishment toward parapsychology.

The first attempt of the Association to obtain recognition was made in 1963. It failed. The second attempt in 1967 "resulted in a storm of controversy among A.A.A.S. Council members and the dissolution of the organization's Committee on Affiliations," according to the *Parapsychology Bulletin*.

While the recently successful motion to affiliate was under discussion Dr. Margaret Mead stated, "For the past 10 years we have been arguing about what constitutes science and scientific method and what societies use it.



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"The motion carried by an estimated 160-180 in favor, with approximately 30-35 opposed," the *Bulletin* reported.



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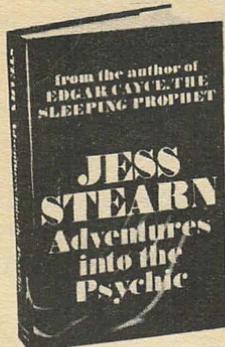
But the matter is either not as clear-cut as that or different species show other responses. Research done by Stephen T. Emling of Cornell University suggests that indigo buntings, at least, are influenced by other factors.

Emling caught buntings and divided them into two groups. One group was kept on a schedule simulating the length of days and amount of sunlight equivalent to that found in August and the other group underwent the stimuli they ordinarily would re-

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ceive during late April. Thus by May, 1968, one group was in a state of migratory readiness for a spring flight northward and the other was ready for an autumnal flight southward. Then both groups were tested under an artificial planetarium sky simulating that of 30 degrees N. latitude on May 1.

Emling found that those buntlings ready to migrate northward oriented themselves in that position and those ready to migrate southward did the opposite. In both cases their orientation was irrespective of the star positions in the sky. Emling concludes that although birds may use celestial clues in their migrations, their physiological states of migratory readiness are also important.



### UNHAPPY GHOSTS

THIS YEAR's rash of English ghosts harks back to the plague of the 16th Century which so devastated the population of Europe and Great Britain. Historians speculate that plague victims may have been still alive when heaved into the mud of "unofficial" burying grounds.

Take the case of a mother and her two children who eventually had to move out of their 80-year-old home in Croydon, a town south of London. The house had

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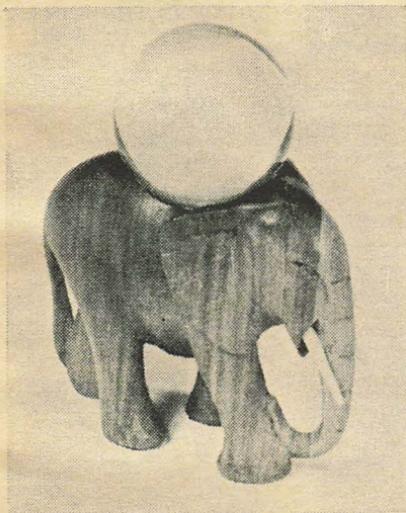
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been built over Waddon Marshes, a 300-year-old burial ground for plague victims.

Mrs. Mary Wild, aged 30, told newsmen she was thrilled to move into the house with her 10-year-old daughter Janet and two-year-old son Charles, "but it soon turned into a nightmare."

She said, "During our first night there Janet heard footsteps and came into bed with me. Then something pulled the sheets off us and Janet was thrown out of bed. We pushed a heavy chest of drawers in front of the door but it was moved aside."

The little family stayed in the house a month and in that period they heard footsteps, screams, a sound as if "someone were dragging a sack," a clock ticking and a dog barking (they have neither clock nor dog). Vases even turned upside down.

When she learned previous tenants had stayed only a few weeks in the house, Mrs. Wild also gave up and moved.

\* \* \*

On the other side of the country a ghost has pretty well disrupted a tobacconist's life. Mrs. Lilah Jones manages a tobacco shop built on the site of an ancient burial ground in Chester, south of Liverpool. Nothing untoward happened there until late January, 1969. She explains:

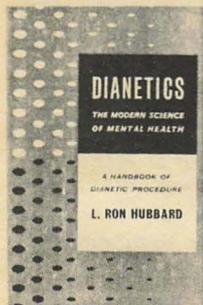
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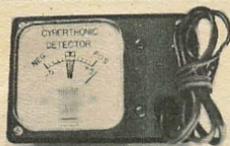
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"Several times the girls have heard a customer come into the shop. When they go to serve him they find no one there. At other times heavy metal bolts have popped out of an oak door and there have been wailings all over the building. It's very scary."

So scary, in fact, Mrs. Jones called in a medium for advice and the medium found a "strong presence" in the shop. Mrs. Jones plans to ask the Anglican bishop of her Northwest England community to exorcise the ghost.



**DEADLIER SHADES**

**G**HOSTS OF A different character are reported from Gaberones, the capital of Bechuanaland in the heart of Southern Africa. For starters, they often kill. Many South Africans believe that a small mischievous male ghost called *Ithokolotshe* may turn deadly if a human being crosses him. He then bites his victim who starts chuckling, then laughing and finally falls to the ground in an ecstasy of roaring and eventually dies of sheer exhaustion.

In Rhodesia some of the people believe in a ghost called *Isithuhwane*. If successfully captured this ghost willingly becomes a household servant. But the capture is tricky and can be accom-

housed a butcher shop, a grocery store and a post office. A mill-race still runs beneath the old wooden floors.

Mrs. Bockman's office is in the former kitchen and some afternoons, right around 4:30, there is a very strong smell of coffee brewing. Everyone in the vicinity is aware of the odor and all agree that it smells delicious.

Then just before closing time Mrs. Bockman reports, "We often begin to notice a whole combination of cooking odors. You know, like the smell in anyone's kitchen at mealtime."

Occasionally staff members and aides hear the sound of footsteps in the old building and Betsy Stratton, a 17-year-old aide, claims she has heard a kind of "sniff or snort" on the second floor. "So I snorted right back. It answered and so did I. We kept that up, over and over again, until I got tired.

Anyone is welcome to come in around 4:30 and try to sniff the cooking odors. "I won't be able to serve them anything, though," warns Mrs. Bockman, "because there aren't cooking facilities."

As a matter of fact there aren't any other buildings except an old barn on the entire block and the library windows themselves are hermetically sealed because the building is air-conditioned.

—Curtis Fuller.

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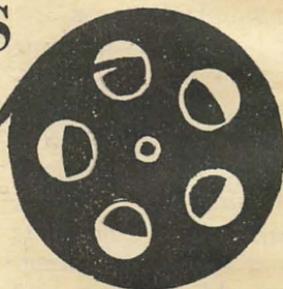
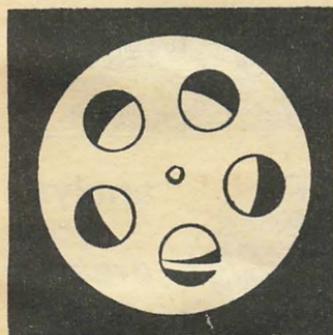
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By Rolf Schaffranke

**D**R. KONSTANTIN Raudive, a writer and former newspaper man born 60 years ago in the Baltic republic of Latvia, has been investigating postmortem manifestations for the past 25 years and now has many thousand "voices from the beyond" on tape.

When I visited Dr. Raudive in his home in Bad Krotzingen, Germany, in September, 1969, his book-

## SPIRIT VOICES



## TAPE-RECORDED

Parapsychologists believe a laboratory in a little German town holds discovery as significant for mankind as nuclear fission.

lined library looked like an audio laboratory with several commercial-type tape recorders, monitoring transmitters and an assortment of electronic gadgets standing around. Next to huge bookshelves containing books written in German, Russian, Latvian, Swedish and English — since the man is multilingual — hung an impressive **FIRST PRIZE AWARD** stating "The Swiss Association for Parapsychology awards Dr. Kon-

stantin Raudive, West Germany, and Prof. Alexander Schneider, St. Gallen, Switzerland, the 1969 prize for their work on direct voice messages on tape recordings."

Dr. Raudive fled to Sweden after the Russians occupied his country in 1945 and it was in Sweden some years later, in 1965, that he met Friedrich Juergenson, the man who first recorded spirit voices on tape. Juergenson had wanted to record bird voices at his summer cottage and found when he played his tapes that quite unexpectedly voices of departed friends and relatives could be heard speaking in the background on these tapes.

In the years following his meeting with Juergenson, Raudive has recorded approximately 100,000 phrases spoken by spirit voices on tapes of his own. A good selection from these tapes appears in his book *Unhoerbbares wird Hoerbar*, (*The Inaudible Made Audible*) published in Germany by Otto Reichl.\*

Shortly before his death Dr. Gebhard Frei, the internationally-known Swiss parapsychologist, wrote as part of his foreword to this book, "Everything I have read and heard forces me to the supposition that only the hypothesis of the voices belonging to transcendental personalities has any chance of explaining the full scope of these phenomena."

"These phenomena" are preserved in the neat rows of tape recordings which lie on other shelves in Raudive's library. The disembodied voices on these tapes speak mainly in Raudive's native Latvian, in snatches, in hurried stage whispers, in compressed rhythm that drops endings and mixes words from two or three languages in one sentence. But the incredible thing is that they speak at all, to be recorded on factory-fresh tape where they are replayable at will.

There are the voices of men, women and children. They answer questions, pass on messages in telegraphic style and make their imprint mysteriously as

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\*Colin Smythe Limited of England plans to publish an English translation of this book, possibly by October, 1970.

the tape moves past the recording head at three and three-quarters ips, even when the experimenter is out in the garden and away from the house. Most of the owners of the voices are known to Raudive but they have only one other thing in common — they are all dead!

Prof. Konstantin Raudive is well-known in Germany as an author and essayist. He is a former student of Dr. Carl G. Jung and trained in philology and psychology in Switzerland, Germany and at Oxford, in England. He has taught at the University of Riga in Latvia and edited a daily paper in his Baltic homeland before the Soviet annexation.

Raudive is a man of science with impressive academic and literary credentials who, after hearing Swedish tenor Juergen's "voices," wanted to hear them on his own tape recorder in his own home.

"It is a question of training the ear," Raudive explains. "The skill comes gradually but people with fine hearing and perfect pitch have a big advantage to start with. I classify the voices into types A, B, and C according to their intensity. Anyone with average hearing should perceive the A and most of the B types of which I now have more than 80,000 on tape. It takes the spe-

cially-trained ear I have developed to distinguish B minus, C plus and the C voices and I don't even bother to catalogue these. When I went over the early tapes which I thought held nothing I could hear scores that I had missed. As my methods and concentration improved, so did the quality of the voices. In a single experiment now I sometimes get more than 100 A-quality voices."

Today Raudive spends most of his royalties and lecture fees on equipment and blank tape and as much as 12 hours a day in his absorbing probe of the invisible world around us. He believes that anyone with normal hearing can distinguish many of the voices at the very first hearing and using his own simple methods can try to receive these voices on his own tape recorder. But the experimenter will need patience, persistence, a lot of blank tape and the necessary equipment including at least two tape recorders, microphones and a good radio. But anyone can try!

Raudive uses four methods to catch the spirit voices on tape. The last two of these, recently devised with the assistance of Swiss physics professor Alex Schneider, have yielded the best results.

In Method One a blank tape runs past the recording head. A

live mike picks up the voice of the experimenter talking with other persons seated around the mike. Later when the tapes are carefully analyzed with headphones the spirit voices sometimes can be heard in the background during lulls in the conversation or interspersed in the conversation itself. Occasionally filters are needed to make the voices intelligible. But at other times they can be heard quite clearly responding to questions and statements by the experimenter.

Method Two uses a radio. The tuner is kept between stations so that only a vague background noise is audible. The radio is plugged into the recorder and the voices become audible on the tape above the carrier frequency noise.

In the third method a carrier frequency is sent out by a small frequency tester patched into the radio input of the operating tape recorder. The voices use the carrier frequency to modulate their messages. Radio interference and the facile objection that the voices consist of broadcast fragments are excluded by this method.

And finally in the fourth method a simple germanium diode with three or four inches of antenna is used. It is plugged into the radio input of the recorder

and picks up all electromagnetic frequencies in the immediate vicinity of the tape recorder. At maximum volume only a weak undifferentiated background noise is discernible. But on replay clearly distinguishable sentences and replies to questions can be heard on the Raudive tapes.

Raudive says, "I am convinced that by solving the problem posed by death we actually solve all the other problems of being. After lengthy studies and experiments I have been able to determine that voices of the dead can actually be recorded. It became my chosen research task to isolate the phenomenon and to bring irrefutable proof of its actual existence. I was able to record and hear the first of these voices after three months of experiments. It is *not* possible to hear the voices during the actual recording whether by microphone, radio or diode but only on replaying.

"The results of my research are on a firm scientific basis to the extent permitted by circumstances. I owe a special debt of gratitude to Swiss scientists Prof. Gebhard Frei, recently deceased, Dr. Hans Naegeli, President of the Swiss Parapsychological Society, Madame Rene von Muralt, Theo Locher, President of the Swiss Parapsychological Association, Physics Prof. Alex

Schneider, and many more. Besides these, physicists and electronic experts of many nations have devoted much time and effort to assist with my experiments and tests. In short, as a result of all this work I can state that the voice phenomenon is an established fact.

"Twenty-five thousand voice texts have been analyzed and isolated with the assistance of cooperating researchers. A detailed documentation of this project can be found in my book."

The voices heard on the tapes differ from human voices by their strange rhythm and their ungrammatical use of words from various languages. They have their own unique language, unlike any terrestrial language. They use a telegraphic style with words compressed, arbitrarily shortened or with ungrammatical endings. These characteristics are consistent among the thousands of voice texts recorded to date.

Messages rarely exceed 10 or 12 words and the predominantly Latvian texts, interspersed with Russian, German and occasionally English and Spanish words, necessarily restrict interest in them among persons who do not speak all of these. At the same time this language mix is evidential because it excludes any confusion of the spirit voices

with fragments of radio programs.

If you are wondering about the data provided by the voices it can be said only that they speak in short snatches and broken, compressed sentences and their statements are apt to be evidential only to the person addressed. On reading or hearing them one is not impressed by their content. And when they are pressed for specific information on their current state of being, their means of communicating, their specific capabilities and limitations the voices often reply that they are "not permitted" to give full answers to the questions posed. They appear to have difficulty in using effectively the various communications techniques that Raudive has devised or stumbled across.

Among the evidential conversation fragments is a voice heard after the death of Prof. Gebhard Frei last November and which Prof. Peter Hohenwarter of the Vienna University identified as belonging to Frei. Hohenwarter also states that in his considered opinion "these are the voices of the dead."

Soviet author Valerij Tarsis, who wrote *Ward Seven*, "asked" Boris Pasternak why he parted from Olga Ivinskaya before his death. Replay of the tape produced three connected sentences

clearly audible and understandable to Tarsis. The tape voice spoke in a mixture of Russian and Latvian:

"Pasternak, *Ljubil goraco. Olga Starta Volna. Starte vel. Praw byl tot.*" ("Pasternak. Loves dearly. Olga went free. Still going. That one was right.")

"*Te Pasternak. Te skula, Kost. Mensch, Nana, tosotna. Grund Hereingestellt. Malus Appele. Radzu Raudivici.*" These words in Latvian, German, Russian, Latin and French mean: "This is Pasternak. Here is school, Kost., human, Nana, disgust, reason comes in. Called at bad time. I see Raudive."

"*Tu guli, Tarsis! Dovolno! Fausti! Labritin. Tu masinu zin. Prizivalscik ty.*" In Russian and Latvian this phrase means: "You sleep, Tarsis. Enough. You know the machine. You lead a sweet life."

After listening to these phrases Valerij Tarsis commented, "Pasternak answers clearly that Olga left him on her own initiative but that he continued and continues to love her. 'That one,' who believed Olga left him was Ilya Ehrenburg. Pasternak used to say that only after death will we find the real truth. 'Here is school' I interpret as meaning that we continue to learn in the hereafter. 'Human' I take as a word of approval. Pasternak

used to tell me I was true to myself. 'Disgust' probably applies to Pasternak's last day when under the pressure of relatives he sent Khrushchev a letter of self-criticism. 'You sleep, Tarsis' I understand as implying that I live as in a dream which is true. 'Enough' was a typical expression of Pasternak. 'You know the machine' I interpret as applying to my experience with the mechanism of the human tragedy which I seek to describe in my current work *Faust in Hell*. 'You lead a sweet life' is a merited slap at my current comforts while my friends and former students are in jail, banishment or insane asylum."

Frequently the voices identify themselves as emanating from the beyond: "*Tu no Naves dzirdi*" is Latvian for "You are listening to the dead."

"*Te mirusiem, mes ivojam*" means "Here are the dead; we live" in Latvian.

The meaning of some fragments defies interpretation. Place names that do not exist are cited. In answer to one experimenter's question, "Where do you live now, Margaret?" a woman's voice replied in Latvian "*Musu nometne Bergoga*," which means "Our camp is called Bergoga."

On another occasion in answer to Raudive's question,

"Mother, where do you live?" a thin voice whispered in Latvian "*Es te dzivoj Nonsburde*" — "I live here in Nonsburde."

The words "radar" and "station" occur frequently and one gets the impression of crowding around a microphone waiting to be called. Means of locomotion are referred to: "We are flying through the air," "We are on the ship," but in answer to questions of how to perfect the communication channel and other more practical considerations voices will reply in German with some irritation, "*Wir dürfen nicht erzählen*" — "We are not permitted to tell."

But regardless of what they say or how badly they say it, the fact that they can be heard at all — after normal explanations have been eliminated — makes them eminently worthy of the closest investigation.

As Dr. Raudive says, this phenomenon creates a new situation in parapsychology. When he is asked about the meaning of the voices, he replies that he must defer an answer to this kind of philosophical and moral speculation. He feels we must find out more about the phenomenon before we can attempt to interpret it. He insists only that the concrete results permit us to conclude that we are dealing with spiritual entities which act as

independent personalities exhibiting evidential recognizable personality characteristics, that they cannot be explained away by reference to the subconscious mind or to any other known, provable hypothesis. He insists that they provide extensive research material and there is need for intensive investigation. So far how these voices manifest is a mystery but that they are voices cannot be doubted.

While the existence of the phenomenon can be considered established with the statements of some 300 independent observers who have listened to demonstration tapes and taken part in one or more of the sessions, it is the meaning of these currently inexplicable voices that is most troublesome. Raudive, of course, is convinced they provide proof of personality survival beyond bodily death and Prof. Hans Bender, Director of Germany's only university institute of parapsychology, at Freiburg, says the voice phenomena are comparable to nuclear fission in their significance for mankind.

The British *Journal of Psychic Studies* summarized Raudive's research and book in these words: "To call this a potentially epoch-making book does not seem out of place for the first scholarly work on a new paranormal phenomena which holds

out the promise of becoming a verifiable and repeatable channel of survival research."

Raudive now seeks to improve his methods. He feels that an ambitious work program is needed, one which calls for interdisciplinary teamwork and use of technical facilities. He says, "Communications have to be eased, more powerful carrier frequencies pressed into service, new methods tried by electronics experts to improve reception. New reception environments, infrared

photography, sensors, oscillographs, closed circuit TV—in short all the paraphernalia of scientific investigation need to be tried out and focused on this discovery. The rewards will be beyond imagination."

But Raudive also shakes his head sadly, "The discovery may be too big to be believable. To think that a hundredth or even a thousandth part of the money spent on a moon rocket could bring mankind the assurance of personal immortality!"



### "LORD, I'M IN TROUBLE. . ."

*By Raymond C. Otto*

**D**R. EARL W. Bennett today is a vice-president and honorary chairman of the Board of Directors of the Dow Chemical Company. But in 1907, the year of the Great Panic on Wall Street, his position with the Midland, Mich., firm was not so lofty.

One day his wife called and asked him to buy a loaf of bread on his way home from the office. When he reached the grocery store he suddenly realized he didn't have any money with him. He couldn't buy a loaf of bread without asking for credit.

He didn't want to ask for credit because he was afraid word would get around that

Bennett was so broke he couldn't afford a loaf of bread and if that happened the bank would foreclose on the \$8,000 loan he had made to buy 1,000 shares of Dow stock.

Hunching his shoulders against the cold winter wind he continued along the main street wondering what to do. He crossed the street and walked back down the other side and finally said to himself, "Lord, I'm in trouble."

Then blowing along with the leaves a small wad of green paper appeared. He thought it was a crumpled tobacco package—but he picked it up. It was a two-dollar bill.





The house was surprisingly roomy and in good repair. Like Old Thad himself it was simple, practical and adequate. Rear view shows windowed back room and door (at extreme right) where loud and imperative knocking was heard nightly.

## THAD CHRISTIAN-

# The La Junta Haunt

Our interference, our rearrangement of the remnants of his life must have disturbed the old man . . .

By Christina Westerberg

**H**AVE YOU ever heard a ghost walking? Well, I have. And his unchanging path through our house may have been his salvation — and ours.

A dozen years ago, before we moved to Alhambra, Calif., we lived in Pueblo, Colo. From there we often visited LaJunta, some 65 miles to the southeast. Among our acquaintances in LaJunta was Thad Christian, a leathery old retired rancher who

since has passed on to whatever glory he may have accrued during his drudging 80-odd years.

In 1967 my husband Elver decided we should move to LaJunta so he might investigate a promising business venture. He went ahead to find a house for us, leaving me to follow with our three children — Jerry, 14, Therese, 10, and Joey, six. When he wrote that he had rented Thad Christian's old home I

doubted I would be happy with his choice. I remembered Thad as a frugal fellow and knowing he had lived there alone after his children were grown and Mrs. Christian had died, I suspected the house would be an austere beautiless place.

When my children and I arrived in LaJunta on May 3, 1967, I learned I had been right. On a street lined with pretty, pleasant homes the Christian cottage had a severe utilitarian appearance. Still, it was surprisingly roomy and in good repair despite its years. Like old Thad himself I thought, the dwelling was simple, practical and adequate.

Perhaps we are presumptuous on insisting that the ghost who joined us shortly after we moved into the old cottage was Thaddeus Christian. We never saw him and only once did he afford visible evidence of his presence. Furthermore, so far as I could determine, the Christian place was notably lacking in macabre heritage. No suggestion of grisliness marked Thaddeus' short stay in the house. He had not even died there; he died in 1966 in Penrose Hospital in Colorado Springs.

On the other hand, Thad had been chronically and agonizingly ill in his last years. And since the "haunting" began with loud and imperative knocking at our back



Author Christina Westerberg and her family moved to another house in La Junta before Christmas, 1967, but not because of "haunt."

door it would seem the entity returned from *somewhere*. Further, it was our meddling with Thad Christian's possessions that started all the ruckus in the first place. The house had been the old man's last earthly home. I believe he returned to it indignant and bewildered, an earthbound spirit disturbed by our rearrangement of the remnants of his life.

When we first moved in I was troubled by the leaden silence of the house — an unfitting prelude to what soon was to happen. The unambitious tempo of the small town itself was strange to me after years of living in bustling

cities. Our Alhambra home had been near one of California's busiest freeways. The abrupt change to the tranquility of a prairie hamlet, instead of calming me as might be expected, made me edgy and overwrought. Sleeplessness plagued me through the long still nights.

We found the house itself much as a decent old man could be expected to leave it. Through a year's accumulation of dust it was apparent he had done better in his near-invalidism than many abler men who have to shift for themselves. The painful reaches of corners, cupboards and closets showed pardonable neglect. The windows were opaque with biscuit-colored grit—but one spring dust storm can accomplish this in prairie country. A tug at the awkwardly strung curtains stirred stifling clouds of dust. Crusty old pipes, still reeking after long disuse, lay in such illogical places as only a batching man would dare leave them. A man's touch was as harshly evident as the absence of a woman's.

An entirely unexpected feature was the garish wallpaper in the large living-dining room. Either Thad had chosen or had allowed someone to choose for him this wild floral pattern—fuchsia, pink and orange blossoms leaved with muddy green, riotously

tumbling from tipsy beribboned baskets. The walls of the other rooms were painted a nondescript neutral—which I planned to spread over the garish wallpaper at the earliest opportunity.

Another revelation lay in the cabinets and cupboards. They resembled nothing so much as a Victorian age drugstore's patent medicine department. Old nostrums, some of which had been off the market for years, usurped most of our storage accommodations. Bottled and boxed in quaint shapes and assorted sizes, they were labeled with extravagant promises of cures and alleviation of all known diseases. We knew Thad had died of emphysema and complications brought on by his advanced age but now we realized he either had been a hopeless hypochondriac or had tried to treat his one fatal disease himself.

Significantly, on the day I disposed of Thad's "pharmacy" the pall of silence I had found so irksome was violently rent. Until that day I had treated with utmost respect the ancient odds and ends of Thad's furnishings. Our own furniture had not arrived and we needed the derelict contents of the old house to tide us over. Our medical needs, however, were simple—aspirin, Band-Aids and antiseptic—so with no hesitation I poured

Thad's potions down the drain.

That afternoon I decided to tackle our burgeoning dirty laundry which I had delayed in the hope my washer would arrive. My husband had seen in the basement an old-fashioned washer which he said might be usable. The only entrance to the basement was through a heavy trapdoor in the floor of the back room. It was no small chore to lift this thick wood slab and prop it against the wall but I achieved it. Steep stone steps led down to another door which looked as if it should open easily — but it did not. It was firmly locked and I assumed my husband had the key. Well, I thought, no laundry this day. It was a warm quiet afternoon so I went to the living room seeking the comfort of Thad's tattered old sofa.

I'm certain I slept because I came to with the pulse-pounding awareness that comes from having one's sleep suddenly and harshly disturbed. Even as the sound that had wakened me echoed through the room a clamorous pounding at the back door brought me to my feet. Apprehensive and a little angry I hurried to the rear of the house where the insistent knocking resounded until my hand touched the doorknob. Then, suddenly, all was quiet.

Simultaneously I realized my

caller should have been visible through the thinly-curtained window of the door. No one stood there. Peering out I saw only an old couple across the street tending their flowers. They gave no sign of having witnessed or heard the vigorous prolonged assault on my door. As I emerged from the house they gave me only a casual glance. Our tiny shrubless unfenced yard plainly could not conceal anyone and as far as I could see the streets were empty.

Back in the house, still puzzling over the incident, I remembered I had left the trapdoor open. To keep my meddlesome offspring from playing on the grimy steps I went to close it. Reaching to drop the door into place I glanced down and for the second time that day I felt a chill shock. The door that had defied my best efforts to open it now stood wide open. From the black room beyond rose the musty reek of the basement. Quickly I dropped the cumbersome door into place, somewhat reassured to have this weighty barrier between me and this latest mystery.

\* \* \*

THESE TWO eerie incidents were the only daylight manifestations of the haunting which now began in earnest — violent crashes, thumps, pounding, scrap-

ing and footsteps moving through the house. From the beginning we made certain the nightly commotion had no normal cause. Nightly and daily for the first week or so we searched the house from top to bottom. Incredibly, the recurring ruckuses left no sign, no clue, no hint that they ever had happened. We had only the testimony of our own senses.

We were all frightened, the younger children particularly, that prowlers or vandals were causing the disturbances. I was afraid too at first of faulty gas connections since the sounds in the basement resembled explosions. The water heater was quite old but it performed well and when watched at close hand it made no unusual sounds.

The noise always began in the basement; then suddenly the tumult sounded from the back room — splintering noises as if furniture were being demolished. Then invariably came a loud knocking on the door between that room and the kitchen. Next footfalls sounded crossing the kitchen. Each night, it seemed, the frustrated spirit had to rediscover his ability to pass unhindered through the closed doors. An open archway led from the kitchen into the living-dining room area, providing no further barrier to our visitant's quest. Once he had conquered the ob-

structions between basement and kitchen we heard only creaking floorboards as the footsteps moved determinedly toward the living room where they always stopped. Our bedrooms opened off this area but the ghost never deviated from his regular route.

Before our beds arrived our teen-aged son Jerry slept on the sofa about where the ghost always terminated his walk. Jerry confided that no matter how determined he was to last out each night the approach of the footsteps was more than he could tolerate. His courage fled — as did he, trailing his blankets behind him, to take refuge on the floor between the twin beds of our room where more often than not he finished the night.

Before long this nightly routine became more of a nuisance than a terror. Fright and bewilderment gave way to annoyance. We soon learned our ghost was a wily entity. To quiet him we needed only to form the intention of approaching the direction of his noisome activity. He seemed to have no more treacherous intent than to disturb our sleep regularly and often but he was a vexation to all of us and we wished him gone.

I had thought of exorcism early in the campaign but in a western cattle town I felt this

wasn't a service to be requested casually. But if the ghost were old Thad — as I firmly believed — I felt that after a trouble-filled life he deserved better than an eternity of fruitless seeking.

Obviously the entity readily perceived our intentions and was aware of our activities. Such awareness, I reasoned, might indicate he would respond to a sympathetic endeavor to relieve an obviously unhappy situation. I made up my mind to try.

In the early hours of a summer morning when the now-familiar footsteps had reached the kitchen I hurried there seeking to detain our spirit. Assuming him to be present I indicated that he was to sit in the chair opposite mine at the table. I had given some thought to what I wished to convey to the old man so toward an apparently empty chair I directed my speech.

I expressed my sincere belief in a hereafter offering far greater and happier possibilities than this life affords — a finer, better world where we continue to live and learn without the limitations corporality imposes. We must do more, I told my invisible audience, than merely abandon our

physical bodies at death. I implored the presence whom I could neither see nor sense to renounce all worldly ties.

My dissertation lasted perhaps 20 or 30 minutes. I felt no assurance that I had reached the old man. Perhaps he had scorned my efforts and retreated to the basement while I lectured in vain. I could only hope — for the old rancher's sake and for ours — that he had heard and understood.

What followed may have been either a fortunate coincidence or an indication that Thad had heeded my words. From that night on the manifestations began to subside. Toward the end of summer we seldom heard from our friend. When we did his movements were those of a considerate guest, nothing like the capricious ruction that had gone before. Then as autumn began we knew our extra member had departed.

The peaceful quiet I once found strange and unnerving now served to reassure me that Thad had broken his earthly bonds and — I hoped — found the happiness and peace I had promised he would.



**I**T LONG HAS been believed by certain parapsychologists and psychical researchers that extrasensory perception (ESP) is an ability which lies dormant in all our minds. The problem has been how to activate and develop it. In an attempt to encourage this latent psychic ability several schools offering train-

point of orthodox laboratory investigation. This aspect of ESP research has seriously hindered formal recognition of parapsychology as a legitimate branch of scientific study.

Part of the success of an experiment lies in whether it can be repeated with the same results. In the case of ESP experi-

## CAN HYPNOSIS

## IMPROVE



By Brad Steiger

Painstaking experiments by Dr. Milan Ryzl, Czech physicist and chemist, promise even more: repeatability and predictability.

ing courses in ESP have sprung up in this country and in the rest of the world. In most of these schools the instructors attempt to help the aspirant develop his receptivity and condition his mind to reach that state of consciousness where psychological blocks are removed and he is open to psychic suggestion.

However, a complication, from the scientists' point of view, is that once a degree of psychic prowess has been demonstrated it still remains unpredictable and unreliable from the stand-

ments positive results occur only with certain subjects and with them only at certain times. Even the most outstanding subject is apt to disappoint researchers at a crucial moment. All of this leads the more skeptical scientists to doubt the very existence of ESP; and unpredictability and unrepeatability lead the majority of parapsychologists to favor the opinion that ESP is not subject to voluntary control.

However, for some time now it has been known that subjects under hypnosis demonstrate pow-

ers of ESP which are not present in their normal waking state. As a consequence, a great deal has been said about using hypnosis to bring out latent ESP abilities. But side by side with these optimistic reports have come equally trustworthy re-

activity ceases, depriving the mind of the usual sensory impressions and directing all attention to one expectant area. From this area extrasensory impressions come.

There is little difference between light trance and light hyp-



In initial phase Dr. Ryzl gives hypnotized subject task of "seeing" ESP card and symbol lying outside field of vision.

ports from equally reliable researchers stating that despite their utmost endeavors they have been unable to record a single successful manifestation of ESP from subjects in a hypnotic state.

The hypnotic state does resemble the state of consciousness in which ESP is most likely to be manifested. This state appears to lie somewhere between sleeping and waking. Somewhere in this nebulous "between," mental

nosis. One is self-induced and the other is induced by and subject to the control of the hypnotist. If ESP can manifest under trance, then why can't a hypnotist manipulate the hypnotic state to achieve the proper state of consciousness and thereby induce ESP?

So theorized Dr. Milan Ryzl, a Czechoslovakian physicist and chemist, who turned to the field of parapsychology 15 years ago. In 1967 this Czech scientist came



Dr. Lozanov, Bulgarian parapsychologist, experiments with hypnotized subject who must recognize content of opaque envelope he cannot touch.

to this country and settled in San Jose, Calif. He now is a frequent lecturer and teacher at the California Parapsychology Foundation.

Dr. Ryzl's chief research has been with hypnosis. He has conducted experiments with subjects having no apparent extrasensory abilities, placed them under hypnosis and sought to have them manifest ESP. The climax of the experiments came when Ryzl's subjects were able to receive impressions without the aid of hypnosis.

There are three major phases to Ryzl's experiments. The first is achievement of the proper level of consciousness through hypnosis induced by the usual clinical method—fixation of sight and monotonous verbal suggestion. Once this highly suggestible state is achieved the researcher bolsters the subject's faith in the project and in himself.

The subject is brought to a level of hypnosis where visual

hallucinations easily are induced and controlled by the hypnotist's suggestions. The ability to hallucinate freely under the direction of the hypnotist is a major indication of the probable success the subject will have. Before moving on to the next phase in the experiment the subject again is assured of success. He is told he can and must develop his psychic ability. Then simple tests are given in which the subject demonstrates elementary clairvoyant ability. With a good hypnotic subject this is not difficult.

The second phase of the experiment consists of a long and intense training period during which the subject is encouraged to use his faculties of ESP consciously. In the beginning the subject's extrasensory perceptions are subject to error and illusion. To correct this the subject is acquainted with his illusions, informed of his errors and taught to apply his newly gained or "sixth" sense more critically. He also is taught to use this faculty analogously to his other senses.

The sources of the errors subjects most frequently make, according to Dr. Ryzl, are:

(1) They are misled by a poorly phrased question from the experimenter or by some reaction on the experimenter's part.

(2) They are misled by their own inner conviction of what is possible and what is not.

(3) They err in interpreting a symbol or perception.

(4) The error is made in transcription. The subjects may receive the correct impression but express it clumsily, causing the experimenter to misunderstand.

In the third and final phase of the experiment the subject is taught to induce in himself the state of consciousness in which he will be receptive to ESP. He is urged to use his ESP faculties consciously.

Dr. Ryzl's whole method of training is an exacting, tiring process which requires patience on the part of the experimenter and the subject. Dr. Ryzl origi-

nally started his training program with more than 500 subjects, most of them university student volunteers between the ages of 16 and 30. Of this large group more than 10 percent were patient and diligent enough to achieve some success. These subjects eventually were able to accomplish simple ESP demonstrations without outside assistance.

Dr. Ryzl's records best illustrate how his experiments are conducted:

*March 10, 1951:* Subject Miss S. K. A pair of steel scissors with a dim luster were placed somewhat open behind an opaque screen directly before the subject.

Miss S. K. gave these impressions of the hidden object:

Mr. P. S., right, Dr. Ryzl's highly responsive trainee, demonstrates for Dutch scientists (from left) Prof. J. T. Barendregt, Dr. P. R. Barkema, Dr. J. Kappers.



"First a series of quickly changing pictures appeared to me, glimmering images, as if a quickened film was projected. A metallic color with a dim luster appeared to me, an acute angle, an obtuse angle, but I was unable to locate either the color or the angles more closely in space. Then an acute angle appeared more distinctly and I noticed that there were two acute angles, with their tips toward each other, without touching each other. It reminded me of two crossed pencils . . . When I said it looked like two crossed pencils, I have the impression now that it really is something crossed but it is certainly not pencils . . . The ends away from me are pointed . . . but those closer to me refuse to appear. I still have not got it sharp enough. It seems to me as if two circles were protruding out of such a dense fog . . . It is a pair of scissors!"

*April 29, 1961:* Subject Miss Jana K. Her task is to attempt to "see" the ESP card lying behind her back.

She reported "Something light, a piece of paper, white . . . in the center there is something darker, but this I cannot distinguish . . . some geometrical figure or other; in the center it is again lighter . . . it is a star, about six-rayed but the rays I

don't see distinctly . . . In the direction away from me there is only one ray . . . it is a five-rayed star."

This was correct.

In this initial stage of encouraging the subjects' ESP Dr. Ryzl encountered his first difficulties. As already stated, for this phase the subjects are in an extremely suggestible state. Unfortunately, the maintenance of such a state requires the suppression of critical thinking. Therefore, the subjects make more mistakes because they are unable to discriminate between true perceptions and other sensory impressions. To correct these errors the subjects must retain some of their critical faculties. Dr. Ryzl overcame this difficulty by experimenting with the different levels of hypnosis. While in a deep sleep the subjects were made more receptive to ESP impressions, then in lighter stages they were able to use their critical faculties and memory. If it became necessary for the ensuing experiments, the subjects could be returned to a more profound sleep.

Additional problems cropped up as the experiments progressed. Extrasensory perceptions do not occur in set patterns and symbology as do sensory impressions. They usually are subjective and manifest through

the physical senses as hallucinatory experiences. In this way a color may manifest as a sound, a texture or warmth. The interpretation of such impressions depends upon the subject. One difficulty in testing for ESP is that psychically received impressions, manifesting as false sensory hallucinations, often are indistinguishable from conventional hypnotic hallucinations. An ESP subject must constantly assess his impressions against what he knows to be reality.

A third problem is weaning the subject from his initial trainer. As subjects progress the depth of the hypnotic state is lessened. The subjects are asked to give up their dependence on the trainer and go it alone, no longer relying on hypnosis.

As a final frustration the subjects often developed inhibitions about the growth of their extrasensory abilities. Because a psychic or sensitive is considered "different" by society a talented subject may become afraid he is developing an undesirable ability; he may fear an invasion of his private life or ridicule from his fellows. These same apprehensions cause suppression of natural psychic gifts in children. Sometimes adults punish children for manifesting ESP; more often the adults' reactions cause the psychically-gifted children to

suppress their abilities.

In my recent meeting with Dr. Ryzl he spoke in depth on extrasensory impulses.

"In our experiments we trained ESP ability in our subjects by an exact method. We investigated ESP in experiments wherein the subject had to ascertain randomly chosen scenes and objects by ESP. We then appraised the qualitative agreement of the subject's statements with the reality. These qualitative experiments afforded us opportunities to study the psychological dynamics of ESP and its dependence on the subject's psyche.

"Initially ESP acts in the same way as do other sensory perceptions: information on the object to be cognized is coded into signals which are carried to the subject by an as-yet-hypothetical medium. At this point the ESP process undergoes irregularities that are exclusively parapsychological.

"Granted certain favorable circumstances created by the receptive state of the subject's mind, these signals call forth a corresponding reaction in the neuropsychical processes of the subject. They either give rise to an unconscious — physiological — reaction or they become a conscious experience. The transition of extrasensory precepts

into the consciousness usually is experienced as emerging memory. At this phase the form and attendant characteristics of the ESP manifestation are dependent on the psychological characteristics of the subject. The subject's psyche determines the choice of the cognized object, the form in which the precept is manifested and even the distortions of the precept which can give rise to errors and illusions. As a biologically evolved species we are not well adapted to catching extrasensory perceptions. This means the distortion sometimes may be so great as to veil the extrasensory impressions completely so that they remain unrecognized."

Dr. Ryzl points out that the hypothesis of the so-called psi field as the carrier of ESP information — which may be interpreted as similar to other physical fields, such as gravitational and electromagnetic fields — indicates that parapsychological research someday may make a significant contribution to the field of theoretical physics.

Dr. Ryzl told me the case history of one of his most talented subjects:

Mr. P. S., who at the beginning of the experiments was 30 years old, initially demonstrated no extrasensory abilities and was psychologically normal.

Dr. Ryzl likes to use P. S. for illustrative purposes because this subject's unusual tenacity and persistence made it possible for the Czech parapsychologist to study his performance for over three years. It is Mr. P. S.'s quantitative record that most interests Dr. Ryzl. His successes were not dramatic but his consistent performance, in Dr. Ryzl's opinion, proves that the two greatest handicaps in ESP testing (i.e., the difficulty in developing latent extrasensory abilities to the point of conscious application and its unreliability) can be overcome.

Mr. P. S. could demonstrate his powers when called upon and was able to perform for visiting parapsychologists independently of Dr. Ryzl. A standard ESP test was given P. S. He was asked to tell which side of a two-color card was facing up.

"It was altogether the case of a selection out of two possibilities where the probable total of chance hits was 50 percent," explains Dr. Ryzl.

To test the repeatability of P. S.'s performance the final testing was done in three phases: (1) the control experiment in which Dr. Ryzl managed the proceedings with the visitors observing; (2) Dr. Ryzl remained present to encourage the subject but the experiment was conducted by the

visitors; (3) the experiment was conducted entirely by the visitors with Dr. Ryzl absent.

The test conditions for these experiments were rigidly controlled. Mr. P. S. was to name the face-up color of cards in a series of 10 two-color cards enclosed in opaque envelopes. In the first experiments the cards were 5x3 inches, white on one side and black on the other. In later experiments the cards were green on one side and white on the other.

In an adjoining room experimenter Mrs. J. Ryzlova chose the sets of 10 cards in random order, according to a table of random numbers determined by astronomical data available for the day of the experiment, then sealed them in the envelopes. These she handed to Milan Ryzl and went to sit in a corner of the room with her profile toward the subject. There was no conversation. Dr. Ryzl sat in the center of the room facing the subject but separated from him by an opaque screen.

Dr. Ryzl cut the pack of cards. At no time was the order of these cards influenced by subjective decisions. Dr. Ryzl alone was aware that the cards were given this final cut before the experiment began.

Ryzl laid the cards on the table before him (still separated from

the subject by the opaque screen). It was the subject's task to name correctly the up-color of each card. To guard against error the calls were recorded independently by both experimenters. At the conclusion of a run each experimenter independently compared the contents of the envelopes with the subject's recorded calls. Finally the two experimenters compared their findings, then Mrs. Ryzlova took the cards out of their envelopes and into the next room to prepare another series of 10.

Under these conditions 200 sets were run, a total of 2000 individual cards. Mr. P. S. scored 1144 hits and 856 misses. In these tests the subject had worked while under hypnosis.

In January-February, 1963, Dr. J. G. Pratt visited Prague where he joined Ryzl in conducting some of these experiments.

Dr. Pratt prepared the cards in the adjoining room and Dr. Ryzl submitted them to the subject. Both men kept a record of P. S.'s calls. At the conclusion of the test Dr. Pratt compared his records with the cards in the envelopes and found P. S. had scored 1133 hits out of a possible 2000, a number significantly above chance.

In the ensuing months other parapsychologists accepted Dr. Ryzl's invitation to participate in

the experiments and eventually P. S. was performing entirely for guest experimenters without Dr. Ryzl's presence. The procedure was always the same and while the results varied they always were well above chance.

Dr. Ryzl says, "The number of the subject's hits significantly exceeds the number expected on the basis of the theory of probabilities."

These tests appear to demonstrate that it is possible, through the use of hypnosis, to develop extrasensory perception in an individual who has evinced no previous psi ability and, further, that once psi ability has been developed it may be subject to conscious control and be repeatable under laboratory conditions.

These two factors — development and repeatability — are dramatically illustrated by the low scores P. S. suffered at one point in the experiments. The

subject's ESP ability began to deteriorate and he began to underscore consistently in the tests. This breakdown was interpreted as loss of orientation by the subject and Ryzl suggested he take the cards home and attempt to retrain himself. After a time Mr. P. S. returned saying he felt confident once more. The experiments were resumed with P. S. scoring as high as he had scored before the deterioration began.

Dr. Ryzl interpreted the fact that the subject was able to recover his ESP ability himself as indicative of his ability to exercise conscious control.

"The possibility of cultivating ESP and its volitional control renders this faculty substantially less elusive than hitherto believed," reports Dr. Ryzl, "and brings us to a stage where ESP can, as a relatively constant ability, be subjected to laboratory investigations."

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### "HE DOESN'T BOTHER ME . . ."

**N**OW LIVING in Elke Sommers' house near Los Angeles is Diahn Williams, an "unknown" who competed for the title role in "Myra Breckenridge" against Liz Taylor and Anne Bancroft. (See "Elke Sommer's Haunted House" by James Crenshaw in the August, 1968, issue of FATE.)

"It had been Elke Sommer's and up for sale cheap," the former model told reporters, "be-

cause of the ghost. All I know about it is that the ghost is a man and he makes noises like a raccoon rattling around a garbage can. He drops things and slams doors. A lot of ghost specialists have insisted on coming in and studying it and Hans Holzer wanted to exorcise it. But I prefer my privacy and so I made peace with the ghost. I don't bother him and he doesn't bother me."

# 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.**

## THE TURKISH ROOM

By Bloor Schleppey

**A**BOUT TWO OR three times a year for 15 years I dreamed the same dream, each time unchanged in any detail. I would enter an unfamiliar room in which walls, ceiling and floor were covered with Oriental rugs. In the room was a low couch draped with Oriental cloth of the river-loop design. On a small table stood one of those five-by-six-inch calendars that show only the date and the month in large type. Always I noted the date showing on the calendar was "May 11."

The dream, recurring so often, became fixed in my memory and remained a continuing source of wonder. What did it mean? It had no action, nothing to give me a hint of its meaning. Although I rarely dream, the meaning of all other dreams usually is clear to me.

The puzzle finally was cleared up in 1932. I had resigned my job

as manager of Hearst's *New York American* and before taking another job I decided to tour the Mediterranean. On learning of my plans, Anne Morrow (the sister of Dwight Morrow, United States ambassador to Mexico from 1927 to 1930) persuaded me to stop over in Turkey and be her guest at Kiz College of which she was a sponsor. Kiz College is located just north of Istanbul (then called Constantinople) and Miss Morrow had arranged for me to live in a house on the



Bloor Schleppey

grounds during my three-week stay.

On May 11, 1932, I entered the house for the first time — and found the room of my recurring dream, walls, ceiling and floor covered with Oriental rugs, the foot-high couch (I learned it was called a *sehir*), and on a small desk a calendar bearing the large print: "May 11."

How can you explain my dreaming for years of a room in a distant land which I was to enter only by what seemed merest chance? — *Zionsville, Ind.*

### THE BAYBERRY CANDLES

By Helen Seaton

AS CHRISTMAS, 1967, approached, my younger daughter Sandra Mateika came upon a box of two olive-green candles in a gift shop. Tucked in the box was a slip of paper relating that these were bayberry candles and if one burned them between Christmas and New Year's and made a wish, the wish would come true. Knowing this sort of thing intrigued me, Cynthia bought them.

Christmas Eve the whole family gathered at Sandra's home in Ladd, Ill., for the opening of gifts and a party. The presents were distributed and the last package, attractively wrapped and tied, contained my little bayberry candles. I couldn't wait to light

them and make a wish. I sat before the candles, staring into the flames and thinking how nice it would be if my wish did come true.

I have a large family — William still in the Air Force, Jerry then working in Waukesha, Wis., Sandra and her husband Frank who were giving the party and Cynthia who lived at home with me. I love them all dearly but I'd been harboring a wish to spend a week or two alone, somewhere away from family responsibility.

This was my wish as I sat looking into the flickering candle flames — where suddenly a picture formed! I saw Cynthia in complete bridal attire . . . but she didn't even have a steady boy friend!

I couldn't tear my eyes from the candles. Next I saw my oldest daughter holding a tiny baby in her arms but I knew she wasn't expecting a child. Finally I saw myself walking with the aid of crutches!

I forced myself to stand up. Sandra looked concerned as she said, "Mother, your face is absolutely white!"

I drew her aside and told her what I had seen in the flames. I knew she would tell her brothers and sister about my "visions," for they always teased me about my superstitions and my interest in the occult.

But let me tell you this: my wish did come true! The next summer I *did* go away, and alone, for a vacation at the Wisconsin Dells. In nearby Waukesha I attended an art show and watching the outdoor exhibits rather than my path I tripped and broke my ankle. For a time I had to use crutches!

Before that, however, Cynthia met a wonderful young man, Ralph Krogulski of Peru, Ill., and they were married in December, 1968.

And last, Sandra and Frank received through their case worker and adoption agency a four-day-old son! When I went to see him for the first time she was holding him in the bend of her arm precisely as I beheld them in the flickering flames of the bayberry candles. — *Oglesby, Ill.*

### SNOOPY LIGHTS?

By Kathleen O'Rourke

I WAS LIVING IN 1959 in the small town of New Matamoras, Ohio, in a five-room apartment. It was part of an old house near the Ohio River and I shared its one usable bedroom with my 10-year-old son and my seven-year-old daughter. It was a stuffy upstairs room having only two windows, one near either end of the room, both facing east and overlooking the river.

On Sunday night, August 23,



Kathleen O'Rourke

1959, I had a strange experience which Leon shared. It was extremely sultry and sticky without a hint of breeze. We had waited until after nine o'clock to retire, hoping the room would cool down some by that time. I had been asleep less than an hour when my son's excited shouting awakened me.

"Hey, Mom, look at them yellow lights!"

Indeed, what appeared to be perhaps a dozen perfectly round balls of luminous yellow light, three inches in diameter, hovered over my son's bed. Glowing steadily they circled around each other about a foot above him. Moments later I saw a second group of similar lights enter the room through the new wire screening in the window opposite his bed. As if wafted on a breeze they sailed through the screen with the utmost ease. At this mo-

ment as if by some kind of remote control, upon entering the room the second group split up into two equal but separate groups. The group nearest me made an abrupt left turn sailing straight over my bed while the other group simultaneously darted to the right to join the first group of lights above my son's bed.

I was amazed further to note that even a third group of lights now was coming through the screen on the window near my bed. These all remained above my bed, joining those already there, all circling slowly. All of the lights in the three groups seemed to be exactly uniform in size, shape and color.

As I lay there dumbfounded but curious, I suddenly had the impression that all those lights were behaving as if they were as curious as I. Ridiculous as it sounds now, they seemed to be curious about something pertaining only to me and my son, for not one of the lights went anywhere near my daughter's bed. I watched them closely even as I felt around in the darkness for the light beside my bed. At the moment I pressed the switch, the lights above me changed into straight-edged streaks of light and disappeared in a flash.

We continued to live in this apartment until September 13,

1962, but the strange lights never returned.

To allay the suspicions of skeptics, let me add that I examined both screens immediately and found no holes nor any sign of damage. Further, I am a thoroughbred country-type gal who knows a lightning bug when she sees — or smells — one! — *Watertown, N.Y.*

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### THOUGHT WAVE TO THAILAND

By Milton Campbell

**W**HAT MYSTIC TIE enabled a mother in Massachusetts to transmit to her son in far-away Thailand the knowledge that she was about to die and to know in return that he had received her message and would communicate with her at a specific time? We may never know the answer but these are the facts of this strange telepathic exchange.

My wife's mother, Thelma Dobouk, came to America from Russia as a young woman, alone, friendless, without funds and unable to speak English. Half a century later, thanks to a fierce faith in God and an iron-willed determination, she could look back on a lifetime of good works and take justifiable pride in her children, two married daughters and two sons, one a successful professional man and the younger, Stephen, a career

diplomat with the State Department.

In August, 1961, Thelma Dobouk lay stricken and dying, her last wish to hear once more the voice of her younger son. He had been stationed for more than a year in Bangkok. Mails were slow, cables not much faster and telephone messages not only uncertain but severely restricted. Reservations had to be made a week or more in advance before a call could be put through and all efforts to notify Steve of his mother's condition had been in vain.

For some days Maria's mother had been feverishly agitated. Then, nearly at the end of her strength, she became calm.

"Steve will call tonight," she told my wife who waited at her bedside.

"Yes, Mama," Maria replied, knowing her mother's hours were numbered and that her brother didn't know it. Surely it did no harm to humor the dying woman.

The day passed slowly, the sick woman rallying from time to time from her semistupor to repeat, "Steve will call tonight."

Shortly before midnight she roused to complete alertness.

"Sit right by the telephone — but first, prop me up so that I may speak to my son," she commanded.

As if on cue the telephone rang. Maria snatched up the receiver.

"Steve?"

"Yes, how did you know? Let me talk to Mama," said the voice from thousands of miles away — which had come by radio, land wire and cable on its devious route.

The mother put her ear to the receiver. Calling upon her last reserve of strength she made her voice strong and cheerful.

"I knew you would call, Stephen. I have been willing you for days to call. It is . . . because I can't wait any longer. I've waited as long as I can and I wanted to hear your voice once more and give you my blessing."

They exchanged a few more sentences; she blessed him, made the sign of the cross and fell back on her pillows. Maria picked up the phone to find the line dead.

Thelma Dobouk lay in a coma from which she never fully emerged. Death ended her suffering on August 29, 1961.

Why did Steve call his mother from Thailand — something he never had attempted before? His wife explained when the pair returned to the United States a year later.

"Steve had been like a wild man for days and days," she said. "He did everything he

could to get a call through to the States. He kept saying, "There's something wrong at home. I've got to call Mama!" — *Cambridge, Mass.*

"SEND HIM TO ME . . ."

By Cynthia Woods

MY DAUGHTER Cynthia Santi and her husband Jim bought an old house near Bennington, Vt., in the mid-1940's. It was an isolated lonely farmhouse but they thought it was just what they wanted. However, in 1946 a "haunt" came to plague them. Almost every night Cynthia would wake her husband and scream hysterically about seeing a ghost. After two years of this harassment they sold the house and moved to Centreville, Va., praying they'd lose the ghost. But in vain.

I knew nothing of all this until I visited Cynthia in March, 1969, for while I had seen her in the intervening years she had been reluctant to tell anyone, even me, for fear of being laughed at.

I told her immediately that when the ghost came again she should order him to visit me. I prayed earnestly for God's help in dealing with the spirit, should he obey Cynthia's order.

One night in June, 1969, I awoke feeling chilled and vaguely apprehensive. I looked around in the semidarkness — and then I saw him, a smiling ghost of a man clearly resembling my husband Charles who had died when Cynthia was only nine years old.

I said aloud, "What do you want?"

The apparition, still smiling, danced off out of sight into the next room.

Only then did I think I might be dreaming. I heard water running so I got up and went into the kitchen, where sure enough the water was turned on full. The "haunt" had turned that water on so I would know for sure he had been there. At the moment I was too angry to be afraid.

That day I phoned Cynthia and told her what had happened, how the spirit looked and smiled and danced off to turn on the faucet in the kitchen.

She roared with laughter. She said, "Mom, you described him all right. I told him to go to you."

The ghost has never appeared to either of us since — why, I can't explain. Perhaps my unthinking lack of fear helped the spirit find rest. — *Simpsonville, S.C.*





# MANNA

## *"Bread of Heaven"*

Why can't modern science explain the wilderness food that sustained the Israelites in flight from Egypt?

By Sally Remaley

*"And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoarfrost on the ground.*

*"And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. — Exodus 16:14-15.)*

**O**NE OF THE great mysteries of all time remains unsolved today: What is manna?

We generally think of manna as the food which sustained the Hebrews when they crossed the Sinai desert making their exodus from Egypt to the Promised Land. It is not so widely known that real manna — at least one type of the "bread of Heaven" — even in these times falls from the

skies in one part of the world. It happens in Iraq during the dry season when without this nourishment many desert people might perish.

The manna falls in Iraq in "soft, snowlike flakes," according to The Rt. Rev. Ephrem Bede, pastor of Our Lady of Fatima church in Heliopolis, a suburb of Cairo, Egypt. He is also the local vicar of the parish of the Chaldean rite of the Catholic Church.

Monsignor Bede is a native of the southern part of Iraq known as Chaldea, a region thought to be the Jews' original home. He relates that the people of southern Iraq gather the soft white flakes and knead them into a white dough which then is rolled into flat thick pieces resembling a pale homemade fudge and baked. It tastes like marzipan,

according to the Monsignor.

"My relatives in Iraq often send me boxes of it," he says.

How long has this phenomenon been occurring? Lisette Balouny of the Associated Press recently explored the mystery and wrote that the manna has been falling on the Iraqi desert "since the beginning of time."

Monsignor Bede confirms her statement and describes the way the food from Heaven is gathered. "People in the region go out into the desert in the very early morning, staying in groups and working together, to gather manna as it falls."

The manna gleaners catch the flakes in spread cloths or blankets or scoop it into baskets. Through centuries of following this custom the natives who live near the desert have devised methods of saving the manna and different families have traditional recipes for making the dough and baking it.

Explanations for the phenomenon are many and varied but most villagers, according to Monsignor Bede, believe it is a "gift from God." He adds, "Middle-class people usually take a more sophisticated attitude and just acknowledge it as a natural fact. Religious people and ecclesiastics, on the other hand, jealously keep silent and refuse to commit themselves."

His own reaction? "I seek to explain it to myself and to others who ask me about it as the result of a chain of atmospheric reactions. But just how or why I cannot tell.

"Anyway," he goes on, "I am not the only person to be baffled by it. I went to Paris in the 1940's as a student and there I submitted a sample to a well-known laboratory for analysis.

"After several experiments and attempts at analysis, my chemist friend confessed himself just as puzzled as I was."

Edward J. Vogt, an authority on the Bible and owner of Vogt's Bible Book Store in Bradenton, Fla., told me, "They can't analyze manna today because there hasn't been any since the children of Israel . . . not the real manna from the heavens."

Moreover, Vogt pointed out, manna from the skies could not be analyzed in the old days "because the Israelites were not permitted to save any of the manna they collected and they were allowed to use it only for food and for nothing else.

"They were instructed," Vogt said, "to gather enough each morning for their own food needs that day, except on the sixth day when they were told to gather enough to last them for two days, over the Sabbath.

"If they gathered more than

they needed for that day," Vogt explained, "it spoiled, became rank and rotten, totally inedible and unfit for analyzing even had they possessed the facilities to make an analysis out there in the desert — which they did not.

"Also, the Bible states," Vogt continued, "real manna fell during the 40 years while the Israelites were in the wilderness but fell only during this time when the Israelites needed it to survive."

He added, "The so-called manna found in the region today refers to many forms of sustenance which desert people can live on if they have to."

None of these foods, in Vogt's opinion, are of the same composition as the original manna which fell from the heavens to sustain the Israelites. In fact, some of these other substances came from trees, shrubs, plants even lichens, moss and insect exudate.

A European ash known as flowering ash or manna ash exudes mannitol, a sweet substance which analysis shows to be a crystalline alcohol. Mannitol also is found in many other plants and is used mainly for a laxative and for testing kidney function.

Several kinds of manna lichens in the Old World shed fruity, succulent young shoots that spi-

ral and roll off to be blown across the African and Arabian deserts, sometimes in large quantities, and eaten by men and beasts.

Almost every country has some source of emergency food which is "false manna" and certainly not the "manna from the heavens" — since its origin is earthy and not celestial.

There is a lichen growing in Japan which is used as food and called a manna lichen. In the frozen Arctic deer, fox and musk-ox forage for tundra moss. In some Florida semitropical jungle areas it is possible to survive on wild roots, grasses, herbs, fruits and nuts and these foods often are referred to as "man-na."

An Australian eucalypt yields a manna gum, the native name for which is *lerp*, literally meaning "sweet", and which is another type of "false manna." It appears on the leaves of the eucalyptus trees. This waxy, sweet-tasting secretion can be obtained in Tasmania, too. To some persons it may not sound like very tasty eating, especially as it is not produced by the tree itself but by young jumping plant lice as a defense against predators — but it is eaten by aborigines.

Manna grass, of the genus *Glyceria*, is found in many coun-

tries and of course all grasses contain life-sustaining substances.

The *Zondervan Pictorial Bible Dictionary* edited by Merrill C. Tenney tells us "the name Manna is of uncertain meaning. The Hebrew 'man' is a question and added to 'ha' would be 'What is it?'"

"On the other hand," Tenney states, "it may be an adaptation of the Egyptian 'manna' (food). Josephus and other ancient writers attribute the name to the question, 'Is it food?' which is in keeping with the wilderness setting. Just what it was has puzzled naturalists for ages."

Adrian V. Clark, scientist and writer, discusses manna in his book, *Cosmic Mysteries of the Universe* and suggests the possibility of an extraterrestrial origin for manna, calling the help given the Israelites a "miraculous event" and one of several such events "indicating a direct intervention of . . . God."

Clark says, "There was manna rained down from heaven. This manna was a food for the children of Israel to eat. It is very probable that this particular manna came from that cloud or vehicle which was transporting men who were not of this earth."

Charles Fort, author of *The Book of the Damned*, speaks of dough-like material showering

down from the heavens to be eaten by humans and animals.

There is a kind of desert shrub known as a tamarisk which grew and still grows along the route taken by the Israelites. During the night it gives off a sweetish liquid often spoken of as "manna." However, it would be difficult to collect and knead these drops into dough. Moreover, they do not fall from the heavens but from the bush.

Manna is described in Harper's *Bible Dictionary* by Madeleine S. & E. J. Lane Miller (Harper & Row) as "food miraculously supplied to the Israelites in the Sinai Peninsula." The same source states, "Though sticky, it quickly solidified so that it could be ground and baked into wafers or cakes which tasted like 'fresh oil' (*Numbers* 11:8) or honey (*Exodus* 16:31); it was also boiled in pots. When left over night it was eaten by 'worms' . . . probably ants."

Harper's *Bible Dictionary* further states, "The chemical analysis of manna shows the presence of three basic sugars with pectin . . . the nomadic Israelites craved such sweetness since they had no dates or beets or sugarcane.

The dictionary does not explain whether this was manna from heaven or one of the man-

nas from shrubs or insects; neither does it tell us whether the three basic sugars were all that was found in the manna, which sugars were found or when and by whom the substance was analyzed.

Note that our previous references disagree with Harper's dictionary although it is considered an authoritative source of information.

I asked Jack Werner, president of the Gulf Coast Academy of Science (of which I am a member), if he knew of any instance of manna being analyzed and he replied, "That's strange but no, I never have known of any case of the real manna being successfully analyzed."

A call to my friend, Dr. Eugene Still, Nobel prize-winning chemist, elicited the following reply, "I never have analyzed any manna and I don't know personally anyone who has but I suppose it has been analyzed at some time. It may be listed as to its analysis in certain of the chemistry books. Whether it was the real manna from the heavens or the kind from bushes is something else. I do not know about that."

An examination made in Capetown, Africa, of some "manna" found on the tops of buses and on the ground by five-year-old Rita Sequesque, daughter of mission-

ary Carlos Sequesque of central Angola in West Africa, after the child had prayed for manna, resulted in the report that the substance was "some kind of honey." This is rather an indefinite analysis, if in fact it was an analysis.\*

Recently I asked a number of people on the street what they think manna is and I received widely varying answers: lichens, mosses or other edible plants; air plants like those that blow around in the tropics and fasten onto trees; the sweet gummy sap from various trees; wild roots of many kinds; a syrupy substance exuding from many forms of vegetable life; berries, nuts and so on. Most persons have little conception of the shape and form of manna and many presume the Biblical description is symbolic.

However, in the great Rubens painting, "The Israelites Gathering Manna," one of the four famous tapestry designs done between 1625 and 1628, which hangs in the Rubens Room of the Ringling Museum of Art in Florida, the manna is specifically portrayed.

The artist depicted men, women and children gathering manna which they carried in

\*The complete story of this incident is told in Frank Edwards' *Strange World* published by Lyle Stuart, Inc., and Bantam Books.

baskets on their heads. Rubens clearly painted manna in the form of bean-like bits much like our navy beans.

In addition to the manna that falls in soft white flakes over the Iraqi desert in time of need, per-

haps there actually are many forms of manna. Perhaps manna is whatever happens to come to us in a miraculous way to nourish and sustain us when we are the most in need of this kind of help.



## A QUESTION OF ACCURACY

*By Sally Remaley*

RECENTLY I WROTE an historical story on the Bradenton, Fla., postoffice and the first postmaster and a peculiar thing happened when the *Bradenton Herald* published the account.

Mrs. Gladys Pitman of Bradenton, granddaughter of the first postmaster, Maj. William Iredell Turner, called to tell me that her grandfather, the real Major Turner, although dead for many years, "spoke up" in a most unusual protest when another pioneer's photograph was inadvertently substituted for Major Turner's in the published story. The error was due to an incorrect identification of the photo in the newspaper library files from which the photo came.

Mrs. Pitman told me that a photograph of the real Major Turner, who is often called the "Father of Bradenton," which had hung on the wall in her home for many years, safe and secure even through several hurricanes, had crashed to the floor at the exact time the wrong engraving was being positioned

with the type in the chase for the story's printing. There was no wind and no other natural force to account for the fall of the photograph.

I checked on the time and found she was right. The picture, framed under glass, crashed to the floor at the same time the "impostor's" photographic engraving was being processed. This was easy to verify since the composing room employees of the *Bradenton Herald* keep close time records of every operation.

"Amazing as it seems," Mrs. Pitman noted, "the glass on the picture didn't break and the nail didn't come out of the wall. The picture just seemed to jump off the nail, frame and all." Since the nail was tilted upward this was no mean feat for an inanimate object. Or was it inanimate?

Nevertheless, the picture was returned to its proper place and no more was heard from Major Turner after the paper printed a correction and apology.



SEVERAL TIMES in my quite ordinary life a gentle mysterious "power" has come to my aid. I cannot call it up at will and it doesn't always come in the same way. But when I most need it and least expect it, a voice speaks to me.

In mid-December, 1942, I was one of a group of Air Force men seated in an unused barracks studying physiology and anatomy problems. It was test day in our Medical Detachment, then stationed at the newly - opened Avon Park (Fla.) Bombing Range. Our base had been activated so recently that no women nurses had yet come to our hospital. To substitute for them the members of my outfit had been studying medicine and anatomy for several weeks. Today we had to prove how well we had learned our lessons.

When test time came, how I managed to remember the right answers to all but one of the questions I don't know — but that one anatomy problem had me completely stumped. I was on the verge of giving up and handing in my examination paper when a strange calm came over me.

In an instant everything seemed to fade into nothingness and I felt utterly alone. Then out of the stillness a gentle voice whispered the answer to the problem. Mechanically, as if under hypnosis, I wrote what the voice had said. Then everything was back to normal, no one seemed to have noticed what had happened to me.

Imagine my amazement to see the answer written on the page

## *My Guardian Voice*

Is help always at hand, for one who listens,  
from Him "who sees with equal eye, as God  
of all, a hero perish or a sparrow fall?"

By Paul F. Try

before me — and to learn the following day I was the only one of the men who had answered every question correctly! From that day on my comrades eyed me with renewed respect. Many of them were college graduates but I was a country boy with only three years of high school to my credit.

I did not hear the voice again until my wartime service was over and I had returned to our farm two miles west of Beaver Springs, Pa. One midsummer

evening in 1945 I went to bed early after a hard day's work and immediately fell into a sound dreamless sleep. Hours later I came wide-awake to find myself sitting up in bed. I heard my mother calling my name as if from miles away.

I literally hurled myself out of bed and ran to Mother's room. As soon as I had switched on the lights I realized she was in a deep coma. My father was sound asleep at her side, completely unaware of her condition until I wakened him. Since Mother was prone to these mild heart attacks we knew cold cloths applied to her forehead and spirits of ammonia would bring her back to consciousness.

The next morning I told her about my nighttime experience. She looked at me in astonishment, insisting she hadn't called me at all.

\* \* \*

**N**EXT CAME an unforgettable midnight experience in 1947. I was sound asleep but I felt I was suffering an acute heart attack. Intense pains shot through my chest and it seemed I would suffocate. I was certain I was dying. What a relief it was to awaken and discover I had been dreaming! Or was it more than a dream?

The next day our next-door neighbor, Grant Stuck, was

stricken with a heart seizure. Although he nearly died he pulled through and is alive today. This experience always has puzzled me. Why should I be given a preview of my neighbor's brush with death? Or is it possible Death momentarily lost its bearings and came to the wrong place and the wrong person?

Ten years later things didn't turn out so well when a warning came from my guardian power. On a Sunday evening my wife Mary and I were visiting our neighbors, the Woodlings, and their married daughter, Ruth Foushee, who was home on a visit to recuperate from a presumably mild illness.

We spent an enjoyable evening and the young matron was in high spirits, feeling well on her way to complete recovery. As we rose to leave we told her to take good care of herself. Smiling broadly, her large eyes twinkling, she assured us she would. At that precise moment I felt the mysterious power around me. This time there was no gentle whisper. Instead, emanating from the physical body of the young woman herself, the powerful pungent cloying smell of death assailed my nostrils. No one else seemed aware of this and I said nothing about it, even to my wife.

I should not have been amazed

by what followed but I confess I was deeply shocked the next day when I learned Ruth Woodling had died, having suffered a heart attack due to a defective valve which resulted from rheumatic fever in her childhood.

\* \* \*

**W**ITH A FEELING of awe I remember an evening in the late 1940's when I visited a church that was strange to me. An offshoot of the Pilgrim Holiness Church, it held evangelical services. The Rev. David Duxman, a traveling evangelist from Sunbury, Pa., was preaching the sermon. He was young and handsome and spoke with the eloquence of a Billy Graham. I was enthralled. But as I sat there thrilled and delighted by his biblically-sound presentation a shadow of depression came over me.

My guardian voice spoke in a quiet whisper: "I wouldn't get too excited about this preacher. He can speak well, yes. But deep within his soul he's a counterfeit and a sham — a crafty actor making a good living and putting

on a fine show — but he is not a true man of God."

For once I doubted the voice. Surely there could be nothing evil about this eloquent pastor. But time proved the voice was right. Several years later the evangelist David Duxman was dismissed from his denomination. Among various charges preferred against him at the ecclesiastical trial were "seduction, rape, adultery and incest." Standing before his fellow churchmen Duxman confessed the charges were true. He had been preaching because he could "make a good living easier that way than from any other job or profession."

If a man could invoke at will such a power as my guardian voice he could accomplish miracles, possibly discover the secrets of Heaven. Perhaps that is why supernatural power does not bow to the selfish whims of man. Somewhere behind it is an omnipotent God who is graciously concerned about his earthly children — even an average unimportant farmer like me.



### LOSS MADE UP

*By Helen J. Murphy*

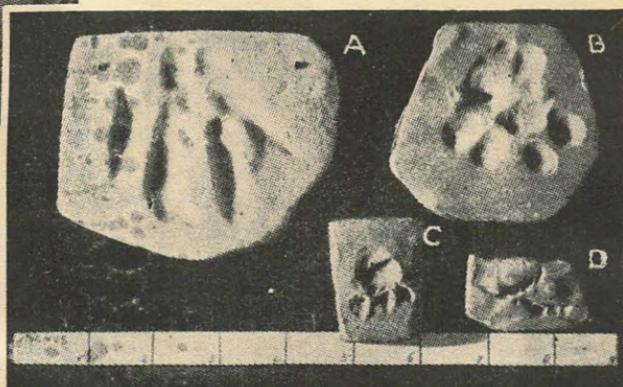
**O**N LABOR DAY, 1940, my mother Mallie Nichols miscarried and lost a baby boy. Twenty years later, on Labor Day, I miscarried a baby boy.

Then it seems the hand of fate stepped in to make up for our losses. On Labor Day, 1966, my sister Joan Simmons gave birth to twin sons.



Casts alleged to be Gef's paw prints do not resemble mongoose prints. A and B are paws extended and retracted; C is said to be hind paw; D, tooth marks. Above, Irvings stand in doorway of Gef's one-time home.

## GEF - THE TALKING



Have you ever wondered what happened to Viorrey, the little Manx girl who had the world's most mysterious friend?

By Walter McGraw

ONCE UPON a time, on a tiny little island, in a tiny little house, there lived a tiny little animal named Gef who made wee-wee on a great big psychical investigator and screamed: "Go away, clear to hell! We don't want you here."

Not true, you think? Let me warn you that in the 1930's one R. S. Lambert, then of the British Broadcasting Company, investigated Gef and said, "It is impossible to deny that there is serious evidence . . . for Gef's reality . . ." And Lambert was called "crazy" but after lengthy

proceedings a British court awarded him 7,000 pounds damages, in effect acknowledging there indeed was good reason to believe in the existence of a talking mongoose on the Isle of Man.

Man, with its 50,000 people spread over 227 square miles, lies northwest of England. It is said that on one of its few clear days you can see England, Scotland, Ireland and Wales from the top of Man's highest peak, Mt. Snaefell. Its principal source of income is inexpensive tourism. For a short time in the summer months the island is inundated

# MONGOOSE ... 30 YEARS LATER

with holiday visitors from what Manxmen call "the adjacent island" — England. The rest of the year Man is a fairly lonely place to live, especially if you happen to be on one of the rocky little farms that dot the countryside. To one of these farms at Doarlish Cashen owned by James T. Irving, a 58-year-old former traveling piano salesman, Gef came in 1931.

In his own way Irving was as much of an anachronism as Gef. He was well-educated, always neatly dressed and a farmer whose hands remained clean and uncalloused. Mrs. Irving, four years younger, bore some resemblance to England's Queen Mary and Viorrey, their 12-year-old daughter, was a quiet serious child given to wandering alone on the moors. It was said that she could sneak up behind a rabbit and kill it with a club while her dog Mona held the rabbit's attention by mesmerism. Never off the island nor for that matter even visiting the northern

half of the small Isle, she must have been a curious mixture: part wild lonely child of the moor, part developing young lady, old beyond her years and



Mongoose is weasel-like, three feet long and brownish-black. Gef was much smaller and yellowish-brown, according to Irvings and investigators who saw him.

filled with a wonder imparted by her much-traveled, story-telling father.

The farmhouse itself was small, two-storied and cheerless, its solid stone walls broken only by a few cramped windows. Inside, for insulation, the walls had been lined with dark matchwood

paneling which stood off a few inches from the cold stone. This characteristic of the house created a condition which made possible the story of Gef. It seems Gef liked to live in a house where he could not be seen and yet could satisfy his gregarious nature. The space between the stone and the paneling pleased him immensely as did the ceilinged stairway. The wonderful resting place above that ceiling Gef called his "sanctum."

Gef probably lived in the house for some time before he made himself known to the Irvings — which he did by knocking on the walls and making a variety of animal sounds. Then, once when Irving asked his wife, "What in the name of God can he be?" the animal spoke.

"What in the name of God can he be?" echoed from the walls in a voice pitched two octaves above a normal woman's.

From then on the animal quickly learned to speak not only English but to use the many foreign phrases the widely-traveled Jim Irving used — as did Viorrey, following her father's example. But in the beginning there was no closeness between the strange animal and the Irvings. He liked to throw things and since his sanctum was in Viorrey's room the thought of injury to the child bothered Irv-

ing — and thus he discovered the little animal's greatest weakness. He tried to kill the animal — first with poison and then with a gun. This brought immediate reaction in the form of damage to the house and profane screams so threatening the Irvings moved Viorrey into their room for fear she would be killed. It seemed nothing affected the little beast as much as a threat to his own life.

It took six months to bring about a truce. By that time the family had begun to like Gef, as he called himself, and he promised to protect, not hurt, Viorrey. Mrs. Irving began to leave bits of food for him in the sanctum. These he ate and shared with Viorrey whom he often followed into the fields where he jealously threw stones at anyone who talked to her. (His aim was said to be very good.) Then too he began to pay his own way by strangling hundreds of rabbits which he left for the Irvings either to eat or sell at seven pence each. "The God damned mice," as he called them, he frightened away by meowing like a cat. But it was a long time before any of the family actually saw their boarder.

"You'll put me in a bottle if you catch me," he often said. And he gave other reasons for not letting anyone see him, say-

ing he was a freak, a ghost and part of the fifth dimension. But it all boiled down to his fear of being caught and killed. When visitors came he often would disappear, returning only after they left. Then, emitting gales of screeching laughter he would tell of his adventures on other parts of the island.

Gef was an incurable gossip and the Manx population became chary of Irving because — mysteriously to them — he knew so many things he should not have known. They began to dislike the little spy even more when he took to stealing, carrying his loot home as presents for the Irvings. When he began stealing sandwiches at the bus depot and cadging rides underneath some of the buses, a bus company mechanic rigged a trap to electrocute him. Irving learned of this and warned Gef.

Gef, for once, was not afraid. He said the trap was attached to Bus No. 82. Irving checked and found Gef was correct.

Around the farm Gef was always active. He threw stones at unwanted visitors, urinated through cracks in the wall, killed more rabbits and learned to amuse those few visitors he liked by peering through a hole in the ceiling and calling a tossed coin — “heads” or “tails” — when none of the Irvings was in the

room. Other times he mischievously locked Viorrey in her bedroom with a lock that could not be reached from inside her room. He also would throw heavy furniture, no mean trick for an animal estimated to weigh only a pound and a half.

\* \* \*

AS TIME went on Gef began to show himself to the Irvings — but infrequently. They saw him walking the rafters. Viorrey hid outdoors once and saw him. Mrs. Irving put her finger into a crack in the wall and felt inside his mouth and was bitten for her pains. Gef apologized for drawing blood and killed a rabbit to make up for it. Finally he even let himself be photographed but he was so nervous that Viorrey, not very experienced with a camera, never got a satisfactory portrait.

Those who saw Gef said he had a bushy tail like a squirrel's, yellow to brownish fur, small ears and a pushed-in face. His most-often described features were his front paws which according to Irving were hand-like with three fingers and a thumb. Gef claimed to be an 83-year-old mongoose and said he had come from India many years before — but he fitted the description of a mongoose about as well as he did that of “part of the fifth dimension.”

Irving suggested he might be a cross between a native rodent and one of several mongooses that actually had been brought from India to the Isle of Man some years before. If so, he was indeed a freak. No known mammal in the world, according to naturalist Ivan T. Sanderson, has three fingers and a thumb. Over and above that, however, Sanderson points out that a mongoose could not crossbreed with a rodent.

Of course investigators came from England to look into this story. A reporter from the *Manchester Daily Dispatch* heard Gef speak. The reporter was with Viorrey at the time. Capt. M. H. Macdonald, businessman and racing driver, paid three visits to the farm at Doarlish Cashen. He heard Gef speak both inside the house and out, had stones thrown at him and witnessed the coin-calling trick. Once he and Irving walked four miles to Peel for lunch, had some beer, talked about Mrs. Irving's shoes and picked a wildflower. When they returned to the farm Mrs. Irving met them outside the door and recounted their doings. Gef had followed them and reported home before their arrival.

Harry Price, director of the National Laboratory of Psychical Research, and Lambert,

(whose damage suit was mentioned earlier) went together to Man to investigate the story but Gef was afraid "the spook-chaser" would trap him and put him in a bottle. Psychiatrist (then psychic investigator) Nandor Fodor did not meet Gef but talked to many persons who had.

For a while the story of Gef was a world wonder. There was even an offer of \$50,000 for a six months' tour of the United States. Gef turned this down screaming, "They would put me in a bottle!" Finally, when Gef, who never had been seen by any of the investigators, refused to talk or play his tricks when strangers of any kind were on the premises, interest waned. Except for mentions in a few books touching on poltergeists Gef was forgotten.

In 1946 the little animal came briefly into the news again when Leslie Graham claimed to have killed him. Graham had bought the Irving farm and said that several times in the 15 months of his tenancy he had seen a large black and white weasel-like animal disturbing his chickens. He had set snares from which the animal always escaped. Finally, hearing a great disturbance in the farmyard one October morning he found the animal snarling in the snare. He then had taken a club and killed the beast.

He described the animal as about three feet long, weighing five pounds, one ounce. He skinned it and its pelt was "as thick as cow skin, indicating that the animal was very old."

\* \* \*

**T**HIS SEEMS an inordinately sad ending to one of the most charming tales in all paranormal literature. One could only take hope from the disparity between Graham's description of the animal he killed and the Irvings' description of Gef. On the other hand, could Gef have grown that much bigger in a decade? A final consolation: if death had come to him at 95 as computed from his own claims, his worst fear at least was not realized. He was not put in a bottle.

Did Gef ever really exist? And if so, what was he?

Many writers and a few persons I talked to on the Isle of Man find it easy to dismiss the entire episode as a hoax, considering Viorrey the principal culprit of course. They accuse her of being a ventriloquist who began playing tricks which were built to unbelievable proportions first by her father and then by newspaper reporters looking for copy where little ordinarily could be found. One early investigator, J. Radcliffe of the *Isle of Man Examiner*, said he caught Viorrey squeaking once when he was

with Irving. Irving, however, insisted the noise came from another part of the room.

Most of the investigators who actually went to Doarlish Cashen saw enough to convince them that Gef was more than the product of the Irvings' imaginations. They base this conclusion on the facts that Viorrey could not have been a good enough ventriloquist to have fooled them all; that doors could not have been locked from the outside by any of the family; that much of Irving's knowledge about other parts of the island could be explained only by granting the existence of Gef; and that the Irvings would not have kept up such a hoax for so many years for no profit. Also they point to the killed rabbits and the stones thrown against the outside of the house when all the family was inside.

Early on, psychic investigators postulated that Gef was a poltergeist or even a ghost. Manx people (the few who will talk about Gef at all today) speak of him as "the spook." But Fodor, both in his book *Haunted People*, coauthored with Hereward Carrington (E. P. Dutton & Co., 1951), and in conversation argued against both of these explanations.

True, as in classic poltergeist manifestations Gef showed up at

about the time Viorrey was going into puberty — but he did not go away until at least 1938. This does not follow the classic pattern at all. Moreover, Fodor pointed out that a poltergeist never is seen at all and does only harm. Gef threw stones and spit on people during his fits of temper but he also furnished meat in the form of rabbits and did such errands as going downstairs to look at the clock when Irving asked him to. As for the ghost explanation, how often has a ghost been known to eat biscuits and chocolates and then urinate?

Which brings us to the final possibility. As Fodor wrote in 1937, "Is Gef an animal that talks? All probabilities are against it but all the evidence is for it."

Fodor, a 20th-Century psychiatrist, believed in "possession." He postulated that Irving, a man much reduced in circumstances, "obsessed" some small animal and molded it to his own personality. The shock of being a life-long failure split off part of Irving's personality which contrived the animal in order to fill his time, build his ego — in other words, feed "the mental starvation" from which he suffered in the wilderness of the Isle. Fodor pointed out many similarities between Gef's personality and Irving's. Both were dictatorial when

crossed and both were overly possessive of Viorrey. Finally, the little animal served to bring outsiders to Doarlish Cashen and to attract attention to a man who could not have been satisfied with the intellectual caliber of his farm neighbors.

I think it was in my last conversation with Fodor that the subject of Gef came up again. While in *Haunted People* he sounds a bit tentative in his suggestion, over the years he seemed to have become surer of his hypothesis. However, he had lost track of the Irvings by that time and wondered if Gef had gone with them when they sold the farm and left the island. Might Gef still be alive somewhere?

As I've said, today Gef is not a favorite subject of conversation on the Isle of Man but those few who do not speak of him as a hoax seem sincere in their belief that Gef indeed did live. All who knew them regarded the Irvings as honest respectable people. Also, some persons have pointed out that Mrs. Irving seldom mentioned Gef but when she did she made clear he was an animal, not a "ghost" or "spirit."

\* \* \*

**I**RONICALLY, not on the Isle of Man but in England some of the answers Fodor wanted came to light when I talked to

Viorrey, the last of the Irving household. She is an attractive woman and a knowledgeable conversationalist but she did not answer the question I most wanted answered. What happened to Gef?

Viorrey says she does not know. The last she remembers his being around the farm was in 1938 or 1939. He seemed to go away for longer and longer periods of time and then he just never showed up again. He had made no statements about leaving; there had been no good-byes; he simply was gone. No, Gef did not leave the island — with the Irvings, at any rate. Viorrey is certain, however, that the beast Graham clubbed to death was not Gef.

In the animal's gradual leaving Fodor might well have found support for his theory about Irving and Gef. Was it merely coincidence that Gef who always claimed to hate publicity ceased to be around when interest in him fell off and no more interesting people came around to talk to Irving about the phenomenon? Perhaps Fodor would say that Gef no longer served Irving's purpose.

Fodor also would have been interested in the denouement of the story of Gef. Today, more than 30 years later, Viorrey hates Gef. In the early days she

and Gef were inseparable, playing games and sharing sweets but as she grew older Gef seemed closer to her father. Fodor noticed in 1937 and reported at that time that Gef seemed to have outstripped Viorrey in mental growth. He wrote, "The grasp and thirst for knowledge of the Talking Mongoose is simply phenomenal. . . ."

And what of Viorrey in 1937? No longer a child of the moors, she had become a young woman who wanted a social life and friends and more than anything else she wanted to be accepted. By that time Gef had become a burden.

"I was shy . . . I still am," she said. "He made me meet people I didn't want to meet. Then they said I was 'mental' or a ventriloquist. Believe me, if I was that good I would jolly well be making money from it now!"

I cannot divulge where Viorrey lives now or the type of work she does but she is not rich. The only money the Irvings ever made from Gef, besides the sale of rabbits, was five pounds Fodor paid for his week's room and board and an occasional guinea paid for newspaper pictures. According to Viorrey Gef cost them dearly. They had to sell the farm at a low price because Manxmen called it "haunted."

"Gef was very detrimental to

my life. We were snubbed. The other children used to call *me* "the spook." I had to leave the Isle of Man and I hope that no one where I work now ever knows the story. Gef has even kept me from getting married. How could I ever tell a man's family about what happened?"

Was Gef a mongoose?

"I don't know. I know he was a small animal about nine inches to a foot long. I know he talked to us from the wainscoting. His voice was very high-pitched. He swore a lot."

The speech was not parrot-like?

"Oh, no. At first he talked to me more than anyone. We carried on regular conversations."

After 30 years you still insist this was not a hoax?

"It was not a hoax and I wish it had never happened. If my mother and I had had our way we never would have told anybody about it. But Father was sort of wrapped up in it. It was such a wonderful phenomenon that he just had to tell people about it."

Fodor regretted that the mystery of the talking mongoose probably never would be solved. He felt that "the power which he (Gef) displayed must have had a human origin." He believed that clues obtained from studying that "power" might have given

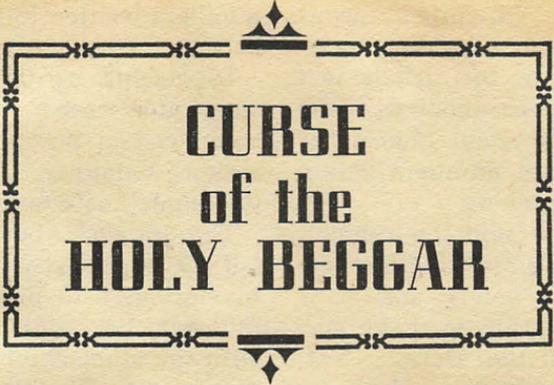
us leads about many strange and still mysterious aspects of the human personality and possibly explain poltergeist phenomena (though he did not believe Gef was pure poltergeist).

I can make no claim to having brought us any closer to a solution but after talking to Viorrey, the last principal involved (assuming Gef died or perhaps just faded away) two things fascinated me.

First, is Fodor's hypothesis correct? If we could talk about it together today, I would be less skeptical.

Second, I spent an entire day with Viorrey, talking of many things. She knows of the British newspapers' propensity for paying high prices for "exposé" stories. Yet, despite her position on the financial ladder she will not even talk to reporters who have tried to trace her down, presumably with offers of money.

Someday I may have to eat these words but I found myself believing this woman when with every emotional and financial motive for saying otherwise she said very simply, "Yes, there was a little animal who talked and did all those other things. He said he was a mongoose and said we should call him Gef . . . but I do wish he had let us alone."



# CURSE of the HOLY BEGGAR

Sometimes one learns the hard way — at great personal peril —  
that "the greatest of these is charity."

By Asha Upadhyay

**M**Y HUSBAND is a microbiologist, a scientist whose interest lies in facts rather than fancies. Not the sort of man, I thought, who would be interested in psychic manifestations. Yet, one day after I spoke to him about having read some cases of psychic phenomena in India I found his reaction anything but cynical.

Putting aside the research data he was studying he sat back and told me the story of some strange events he observed while a college student in India—a story as weird as any I have ever read.

\* \* \*

It all began in April or May, 1955, when the family of the local

subinspector of police in the town of Patan, Palamau District, Bihar State, India, Mr. Man Mohan Singh, began to experience what at first appeared to be a series of annoying but insignificant incidents. Household items were misplaced or lost. Things turned up in odd places although everyone denied having put them there.

It was embarrassing enough that the police inspector himself could find no clue to the petty thefts and trickery going on in his own home but things got worse. There was the incident of the railway tickets, for example.

Singh had purchased the tickets for himself and his family to return home by train from the

town (about 250 miles away) where they had spent their vacation. He bought the tickets just as the train was about to leave and being a prudent man noted down the ticket numbers before leaving the window.

Later, Singh said, he remembered checking his billfold several times both before and after boarding the train to make certain he had the tickets. Yet, when the conductor asked for them on the moving train Singh could not find them in his billfold or anywhere else. Because Singh had written down the ticket numbers the conductor was able to telephone back from the next station stop and confirm the fact that Singh indeed had purchased the six tickets in question. So the family was allowed to continue their trip home.

Feeling somewhat humiliated by their embarrassing experience aboard the train the family hurried away from the local railway station as quickly as possible. They soon arrived home only to discover the missing railway tickets scattered all over the floor of their locked and tightly shuttered house.

The policeman whom Singh had posted to keep watch over the house in their absence had seen no one come anywhere near it that day. Yet, the numbers of the tickets were the same ticket

numbers written in Singh's notebook.

Disturbing as these incidents were they seem quite trivial compared to the next and most serious calamity that overtook this unfortunate family.

The Singhs' youngest son, a lad 12 or 13 years old, began mysteriously to disappear! One moment he would be playing with the other children or eating dinner with the family or sleeping on his string cot in the courtyard and the next moment he would be gone!

These disappearances always occurred when the family least expected them and although Singh set his policemen to stand guard over the house and its surroundings the boy never was seen entering or leaving either before or after his baffling disappearances. In fact, no one ever saw him actually disappear or reappear, for he inevitably returned in the same way that he had vanished — so suddenly that the family would sense, rather than actually see, his unexpected presence among them.

When questioned, the boy could give no explanation; he was as bewildered as anyone else at being whisked away from his home and family and suddenly finding himself, as he described it, in a beautiful garden full of lovely young women who

laughed and teased him about marrying one of them. Then, after a while, he would find himself just as suddenly back home with his family again.

Repeated questioning after each episode only elicited the same story over and over. Then his alarmed family noticed that his disappearances were getting longer and longer each time.

Just when the family was about to collapse from terror and despair, hope returned to their lives in the form of a *saddhu*, a wandering holy man, who came to Mrs. Singh one day asking for alms. When Singh's wife had given him food and a blanket the *saddhu* began to tell her all about the strange happenings that had been going on. She listened in awe as the *saddhu*, whom she never had seen before, described the phenomena that had been occurring — even to minute details they never had revealed to anyone outside the family.

He explained that the various incidents — large and small — were the result of a curse called down upon them by a Moham-medan *faqir*, or holy beggar, who had felt himself insulted by Mrs. Singh's haughty refusal to give him alms one day. She recalled the scene with a gasp. It had occurred before her marriage and she had almost forgotten it;

in fact, she never had mentioned it to anyone.

The remedy, said the *saddhu*, was to hold a type of *puja* or prayer meeting called *Devi Yajna* during which Singh's family and friends would gather to pray to *Devi*, the Mother Goddess. Hearing their prayers *Devi* would come and drive out the evil spirit or *djinn* which had been invoked by the *faqir* to carry out his curse.

The *Devi Yajna* should take place, the *saddhu* said, on a particular hill far from any town or village and should last for three days and three nights. On the third night the Mother Goddess would appear as a sign that the evil force had been banished.

After describing how the *puja* should be done the *saddhu* disappeared. Mrs. Singh, wishing to question him further, searched for him but he was nowhere to be found, nor had anyone else even seen him.

Nevertheless no one doubted the existence of the mysterious *saddhu* nor the veracity of his words, so arrangements were made for the performance of the *Devi Yajna*.

Singh's family and friends went to the place chosen by the *saddhu* and prayed day and night for three days, taking time out only to eat and sleep. No one slept on the third night, however,

and just after midnight their vigilance was rewarded.

The worshipers saw, in the moonlight, the figure of a veiled, white-clad woman passing by at some distance from the spot where they sat. All eyes were upon her as she glided silently by and then seemed to melt into the shadows. Even the most skeptical admitted having seen her—admitted, too, that no ordinary woman would dare to walk alone in the middle of the night so far from any town or village. In any case, and most important, from that day onward Singh and his family never again were troubled by disappearing household items, railway tickets or sons. The curse, called down so long ago and unaccountably effected so recently, had been lifted.

At the conclusion of this story

my husband added that, despite his skepticism, he had attended the *Devi Yajna* which was held in July, 1956, a year after the phenomena had begun. He went partly to satisfy his scientific curiosity and partly because his presence would reassure his worried acquaintances who, according to Hindu custom, considered it auspicious to invite Brahmins (members of the priestly or highest caste) to their weddings and other important religious ceremonies.

"I was there," he said. "I saw the shadowy figure pass by. But I still feel there must be some scientific explanation for all these strange things which happened to the Singhs."

With this he turned back to his research paper. "And someday I'm sure we will find out what it is," he added.



## PECULIAR PREY

*By Lynton Blow*

ON JUNE 18, 1969, Clive Peyton, of 2816 Seaview, in Victoria, Canada, reported to police what has to be the most mysterious event of the year.

He was walking his dog in the Cattle Point area at 6:30 A.M. and returned to his open sports car to see a large black bird perched on the windshield. As he

approached the bird flew away with his car keys in its beak. Mr. Peyton was forced to walk one and one-half miles home for spare car keys.

Later the same day a mysterious man appeared at Mr. Peyton's door, handed him the stolen car keys and left—without explanation.

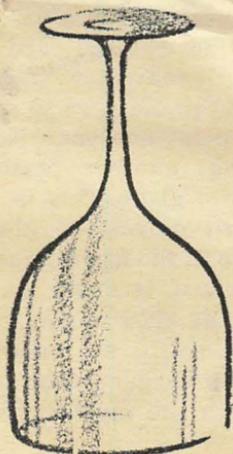
Y Z A<sub>1</sub> B<sub>2</sub> C<sub>3</sub> D<sub>4</sub> E<sub>5</sub> F<sub>6</sub> G<sub>7</sub> H<sub>8</sub> I<sub>9</sub> J<sub>0</sub> K L M N O P Q R S

Do You  
Seek an Answer?  
**SPIRITS CAN SPELL**

YES NO

By R. D. Felty

Easily and inexpensively prepared, this method may prove best way for you to reach mysterious powers in an unknown world.



**S**PIRIT SPELLING is one of the oldest and most fascinating means of communicating with the spirit world, a pastime intriguing to young and old alike. Anyone can undertake spirit spelling with a minimum of equipment, effort and knowledge.

Spirit spelling works on the same principle as the Ouija board but it can be more entertaining because the results sometimes are easier to obtain.

The only equipment needed is

a glass and 28 one-by-two-inch white cards. On 26 cards print one letter of the alphabet and on the other two, the words "yes" and "no." In order to receive answers involving numbers, print the digits one to nine in the lower right-hand corners of the cards lettered "A" to "I" and the zero on the letter "J."

On a round table (waxed and polished to minimize friction) arrange the cards in a circle, the cards bearing "yes" and "no" at nine o'clock and three o'clock respectively. The first letter of the alphabet must be placed in the one o'clock position and the "Z" at 12 o'clock.

The glass you use should be a bell or goblet type with a stem and a good-sized base. A thin crystal glass, due to its lightness, is best.

Some persons believe in lighting a candle and placing it at one side of the table to honor the presence of the spirits. I do not feel this is a must but I do believe that everyone entering into the venture should have freshly washed hands.

When everything is ready three to five persons are to seat themselves at the table and seriously concentrate on reaching someone in the spirit world. When you first undertake spirit spelling it is advisable to be sure you have no skeptics in your

group, for a negative mind may form an insurmountable block.

Select someone from the group to act as mediator — that is, to start the questioning. If someone in the group has had psychic experiences or is known to have extrasensory perception, he or she would be the logical choice. If no one has these gifts, select a woman as mediator. Women seem somewhat more in tune with cosmic forces than are men — but again, the mediator does not have to be a woman.

Next, hold a lighted match under the goblet for a few seconds, then place it upside down in the center of the table. Everyone now will rest his first or last finger on the base of the glass.

The first questions should go something like this: "Good Spirit, are you in the glass? Will you please give us a sign?" In about a minute the glass should start to move to the card saying "yes" or it may move in a circle or simply shake ever so slightly. At this point everyone is apt to think that another person has moved the glass. This is not so. The spirit moves the glass and everyone in the group must have faith that it is doing so.

When the glass moves you will know the spirits are present and you have begun your experiment with the mysterious spirit world.

Next you might ask, "Good Spirit, please spell out your name so that we may address our questions to you personally." Here the glass may move very rapidly and of course the mediator will have a pencil and paper handy to record the letters indicated. You may wish to inquire more about the spirit himself — how long he has been in the spirit world or where he lived in the physical body. Soon you will wish to inquire if the spirit has messages for any persons in your group. From then on you will find there is no end to the questions you and your friends may have for the spirit.

Sometimes when you ask a question you may receive only a meaningless jumble of letters

in reply — or the glass may gyrate violently. This indicates the spirit doesn't know the answer or that he may not wish to answer. Sometimes you can get an answer by rephrasing the question.

After your circle has been questioning the spirit for a time you will find the answers are coming through a little slower. When this happens you will know the spirit is tired and the questioning should be ended. If you wish the spirit to come back again, express your gratitude and simply say "Good night, Good Spirit." Do not take your hands away from the glass until the spirit has had time to answer. He always will give you a parting message.



### THE DOGS KNEW

*By Laurance E. Webber*

**M**Y MOTHER'S cousin, Mrs. Douglas Hallum of Eliot, Me., had a large good-natured mongrel named "Pinky" of whom she was very fond. Her widowed daughter Doris used to bring her German shepherd when she came from Massachusetts to visit her mother on weekends. The two dogs always showed intense hostility toward each other and for the duration of Doris's visits they circled each other with bristling hackles

and ominous growling.

When Mrs. Hallum died suddenly, Doris immediately hurried to her mother's home bringing along her constant companion, the German shepherd. In the subdued atmosphere of the bereaved home, not one growl came from either dog. Throughout this visit they stood or lay calmly together, the neck of one laid over the neck of the other as if offering and accepting comfort.

# *Fingers of Fate*

By Harold Helfer

The James R. Smith family of Syracuse, Ind., stages a big birthday bash on July 31. Why? Because James was born on that date in 1939, his wife on that date in 1941 and their daughter on July 31, 1965.

Connie Valenzuela of McAllen, Tex., awoke with a start, having dreamed her brother was dead. Forty-eight hours later she received a telegram from the Defense Department advising that her brother had been killed in action in Vietnam.

Mrs. Zareda Arrazola of New York City earned the status of grandmother within four hours of becoming a mother. Four hours after Mrs. Arrazola, 36, gave birth to her fifth child, her daughter, Mrs. Zareda Vazquez, 21, delivered her first.

Jim Fleeman of Bloomington, Tex., opened a checking account at a bank which assigned him the account number 010827. A few weeks later he opened an ac-

count at another bank. His number? The same: 010827.

On the day the Nebraska legislature passed the daylight saving time bill, an electric clock owned by Carl Williams of Omaha suddenly started running backwards.

For 40 years Paul Scholz hunted deer without killing one and for 50 years he had been a motorist without ever having an accident. In one fell swoop he upset both records: a deer darted into the highway ahead of his car and he hit it.

Roland Perillat, a mountain guide of Chamonix, France, had scaled the most difficult slopes of Mont Blanc — but he died from injuries sustained when he fell while attempting to climb through a bedroom window of his home.

A doctor attending the West Virginia State Medical Association convention had a golf game

scheduled. When rain started to fall he decided to participate in a multiphase heart test as part of a convention demonstration. The test showed he had a heart problem so serious he had to be sent home immediately.

"That rain," said Dr. I. E. Buff of Charleston, "saved his life. Had he gone to the golf course we now would be reading his obituary."

James Iehansky of Detroit wanted to join the Detroit fire department but was turned down for physical reasons. Three months later he rushed into a burning building and rescued 12 persons.

At East Horsley, England, Cliff Inwood found Elizabeth Rimington lying unconscious under a tree after she was thrown from a horse. He revived her with mouth-to-mouth resuscitation, the so-called kiss of life. "Don't leave me," Miss Rimington whispered as she revived. Now it looks as if he never will. They've been married.

At Hamilton, England, John Culshaw snagged something with his fishing line and reeled in what he thought was an old jacket. It turned out to be a drowning baby boy, 20-month-old Samuel Rodger, who had toddled

away from his river-front home. Mouth-to-mouth respiration saved the boy's life.

After putting out a fire at the home of Edward Trease, Joplin, Mo., firemen returned to the fire station only to hear another alarm. This time they responded to a fire at the home of Arthur Trease, brother to Edward.

Mrs. Helga Thompson and Mrs. Irmgard Spannhuth, sisters, gave birth to babies on the same day — 4,000 miles apart. Mrs. Thompson lives in Mantua, N.J., and Mrs. Spannhuth lives in Bremen, Germany.

In 1960 Edward Riley's home in Cleveland was damaged badly by fire. Mr. Riley dug into his savings and had the home rebuilt. He moved back in and two years later the house burned down again. Mr. Riley repeated the costly reconstruction, this time installing a new furnace system. Recently the new furnace exploded and the house again burned.

Each year October 20 is a festive occasion at the home of Mr. and Mrs. Larry Farmer of Goldvein, Va. All four of their children, ranging in age from one to eight years old, were born on that date.

We generally accept the likelihood that the living can help the dead by releasing them to the plane of the spirit — but . . .

## Can the DEAD HARM the LIVING?

Mercedes Colon

**I**F IT IS TRUE that the spirit briefly retains etheric form, resembling the physical form it has thrown off at the moment of death, and if consciousness in both states is similar, is it not conceivable that some persons — perhaps all — are unaware they have died?

We cannot know for sure what interferes with the transition from the earthly to spirit plane but usually it seems to be an emotional tie which results in what is termed an “earthbound” spirit. The fact that some living persons actually see the etheric forms accounts for the myriad stories of “ghosts” and spirits who seem voluntarily or involuntarily to have some reason for making their presence known.

In the fall of 1966, at the home of my friend Mrs. Mela Muñiz in New York City, I witnessed a seance which produced amazing and irrefutable evidence that the

spirit of young Miriam Dawson who had died in early September was “confused.”

On October 13 I received a telephone call from Mela who I knew was an excellent medium, one who had the ability to hear and see and communicate with the dead.

“The reason I’m calling,” she said, “is to ask if you’d like to attend a seance I’m having here tomorrow night. I know how interested you are.”

“How come?” I asked, somewhat surprised. “I thought you had gotten away from that.”

At one time Mela had been quite active in spiritualism but I recalled she had curtailed her participation — although I did not know why nor to what degree.

“A woman I know who lives in my building seems to be dying from a physical cause,” she replied, “but I’ve had a revelation.



I'm convinced her condition is caused by a spirit. It could be someone unaware of her own death who has attached herself to Margaret. If in a seance we can establish communication we may be able to help the sick girl.

"You mean the illness is caused by an earthbound spirit?"

Mela nodded in affirmation.

"What does the doctor say?" I asked.

"He said his patient has all the symptoms of a heart attack but a recent physical examination showed nothing wrong with her heart. Look, if you can make it, come over early and I'll brief you on the whole story before the

seance starts. We'll begin at eight o'clock so make it about a half hour earlier. O. K.?"

\* \* \*

**T**HE NEXT EVENING, well before the appointed time, I walked the short distance to Mela's house. The large living room already had been prepared; a bare table stood in the center with four chairs pulled up. Mela told me three other persons, all excellent mediums, would be along soon and said, "I think with their help we'll be able to accomplish something."

Since I am not a medium and therefore not expected to contribute to the seance I was to sit on the sofa.

Next Mela told me about Margaret Newhall, her neighbor and a nurse by profession, who had fallen ill suddenly. Her doctor diagnosed her condition as the result of a heart attack. Oxygen equipment had been brought to her home on his orders, and a nurse was in constant attendance. Despite everything that was being done, Margaret did not improve and whether she would recover was in question.

"Two nights ago," Mela said, continuing her narrative, "I was in my room meditating when suddenly before my eyes appeared a picture of the room upstairs and I could see Margaret lying on the bed. But she wasn't alone. Lying beside her with one arm over her was another woman, young and frail-looking, her eyes closed as if in sleep. The picture remained only a moment, but in that moment I knew what it meant. This illness is caused by a person who has died and for some reason remains attached to Margaret."

She paused a moment. "I've been thinking hard about this since then and I hope we can communicate with the spirit. She may need help. Possibly she may not be aware she has died."

"Have you seen Margaret since then?" I inquired, thoroughly intrigued.

"Oh, yes, I go up to see her

every day and I feel something in that room. It's like a gust of wind. . ."

"Would it be possible for me to see the sick woman before the others arrive?" I asked hopefully.

"Yes, I think so. Her mother knows about this seance tonight and if she can she'll join us. She believes as we do but unfortunately Margaret doesn't — possibly due to her medical training or her religious beliefs. She says it's all charlatany."

Mrs. Newhall let us into the apartment and led us to Margaret's room. From the threshold I gazed into the dimly-lit room. I could see the oxygen tank beside the bed and I felt as if I were in a hospital. We tiptoed to the bedside and looked down at the motionless woman, her pinched features, dark hair limply framing the pale mask-like face. She looked so ill. Would we be able to help her?

In silence we returned to Mela's apartment. Before the seance began, the blinds were drawn and a glass of water was placed on the table alongside an instruction book by Allen Kardec and a book of prayers. The four mediums took their places at the table. Three were women: Mela who was to preside, Elizabeth Nogales who must have been in her 50's and who had been a

spiritualist since early adulthood, and Maria Portius. The fourth was Maria's husband Raymond in whose home seances were held once a month. I sat alone on the sofa, for Margaret's mother failed to come.

For the first 20 minutes Mela read from the Kardec book to help the participants join thoughts. The next 10 minutes were devoted to prayers which ended with the invocation that the spirit we were trying to reach would communicate with us.

Then the lights were turned out and the room was plunged into the stygian darkness of the world we wanted to reach. As my vision adjusted, aided by dim light straining through opaque blinds, I could discern the figures around the table. The silence seemed to me to last an eternity but it must have been only a few minutes. Suddenly a giggle like a descending musical scale came from Maria's direction. This proved to be a frivolous spirit interested in teasing and she was quickly dispatched.

After another long silence I heard Elizabeth's breathing accelerate. Growing heavier the breathing dissolved into racking sobs, the sound of deep despair. When the sobbing quieted Mela started questioning and the story, as vivid in my mind as if

it happened yesterday, unfolded.

\* \* \*

"WHO ARE YOU?" was Mela's first question.

"Miriam Dawson," came the plaintive reply through Elizabeth's lips.

"Why are you here?"

"I don't know." A pause, then hesitantly, "I think I was called. Where am I? Where's Margaret?" There was a touch of panic in her voice as if she were a child separated from her mother in a crowd.

This was the spirit we wanted! I sensed the quickening interest in the room.

"Why do you want Margaret?"

"She takes care of me. When I'm sick she takes care of me. She's good to me."

"If she was good to you, why are you hurting her now?"

"I'm not hurting her. But I'm angry at her. I speak to her and she ignores me. When I put my arms around her she doesn't respond. Why? Why won't she answer? Why is she being so mean?" The anger in the voice mounted with each question.

"I hate her," she added childishly, but with vehemence.

"She's not being mean to you," Mela answered soothingly, "It's just that she can't see you or hear you or feel your touch."

"You're lying to me," the voice shouted. "Why not?"

Mela was silent, groping for the right words.

"You are no longer on this plane. Now you belong to another world." Choosing her words carefully Mela explained the state of death in which the spirit now existed.

When she finished the girl burst into sobs again. "No, no," she wailed. "It's not true. You're lying to me."

Elizabeth was rocking back and forth in her chair.

"Miriam," Mela said softly, "you mustn't fear death. The difference is that while we live in a physical body you no longer are imprisoned in one."

"But I am imprisoned," the girl insisted.

"No, you're not. You're free, freer than ever. You can go wherever you wish. Just think, you can transport yourself to wonderful places instantly by putting your mind to it. We're the ones who are prisoners."

"Where's Margaret?" the voice cried out again. "I must speak to Margaret."

"You must let her go," Mela said emphatically. "You're harming her by holding onto her and especially with your anger. If she was good to you and you loved her you *must* let her go. Do you want her to suffer because of you?"

"No, I don't want to hurt her."

She started to cry softly. "I'm so confused. Please help me. I have such a pain in my chest. Help me."

"You feel no pain, Miriam. Spirits cannot feel pain. It is merely a thought you have taken with you."

The instruction went on in this vein for a little longer and with the help of Maria and Raymond, Miriam finally was made to understand.

"I'm sorry," she said at last in a penitent voice. "I meant no harm. I just felt lost. I didn't understand what had happened to me." Her voice broke on the last word.

"We will pray for you so that you may go forth knowing that God is with you and that His love protects you." When Mela had spoken a prayer for peace, freedom and understanding for the confused spirit the seance ended.

\* \* \*

**T**HE NEXT DAY I telephoned Mela to inquire about Margaret's condition.

"Oh, she's up," she replied. "The doctor says it's a miracle."

"What does she say?"

"She agrees. No point in telling her anything, for she's a disbeliever. I talked to her mother though and Mrs. Newhall remembers Margaret talking of a young patient in the hospital who had a serious heart condition. The girl was alone in New York

and Margaret became quite fond of her. Took it badly when the girl died about a month ago."

I called again a week later.

"Margaret's going back to work Monday," Mela told me.

The seance had been held on the evening of October 14, 1966, and on October 24 Margaret Newhall, for whom even the doctor had held little hope, was back at work.



## YOU CAN GO HOME AGAIN!

*By Sally Remaley*

**WHEN I INTERVIEWED** Robert T. Fox, for 33 years secretary to the famous writer, Rex Beach, he told me of some amazing coincidences in his life.

He said that following the death of Beach in Florida in 1949, he was undecided about his future. Some of his friends who were living in Madison, Conn., urged him to move to that part of the country to live.

Having no other immediate plans Fox went to Connecticut, liked the area at once and looked around for a home to buy. A large house on a spacious estate so appealed to him that he couldn't resist buying it.

"I came out to look at this house on a Saturday morning and that afternoon I was its owner," Fox recalls.

When he had time to look over the abstract of title and other papers concerning the house a few days later he was astounded to learn that a direct ancestor

on his father's side had built the house. The 400-acre estate had been settled in the 1700's by Rudolph Fox, the first white settler in Bradford County, Conn.

Robert Fox named the lane leading to the house "Fox Chase Lane," feeling quite proud of his ingenuity, he said. He made and installed a sign bearing the new name over the entrance to the lane.

Not long afterwards a neighbor told him the name was especially appropriate. He said, "The original Fox Chase Lane also is in Bradford County—Bradford County, Pennsylvania." Bob Fox never had heard of it.

Fox was even more astonished to learn that although he was a newcomer to Connecticut, his grandfather, Edward Elliott, had graduated from nearby Yale 100 years before and the countryside he had selected as his home was steeped in Fox and Elliott history!



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# My Proof of Survival

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

## AUNT MARTHA'S WISH

By Hazel Asher

WHEN I WAS six years old my parents, Katherine and Cyrus Chene, lived in a small house in Detroit, Mich. My father was a musician and had a little orchestra which played occasionally for dances or in parks or theaters. To augment his income he worked polishing organs at the Farrand and Votey Organ Works. Simply because he couldn't afford one we never had a Christmas tree until 1894.

That year, his sister, my beautiful young Aunt Martha, was dying of consumption. She lived quite a few blocks away from us but every day we would walk over to see her. Mother often told me Aunt Martha adored me and I loved her too, particularly her lovely big brown eyes. Although I was very young I remember clearly one day when we were leaving her she said to my folks, "I hope I'll live till Christmas. I'd love to see Hazel with her first Christmas tree." Then and there Mother and Dad planned to place the tree in her house so she could have her wish.

Sad to say, however, Aunt Martha died in November, 1894. As I knew little about death then, when I went to her funeral and saw her in the coffin I thought she was only asleep.

When Christmas came, my father

put up the tree in our own home and it promised to be my most exciting Christmas. I was always the first one up on Christmas morning to see what Santa had left for me and this year would be special. About 7:00 A.M. Christmas morning I put down the covers to get up and looked over at my bedroom door. There were soft grey folds draping the door, moving gently. At the top of the door I saw Aunt Martha's beautiful eyes and her pretty smile. It startled me so that I jumped back into bed and covered my head with the quilt.

When Mother and Dad finally came in to see why I hadn't looked at my tree and presents I uncovered my head and said, "I saw Aunt Martha looking at me! I was scared."



Martha Chene

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As Mother put her arms around me to comfort me Father said, "Martha got her wish, didn't she?"  
 —*Hollywood, Calif.*

### INTERRUPTED JOURNEY

By Lee Dal-Cero

**I**N NEW YORK City's Columbia Presbyterian Hospital I was scheduled for bladder surgery on March 15, 1969. On the operating table I was told to relax and to breathe deeply through the mask over my face. I sank into oblivion and knew nothing more until a terrible constriction seized my chest.

I struggled desperately to breathe but I could not. For an endless time the agony was unbearable. I remember vividly the utter panic I felt as I thought, "I'm dying. I've got to get out of here!" And suddenly I was out—speeding into vast dark space. I seemed no larger than a dot moving at an incredible rate when I was pulled up short and found myself suspended between two other dots!

I seemed to be held there while we communicated without words. A feeling of great joy came over me, a sense of pure love and total bliss like nothing I've ever experienced. But "they" told me I could not stay, that I had made a mistake and must go back.

Without volition I was propelled back at the same tremendous speed toward a voice calling me from a great distance. Now panic-stricken I seemed to scream these exact words: "Wait for me. I am coming and I cannot answer you through my body until I get there!"

Next I felt a burning sensation at the site of the operation and realized it was being cleaned with alcohol. I began to respond to the nurse who was calling my name. I came to on the operating table; it was all over.

My doctor, Myron C. Roberts, told me afterwards there had been some trouble but nothing to concern my-

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self about. I could have told him that and more! — *Lindenhurst, N.Y.*

## THE PURSUER

By Frank Mitchell

**I**N JANUARY, 1949, my mother, Mary Mitchell, had an experience that left her paralyzed with fear and wondering if she were losing her sanity. She lived in Martin's Ferry, Ohio, and the evening of January 29 she went to visit a neighbor, Pearl Hintosh.

Returning about 10:00 P.M. Mother felt she was being followed. The street was fairly well-lighted and since she was in calling distance of help she didn't feel particularly alarmed but nevertheless she began walking a little faster. Hurrying up the walk to our house she heard a noise behind her. When she stopped and looked back she saw a sight that almost stopped her heart. Hovering two feet off the ground was the figure of her father, John Milbert, who had suffered a heart attack and died in 1944. He was wearing a light-colored, almost transparent gown that covered him completely except for his head. His likeness was visible for about 30 seconds and then began to fade away slowly until it was gone. — *Erie, Pa.*

## IF THIS BE DEATH

By Grace R. Jaco

**I** LEARNED about death in 1923. During lunch on August 14 of that year I fainted in our home in Brinkley, Ark. My husband, Ted Clemons, rushed me to the hospital where it was found my appendix was ruptured and gangrenous. I was immediately prepared for surgery.

As the ether cone brought oblivion I discovered I could see through walls! I was high above the persons around me and seemed to see everything at once. I saw the nurses and visitors moving through the hall and heard two student nurses whispering

about the terminal surgery in progress. The small hospital had only one operating room so the terminal case had to be me. How silly! I felt fine.

Suddenly I remembered my mother. I approached the nurse who had prepared me for surgery and touched her arm saying, "Nurse, please ask my husband if he has called our families."

She didn't seem to have heard me but she shuddered slightly and said to an aide, "Ask Mr. Clemons if there is anyone he'd like us to call. He's so upset he probably hasn't thought of it."

The aide went to Ted whose face was very white and he left briefly to call.

After several hours the door marked "Surgery" at the end of the corridor opened and a sheeted cart emerged guided by my surgeon, Dr. Blanton, the anaesthetist and a nurse. Ted held open the door to my room and as they passed in I went along. I stood in a corner watching as they carefully placed my inert body in bed, tucking the covers close but leaving an opening for the stethoscope which Dr. Blanton quickly applied. He listened a few seconds, then turned to Ted.

"Mr. Clemons, we have done our best but it may not be enough. She'll be unconscious for several hours. Sit with her if you like but don't try to talk to her. She can't hear you."

Unconscious indeed! The doctor left and the nurse took up her station beside my bed constantly checking my pulse. Bored by the talk of my imminent demise I moved into the hall. Never had I felt more alert and alive.

Several hours later my mother Rhoda Russell and my sister Ellen Turner arrived from Poplar Bluff, Mo. When I saw how worried they looked I wondered if I might be buried alive. That was not an idle thought for in those days only the

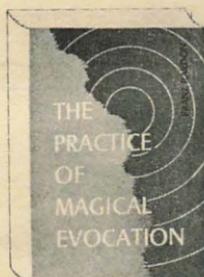
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rich were embalmed. As these thoughts went through my mind the room started to fade and I was outside moving very fast.

I rose above the buildings in a wide spiral. The sun was more colorful than I'd ever imagined. The trees were greener and everything seemed to have a bright glistening look. Gaining momentum until I actually soared I felt suddenly that I should go back. I didn't hear a voice of command—or any sound—but I knew I had to return.

I had no wish to return to the bondage of body and bed but a strong tug at the nape of my neck pulled me backward very fast. Then I was flowing—yes, that's the only word for the feeling—though reluctantly, into that inert body and feeling each part and organ being activated as I did so. The narrow confining area of the body was uncomfortable. I was not at all happy about it. When she saw my eyes move the astonished nurse ran for the doctor. I was dismissed from the hospital on September 3, 1923.

I shall never forget that wonderful experience. If death is like that, what is there to fear? —*Cape Girardeau, Mo.*

**UNEXPECTED WELCOME**

By Sylvia Clark

**W**HEN HARPER and I set our marriage date I regretted only that I had not yet met his mother Nona Clark.

She was elderly and quite ill and staying in the home of one of her daughters in New Orleans. I never had seen a picture of her but I had heard enough to know she was a lovely woman, much loved by her son and two daughters, Anna Raymond and Nona Moore.

At my urging my fiancé agreed to take me on a weekend visit in late September, 1968, to meet the New Orleans branch of his family. We

gave them no warning because he wanted to surprise her in person with our wedding plans.

I packed my suitcase for the trip from Lake Charles, La., to New Orleans but the trip had to be canceled. Nona Clark had died peacefully, but without knowing of her son's formal engagement.

The funeral was held in Lake Charles and all her children, their families and we were there. It was a beautiful closed casket service. Afterwards, Harper and his sisters came to my home for the evening and everyone talked about how sad it was that I couldn't have known her.

When his sisters left, Harper lingered. As it grew late I went with him to the door and behind us the kitchen light suddenly went out. We both noticed it but before we could comment the porch light also went out.

We were startled but so tired we thought it was no more than coincidence.

After Harper drove away I went into my bedroom and picked up a magazine to read before falling asleep. As I settled down the night light on the table went out. Again I thought it was strange but I was too tired to do anything about it. Soon I fell asleep.

I awakened early the next morning and jumped from bed with a start. I heard no sound but instinctively I turned toward the closet door to see a woman moving toward me—a woman of medium height with soft gray curls framing a sweet smiling face. She stood before me with her arms outstretched in friendliness. I noticed particularly the exceptional smoothness of her skin and the color in her cheeks. Her eyes gazed lovingly into mine for an instant before she disappeared.

Stunned, I rushed to telephone Harper. I was frightened despite the woman's obvious good will. After I

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poured out my story Harper said the description fitted his mother perfectly but in a tone of bewilderment, he added that after he had gone to bed he heard his mother's voice, saying, "I must go see Sylvia." Then his bed lamp had gone out.

Now we are happily married and I always will be grateful that my mother-in-law welcomed me into the family. — *Lake Charles, La.*

## NIGHTS OF ANGUISH

By Mary Lange

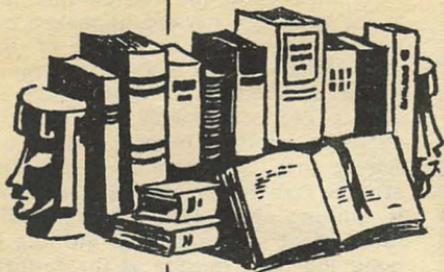
MY FIRST husband, Harry Azvedian, died from leukemia on December 10, 1959. During our 10 years of married life he repeatedly told me never to remarry, if he should die. If I did, he said, he would return to haunt me.

Two weeks before his death his possessiveness and jealousy subsided. We didn't discuss his illness but we knew his death was imminent and he seemed resigned. The doctor predicted that he had six months to live but he lasted only five.

Five years later on August 5, 1964, I married a thoughtful considerate man, Hyman Lange. He is good to me and I could be happy if only I could sleep peacefully through one night. But immediately after my second marriage my former husband Harry began appearing in the bedroom. He stands like a fearsome giant before me with clenched fists and screams, "You couldn't wait, could you? You had to get married!"

This happens every night. He said he'd haunt me and he does. I don't believe in divorce but perhaps I must separate from my husband. Then maybe Harry will let me sleep. — *Fresno, Calif.*





## New Books



By  
David  
Techter

### HOW TO HARRY MEDIUMS

AS GREAT a stage magician as he was, Harry Houdini is remembered in psychic circles as much for his associations with Spiritualism as with handcuffs and water jars. There are two phases of this relationship; before his death Houdini was the sworn enemy of mediums; since his death his erstwhile foes, the Spiritualists, have sought to prove him mistaken by contacting him in the spirit world. The controversy engendered during both these phases lingers to this day. Thus it was in eager anticipation of some insight into the facts that I took up Milbourne Christopher's *Houdini: The Untold Story* (Thomas Y. Crowell, New York, N.Y., 1969, 281 pages, \$6.95.)

Like his famous subject Christopher is a stage magician. Accordingly we find Houdini's professional career painstakingly researched and brilliantly described. And, also like Houdini, Christopher seems to consider mediums to be either deluded fools or intentional charlatans. Several brief chapters are devoted to Houdini's role as an investigator of mediums with the emphasis on exposure of frauds. Nearly all of these listed frauds are alleged physical phenomena which took place in darkness. And it is likely that the over-

whelming proportion of such alleged phenomena both in Harry's time or today is fraud, either conscious or unconscious. Very little is said about mental mediumship except the obvious statement that real good mediums are in short supply and it is not terribly enlightening to find that Houdini was unimpressed, the mediums he encountered.

The material dealing with Margery Crandon, unfortunately, is similar, written from Houdini's viewpoint. Alas, it is almost impossible to find anything written about "Margery" that is not either uncritically positive or vehemently against. The truth about many episodes (such as the discovery of the ruler concealed in the medium's cabinet) we probably never shall know with certainty. Badly needed is a thorough review of Margery's entire history by someone objective enough to balance Houdini and MacDougall on the one hand, with Malcolm Bird and Brackett Thorogood on the other. It is

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fashionable in parapsychology to look back upon the Boston medium as an outrageous fraud. It makes me very uneasy that so many of the arguments used to discredit Margery sound so similar to those used to expose Ted Serios who I have confidence is genuine. Indeed, I hear the same sort of rumors revolving around Ted that Trevor Hall delights in quoting about 19th-Century mediums. I fear we may be as gullible in believing the expositors as the faithful are in accepting questionable phenomena!

On the other hand Christopher's account of the controversial Houdini message through Arthur Ford is happily objective. (Arthur Ford is still alive and his reputation recently enhanced through Bishop Pike. Perhaps this prompted greater caution from Christopher?) He presents a thorough description of Beatrice Houdini's sitting with Ford along with the evidence that the information contained therein *might* have been normally derived from printed sources. He also discusses the claims for guilty corroboration between Mrs. Houdini and Ford (rather far-fetched, as presented here). The reader is left to make up his own mind as to the validity of the whole episode. Again, we probably never shall learn the full truth of the matter. I stress again, moreover, that the chapters on Harry's psychic investigations are a very small portion of this biography. The detailed history of Houdini's stage career, as well as his less well-known activities in early aviation and motion pictures, makes absorbing reading. Everything considered, I predict many FATE readers will find this book hard to put down once they've started to read.

### NEW NAME IN PAPERBACK

I CONFESS to unfamiliarity with the name of Steven Tyler before

picking up this paperback *ESP and Psychic Power* (Tower Publications, New York, N.Y., 1970 154 pages, 75c). The introduction by W. R. Akins proudly boasts, "But if you like good talk and good sense you will find in his pages some of the best writing which psychical research affords." (Akins' opinion might be more respected if he had not continued with a grossly simplified theory of the "aura" as the explanation for psychic phenomena.) While I hardly characterize Tyler's book as "some of the best writing" available, it is superior to much in the paperback market and it is always noteworthy when a literate author joins the ranks writing in the psychic field.

Tyler apparently feels obligated to establish himself as "tough-minded" by taking cracks at nearly every big name in the psychic field starting with Arthur Ford, Peter Hurkos and Gerard Croiset. I would like the details on some startling remarks he makes. About Hurkos he writes: "is still active today, giving readings on a circuit of Spiritualist churches." (Where? When? Last I heard the controversial Dutchman was making a comfortable living from real estate investments and he had virtually given up psychic demonstrations.) Two chapters are largely devoted to debunking Edgar Cayce or more accurately, to debunking Jess Stearn's superhuman picture of Cayce. Here again we encounter statements such as: "Among the great psychics Edgar Cayce is unique in his belief in reincarnation." The Theosophical seers and Allen Kardec, Tyler explains, "were spiritual teachers as well as the possessors of psychic powers." His remarks on reincarnation include discussion of the research done by Ian Stevenson—spelled "Stephenson" throughout! Two other chapters are devoted to knocking Jeane Dixon (which Martin

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Ebon also did in *Prophecy in Our Time*).

The material picks up considerably when he finally gets around to more positive matters. There are excellent chapters on Eileen Garrett and on laboratory ESP tests. A chapter on apparitions and related matters is marred only by repetition of the probably fictitious story of the Paris hotel elevator crashing. (This story comes into the FATE editorial offices on an average of two times a year, purporting to have occurred at various locations, on varying dates and involving nameless friends of friends.) Perhaps inspired by Steiger's volume on *Sex and the Supernatural* Tyler includes a rather bizarre chapter on this subject. Also included are such gems of generality as "the vast majority of psychics, male and female, are sexual deviates." Tyler denounces not only Sir William Crookes but also Charles Richet for allegedly disguising a love affair by pretending to investigate the medium. The chapter on witchcraft traditionally (and by now inexcusably) confuses true witch religion with satanism. The final three chapters are devoted to advice on developing one's own psychic powers. Here is such useful information as: "Eat as little meat as you can since this is acknowledged by all to retard psychic development." "Always have flowers in your sleeping room. They are a good influence."

I feel the book would have been far better without these final profundities. Tyler is far more effective as a reporter than as an interpreter. Although parts of this book I deem questionable, the reader gets more than his money's worth. I suspect we'll hear from Steven Tyler again before long.

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the professional organization in the psychic field composed largely of university personnel, sought recognition as an affiliate of the American Association for the Advancement of Science. The first application was rejected summarily and later overtures were greeted with scarcely less hostility. In 1967 the P.A. petitioned again. This time the council passed the buck to a committee on affiliation. The parapsychologists then began to bombard the committee members with reprints and scientific reports. At the end of 1969 this strategy finally paid off and the P.A. was admitted into affiliation. As parapsychologist Douglas Dean remarked, "This event represents a significant milestone in the progress of parapsychology toward recognition as an established branch of science." It is interesting to speculate as to the reasons for the change in attitude on the part of A.A.A.S.

Was it because parapsychologists have become more "scientific?" Anyone familiar with the laboratory parapsychologists knows that their investigations have been rigorous (perhaps even stuffy) since the 1930's. If anything, recent years have witnessed a gradual trend away from the cut-and-dried card-guessing tests to a more freewheeling approach involving such areas as dreams, hypnosis, emotion-laden targets, reincarnation studies and even out-of-the-body experiences. But if parapsychology has not changed all that much, the climate of opinion in the country has. I have repeatedly commented on the "psychic boom" and the vast growth of interest among the public. It now has become respectable for even a scientist to take an interest in such formerly disreputable subjects. This seems an instance of the public influencing the scientist rather than the more usual vice versa.

Buoyed up by their newly-won vic-

tory the Council of the Parapsychological Association voted to make significant changes in the conduct of their Thirteenth Annual Convention, scheduled for New York City, September 10-12, 1970. Instead of formal reading of papers followed by a brief discussion, abbreviated copies of the papers will be circulated ahead of time. The authors then merely will review them, leaving the bulk of time for questions and comments. Since the discussion periods are the more interesting portions of any convention, this change should greatly enliven the three days. The emphasis still will be on laboratory experiments, however, so most FATE readers might not be enthralled by the proceedings.

Advance clearance to attend is required; those who seriously wish to attend may write for details on gaining clearance to Parapsychological Association, Box 152, University of Virginia Hospital, Charlottesville, Va. 22901. Mention of university degrees held and academic or professional connections is advised.

#### OTHER REVIEWS

**THE WORLD OF THE PARANORMAL** by Walter McGraw, Pyramid Books, New York, N.Y., 1969, 193 pages, 75 cents.

I am sorry to be a year late in telling you about Walter McGraw's *The World of the Paranormal* because this is a book you ought to read. Knowing that Mr. McGraw is a knowledgeable man who writes well I held onto this book when it came into the office for review and carried it along on a recent vacation as one of my stored-up treats—thus doing the author no service.

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cated understanding of what is going on in the psychic field.

Much of the material he covers is familiar, at least to me, but his approach is fresh; he has a new slant and often new facts. And he has managed a very difficult thing: he has written a book which a new reader in the psychic field can understand and enjoy and at the same time the long-time student of psychic research will be delighted with the author's pungent comments and will find out some things he didn't know before. I took special glee in his pricking of some old bubbles.

I did disagree with him about some of the personalities he discusses. For instance, he is much more generous in his judgment of Rolf Alexander, the cloud-buster (page 139), than my experience with the man led me to be. But then I never met Alexander and Walter did.

If your newsstand is sold out send your money to Pyramid Publications, Inc., 444 Madison Ave., New York, N.Y. 10022. You'll be glad you did. — *Mary Margaret Fuller, Editor, FATE.*

**BELIEF, MAGIC AND ANOMIE: Essays in Psychological Anthropology**, by Anne Parsons, The Free Press, New York, N.Y., 1969, 374 pages, \$7.95.

Anne Parsons, a "clinical" anthropologist, attempted to do for anthropology and psychiatry what the comparative anatomist accomplished for biology and medicine. She was committed both to the relevance of psychoanalytic perspectives on the human condition and to the classical anthropological tradition of field study, insisting that both anthropological and psychoanalytic principles be given serious consideration in assessing any social event. *Belief, Magic and Anomie* is a posthumous collection of her cross-cultural investigation of the uniformities of human psychology amid the cultural and

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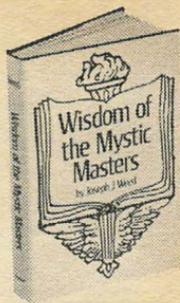
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**REINCARNATION IN THE TWENTIETH CENTURY**, edited by Martin Ebon, World Publishing Company, New York, N.Y., 157 pages, 1969, \$4.95.

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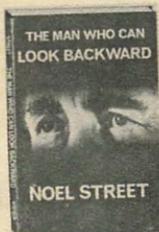
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marks or wounds from past lives, to infant prodigies and the common feeling of *déjà vu*. Some of the well-known cases of our time, a discussion of the controversy over Bridey Murphy, some cases from Dr. Ian Stevenson's files, and speculation based on an Edgar Cayce reading are included.

Mr. Ebon's introduction discusses briefly the importance of reincarnation in various religions and cites some Biblical evidence for reincarnation as a part of Christianity. He also points out the historical significance of rebirth beliefs and the importance of these beliefs to many of today's cultures.

Some of the cases make fascinating reading, in particular the story of Joan Grant who claims to remember some 30 of her past lives. An example from Burma is used to explain reincarnation and presents the Burmese beliefs in the influence of past lives on the present. This is especially interesting in its discussion of various states of consciousness and the variety of ways past lives can influence the present (other than karma).

As Ebon points out, no one yet can actually prove reincarnation and none of these cases pretends to do so. Yet none of them can be explained without resorting to some parapsychological concept and in many instances reincarnation makes the most sense.

This book will not convince any nonbelievers but it is interesting and thought-provoking — and entertaining reading as well. — *Jane K. Myers.*

**THE POWER OF PSYCHIC AWARENESS**  
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of "science of mind" books that began with Troward, Towne and Atkinson, then rose in a popular crescendo with Claude Bristol's adaptation in *Magic of Believing*. Indeed, Kingdon Brown uses the standard formula for the first half of the book. From that point it becomes a handbook for spiritual mediums.

The author is the spiritual leader of St. Timothy's Abbey Church in Detroit. He is a medium, active in the American Society for Psychical Research and Spiritual Frontiers Fellowship. His "mediumship training program" first outlines preliminary procedures of self-evaluation, goal-setting, and organization and amplification of energy forces, then moves to clairvoyance, psychometry, psychic divining and eventually spirit contact. A final chapter provides procedures for guarding against attracting dark spirits or becoming the victim of psychic attack.

For many readers *The Power of Psychic Awareness* may serve as a brief introduction to mediumship development, since the practice time required seems much shorter than traditional development courses generally expect. — Tom C. Lyle.

**THE MAN WHO CAN LOOK BACKWARD** by Noel Street, Samuel Weiser, Inc., New York, N.Y., 1969, 90 pages, \$3.00 (paperback).

In essence this small book is a religious work. The British author, a spiritual healer who has lectured world-wide on reincarnation, does readings for inquirers (direct and by mail) reporting what he believes to be their past lives as he sees them clairvoyantly.

The Reverend Street writes sincerely — not so much about what he has seen by "looking backward" as about the significance of reincarnation in terms of karmic philosophy. As in other works of this nature substan-

tiation for various positive statements is lacking, except that in one case the author refers to the teaching of a "wisdom school." Some excerpts from letters from grateful persons who received life readings indicate that the Reverend Street is good at reporting previous lives that pinpoint present failings which need attention. Some of his remarks indicate a belief in astrology.

A few lines of verse by Prof. Huston Smith are quoted which deserve to be passed along, especially as they are unusually easy to memorize:

*Sow a thought, reap an act.  
Sow an act, reap a habit.*

*Sow a habit, reap a character.  
Sow a character, reap a destiny.  
Sow a destiny, reap a God.*

One chapter of evidential material is interesting in that it presents matters that convinced the Reverend Street of reincarnation. He discounts as explicable in other ways the numerous cases of children who claim to recall recent past lives and can verify the details. However, he does not amplify this remark.

As a religious and philosophical work the book has good tone. I'm sure it will appeal to many persons who are sympathetic to the reincarnation concept.—Harold Steinour.



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**A RUMOR OF ANGELS: Modern Society and the Rediscovery of the Supernatural,** by Peter Berger, Doubleday and Co., Inc., Garden City, N.Y., 1969, 129 pages, \$4.50.

Peter Berger maintains that only through a belief in the existence of the supernatural—a reality that transcends the natural world of everyday life—can man grasp the true proportions of his experience. The book is typically divided into five chapters: "The Alleged Demise of the Supernatural," "The Perspective of Sociology: Relativizing the Relativizers," "Theological Possibilities: Starting With Man," "Theological Possibilities: Confronting the Traditions" and "Concluding Remarks—A Rumor of Angels."

This book is not about angels but about the rediscovery of the supernatural as a consideration in theological thought in our time. Berger argues that the secularized consciousness of the contemporary era is the absolute it presents itself to be. All too often what has appeared as the cresting wave of the future is later seen to have been only a marginal eddy in the mainstream of events. Beginning with an analysis of the social forces that have led to the present crisis in religion Berger seeks to show that sociological perspective can be used to question the assumptions of modern thought with the same force that modern thought has been used to question the assumptions of various religions.

The author further suggests that "the study of man" might provide the starting point if theological thought is to recover from the intellectual shocks it has been given by modern sociology, history and psychology. Berger is not proposing a theological program of conservative restoration or a retreat to the "firm (sic) fortresses of tradition." Rather, he suggests that by looking at the

natural conditions of human life the-ology might discover or rediscover those "signals of transcendence" that indicate the background of the supernatural. Such an investigation, he asserts, is not likely to lead to a restoration of religious traditions as we have known them but to a re-evaluation of them in terms of our present knowledge and condition.  
—Tommy W. Rogers.

**ADVENTURES INTO THE PSYCHIC** by Jess Stearn, Coward-McCann, Inc., New York, N.Y., 1969, 256 pages, \$4.95.

Many FATE readers no doubt are familiar with the earlier works of Jess Stearn dealing with psychic phenomena—especially his book about the seer of Virginia Beach, *Edgar Cayce, The Sleeping Prophet*, which reached best-seller status. Stearn's interest in the extrasensory world has been growing, he tells us, ever since his studies in yoga a few years ago. This new book is an account of his own dippings into the psychic world, covering many different aspects of the occult.

Opening chapters review widespread predictions made in recent years by assorted clairvoyants (often in Stearn's presence) about the Kennedy and King deaths, political winners, plane and train disasters and other such events, many of which actually came to pass. Following this introductory material Stearn relates some of his own experiences in "getting to be psychic."

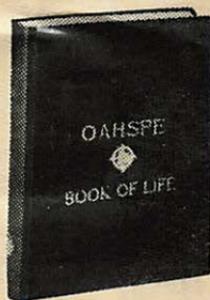
The largest portion of the book is based on the Cayce readings. Specifically this section describes a research project undertaken by Dr. William O. McGarey of Phoenix, Ariz., to see whether or not therapy recommended long ago by Cayce (while in trance) remains effective today. The results, described here in detail, seem to be overwhelmingly positive, especially with regard to

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the use of castor oil packs recommended by Cayce for many ailments. Cayce's cure for baldness is also discussed in connection with several case histories: apparently the persistent application of crude oil has restored many a head of hair.

Others of Stearns' "adventures into the psychic" are described in separate chapters. Accounts of many readings by mediums are included (Bishop Pike and sensitive Ena Twigg of London, for example). On the question of reincarnation, cases and opinions are cited, both positive (General Patton, Emerson, Louisa May Alcott) and negative (Taylor Caldwell: Was she in a former life the English novelist George Eliot—that is, Mary Ann Evans?).

Fascinating exploits in the realm of crime detection are related, psychics Peter Hurkos and Gerard Croiset holding the center of attention. And finally astrology is surveyed as it relates nowadays to geography, electromagnetics, health, business, military affairs, psychology, radio reception and other such practical matters, the discussion culminating in a detailed astrological analysis of the recent Frank Sinatra-Mia Farrow marriage and separation.

The last pages on "God, Fate and Free Will" form a sort of epilogue. Here are recounted many different psychics' varying views as expressed to Stearn. All agree, however, on a basic need to be helpful to humanity and most believe that "the psychic force works through God and God works in his own mysterious way."

*Adventures into the Psychic* clearly demonstrates that Jess Stearn has come a long way, psychically speaking, since his introduction to yoga and his book on that subject. FATE readers will enjoy sharing his adventures. — Nan Cooke Carpenter.



# Report FROM THE Readers

## REINCARNATION? GOD FORBIDI

As a great admirer of Dr. Marcus Bach and his erudite articles, may I ask a question or two regarding reincarnation?

As a preface I want to say that possibly the best expositions of spirit truth are to be found in the works of Arthur Findlay. His book, *On the Edge of the Etheric*, which went through 66 printings, was and is the *chef d'oeuvre* of all time. His medium, John C. Sloan, without doubt was one of the greatest and most dependable in history. Through him came positive proof of the immortality of the soul but his spirit controls absolutely denied the possibility of reincarnation.

However, trying to be unbiased, I must state that the Romans during several centuries before and after Jesus' ministry believed in reincarnation. In Virgil's *Aeneid* we learn they believed that reincarnation occurred in cycles of 1000 years.

And that brings me to my questions—which are not asked for the purpose of impugning Dr. Bach's knowledge or even the possibility that reincarnation exists. However, from my viewpoint, God forbid!

(1) In some distant past a man and woman mated and had many children. Where did the additional souls come from? There are now almost three billion living humans. Where

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did the souls come from to be rein-  
carnated? By the end of this century  
it is estimated there will be over four  
billion human beings on this earth.  
Where are the souls coming from?

(2) How about India, the nation  
that always has believed in reincar-  
nation and transmigration of souls  
between humans and lower animals  
(if there can be anything lower than  
warmongers)? Is it not a demonstra-  
ble fact that the people of India are  
the most downtrodden and miser-  
able people on earth? That their  
infamous caste system possibly  
arose from a generalized belief in  
reincarnation?

In the name of God, who would  
want to go through another life of  
horrifying fear, disease, oppression?  
Of almost universal amorality?—W.  
D. Chesney, M.D., Janesville, Wis.

\*\*\*

When reincarnationists claim that  
the proof of their theory lies in the  
progress mankind has made and that  
only through reincarnation can we  
perfect ourselves, I must point out  
that in World War I only five percent  
of those killed were civilians but in  
World War II 48 percent of the fatal-  
ities were civilians. Perhaps pro-  
gress and perfection are exemplified  
by the genocide and torture prac-  
ticed by the Germans less than 30  
years ago? It seems to me reincar-  
nationists confuse technology with  
spirituality and morality.—Ida R.  
Feitelberg, Lake Worth, Fla.

### OUIJA AND REINCARNATION

In the evenings my husband and I  
often pass the time with our Ouija  
board. Early in 1969 I asked whether  
I had lived before. The board an-  
swered yes! At first we thought this  
was a joke; but as time went on we  
realized the board was not jesting.  
Now we've come to the conclusion  
there just might be such a thing as  
reincarnation. The information we've  
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I was a Moslem living in the Eighth Century (Hsung Dynasty) in Chinghai, China, or Koko Nor, as it was called then. I was born in Chinghai Valley, 66 Seed Street, or Seed Valley, 66th Street. My father, He Car Tul, the fifth child in his family, ruled 32 incorporated lowland and mountain regions. Mother, De Hi Tul, came from Tien Shan (which means heavenly mountain valley) and was the seventh child in her family. Father died five years before Mother. They both had a ghat burial and their ashes lie 473 feet high on Kymor Mountain west of the desert.

My name was Con Tien (heavenly mountain). I rode a horse before I could walk. When I was very young I married Wan Po II, called "The Great," the second son of Wan Po I. He was the 46-year-old ruler of the land called Northern Himalaya. We were childless and lived in the Tien Tsn Region for about 40 years. Our ashes lie at the top of Great Shic Mountain 457 feet west of Kymor Mountain.

I have searched several libraries but haven't come up with any data on Koko Nor or Chinghai. — *Jeanne L. Kung, Skokie, Ill.*

**NO MATTER HOW YOU SLICE IT . . .**

In ardent pursuit of all information on UFOs I am always eager to evaluate any new viewpoint. I cannot conceive, therefore, why government spokesmen make such a point of suppressing the facts.

The point in question is an article in the March 23, 1969, *Milwaukee Journal* headlined: "Many Heard Big Boom but No One Claims It."

When this "big boom" sounded I was lying on my davenport while my wife puttered in the kitchen. Now I have heard many sonic booms and seen many aircraft vapor trails. When the vibrations of this boom hit, our windows shook and I heard the tremendous explosion. I looked out

our east window into the backyard and immediately observed a vapor trail. My deduction was that the explosion had been a sonic boom. It was difficult to be sure but I surmised there would be at least four and possibly six jet engines on the plane that had disappeared west by northwest.

Then comes Sunday's paper with the item mentioned. Spokesmen for SAC headquarters in Omaha and North American Air Defense Command headquarters in Colorado Springs denied sonic craft were in the air at the time and a spokesman at General Mitchell field in Milwaukee said there were no civilian sonic craft flying either. Thus it appears I hadn't seen or heard a thing. Baloney.

It seems to me there is a complete news blackout in all instances that remotely suggest the possibility of a UFO—but why the secrecy when the sound heard by Milwaukee residents was only a sonic boom?

On Monday when I got to the office I asked everyone about this. With the exception of one rather elderly secretary, the whole staff had heard it.—*Leo D. Eledge, Milwaukee, Wis.*

#### THOUGHTS AND THEORIES

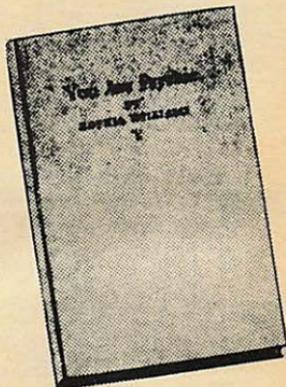
I have just read about the iron coffins in "I See by the Papers" (November, 1969, FATE). Why were these coffins opened?

I have a strong premonition that these women were either left here by a race of people from another planet, buried by members of an earthly race long extinct or they were ambassadors from our own future.

At any rate I believe these women were not dead but in a state of suspended animation. The glass panel over the face and the fact that the coffins were made of iron strongly suggest this.—*Mrs. T. L. Kasey, Sr., Melbourne, Fla.*

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I have been reading about the lost continents of Atlantis and Lemuria and also Dr. Leakey's famous discoveries in Africa's Olduvai Gorge of human remains almost two million years old. I am reminded of an article FATE published about 1963 describing a huge stone arrow alongside a round platform.

My theory is that this arrow made of piles of stone such as the mound builders used points to a burial place of documents placed there by the scattered peoples of either Atlantis or Lemuria. The Rosicrucian writer, Wishar S. Cervé, in *Lemuria, the Lost Continent of the Pacific* postulates that the Lemurians buried documents for future civilizations to find. — Ruth Manley, San Diego, Calif.

## WHAT EVER HAPPENED TO . . . ?

I have searched such books as Frank Edwards' *Stranger Than Science* to no avail for information on a couple of mysteries that haunt me.

One concerns the boy in Spokane, Wash., who invented an engine which ran without gas tank or battery. He installed it in an airplane and flew from Spokane to Seattle and back following the power lines. It was claimed he was robbing power from the lines in some mysterious manner.

Then there was the New York man who invented a solution that he mixed with ordinary fresh or salt-water. He poured the solution into the tank of a gasoline motor and the motor ran. He endeavored to get a government contract to use his formula in submarines. Then suddenly he disappeared and nothing more was heard about him.

Both of these incidents happened during the First World War and the early twenties. Both were well-documented and described in the newspapers at the time. — Guy W. Grant, Sylmar, Calif.

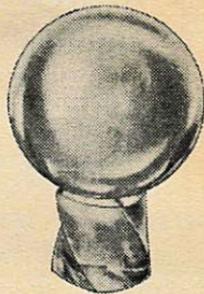
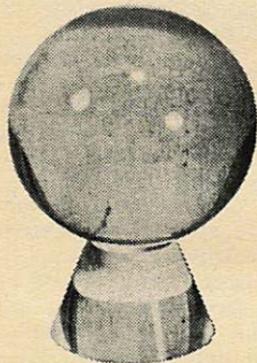
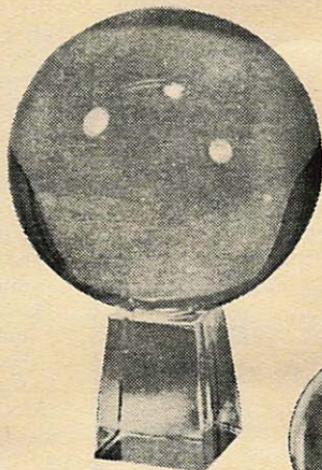
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## A WORLD DRIVEN MAD?

It's a world gone mad: wars and rumors of wars; crippling strikes affecting industrial and transportation facilities; strikes by police, firemen and teachers; armed revolutionaries taking over colleges, disrupting the educational process, destroying hundreds of millions of dollars of campus properties; breakdown of our judicial system to a point where the criminal is protected against the law-abiding citizen; increasing use of drugs by children and youth; our people being taxed to the limit of their ability to pay; and all governmental agencies crying for and getting more money.

An "out of this world" but possible explanation—in a new book by a scientist associated with the Saturn V Moon Vehicle project, instrumental in the development of the Vanguard Satellite program, one of the world's most respected authorities in the field of space vehicles and an influential member of several professional scientific societies—merits thoughtful consideration.

He contends it is possible we are being visited from outer space by intelligent beings intent upon destroying earth's civilization, beings so advanced that through projection and hypnosis they can take over the minds of men, control our thinking and judgment to the extent that we will destroy ourselves.

The way humankind is functioning these days makes this seem quite plausible. If so, it appears nothing can be done about it. We can view the situation with as much equanimity as we can muster, stop worrying and await the end.—A. E. Wallace, *Pacoima, Calif.*

## THE DAY I QUIT LAUGHING

In the years after World War II you could hardly open a newspaper in Europe without reading about mysterious green lights flying high

over the Scandinavian countries. It became so monotonous that I seldom read the stories after scanning the headlines. Green lights? So what?

This was my reaction too when reading in this country about flying saucers in the late forties. I figured somebody had had too many high-balls—but I learned it takes your own private sighting to make you sit up and listen. . . or look!

In the winter of 1951-1952 I operated a radio and TV shop on Rose Avenue in Venice, Calif. In those long-gone, smog-free days, come Saturday, I would walk out of the shop, stand in the middle of the street and look down the avenue directly northeast. There, 20 miles away, loomed Mt. Wilson. If it were whitecapped my Sunday plans were made: skiing. But rocky Mt. Wilson is not for skiing, only an indicator that there will be snow on Thunder Mountain, the popular skiing mountain with several fine runs.

On a fine February Sunday in 1952 about 1:00 P.M. I was riding up Thunder Mountain on the chair lift and admiring the spectacular view. As the cable comes out of the pines, the horizon expands and finally you can look into the Mojave Desert due northeast. At that time of year, after the rains, patches of vegetation are visible and some dirt roads—like fine beige threads—can be made out. But what caught my attention was a circular metal body glaring in the sun, lying motionless on the flat expanse of desert. I thought it was an immense barn with a brand-new aluminum roof but strangely, none of the roads came anywhere near.

I was nearing the top of Thunder Mountain when the thing began to rock. It was a dull grey when tilted one way and the next moment a brilliant silver flash as the sun hit it again. So it was no barn. No mirage, either.

Now I had to get off the chair lift. I

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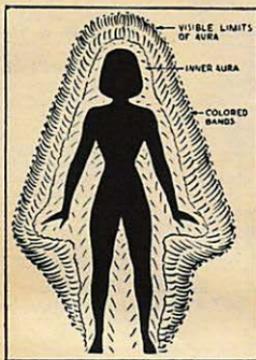


Diagram of normal aura based on  
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dashed away from the machinery to stare again at the disk. Still tilting regularly. I glanced around; of about two dozen skiers none had started off. Everybody stood staring. So I wasn't alone and "seeing things"!

Now the thing suddenly began to tilt faster, maybe four flips a second, still on the same location and making no sound. Again the flipping rate stepped up and then the device rose and receded in less than two seconds into the distant haze.

It would sound more plausible to say, "I saw the thing lift up and fly away." But no, it just up and left without perceptible acceleration, a weird phenomenon to witness. When I looked around everybody was leaving and in no time I was left alone with the young attendant at the chair lift standing. I was very excited and talked about what we had seen.

He was very calm. "You should have been here yesterday. The thing was flying overhead!"

"How did it look?" I asked.

"Huge and metallic, a silent ellipsoid cruising around in the sun . . ."

He was so matter-of-fact I felt bewildered. On my next trip up in the chair lift, nothing—but the third time I arrived at the top I saw a fat powerful military plane (Mustang type) buzzing around. I remembered that the strange disc had disappeared northward roughly in the direction of the George and Edwards Air Force bases and wondered if there were a connection.

Oh, yes, full of vim and vigor, I tried to report the sighting. But everybody turned me down, the *Los Angeles Times*, the now-defunct *Mirror* and also the *Examiner*. One city editor berated me for making up such a story but another one talked kindly to me the way you do to a "nut" when you try to prevent him from flaring up.

The next day I made several long-  
(Continued on page 144)

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(Continued from page 134)

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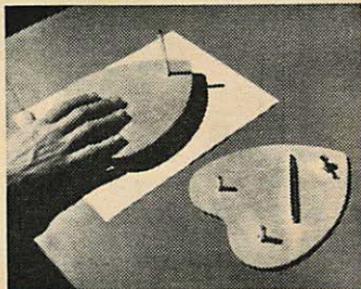
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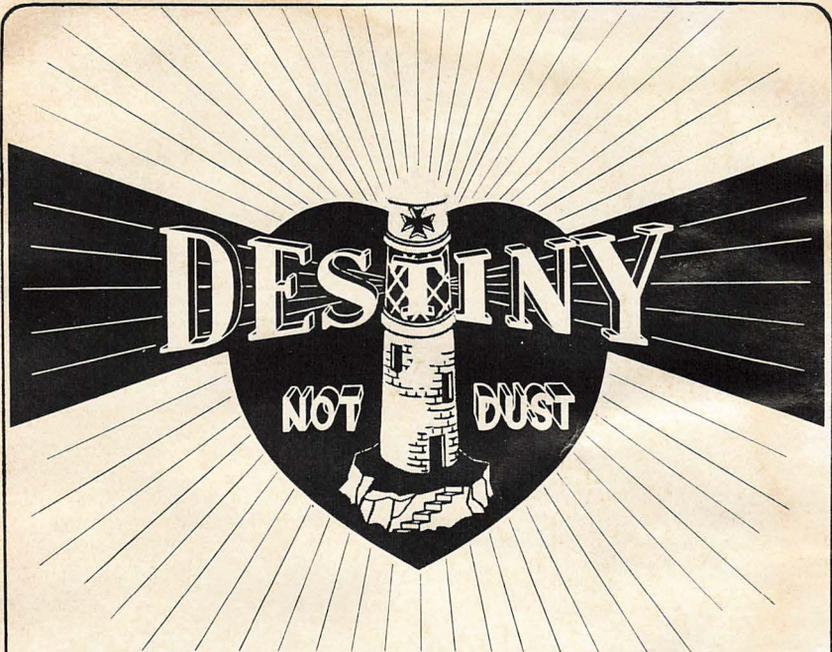
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