

# THE *EVIL* SPIRIT WHO MISUNDERSTOOD

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# FATE

TRUE STORIES OF THE  
STRANGE AND UNKNOWN

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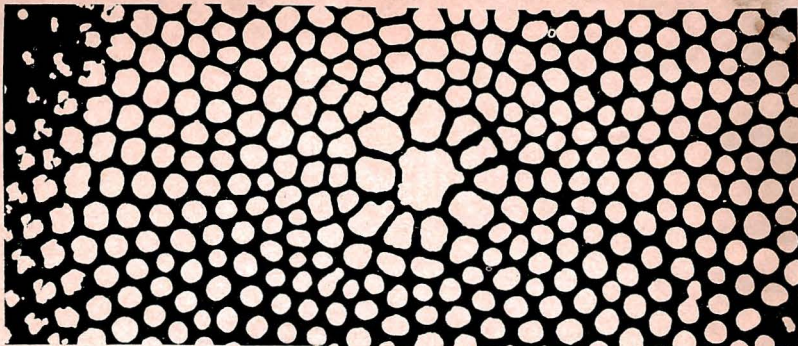
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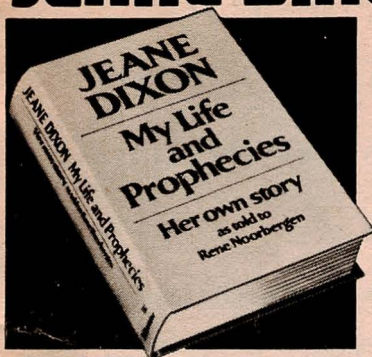
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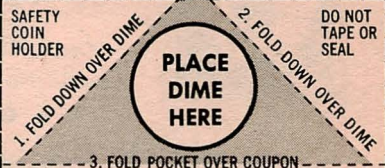
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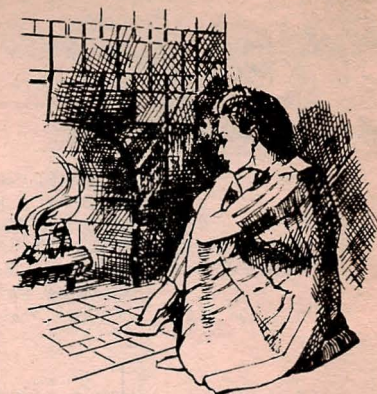
"3. There *must* be something else, some vital viewpoint which the Creator of all life really intended, something that I've been missing. Perhaps —

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# *I See by the Papers*

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## QUOTE OF THE MONTH

*Religious leaders are beginning to conclude that while the churches were becoming more worldly, the world was becoming more religious and that the two passed like ships in the night.*

—Edward B. Fiske  
quoted by Ralph C. Deans.



Curtis Fuller

THE UNITED Presbyterians meeting in Chicago late in May discussed such unorthodox matters as glossalalia. Healing services now are held in many churches. Prayer groups attract increasing numbers of members. Interest in many aspects of survival, including evidence obtained through mediumship as described by the late Bishop Pike, and evidence for reincarnation as researched by Dr. Ian Stevenson, obviously is on the upswing.

"The occult boom," according to Ralph C. Deans in Editorial Research Reports, has religion "worried."

"Despite the rationalism of society today, and perhaps partly because of it, belief in occult matters not only persists but is growing," Deans writes. "Many theologians and social thinkers

are worried about the new interest Americans show in astrology, mediums and seances, witches' covens, Satanism and black masses.

"There is abundant evidence," Deans continues, "that millions of persons are willing to believe in mysterious forces that are dismissed by science and most Western religions as superstition."



## WHY?

ALL OF THIS represents little that is new to readers of FATE. Deans asks why people are forsaking the established religions for new cults and then offers some answers. In one view, "fascination with the supernatural" is taken to be a reaction to social regimentation.



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Harvey Cox, professor at the Harvard Divinity School, believes the churches have overlooked the human needs for festivity and celebration and to fulfill these needs people are turning to "ancient superstitions."

Deans points out that most churches traditionally have been opposed to occult beliefs (except those they themselves espouse). "But implicit in the many biblical denunciations of occult arts is the conviction that they actually work," Deans says. "As late as 1947 the Ritual Romanum (rituals of the Roman Catholic Church) included a lengthy section on how to cast out devils that may have entered a person 'by some trick or magic.'"

Our own view is a composite of all of these views. We believe the resurgence of beliefs in "occultism" indeed do represent a revolt against the rationalism of society and of the church. Once occult beliefs are gone from the church it becomes a hollow shell which no longer answers the needs of human beings, we think.

Coupled with the rationalistic and secular viewpoints of religion has been the materialistic viewpoint of science and society. Until recently, unless a claim could be scientifically "proven" and unless it had a materialistic, three-dimensional reality it was



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not believed to exist.

But today science has moved to the point where it questions the rationalistic viewpoint as applied to nonrational matters. It has come to realize that both inductive and deductive logic are useful but treacherous tools. Certainly the physicists know we do not live in a materialistic world.

Moreover new scientific disciplines such as parapsychology and humanistic psychology are offering hard evidence for things that materialists have denied and religions have called "miracles."

So our world is no longer rational; it is no longer material; and science offers evidence for many occult beliefs.

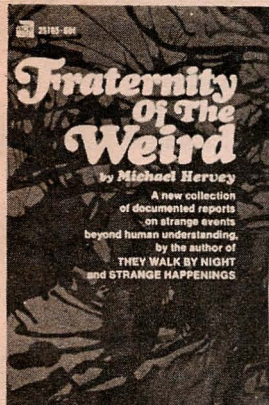
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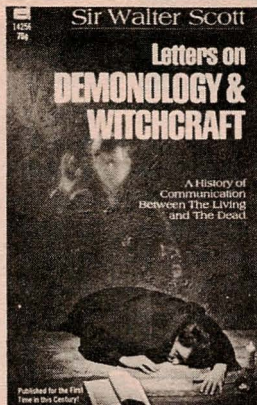
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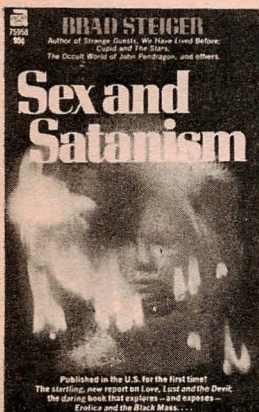
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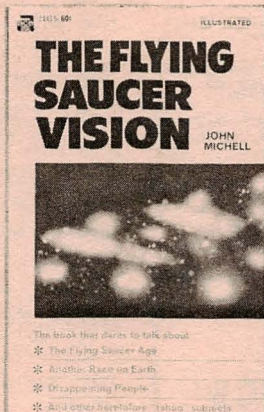
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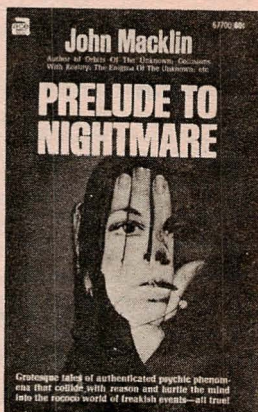
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us that German police are investigating the mysterious death of six men after love affairs with two sisters who live on a farm near Straubing, Bavaria.

Three of the men hanged themselves, two were drowned and a sixth doused himself with kerosene and burned himself to death.

The latter, 21-year-old Karl Amann, had been forbidden by his father to visit the sisters but his father said, "He was constantly drawn back to them as if by a magic spell. They bewitched him."

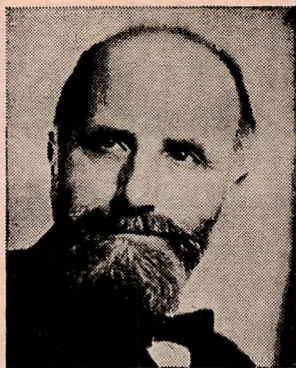
The *Press* quoted the sisters as saying, "If anyone in the village calls us witches they will pay with blood."



#### THIS BUSINESS OF HUNCHES

WE HAVE mentioned this briefly but we want to explore more fully the research at Newark College of Engineering which suggests that successful businessmen are successful because of ESP.

The work involves at least two professors, E. Douglas Dean and John Mihalasky. The latter now heads the project which has been underway since 1962. Business success, concludes Mihalasky, certainly involves hunches and quite possibly involves precognition. ESP appears to operate



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both in business affairs and in controlled tests.

In order to understand the successes of top executives an outsider must realize they are called upon to make decisions in which they seldom have all the facts they need. They therefore must make intuitive decisions. And if they are successful then their hunches are correct despite logic, facts and the recommendations of their research departments.

And surprisingly, they themselves feel positive about this; they feel they have intuitive or extrasensory abilities.

For testing Professor Mihalsky divided his executives into two groups—those who had doubled their companies' profits over a five-year period and those who had not. Then the businessmen were asked to choose a 100-digit number by punching holes in IBM cards with numbers from zero to nine. These cards then were fed into a computer programed to select 100-digit numbers at random.

The chances of any businessman having punched the number that the computer subsequently selected was one in 10 on a basis of pure probability. But in actual fact, the profit-makers all scored above chance and, with one exception, the executives who had not doubled their company's pro-





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fits scored below chance — the one exception was exactly at chance.

To Professor Mihalasky the answer seems clear. The most successful executives have precognitive abilities. Therefore precognitive tests ought to be used in addition to other tests, to help choose executives.

The same general principle appears to hold with all creativity, according to Robert A. Wright, discussing the results of these tests in the *New York Times*.

Studies at the University of California Institute of Personality Assessment conclude that creative people tend to perceive through their intuition rather than their five known senses.

Mihalasky says, "Since these ESP tests deal with the unconscious they are superior to other tests in the respect that they cannot be influenced or figured out ahead of time."



### BENEATH THE INDIAN STARS

**M**ORE THAN 1200 daily newspapers publish astrology columns and they are very popular. But how many of the persons who read them regularly consider them more than a game?

In India, according to Ernest Weatherall of the *Chicago Daily News Foreign Service*, astrology



## I SEE BY THE PAPERS

Photographed in November, 1965, by UPI, barefoot Zhivka Kostadinova, aged 22, and her unidentified partner step lightly over live coals in performance of ritual fire dance at Burgas, a port on the Bulgarian coast of Black Sea.



is one of the nation's largest industries.

A man hoping for a male heir will consult his astrologer before he beds with his wife, Weatherall says. And although marriages are arranged by parents an astrologer carefully checks the horoscopes of prospective bride and groom before they wed.

Astrology even influenced the date on which India's independence officially began. The English had agreed to transfer power on August 15, 1957, says Weatherall, but the astrologers said that a better date would be August 14. Nehru compromised by having the provisional Indian government assume power at

midnight on the 14th, with Independence Day celebrated on the 15th. Astrologers still said this would bring ill fortune to the country.

"Even Indian Communists are known to be afraid of acting against astrological predictions," says Weatherall.

The next step in Indian astrology, he predicts, will be the introduction of the computer. But that computer had better have a favorable horoscope!



### TALKING CAT

NICKY IS A 12-year-old cat who lives in Santa Ana, Calif., with Mr. and Mrs. Jesse



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Yowell. According to the Yowells and the *Los Angeles Times* Nicky talks.

Moreover, Nicky doesn't just parrot words, according to Mrs. Yowell. His words mean something—are associated with things the cat does or wants to do.

Nicky has called Mrs. Yowell "Ma-ma." She claims it sounds very different from his "meow."

Early one morning when the Yowells were still in bed they heard a small voice call "Jesse!" It turned out to be Nicky who was standing on his hind legs pawing on the door-knob of their son's bedroom. The son's name, of course, is "Jesse."



## FOR THE BIRDS

THE LARRY Benson family of Westwood, Calif., was set for a peaceful evening at about 6:45 P.M. on Monday, April 27. The table was laid and the family was about to be seated for dinner when Mr. Benson heard a rustling in the living room.

He went to investigate and then began to shout, "My God! My God!" Mrs. Benson rushed after him thinking the house was on fire.

"I didn't believe what I saw," she told David Larsen, staff writer of the *Los Angeles Times*.



"The room was filled with birds. Some were on the beams. Some were on the bannister. Some were crashing into the picture window."

The fireplace was gushing birds by the hundreds. Mr. Benson tried to stem the flow by placing a bearskin rug over the fireplace opening but the birds crawled under and around it. Finally and frantically he raced outside yelling for help. Meanwhile family telephone calls to police, fire department and the animal welfare brought no results — until somebody thought of reporting a burglary. This brought the police on the run.

Meanwhile, though, a dozen neighbors rallied and opened up the windows in the Benson home in order to shoo the birds outside. But as fast as they flew out the windows they headed for the chimney and down they came again. After Benson, as a last resort, started a fire in his fireplace dead birds started to pile up in the chimney.

But by 11:00 P.M. things began to quiet down and Benson served drinks to his exhausted neighbors. As they sat catching their breath one lone bird fluttered out from behind a curtain.

The explanation?

Dr. Kenneth Stager, ornithologist of the Los Angeles County Museum of Natural History, said

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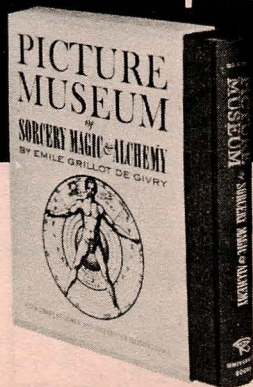
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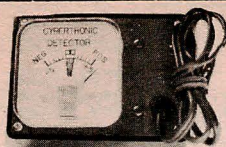
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the birds were probably a type of swift migrating between Central and South America and British Columbia. Obviously they had chosen the Benson's chimney as a dandy place to spend the night.



### **CITY OF THE GOLDEN CALF**

**E**VERY SUMMER since 1966 a team of 65 scholars and workers headed by Dr. Avraham Biran, Israeli director of antiquities and museums, has been working at the northernmost tip of Israel to unearth the city of Dan. Their excavations are yielding evidence of the ruins of the city where the Bible says the secessionist King Jeroboam worshiped the Golden Calf about 900 years before Christ. A 50-acre mound called Tel Dan on the Syrian border is the excavation site.

The *Book of Kings* records that Jeroboam, once an officer in King Solomon's army, led the tribe of Dan in an uprising against the kingdom of Rehoboam, Solomon's autocratic son, and became king of the secessionist Israelite kingdom of the north. After the political break he instituted a religious one — the calf cult, which plunged his kingdom into idolatry for half a century. He built two royal shrines — at Dan and Bethel — for the worship of min-



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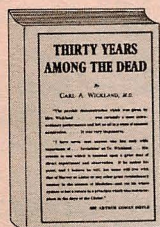
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ature gilded bull figures and ordered his people to worship them as the gods "which brought thee out of the Land of Egypt."

Dr. Biran's expedition has found a structure of flat basalt stone on the northern edge of Tel Dan which raises "a tantalizing possibility" that his team is approaching Jeroboam's shrine.

On the southern rim of the mound, Dr. Biran says, they have found a gate, the largest ever discovered in Israel, and three other structures which indicate the majestic entrance to the city: a hewn-stone structure of four columns with decorated capitals shaped as if to support a statue; a 15-foot-long bench along the outer wall of the eastern gate tower; and a basalt stone pavement 150 feet long which leads to the gate, suggesting an entranceway of regal proportions.

"The gate was set at the foot of a formidable earth rampart built some 700 years earlier," Dr. Biran said. "The rampart, which is covered with plastered clay and slopes at a steep 40-degree angle, served to defend the city in the middle of the second millennium B.C. . . ."

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the Israelite kingdom on the northern border. But about 885 B.C., some 40 years after the construction of the wall and gate, King Ben Hadad of Damascus completely destroyed Jeroboam's citadel.

"We found a layer almost three feet deep of ashes and accumulated debris from that destruction," says Dr. Biran. "But . . . Dan was rebuilt and we've already found some 300 juglets, tombs and artifacts from the later period." His team also has unearthed weapons, 14th-Century B.C. Mycenaean pottery and the head of a female figurine from the Eighth Century B.C.

"The archaeological evidence thus tallies with the historical evidence," Dr. Biran adds. "Further evidence may well provide some information about the golden calf set up by Jeroboam at Dan."

\* \* \*

A current view among authoritative Biblical scholars is that the Golden Calf does not indicate the Northern Israelites reverted to idol worship.

In Phoenicia (northernmost Canaan) to which the Northern Israelites were closest geographically, the god Baal was conceived of as standing on the back of a golden calf. The Northern Israelites conceived of Yahweh as also standing on the back of a



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golden calf — but Yahweh remained an invisible god and only the calf could be seen. The common people, unable to absorb such religious abstractions, worshiped the golden calf itself as a symbol of "god" and no doubt many persons in the north did not differentiate Yahweh from the Baal they originally had worshiped.

Yahwism spread from Southern Israel into the north but the Northern Israelites always remained strongly attracted by Phoenician (or Canaanite) religious practices, perhaps because so many northerners originally were Canaanites who worshiped Baal.

It seems likely, according to Biblical authorities, that the secessionist northern kingdom under Jeroboam may have turned to the golden calf (on which stood the invisible Yahweh) more as a symbol of their political independence than as a religious idol — despite the account set down in the *Book of Kings*.



## THE ANONYMOUS VIRGINIAN

ON AMERICAN shores a discovery of a tombstone last year holds far more import than anything they're digging up in Egypt. The state of Virginia has received a shock that could



change not only its 'history but the history of our entire nation.

Quite by chance a 12-year-old boy came across an old decaying tombstone bearing the date 1507 (or 1567 — the third number is unclear) but the first Virginia colony was founded in 1607!

In December, 1969, Nicky Cornish of Manassas, Va., was building a bridge across a stream in the backyard of his home when he found the stone. Overnight Nicky and his find became the subject of a nationwide controversy as experts from all over the country expressed opinions — some believing the stone genuine and one calling it a "practical joke" probably perpetrated during the Civil War.

The three-inch-thick slab weighs about 50 pounds and is 39 inches high and 18 inches wide. It has been examined by Smithsonian Institution curators but none can be sure of the tombstone's possible historic importance. However, they point out that such carved tombstones were made only for someone of importance — a nobleman or high-ranking officer. Wooden grave markers were the rule for ordinary people in Colonial times.

The top of the tombstone which probably bore the name of the deceased has been broken off. Nearly all the lettering on the

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remainder of the tombstone is legible. It reads: "EEP IN JESUS BLESSED 1507 (or 1567)." The curators believe the epitaph is "Sleep in Jesus blessed." But the date is the heart of the enigma.

The stone itself is genuinely old, according to John Patrick Butler, a doctoral candidate at Johns Hopkins University, but he thinks the date was added on the original inscription about the time of the Civil War because the numerals are carved in a style somewhat different from the inscription. On the other hand John Luzader of the office of Archaeology and Historic Preservation, National Park Service, believes the stone is authentic.

Mrs. Thomas Mont of Greencastle, Ind., has proffered one of the most unusual explanations, a theory to suit the skeptics.

"I believe the stone was made in England and brought to this country many years later. The empty ships from England needed ballast to sail to this country and frequently carried slabs of marble or stone in their holds.

"Somebody probably gathered up very old tombstones to use — old ones so that no relatives would object. Then when the ships filled up with raw materials in the Colonies the slabs were abandoned here."

Since the find Nicky Cornish and his parents have become



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avid history buffs. Mr. Cornish says, "Right now I am awaiting a report from the British Museum informing me whether or not they have any record of Englishmen or anyone else being in this area at a time that would correspond with the date on the tombstone.

"What I would really like is for just one historian or archaeologist to give us an answer. Everyone is willing to express an opinion but no one is willing to give us a flat yes or no."

So up to now it's all guesswork as to the stone's real bearing on Virginia history. But if the tombstone ever is found to be authentic Virginia historians will be hard pressed to find out who lived and died in Virginia before the English made their first permanent settlement in America at Jamestown on May 14, 1607.



## LUCKY APOLLO 13?

**T**HE NUMBER 13 doesn't happen to be one of our superstitions but for those of you who do espouse it a whole series of 13's have been put together relating to Apollo 13.

On the 24-hour clock it was 13:13 when Apollo 13 blasted off. Although lift-off was not on the 13th, the exploding oxygen tank came at 13 minutes before 10:00 P.M. (EST) on April 13. Our in-



it has been calculated that the intensity of cosmic ray bombardment in our galaxy increases "by possibly 124 percent for each 93 million miles between the sun and the source of the meteorite beyond Mars."

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The mine is in an iron mountain of hematite and the hematite is rich in specularite, a pigment and cosmetic prized in ancient times. Among modern Swazi tribes only chiefs and witch doctors are allowed to cover their bodies with the shining powder.

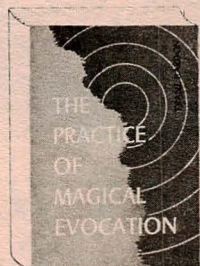
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Ann Jensen's psychic gifts have been apparent from her childhood on. Today she is widely known among psychic investigators and she has worked intermittently with Dr. J. B. Rhine for 30 years.

## **ANN JENSEN . . .** ***Texas Psychic***

Psychometry, scrying, reading auras, palms or handwriting — she uses them all to help her fellowman.

**By Helen Reagan**

**I**F YOU WERE to ask Eileen Garrett, President of Parapsychology Foundation, or Dr. Karlos Osis, Director of Research for American Society for Psychical Research, to name today's leading psychics, an outstanding southwestern woman, Ann Jensen, undoubtedly would top the list. The wife of a Dallas, Tex., businessman, Andrew Jen-

sen, her reputation extends across the nation and to Europe and Mexico.

Besides the lectures and entertainment for which a psychic is in demand, Ann Jensen is called on constantly by people of all ages for help in locating missing persons and articles, advice for the future and messages from departed loved ones. Ann Jensen



can look at you for a few minutes and know a great deal about you, your family and your background.

At a Writer's Conference banquet in Oklahoma in 1963 a New York editor sat beside me at the head table. He was looking across the room at the lovely brown-haired, dark-eyed Ann Jensen whom he had met for the first time earlier in the day. Keeping his eyes on her he leaned toward me.

"Tell me," he said, "how did she know I have two children and that my family and I are going to Europe soon?"

How she knew I couldn't answer but I did know she could

learn these things simply by looking at him. I have watched her work many times and her scores for accuracy are very high.

\* \* \*

ANN WAS born on a ranch near El Paso, Tex., to a family long interested in the psychic world. Her father Alanzon Van Oden and her mother Laura studied Swedenborg. Whenever her father heard of an authentic medium, he traveled miles to meet the individual and extend an invitation to visit his ranch. Discussions about psychic experiences filled many evenings during Ann's girlhood.

Her family became aware of

Dr. Karlos Osis, Director of Research for ASPR, calls Ann Jensen's gift outstanding.



Alix Jeffrey Photo



Ann's gift when she was only seven. Her father was in the hospital. The telephone rang and Ann announced, "That's about Daddy. He's dead." She was correct.

On her 13th birthday her brother-in-law Bob brought her a pair of silk hose. It was her first pair and she was delighted. But as she looked up to thank him the radiance faded from her eyes and she burst into tears. Nobody could comfort her. The guests and family cajoled, tried everything they knew, but her sobbing would not stop. Finally her mother persuaded her to explain.

"It's Bob," Ann admitted. "I looked at him and saw him dead." The next day a horse threw her brother-in-law and he was killed.

Dr. J. B. Rhine learned about Ann after she married Andrew Jensen and moved to Dallas. Dr. Rhine wanted her to do some controlled experiments for him and she consented. She worked with him off and on for a period of 30 years.

One of their most unusual experiments was written up in the *Journal of Parapsychology* (June, 1941) and dealt with a period from April to August the year before when she and Dr. Joseph H. Rush (physicist, science writer, member of the American As-

sociation for the Advancement of Science and a charter member of the Parapsychological Association) sat each evening at a specified time and sent mental messages to each other. Ann and Dr. Rush recorded both the messages they sent and those they received, noting the distance between them on each occasion. Since both were traveling this distance varied from 200 to 1500 miles. The results showed correlation far above chance providing strong evidence for telepathic communication.

Knowing none of these things and doubting that anyone really had psychic ability I was skeptical when I first met Ann. She came to me in my capacity as an instructor in professional writing for help on a book, her biography of Franz Mesmer. It did not take long for Ann's unusual psychic gift to show itself. About the second time we visited she said, "Helen, you are going to San Francisco."

"That's impossible," I laughed. It was September, 1960, and in a few days my classes at the University of Oklahoma would start. I would have no free time for trips to California or any other distant place.

"I'm sure you are," she insisted, studying her crystal ball. "I see you on Fisherman's Wharf and prowling the shops."



## ABOUT THE AUTHOR

HELEN REAGAN, a native of Big Spring, Tex., received her B.A. and M.A. degrees from Baylor University, Waco, Tex. She now lives in Norman where since 1958 she has been Special Instructor in Professional Writing at the University of Oklahoma.

Mrs. Reagan has published both fiction and non-fiction in numerous magazines and her writing textbook, "Basic Story Techniques," was published by the University of Oklahoma Press in 1964.

A 10-year acquaintance with Ann Jensen has led to Mrs. Reagan's interest in parapsychology.

---



Three months later, in December, my husband and I were sitting at the dinner table worrying about Christmas funds. Illness and unexpected expenses made our holidays look bleak. The ringing of the telephone interrupted our gloom. The caller was a correspondence student in Sacramento, Calif.

"I need some writing help for a special project," she said. "If I paid for your substitute, your expenses and your time out here, could you fly out and help me? It would be a tremendous accommodation for me."

She named a figure that would amply take care of our needs. But not until I was eating lunch with my student on Fisherman's Wharf did I remember Ann's prediction.

"If she says a thing is going to happen," her nonpsychic hus-

band admits, "you might as well watch for it to occur. I have lived with her too long to expect otherwise."

\* \* \*

I WATCHED Ann give a program at a prison farm outside Dallas in the early sixties. She was demonstrating psychometry. The inmates sat on straight wooden benches eyeing her stonily. Some of them reluctantly brought her objects to hold — a watch, a ring, something they wore or carried.

She picked up a watch, held it a few seconds and asked the owner to raise his hand. When he did, she said, "I see you taking a trip. You are leaving right away."

The stony faces broke into laughter. "He's going home tomorrow," someone called from the audience. "He's been paroled." And as in every case



where I've heard her speak, from that moment forward the audience was hers.

Demonstrations of her psychometric skill are in great demand. Associated Press reporters asked her to use it in July, 1965, when two Austin (Tex.) coeds disappeared. She flew with Bob Johnson to Austin and was met there by Garth Jones, also of the AP. They drove to police headquarters. Without giving Ann any advance information about what they wanted her to do, they took her to a garage where impounded cars were kept. She walked straight to the car belonging to one of the missing girls. Surprised and pleased, the police lieutenant showed her the bloodstains on the floor.

Ann crawled into the driver's seat, closed her eyes to pick up the girl's vibrations and soon went into a semitrance. She began to moan.

"Oh, oh, don't make me do this! Not this! Oh, God, don't, don't!" She fell back against the seat clutching her throat. "Don't do that to her." She was silent for a few minutes, then spoke again. "It's all over: how sweet the memories. I can feel the blood."

At the time it wasn't known but both girls already were dead. One of them had been choked. The experience was so trauma-

tic that Ann was in bed three days. She felt lifeless, drowning in the nightmare of the experience. Now she dodges this type of service. She feels it is best left to those who have more physical strength.

\* \* \*

**PSYCHOMETRY TELLS** Ann a great deal but so does the human aura. She reads auras easily having observed them since early childhood. The majority of persons I know are wrapped up in their personal lives and problems but possibly because of her ability to read auras Ann is keenly alive to the situations and people around her—even strangers.

One day while we were eating lunch in our university dining room she nodded toward a young boy serving our table. "He's tired," she said.

I looked to see only an attractive redheaded boy wearing a white jacket busily serving our dinner. When he left for the kitchen I asked, "How can you tell?"

"His aura. It's drooped."

When the boy returned to our table I asked, "Are you tired?"

"Am I! I stayed up all night studying for an exam I've just taken. I've had it!"

On another occasion my friend Sarah Merideth told me Ann had spoken to her about a man who



was giving her financial advice.

"Have nothing to do with him, Sarah," Ann warned. "His aura is bad."

Sarah henceforth avoided the man and later learned he was a con man.

At a Thursday noon luncheon at a Dallas Club in 1963 or 1964 I had a personal experience with Ann's "aura-reading." There were about 20 persons at the luncheon and I sat at the far end of the table from Ann. Beside her a woman began speaking of her dismay over the endless problems of civic and club life which never left her a moment for herself. It was a life I knew well before I joined the university staff. My empathy was so strong I felt physically ill with the memory of such pressures. The conversation changed and I forgot my temporary lapse. Later on the way home Ann said, "Helen, what was wrong with you in the dining room?"

"Nothing. Why?" Her question puzzled me.

"Your aura flattened out suddenly as if you were ill. I worried about you."

Only then did I remember. Ann had not missed that troubled moment.

She has written a paper about the aura which the Dallas Creative Center circulated but as an author she is best-known for her

books: *Franz Mesmer, Physician Extraordinaire* (Garrett Publications, New York, N.Y., 1967) is a fine biography; *Texas Ranger's Diary and Scrapbook* was published by Kleidograph Press, Dallas, Tex., in 1936; a book for tots is titled *The Droniest Bee in the Hive* (Bethan Press, St. Louis, Mo., 1965) and a story of the El Paso days of her childhood and a pet pig called *The Time of Rosie* came out in 1967 (Steck-Vaughn Company, Austin, Tex.). This latter was one of the last stories purchased for television by Walt Disney before he died and also was chosen as a Camelot selection of Distinguished Children's Literature. Currently she is working on *Mexican Ghost Stories through the Crystal Ball*. She also has written about reincarnation.

"I know it is true," she says quietly. "I have met many I have known before." One evening she met a sculptor whose face seemed familiar but she could not pinpoint exactly who he was or where she had known him. He seemed to have a similar troubled awareness. Later, the sculptor rose from the table where they were dining to hold a chair for a late-comer and he executed a minor ballet step. Ann's memory focused. She was sure the sculptor had been a ballet partner in another lifetime.



As Edgar Cayce did, she can do life readings but she dislikes them because they cannot be proven. She does enjoy doing that for which she is in greatest demand: reading the crystal ball. Some of her friends ask her to give nationwide predictions but most persons are anxious to know what Ann sees in their own futures.

In the fall of 1960 Ann was to attend a meeting in the home of Mrs. Ennen Reaves Hall in Oklahoma City. It was a quiet group and I was there because we were to talk about writing. (Mrs. Hall then was president of the Penwomen of Oklahoma.) Ann had promised to bring her crystal ball. We sat in Mrs. Hall's living room waiting for Ann to arrive and Mrs. Hall teased her friend Bess Whiting: "Perhaps she'll see a trip to Italy for you."

"Fat chance of that!" Bess answered wistfully. "I can't afford it and I couldn't get away from work and you know it." Bess was working for the Social Security Board.

After Ann arrived and the moment came to gather around the ball I looked carefully into the crystal but saw only the furniture and room reflected there. Ann had not met Bess before and knew nothing of her personal affairs. Nevertheless, she looked up at her to say, "You have a

son in Italy, haven't you?"

Bess's eyes opened wide. "How did you know?"

"I see you flying there to visit in less than six months." I edged closer to the ball but I still could see nothing. Ann continued to tell Bess about her family and the coming trip.

"Look!" Mrs. Hall pointed at the crystal ball.

It suddenly was illumined with tiny dots of light like small stars. We all could see these.

"Ennen," Ann directed, "Spread your hands wide over the top of the ball." She turned to me. "Helen, can't you see the gray-blue mist floating down from her hands?" For a moment it seemed I *could* see a faint blue-gray fog. Then Ann said to Ennen, "Do you know anyone named Maurice? I see the name spelled out."

We studied the ball. The stars were still there but we could see nothing else.

"Yes," Ennen nodded, "he was one of the originators of the Arizona Oasis Group\* from here. He died a few years ago."

"I see you moving to Arizona. You will be living in an adobe house at the Oasis for a while."

"Oh, no," Mrs. Hall corrected, "The entire group lives in trail-

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\*The Arizona Oasis Group is a settlement near Florence, Ariz., where spiritually like-minded people have originated an exclusive retreat.



ers. There are no houses."

"I see you in an adobe house across the road. You will be with them partially but you will be more interested in your writing. Also I see a dark tunnel. The next few years will be difficult but there is a bright light at the end and you will find the world a wonderful place. Your task now will be to lift your faith high. It will see you through the difficulties to the brightness."

At the end of the evening both Mrs. Hall and Bess were skeptical — as I once had been. Mrs. Hall had no intention of leaving Oklahoma City and Bess could not visualize the possibility of a European trip. Nevertheless January, 1961, found Mrs. Hall living at the Oasis in an adobe house across the road from her friends — the only adobe house the Oasis had. And Bess did make the trip to Italy as Ann had foretold.

At the Arizona Oasis Mrs. Hall worked seriously on her writing for about a year but she became ill. She moved to Phoenix to live with her daughter and soon had to undergo surgery. Her recovery was complicated by heart trouble. The doctor told her she would be a permanent invalid after she suffered a serious heart attack. She refused to accept such a prognosis and when the doctor said she had no choice she

replied, "Yes, I have. I can die."

But she did not intend to die. She intended to live and from that moment her recovery was steady. Soon she was writing again and her work continues to receive awards and recognition today.

\* \* \*

YES, ANN JENSEN enjoys reading the crystal ball and she also reads palms and hand-writing. In Dallas she is a director of the Creative Center, teaches a Psi Group regularly, lectures throughout the countryside on parapsychology and is in constant demand for more engagements than she can fit into her busy calendar.

When friends in the astral world meet her with messages to give to loved ones suddenly bereaved, as sometimes occurs, these contacts fill her with an ecstasy that lingers for days making her reluctant to return to the prosaic everyday life. At other times the contact resembles telepathy and she receives it on a conscious level. Such experiences may take the form of automatic writing.

Dorothy Lee had such a communication from her husband Bill. The owner of an air-conditioning firm in Dallas, Bill had a heart attack in the early 1960's but had come home from the hospital to recuperate when he



suddenly died. Deeply upset Dot couldn't eat or sleep and was avoiding her friends. Ann felt a strong urge to write and picking up a pencil her hand began to move of its own accord:

"Dorothy Lee and I had one hell of a fight. I aggravated her and she bounced back like a tennis ball. I always enjoyed a good fight with her. I went into our bedroom and fell across the bed. In a few minutes the phone rang and I talked to a boy. After that I lay back down. There was an explosion in my chest and then a building up of pressure against my eyes, ears . . . I could feel it in my fingertips. I left my body. The next thing I knew Dot was holding onto my body and praying and crying. I tried to get back into my body for her but I couldn't."

Ann hesitated to give the message but she felt she must.

"Oh, Ann," Dot cried, "it's true, all of it. We did have the quarrel and I've been so heart-sick I couldn't tell a soul."

Other messages came and Ann gave them to Dot who soon began to take hold of herself and go back to the business of living.

Sometimes Ann's former friends return just to see her. Her close friend, Ross Brown, died some years before I knew Ann. Some six months later she saw him standing near her bed.

"I can't believe you are really here," she exclaimed.

"Want me to prove it?" he teased.

"Oh, yes, give me a sign."

"Would the return of a locket you lost do?"

"I lost it years ago! Yes I would accept that."

Sometime later Ann made a trip to New Orleans with a friend and called home to check on her family. She asked her husband about the mail.

"Oh, just the usual," he said.

"But come to think of it there was something else. An envelope, no message, no return, and nothing in it but an old-fashioned locket like the one you used to wear years ago."

\* \* \*

**A** MEMBER of the Christian Church, Ann Jensen is keenly aware that her psychic power is a sacred gift.

"As a psychic," she explains, "I always have felt I have access to a power that comforts, strengthens and aids. I reach this power through prayer. Many times the prayer is wordless. It is just the shifting of my awareness into a certain flow in which I'm centered in a very tender and personal love. I know I'm the child of a Father of Love, compassion and wisdom. I know all people are and that He loves all even as He loves me."



# *The Malevolent Spirit* WHO MISUNDERSTOOD

. . . who never learned that on another plane of existence the evils mortal man is heir to need not be perpetuated.

By J. B. L.

**T**HIS IS THE story of a malevolent ghost who came from Europe to make the lives of two people miserable — two people who bore her no ill will, at least in the beginning.

Karl and Martha are dead now but because of Karl's professional standing their true names must remain in the files, even though they leave no descendants.

Shortly after the end of World War I Karl's wife Gretchen began to tire easily. She became pale and listless. When her weakness increased until she no longer could perform her wifely duties, including satisfy her robust husband's sexual needs, she became jealous, nagging and demanding. Her condition worsened; Gretchen became an invalid. Then, unable to bear the pangs of her jealousy and her hopeless weakness, she shot herself.

Some unknown artist had painted quite a nice picture of Psyche and Eros in lovely pastoral surroundings and given it to Gretchen and Karl as a wedding present. Their friends merrily had hung it above the marriage bed with comments that had made Gretchen blush and Karl laugh his great laugh. It was still hanging there when Karl, waked by the sound of the shot, rush into the bedroom to find his wife dead with a bullet in her brain.

Grief stricken, Karl moved to another city where eventually he met Martha, an American girl of beauty and charm. They fell in love and were married in the early 1920's.

When Karl was offered a chair in one of the large universities of the United States they moved to this country. They bought a house on Long Island and brought their furnishings with



them including the painting of Psyche and Eros. Once again the picture was hung over the marriage bed — which Martha now shared with Karl.

More than 25 years had passed when Karl and I met. I was engaged in research in a field in which Karl specialized and logically my investigation brought us together.

I felt the unhappiness of their house the first time I visited them. There was such an aura of depressing disquiet that much of the beauty of the surroundings was lost. I noticed that Karl and Martha seemed to cling together much like frightened children for no reason apparent to me.

The second time I visited them at Karl's invitation. Their physician had become alarmed at Martha's mental condition and recommended she be institutionalized. I spent a week there but they did not confide in me and I could offer no help. On Saturday night I sat in the darkness of my room watching the play of moonlight on the lawn and reviewing the events of the past week.

For the first time I became aware of a malevolent presence. Then a dim tenuous figure appeared beside the window. I felt the chill as it drew energy from my body to strengthen its own manifestation but I made no effort to resist it. The figure,

gaining substance, became a woman, slim and pale, with a petulant, discontented expression and angry eyes.

"You are interfering here," she said. "Go home while you are able. Go home, for they deserve what they are getting. If you interfere I will destroy you too." The wraith faded; the presence was gone.

At breakfast the next morning I remarked, "Nice friendly ghost you have around here. Doesn't like me very much; told me to go home. Do you know anything about her?"

Martha muttered the Lord's Prayer to herself; Karl cursed. "It is nothing," Karl said. "You must have imagined it."

I was their guest and I let the matter drop.

A few hours later I was ready to leave when Karl said, "Can you stay another hour? I know it will make you late but at least the traffic will be easier. We will tell you about our ghost."

I decided to hear their story and it is a good thing I did.

"I was married before, to Gretchen," Karl began. "She began to weaken soon after we were married. Myasthenia, the diagnostician said. I do not know what was the matter with her. She was jealous, without cause I swear it. She shot herself. After that I married Martha."



"You have no idea what we have been through," Martha said.

"Until our first anniversary, when we moved into this house, nothing happened. Karl and I had planned to go out on the bay in our boat but the boat leaked, the motor wouldn't start and the man from the boatyard was sick and couldn't come. We gave up and I came back to the house."

"I never had trouble with it before," Karl told me. "And what do you think was the matter with it? The sea valve had been opened a little; I found this myself. We were lucky it didn't sink. I shut it, tightened the wire on the battery and pumped out the boat. We could have gone out then but Martha was in a bad humor and had a headache when I got back to the house."

"I had a headache but I made lunch anyway," Martha said. "Karl didn't come and didn't come and lunch got cold. I was being unreasonable; I wouldn't go out then. Karl was angry. We said mean things to each other and went to our rooms to sulk."

"I talked her out of it by supertime," Karl said, "so we prepared dinner together, planning to have a nice party. But Martha will tell you the rest of it."

"Karl decided we would have champagne and he went to the kitchen to open it while I got out

his mother's crystal goblets. When I put them on the table one of the goblets flew across the room and smashed to bits against the wall."

Karl growled, "I was going to scold her, thinking she had smashed it in anger with me but when I came into the room the other one flew at me and broke on the wall beside my head. No one had touched it!"

"It has been the same ever since," Martha went on. "Every anniversary something happens, then we fight and go to bed unhappy with each other."

"It is Gretchen," Karl stated. "She has killed off our pets as fast as we come to love them. Every good thing we've had, she has spoiled if she could. I blame her for our sickness. She won't kill us! She wants us to suffer. Damn her to hell!"

On my way home the Cadillac sang its little road song. But when I took a curve at better than 60 miles an hour my right front tire blew out. And that tire was less than a week old! On Route No. 4 in New Jersey the motor began to limp. I stopped under a street light and opened the hood to find two wires were off the spark plugs. Eventually I arrived home safely but it had been a hard trip.

About a month later I came home late to a ringing phone. It



was Karl. "For God's sake, can you come down? We are going crazy! As fast as we fix one thing, something else goes wrong. Our dog is dead; Martha is sick; the doctor says she must have an operation and I have such pain in my back I cannot sleep or rest. I know there is nothing wrong with us. It is that woman, Gretchen! My friend, can't you help us?"

"I will be there tomorrow morning," I answered. "Sleep near Martha tonight and keep the big Bible open near your bed. You will be safe until I get there."

I called Gretchen (to spirits distance means nothing) and her face appeared. "Leave off this wickedness," I said. "Tonight they sleep in peace; leave them alone." Her eyes hated me; she sneered and faded from view.

I found Karl and Martha huddled together on the big settee in front of the fireplace where the embers of a dying fire glowed fitfully among the ashes. I put a log on and brought the fire up before asking what had happened.

It had started with the explosion of the alabaster globe which lighted the hall at night. It had shattered over Martha's head with a sound like a rifle shot. Luckily, she wasn't injured.

The next morning the steering

mechanism of their car had failed, ditching the car but neither of them was injured. They walked back to the house. That was when the dog had rushed out growling and snapping at the air. They thought she had gone mad and took her to a veterinarian who, observing the dog's strange antics, recommended she be "put to sleep" — a piece of bungling I found hard to forgive. Dogs and cats can see the ghostly bodies of earthbound spirits.

A fire had started on the floor but a flying spark could have caused this.

The next morning Martha was taken to the doctor with an intense abdominal pain. The cautious physician, ruling out appendicitis, decided on a period of observation before operating, thus possibly saving Martha's life and Gretchen from becoming a murderess.

Karl's back had become so acutely sensitive he was in constant pain.

My problem was to find the material link through which Gretchen was acting. All manifesting entities must have such a link, something left behind that was theirs, a tie to the material world.

For four days we searched that house but found nothing personal enough to be the material link.



Friday evening the game began again in earnest. A trayful of dishes crashed to the kitchen floor when no one was in the room.

Then the food freezer went off. I found a broken wire in a connector box and restored the freezer to service before the food defrosted. I nicked myself trying to get the box open but sucked the blood until I could get a bandage on it to keep Gretchen from using it against me.

When Karl tried to put the car away it wouldn't start. The wires were off the plugs — all of them!

Someone pushed me as I went down the stairs to help and I almost fell headlong.

I jerked Martha's hand from under the car hood just in time to keep her fingers from being crushed when Karl closed it. I put the car away; Karl wouldn't do it.

The thunderstorm which had been threatening caught me in a downpour on my way back to the house. Lightning flashed, thunder crashed and great gusts of wind sent the lawn chairs flying. Then the lights went out.

I got a flashlight from my car and found some oil lamps. Karl and Martha huddled silently on the settee.

The power was still off when Martha went to bed. Karl and I shared some fine brandy in the

firelight. "Karl, tell me the story of Gretchen again," I said, "from the beginning. Forgive me, but it is necessary."

Once again he told me the story, remembering details not mentioned before. The hatred in his voice surprised me.

"An indignity," he muttered, "an utter, monstrous indignity, to be so . . . so looked upon by my own wife . . . as if I were some beast, some depraved . . . animal that thought of nothing but mating. It was terrible . . ."

Crash! And a scream from Martha's room! I was well on my way before the second crash came.

The painting of Psyche and Eros had fallen from the wall over the bed barely missing Martha's head, toppled over as if trying a second time to hit her and then crashed to the floor, rocking the bedside table enough to send a flower bowl to destruction. Martha was hysterical.

While Karl sought to calm Martha I examined the scene. The large spike from which the picture had hung was still firmly in the wall. The painting was three feet wide and four feet high with a heavy gilded frame. The thing must have weighed almost 100 pounds. Martha had been lucky!

I cleaned up the glass, put the painting out on the sun porch,



opened the Bible and put it on the small table in the hall and went to bed. Nothing more happened during the night.

Next morning Karl and I examined the painting. A microscope showed spots of some foreign substance on the long-dried oils of the painting. Benzidine showed the spots were blood. Scrapings mixed with Ringer's solution and examined under the microscope showed us the blood was human. We assumed it was Gretchen's blood, spattered there by the bullet that had killed her.

We had found the material link! Blood from the body the spirit has left is one of the strongest bonds.

Over coffee at breakfast Karl told Martha, "It is Gretchen's blood on the painting, *liebe Frau*. The painting must go."

"It may be worth a lot of money," Martha answered. "It's an original."

"I do not care. It must go!" Karl insisted.

Martha sulked.

Saturday was a day of armed truce. Tempers were short. Even I was nervous and irritable.

After dinner we sat before the fire. "It is not well to hold enmity," I remarked. "It does more harm to the hater than to the hated. Forgive her. She has suffered more than you have.

Aren't you sorry for her?"

"No, I am not!" Karl shouted.

"Even though you may not be able to forgive fully you can say that you forgive. Once it has been said it will grow into forgiveness. Then you will feel better," I offered.

Martha said, "I forgive." Then she wept.

Karl growled, "To say 'I forgive' is not easy to do. I cannot." He went to his room. Martha followed him leaving me to watch the embers.

I turned out the lights, preferring the fire's glow. As I sat back in my chair sipping a little cognac a soundless voice asked inside my head, "You think you can stop me, don't you?" And in the shadow beside the fireplace Gretchen's face and figure began to take form.

"I have no hatred for you," I answered, "but this wickedness must stop. You keep yourself in misery."

"You talk nonsense. I never will stop! And I will make your life more miserable than theirs. I will not kill them; they will live and suffer. Go home! I give them what they deserve."

"Why hate them?" I asked "You could find peace and happiness, Heaven instead of hell. Your hatred keeps you bound to them. Twenty-five years is a long time."



"Thirty-two years," she corrected me. "I will stop when they can stand it no longer and join me here. And if you persist your wife will be a widow."

The wraith faded.

Sunday when I prepared to leave for home I found the painting on the back seat of my car.

"I took it back to my room last night," Martha said. "Then I couldn't sleep. I was afraid. After Karl and I put it in your car I was all right."

Karl said, "Take it with you. It is yours to do with what you want. Just take it away."

So I took it with me, feeling Gretchen's shadowy presence on the back seat with the picture. Suddenly I realized she was bound to the picture, unable to leave it!

We arrived home without incident. I left the picture in the car all night as I intended to have it appraised by the art dealer near my office in the morning. I was reluctant to destroy it. It did have some beauty.

Francis, the art dealer, looked at it. "*Mon ami*, I owe you something. My advice is, burn it. It has seen death." Without another word he went back to his shop.

At home I put the painting in the closet by our front door, ate supper and returned to the office for a late appointment. It was

after midnight before I drove home.

The usual outside light was not on when I got there. Late as it was, I replaced the bulb. The usual night-light in the living room also was out but rather than fix it I went quietly upstairs.

Just before reaching the door of our room I heard the click of my automatic pistol's safety. I stopped very still and said, "Marian, are you awake,"

"Is it you? Thank God!" she answered.

Then the chill hit me. Something was sucking my energy. My knees felt weak and my eyes blurred. Gretchen had caught me at a weak moment. I knew better than to fight her — to add more violence to the energy the spirit would use for wickedness. I colored my thoughts with compassion and peace and allowed the entity to take what it would. The drain stopped. She didn't want that kind of energy.

Marian's light came on. "Who are you shooting tonight?" I asked her.

"Ghosts. It's that picture in the closet. What a racket. Like someone with a hammer. Then something hung over my bed and I couldn't breathe. So I got up, got the gun and determined to shoot anything that came in."

"It's a good thing I heard that



safety click," I said, thinking Gretchen almost succeeded in making my wife a widow as she had threatened.

The next evening Marian told me, "You'll have to do something about that painting. I am not spending another night like last night."

"Very well. But first I'm going to try some psychology on the spirit of the departed. I'll need you later on," I told her. She left the room.

I sat in my easy chair. "Gretchen. Gretchen, come talk with me," I called mentally.

"What do you want?" she answered from my wife's chair. She materialized a little and her face was very sad.

"The time has come to end your bondage as it should have ended many years ago. Tell me, Gretchen, what is the real reason for your hatred? What happened to you?" I asked.

For an hour I listened to her recount her grievances. Her rage, at first intense, gradually lessened. She told me how she had suffered from Karl's infidelities, from losing his love.

"How much of what you have told me is real?" I finally asked gently. "How much is fancied? In your present state you can know the truth. Look at it and tell me the story again."

I waited. The faintly visible

wraith sat with head bowed. "Most of it . . . most of it is fancied," she said at last. "I thought he was unfaithful because I couldn't . . . I was too sick, too weak."

"As a spirit you can discover why you were sick if you are willing to know. Find out for yourself."

Again I waited.

"When I was born, they said, my mother nearly died. She was jealous of my father, too, kept asking where he was, saying he was out with some hussy. I can see it all as though I were there . . . strange . . ." She raised her eyes to mine. They no longer burned with anger. "Why did I do that? Why have I kept doing it? That is what I have been deviled with. Doesn't it go away? Even with death?"

"It should go away with your old body; your jealousy has kept it with you. But now that you know, the spell will be broken. Now you are well. Your illness was of that body, long buried. When you return your new body will not be ill but well and beautiful. I am going to call the Watchers who receive the spirits of the dead. Go with them and let them guide you into Heaven. Will you?"

"I do not believe you can do it. Do not try to cheat me."

"I will not cheat you. I am



going to burn the painting, release you from that bond. Will you go?"

"If they come I will go with them. Go ahead; do it."

I prayed and turned the problem of Gretchen over to the Watchers and to God.

Marian and I carried the painting down the narrow stairs into the cellar. I opened the furnace, put on some wood and found my saw. I cut up the frame and burned it piece by piece. I cut up the painting with a kitchen knife, circling Psyche and Eros so as not to wound them. Then I sawed up the stretcher and burned that. We made sure that every bit and scrap was consumed by the fire.

Then we went to bed.

The next morning I cleaned out the furnace ashes with the vacuum cleaner and put them on the garden.

A month later I went to visit Karl and Martha. We sat before the fire and talked. Gretchen had not returned; their health was rapidly improving. Martha needed no operation; Karl's back no longer hurt him.

Three years later when I met Karl at the Chemists' Club he was well and hearty. He showed me a picture of Martha who looked unbelievably young and happy.

The past and the ghost truly were gone.



### THE TRANSFORMATION OF CAROL

**A**N EVIL SPIRIT, no respecter of quiet seaside towns, spread terror in Gillingham, England, last winter. At least Mrs. Christine Adams prefers to think her three-year-old daughter's behavior is due to the influence of a malignant spirit.

The trouble started, Mrs. Adams said, with lights flickering on and off, furniture moving, doors opening mysteriously, ashtrays tumbling off tables and warm rooms suddenly turning cold.

"Most frightening of all though was the transformation of Carol," she said. The child held conversations with some unseen person, using words no child her age could know and sometimes an-

swering herself in an adult voice.

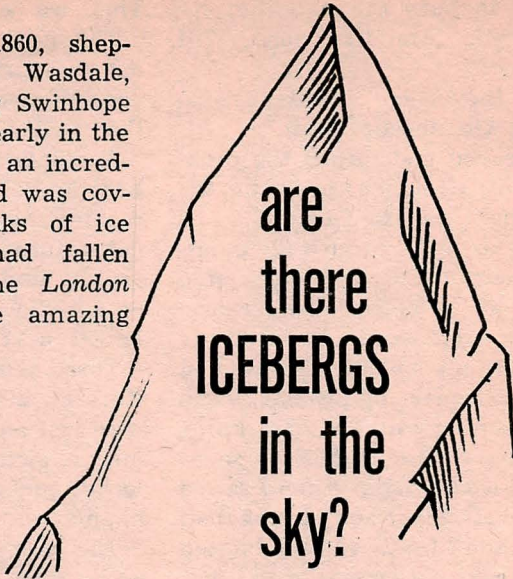
Mr. and Mrs. Adams placed a wooden cross in their living room to dissuade evil forces but when Carol saw the cross her face contorted in rage. "She would bunch up her fingers into claws and bare her teeth," Mrs. Adams said. "I am convinced a supernatural presence has taken over the house and is appearing through Carol."

The Adamses summoned Elizabeth Langridge, a medium, to help. What success she had has not been reported.

"We did not see anything," the medium reported, "but we did sense undesirable influences. A spirit entity was using this child."



ON MARCH 16, 1860, shepherds at Upper Wasdale, England, on reaching Swinhope Fell with their flocks early in the morning, encountered an incredible sight. The ground was covered with huge hunks of ice which apparently had fallen from the clouds. The *London Times* described the amazing



are  
there  
**ICEBERGS**  
in the  
sky?

By M. W. Martin

scene "as though a mountain of ice had been suddenly shattered and the fragments scattered over the area. The blocks were of such size that at a distance they resembled a flock of sheep." The only clue to their origin was a terrible snowstorm two weeks prior, which had been accompanied at Swinhope Fell by a "singular rolling noise in the air which resembled the noise of musketry."

Such falls of huge hunks of ice from the skies, usually accompanied by rolling noises or loud peals of thunder are one of the great celestial mysteries. They

have been reported in very ancient times and as recently as 1951 when a fall of pieces of ice the size of pumpkins was reported at Bangalore, India.

Sometimes the fall is a single piece of ice; at other times the pieces constitute a veritable hail. Weather scientists have no explanation for these unusual falls. They either bypass the problem or dismiss it as impossible, explaining the falls as "coalescence" — hailstones freezing together after a fall of hail. They write of "tall tales of hails" but amusing semantics are a poor substitute for admission of inabil-



ity to explain, for the fact is that these large hails and falls of ice just do not fit into the theory of the formation of hail.

The powerful updrafts — vertical winds — that accompany the storm are the manufacturers of large hailstones, according to the theory. As the hailstones fall, the vertical winds lift them up again into the storm's "freezing zone," freeze the rain that formed on them, and they drop again. This process is repeated until the updrafts can no longer lift the hail-

#### IT HAPPENS TODAY!

A 66-POUND HUNK of ice slammed to earth at Acacia, Italy, in October, 1959, and a few days later a chunk of ice-like material crashed into the soil of Georgia. The same month Cleveland, Ohio, reported three simultaneous falls of large pieces of ice from the sky.

Where do these icy meteorites come from? Their mystery has puzzled men for at least eight centuries — and long before heavier-than-air craft were dreamed of.

Carelessly jettisoned ice cubes and other pieces of ice have been known to fall from aircraft — but a 66-pound hunk?

stone. This seems like a reasonable explanation until one tries to calculate the speed of the updraft required to lift a large hailstone. Scientists have made many calculations and have been unable to agree on the exact figures which depend on many factors including the shape and smoothness of the hailstones and the air turbulence. To sustain a hailstone just three inches in diameter an updraft of more than 100 miles per hour is needed. A three-inch hailstone is large but by no means uncommon. A 100-mile-an-hour updraft is also not one of

unusual violence. But as the hailstone's size increases the updraft required to sustain it increases enormously. G. Grimmer, an accepted authority on the theory, has estimated that a hailstone with a diameter of five inches requires an updraft of 157 mph in reasonably calm air and 278 mph in very turbulent air. The largest hailstone to which weather experts will admit was 17 inches in circumference with a diameter about five-and-one-half inches and weighing one-and-a-half pounds. This "official champion" fell in a hailstorm at Potter, Neb., on



July 16, 1928, when hailstones "as large as grapefruit" were reported. World-renowned weather scientist Sir Basil Schonland estimated that a vertical wind of 260 mph was required to support the Potter stone.

At Cazorla, Spain, in 1929, houses were crushed under blocks of ice some of which were said to have weighed four-and-a-half pounds. This would seem to be about the greatest weight possible for a hailstone under the accepted hail formation theory, according to the data we have on the violence of the thunderstorm updrafts, and its formation would require a vertical wind of incredible force.

But ample reports exist of much larger falls. Benvenuto Cellini, the famous goldsmith, described a hailstorm in which he was caught in the summer of 1545 near Lyons, France. Pounded "black and blue," they came "upon a scene of devastation" that "defied description." "The beasts in the field lay dead; many of the herdsmen had also been killed; we observed a large quantity of hailstones which we could not have grasped with two hands."

In October of 1844 ice stones large enough to sink large vessels anchored offshore fell at Cette, France, and in the summer of 1902 hailstones weighing

10 pounds were reported by an English missionary to have fallen at Yuwu, Shanshi Province, China.

But if heavy falls of large chunks of ice resemble the breaking up of some celestial iceberg, there are single falls that seem more like "chips" falling from some giant cloud of ice. Such single falls have occurred in various parts of the world. Near Seringapatam, India, a block of ice "as large as an elephant" is said to have fallen during the reign of Tippoo Sahib. The local chroniclers tell us that three days passed before the fierce Indian sun had melted it.

During the evening of August 13, 1849, a large irregularly shaped mass of ice nearly 20 feet in circumference fell on the Scottish estate of one Mr. Moffat, after a loud peal of thunder. The newspapers described it as having "a beautiful crystalline appearance, being nearly transparent."

In 1826 a mass of ice nearly a cubic yard in size fell in Khandes, India, and in April, 1838, a block of ice, 20 feet in its largest diameter fell at Dharwar, India.

An explanation of these masses of ice was attempted by British scientist Dr. George Buist in 1855. He suggested they were hailstones frozen together in the vortex or whirlwind before they



## ABOUT THE AUTHOR

M. W. MARTIN is a Columbus, Ohio, freelancer who writes primarily on interesting developments abroad, particularly concerning the solving of earthly or atmospheric mysteries. His articles appear regularly in many popular and professional magazines. A study of recent developments in hail control led him to his hypothesis regarding celestial icebergs.



reached the ground but his theory found no acceptance.

The rolling noises and the loud peals of thunder so often reported as accompanying the falls of ice never have been explained. Usually this question is passed over by the scientists as unimportant. Although some scientists have ascribed the various rolling and rattling noises to the great velocity with which the hailstones are driven through the air, others have suggested they originate from electrical discharges from one hailstone to another. The like-iceberg-cracking single loud peal of thunder seems to be omitted entirely from any scientific consideration or investigation.

Hunks of ice have fallen in Mongolia where French mission-

ary Father Huc reported one "as big as a millstone" and in Hungary where a mass of ice three feet long, three feet wide and more than two feet thick fell in a storm in 1802. Many have fallen in this country also.

"Pieces of ice so large that they could not be grasped in one hand" were reported in a tornado in Colorado on June 24, 1877, by the United States Weather Bureau's *Monthly Weather Review*. The same publication reported thousands of sheep killed in Texas a month earlier by chunks of ice as large as a man's hand; and "pieces of ice" eight inches long and one-and-one-half inches thick were officially reported at Davenport, Iowa, in 1882.

America's record hunk of ice



created a sensation in August of 1882. According to the *Salina (Kans.) Journal* a party of railroad section hands were working in the afternoon about six miles west of Salina when they were surprised by a hailstorm. Stones four and five pounds in weight were reported as having fallen. One was secured which was over a foot long, three or four inches in diameter and shaped like a cigar. Another, an enormous hunk of ice judged to weigh near 80 pounds, was brought to Salina on a hand car. This latter became the property of Mr. W. J. Hagler, a local merchant, who packed it in sawdust and displayed it at his store.

The most remarkable account of this type of celestial mystery has been preserved in the Library of the India Office. This is an extract from a unique manuscript, the *Annals of the Resuli Dynasty of Yemen*. It was translated in 1884 and is worth quoting in full:

"And in this year (A.H.695, A.D.1295-6), in the month of *Jumāda-'l-awwal* (5th month, about March), there fell in Ye-

men a rain embracing the whole country. And there was in it a great hailstorm that killed a great number of sheep and goats. There fell then a hailstone as large as a small mountain, with projecting points, each above a cubit (30 inches, about) in length. It fell on a moor between the districts of Sinhān and Rāha. The bulk of it disappeared in the earth, leaving a part visible above the surface. Twenty men could walk around it, who could not see, some of them, some of the others. Another fell in a place near to the country of Khawtan, the heart of which 40 men tried to lift, but were unable. A letter from the governor of Rāha, addressed to the Imām Mutahher (Prince of North Yemen then) gave him an account of the rain in which the hail fell.

"It was marvel of the kingdom of the heavens and the earth. Glory to Him whose might created and whose wisdom originated it."

Eight centuries of scientific inquiry have not solved the mystery of the mountain that fell from the sky!



#### WEATHER TOUTS A WIN

CHARLESTON, W. Va., had no rain for 15 days. Then on September 25, 1968, at the Shenandoah Racetrack there, a heavy shower began just before the start of the sixth race — which was won by a horse named "Pray for Rain." — *Raymond C. Otto.*



# True Mystic Experiences

FATE will pay \$5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

## A CALL IN TIME

By Bill Parks

I WAS STATIONED at Camp Robinson in Little Rock, Ark., during World War II. One night in April, 1945, at just about 11 o'clock I awoke from a sound sleep, startled, uneasy and apprehensive. It came to me that I *had* to call home in a hurry. Something told me to get up, find a phone and call my parents in Lake Charles, La.

The operator put in the call and the phone rang and rang.

"No answer," she said finally.

"Keep trying, keep trying!" I insisted. I told her this was an emergency.

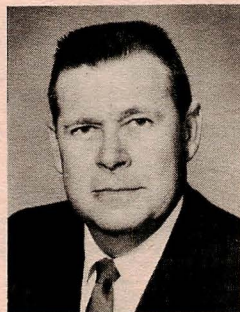
After an eternity of buzzes on that line my father Kenneth Parks answered but I hardly could understand him. He was coughing and gasping for breath.

"Gas fumes!" he said. "Very strong. Wait, need some air." I could hear the phone drop, his shouting, glass breaking, then silence.

After almost 10 minutes he came back to the phone. He had had trouble waking my wife Betty, my mother Fern and my brother Jack. But they were awake now and everything was all right.

It had been raining hard all day, my father said. The water had risen and must have put out the pilot light in the gas furnace, he thought. The automatic shutoff didn't work and while they slept gas fumes filled the house.

My call saved them from cer-



Bill Parks



tain death. A few minutes later would have been too late. — *Lake Charles, La.*

### DEAD ON ARRIVAL

By Audrey Kroha

**M**Y BROTHER Jim Best and I always were so close we seemed to know when one of us needed the other.

On Thanksgiving Day, 1961, he came to our house for dinner and stayed quite late. We were tired and went to bed shortly after he left for Grove City, Pa., where he had an apartment. Sometime during the night I heard Jim call my name and say he always would be close to me. I could see him at the foot of my bed, his head crushed and bloody, his left arm and leg askew, as if broken.

My screams awakened my husband George. When I told him what I had seen he tried to comfort me by saying it was only a nightmare. But I was so scared I couldn't go back to sleep. I got up and called my brother's apartment to see if he really was O.K. He laughed and told me I had eaten too much turkey and to go back to bed. He would see me the next day.

All the next day I was restless and kept watching for Jim's car. At 4:00 P.M. the phone rang. A strange voice brought grave news. My brother had been in an accident and was in the Grove

City Hospital. When I arrived there I found Jim had been dead on arrival at the hospital. He had been killed instantly when a truck struck his car on Route No. 8 near Wesley. His left side from head to toe was crushed. It was just like my dream except that now he wasn't calling my name. — *Slippery Rock, Pa.*

### MY BLUE BABY

By Evelynnee Heimerl

**W**HEN OUR FIRST son was born in our home in West Allis, Wis., on March 11, 1929, he had a bluish color around his mouth. I worried about that but my physician, Dr. John Mulford, tried to calm me by telling me the blue color would fade away in a few days. But it didn't. It became a deeper blue.

I called in another doctor who examined my baby and said I had a "blue baby." He gave me a prescription for a medicine that would help.

The next morning about 4:00 A.M. I was awakened by someone's hand resting on my shoulder and gently shaking me. When I opened my eyes I saw before me in the dark room my son dressed in his christening dress resting on a cloudlike mist.

I sat up quickly and snapped on the light to look at my child. He wasn't breathing. I picked up



his limp body and screamed and cried as I shook him violently. I kept slapping him on the back until finally he gasped for air and began to breathe again.

I sat watching him until 8:00 A.M., then telephoned Dr. Donald Hardin, a baby specialist in Milwaukee. He came quickly and when he examined the baby he told me my son had an enlarged thymus. Unless I took him for treatments to help reduce the thymus it would continue to enlarge and could smother him.

That day my baby Willis had his first treatment. The blue began to fade and after his second treatment all the blue left.

This miraculous experience saved my baby's life. — *Union Grove, Wis.*

### A \$50 DREAM

By Beverly L. Kolousek

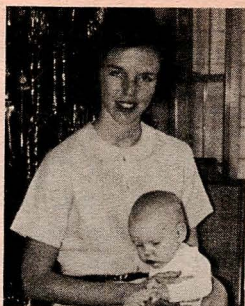
**T**HE AFTERNOON of September 26, 1969, while visiting my mother Hazel Lowe in Tampa, I discovered that a \$50 bill I had hidden in my purse was gone.

"You don't remember where you hid it?" Mother asked.

"No. I thought I put it between the pictures in my wallet but it's not there now."

"That's a shame! Do you think it might have fallen out?"

"I'm afraid so. I have one more place to look, though. I might have hidden it in my



Beverly L. Kolousek

jewelry case at home."

I returned home to Brandon, Fla., perturbed by the loss of the money but somehow feeling it would be found.

Early the next morning, Mother telephoned.

"I had the strangest dream last night," she said. "I dreamed you were walking down the street with a Bible under your arm. When I asked you why you were carrying a Bible you said you used it as a pocketbook. Then you flipped it open to reveal a \$50 bill among its pages."

"Mother, you'll never believe it!" I said. "Before I went to bed last night I decided to go through my purse once more and I found the money. It was between the pages of a tiny Bible I carry in my wallet!" — *Brandon, Fla.*

### THE STREET CROSSING

By Carley Dawson

**T**HE STRANGEST of my psychic experiences happened in 1958. But its beginnings go



back a long way in time. In the early 1920's my family (originally from Kentucky) were all living in England.

My mother's sister Lura Chess married an Englishman, Francis Howard, and their son Brian was my only male cousin. As children Brian and I were close in affection but as we grew up his growing degeneracy — drunkenness and finally (although we didn't know this until much later) taking drugs — remade what had been a boy of charm and brilliant intellect into a vicious, even frightening, character.

In 1954 Aunt Lura left England, where she had lived since 1905, for Nice because of the better climate in France. My cousin, by this time a ne'er-do-well of the first order, roamed the Continent.

I had seen him in France at Aunt Lura's home above Nice in 1957 and had broken with him once and for all. We hadn't quarreled; I simply decided I never intended to see or speak to him again. I was far from alone in that decision; he had lost most of his friends. One man friend and companion, Sam Langford, had been with him for years, however, and while many thought Sam was the more evil of the two I never saw anything but gentleness and a loving attitude in

Sam. My cousin treated him abominably but Sam returned meanness with good.

We all had the feeling that Brian would come to some terrible end. As both Brian and Sam were erratic drivers and my aunt's house was near the Corniche, the celebrated twisting road through the mountains, they were bound to have an accident. Many persons were killed going too fast around those curves. The cliff drops below are the sort drivers never come back from.

I was in New York City just after New Year's Day in 1958, having spent Christmas with my parents who then lived in New Lebanon, N.Y., and I was visiting a few people in the city before returning to Washington, D.C. A friend, Edith Cook, then living on Fifth Avenue, had asked me to lunch and I took a bus to the stop nearest her apartment house.

It was a blustery day and very cold. As I got off the bus and walked back toward Edith's apartment I was thinking deeply of my mother's early morning telephone call.

"I've just had a cable from my sister," she said, "and I wanted you to know. I'll read it: 'Brian and Sam both dead. Writing.' That's all. What do you suppose could have happened?"



I was thinking about my cousin's death as I walked along Fifth Avenue. How was he faring in the afterlife, I wondered? He had no faith of any kind so far as I knew — Sam, yes, but not Brian. What actually had happened and why both of them? I learned later that Sam had died accidentally from the fumes of a faulty gas heater and Brian — unstable and without his supply of drugs — had taken an overdose of sleeping pills. But I did not yet know this.

I had lived in New York for four years from 1938 to 1942 and I was perfectly aware of the east- and westbound streets. Yet I put up my right arm to hold my hat against the icy wind and stepped off the curbing into an eastbound street — with traffic coming from the right.

In an instant I was no longer "there." I was out of my body — not in it. And when I "came to" again a car was stopped beyond where my left foot was stretched out in the act of crossing the street. Two white-faced men peered at me through the car windows and passersby were looking at me curiously.

Without the smallest shiver of fear or panic I bent forward and shouted my apologies through the car window to the men who sat frozen still staring at me, horror-struck.

"I'm so sorry. Entirely my fault," I said. "I'm quite O.K. Don't worry." In a moment the crowd surged across the street and I moved with them.

But as I went on I wondered, "Why hadn't my foot been run over?" The left wheel of the car was *beyond* my extended foot. Actually the whole side of the car should have hit me. It seemed to have gone through me! No wonder the men were white-faced and shocked. They *had* hit me — but I wasn't there.

Had my cousin Brian on the other side of life saved me — pulled the vital Self away in time? Or was he — in his new environment — grasping at me as a person he once was fond of, trying to draw me into the limbo where he now was?

Where was I when that car came around the corner? — *Washington, D.C.*

### DEATH OF A VIP

By Angie Bass

I ALWAYS have believed dreams have important meanings but never before had a dream that affected me like one I had last year.

It seemed I was walking near a large church. People were coming from all directions carrying gaily decorated Christmas packages. I saw a huge Christmas tree through the win-





Angie Bass

dow all aglow with colored lights.

I stopped a woman entering the church and asked her why the Christmas party was being held this time of year. She said, "Oh we're having the Christmas party early as Mr. Dale is going to die before Christmas."

E. L. Dale, publisher and editor of *Carthage* (Mo.) *Press* for which I have been community news reporter for 27 years, was widely known for his interest in youth groups, 4-H Clubs and other youth organizations. Although he had been ill for some time, his death was unthinkable.

The entire community would feel the loss of this great and generous man.

I told my husband Glenn about the dream when he awakened the next morning.

"Oh, you're always having such dreams. It probably doesn't mean a thing."

Later I told my neighbors, the Rosses, about it and they commented that it was strange indeed. For several weeks I couldn't get the dream off my mind. Often I tried to get up courage to tell Mr. Dale's son Robert about it but I decided he might take it unkindly, so I kept still.

Then on December 22, 1969, at 4:00 P.M. Mrs. Ross called me. She asked if I had heard that Mr. Dale had died that morning. I had not, for I had not turned on either radio or TV that day. Mrs. Ross reminded me of my dream and I checked back in my diary and found I had had the dream September 22, 1969 — three months to the very day before Mr. Dale's death! — *Carthage, Mo.*

#### QUICK DEPARTURE, QUICK RETURN

IN SEPTEMBER, 1963, prisoner Fred J. Telley was informed that he soon would be released from the Tallahassee, Fla., jail. Happily he asked his brother-in-law to have his suit pressed for his entry to the outside world.

As Telley left the jail, a waiting sheriff arrested him. The owner of the dry cleaning shop where the suit had been pressed had recognized it as one stolen from his store. — *Raymond C. Otto.*



# ASTRAL

# PROJECTION

## *... Proof of Spirit Survival?*

Noted researcher accords 99 percent probability to projection  
and isn't survival its logical extension?

By Robert Crookall

ASTRAL PROJECTIONS, now often called out-of-the-body experiences, have been known and described since the dawn of civilization in every country. Briefly, the idea is that we all possess, in addition to our familiar physical body, an "inner" nonphysical body which can be released or projected from the physical body and later return to it. If this is true, then death, which so many persons fear, should be no more than a permanent instead of a temporary release or projection of this nonphysical body.

Innumerable persons have been surprised to find this second "inner" body temporarily released and many accounts of their experiences have been published over the years in FATE Magazine. Were they merely dreams or were they realities? If they are dreams of course they are of interest only to psychologists but if the experiences are

real they are of supreme importance to us all. For if the experiences are genuine they promise that the soul survives bodily death in an astral, etheric, subtle or spiritual form. But how shall we resolve such an apparently intractable matter?

Many persons who have experienced these astral projections are absolutely convinced they somehow did leave their physical bodies. They may be right. On the other hand they may be misinterpreting their experience. Some of them invite anyone who doubts the reality of astral projection to adopt certain techniques and by experiencing one or more projections of their own be convinced. I strongly urge you *not* to endeavor to project. Some persons are not ready for such experiments and may suffer harm. There seems to be a tendency for people who are advanced morally and spiritually to experience astral projection



spontaneously. These experiences, of course, should be welcomed. But do not force them, do not as "thieves break through and steal." (*Matthew 6:19*) The important thing is to decide whether projections are worth studying and, if they are, to consider their implications seriously. If our decision is based merely on the study of others' testimonies it cannot amount to an absolute certainty but some laboratory work now in progress and the evidence of history make the reality of astral projection a good probability at the very least.

In 1920 Dr. Hereward Carrington, who was born in 1880 on the Channel Island of Jersey and who entered the United States in 1899, published a book titled *Higher Psychical Development* (Methuen) in which he summarized all the information that he could find on astral projection. Seven years later he received a letter from Sylvan J. Muldoon, a young American, containing the following passage: "I was much interested in your chapter on astral projection as I have been a projector for 12 years, long before I knew that anyone else in the world ever did such things. What puzzles me most is that you make the remark that M. Lancelin has told practically all that is known on

the subject. Why, Dr. Carrington, I have never read Lancelin's work but if you have given the gist of it in your book then I can write a book on the things that Lancelin does not know. . . ."

In 1929 Carrington and Muldoon produced together the book *The Projection of the Astral Body* (Rider). In the introduction to this book Carrington wrote, "Any impartial reader will agree, I think, with the conclusion that it would be impossible for Mr. Muldoon to have written as he has—to have acquired this knowledge—without in some sense experiencing what he claims to have experienced." I believe this is the fact. Astral projections or out-of-the-body experiences, the most important of all psychic phenomena (if they are true), received invaluable support from the work of Sylvan J. Muldoon.

Prof. Hornell Hart (1888-1967), Professor of Sociology at Duke University, Durham, N.C., was appointed Director of the International Project for Research on ESP Projection at the First International Conference of Parapsychological Studies at Utrecht, The Netherlands, in 1953. The results of his work were published in 1956 in the *Proceedings of the Society for Psychical Research*, Vol. 50, page 153. He indicated that apparitions of the



dead are basically similar to those of the living and observed that this strengthens the hypothesis of survival. He found that nearly half of his cases of apparitions of the living occurred when the attention of the agent was directed toward the percipient. He quoted Prof. H. H. Price of Oxford as saying, "You have made a very good case for saying that an apparition is, at least sometimes, a 'vehicle' of consciousness." That is, an astral body is sometimes an instrument of the soul. Hart concluded that this hypothesis accounts for more of the known facts than any other. Although he suggested that it fails to account for the "clothes" astral or soul bodies are seen to "wear." However, in the chapter on ghostly garments in my book, *The Next World — And The Next* I attempted to show that even this can be accounted for. Professor Hart read this book before his death and wrote me that he agreed with my argument.

Professor Hart also accepted Professor Price's suggestion that astral bodies — often called doubles because they are externally at least replicas of the physical body — are "neither mental nor physical but betwixt and between . . . a nonphysical sort of body."

I began to study astral projec-

#### ABOUT THE AUTHOR

ROBERT CROOKALL, B.Sc., D.Sc., Ph.D., is a scientist who can lay claim to proficiency in three disciplines: psychology, botany and geology. He began his academic career with a Bachelor of Science degree in psychology, later taught botany at the University of Aberdeen, and retired a Principal Geologist, H. M. Geological Survey, London.

Dr. Crookall pioneers in psychical research and long has been interested in questions of survival and its relation to astral projection. His writings on these and other subjects have been widely published in the United States and British Empire.

tion in 1952. Based upon this research I came to regard it in a different light than did other investigators. Carrington, Muldoon, Hart and Price never discussed the possibility of different doubles being differently constituted. My own studies have led me to conclude that they involve two nonphysical elements.

The first I call the "semiphysical" vehicle of vitality — and it is through this means that the physical body is animated. The second is the "superphysical" soul body, which is the primary instrument of consciousness. Relatively few doubles consist of the vehicle of vitality only. Others consist of the soul body only and still others contain both the soul body and part of the vehicle of vitality.



Since I retired from my post as Principal Geologist — Palaeobotanist — to the British Geological Survey I have endeavored to check to see whether astral projections are genuine experiences or merely dreams and my method has differed from that used by Professor Hart.\* I have contrasted the testimonies of numerous deponents according to whether they claimed to have left their bodies naturally or were forced out (by anaesthetics, etc.). Many who left their bodies naturally apparently released only the "superphysical" soul body so that they were able to make significant observations; all who were forcibly ejected released a double which consisted of part of the "semiphysical" vehicle of vitality as well as the soul body and this tended to encumber them so they made fewer observations. This difference suggests that the doubles were not mere dream bodies but actual objective (although nonphysical) bodies as is claimed by so many astral projectors.

I know of one released "double" that consisted of part of the "semiphysical" vehicle of vitality only and which was the total-

ly unintelligent "ghost" of a living man. Miss A. M. Hughes who worked in the office of J. Deighton Patmore, nephew of the famous poet, Coventry Patmore, unexpectedly saw his "double" on a number of occasions.

She stated, "After the second or third encounter I became puzzled as this double was always dressed in the identical clothes Mr. Patmore was wearing that day. If he wore a grey suit so did 'the other man' until I decided at last that it was somebody impersonating Mr. Patmore. We discussed this together and Mr. Patmore made frequent changes in his attire but it was always the same — whenever I met 'the other man' the clothes would be the same in color and style."

Miss Hughes once left Patmore at work in his office and shortly after saw his double in the cafe to which she had gone. The double "looked right through" her — it was not an instrument of consciousness — and went out. She returned to the office and found Patmore still at work. He had not been out. But the double had worn the same checked bow tie Mr. Patmore was wearing.

Miss Hughes observed, "It is only since I have read of the existence of the etheric double (the "semiphysical" vehicle of vitality) that I have realized that it was not a man resembling Mr.

\*In the last article which Professor Hart wrote, published in the *International Journal of Parapsychology*, 1967, he said, "One of Crookall's major contributions has been the demonstration that 'enforced' cases are significantly different from 'natural' ones."



Patmore that I and others saw but that he was out of his body at the time and we were seeing the etheric double. The phenomena occurred when Mr. Patmore was very worried. Later, when he became normal, his double ceased to be seen."

In view of such cases, some of them investigated and published by the Society of Psychical Research, the remarkable French case of a young teacher is credible. This first was published by Count Aksakoff. A Mademoiselle Sagée was appointed to teach in a certain school. Soon after her arrival there strange rumors began to circulate. One pupil would claim to have seen the teacher in one part of the building while others insisted that she was elsewhere. On one occasion when Mlle. Sagée was giving a lesson to 13 pupils, standing in the front of the class writing on the blackboard, they all saw two of her. These duplicate Mlle. Sagée's made identical gestures. Another time Mlle. Sagée was helping one of the girls to dress and was standing behind her for the purpose. The girl glanced into the mirror and there saw two "teachers." She promptly fainted. Not only the schoolgirls but also the housemaids saw Mlle. Sagée and her etheric double on numerous occasions. Sometimes as she ate her food her double

was seen standing behind her making identical movements.

As with Patmore, these phenomena of which the subject herself was unaware (since the vehicle of vitality, although it constitutes a "bridge" between the physical body and the soul body, is not itself a separate instrument of consciousness) occurred when she was tired and preoccupied. Cases such as these are rare.

More numerous are the cases in which the released double is a composite consisting of the "superphysical" soul body, our primary instrument of consciousness, and part of the "semiphysical" vehicle of vitality (which necessarily enshrouds the soul body). Among these are "forced" projections caused by suffocation, anaesthetics, falls and shocks. Although these persons were able to use their released doubles to make observations, they saw little as compared with those persons whose released doubles consisted of the soul body only.

Dr. George Wyld, who inhaled chloroform, found his double released and standing two yards from his vacated body; Miss M.A.B. found her double up in the air looking down at her body, the nurses, etc.; Dr. Enid Smith told of an identical experience.

Miss Beryl Hinton said, "I was above my body. Round it were



the doctor, dentist, etc. I wondered why I was not being 'judged' since I was obviously dead. I had been brought up a strict Roman Catholic and taught that individual 'judgment' follows death. I had never read any psychical books or experiences. There was I, above my body, around which were gathered the various people. I could not talk to them. I do not doubt that I was out of my body. That experience has gone further to prove survival to me than all the religious books I have read."

Much more is observed by released doubles consisting of the "superphysical" soul body only (unencumbered by any part of the vehicle of vitality).

Sigrid Kaeyer, a Bachelor of Music and member of the Church of England, who like Miss Hinton had read nothing whatever about such things, experienced projections of her soul body in church.

She said, "I am glad I have read no books on mysticism, for in my mind anyway my experience is all the more trustworthy since it has not been colored by anything I have read. Whether or not, therefore, what I have seen and heard corresponds to the visions and revelations of others, I do not know. Nor do I know whether what I get agrees with

doctrinal beliefs. It makes no difference so far as I am concerned; there must be more of truth than what is set forth in theological treatises."

She further described her experience, "As my bodily senses become dulled I begin to live in another body which seems to take flight. I have a sense of lightness and ascension. . . . The world of sense is blotted out. I seem to move through space where I see the spiritual universe, indescribable, beautiful. . . . Indeed what I see is the only reality. Everything we see in the physical world is but the shadow of the real. . . . Time and space are no more. My soul body . . . has broken through the thin barrier of the physical and I am in my true home.

"There is still a connection (the 'silver cord' extension between the temporarily released soul body and the temporarily vacated physical body). If they were not united thus I am sure my spiritual body and therefore my soul would not return from these ascensions. This is what death means. . . . There was a time when I almost rebelled when I had to come back to earthly life."

Peter M. Urquhart, a Canadian, similarly experienced the temporary release of the soul body in a natural fashion and he



also observed that there was "a cord" by which it remained attached to his physical body. I asked him if he had seen this "cord" before or after he had read about it somewhere. He replied, "After the first experience I realized what was meant in *Ecclesiastes* by 'the silver cord.'\*" I had read this famous verse but until my experience I had not the slightest idea what it meant; it seemed just a poetic image. Certainly I had no idea it referred to a link between body and soul. I had no idea of this separation between the two until I actually experienced it myself . . . when I had been out of the body I knew that if the 'cord' ever were 'loosed' I would be cut off from physical life — dead."

In 1965 in *Intimations of Immortality* I wrote of a different method of checking up on the testimonies of astral projectors. Instead of contrasting the different conditions (natural and forced) under which doubles are said to be released I contrasted the testimonies of different kinds of people, mediumistic people with relatively loose and extensible vehicles of vitality on the one hand and nonmediumistic people on the other. They were found to release different kinds of doubles

— further indication that these doubles are objective and not merely mental images.

The differences between the doubles previously compared according to the contrast between the conditions of release — whether natural or forced — were chiefly differences in the effectiveness of the doubles as instruments of consciousness.

Our studies suggest that the differences in doubles released by nonmediumistic and mediumistic persons include the following abilities: the double of the non-mediumistic person can pass through physical objects such as walls and doors while the double of the mediumistic person may not. The natural release of the double of the nonmediumistic person is directly related to the moral and spiritual development of that person while the natural release of the double of the mediumistic person is not so related. The reason for this is obvious. Nonmediums in good health release doubles that consist of the soul body only (as with Kaeyer and Urquhart) while mediums release doubles that include part of the vehicle of vitality as well as the soul body (as also occurs with forced projections, under anaesthesia, etc.) — their doubles are composites.

During the projection of a non-medium the cord-like extension

\*"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." — *Ecclesiastes*, 12:6.



is attached to the head whereas with a medium it is attached to the solar plexus region. No fog, mist, vapor or smoke is seen to leave the body of the nonmedium to form part of the double. Such vapors commonly accompany the double released by the medium since they are part of the vehicle of vitality. The released doubles of nonmediums appear to glimpse bright, happy paradisiacal conditions whereas those of mediums, at first at least, seem to contact dim and sometimes fearful hades conditions. Paradisiacal conditions include willing helpers; the conditions of hades include hinderers, jokers, etc.

Mediumistic persons involved with astral projection include Reine, a French artists' model, Helen Brooks, Mrs. I. M. "Joy," Yram, Sylvan J. Muldoon, Fox, Prof. J. H. M. Whiteman and F. C. Sculthrope. Professor Whiteman, Associate Professor of Applied Mathematics at Cape Town University and author of the *The Mystical Life and Philosophy of Space and Time*, evidently belongs to that extremely rare group of persons who are spiritually advanced, highly intelligent and mediumistic. We assume this last characteristic from his description of a "river" or "water" as having "almost material currents" — that

is, as being semiphysical like the vehicle of vitality — from his feeling "a vivid sense of cold" when, on our interpretation, part of his vehicle of vitality left his physical body, from his experiencing "stresses near the solar plexus" when beginning to project his double so that he had "a feeling of dying," from his feeling "a jolt at the solar plexus" when his double returned to his body, from his description of "a dream-like state" when his double — with the soul body enshrouded by part of the vehicle of vitality — first left his body, from the fact that at first "everything seemed pitch-dark" and from the fact that when a helper from "Paradise" came to assist him he "seemed to lower himself" to Whiteman's "Hades" level.

All the facts brought to light by this type of analysis of the testimonies of astral projectors, like those revealed by the contrast of natural with forced experiences, are readily explained on our objective hypothesis of nonphysical bodies but cannot be explained by the subjective hypothesis that these doubles are merely imagined, that they are mental images of physical bodies.

This brings us to another matter that is explicable only on the same basis: most mediumistic people's doubles do not remain composites — the soul body plus



part of the vehicle of vitality. On the contrary, the vehicle of vitality returns to the body and the soul body becomes unencumbered, like the doubles of nonmediums of high moral and spiritual character who are in good health. When the soul body returns ready to reenter the physical body it first rejoins the vehicle of vitality and then enters the body. *In other words, these doubles are formed in two distinct stages and they disappear in two distinct stages, a characteristic quite unknown among mental images.* This fact, like some other facts noted above, has been quite overlooked by psychologists, psychiatrists, psychical researchers, etc., who have adopted the hypothesis that the double is nothing but another mental image.

My book, *The Mechanisms of Astral Projection*, classifies doubles according to their properties and after specifying 14 facts already adduced in favor of the objectivity of these doubles, gives no less than 50 additional facts having the same implication. In *More Astral Projections* a whole chapter is devoted to showing that various events and experiences described as having occurred in *temporary releases* from the body by hundreds of astral projectors (directly and independently of any medium)

also are described as having occurred in *permanent releases* — at death — by hundreds of the supposed dead (necessarily via mediums). The inescapable inference is that “these communications were not products of the mediums concerned; they were genuine accounts by souls which had experienced and survived the death of their bodies.”

Prof. Hornell Hart wrote to me on January 31, 1967, saying, “What I regard as the most important article I ever published is to come out in the *International Journal*. In it my argument hinges chiefly on your books.” This article, titled “Scientific Survival Research,” included in its closing paragraphs these statements: “The survival hypothesis has been tested in terms of analysis of abundant evidentially-supported cases which have been reinforced by experimental findings. . . . Survival is found to consist in the permanent projection of the psychic body from the biological body. . . . The nature of the early stages of life after death can be understood . . . in terms of out-of-the-body experiences of temporarily projected persons.”

It is my contention that quite apart from its being a satisfactory personal experience astral projection now can be accorded a 99 percent probability. It is a



practical certainty. And the same applies to survival, for the one is an extension of the other and there are demonstrable gradations between the two.

But we still are learning valuable facts concerning these important matters. I continue to welcome firsthand accounts of astral projections. Address them to me at 9 Lansdown Road Mansions, Bath, England, BA 1, 5 St. I feel it is important to share what knowledge we possess or can glean to further the research and learning in this field with which all men *must* be preoccupied.

I myself take comfort in the words of the great American, Dr. Oliver Wendell Holmes, who concluded his great poem *The Chambered Nautilus* thus:

*Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell  
by life's unresting sea!*



### "FROM YOUR VALENTINE"

*By Paul Steiner*

**T**HE ORIGIN OF Valentine's Day is lost in antiquity but it goes back at least 1700 years, according to researcher Sally Hopkins of Hallmark Cards. In A.D. 270 Emperor Claudius II jailed a young priest named Valentine in Rome for preaching Christianity. On the eve of his execution on February 14 he sent an affectionate note to his jailer's blind daughter and signed it "from your Valentine."

The introduction of the valentine card into the United States is credited to Esther Howland of

Worcester, Mass. After receiving a valentine from a friend in England she made several designs of her own and in 1840—a leap year—she put them on sale in her father's stationery shop where they sold successfully. Miss Howland designed and sold thousands of valentines in her lifetime and many of her designs are now in Hallmark's Historical Collection in Kansas City, Mo.

In 1904, however, at the age of 78, Esther Howland died a spinster!



# *Fingers of Fate*

By Harold Helfer

Ten-year-old James O'Donald of Highland Mills, N.Y., rightly can say he escaped severe injury — possibly death — by the seat of his pants. He fell down a 200-foot cliff but his slide ended 25 feet from the top when his pants snagged on a ledge. He managed to grasp and hold the ledge until help arrived.

The Houghton Lake, Mich., weather bureau couldn't have been more correct in issuing severe thunderstorm warnings. When the storm came lightning struck the weather bureau office and set its teletype afire.

Phillip Davis was driving along a Keene, N.H., road when he collided with a police car — which turned out to be rushing to the scene of an auto accident involving Davis's brother Richard.

It's rare enough for any golfer to get a hole-in-one but three Beallsville, Pa., men — Nick Suwak, Charles Page, and Guy Orlandi — all got aces on the

same course on the same day on the same hole, 156-yard No. 11.

The four-year-old sister of Evelyn Sharp awoke suddenly from a sound sleep in their St. Louis home and began screaming she had seen their father plunge into a deep ditch. Two hours later their father arrived home to tell them he'd lost control of his car on a lonely road and rolled down a steep embankment — at almost the exact time the little girl had had her dream.

Twice in two years Elinore Bare of San Diego, Calif., has canceled her reservation on a plane that crashed, killing everybody aboard.

A thief who broke into a Puerto Ordaz, Venezuela, home had no trouble finding the cash. On top of a dresser lay a note reading: "You will find the money in the top drawer." When Mrs. Carmen Lara returned home, of course the \$500 was gone. She had left the note on the dresser for her husband.





Author Ina Morris, never without pets, now has two dogs and two horses. She lives on a small cattle ranch in California and has written for children's and pet magazines for 16 years.

## *Only a Deaf Spaniel Heard . . .*

# MR. BLUE'S CALL for HELP

Buddy's actions must end all doubt that dogs have a mysterious way of communicating which we don't understand.

By Ina L. Morris

**F**OR MANY YEARS scientists at Duke and other universities have studied ESP in animals. Dogs, cats, even birds have been investigated and a sizable number of case records point to the ability of certain nonhuman creatures to communicate by extrasensory means. An extensive study of the bottlenosed dolphin by the eminent neurophysiologist, Dr. John C. Lilly, has yielded similar evidence.

Long before I learned of the findings of Dr. Rhine of Duke University (now head of the

Foundation for Research on the Nature of Man, Durham, N.C.) I believed the reality of thought transference. Not only had I practiced it with friends, both as sender and receiver, but I had experimented with animals. Time and again I've summoned a pet from another part of the house by concentrating on his name and the word "come," proving to my own satisfaction that interspecies telepathy can exist. Going a step further I'm equally certain that animals of high intelligence communicate with each other, as evidenced in a

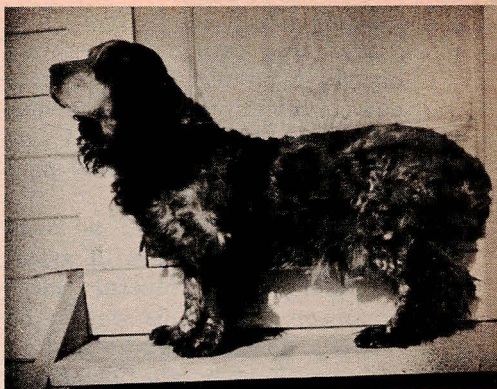


situation involving our two dogs, Mr. Blue, a springer spaniel, and Buddy, a cocker.

When we bought the eight-week-old springer in the fall of 1948 Buddy was an adult of three years. We lived on a lemon grove near Cucamonga, Calif. — an ideal spot for dogs that love to chase rabbits and dig for gophers. The two spaniels became inseparable friends as Mr. Blue grew to maturity.

Life was not all play, however. Each dog had a chore to do. Mr. Blue's job was to fetch the mail and newspaper from the boxes at the entrance to our place. Buddy was expected to keep Charlie, our pet drake, off walks and out of the garage. We talked to our dogs as if they were human beings, teaching them the names of things inside and outside the house. We believe this made them more intelligent than the average household pet. Their expanded intelligence, I'm sure, accounted in later years for their ability to communicate in a way that can be explained only by the phenomenon of telepathy.

In 1956 most of the citrus groves in our vicinity were converted to subdivisions and we no longer were permitted to smudge to protect our fruit from frost. We had to sell and move to a district still devoted to agriculture.



Without Buddy, would Mr. Blue have lived to 1958 to have picture taken?

We found 40 acres planted to grapes in the San Joaquin Valley, 350 miles from our lemon grove, and moved, taking with us two horses, a cat, the two dogs and Charlie, the drake.

Buddy now was in his 11th year, totally blind and deaf.

Cocker spaniel Buddy, deaf and blind, looked like this in his 13th year.





Friends urged us to have him put to sleep rather than subject him to a painful adjustment to new surroundings. But his general health was good and we couldn't bring ourselves to part with him.

Our new home had a large fenced-in front yard with grass, shrubbery and several large sycamore trees. This was to be Buddy's domain for the rest of his days. Fortunately he seemed quite content in his new quarters and accepted the limited space with dignified resignation.

We'd been living in the valley about two months when we had a visitor, a brown and white pointer who seemed delighted with our menagerie — especially with Mr. Blue. Later we learned his name was Fellah and he lived down the road about a half mile. After his first visit he came to our back door each morning and barked until Mr. Blue joined him. They'd frisk around the house for a few minutes, then off they'd race through field and orchard.

Since we had no near neighbors and I knew of nothing that might be considered a hazard to the dogs I made no attempt to curtail their activities. Had I known of the open well about a quarter mile south of us or that the dogs often strayed that far from home I would have seen to

it that Mr. Blue stayed within our property lines.

It was Fellah's habit when he and Mr. Blue returned from their run to accompany his pal to the horses' watering trough, help himself to a drink and then with a flick of his tail, amble off in the direction of home.

His adherence to this routine was so well established that I was surprised to see him pass the house one morning with head and tail drooping as if he'd been soundly scolded. Mr. Blue wasn't with him but I didn't feel much concern until I saw the field hands pass the house on their way home for lunch. Then I realized Mr. Blue had been gone for nearly three hours.

Saddling a horse I circled our property, moving in widening arcs and calling and whistling all the way. Every little while I'd stop to listen but no answering bark came. The clock was striking four when I returned home, hot, tired and now really worried.

While I was wondering what to do next Buddy began going from door to door, scratching vigorously and wanting out. This was the first time he'd shown any desire to leave the safety of house or yard.

I don't know what made me think of the irrigation ditch that ran some distance from our



property line. It was wide and deep with cement sides too slippery for man or dog to climb unless the water were within inches of the top. If Mr. Blue — who loved to swim — had leaped in he could have been swept to his death in a matter of minutes. Much as I dreaded a visit to the ditch I knew I had no choice.

As I opened the front door Buddy slipped past me. Walking with the queer high-stepping gait he had affected since his blindness he headed straight for the road. Finding his harness and leash I overtook him just as he cleared the lane.

Buddy wriggled impatiently while I buckled on the harness. Then as if he knew exactly where he was going he turned sharply north. To reach the ditch I had in mind he would have to go south. Maybe he knows something I don't know, I thought, deciding to let him have his way.

He moved fast for a dog with his disabilities, never pausing to sniff the road or the weeds growing alongside as a dog tracking another would have done. By the time we were halfway to the crossroads Buddy was slowing down and breathing heavily. I tried to pick him up to carry him home but he would have none of that. Twisting out of my arms he continued on a short distance, then veered off to the left toward

an old abandoned house which stood several hundred feet back from the road. Neither Buddy nor I ever had visited the house before. I'd been told the land around it had been leased by a company that raised melons.

As we neared the house Buddy stepped up his pace, traveling in as straight a line as a hive-bound bee. The sun had slipped behind a fog bank and a current of cold air creeping along the ground warned that night was not far off.

"I hope you know where you're going, Buddy," I said as I stumbled over a vine.

The words scarcely had been spoken when I thought I heard a faint bark coming from the house or somewhere near it. I knew Buddy was stone-deaf but I looked to see if he too had heard. Apparently he had not.

"Mr. Blue!" I called hopefully. The sound came again — half-bark, half-whine.

Dropping the leash I ran toward the house calling Mr. Blue. When no further response came I began to wonder if my imagination hadn't invented the sound I so wanted to hear. I circled the house several times calling through open doors and broken windows and rousing a flock of bats.

Not until I heard a shrill bark on the far side of a dilapidated



barn did I remember Buddy. Poor little blind dog! How terrified he must be — abandoned in strange surroundings.

I hurried to him but the Buddy I saw, with his little stub of a tail wagging his whole hindquarters, apparently was experiencing anything but terror.

Coming up behind him in a tangle of melon vines I saw that he was standing on the very edge of an open well. And in the well, his head barely above water, was Mr. Blue. Obviously he was standing on his hind legs and obviously he was exhausted.

"Hold on, boy," I called down to him. "I'll have you out of there in a few minutes."

After tying Buddy to a stake so that he too wouldn't stumble into the hole I went for a ladder I'd seen propped against the barn. It was old and the rungs looked rotten. They wouldn't support me, I knew, but perhaps they would sustain the weight of a 50-pound dog. They *had* to. There was nothing else.

If Mr. Blue had sufficient strength left I knew he could climb the ladder. He could climb anything if he could find a paw-hold. I managed to lower the ladder and then, lying flat on my stomach I coaxed him to make the first move. Slowly he responded, first with one paw hooked over a rung, then another.

It was a slow laborious climb but at last he came shakily into my waiting arms.

By this time the last tint of daylight was gone. I soon discovered that while walking through a melon patch in daylight is comparatively easy, struggling through the tough vines in semi-darkness was something else again. To complicate matters I found that Mr. Blue couldn't walk. The pads of his front paws were torn to shreds from clawing the sides of the well. And Buddy was a problem. While he had found his way to the well as if on an aircraft beam, he now appeared helpless and confused.

To carry both dogs was impossible so I did the next best thing. I carried one a short distance, put him down and went back for the other. When we reached the road I left Mr. Blue and went home for the car.

It wasn't until I tried to explain to my husband Jack how and where I had found Mr. Blue that I realized how unbelievable the story must sound. He didn't question me but I could see that he was marveling that a dog handicapped by loss of sight and hearing could lead the way down an unfamiliar road and across a field to the very spot where his pal was trapped. How did Buddy know Mr. Blue's time was running out?



*Your Path . . .*

## AROUND THE ZODIAC

*"Astrology helps to contribute to the development of the individual by giving him opportunities to take advantage of trends of the moment. In turn this permits him to bring out the best and strongest potentials he possesses, also teaching him how to control negative traits which may be present. He can then guide his actions so that he gains maturity, as well as a deeper understanding of life."*

—Joanne S. Clancy, Editor  
*American Astrology Magazine\**

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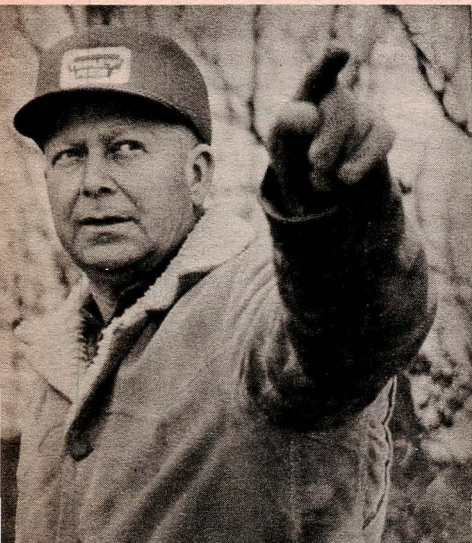
\*Introduction to *Astrology For Everyone* by Edward Lyndoe  
E. P. Dutton and Co., Inc., New York, N.Y., 1970.



# 1970 UFO OVER NEBRASKA

Unquestionably, witnesses saw one or more saucer-shaped low-flying objects. Why was radar tracking reported, then denied?

Courtesy Western Outlook Magazine



Nowka, more concerned with sows than UFOs, shows where craft appeared.

By Dick Henry

**C**ULBERTSON, NEBR., farmer Dale Nowka stepped outside his rural home shortly after 1:00 A.M. on February 28, 1970, to feed some young hogs. Nowka and his wife Jo raise hogs about five miles north of the southwestern Nebraska community of Cul-

bertson, some 200 miles east of Denver. UFOs or for that matter IFOs were the last thing in their minds that winter evening.

But as 47-year-old Nowka walked across his farmyard he noticed a strange red light in the northwest sky.

"At first I thought it was one of the running lights of the Frontier flight to North Platte but then I realized it was too late for that," he said. "It was about 1000 feet up and moved south until it came to an area next to the Western Union relay tower, about two miles from the house."

Nowka, who holds a private pilot's license, said the object appeared to hover near the tower much like a helicopter. It had what looked like a pulsating green light on its top and a red and a clear or white light at its base.

"It definitely was flying low," Nowka said, "because when it began moving south it disappeared behind the farm buildings."

"I ran in and called Jo to come out and see the thing so I'd know



I wasn't seeing things. We watched it through binoculars for a few minutes until it reached the area of the relay tower where it stopped."

Through the binoculars, Nowka said, he could see a circular shaped object which looked like a "saucer."

"It was as though you cut a circle in half. The top of the circle held a pulsating or twinkling green light and the bottom half was divided between a red light and a clear light which moved counterclockwise. Through the glasses the counterclockwise motion was very evident," Nowka said.

The farmer and his wife held a quick conference and decided to call the Nebraska State Patrol office in McCook, about 12 miles away, to ask them to send a trooper over to take a look at the object.

"I figured a State Patrol trooper was as good a witness as they come," Nowka said.

The object remained stationary over the Western Union tower until after the phone call to McCook was made.

"Then it started moving back and forth, slowly, as if it had heard me make the call and was deciding whether or not to hang around and wait for the police to come and look at it," Nowka said.

In McCook the State Patrol radio dispatcher notified two cruisers, one driven by trooper Dale Rowedder, the other driven by James Avary. Both men live in McCook with their families. The Patrol radio logbook recorded Nowka's call at 1:25 A.M.

Rowedder was the first trooper to arrive at the Nowka farm, some 45 minutes after receiving the call over his car radio.

Rowedder gives the following account: "The night was still and clear. The stars were shining bright as I drove north and west of Culbertson. The other cruiser was north of me on another county road when I first observed the object.

"I was northbound, about two miles east and north of the Western Union tower, when I glanced out the window and noticed it hovering at about a 45-degree angle near the tower."

At that time the object was stationary, Rowedder says. He describes the object in almost the same words used by Nowka. Rowedder said he then continued on to the Nowka farm.

His colleague, Avary, encountered some difficulty on another road while trying to find a different approach to the farm and had not arrived in the vicinity of the object.

As Rowedder parked his cruiser on the roadway at the farm



he found a row of trees blocked his view of the blinking object. He then joined Nowka in the farmyard. It was about 2:15 A.M. and Nowka and his wife had been viewing the aerial display for almost an hour and 15 minutes. Rowedder had been seeing it for approximately 10 minutes.

Now both men watched the object through binoculars and talked about whom they should notify next as they agreed there definitely was something up there and that it didn't appear to be any conventional aircraft, anything either of them was familiar with.

As they stood watching the object it began to move toward them, slowly but definitely approaching.

Rowedder then decided to radio Avary who still was having difficulty finding the Nowka farm. As he was radioing instructions to Avary the object, still moving toward them, suddenly disappeared. And just as suddenly as the one object disappeared a second object, which both men believe was a different "saucer," appeared in its place. It too disappeared moments later just as Trooper Avary, following Rowedder's instructions, arrived at the farm. Avary, therefore, did not see either of the objects.

It now was 2:30 A.M. and

Rowedder decided to radio headquarters in McCook to ask them to radio North Platte, Nebr., about 45 miles away, and contact the Federal Aviation Agency radar unit there to see if they had detected any objects in the Culbertson area.

North Platte reported their radar had picked up no unidentified objects in the area.

A check was made with the Federal Air Traffic Control Center in Longmont, Colo., which in turn notified the North American Air Defense Command in Colorado Springs, about 200 miles west of Culbertson, of the incident. At 3:00 A.M. the Colorado Springs military outpost reported their radar unit had picked up five objects north of Culbertson earlier in the evening and had been tracking them.

Shortly after 3:00 A.M. a dense cloud cover moved over Culbertson and unfortunately it was at this time the FAA notified Rowedder that a plane would be sent into the area. At 3:40 A.M. the men at the Nowka farm were notified by radio that the FAA plane was over the area and had circled the location at 7500 feet and reported no sightings.

Rowedder, Nowka and Avary reported they were unable either to see or hear the plane during the time it reportedly was over their area.



About 10 minutes later a radio message to Rowedder notified the group that the FAA plane had left the area. Rowedder was advised to stay at the farm and photograph the objects if they were sighted again.

At 4:00 A.M. the trio heard the sounds of a propeller-driven aircraft circling the area. But the cloud cover remained and the men decided to call it a night. It later was learned that the aircraft the men heard at 4:00 A.M. was a mail plane which took off from Denver and had been asked to circle the area over Culbertson. The pilot landed at the airfield in McCook minutes after flying over the area and reported to the ground men that, while he had been unable to spot anything in the area, radar at Colorado Springs still was reporting objects on their screen in the Culbertson area.

Several days later when Trooper Rowedder contacted the Colorado Springs unit to obtain more information concerning the radar sightings on the morning of February 28 he received negative answers. Nowka also was given negative answers when he asked for more information.

"Neither of the two objects we saw made any sound, at least that we could hear," Nowka said later. "I have heard helicopters and regular aircraft going over

at about the same distance from the farm as the objects were that night but these things didn't make a sound. I thought I was imagining things until I called my wife and she saw the same thing. And when the trooper saw the objects I knew I wasn't just seeing things," he added.

The Culbertson farmer, who worries more about his brood sows than about UFOs, estimated the saucer-shaped objects to be about 30 feet in diameter and moving slowly except when the one suddenly disappeared and the other appeared.

Nowka and Rowedder both estimated the object hovered between 1000 and 2000 feet above the ground and insist that, seen through their binoculars, the counterclockwise motion of the bottom half of the saucer was very pronounced.

Reflecting on the incident Nowka says, "This is canyon country. Something could come down around here and hide in one of the canyons and you'd never find it. I think the objects were traveling along two different routes. One along the Republican Valley to the south and the other along Frenchman Valley, north."

The Culbertson farmer shares this general conclusion with a number of other persons in the area: "In mid-February, about



two weeks before we saw the object, an Air Force cargo plane crashed. It's the feeling that the crash which happened at Pali-sade, 18 miles west, was caused by a UFO. The military investigators are not satisfied with the answers they have for the crash."

This feeling is due largely to the fact that the February 28 UFO sighting was not the first reported in the area the past two years. Confirmation of several others is not possible at this time because some of the conservative farmers are reluctant to speak of the incidents. But the sighting at the Nowka farm occurred about eight hours after the last members of the crash investigation team, some of whom were housed in a Culbertson motel, left the area to return to their normal duty stations.

Mrs. Nowka says she and her husband have spotted several similiar objects in the area since the sighting of February 28. One appeared in the sky a few days afterwards and according to Mrs. Nowka it was shaped like an octagon with a circle at each point.

"I saw it first," she said, "and then called Dale. He said it was like nothing he ever saw before."

Nowka sighted another "flat silvery saucer-shaped thing" during daylight hours near his

farm. "When I came upon it, it rose up a little, tilted on one side and shot straight up into the air."

He now carries his binoculars and camera with him and when the opportunity presents itself again he'll try to photograph some proof.\*

He and many of his farmer friends have not reported previous sightings because, he says, they feared criticism from other neighbors who scoff at the idea of UFOs. "But this time I wanted proof for myself that I wasn't just seeing things so I reported it. I guess my mind wasn't playing tricks."

"I wish I knew what it was we saw that night," State Patrol Trooper Dale Rowedder says. "And whatever it is, I have seen it since then. In a way they look like they might be stars but stars don't move in a counterclockwise motion or move toward you and then away . . ."

The trooper describes the incident as "very chilling" and wonders why Colorado Springs radar bases first reported the incidents

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\*On April 20 Dale Nowka called me to say that the photographs he attempted to take of the February 28 UFO are lost. He sent the film in through a store in McCook, Nebr., about 20 miles from his home. After a month passed he telephoned, during the week of April 13, to learn why he had not received his film. The store told him a woman, who said she was Mrs. Nowka, had picked up the film the week before. Mrs. Dale Nowka did no such thing.



and later denied making the statements. "It's as though somebody doesn't want somebody to know what is up there and the guy that made the report to us that night made a policy mistake when he did tell us," Rowedder says.

In the midst of all this confusion only one thing seems to be sure . . .

One Nebraska hog farmer, his wife and a policeman know for sure they were seeing real "things" in the sky near Culbertson.

## MYSTERIOUS LIGHTS IN OLD CEMETERY

*By Bert Groth*

A MYSTERY surrounding the old cemetery near Silver Cliff, Colo., was described in the August, 1969, *National Geographic*.

Silver Cliff is west of Pueblo in the Wet Mountain Valley. In its heyday its population was 5,000 but now it's down to 110.

Edward J. Linehan, assistant editor of *National Geographic*, and Bill Kleine, proprietor of the local campground, witnessed the phenomena when they drove a mile out from Silver Cliff to the cemetery one cloudy moonless night. At first, Linehan writes he saw nothing. Then, as his eyes became accustomed to the dark, he saw the rows of old tombstones.

Suddenly Kleine said in a low voice, "There! And there!"

Linehan saw them, too—dim round spots of bluish-white light. The men followed the glowing lights around the cemetery for 15 minutes. When Linehan aimed

his flashlight at one of the lights nothing was visible but an old tombstone.

Kleine said some persons believe the lights are phosphorescence from decaying wood from which the old crosses were made while others declare they are a reflection from the lights of Silver Cliff and nearby Westcliffe. But Kleine said he and his wife have seen the lights when it was so foggy you couldn't see the towns.

Linehan concludes: "No doubt someone, someday, will prove there's nothing at all supernatural in the luminous manifestations of Silver Cliff's cemetery. And I will feel a tinge of disappointment.

"I prefer to believe they are the restless stirrings of the ghosts of Colorado, eager to get their Centennial State on with its pressing business: seeking out and working the bonanzas of a second glorious century."



# HOW to PERFORM Hypnotic Levitation

Ever feel you're "floating on air?" If you can feel it, you can do it — with the help of six friends who better believe it.

By Stanley S. Wiater and B. L. O'Brien

**D**O YOU THINK six of your friends can lift you using only their index fingers? Lift you completely off the floor and let you float unsupported up to the ceiling of the room? It can be done and more easily than you imagine.

The name for this phenomenon is hypnotic levitation. It can be performed by and on anyone — so long as it is done with sincerity and concentration. This form of levitation is neither paranormal nor supernatural; it relies solely on hypnotic suggestion.

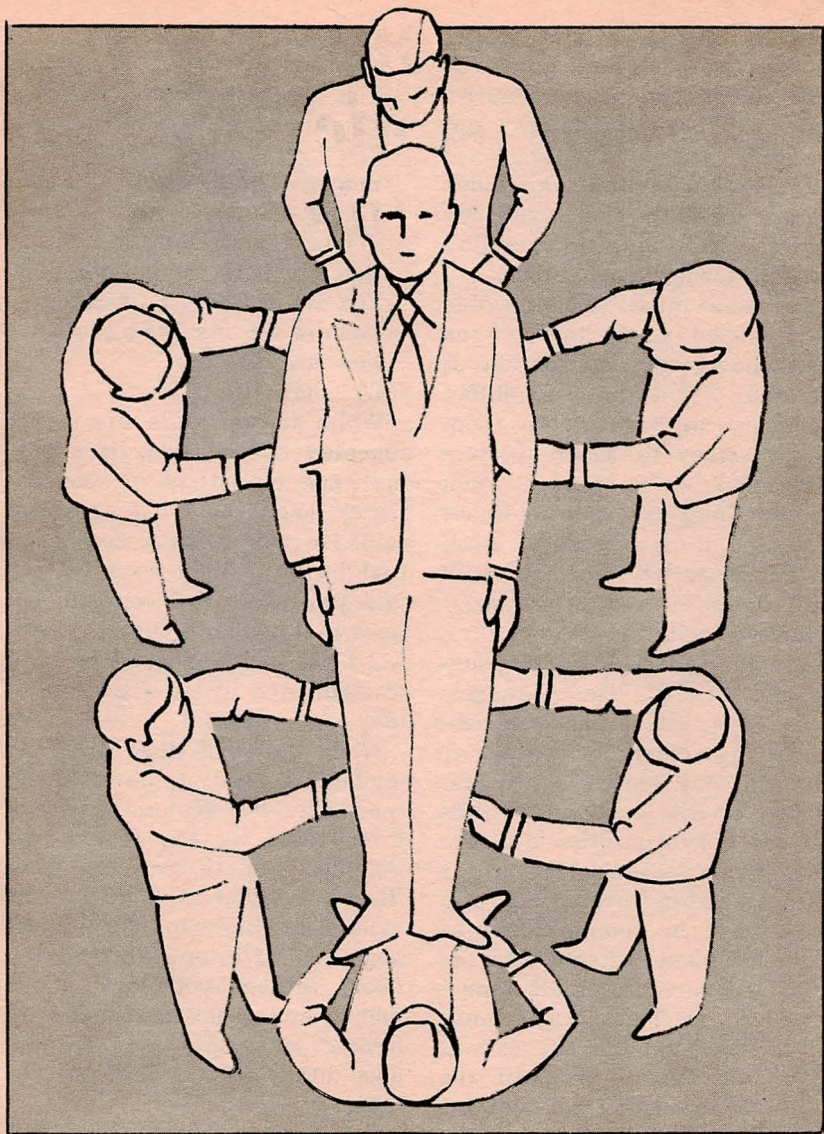
Before you try it, have six persons try to lift a prone person by kneeling and placing their index fingers under his body: one at the head, two at each side (the pairs opposite each other) and one at the feet. Under normal circumstances it simply can't be done. The person to be lifted, the

levitator, will have to be as light as a feather or believe that he is. Also, those who attempt to lift him by their index fingers alone will have to believe he is light as a feather. Through hypnotic suggestion, this is exactly what the participants are made to believe. And the amazing thing is that it *does work*.

This practical demonstration of mind over matter requires six persons besides the levitator. The levitator lies face up on the floor, his arms close to the upper part of his body, hands palm-down on upper thighs (so that his arms will not interfere with the "lifters" positioned at his sides).

The kneeling lifters then are positioned: the first one places his index fingers under the levitator's shoulders near the base of the neck; two lifters at either side place their index fingers under the levitator's body midway







between shoulders and waist; another two push their index fingers under the prone figure's legs just above the knees; and the sixth person is stationed at the feet of the levitator, his index fingers beneath the levitator's ankles with fingertips pointing inward, toward each other.

Everyone must be comfortable and relaxed so as to have as little movement and tension as possible. It is not absolutely necessary to darken the room but it seems to lessen distractions and make concentration easier. Complete quiet without interruption is necessary. Also, for the levitation to be successful both levitator and lifters must believe it will be.

At this point hypnotic suggestion begins. These suggestions are a set sequence of sentences — a chant or ritual, if you will. The sentences are first spoken by the leader of the lifters, the person positioned at the head of the levitator. His words are repeated in turn by the other five lifters in counterclockwise order. The head lifter speaks the next sentence, the others repeat it and so on. This goes on until all of the hypnotic suggestions have been given or until the head lifter feels that the levitator is ready to be lifted.

Following is a set of hypnotically suggestive sentences we

have used very successfully:

*You are tired.*

*You are very tired.*

*You are very, very tired.*

*You are growing limp.*

*You are limp.*

*You are light.*

*You are very light.*

*You are very, very light.*

*You are as light as a feather.*

*You are floating like a feather.*

*You are floating.*

*We shall lift you . . .*

While these words are being repeated the levitator is silent, his eyes closed as he concentrates solely on what is being said. He will become convinced that he is as light as a feather and the lifters will come to believe that he can be lifted. Every word has to be believed by both levitator and lifters if the levitation is to succeed.

When the head lifter feels the levitator is ready to be lifted, he speaks the last sentence and has it repeated by the others. All together the lifters rise from their knees and raise their arms as high as they can. The subject now should rise upward from the floor, without voluntary movement, and float suspended in midair with only his companions' index fingers holding him there.

The hypnotic trance can last as long as the levitator wishes but usually is broken if he floats



unaided up to the ceiling or merely opens his eyes and remembers he is *not* as light as a feather. The lifters remain beneath the levitator prepared to catch and break his fall.

\* \* \*

**T**HIS IS ONE means of accomplishing hypnotic levitation. *Why* it works is a question that remains to be answered. On occasion both of us have been levitators and we know what it feels like to go into this type of hypnotic trance.

The body is limp and at ease at first before the hypnotic suggestions begin to take effect. But while falling into the hypnotic trance one actually feels one's entire body tightening and stiffening until, like a board, it is rigid and straight. This same sensation of rigidity occurs in the lifters' index fingers. We believe this is half the successful levitation.

The other half is more elusive. While you are the levitator you become convinced that you are light as a feather. While acting as a lifter you come to believe the levitator is light enough to be lifted into the air by six pairs of index fingers. This half requires concentration, sincerity and belief. With these ingredients we have yet to be unsuccessful in performing the levitation.

Of course, hypnotic levitation as demonstrated here admittedly is just a parlor game. However, various sensitivity groups throughout the country have used it for the serious purpose of instilling in members of the group complete faith and trust in each other's actions.

Whatever practical or impractical uses hypnotic levitation may have, a full-grown adult floating in midair, put there by only six pairs of index fingers, is a sight to remember.



### 50 YEARS AGO . . .

**W**HILE HELPING to dismantle a phased-out telephone installation in Paterson, N.J., in November, 1969, Western Electric Installer Ralph Thompson found a note in the base of one of the coil racks. The words had been written with red grease pencil on paper now yellowed with age.

Before reading it, Ralph knew

who had written it; he recognized his father's handwriting. The note read: "This is the first full machine switching job installed in New Jersey, Nov. 8, 1920. Signed Addison J. Thompson, Foreman."

Ralph was taking apart an installation that his father, a retired foreman, had helped to build almost 50 years ago.



Dr. Filemon Cuanalo, who treated Silvia Diaz in hospital and witnessed phenomena, said he "could not explain the unexplainable."

Mexican girl whom neither witch doctors nor medical men have helped can only wait until whatever ails her goes away, for . . .

# Nobody Loves a POLTERGEIST

By Emil Zubryn

**T**HE MOST unpopular girl in San Luis Rio Colorado, Sonora, Mexico, well may be 10-year-old Silvia Diaz. Wherever she goes objects start flying mysteriously through the air, hitting persons around her and Silvia herself. Bottles, glasses, cups, plates, jars and even heavy packages rise from their resting places and fall to the floor or slam into the walls like projectiles.

Silvia looks like any normal child but she is shunned by neighbors and playmates. And she is beginning to be afraid of herself!

"Everybody says I am infested

with evil spirits," the confused little girl says tearfully, "but this isn't so. I don't feel anything bad or different when things start flying around. I'm just scared — and nobody will play with me anymore."

Silvia's mother Alicia Diaz took her daughter to a witch doctor, Juana Valdez, when the manifestations first appeared about three years ago. These were not constant and lulls often lasted several months but Silvia was unhappy and lonely. The witch doctor first said that unnamed "enemies" had bewitched the child to make her and her family "go mad" and prescribed





unsavory potions and salves. When these had no effect, Mrs. Diaz went to another witch doctor and was told Silvia had been invaded by "hobgoblins" who were having fun at everyone's expense. (Mexicans still rely a



good deal on healers and so-called witch doctors or herbalists for cures of sundry ailments.)

"Nothing helped my little girl," Mrs. Diaz said, "and the strange things continued as before. I know Silvia is not 'possessed.' She is a good normal child in every respect except that objects suddenly do become active when she is around."

Neighbors are not so charitable.

"That Silvia has been taken over by an evil spirit! We all know it," said one neighbor, superstitious and fearful, secretive about giving her name for fear

Sylvia is slightly overweight but otherwise normal and healthy, doctors say.

Mrs. Alicia Diaz, Sylvia's mother (shown here answering an officer making transit survey), has sought help for her daughter from both witch doctors and medical men.







Dr. Humberto C. Ortega, a nuclear researcher, regrets lack of psychic investigative societies in Mexico.

she would be the object of vengeful persecution by "evil spirits."

"I was coming home from marketing one day," she continued, "and I passed the Diaz home. Silvia was out front playing. As I passed her, my basket—loaded with at least 20 pounds of groceries and other purchases was suddenly wrested from my hands and everything started flying around. I was pelted with fruit and vegetables so I abandoned everything and ran. Now I make a detour and never will I pass the Diaz house again!"

Neighbors who used to be friends of the Diaz family now shun them because they feel it is unsafe to be in the house even when Silvia is not in the same room. The recurring barrages of plates, glasses and larger ob-

jects finally has driven all their friends away.

"It's not as though the mischief is directed just at other people," said Mrs. Diaz. "These moving objects fly very swiftly and many times they hit Silvia too. But Jose and Leticia Lopez, our next-door neighbors, are not speaking to us at all because some time back their eight-year-old daughter Leticia was hit by a cup which flew across our common yard boundary and hit her in the face."

One of the most curious manifestations couldn't have picked a better place to happen. Mrs. Diaz, desperately seeking help for her daughter, took her to the San Luis Rio Colorado General Hospital where she was examined by Dr. Filemon Cuanalo.

"I've never experienced anything like it before," said Dr. Cuanalo. "Inanimate objects suddenly took on a life of their own, rising and falling and hitting the walls. Some of the nurses would have been hit if they hadn't ducked!"

"In my office my pen and stethoscope vibrated and fell off the desk—and this wasn't due to any mild earthquake or draft or anything like that. When the child was around objects just seemed to come to life. Since we couldn't help her nor explain the unexplainable we released her."



Just before Silvia left all the bells in the hospital inexplicably began to ring in unison, causing a great commotion.

\* \* \*

MEXICO has no formal organization for the investigation of poltergeist or other psychic activity but the case of Silvia Diaz came to the attention of authorities in Mexico City through newspaper articles published in mid-July, 1969.

Dr. Humberto C. Ortega, professionally involved in nuclear physics research at National University of Mexico and privately interested in telekinesis phenomena, chose to study the case of the troubled little girl.

"So far I'm stumped," Dr. Ortega admitted. "From a physical point of view Silvia is a normal healthy child, if a little overweight. But as to this poltergeist activity, I may say it is something quite unusual. When we had her in Mexico City for observation a book would fall for no reason from its place on the library shelf. A chair would move a foot or two and pens and pencils took to rolling off desks. But there was nothing violent. No flying objects aimed themselves at me or any of my assistants.

"At her home, with Silvia present in the dining room, saucers

and cups went crashing against the wall. And when we placed the child in a room from which all movable objects had been removed, we heard inexplicable creakings, rappings and bangings. But Silvia herself does nothing but sit primly with her hands folded in her lap.

"Other countries have active associations for investigation of phenomena of this kind. But Mexico has neither an office, personnel nor budget — even any private organization, so far as I know. While my own curiosity is aroused by Silvia's case, the time I can devote to it is limited by my work."

It's more than a year since Silvia first came to public attention. Now scientific interest, sporadic throughout, is waning. The only reassurance Dr. Ortega could give Silvia and her mother is that poltergeist activity shows a tendency to lose force and disappear in the same mysterious fashion as it first appears, according to exhaustive investigations carried on in other countries.

So in San Luis Rio Colorado a disconsolate child can only wait.

"I don't know what it is about me that causes all these things," Silvia complains. "But whatever it is I wish it could be made to go away."



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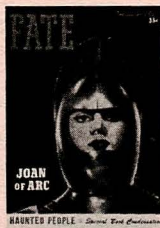
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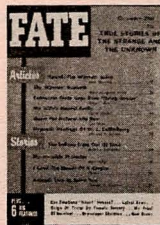
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116	Nov.	440
117	Dec.	390



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## THE OLD BRICK HOUSE

By Betty M. Lee

**B**ILL AND CAROL Linley, friends of mine in Fairfield, Iowa, had married late in life. Nevertheless, they wanted a child to raise and they applied at a foundling home in Ottumwa.

Some 40 years ago adoption was a long and involved process. Deepest secrecy surrounded the adoption and a caseworker checked on the Linleys for several years before the final papers were signed and they obtained a lovely baby girl and named her Jean.

Bill and Carol knew the baby was of Methodist faith, born out of wedlock to a young girl whose surname was Ricker and who lived in Muscatine, Iowa. The baby was olive-skinned with grey-green eyes and she grew to be a beautiful young girl. The Linleys gave her every advantage. She had music lessons and after high school she attended business college. Unfortunately, Jeanie made a bad marriage. Her husband Ralph Kendall was cruel and often drunk but Jeanie was made of stern stuff and she stuck with him.

The Linleys and Jeanie and Ralph eventually moved to Lynwood, Calif., where I live, and there in the late 1950's both Bill and Carol died, suc-

cumbing to the complicated afflictions of old age.

While her adoptive parents were alive Jean seemed not to care about her past. But after they died, she confided to me that she was persecuted by a recurring dream in which she seemed to be held prisoner in an old brick house set in an isolated countryside and surrounded by trees.

She told me, "If I do not find out about my past I think I'll lose my mind!" She also said her husband was constantly upbraiding her about her dark complexion. I felt I should find some way to help the troubled girl.

A girlhood chum of mine, Donna Ryan, lives in Muscatine and I



Betty M. Lee



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thought I might write to her. Then I remembered the Methodist connection and decided to write also to the minister, the Reverend Steffenson, although I could not be sure he was still there — or even alive. However, I sent off the letters and in a short time received quite unusual replies!

Donna Ryan and Reverend Steffenson were neighbors and friends. Between them they had searched the court and church records. Using the surname Ricker I had given them, they found that some of the family still attended the Methodist church — including Mrs. Elizabeth Knight, the younger sister of Jeanie's true mother Ella, and Donald Ricker, Jeanie's blood grandfather.

The Reverend Steffenson went to Mrs. Knight's home and read her my letter. The mystery of the old brick house was solved immediately. Mrs. Knight said it was their family home and then she related the story of the love affair between an Italian boy and her beloved elder sister when they had been very young. After Ella disclosed her pregnancy her family would not permit the marriage. She was held prisoner in her home until the baby girl was born and Donald Ricker took the baby to the foundling home in Ottumwa.

Mrs. Knight cleared up one last mystery. Her sister later married a man of whom her family approved and moved to one of the southern states. She had four more children but she died giving birth to the fourth child.

Did this long-dead mother sense the trouble and pain of the child she had had to give away? Did she come back to help Jeanie solve the mystery of her past by implanting the recurring dream of the time the two of them had been held prisoner?

I think her spirit did, for after the puzzle was unraveled Jeanie never again dreamed of the old brick house. — Lynwood, Calif.



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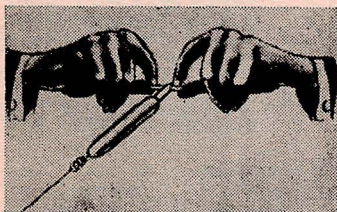
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By Mae Kirk

as told to Mabel Knott

**B**EFORE HE retired my half-brother Will Kirk bought some land near Crandon on the shore of one of Wisconsin's beautiful lakes. He developed a summer resort where he and his wife Ada lived year-round.

Will was a grown man when I was born and I had seen him only once, when I was 12. Nevertheless, he and his wife often wrote urging me to spend a vacation at their resort. Thus, in the summer of 1930, I planned the long trip from Wilmington, N.C., to visit them. I was now 30 years old and employed by the Atlantic Coast Line Railroad. While I never had met Ada I felt as if I knew her, for we had corresponded for a number of years. They greeted me warmly and proudly showed me their resort and the lake, then called Stone Lake. I met Ada's brother-in-law, Henry White, who lived with them and learned that for long stretches in the severe winters the three of them saw no one but each other. They read a lot and I noticed Ada had literature from and about many religious groups.

I had been there only a few days when Ada said to me, "If I told you I have talked with every one of my close relatives who has died would you believe me?"

I said I had no reason not to, since I firmly believed that death is not an end but a passing to another plane of existence.

"Well, Will says I'm only dreaming. But they do come back—that is, the last one who dies. My father died when I was quite young and I hardly remember him or whether he tried to contact me. However, other members of my family have. When my mother died she came to talk to me often until my sister died. Mother doesn't come anymore but now I



talk to my sister once in a while."

This was the only conversation we had on the subject but it served to form a strange bond between us. From then on, I was the only one in the family with whom she would discuss these experiences.

Some months later Ada wrote that her brother-in-law had died and concluded that now she wouldn't be visited by her sister anymore but Henry would contact her.

During World War II, Joe Albright, my nephew (and Will's) was killed in a training plane crash. If Ada had written that Joe had taken the place of Henry, I would not have been surprised but this was not the case. Instead she wrote:

"One night recently I looked up to see Abraham Lincoln standing before me. Tears streamed down his face as he said, 'I want you to write Joe Albright's mother and tell her not to worry about him, for I am looking after all the boys who have lost their lives in this war.'

"Now if you think it would make Eileen feel better I wish you would write her. She wouldn't take me seriously."

I did not write to Eileen, for why would she take me more seriously than Ada?

In the late forties Will and Ada decided to sell their resort and spend their remaining years in Florida in a trailer. They had not been settled there long before Ada suffered a severe heart attack. Will wrote me that she pulled through but her doctor warned she probably couldn't survive another attack. All too soon thereafter Ada wrote that Will had lung cancer and had to have a lung removed. She asked me to come down to be with her during his operation.

When I arrived in Tampa on September 16, 1952, the day before the operation, Will was extraordinarily pleased to see me. I sensed he believed he would not survive the oper-

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ation and wanted me there for Ada's sake.

The surgery was performed in the morning and Will died about six o'clock that evening. The next day Ada and I were having lunch when suddenly she looked into the bedroom of the trailer as if she were startled. She turned to me and said, "I thought I saw Will but he will not come back for at least three days."

"Why do you say that?" I asked.

"You know Christ didn't appear to His disciples until He had been dead three days. None of my departed loved ones has come back before three days pass." Ada said no more about Will's coming back but I knew it was on her mind. Her sureness about this may have helped her, for she was bearing well the strain of Will's death.

After the funeral on September 19 I tried to persuade Ada to return to North Carolina with me but she insisted she had some business to attend to and she would visit me later. I hated to leave her but I had to get back to my job.

I arrived home just before noon on the 21st of September and was resting in my apartment when the phone rang. It was the mortician who had handled Will's funeral. He told me Ada had succumbed to a heart attack and also that Will had made arrangements for both funerals.

I recalled that Ada had said she had "some business to attend to." Did she know that when Will "came back" she would persuade him they should remain together? — *Jacksonville, Fla.*

## MY GRANDMOTHER WAITS

By Adrienne Eby

**M**Y MOST memorable psychic experiences have been visits from my grandmother, Annie Olson, who died April 22, 1952. She never had learned to speak English and I speak only a smattering of Norwegian, her



native tongue, but somehow we communicate.

In October, 1956, I was 25 years old and had to enter a tuberculosis sanatorium. During almost a year of treatment I often saw my grandmother standing near my bed. She didn't speak but simply stood looking at me and smiling. About the end of that year I was scheduled for surgery but I was warned that my chances of recovery were slim.

When I was being wheeled into the operating room my grandmother appeared walking alongside the stretcher. It was early morning and when I saw the sun coming up as we passed a window I thought, "This is the last time I'll see the sun rise."

Grandmother knew what I was thinking, for just as the anaesthetic was taking effect she said, "You have many years left to see the sun come up. Don't be frightened."

When I came to 12 hours later my doctor was sitting beside my bed. He said, "You are the only patient I have ever had who has gone under the anaesthetic smiling. Did you have some inside information?"

Against all expectations I recovered rapidly and in a few months I was pronounced well and sent home.

I didn't see my grandmother again until late January, 1966. For no reason I began running a high temperature. My husband, stationed at Grand Forks (N. Dak.) Air Force Base, took me to the base hospital. No matter what the doctors tried they were unable to break the fever. I lay in a half-conscious state for over a week and Grandmother came again.

"Come along now. It is time to go," she said. "Take my hand and I'll help you."

I seemed powerless to resist. I took her hand and we seemed to wander through darkness for a while until in the distance I could see lights surrounded by indistinct forms. Sud-

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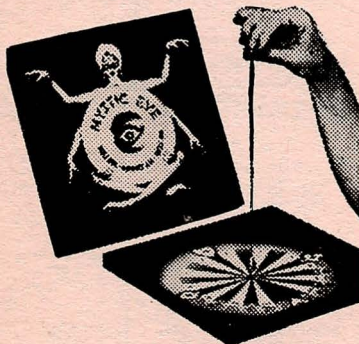
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denly I felt as if I had something very important to do and I told my grandmother, "I have to go back!"

She didn't want me to. I argued and begged for hours, it seemed, until finally she gave in. "All right, Addie, go back for a little while and do what you have to."

The next thing I knew I was looking up into the doctor's startled face. My husband stood alongside him with tears streaming down his face.

Exultantly alive, I asked, "Can I go home today?"

The doctor looked so astonished I thought there was something wrong with him. When he left the room shaking his head, my husband sat down and said, "Darling, they said you were dead. You had been talking in a language we couldn't understand and then you stopped breathing. The doctor said you had died and then suddenly you opened your eyes. It's a miracle!"

From behind the curtain which had been drawn around my bed came a woman's voice: "Will you draw back the curtain? I know what you were saying. I come from Norway and you were speaking Norwegian to your grandmother."

Marvin drew back the curtain and we listened in astonishment as my roommate related what I was just beginning to remember. She continued, "You were arguing that you didn't want to go with her. Do you argue with your grandmother often?"

I smiled and said, "No, not anymore. I didn't tell her my grandmother is not among the living."

In two days I was allowed to go home and I haven't seen Grandmother Olson since. I do know that the next time I see her I'll have to be ready to go. She always was a stubborn woman. — Williston, N.D.







## New Books



By  
David  
Techter

**MATERIALISM WINS ROUND ONE**  
**E**VERY ONCE in a while I encounter a book that leaves me wanting to scream with frustration. A prime example is *The Great Soul Trial* by John G. Fuller (The Macmillan Company, New York, N. Y., 1969, 405 pages, \$6.95). This is an account of the court hearings on the will of James Kidd who left nearly a quarter of a million dollars for "research or some scientific proof of a soul of the human body which leaves at death." The first 160-odd pages of this volume quote verbatim the testimony of the rival claimants at the trial. And the extended treatment of the case reveals that what seemed, from news accounts, merely a disappointing decision was a travesty of justice.

I have heard persons express the sentiment that psychic researchers lost the decision because they were divided amongst themselves, like relatives bickering over the disposition of a distant cousin's estate. The trial transcript shows this was an insignificant factor. By and large, the rival groups within organized parapsychology were courteous and helpful to one another. The principal witnesses for psychic research supported their claims with as lucid an argument as is apt ever to be presented in court.

Author John G. Fuller will be remembered for his column which appeared for many years in the *Saturday Review*. More recently he has written two excellent books on UFOs. *The Great Soul Trial* is his first venture into the psychic field and it is interesting to read the reactions of a critical but open-minded journalist confronted with the evidence. By the end of the volume Fuller clearly has been won over to accept at least some of parapsychology's claims. And one might reasonably hope that many who read the book of the Kidd hearing likewise will be convinced.

But not, alas, the judge. The decision obviously should have gone to one of the psychic groups, most notably the Psychical Research Foundation which was established to deal exclusively with the problem of survival after death.

The principal rival for Kidd's money (and eventual winner) was the Barrow Neurological Foundation.





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Its eminence in the field of neurological research is unquestioned. A case might have been presented for the employment of such expertise in a multidisciplinary attack on the survival question and thus it could have been argued Barrow was the most appropriate agency for channeling Kidd's funds into the research he envisioned. Barrow, however, made it clear it was less than interested in complying with Kidd's desires. Its testimony made no effort to conceal the fact that Barrow had no intention of conducting research on survival. The money would go into general research funds! There would be no special allocation for a project in survival research! Dr. Schwartz, acting chief of the Department of Neurology at Barrow Institute, who would be responsible for any research done with Kidd's money, stated baldly, "I don't use the word 'soul' as a scientist."

The overwhelming impression is that Barrow not only did not plan any research in connection with Kidd's explicit request but likely considers any such research a waste of time and money. Barrow's sole argument was that it is doing notable work in the field of neurological research (undeniably) and thus Kidd's money would be used for the greatest benefit of mankind. The issue hardly could be clearer between dogmatic materialism and open-minded psychic research. The judge voted for materialism. The decision is being appealed.

### PROSPECTORS AND MEDIUMS

**FULLER GIVES** the outcome of the trial in a few brief sentences. After all, it already was known long before his book was written. Then, in the remaining chapters, Fuller details his own investigations. He talked at length with the few persons who knew Kidd, the near-recluse prospector, and gives us some excellent



portraits of Arizona characters. But *FATE* readers will be far more interested in Fuller's account of his additional broader investigations into the psychic field. His material certainly suggests that he has joined the small band of literate authors on this subject. He is able to make understandable even H. H. Price's and Ernest Hocking's rather complex philosophical arguments in favor of life after death. He has interviewed Rhine, Roll, Osiris and others. The intriguing climax of all this—desert at the end of a good meal—comes in his final chapters. He had the good fortune to have three highly evidential sittings with the British medium Douglas Johnson and the results remind one of earlier accounts of sittings with Mrs. Leonard and Eileen Garrett. One immediately wonders how many comparable sensitives have been "sitting" during the years parapsychologists have been counting ESP card calls. Johnson himself seems like a suitable subject for extended investigation. An excellent topic for John Fuller's next book in the psychic field might be accounts of other sensitives who are operating today without the fanfare and publicity of an overrated handful.

Even if one would like to picket a certain judge out in Arizona there is no denying the excellence of Fuller's first book in the psychic field.

**TWO ON ATLANTIS**  
**W**ITH THE exploding interest in psychic matters and the unexplained in general one has become accustomed to seeing material of interest to *FATE* readers in unexpected places. Even so I was startled to encounter two articles on Atlantis in the February, 1970, issue of the *Yale Alumni Magazine*. The more technical account was written by archaeologist Jerome J. Pollitt who sketches the background of the recent specu-



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lations by Greek seismologist Angelos Galanopoulos and oceanographer James W. Mavor, Jr., that the explosion of the volcano Thera about 1400 B.C. destroyed Atlantis — which both men equate with the Minoan civilization on the island of Crete. The evidence suggests, although it is far from conclusive, that the Thera eruption did coincide with the fall of the Minoan culture. As Pollitt points out, the possibility that Atlantis was the same as the civilization on Crete was suggested as long ago as 1885. And Pollitt's main point is the relationship of the Minoan culture to that of Mycenae in early Greece — the classical theory being that refugees from the collapsing civilization fled to the mainland and began anew there.

Later, doubts arose about the time sequences involved. Many archaeologists voiced the opinion that Mycenae was as old as the Cretan culture and the influence was just as apt to have been from mainland to island as the other way around. The chief exponent of the classical theory was Sir Arthur Evans, coiner of the term Minoan (which suggests an unproven connection between the Cretan culture and the legend of Theseus and the Minotaur) and excavator of Knossos, the largest ancient city on Crete and presumed capital of the civilization. For decades Evans' weighty tomes on his excavations were the source material for all arguments pro and con.

About 1961 Oxford scholar Leonard R. Palmer noted what he thought were discrepancies in some of Evans' writing and got permission from Ashmolean Museum at Oxford to inspect the original notebooks and records. He was startled to find that the original "Day-Book" of the Knossos excavations gave quite a different set of data from Evans' published works. In fact, it looked very much as if Evans had deliberately



falsified the record in order to support his own theory against contemporary critics. Thus the whole matter was thrown up for grabs and the argument rages on as to who came first, the Cretan or the Greek!

The second article on Atlantis in the *Yale Alumni Magazine* is by Yale philosophy professor Robert S. Brumbaugh and is more controversial. He points out that the only ancient accounts of Atlantis are in two dialogues written by Plato. I never have read Plato's dialogues and I was startled to learn that in the dialogue *Timaeus* Plato recounts the story of a mighty war between Atlantis and Athens about 9,000 years previously. (I am unable to comprehend why advocates of Atlantis never have bothered to establish that there was an Athenian civilization of such antiquity.) The description of aggressive Atlantis, Brumbaugh writes,

is almost point for point the opposite of Plato's ideal *Republic*. The strong intimation is that Atlantis was a deliberate fiction made up by Plato to show that such an antidemocracy was sure to be destroyed. Brumbaugh even points out historical events that well may have suggested the details included in Plato's account. He certainly seems to pull the rug from under any last-remaining hope that Atlantis was an historical reality.

## OTHER REVIEWS

THE CONFESSIONS OF ALEISTER CROWLEY, edited by John Symonds and Kenneth Grant, Hill and Wang, Inc., New York, N.Y., 1969, 960 pages, \$14.95.

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intimate life details of a man who declared himself a god capable of calling up spirits and monsters in magick rituals; a man who earned a reputation in the news media as the Antichrist or Beast 666, perhaps the wickedest man in history.

With such an introduction it is natural to anticipate a sort of psychodelic Frankenstein promoting a philosophy on which present and future hippie assassin bands might found their faith. His Law of Thelema, advocating "Do what thou wilt," seems to open the door to all possible human and subhuman excesses.

The fact is that Crowley's preoccupation with the occult was his almost psychotic rejection of the radical fundamentalist cult in which his parents raised him. His reaction took the theme: "If this fanatic God represents a deity of goodness and purity, then I want exactly the opposite in my life!"

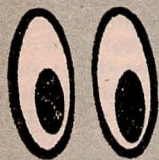
Although he mentions few individuals in this autobiography it appears that his search for truth involved him with Theosophy during the period the movement was in disruptive chaos over the fall of Madame Blavatsky. He does mention a teacher from that group, S.L.M. Mathers, as an early guide in his studies. He credits the basic principles of his magick as coming from Mather's book, *The Sacred Magic of Abra Melin*. Obviously, Crowley added a few innovations of his own as he progressed.

He studied the Cabala in great depth, marking his progressive climb through the various levels to the edge of the Abyss—where the seeker sacrifices self to gain a crossing, existing from that moment on under divine inspiration. Once making this crossing, the aspirant never again can doubt that inner guidance is always there. What might once have been considered random thoughts, whims and impulses now must be



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accepted as divine instruction to be followed without question.

In view of his early hostility toward his family faith Crowley's divine guidance naturally tended in the direction of rabid dissent. He would applaud present-day efforts toward freedom for all: "Do whatever thou wilt." However, he never would have joined an open demonstration. This would serve the personal motives of the demonstration leaders—and Crowley's motives were strictly his own.

Crowley's megalomaniac evolution to the point at which he declared himself a god is obvious throughout the book. It reaches a crescendo just before his self-appointment:

"I lived at Shephard's Hotel (Cairo) 'til Guy Fawke's Day, wallowing in the fleshpots. I would not even go out to see the pyramids. I wasn't going to have 40 centuries look down on me. Confound their impudence!"

The reader seeking prurient passages has just read one of the juiciest morsels in the book. Crowley mentions several women who shared bed and board with him, makes suggestive but veiled reference to erotic activities and at several points severely attacks the puritanism of his day. He recommended his own Law of Thelema as the solution to all moral and ethical hangups of the day.

However, he also subscribed to Buddhist principles of love for all life. He apparently slept around as opportunity arose but on the record he married four times to cover pregnancies. There is no indication that he sired any bastards.

Like all the rest of us Crowley mellowed with age. Although the press exploited his reputation there is no evidence he ever lived up to his publicity. Time tempered his outrageous theme: "Do as thou wilt." His later writings suggested that this means we each have an individual



course in life, a specific destiny to fulfill.

No formulas, rituals or creeds, other than the succinct Law of Thel-ema, are revealed in this "hagiography" (Crowley's term). Although he frequently refers to secret rituals, manifestations of spirits and monsters, phenomena demonstration on many levels, his comments are casual, undetailed and uninformative. Instead of an evolved magician or mystic, Crowley comes off more as an intellectual rebel who attacked convention and circumstance with little rhyme or reason.

While he claimed complete control of all natural forces (in his role as a god) he was double-crossed and discredited by some of the same people who undid Blavatsky. His health grew increasingly precarious as youthful vitality waned. It may be nice to know you have all that personal power at your beck and call but in Crowley's case it certainly wasn't available at any time he needed it.

After ploughing through the book I am left with the impression of having read the diary of a man who might have written *Portnoy's Complaint* if he had been so inspired. And the serious occult reader will do the complaining, after struggling through these many pages.—Tom C. Lyle.

**THE FACTS OF PSYCHIC SCIENCE** by Campbell Holms, University Books, New York, N.Y., 1969, 512 pages, \$7.95.

Readers of the vintage psychic lore published in the twenties and thirties immediately will recognize Holms' volume as one of the most quoted standard references of that period. University Books' presentation is a reproduction of the original 1925 edition (including most of the original printing errors).

It cannot be argued that Holms' book is incomplete. Just about every

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form of psychic phenomenon is represented, from mesmerism to psychic healing. But Holms has his bias; telepathy and clairvoyance are given slight recognition while much dubious material on alleged "materialization" phenomena is cited in chapter after chapter.

Holms' volume may strike the modern reader as naïve. The author's knowledge of the history and literature of the field was competent but he shows a lack of discrimination in quoting Spiritualist newspaper accounts as if equal in authority with the reports of the Society for Psychical Research. Holms himself was a Spiritualist and the volume is filled with constant dogmatizing, making it hard to decide whether the author's goal is to present an impartial view of the "alleged" phenomena of psychical research or to convince his readers of the validity of Spiritualism. Holms' specialty seems to be defending mediums against exposure—often with humorous lack of logic—and he sometimes garbles his own cases. For instance, he describes the seances F. W. H. Myers had with Miss Fairlamb but fails to mention that the medium's cohort, Miss Wood, also attended the seances and was uncontrolled.

Nevertheless, *The Facts of Psychic Science* is worth reading. Though outdated it serves as a compendium of early Spiritualist history and phenomena which no longer is represented in current literature. The volume surveys the entire field of psychical research but all in all it serves best as a guide to a Spiritualist's view of psychic phenomena.—D. Scott Rogo.

**THE GREAT SECRET** by Maurice Maeterlinck, University Books, Inc., New York, N.Y., 1969, 268 pages, \$5.95.

Belgian author Maurice Maeterlinck was a world-famous playwright and

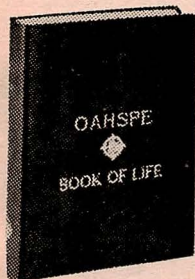


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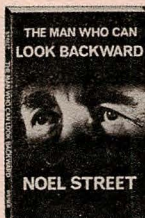
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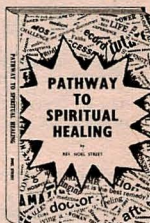
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winner of the Nobel prize for literature who is best remembered today for such works as *The Blue Bird*, *The Life of the Bee* and *The Life of the White Ant*. It is not so well known that this prolific and perceptive writer produced several books reflecting his great interest in occult and psychical phenomena. The most delightful of these is *The Unknown Guest* in which he gives a charming and authoritative account of his visit to the talking horses of Elberfeld.

Now available is a new edition of a work originally published in 1922 (Methuen & Co., Ltd., London), *The Great Secret*, a mature summary of Maeterlinck's many years of mystical and philosophical inquiry. The new foreword written by Leslie Shepard begins with this statement: "Of all the greatest questions of religion, philosophy and science, the greatest is the meaning of life itself." This book is a survey of an historical quest for the meaning of life by a man who was "a strange blend of mystic and realist."

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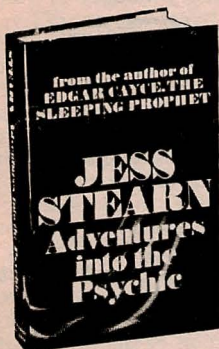
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**THE INNER ECSTASY** by Marcus Bach, World Publishing Company, New York, N.Y., 1969, 199 pages, \$4.95.

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lifted by this experience for many months thereafter but later had questions and doubts as to what it meant. Even so, something of the experience stayed with him as a permanent possession and became the incentive for his quest. He speaks of the initial prolonged effect as "an inner ecstasy that supernaturalizes life."

*The Inner Ecstasy* records his "Baptism," his return from the Pentecostals, resumption of religious studies in college, the college discussion groups (where glossolalia manifested also), a sympathetic investigation of the then much-publicized Aimee Semple McPherson and her Four-Square Gospel (also involving glossolalia), his work as a professor in the School of Religion at the State University of Iowa where he brought representatives of many "heretical" sects to talk to his classes, and then tells of the coming of glossolalia to the traditional churches—its rise, tumult and decline.

Finally, he briefly mentions LSD, its claimed "mind expansion" but its general inability to change lives for the better. Friends who have tried it told him this and he had seen nothing that inclined him to think otherwise. As to glossolalia, however, he believes the "Baptism" he experienced has been "a sanctifying experience and influence" in his life. But he also believes the power of the "Baptism," though prolonged, fades, and in many cases it too leaves lives unchanged.

So what is his conclusion? Tentatively this: the "Baptism" conferred "the ecstasy of faith" but its lasting and transforming quality "could be found only in direct ratio to man's awareness of total spiritual reality as it related to all men and all the world." — *Harold Steinour.*

**ELLIOTT O'DONNELL'S CASE BOOK OF GHOSTS**, edited by Harry Ludlam with an introduction by August Derleth, Tap-



linger Publishing Company, New York, N.Y., 1969, 287 pages, \$5.95.

Fourth in the collection of O'Donnell ghost stories issued or reprinted by Taplinger during the past year, this volume has by all odds the most attractive format, a colorful dust jacket and easily-read type on expensive paper.

This collection also differs from earlier ones in that it contains more of Elliott O'Donnell himself. In the opening chapters, he tells us briefly about his childhood and describes his first encounters with ghosts. The other stories in the book follow chronological entries in a notebook the author kept as he moved around in England, Scotland, Ireland and Wales and as he met people from many parts of the world who had their own ghost stories to tell.

A fairly large section of the book concerns hunting ghosts in America as O'Donnell worked his way "across the United States just before the turn of the century" tackling "a variety of jobs from free-lance journalist to cook on a ranch out west." Thus we learn of hauntings in San Francisco, New York, Boston and Denver.

As in other O'Donnell collections animal ghosts abound. A keeper in the London Zoo claimed that he and his fellow keepers often saw the ghosts of their charges after the animals died. The usual "white ladies" of Scotland, an entire army marching to battle (again in Scotland) and the battlefield covered with dead warriors afterwards, even a werewolf seen by a lady near Exmoor are included. One lengthy narrative consists of a passage of letters taken from the *Norfolk Chronicle* of 1833 relating strange events in Syderstone Parsonage. Otherwise few of the stories are oriented in time. Most of them seem to have been heard and collected by O'Donnell in the first decades of this century.

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August Derleth's brief introduction confesses he first became interested in O'Donnell's stories when they appeared in *The American Weekly* some 50 years ago and recommends the *Casebook* highly.—*Nan Cooke Carpenter.*

### ALSO NOTABLE

**SCIENCE AND THE UFO, A Supplement to the Proceedings of the Third Nationwide Amateur Astronomers Convention, National Amateur Astronomers, 1680 W. Hove Place, Denver, Colo. 80223, 1970, 50 pages, \$2.00 (large-format paperback).**

The National Amateur Astronomers, a nonprofit corporation dedicated to the advancement of astronomy among amateurs, transcribed in full an in-depth discussion of UFOs among Drs. James A. Harder, J. Allen Hynek, James E. McDonald, Frank B. Salisbury, David R. Saunders and R. Leo Sprinkle at a session held August 23, 1969, at the University of Denver.

This verbatim transcript (well-printed on good-quality paper) has great interest for persons who would like to know more about the backgrounds of these eminent scientists, how they arrived at their conclusions and where they stand now.

**THE STRANGE WORLD OF ANIMALS AND PETS** by Vincent and Margaret Gaddis, Cowles Book Company, Inc., New York, N.Y., 1970, 243 pages, \$5.95.

A collection of unusual tales discloses the bravery, devotion, genius, wizardry and precognition of animals and their telepathic communication and rapport with man. The authors' thesis is that love develops a subconscious bond between minds—and this kinship recognizes no division between the human, animal and vegetable realms.

**A PSYCHICAL EXPERIENCE** by Robert Alexander, Regency Press, London, England, 1970, 116 pages, \$3.75.

The author here relates his experiences during 43 nights of astral projection in which he attended a "Spiritual Class" and witnessed alleged healings.

**IN QUEST OF THE UNSEEN** by Dr. B. J. F. Laubscher, Vantage Press, Inc., New York, N.Y., 1969, 240 pages, \$4.50.

Dr. Laubscher, a psychiatrist, became interested in psychic phenomena at an early age after witnessing a poltergeist manifestation. The present volume, following close upon *Beyond Life's Curtain*, published in 1967 for beginners in the study of psychic phenomena, is a summation of his experience in the psychic field and his conviction that man must become aware of his inner, spiritual self. This awareness, he holds, is facilitated by an understanding of psychic phenomena.



# Report FROM THE Readers

## ANOTHER VIEW

I must take umbrage with Lucius Farish's review of *Passport to Magonia* by Dr. Jacques Vallee (FATE, June, 1970). Vallee more than adequately weighed the pros and cons of the extraterrestrial hypothesis in his two previous books on UFOs, *Anatomy of a Phenomenon* and *Challenge to Science*. It is grossly unfair to compare Dr. Vallee's dedicated and systematic study of the UFO phenomenon with Dr. Edward U. Condon's cursory and slipshod boondoggle. In fact, Vallee openly refers to Dr. Condon's famous UFO report as a "fine piece of scientific recklessness" (*Passport to Magonia*, page 154).

*Passport to Magonia* was not compiled as an anti-ET thesis. Farish managed to find and quote about the only statements in the book dealing with the extraterrestrial hypothesis. Dr. Vallee undertook a difficult, scholarly task and a thankless one. His book is a well-done study comparing the effects and manifestations accompanying the UFO phenomenon with the better-known and better-investigated manifestations which generated the fairy tales and demonological myths of another era. This kind of study negates the validity of the UFO phenomenon as a separate extraterrestrial activity.

Vallee was not attacking the extra-

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terrestrial hypothesis; he was explaining the mechanism that created it. Moreover, in his closing chapter he offers a superb summary of his complex theme and the involved questions it raises. We must understand these questions before we can begin the basic task of defining the problem itself. Vallee has attempted to facilitate that primitive first step.

Mr. Farish ranks as one of America's most outstanding UFO researchers and in fact he supplied many of the anecdotes which appear in *Passport to Magonia*. Apparently he prefers to believe in the extra-terrestrial hypothesis. Dr. Vallee was not concerned with beliefs but with the discernible facts. Those facts, not Dr. Vallee, refute the extraterrestrial hypothesis.

It is rather pointless to discuss and debate the intellect and technological capabilities of a possible race on Andromeda or Tau Ceti when we have absolutely no evidence of any kind on which to base such discussions. We do have, however, a considerable body of rumor and hearsay describing sometimes humorous, sometimes horrifying manifestations of some nonhuman group which has appeared before us throughout history. Dr. Vallee was dealing entirely with this body of evidence, not with the validity of the myths it has generated. Until this nonhuman group presents us with tangible and irrefutable evidence of their origin objective researchers are obliged to regard "flying saucers" as part of the well-known myth-producing mechanism. At this point it doesn't matter much if "they" come from Andromeda, Elf-land, the Inner Earth or the Fourth Dimension. The historical record clearly demonstrates "they" always have been engaged in mischief, often a senseless and even destructive sort.

Dr. Vallee has admitted privately



that he doesn't expect the buffs and believers to accept—or even to understand—his findings. Buffs have been inventing their own quasi-facts for so long they have lost their perspective.

I suggest we inaugurate a "Be kind to Dr. Vallee week" and take a leprechaun to lunch. — *John A. Keel, New York, N.Y.*

#### IN SELF-DEFENSE . . .

I have read some peculiar book reviews in my life but Tom C. Lyle's treatment of my book, *The Hall of Magic Mirrors* (June, 1970, FATE) is an all-time oddity. For instance:

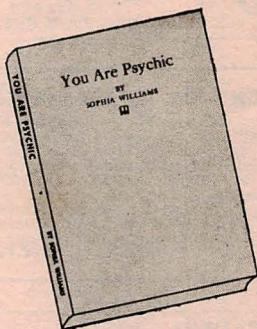
(1) Far from using no previous defenses of Blavatsky, I list 36 of them in the bibliography—which Mr. Lyle saw because he noted the pages and the list ends on page 351. A number of these are quoted or named in the text.

(2) He must have asked Miss Mills for books in defense of Mme. Blavatsky which were on sale and the Waterman book is the only one she knew of other than mine. Some others are Theosophical standards.

(3) How did anyone so ignorant of Theosophical literature as to assume that all the references in the bibliography were attacks, other than the philosophical citations presumably, happen to be assigned to the review? And why did he make such an assumption to start with? Techter's footnote on page 128 shows that he at least knows the general facts.

(4) Lyle seems to have missed entirely the evidence I presented on the Mahatma Letters: the analysis of Hodgson's samples, Netherclift's discreditable history as a hand-writing "expert," Hodgson's chicanery and misrepresentation, the implications of a political frameup and finally, Dr. Paul Kirk's opinion as a foremost criminological expert to the effect that the letters were not written by Blavatsky, are all new except

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for Netherclift and probably the most important material on the matter published since Hodgson.

(5) Much the same is true of my analysis of the "cabinet" phenomena, the first ever made by a technical expert. However, Lyle seems to have caught some of the importance of this from the sense of reality with which it impressed him—to the extent that he thought I made those researches in person in India, whereas the text makes it perfectly clear that I did not. I am rated as a capable analyst of texts and reports in my own line and for some years prior to my retirement I was a special investigator and expert court witness. I merely used my ability and experience on this case.

(6) Lyle's reference to the site of the phenomena as a "hut in India" is careless. It was and is a pretty impressive brick building, still in use with the original walls (a crucial point) intact. I made all this clear.

(7) Among the major points missed by Lyle is my lengthy discussion of the damage done Mme. Blavatsky over the years by careless, ignorant and malicious biographers and reviewers. I included this material for reviewers as well as the public but Lyle must have missed the point—unless he wanted to illustrate it.

Incidentally, I did not use a commercial publisher in order to give an impression of impartiality, as Miss Mills thought. I did it partly because of the better publicity facilities such publishers are supposed to have and partly because most of the people I wanted to reach never get beyond a Theosophical imprimatur on a cover, thanks to nearly a century of the sort of chicanery exposed in the book. I made it absolutely clear in my first paragraph that I am not impartial in the usual sense; I merely claim to be *objective*.—V.A. Endersby, Napa, Calif.



## A DISCLAIMER

It has come to our attention that in the June, 1970, *FATE*, reviewer Tom C. Lyle asserts that "charges" were "made against HPB (Madame Blavatsky) in the report of the Society of (sic) Psychical Research, London, released in 1885 and known as 'The Hodgson Report.'"

To correct this misinformation we call your attention to the letter dated July 25, 1968, from John H. Cutten, Hon. Secretary of The Society for Psychical Research, London, to the editors of *Time Magazine*. He states: "Comments on Madame Blavatsky were contained in a report by Richard Hodgson in Part IX of *Proceedings* dated December, 1885, and any accusations therein contained are the responsibility of the author and not this organization."

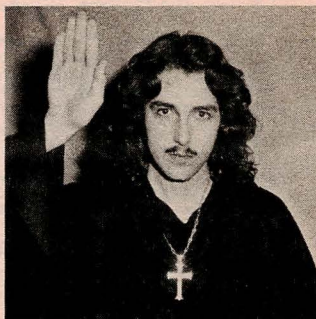
As a neutral scientific body the SPR has never officially rejected nor upheld the claims made for the occult phenomena associated with H. P. Blavatsky. In evidence of the Society's present open policy on such controversial cases of relevant importance, one must cite the December, 1969, issue of its *Journal* which contains a major defense of Madame Blavatsky and of the book by Adlai E. Waterman, *Obituary: The "Hodgson Report" On Madame Blavatsky: 1885-1960*. This book is the first publication defending HPB to be reviewed in any publication of the SPR. And this Waterman rebuttal to the review by former SPR president Dr. R. H. Thouless is the first defense of H. P. Blavatsky published in the official journal of any society for psychical research since December, 1885.—*Walter A. Carrithers, Jr., The Blavatsky Foundation, Fresno, Calif.*

## SALUTE TO JUNG

I was happy to read Felix Morrow's article, "The Third Force: A Fresh Approach to Parapsychology" (*FATE*, May, 1970). But I am surpris-

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ed, even shocked, that in discussing the various psychiatric and psychoanalytic disciplines he makes no mention of Jung nor does he give him credit for what he established—which could be said to be along the humanistic lines. In fact, Jung's ideas would seem to be the inception of their establishment in Western culture.

As everyone knows, because Jung's thought dealt counter to the general scientific-materialist stand, it has been considered unscientific.

However, Mr. Morrow does mention the current studies and use of the *I Ching*. We have Jung's associates to thank for the best available translation of that venerable work. And the foreword of course was written by Jung himself.

From my personal experience and knowledge it seems wholly clear that while it is nowhere treated in the article, the Jungian discipline in general is actually the herald and father of the very "third force" under consideration.

True, it funnels through closest attention to human myth and archetypal symbol but these function as the mainstream of the human psyche throughout history. Therefore Jungian thought is preeminently "human" and "humanistic" at its very core.

Also to be considered is science's curious stand that what is scientific is only that which has been found out about and that what exists outside that particular knowledge or finding has no life or right to be considered. What a strange attitude! What an unscientific stand indeed to discount the very phenomena which may exist before one's eyes and as part of not only personal but general experience!

Jung, then, was a true scientist. For he took into account all the facts, finding his way among them carefully, composing them in their interrelationships, a unitive and unified approach to the problem, and



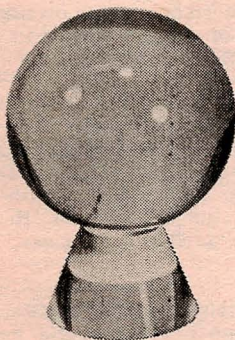
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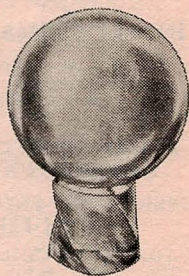
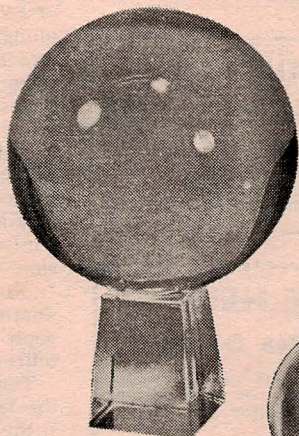
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proceeding by an organic and actually working means rather than an arbitrary, potentially unscientific one.

It seems that one must finally say, "All hail to Jung," a true and humanistic intellectual giant of our time, working along quietly, against all opposition, true to himself — *Mary Navratil, Santa Fe, N. Mex.*

## A MATTER OF FACT

A letter in "Report from the Readers" (September, 1969, FATE) titled "The Mormons' Schism" from H. Paul Eads states that he is confused as to how the Church of Jesus Christ of Latter-Day Saints (known as Mormons) and the Reorganized Latter-Day Saints had the same founder. He apparently has not studied the histories of either church or he would know they don't have the same founder. The Church of Jesus Christ of Latter-Day Saints was organized by Joseph Smith (his father's name is Joseph Smith too) and the Reorganized Church resulted from a division among the Latter-Day Saints (non-Mormon) which occurred on the death of Joseph Smith in 1844. Joseph Smith, Jr., became presiding officer of this group.

There were three Joseph Smiths in the family of prophets: Joseph Smith I, the father; Joseph Smith II, prophet and organizer of Latter-Day Saints Church; and Joseph Smith III, presiding officer of the Reorganized Church. — *Sharon Foster, Central, Ariz.*

## THE NATURE OF REALITY

I keep hearing young people say, "You older people don't understand reality." I wonder if they are right?

I understand — so why can't everyone else? — *that UFOs exist.* I think religious teachings stand in the way. For example, the Bible is a book of historical facts, good advice, beautiful thoughts. But it's of the past and of a different society.



My own common sense, after having studied theology, metaphysics, psychic phenomena, parapsychology, UFOs, etc., tells me one thing: Man should stop all this bickering and accept and study new concepts. The doubting Thomases seem not to realize that our civilization is far behind. Closed minds are leading us backward instead of forward!—*Marjorie Stroman, Dorchester, Mass.*

### A CAUTIONARY WORD

I agree that UFOs are real in the sense that ghosts are. And I see both not as sentient but as creations of sentient but invisible beings. But here I depart from those who theorize that the saucers are from outer space or from within the earth. I see current UFO investigation as entirely on the wrong track. In fact, it amounts to a kind of witch-hunt which leads nowhere. And it puts such investigators in far greater danger than most of them seem to realize.

In the first place, they are dealing with extremely wicked and powerful forces. I am convinced that flying saucers are creations of demons or demon angels whose prime purpose is to confuse and mislead people. A good way to confuse people is to terrorize them.

Persons who seriously investigate UFOs without knowing their real purpose are asking for trouble. Experience already confirms that. But the greatest danger lies ahead. The saucer-making demons will become more desperately wicked knowing the time in which to finish their work is growing short. Investigators will lay themselves open to greater physical abuse than has been witnessed in the past.

Aside from the physical danger involved spiritual danger is even more acute. Investigators may come completely under the deceptive power and influence of demons who will

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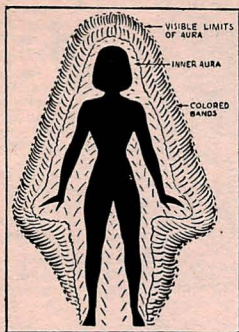


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stop at nothing to execute their murderous desires. One aspect of the peril is in reaching a state of involvement in which self-destruction seems the only way out. What probably happened to Dr. Jessup in Florida and others who dived far into the UFO mystery should be a clear-cut warning to all.

It is bad faith on the part of the United States and its powerful air force to withhold vital information from its people, especially when many quite evidently are being terrorized or otherwise molested through invisible forces of acute evil. But one thing seems certain. The government will not be able much longer to short-change the people this way. The latter are likely to find out for themselves. — H. H. Watson, Phil Campbell, Ala.

### RING AROUND THE MOON

At first I thought I was seeing things but when I asked others if they could see something unusual about the moon after our astronauts landed there, they said they did. The outer edge of the moon seemed to be shimmering and green rings were visible on both sides. How many people have seen this unusual sight?

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The exhaust of the atomic machine accounts for the shimmering around the moon as well as the green rings.

Where did I get this information?

(Continued on page 145)



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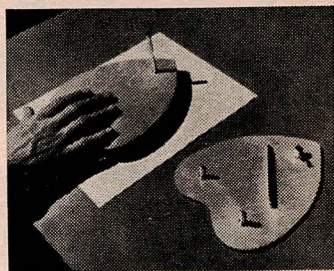
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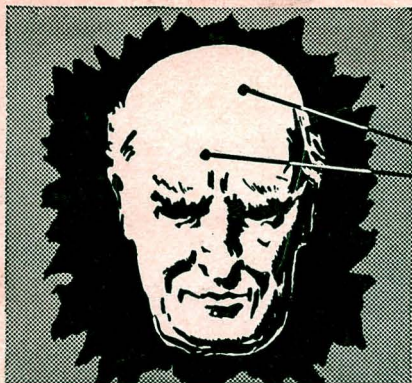
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Please send copy of booklet,  
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shall read as directed.

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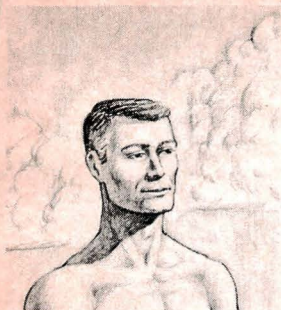
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Shed the shroud of mystery  
which hides man's true identity

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