

TRUE STORIES OF THE STRANGE AND UNKNOWN

October 1974 60¢

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EXPLORING
SURVIVAL

Will You Live Again?

WHEN WE ask whether consciousness continues after death we usually assume that a surviving self will exist in some kind of body and will include our familiar personality. Therefore, we look for survival evidence in apparent communications through mediums, in apparitional sightings where images of the dead seem to persist, and in other phenomena which suggest the continuation of the body or personality.

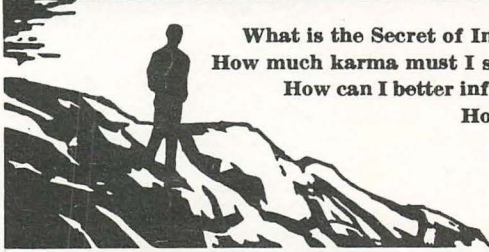
However, parapsychologists have encountered mediumistic communicators and apparitions which apparently were created by the living but not inhabited by their consciousness. These communicators and apparitions are indistinguishable from those representing the dead. Perhaps, therefore, the latter also are not animated by the consciousness of the individuals they represent but are the result of familiar psi processes.

It seems impossible to discover whether consciousness survives after death by studying communicators, apparitions and other surviving residues of the living so we must look elsewhere for evidence relevant to the question of survival of consciousness. And since the consciousness which may continue after death presumably exists before, why not explore it in the living?

(Continued on page 38)



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QUOTE OF THE MONTH

If our race has a future, its greatest advance will be not in the direction of machines or production or flights to outer space, but in the development of the human mind, which is capable of many times its present power. A science that arbitrarily rejects the "intangible" can never learn to touch the rock bottom of man's creative reality.

—Sydney J. Harris in
Chicago Daily News

RECENTLY there has been an organized attack from many quarters on the claims of parapsychology. Columnist Sydney Harris has chosen to reply to these critics in a statement that beautifully summarizes the policies we follow in FATE Magazine.

Harris begins his column of June 10 with the statement that the evidence in favor of ESP already is stronger than the evidence for some of the theories that conventional psychologists accept—yet few psychologists concede the existence of ESP because it is not “respectable.” “For the same reason, over a century ago, hypnotism was rebuffed and rejected by the medical profession; its founder, Mesmer, was forced by the French government to abandon his medical practice in Paris.”

This explains why, continues Harris, the Scientific Establishment rejects parapsychology. The Establishment still acts as if the universe were a mechanism “of pulleys and wheels and springs, all moving in rigidly determined order”—despite the fact that this Newtonian view of physical reality has been destroyed in modern times.

Harris believes in the existence of ESP. He believes we can perceive beyond our known senses. “The mind is an exquisitely sensitive instrument that we have not yet learned to tune to the fullest,” he says. “Most of us live on less than one-tenth of our mental capacity.”

caveat emptor

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THE QUACKS

HARRIS offers another explanation for the attacks on ESP. "Its antecedents are dubious and many of its proponents have been quacks," he says.

We come thus to the difficult tightrope **FATE's** editors walk: how do you tell the difference between who is crackpot and who is quack, and what is real, good, true and presumably beautiful? It is not easy. Meanwhile responsible scientists are perturbed over the ready public acceptance of outlandish claims in best-selling books and mushrooming psychic movements.

Philip Abelson, editor of *Science*, official journal of the AAAS, recently editorialized against what he calls "pseudoscience." He specifically mentions such books as *Chariots of the Gods?*, *Gods from Outer Space*, *Limbo of the Lost*, *Secret Life of Plants* "and others like them." Abelson says these books are in part science fiction but unlike the older science fiction they seek to create the impression of scholarship and then move on to unwarranted speculation.

"*Chariots of the Gods?* does this in several ways," he says. "It has a bibliography. In an introduction it acknowledges help from personnel of the National Aeronautics and Space Administration, including Wernher von

"WAS GOD AN ASTRONAUT?"

All over the world there are ruins and artifacts that can't be explained by conventional theories of archeology or religion. For thousands of years man has been faced with these *unsolved mysteries*: Ancient, gigantic sculptures found in blocks of stone would seem wondrous, even with today's modern technology. How did ancient man, by hand and primitive tools, do it? More important, who designed them and who directed such magnificent work?

Most of our ancient texts refer to Gods who descended upon earth in fiery chariots. What were these fiery chariots and who were the Gods who rode them? Was this simply the imagination of primitive man or *Was God an Astronaut?*

It took courage for *Erich Von Daniken* to write this book, and it will take courage to read it. Because of its radical theories, "**Chariots of the Gods**" has risen to an *International Bestseller* and has become controversial in scientific as well as science fiction circles.

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Religions relate stories of gods who appeared with promises of a better life, only to use ultra-sophisticated weapons to destroy the people of earth (Sodom and Gomorrah in Genesis 10: 1-28.)

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Braun. The book also contains some respectable scientific material. But the author moves quickly and without warning from fairly solid facts to unsubstantiated speculation."

We confess to being rather hard-nosed ourselves about Von Däniken's books. His ideas have been around a long time and have been promulgated in books by other authors for years. We agree, too, that his theses represent unwarranted speculation. We believe his evidence is highly selective. But that doesn't mean he is wrong, either.

If Von Däniken is to be proved wrong we think it's up to archaeology to offer alternate explanations for what he presents as historical or archaeological truths. The fact that he strains my credulity and Philip Abelson's is not germane to the argument.

It comes down to what we are to believe and what we are not to believe and it must be born in mind that truth is ever-changing. There are quacks and there are honest men and both of them may be wrong. One of our jobs is to help our readers select the good evidence from the poor evidence but we, along with everyone else, are not infallible.

Abelson concludes that the appeal of "the new pseudoscience" seems to relate to a deep-seated quirk in human nature—a pre-

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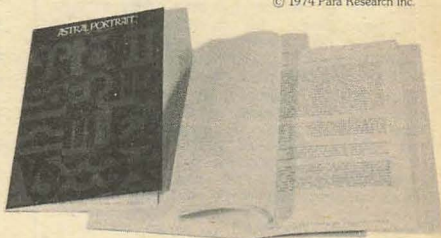
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disposition to believe in the supernatural."



WHAT APPEALS?

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Why do so many people happily believe there have been successively great civilizations on earth, each one ended by some enormous cataclysm? What unfulfilled archetypal yearnings lead us to such beliefs? Are racial memories involved? Or, as Abelson might argue, is it pseudoscience even to ask the question?

Somehow Von Däniken has struck the right chords but that doesn't mean he has done anything more than compose a piece of music.



ATTACK ON EVERY SIDE

ALBERT ELLIS, Ph.D., a psychotherapist who achieved fame by writing best-selling sex books, recently took off against the occult scene in a syndicated

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article published, among other places, in the *Houston Chronicle*.

The trouble with Ellis' article, "100 Million Americans Are Wrong," was pinpointed by Syd Harris in his column — Ellis does not distinguish between quacks and sincere researchers, between the tooth fairies and publicity-seekers. Ellis apparently is against everything — even good parapsychological research.

"Just about all the more common forms of occultism — including astrology, fortune-telling, prophecy, tarot card reading, numerology and exorcism — are at bottom, justifications or rationalizations for character weakness." So says Dr. Ellis who undoubtedly has great strength of character and who undoubtedly doesn't know that physics along with psychics have changed since the time of Newton.

With equal certitude Dear Abigail Van Buren, in discussing a claimed out-of-body experience in a recent advice-to-the-lovelorn column, advised her correspondent "there is no evidence that spirits exist, much less leave the body and go to Kansas City." But do OOB's involve "spirits?"

A letter from Dr. Stephen Kaplan, a Long Island educational consultant and member of the faculty of the State University of New York at Stony Brook, recently complained that in the fall



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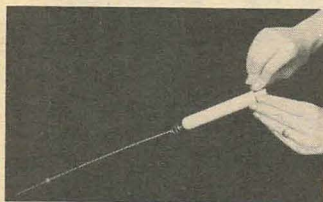
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of 1974 the residents of New York State "will not be able to take a course in parapsychology, occult science, astrology or other unexplained phenomena . . . at a city or state university" because these subjects are now forbidden. "Is it dangerous to allow us to study Skinner? Freud? Darwin's theory of evolution? ESP? Rhine's experiments at Duke? Or a course on the works of Poe?" asks Dr. Kaplan.

And here again is precisely the problem. The nonbelievers are in the driver's seat and they *know* they have an absolute handle on *Truth*. It is an argument as old as time.

Another vociferous materialist who takes an increasing role in disparaging legitimate approaches to psychic research by any means, fair and foul, is our old friend Martin Gardner. Gardner believes in the scientific method for investigating respectable subjects but lives in a world where science cannot acceptably investigate the psychic. He rejects everything out of hand—from the findings of Dr. Rhine to the purported abilities of Uri Geller. He attacks Geller by attacking his mentor Andrija Puharich and in the *New York Review of Books*, demands to know "who can take Puharich seriously?" He criticizes by innuendo, ridicules by selective

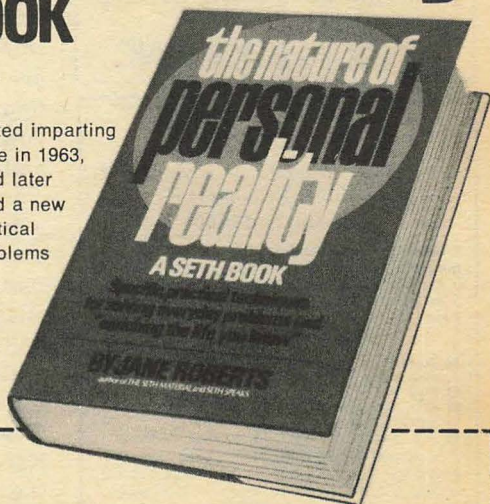
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anecdote. This may be entertaining but it is neither fair nor scientific.



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Among the accomplishments claimed for these pyramids, besides keeping razor blades sharp, are dehydration and mummification, preservative effects on dried flowers, mellowing of bad wine and sweetening of bitter coffee.

Dale Flanagan, a Californian who sells pyramids, makes the somewhat more modest claim that they concentrate cosmic energy and that this energy can be photographed.

The Czech government, according to Fred Girard of the Knight Newspapers granted a patent to Karel Drbal, a radio engineer, on the grounds that his pyramid does more than keep razor blades sharp—it actually sharpens them.

We wouldn't consider this business for a moment if there weren't some evidence to suggest

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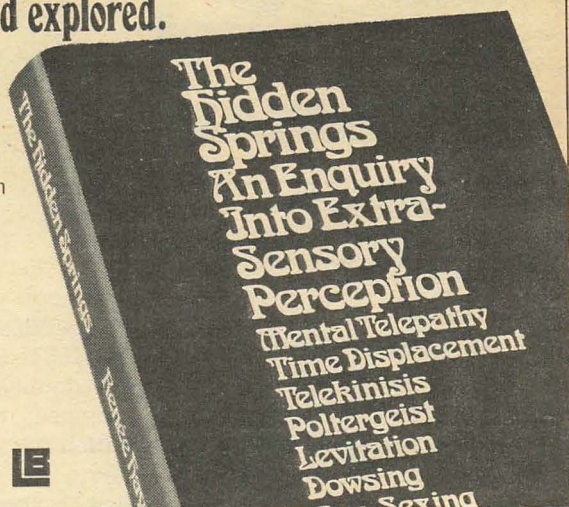
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that where there's smoke there's fire.

Dr. William Tiller, a professor of materials science at Stanford University, who has shown himself willing to investigate many outlandish claims, says, "We've done enough work (on pyramids) to know there's something there."

You see why we find it difficult to hang onto our prejudices?



A VISIT WITH KULAGINA

WHEN OUR whole belief system is under attack we are reassured by the rational observations of responsible investigators. The March issue of the *British Journal of the Society for Psychical Research* reports some experiments done with Nina Kulagina, the Russian sensitive, by a two-man team from the Parapsychological Laboratory, Benson Herbert and Manfred Cassirer.

Four experiments were carried out in April 1973.

Hydrometer Experiment: A large tin can was used to shield a tall tumbler containing a saline solution. A hydrometer was floated in the solution. Static electricity could make the hydrometer bob up and down. A measuring device was attached which would determine whether Kulagina was using static electricity. Kulagina made the hydrometer move about in the saline solution but the in-

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Retire tomorrow

My name is Mike Warren, and I'm happy to say I don't worry about bills anymore. Oh, I used to grind and sweat and swear, too, when the first of the month rolled around . . . let this go another month, pay a little on that. Payday was "exchange day." In fact, I was so busy working for everybody else that I never had time to work for myself.

For most of us life is a day-to-day struggle . . . a losing effort to get ahead of car payments, mortgage payments, insurance payments . . . payments for groceries, gas, dry cleaning, tuition, clothing. Payments, payments, payments . . . it goes on and on. Where does it end? Like the Red Queen in *Alice In Wonderland*, the faster we go, the behinder we get!

But, as I say, all that is behind me now. These days I spend my time as I like . . . because I've found the secret of success. What secret, you say? Don't laugh, now . . . I make my money betting on the horses!

I can hear you laughing anyway. Well, go ahead, have a chuckle on me. I don't mind . . . I have my money to console me. More money than I ever saw before. Money to buy what I need . . . and fulfill my family's needs. Money to go where I want. Money to do what I like. And—believe it or not—all my money comes from one place: the Thoroughbred race track.

Yes, friend, I can beat the races. I can go to any race track and pick up what I need—a hundred or a thousand—when ever I need it. Of course, I don't go every day . . . I don't press. Why take advantage of a good thing? Some days I'd rather work on my sports car, or play tennis, or take my kids to the zoo, or just loaf around the pool. But I could go to the race track every day if I wanted to . . . and, I suspect, win day after day after day. Not bad for a kid with a high school education, eh? This has been going on for over three years now—every since I quit my old job to start living my life the way I want to.

The other day I paid a visit to my local race track to pick up some spare

change. I guess I really saw, for the first time, the looks of anguish and despair on the faces of many in the crowd . . . tearing up losing tickets, cursing their luck, getting ready to go back to jobs they hate. It occurred to me that I might be able to help some of those people . . . as well as many who have never been to the races in their lives and don't know the first thing about horses. Besides, I figure I don't even have to go to the race track anymore. All I have to do is put my secrets on paper and sell them for a profit. I reason that people would have to be crazy not to part with a few dollars if I could show them the road to retirement tomorrow . . . with enough money to do what they want. A vacation, new clothes, a car . . . or just do what I do—spend more time with the family and watch the kids grow.

So here goes. I'm going to let you in on the secret of my success: four little "systems" that work at any Thoroughbred flat track in America, under all types of weather conditions, year 'round. You can play one race a day or several . . . win, place, or show . . . bet a little or bet a lot. These four ingenious systems should provide you with whatever income you desire and are suited to either conservative or maximum style of play.

I call my four little systems 4 For A Fortune—and I've wrapped them up in an easy-to-read book you can finish in just one evening at home. 4 For A Fortune tells you everything you need to know to start cashing big at the track. You'll quickly find out why most people beat themselves at the races . . . and why a select few, who use their wits and patience, walk away with the fat money.

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But don't take my word for it. See for yourself. I'll be happy to send you

your own copy of 4 For A Fortune. Just clip and mail the coupon below and enclose \$10. Read 4 For A Fortune at your leisure . . . then give these four little systems a try. If you aren't well on your way to retirement in just 30 days, let me know . . . I'll return your \$10 immediately, no questions asked.

So if you've ever said to yourself, " . . . tomorrow . . . next week . . . next year . . . as soon as we get caught up . . . " stop dreaming and act now. Why let another day slip by when you could be living the way you'd like to—the way I do.

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struments showed no evidence of electrostatic power. The hydrometer would float laterally in predetermined directions when Kulagina sat well back from the table.

Radiometer Experiment: Two Crookes' radiometers were placed side by side on the table. One had air inside, the other contained a vacuum. Kulagina's task was to turn both in a counterclockwise direction. She succeeded after direct manual contact, but the revolutions were of brief duration. In the view of the experimenters this was insufficient to establish their paranormal nature.

Compass Experiment: Cassirer placed a small pocket compass in front of Kulagina. She made violent passes over the object, which eventually moved by slight jerks in three or four directions. She remained perfectly still in her chair, despite the passes she was making with her arms.

Thermal Phenomenon: This is a less well-known ability of Kulagina's, by which she can produce almost intolerable heat with her hands. Kulagina grasped Benson Herbert's lower arm above the wrist. Herbert immediately felt heat. A bright red spot appeared on his arm, was photographed and remained red for several days. Cassirer was the next victim. A small camera was placed on his bare arm and Kulagina placed her hand over it.

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"The 'burning' sensation was painful to endure," wrote Cassirer, "and after about a minute I beckoned her to desist." He felt that it had heated his skin "seemingly to the boiling point." The effect on the film inside the camera has not been reported as we write this.

All these experiments were conducted in a hotel room, in bright daylight. Flash photography and motion picture filming were allowed at all times.



HINTS ON AUTOMATISM

DIETRICH Thomsen recently discussed in *Science News* the age-old problem of free will in the light of modern research on the human brain. Psychologists like B. F. Skinner adopt the view that all things are materially determined and that free will doesn't exist.

Seeking to discover when free will might determine action, some scientists, including John Eccles of the Medical School of the State University of New York at Buffalo, are studying what happens in the brain when a premeditated action is taken. Eccles finds a crescendo of brain activity building up and finally concentrating on the specific cells involved in the activity. He is looking for the place where the brain is in contact with the conscious

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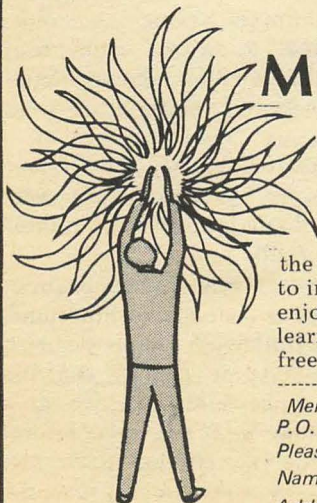
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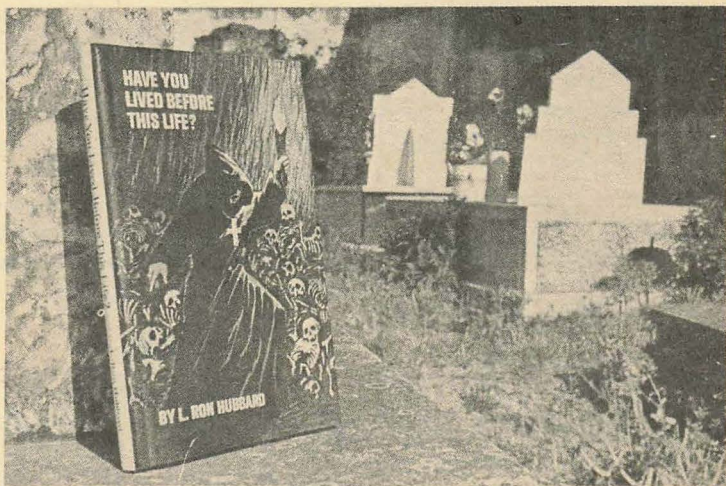
self and is concentrating his studies on persons whose brains have been surgically split (to relieve severe epilepsy).

Whether free will exists has not yet been determined by Dr. Eccles' research but out of the studies of persons with split brains have come clues which may help to explain various problems related to parapsychology, although this is not mentioned in the research we have seen.

In persons whose brains have been split the two halves of the brain do not communicate with each other. And strangely enough, the two halves exhibit widely differing characteristics. The left side of the brain controls the right hand and the processes of speech. For this reason it is more "civilized" than the right half. The right side often shows "decidedly nasty character traits" according to Thomsen, and it is hypothesized that this is connected with its speechlessness, since it is believed speech is related to rationality.

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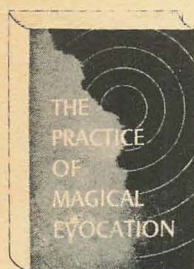
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right half of the brain, the left hand will copy it automatically. Unless he watches his left hand the person has no consciousness of what it is doing."

When the same design is offered to the left side of the brain and the right hand begins to copy — often very tentatively — the left hand seems annoyed at this tentativeness and tries to help the right hand.

We don't know where further studies will lead but it seems to us that parapsychologists might investigate it in connection with automatic writing. Could this phenomena be the result of a brain malfunction? Could the relationship between the two brain halves be involved with the whole problem of creativity?



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and spoke in a hollow voice and was filmed by hidden video cameras. All this had been going on for 18 months when we first read about it in the *Charlotte Observer* and as far as we know the phantom still has not been identified.

The whole business was kept secret for a long time. The police, notably unsuccessful in their search, were naturally reluctant to discuss it. Here's a thumbnail sketch of some of the reasons for their frustration as reported by Roy Covington and Bill McGraw of the *Observer*.

The police hunt began with a simple stakeout. After burglar alarms went off plainclothesmen hid under tables and behind dummy displays. The building was quiet as death and before long the police found themselves looking apprehensively over their shoulders. Suddenly a voice boomed out of the darkness, "Hellooooo, therre." A frantic search of the 160,000 square feet of the store turned up nothing — naturally.

The police spent several other nights in the store. Sometimes the burglar alarm was tripped but usually it was not. Never finding anyone inside the store they figured the phantom might be escaping by way of the roof and they staked out there. Nothing.

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The alarm kept going off occasionally, however, so the police put into action a helicopter equipped with a beam equal to 3.8 million candlepower. The pilots saw nothing. The police spread fluorescent powder in strategic areas throughout the store expecting that their ultraviolet light would help them track the culprit—except there never were any fluorescent footprints.

One night an officer fired two shots at the phantom—at least he reported he had fired at it. “Maybe he just thought he saw something,” another officer said—but the police do have the video tape which shows a faint ghost-like image in human form moving through the store.

It never has been established that anything is missing from the store and many of the policemen, lacking sound evidence, believe the burglar alarm may be malfunctioning, possibly triggered by changes in atmospheric conditions or temperature. But this doesn't explain the shadowy forms on the videotape or that ghostly greeting, “Hellooooo, therre.”



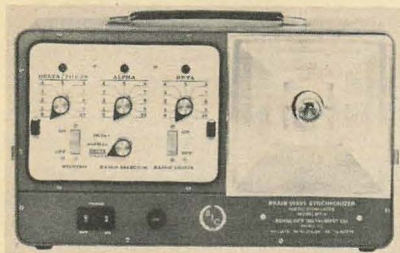
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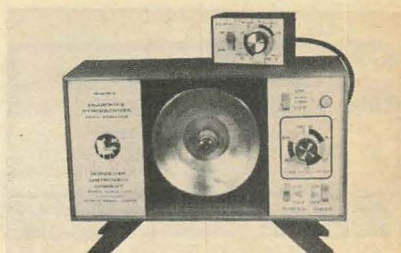
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University of Florida Medical School in Gainesville, Fla., has coined the word "metapsychiatry" to designate the mix of psychiatry and mysticism. He includes under the term not only parapsychology but also "all other supra-sensory, supra-rational, and so-called 'supernatural' manifestations of consciousness that are in any way relevant to the theory and practice of psychiatry."

An American Metapsychiatric Association (AMPA) is being organized by Dr. Dean and some colleagues. Although AMPA is psychiatrically oriented, membership will be open to all behavioral scientists and "responsible laymen." A symposium on Metapsychiatry was held May 7 in Detroit in conjunction with the annual meeting of the American Psychiatric Association.

The AMPA approach is that psychic research is a legitimate concern of psychiatry which is "by its very nature, best qualified to assess validity and expose fallacy in matters of the mind."

Those persons interested may write to Dr. Dean at the University of Miami.



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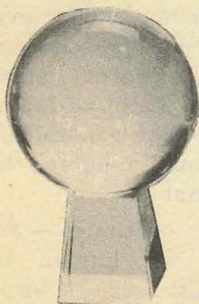
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the University of Wisconsin. The bond between mother and infant monkeys studied there has affected psychological theories about human mother-child bonds. The effect of separating infant rhesus monkeys from their mothers, according to Dr. Stephen Suomi of Wisconsin, creates an effect strikingly like the depression that occurs among human children.

Nevertheless, he cautioned, "monkeys are not furry little men with tails."

And Dr. Pierre Pichot of the University of Paris adds the further warning that different species of animals vary in their response to stress or drugs and that the chemistry of the central nervous system varies even between different persons and more between different ethnic human groups. Such variations in men surely make generalizing about related animal-human behavior questionable.

So the debate continues — animal behavior vs. human behavior; heredity vs. environment. The basic argument concerns the potential changeability of the human species. Enormous amounts of new data have been presented; thousands of researchers offer concepts; but the essential issues seem little changed since I was in college 40 years ago. — *Curtis Fuller.*

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WE GENERALLY identify our self with our physical body and with the emotions, thoughts and other mental activities which fill our life and which together make up our personality. When we ask whether consciousness continues after death we usually assume that a surviving self will exist in some kind of body and

A New Approach to **SURVIVAL RESEARCH**

PART ONE

Since apparitions and mediumistic communications haven't convinced researchers of survival, we now must take a new tack.

By William G. Roll

will include this familiar personality. Therefore, we look for survival evidence in apparent communications through mediums, in apparitional sightings where images of the dead seem to persist, and in other phenomena which suggest the continuation of the body or personality.

In the course of this research, however, parapsychologists have encountered mediumistic communicators and apparitions which apparently were created by the living but not inhabited by their consciousness. These communicators and apparitions are indistinguishable from those representing the dead. Perhaps, there-

fore, the latter also are not animated by the consciousness of the individuals they represent but are the result of familiar psi processes. It seems impossible to discover whether consciousness survives after death by studying communicators, apparitions and other surviving residues of the living so we must look elsewhere for evidence relevant to the question of survival of consciousness. And, since the consciousness which may continue after death presumably exists before, we may explore it in the living.

Parapsychological research with living subjects suggests that consciousness is not private to any individual but can be shared

by others. If a person's consciousness does not "belong" to him it is unlikely that it will disappear at his death. This kind of consciousness, however, is different from ordinary states of consciousness

which are experienced as private to each individual. The consciousness which may survive death will be an altered state of consciousness with the following characteristics: (a) There must be an experience that the self has extended beyond the body; (b) this extension must be real in that the person can interact with events at the location to which he has extended; (c) the extended self must be able to function independently of his central nervous system.

The experience of the self extending beyond the body ranges from out-of-the-body travels, where the self is felt to occupy a distinct location in space, to experiences of field consciousness in which the self may be identified with all there is.

Anecdotal stories and laboratory testing suggest that the feeling of extension may be real; the subject sometimes is able to observe events at the location occupied by his consciousness or can be detected there by others.

ABOUT THE AUTHOR

WILLIAM G. ROLL was born in Bremen, Germany, of American parents in 1926. After receiving a B.A. degree from the University of California at Berkeley in 1949, he went to Oxford University in England where as president of the Oxford University Society for Psychical Research he conducted ESP experiments. From 1957 to 1960 he was associated with Duke University Parapsychology Laboratory in Durham, N.C.

When the late Charles Ozanne founded the Psychical Research Foundation in 1961, Mr. Roll became project director and editor of its publication "Theta."

So far the evidence is insufficient to indicate whether or not such experiences depend on the central nervous system.

* * *

PVT. FRANK Soal, Sixth Leicester Regiment, died in France at the age of 19 from wounds received in action on September 5, 1918. He was the youngest brother of British parapsychologist Samuel G. Soal. When Soal later began experimenting with the British medium Mrs. Blanche Cooper, Frank was one of the communicators. In the course of the sessions he correctly described many events from his and Soal's childhood in Rochford which Mrs. Cooper could not have known about. But as an intermediary in reaching another communicator, Frank caused a shock which still reverberates in parapsychology.

Frank began the session which Soal recorded.

F: Sam I've brought someone who knows you.

S: All right, let him speak.

Voice: Well, Soal, I never expected to speak to you in this fashion.

S: Who are you then?

Voice: Remember Davis—Gordon from R— R— Roch— (This was understood as an attempt to say "Rochford.")

S: By Jove, and it's like Gordon Davis, too.

Voice: The dead to the living. Queer world, what? My poor wife is my only worry now — and kiddie.

S: Can you really be Gordon Davis? I had heard you were killed.

Voice: The same — what's left of me.

When Soal asked for proof that this was indeed Gordon Davis the voice continued, Remember the old school? How I always argued with H— H— Hs— Oh, confound these names—for brighter geog—, brighter geography—harpoons and things?

S: I remember about your arguing with Histed but nothing about harpoons. Try to tell me where you lived. That's something I don't know.

Voice: At Roch—, you mean?

S: That will do.

Voice: Near the M— Ma— Malt— Remember our last little talk?

S: Yes, I do, quite well. Where was it?

Voice: In the train, about guards, not train guards though. A little confab on the work of guards. That help you?

S: I can recall it excellently.

Voice: Seems ages since to me —remember Playle and O— Over— Over—?

S: I think I know who you mean, but tell me where your wife lives.

Voice: Old chap, I can't hold on —not a second longer.

Before completely losing control, however, Davis showed the medium two capital letter E's which she thought had to do with the address of his wife. "He's very anxious to send news to her, poor thing. It was a great shock to her," the medium concluded.

Soal last had met Davis on a train in 1916 a short while before Davis was sent to the front in France. Soal later heard he had been killed. During this train ride Davis had spoken about a lecture he was to give on guard duties. Soal and Davis had attended the same school in Rochford but were not close friends, Soal being younger and in a lower grade. However, they attended the same class in geography and Soal remembered Davis arguing with the teacher, Mr. Histed. Davis had a collection of spears, boomerangs and the like and sometimes brought these to

class. Two of his friends were Playle and Overell. Davis' home was called "The Malting," a fact either unknown to Soal or forgotten.

Five days later Soal had another sitting with Mrs. Cooper during which Davis gave additional information about the home of his wife and child. Davis had not been married when Soal met him in 1916. Unknown to Soal he married afterwards and had a child. Their home was on Eastern Esplanade in Southend-on-Sea, an address with two capital E's. The medium said that the house was "joined up to others" and that the street was "like half a street." She also spoke about the house having "a funny dark tunnel." As Soal later discovered the house was part of a block of houses and the houses were only on one side of the street, the other being open to the sea. What most struck Soal was a long dark passage-way from the front to the rear of the house. Several other details of the interior also were accurately described, including the pictures and other decorative items.

But the most convincing aspect of the communication was the manner of speech and general personality style so characteristic of Davis. The word "confab" and his frequent insertions of

"old man" and "old chap" were typical.

Researchers sometimes argue that mediumistic communications actually are initiated by the medium and the person seeking the communication—in this case Soal. According to this theory the medium responds to the sitter's desire to reach someone on the other side and then unconsciously uses her ESP to cull facts from such sources as the memories of the living, diaries, obituaries and so forth, to simulate the communicator. But Soal made no attempt to reach Gordon Davis. The initiative appeared to be entirely Davis'. His compelling motive seemed to be concern for his wife and child. Perhaps he hoped that Soal would look them up and give them some reassuring words. Of course, Soal did pay a visit to the house on Eastern Esplanade.

So far this looks like the kind of mediumistic communication familiar to the psychic researcher. It was unusually successful compared to the common run of sittings and the fact that they were conducted by Soal gives them special credence.

The case has only one serious flaw: Gordon Davis was not dead. And at the time of Soal's sittings Davis was planning to move to Southend with his family where he had a real estate

business but had not yet moved.

* * *

IF GORDON Davis was not dead who or what was the communicator? Answering this question is important to the understanding of survival evidence in general.

Gordon Davis seemed to demonstrate a strong will to communicate. We can hypothesize that it was Gordon Davis after all who came through; perhaps during an out-of-the-body experience he believed he had died and visited Mrs. Cooper and Soal. But this hypothesis does not fit the facts. At the time of both of Soal's sittings Davis was working. And interestingly enough, the Davis family had not yet moved into the house on Eastern Esplanade; it was two days *after* Soal's first sitting that Davis inspected his future home for the first time.

In telepathy thoughts and ideas commonly are transmitted without the "agent" being aware that he is "sending." To explain telepathy Oxford philosopher H. H. Price suggests that once an idea has been formed in a mind it has "so to speak, an independent life of its own (and) . . . is no longer wholly under the control of the consciousness which gave it birth. Though it began its career in consciousness, it persists outside of consciousness ('in

the unconscious,' as we say). It may return into consciousness from time to time or it may not. Moreover, we will also suppose that every idea is endowed with *causal efficacy*; and that it not only exists but also operates independently, apart from the consciousness in which it originates."

Psychologists have discovered a great deal about the causal efficacy of ideas. We know emotionally intense and vivid ideas are more likely to return to consciousness than emotionally neutral ideas. The same is true for frequent and recent ideas. These tendencies are described in the laws of association. But what strengthens ideas in the originating mind also strengthens them when they appear somewhere else, as in ESP. This is illustrated by the Gordon Davis case. At the time of the sittings Davis undoubtedly was preoccupied with the move to Eastern Esplanade. The information about his future home may be accounted for by the laws of recency and vividness. At the time Davis also may have been thinking about his old friend Playle since he was to have an interview with him two days later. Davis' interest in weapons was long-standing and the reference to harpoons may have illustrated the law of frequency.

We also should remember that ideas do not exist in isolation but are part of large associative clusters. If an idea can operate independently of the consciousness that formed it the whole associative system of which it is part may have such a life. Hornell Hart suggests something like this in his "persona" theory. A deceased personality provides the impetus for a communication and the expectations of medium and sitter add other pieces to create a communicator. Afterwards this "persona" may continue to exist more or less independently. Usually the stimulus comes from a deceased personality, according to Hart, but sometimes from a living one as in the Gordon Davis case.

From what we know about ESP and psychology, the Gordon Davis case makes good sense. There are others like it. In some cases the "communicator" does not exist at all. In my work with mediums I often have been presented with a full-fledged personality who gave a name, time and place of birth and death, a nonexistent address and other spurious information. Such material does not come as a surprise since persons in dissociated states, such as mediums, are often highly suggestible and will try to accommodate themselves to the wishes of the inquirer. The

fact that a person has died and that "he" can supply information about his earthly existence, attitudes, and so forth does not enable us to infer that he exists as a conscious, experiencing self. There can be mediumistic "communications" without anyone communicating.

* * *

APPARITIONS can exist without consciousness.

"We have the firsthand account of Lieutenant S——, one of the two percipients, which is as follows. He says that Herr——n had come to spend the night at his lodgings. 'After supper,' he continues, 'and when we were both undressed, I was sitting on my bed and Herr——n was standing by the door of the next room on the point also of going to bed. This was about half-past 10 . . . Suddenly the door out of the kitchen opened without a sound and a lady entered, very pale, taller than Herr——n, about five foot four inches in height, strong and broad in figure, dressed in white, but with a large black kerchief which reached to below the waist. She entered with bare head, greeted me with the hand three times in complimentary fashion, turned round to the left towards Herr——n, and waved her hand to him three times; after which the figure quietly, and again without any creaking

of the door, went out. We followed at once in order to discover whether there were any deception but found nothing."

The lady seen by the two officers had been dead for five years. But she and the two men were not the only participants in this ghostly performance. A fourth, Herr H. M. Wesermann, Government Assessor and Chief Inspector of Roads at Dusseldorf, played an important role.

In a book published in 1822 Wesermann described several experiments in which he caused apparitions of himself to be seen by others. But in this case Wesermann produced an apparition of someone else. Wesermann had expected Lieutenant S—— to be asleep and tried to project an image of the lady to him at 10:00 P.M. when he supposedly would be in the bedroom. At that time, however, the officer had not gone to bed but was with his friend in the anteroom. As British psychic researcher G. N. M. Tyrrell says, "If an apparition represents a dead person . . . this is not sufficient proof that the dead person is the agent."

The Wesermann ghost also supports Tyrrell's theory that an apparition is usually the product not only of its creator but also of its perceiver. The lady ghost would have performed in an empty room had something not

brought her to the anteroom — that something presumably being the unconscious minds of the officers reacting to Wesermann's attempts. In Hart's terminology, the three men had together produced a "persona." This all sounds rather strange but in fact it is typical of ESP. Even in card tests the result is rarely an exact copy of the target but an interaction between the target, the mind of the subject and the mind of the experimenter.

However, there are very few reliable reports of the kind of third-person ghost Wesermann produced. It is more common to see an apparition of the agent himself. Tyrrell gives several examples of people "whose apparitions seem to stray about while they know nothing about it." He suggests that such apparitions may be due to an unconscious wish by the person to be somewhere else.

Sometimes the apparition of a person is seen by the person himself. About a year ago my 11-year-old son William said he saw himself seated cross-legged at the foot of his bed. We sometimes discuss psychical phenomena at home but I believe we never have spoken about seeing an apparition of oneself.

At times a person having an out-of-the-body experience is perceived as an apparition in the

area in which he finds himself in the OOB state. But only by questioning him afterwards can we ascertain that his apparition was conscious. The occurrence of an apparition of the living, as of the dead, is not by itself proof of the existence of a conscious entity.

But what about apparitions of people who have been dead for a long time when it seems unlikely that an experimenter like Herr Wesermann is conducting an experiment in the background? Edmund Gurney reports a case which involved the apparition of an old woman who was seen repeatedly, fully dressed and with her face to the wall, lying on a bed in a kitchen. The description matched that of a previous occupant as she was found after a fatal beating by her husband. Gurney thought it unlikely that the woman's spirit had remained on her bed and suggested instead that the apparition was due to "the survival of a mere image, impressed, we cannot guess how on we cannot guess what."

The possibility that mental processes may leave residues or traces on physical objects often has come up in connection with so-called psychometry tests. In such tests the ESP subject seems to obtain information about events by holding an object which has been associated with

these events. Many mediums and psychics use this procedure when they try to obtain information about the past lives of people. Possibly haunting apparitions result by the same process.

Because the "telepathic charge" of a haunted house or a psychometric object is similar to the magnetic, gravitational and other fields that surround physical objects, I use the concept of a psi field to describe phenomena that seem to depend on such objects. We can think of the psi field of an object, whether animate or inanimate, as a pattern of associations. Just as a magnet may magnetize another piece of metal and then be destroyed without affecting the new magnet, so the images and ideas of a person may continue to exist long after he has gone as part of the psi fields of objects with which he was in contact. The image of a person seen as an apparition, whether this image was produced by himself or someone else, may survive his death without being inhabited by his consciousness.

* * *

JUST AS some apparitions are localized in space, a similar relationship between a surviving entity and physical space or matter also is evident in mediumistic material. In many cases there is a physical connection or

link between the medium and the ostensible communicator. Sometimes this link is a sitter who knew the deceased when he was still living. In other cases the medium appears to obtain information about the deceased by holding a psychometric or associated object that belonged to or has been in physical contact with that person. Such objects also are used in tests where the sensitive tries to obtain information about the living. Since results with these latter objects are so similar to those allegedly involving deceased persons, many researchers conclude that the mediums' results are in fact ordinary object association tests and that the discarnate communicators are only creations of the medium's mind.

A special type of mediumistic communication apparently does not rely on such connections. A drop-in communicator, as the term suggests, is unknown to either medium or sitters and appears spontaneously at a mediumistic sitting. No psychometric objects are involved. British parapsychologist Alan Gauld and Dr. Ian Stevenson of the University of Virginia School of Medicine both have published cases of drop-in communicators. Drop-ins, however, show a clustering effect geographically. They usually come from the

same area as the medium or the sitters or from areas these persons have visited. In other words, we find the same linkage or association with physical space as we find with other mediumistic communicators.

Due to Ian Stevenson's efforts in recent years reincarnation cases have figured prominently in survival research. The cases usually involve young children who spontaneously appear to recall persons and episodes from a previous life. Because of their youth and general circumstances it appears unlikely that the material is obtained by normal means and since the children generally give no evidence of psychic ability, nothing suggests they have picked up the information by ESP. In addition to memories of the past, the children often show the emotional reactions and interests of their previous incarnations. As with many mediumistic communicators, they are realistic. These cases also are geographically focused. A person is likely to reincarnate in the same general area in which he spent his previous life. This "attachment" to familiar objects and locations runs through most of the data suggestive of the survival of personality.

We generally suppose that our memories, thoughts and emo-

tions belong only to our own physical brain. When this brain disappears we suppose that our memories, ideas and so on also disappear. But if we think of these as field phenomena we can more easily accept the possibility they may persist in other physical systems than the brain in which they were formed and that they may be available to others through ESP. After the disintegration of the brain our thoughts, images and ideas may remain part of the psi fields of other objects with which they have been associated, retaining their "telepathic charge" and thereby the capacity to reproduce a more or less full picture of the deceased.

The "law of contiguity" is one of the primary laws of association in the psi field (the other is the law of similarity). In its psychological form this law says that two ideas or percepts which have been experienced together by a person thereby become associated. The strength of this association depends on the secondary laws (of vividness, frequency, and so on) which I have referred to before. Generally we do not extend these laws to relations between a person and inanimate objects in his environment but this exclusion does not seem justified in the light of parapsychology.

The relation between a surviving personality and material objects is sometimes discussed by the communicators themselves. In a session with Mrs. Leonora Piper the communicator told W. R. Newbold:

"Objects carry with them a light as distinct to us as the sunlight is to you. The instant you hand us an object, that instant we get an impression of its owner, whether the present or the past owner and often both. In some cases the impression is as clear as possible, in others it is vague, and I find upon examination that almost invariably the object presented to us for information has been of long standing, or otherwise unhandled — untouched by its owner for a period of long duration, or sometimes it may have been handled often and by a great number of persons. This often causes confusion."

It is premature to form conclusions with respect to the survival of personality, either in its full-fledged form or in terms of partial memories, emotions, ideas and feelings. The indications are, however, that what we call personality continues to exist after the death of the body as a kind of field or system of associations around the objects with which the person was in physical contact when he was alive. A

living person's brain seems to function as the primary source of information about him available to another through ESP. When his body and brain dissolve, the physical objects associated with him become the main source of ESP information about him.

The indications that personality survives as a causally efficient and more or less integrated whole do not allow us to infer that it is animated by a consciousness — and even if it is that this is the consciousness “belonging to” the person when he was living.

The possibility that a replica

or image of the physical body and the cluster of memories, emotions, etc. which constitute human personality may survive death is interesting, in the same way that it is interesting that a person may “survive” in photographs and tape recordings. However, it is not nearly as interesting as the possibility that consciousness may survive. For the survival of consciousness provides a continuation of actual experiences while the survival of an image of the body, memories and so forth do not necessarily imply such continuation.

(To be continued next month.)



HEALER HAUNTS HER OLD HOME

By W. Ritchie Benedict

WHEN ANNSWELL, the former home of faith healer Holy Ann Preston in Thornhill, Ontario, was scheduled to be demolished in 1973 unexplained happenings began. A 20-year-old security guard posted outside the 150-year-old building resigned that September “because it’s enough to send me to a psychiatrist.”

Guard John Sears attributes the ghostly noises to Holy Ann herself who died in the early 1900’s. “I don’t want to believe in ghosts,” Sears told Canadian Press, “but I keep hearing noises. I think the developers should leave the house alone. If they don’t Holy Ann will be mad.”

Elizabeth Smith, the 26-year-

old schoolteacher who owned the building, tried unsuccessfully to save it from condominium developers by moving the house to another site. No suitable land was available. She attributed the spooky activity to the spirits’ alarm over the coming demolition.

Sears reported that during his nightly patrol on September 4 he saw “a wisp of pitch-black smoke in the shape of a woman” floating five feet above the ground toward the back woods. “Other times,” he complained, “I’ve heard the windows being opened and people arguing in high-pitched blurry voices. But no one was there. I’m not going to stay here for anything.” And he didn’t.

The old crone, shrunk from age, toothless and in rags, shouted
"Just as I thought! She is claimed by those dirty witches."

WHEN I was 11, in 1908, I lived with my parents George and Maria Athanasopoulos, two younger brothers Dimitrios, eight, Nikos, five, and Helen, our five-month-old baby sister, at 261 Mezonos St., Patras, Greece. Father had lost his wheat import

After a thorough examination he admitted to Mother that he was baffled. "There is nothing physically wrong with her," he said. "I will have to see Dr. Koutsos the pediatrician. He may be able to diagnose her ailment. She is ailing, but from what?"

A White Witch Saved Our Baby

By Thomas G. Poulos

business but had managed to hold onto our home and a coffeehouse, *Kafenion*.

We were a happy family and our baby sister was our love, a beautiful, healthy infant who was always ready to smile without much coaxing. I entertained the happy feeling God had made her just for us and for us only. She was the queen of our home.

But one morning Mother sent me after our family doctor saying, "Tell him to hurry. Helen is ailing; she cannot hold down her milk . . . and no smiles. . . ."

I was lucky to find our doctor.

That afternoon our doctor and the pediatrician Dr. Koutsos came. But examination followed examination and even consultations with a specialist failed to detect her trouble. Experiments with one prescription after another did not bring any improvement or offer any hope. In fact, our beloved and priceless little Sis was failing day by day. The doctors had to give her case up as a mystery to medical science and finally said Sis had a week or 10 days at the most!

The pediatrician said, "You cannot cure that which you do

not or cannot understand."

Sis, whom God made and gave to us as our most valuable possession, was dying and I had a strong feeling that we were dying too.

The specialist who came from Athens said, "It is strange, there is nothing wrong with this child. Physically she is tops and yet she is dying from our lack of medical know-how."

All of this occurred 66 years ago but I remember it all too well!

"Maria," said our family doctor to Mother, his eyes full of tears, "we've done everything known to our profession but we are up against something new, something unknown; we are helpless."

The next afternoon as Mother was trying to prepare herself for the worst a woman came barging into our home without knocking or any greeting and said to Mother, "I want to see that sick angel of yours!"

It was an order!

The woman was shrunk from age, with white stringy hair, small beady eyes, a deeply wrinkled face, toothless and dressed in dirty rags.

Mother, somewhat stunned, led her to the nursery without a word.

Just one glance at Sis was enough for the old crone to shout,

"Just as I thought! You left her baby clothes hanging on the clothesline outside all night and now she is claimed by those dirty witches."

Mother, somewhat recovering herself, asked, "Who are you?"

To this the old hag sneered and shouted, "Never mind who I am! No doctors can save this baby angel but *you* can and don't you fret none. Start praying to Our Mary, she knows your pains; she lost a son on the cross. And listen to what I will tell you. She has 12 days to live, plenty of time for you to find a man, one you can trust, to go on foot both ways to the monastery of Megaspelaion to bring you oil from Mary's hanging lamp. The monks there will get it for him and also bless it."

"Who are you?" Mother demanded again.

Again the crone shouted, "Shut up and listen! If you want to save this baby from death do what I will tell you. Pay attention! Find that man and tell him, for his own safety, he must travel *in daylight only*. He must find shelter in some inn or home from dusk to daybreak.

"When he returns here, and he will if he does all that you tell him to do, you must lock all your windows and doors. Light a small fire in each and every room of your house. Then kneel

by this angel's cradle, strip her and cross yourself three times, in the name of the Father, Son and Holy Ghost. Hold the bottle with the oil over her and say out loud, 'This is oil from Our Lady's hanging lamp from the monastery of Megaspelaion, it will give you health and life.' Then pour a few drops at a time of the oil onto her body and rub lightly. Be sure that you touch her from head to feet; do not miss a spot on her; to be sure, go over her again and again.

"I can't say that you will hear anything unusual, I don't know, but if you do you must pay no attention, it will be as though you and the rest hear nothing. But stay in your places. When you are through rubbing and do not hear anything strange, go and do whatever you and the others wish, but you must stay up all night and *do not* open any windows or doors before day-break."

Mother asked her again, "Please, tell me who you are! And why are you interested to save my little girl's life?"

That old hag, wiping her nose with what looked to be a piece of dirty faded red rag, sneered again and yelled, "For the last time, I say I am not important. But your young angel is, so if you do all that I have told you to do, not forgetting anything, she

will live!" The left side of her mouth quivered as she talked.

She turned and started for the stairway, saying, "I'll come back to see her when she's well, in three weeks." Then she ran out of our house and down the street as though someone was chasing her.

In the monastery of Megaspelaion hangs an icon of the Virgin Mary that is claimed to be the work of St. Luke. It is made with some kind of mastic material and it has healing powers.

When Father was told about the encounter with the mysterious old woman he lost no time. Picking up his hat he said, "By all means, I will see that it is done. I know just the man for the job."

The man, whose name I remember only as Vasily, was found. Father brought him home and Mother told him what she wanted him to do and she minced no words in warning him of the dangers.

Early next morning he was on his way. Everyone knelt and offered prayers, begging that our loved one get well. We did this daily.

It was a six-day trip on foot to the monastery and back and Vasily returned with the oil some time after the sun had set; in fact it was almost dark. He got

inside our downstairs door, slammed it shut and locked it, came upstairs wiping his red perspiring face and gasped, "I was chased and stoned by screaming women I could not see!" To me he looked like he was about to drop dead and Father gave him a glass of our best wine.

All our windows and doors were shut and locked. Small fires were lit in every room and Mother knelt by Baby Helen's cradle. After she had undressed her Vasily handed her the small phial of oil.

Mother crossed herself three times. Then holding the phial over Sis she said as she had been advised, "This is oil from Our Lady's hanging lamp from the monastery of Megaspelaion. It will give you health and life."

Mother poured several drops of the oil on Sister's thin little body and just as the oil touched her all hell broke loose! Screaming and wailing women were stoning our home. Our windows were shaking from being pulled from the outside and I felt sure those women would succeed in opening them. I remember how scared I was! I heard one of them shriek, "My baby, my baby!"

Mother paid no attention but kept rubbing the oil on Sis.

I remember I was sitting on the floor in front of Father's

chair, scared stiff, holding tight to his legs. Father patted me on the head time and again, assuring me there was nothing to fear. But that did not help much. I was expecting to see those women come through our windows, kill us all and take Sis away with them.

But when Mother was done rubbing the oil on little Helen and picked up a towel to wipe her hands the screaming stopped. Everything grew quiet; I thought it grew too quiet and was expecting them to storm our house. I started to shake, sure it was not over.

Father, Mother and Vasily knelt in prayer and I did too. We begged Our Lord to give Sis health and life.

My younger brothers were in bed.

Then Father challenged Vasily to a game of cards. Mother served sandwiches and we managed to stay up all that night. It was a relief to open the windows at daybreak and put out those fires we had kept burning in every room.

Later that morning we were surprised to learn that no neighbor had heard the noises of hell the night before. Not even our next door neighbor had heard the assault on our house. It is still hard for me to believe this.

In a couple of days we could

see our babe was improving rapidly, even trying to smile. A week later we knew that there was nothing more to worry about; Helen was taking her milk as though she was starving and she was smiling again.

In another week she was just as healthy as she had ever been and I walking around yelling, "Long live our queen! Long live our queen!"

We were a happy family again.

One afternoon I came home from school to find a nun visiting Mother. To my knowledge it was the first time a nun was in our home and curiosity got the best of me. I had to know what she was doing there, what a nun and Mother had to talk about. But I had arrived late. She said she had better be going, that she had to catch the train for Korinth but that she was happy to see our baby angel was well again. She said good afternoon to Mother and turned towards the stairway to leave. I ran ahead of her down the stairs to open the door for her and I saw her, as she was coming down, cross herself and I heard her say, "Thank you, Mary."

I thought, of course, that Mother knew who she was and since she did not say anything about her I did not say anything either. But I sure was surprised

to hear Mother tell Father when he got home "that a strange nun came here to see our Helen" and "I should have asked her how she knew Helen was ill and got well. She only said she was passing through our city on her way to Korinth."

Yes, I was surprised and I said, "Mother, I thought you knew who that nun was."

"What made you think I knew her?" Mother asked. "I never laid eyes on her before this day."

"Yes, you have," I said, "she's the one who told you about the oil. She's the same old woman. . . ."

But Mother argued, "It could not be the same woman. No, it cannot be . . . this was a nun."

"Yes, it is the same woman!" I insisted. "Same size, same wrinkled face, toothless and the left side of her mouth quivers when she talks. She is clean today, dressed in that black dress."

"Son," Father said, "your mother says this lady was a nun."

"I know this was a nun," I said, "but she is the same one. I saw her cross herself and I heard her say, 'Thank you, Mary.' And you remember, Mother, when she was here the first time she said as she was leaving, 'I'll come back in three weeks to see

her.' Do you remember?"

"Oh, yes, I do," Mother said.

"Well," I said, "look on the back of this book. I marked down the date she was here; I wanted to see if she would come back in three weeks. Now read the date on this book.

"The fourth of June," Mother said.

"And this is June 25th; three weeks on the nose," I said.

"She could be the same lady,"

Father finally admitted.

I remember saying, "I bet you she is a witch herself and for some reason she squealed on the others and then she had to be a nun because witches are afraid of nuns and priests."

Mother crossed herself and added, "And now she has dedicated herself to serve the Almighty. . . ."

Was that old nun a dropout witch?



BIBLICAL EXORCISM

By Wyn Hyslop

MRS. MARGARET FORREST lives with her family in a 300-year-old coach house in Kinghorn, Fife, Scotland. One morning in January 1974 she found a living room chair in the bathroom. Strange, she thought. How did it get there?

She asked her husband William. No, he hadn't put it there. Sons Bill, 24, and Laurie, 19, said they didn't know anything about it either.

Margaret returned the chair to its proper place and forgot the incident. But soon thereafter the same thing happened again. As before, the family could shed no light on the mystery.

Then the Forrests began to hear eerie noises in the night. They'd hear the front door open and close, then footsteps walking up the creaky stairs. There was never anyone there. But soon the noises got worse. Besides creaking doors and footsteps they

sometimes heard the sound of a table being dragged across the kitchen floor at night.

Something had to be done. The family had a conference. Although normally skeptical of such things as ghosts, they couldn't deny they all had heard the unexplained noises.

Mrs. Forrest had read about exorcism. Now she asked, if there were such a thing as evil spirits, what would be the best way to ward them off? The answer she came up with lay with an old Bible her mother had left her.

She placed the Bible on a chest of drawers in the bedroom. Would you believe there has been no single disturbance in the house since?

Coincidence? Margaret doesn't know but as long as she lives in the house she is determined that Bible won't be moved from that chest of drawers.

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, 3500 Western Ave., 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.

IN ON MONDAY, OUT ON THURSDAY

By Harold Hayward

MY WIFE Loucille and I live in Oral Roberts Retirement Village in Tulsa, Okla. Over the years I have suffered from a hernia and had had three operations but required yet another. I kept postponing the operation as Loucille suffers from Parkinson's disease and requires daily walks of an hour or so to prevent further degeneration of her muscles. I found a neighbor who, somewhat reluctantly, agreed to watch our two dogs—Terry, an Australian shepherd, and Tippie, a Sheltie—while I was in the hospital, but no one was available to walk with my wife.

Finally in April 1973 Dr. Hidy informed me I could no longer delay the surgery or he would be unable to operate. I hired a nurse to walk Loucille and entered St. Francis Hospital in Tulsa on Monday, April 9. That afternoon I had a number of tests in preparation for the surgery. I

only hoped that my hospital stay would be brief as I was concerned about Loucille and the added expenses of medical treatment. I decided to put the whole matter before the Lord, knowing he would work out everything.

That evening I was lying in bed when who should walk in but my friends Erick and Mary Carlson, evangelists whom I had known for many years. I had not seen them in three years and had had no correspondence except a Christmas card. I could not figure out how they knew I



Harold Hayward

was in the hospital. Recovering from my surprise, I said, "God certainly sent you. How long can you stay?"

"Until you are out of the hospital and are able to do for yourself," replied Erick. I knew then God had answered my prayer. Mary would look after the house and the dogs and Erick could walk my wife. Isn't our God wonderful?

I asked them how they happened to arrive when they did. They explained they had been conducting a very successful meeting in Tampa, Tex., and the local friends had asked them to stay over another week. Mary in her usual way said, "I will have to ask the Lord." She did and the Lord told her to go to Tulsa, which meant to Loucille and me. So they closed their campaign on Sunday night and drove all day to find that I was in the hospital. After hearing their story, I relaxed about my operation as I was sure the Lord would attend to everything.

Tuesday the 10th at 7:00 A.M. I was operated on and was back in my room by midday. I had to keep to my bed that day but felt no pain. The doctor authorized shots for pain and sleeping pills but these were unnecessary. I slept like a top that night. The next morning I felt good enough to get up and walk. The nurse

was upset because it was so soon after the operation and I suggested that she call the doctor to confirm his permission. She called and came back to say, "The doctor says you are a miracle man and can do as you wish."

The doctor looked in again the next morning as I was eating breakfast and asked if I had any pain. When I said, "No," he asked, "Then what are you doing in a bed that costs \$100 a day when you could be at home in your bed for nothing?"

I asked, "Does that mean I can go home?"

"Of course," he replied, "but call my office first to make an appointment to have the stitches removed."

Now I joke to my friends that my hernia operation was like a laundry advertisement: "In on Monday, out on Thursday." I've been going great guns ever since, knowing that the Lord will take care of me. — *Tulsa, Okla.*

THE CLUTCH OF DEATH

By Frances Thompson

MY MARRIED children often have made fun of "Mom's ghost stories" as they call the dreams in which I foresee something that is about to happen.

One night in April 1970 I dreamed I was standing beside an open coffin holding my six-

month-old grandson in my arms. In the coffin was my brother Walter who had died only three weeks before. Walter was holding his arms out to me and saying, "Give me the baby, Fran. Put the baby in my arms."

In my dream I answered, "No, I can't give you the baby, Walter, you are dead."

He kept pleading with me to give him the baby, all the time waving his arms in the air and making clutching motions as if to take the baby from me. I became very frightened and the baby began to cry and struggle in my arms, making choking sounds. Walter became even more insistent, trying to reach me with his hands.

I awoke from my nightmare weak with fright and apprehensive about my grandson.

Although it was the middle of the night I rushed to the telephone and called my daughter Sally. She was surprised that I should be calling at that hour but when I told her about my dream and asked her about my grandson, this is what she told me: Only a few minutes before my grandson had been critically ill with food poisoning. He had been writhing and choking, crying in pain. When it seemed as if nothing they could do helped him and he would surely die, all at once he became calm and stopped

struggling and crying and went to sleep.

Even though it was just "one of Mom's dreams" I know if I had put the baby in Walter's arms my grandson would have died. — *Westport, Wash.*

SLEEPWALK TO SAFETY

By Linda Bosson

IN AUGUST 1946 when I was six years old my family vacationed at the seaside resort of Caernarvon, Wales. We stayed in an old hotel with a gabled roof. My older sister Laura and I shared a room overlooking the beach and my parents Geoffrey and Isobel Bosson had a room at the other end of the hallway.



Linda Bosson

We spent the days paddling in the sea, collecting shells and going for donkey rides along the beach. About the middle of the week was Laura's eighth birthday and we planned to spend the morning visiting an old castle

and the afternoon having a party with some other children at the hotel.

The night before I was so excited that I had trouble going to sleep. My bed was right beside the window, while Laura's was near the door at the other end of our long narrow room. A wind came up and blew the branches of an almond tree against the window, which made sleep even harder. I finally drifted off but slept lightly, tossing and turning, dimly aware of the boom of thunder and the creaking of the old building in the wind.

Sometime during the night I realized I was no longer in bed. I was walking slowly across the room toward my sister. I was only vaguely aware of my surroundings but my eyes must have been open because I still remember the old marble mantelpiece gleaming in the moonlight as I went to Laura's bed. I pushed her to one side and climbed in beside her. She simply mumbled to herself and rolled over.

I spent the rest of the night there sleeping soundly. Towards dawn I suddenly awakened sensing that something had just happened and wondering where I was. Daylight came and Laura opened astonished eyes and asked, "What are you doing in my bed?"

I got up to return to my own bed but stopped short. The storm had shattered the window during the night and a great jagged piece of glass was lying on my pillow.

What made me get up in the middle of the night?

I don't know but that is the only time in my life I ever have walked in my sleep. I am convinced it saved me from serious injury. — *New Orleans, La.*

A NOSE FOR NEWS

My Mildred C. Hatt

EXTRASENSORY PERCEPTION seems to have played a large role in my success as a reporter. A nose for news has placed me at the right time in the right place many times, simply because I "knew" something was about to happen.

In 1954 my husband Don was an instructor in journalism at the USARCARIB School at Fort Gulick, Canal Zone, and I was a reporter for the Republic of Panama's *Star and Herald*.

January 8 had been an uneventful day for both of us but when we arrived home that night I had the distinct impression that rubber was burning. Don checked our whole apartment but found nothing. As the odor persisted he examined the car and garage thoroughly without finding anything. He himself

smelled nothing at the time. While we had dinner the odor persisted. Since I am not prone to imaginings Don talked with the neighbors but could get no leads on anything burning or having burned that day.

At about 8:00 P.M. the smell of burning rubber became so overpowering that I called the fire department. They hadn't been out that day but promised to call us if they did get any alarms. Minutes after I hung up the phone rang.

"There's your fire," an excited fireman told me. "A navy plane has just crashed at France Field."

We hurried to our car and set out for the field several miles away. As we approached the crash site I was not overwhelmed by the stench of burning rubber, oil and flesh because it was precisely this mixture of fumes I had smelled since early evening.

The story was a big one. A four-engined United States Navy reconnaissance plane had crashed and caught fire, cutting a 300-yard swath through the jungle

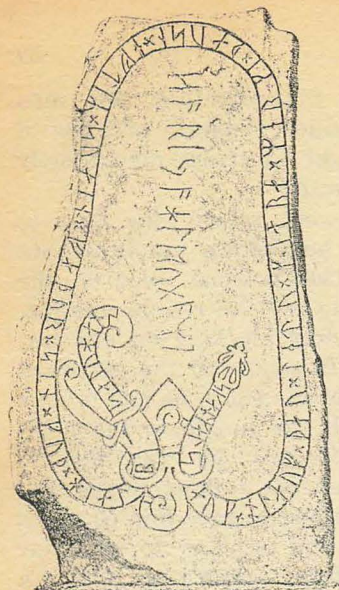
before disintegrating. Six men were killed instantly and one of the eight survivors died shortly afterwards.

We were among the first to arrive but within minutes more than 1500 persons were on the scene to aid the rescue mission, completely blocking off our car. When Don had all the pertinent facts for the story, he had to hike through the jungle to the highway. Happily he was able to commandeer a *chiva* or bus that was willing to race him 50 miles across the isthmus to the *Star and Herald* offices in Panama City. True to the dream of every journalist, he rushed into the office and cried, "Stop the presses!" They indeed did stop the presses so that the rest of the country would know of the terrible tragedy and the heroic activities taking place on the site.

At dawn a peaceful rainbow settled over the scorched area. Among the few things left intact in one of Panama's worst aviation disasters were, lying face up in the mud, a deck of cards and the Holy Bible. — *New York, N.Y.*

HABIT-FORMING

WHILE VACATIONING in the North Carolina mountains in July 1973 Charles Browning decided to play golf at the Waynesville Country Club. On the 17th hole Browning hit the ball 165 yards to score a hole in one. Exhilarated by his success, Browning decided to play another 18 holes. On the 17th hole the second time Browning hit another hole in one, using the same ball and club.



A.D. 200-300 inscription reads: "May Haering hold this grave-hill always." Later runes (11th Century) in snake read: "Skanmalls and his sister Olaufr make grave-marks for Suain, their father. May God help his soul."

RUNES

Whisper from the Past

The day of widespread use of runes is long gone but untranslatable runic inscriptions continue to baffle scholars.

By Robert Hixson

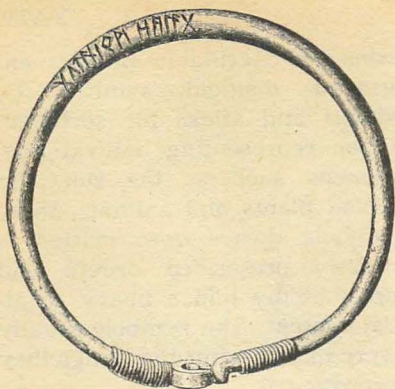
RUNES NEVER were intended to serve the purpose of ordinary writing. To the ancient Germanic peoples of northern Europe these strange stick-like figures always were laden with mystery and power. The word *rune* itself carries an aura of the clandestine and the supernatural, being related to the Gothic word *runar* meaning "secret," the Old Norse *runar* or "secret lore" and the Old Saxon *runa* or "secret whispering." Small wonder then that these pagan peoples believed runes came from Odin, god of magic, and that they carved runic characters

ABOUT THE AUTHOR

ROBERT HIXSON was born in Boulder, Colo., in 1943. He attended Colorado University receiving a B.A. degree in English Literature in 1965. He has lived and taught in secondary schools in areas as diverse as West Africa, Philadelphia and Vermont. His writing has been similarly diverse, his topics ranging from outdoor recreation to domestic cats. Currently he lives on an old farm near Ithaca, N.Y., where he is working toward a Ph.D. in Natural Resources.

when they wanted to influence the indifferent workings of fate. When we see runes today they still affect us as they affected the ancient Northmen with a sense of mystery and primitive power.

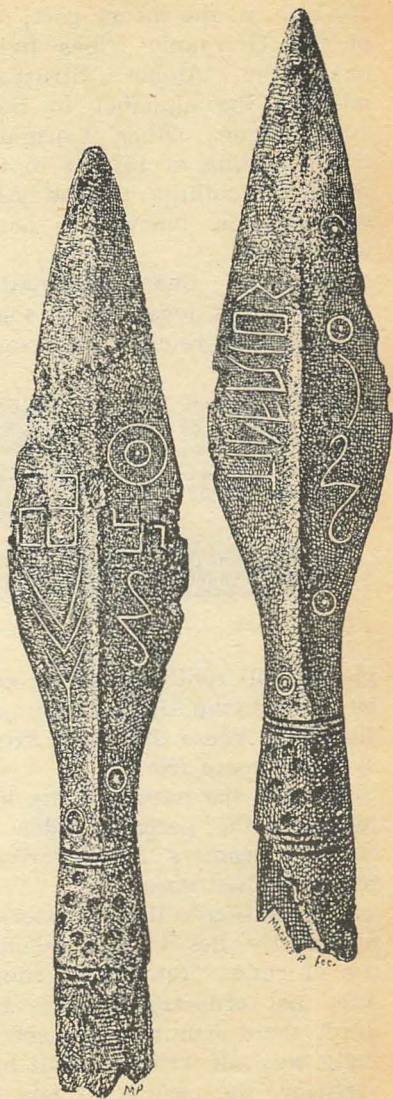
Perhaps runes continue to ap-



The runes "gutae nio wi haellaeg" inscribed on ring mean "dedicated to the newly-built temple of the Goths."

peal because so much about them remains a mystery. Scholars still argue over the exact origin of the *futhark*, as the runic alphabet is called, after its first six letters. Some authorities claim it derived from the Roman alphabet while others claim it came from the Greek. Although the *futhark* strongly resembles both of these alphabets, neither seems likely to be the true parent. Some linguists claim the *futhark* was not derived from any existing alphabet.

Most modern scholars, however, agree that the *futhark* in fact was derived from the alphabet used by Etruscan peoples living in the Alpine region of northern Italy. The language of the Etruscans still defies translation but we do not have their alphabet. Sometime between 250 and



Runes on spearpoint spell owner's name, "Tilaerings," an instance of using magical properties of runes — victory, good luck and protection.

150 B.C., so the theory goes, one of the Germanic tribes living near the Alpine Etruscans adapted the alphabet to their own tongue. Other Germanic tribes trading or raiding in the southern foothills of the Alps carried this innovation north with them.

Although this explanation seems to be most likely some discrepancies remain. For exam-

cans the Germanic peoples engraved magical symbols on stones and sticks for sortilege. Often representing natural phenomena such as the sun, the moon, plants and animals, these symbols always were written in certain prescribed orders and undoubtedly had a heavy magical content. The symbols usually were named after the things they represented.

Ring of electrum,
a natural alloy of
gold and silver,
was found in Den-
mark about 1740-50.




ple, not all runic characters can be traced to the Alpine Etruscans' alphabet. Where did these extra symbols come from?

Nor can the names of the letters and the peculiar order of runic characters have derived from the Etruscans.

The solution to these mysteries apparently lies in the original use of runes. Remember, runes were not ordinary writing. Indeed, their primitive use seemingly was not writing at all but *sortilege*, the casting of lots to divine the future. Even in prehistoric times long before they had any contact with the Etrus-

For a while the Etruscan letters and the magical symbols existed side by side. But as sorcerers began to engrave runic letters as well as magical symbols on lot sticks, the two blended. Prerunic symbols were used alphabetically to fill gaps in the sound system of the foreign alphabet. And at the same time the runic letters took on the magical significance of the prerunic symbols.

Thus the rune  signified the letter *e* but its name was *eihwaz*, meaning "yew tree," a plant believed to have great magical power, so that this rune in addi-

Some authorities say "futhark"
(named for first six letters)
derived from Roman alphabet.

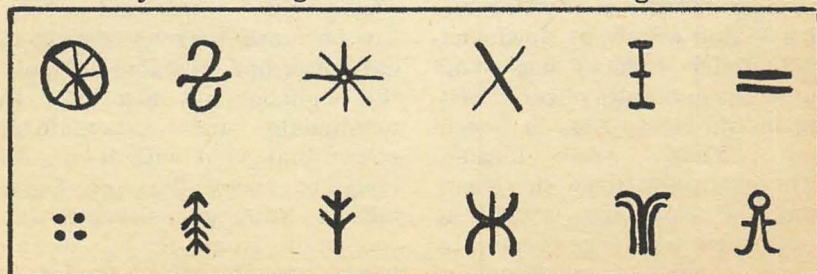
tion to its phonetic meaning also had a symbolic meaning. It's as if our letter *m* stood not only for the sound *m* but also for the word *mother*. The name of the rune **B** was *berkana* or "birch twig" and was related to fertility. The rune **⚔** was *dagaz*, meaning "day," and symbolized light, prosperity and fruitfulness. **P** was *thurisaz* or "giant demon."

Exactly which Germanic tribe first used runes is knowledge that has been lost in time. Nor are we sure which tribes carried the futhark north or by what route. The earliest runic inscription we have is on a goblet found near Vehlingen in the Lower Rhine valley and is thought to be

ƿ	f	ʝ	ei
u	u	ƿ	p
þ	th (as in	z	z
ƿ	a <u>thorn</u>)	s	s
ʀ	r	↑	t
<	k	β	b
x	g	ƿ	e
ƿ	w	⚔	m
h	h	l	l
þ	n	o	ng
i	i	o	o
ʝ	j	⚔	d

from the First Century A.D. or B.C. The inscription **↑IIIA** has not been translated.

By the Third Century A.D. runes were being used in Scan-



Among mysterious precursors of runes are such symbols as these found in rock carvings.

dinavia. A lance tip, dated circa A.D. 200 and found in Norway, bears the word *raunija*, the "tester," inscribed on it. By this time runes were being used also in Frisia, the home of the Saxons, and when these people invaded Britain in the Fifth Century they took the runes with them. Thus by the year 500 the knowledge of runes and the ability to use them existed throughout the areas where Germanic peoples lived.

But runes did not remain confined to these northern lands. By the 10th Century the fierce roving Vikings had carried runes to the far corners of Europe. In ancient Byzantium, now Istanbul, the emperor employed Vikings known as Varangians as his personal guard. Other Varangians were carving runes on marble lions that have been found in Greece.

Still other Vikings ventured west to colonize Iceland and Greenland and in 1963 a Danish archaeologist discovered the site of a Viking colony in Newfoundland. Helge Ingstad has found numerous examples of runic writing in Old Norse sites in Greenland. "Thus," wrote Ingstad, "wherever they lived in Greenland the Norsemen sought to make their existence secure by means of the magic power of runes and it is evident from this

that such things were part of daily life."

Of particular interest is the Dyrnes three-sided rune staff, the oldest runic relic yet found in Greenland. On one side is a complete 16-character runic alphabet; on another is a series of "magic runes" whose meaning is unknown; and on the third is the enigmatic sentence: "Bibrau is the name of the maiden who sits in the blue."

* * *

THIS WIDESPREAD occurrence of runic inscriptions throughout northern Europe and extending widely in all directions betokens the importance of these mystical characters to the ancient Germanic peoples. What, then, was the runic writing like during this period and what was its purpose?

As I have mentioned, runes never were used for ordinary communication as we use writing today. For one thing, carving runes into wood or stone took considerable time and effort. Furthermore, persons wishing to use runes had to know not only the alphabet but also how to manipulate the supernatural power that went with them. An Icelandic poem, the *Egil Saga*, tells the story of a sick girl who was made worse by the incompetent use of runes intended to help her. Only when the runes

were corrected did she recover.

Thus, because of these two limitations — physical difficulty and magical potency — runic inscriptions tended to be short and used only for special occasions such as commemorating the death of a loved one, marking a victory or as magic. Their use as magic has presented scholars with the most difficulties and is the most fascinating.

Four main kinds of evidence indicate the magical significance of runes. The first is linguistic and has to do with associating the word *rune* with other Germanic words which suggest secretness and mystery.

Archaeology provides the second source of evidence for the magical use of runes. The Kylvær stone from Denmark is an example of this. It was found in a stone-lined grave and is inscribed with the runic alphabet and the word *sueus*, a word with no known meaning. *Sueus* is a palindrome, a word that reads the same whether spelled forward or backward. The strongest support for the magical intent of the inscription, however, is that it faced the interior of the grave.

The third source of evidence are literary references to the magical use of runes in Old Norse prose and poetry. The *Havamal*, the Icelandic epic poem of the Germanic gods, tells

how Odin learned the runes through self-sacrifice. The poem also describes a number of incantations dealing with magic and runes:

The twelfth I know;
If I see on a tree
A halter-corpse swinging,
I carve so
And draw in runes
that man shall walk
and talk to me.

Another Icelandic poem, the *Sigrdrifumál*, describes in detail the different kinds of runes and their magical properties — victory runes, luck runes, protection rune and others.

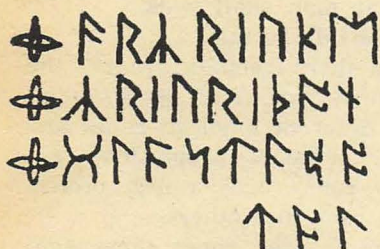
Finally, the runes themselves carry their own evidence of magical use. For example, the futhark by itself was thought to have magical power as indicated by a sword found in the mud of the Thames River which has the complete runic alphabet engraved on it. Apparently the sword's owner thought this was all he needed for protection.

But more intriguing than the runic inscriptions whose meanings are known, such as the futhark or single runes like ↑

which symbolizes the god of victory Tyr, are those inscriptions whose magical meanings have been lost. The words *laukar*, *alu* and *agla* appear frequently in runic inscriptions. *Agla* became

a well-known medieval magic word but its meaning is unknown today. *Laukar* and *alu* likewise defy interpretation.

The runic inscriptions on three amulet rings found in different parts of England also tantalize the imagination. One, called the Bramham Moor ring, bears the following runes:



reading "arkriulft kiurithon glas-tapontol."

The other two rings have similar inscriptions. No translation of these words has yet been achieved but there can be little doubt as to their magical intent. The inscriptions are arranged with three decorative symbols separating three words, the words having nine, nine and 12 characters counting decorative symbols — a total of 30 figures in all. As three and its multiples were considered magic numbers, this grouping was no accident.

Last of all, as if the runes were not secret enough themselves, there appeared secret runic scripts, each a kind of code

keyed to the order of the futhark. These so-called "tent-runes" are an example:



"Branch-runes" are another:



When Christianity and the Latin alphabet we use today eventually spread into Scandinavia the days of widespread use of runes were over. Not only was the new alphabet easier to use for communication and trade but also it had the approval of the church — which frowned upon runes with their pagan associations.

By the 10th Century runes were no longer used in Britain. By the 11th Century the Danes had ceased to erect rune stones although the Swedes clung to the practice several centuries longer.

However, belief in runes was not overcome easily nor completely. In 1500 B.C. runes still were being used on the island of Gotland near Norway. A few years later a Swedish general in the Thirty Years' War used runes as a secret military code. In 1639 Iceland found it necessary to prohibit the use of runes by law and offenders faced death by burning.

Even today runes persist, not in usage but in controversy. Dr.

O. G. Landsverk of the Leif Erikson Association of Glendale, Calif., and Alf Monge, the cryptographer who broke the Japanese code in World War II, in 1967 claimed to have found runes on 10 stones in North America. They deciphered one stone found near Byfield, Mass., as bearing the date November 24, 1009. They claim other stones found in Oklahoma bear dates of 1012,

1015, and 1022. If scholars ever accept these inscriptions as authentic we will have additional proof of Viking explorations in North America.

Thus the mystery of runes lives on. Old inscriptions still baffle scholars and there are new finds continually. These strange figures continue to spell out meaning for the human imagination.



YOU SPEAK EGYPTIAN!

By George Wagner

THE LANGUAGE of ancient Egypt is forgotten by everybody except grey-bearded archaeologists — or at least that is the consensus. But words used by the Pharaohs not only are engraved upon the walls of their tombs and found in museum cases. We use them every day! Many common English terms can be traced directly to the language of ancient dynastic Egypt.

For example, take the word "cut." This comes from the Egyptian *kat*, signifying "knife." Our word "cocoa" derives from the ancient *kuku* nut.


The Pharaohs treasured *habni*, a luxurious black wood brought down the Nile from Ethiopia. We call it "ebony." Almost as coveted was another Ethiopian product, *kami*. This word was adopted by the Greeks as *kommi* and by the Romans as *gummi*. We know the material today as "gum."

The ancient Egyptians would easily recognize our word "cam-

el," which comes from their word *kamaal*. When we speak of "henna rinse" we are recalling the reddish-complexioned *Tahenu* people who lived in the desert to the west of Egypt.

Chemicals used in bleaching cloth in ancient Egypt were sacred trade secrets of the priests of Ammon-Ra. We invoke this powerful deity whenever we speak of "ammonia."

The Egyptians called their country *Khem* or *Chem*, meaning "black land," a reference to the rich dark soil deposited yearly by the flooding Nile. The Egyptians were skilled in magical practices and occultism became known to the ancients as the "art of Khem." During Europe's dark ages authorities drew no clear lines between magic and technology. Men who tried to discover the composition of natural substances were branded as practitioners of black magic. Today we call them "chemists."



GELLER, PUHARICH and the Sky Intelligences

Puharich believes Geller's abilities come from computerized
Sky Intelligences "53,069 light ages away."

By Curtis Fuller



HOW DOES a reader, who considers himself rational and rather well informed on para-psychology and on such physical mysteries as UFOs, approach a book on Uri Geller? The answer is not simple. The approach to the book *Uri** by Andrija Puharich involves the problem of belief systems, involves one's way of looking at the world and one's individual concept of reality.

We on *FATE* Magazine have faced the problem of believability for the past 26 years. This is inevitable since many of the claims we report are so advanced (i.e., so far out) that they

have no scientific substantiation. Yet during our years of publishing it has been our happy experience to see the acceptance of psychic phenomena, psychic healings, meditation techniques, acupuncture, global plate tectonics, Kirlian photography and many other modifications in scientific knowledge which, when we first published on them, brought us only derision. But long ago on *FATE* we adopted the subjective rule that we would not refuse an article solely because we disbelieved it; we would refuse it only if we deemed it incapable of belief. Many other considerations are involved but this is one rule which is part of our own belief system — a belief

**URI* by Andrija Puharich, Anchor Press/Doubleday, Garden City, N.Y., 1974, 288 pages, \$7.95.

system we find constantly expanding in some areas and narrowing in others.

Having clarified all this I now confess my own belief system is involved, even threatened, by Andrija Puharich's book *Uri*.

I always have admired Andrija Puharich, M.D. Puharich, often at personal sacrifice, has traveled around the world investigating unusual phenomena and phenomenal people. He brought Peter Hurkos to this country. He did extensive research on the late great Brazilian healer Arigo. And most recently he brought Uri Geller to the United States and persuaded Stanford Research Institute to investigate him.

Puharich's protagonist, Uri Geller, is the young Israeli sensitive who may be one of the most phenomenal psychics of all time. Geller can make objects appear and disappear. He can bend keys by lightly passing his hand over them. He can see into the future; he can produce both physical and nonphysical phenomena. We believe Geller can do these things. We have seen SRI movies of his accomplishments. We believe the reports of the researchers who have cautiously confirmed his claims. This represents one level of our belief system. Let us go on to the next.

Puharich believes Geller's

abilities come from computerized Sky Intelligences (IS's) "fifty-three thousand sixty-nine light ages away." (How far is a "light age?") These IS's are aboard the spacecraft *Spectra*, originating on the planet *Hoova* which is 16,000 times larger than Earth. They communicate with Geller and Puharich through tape recorders which automatically turn themselves on and off whenever the IS's desire to speak. Sometimes the tape recorders jam and then the voices seem to come from nowhere. Puharich and Geller listen to these messages and Puharich occasionally has dialogues with these Sky Intelligences.

However, all the recorded messages invariably are wiped out and the recordings disappear. There never are any records of these conversations. Photographs of UFOs which often presage IS contact also disappear or the UFOs do not register on the film. Almost invariably Puharich and Uri and occasionally one or two intimate friends are the only persons to glimpse the UFOs — although the street, highway or airliner may be swarming with other potential observers.

The messages the IS's relay are enigmatic and often nonsensical. A full explanation of their meaning always is promised for

some future time. Meanwhile the IS's have assigned Puharich a protective role over the sometimes recalcitrant Geller. One IS purpose is to prepare Earth for a mass landing of UFOs which will take place in about three years. This landing will be made in part to enable the IS spaceships to recharge their power supplies. Despite their apparently personal concern for Geller and Puharich, the IS's do not seem to be concerned for mankind. Many thousands of Earthmen may or may not see the landings because these mysterious beings have the power to make their landings invisible.

And so it goes.

Puharich tells this story realizing full well that many will disbelieve him. At one point he says the best way to be discredited is to claim that you have seen a UFO—but this is a doubtful statement since Gallup reports millions of Americans believe they have seen UFOs.

But Puharich's claims go far beyond the mere sighting of UFOs. To claim to be in touch with Intelligences from the Sky, to claim you have entered into dialogues with such Intelligences requires proof. None is forthcoming. Therefore I approach this portion of the book with extreme skepticism.

Puharich's account has the

kind of internal consistency—without external confirmation or evidence—that is typical of scores of similar reports FATE Magazine receives. Many circles sit regularly with a leader or sensitive who receives a group of messages, through automatic writing or other means, containing cosmic statements. There are accounts from other individuals or groups who are in supposed-telepathic communication with spacemen or spaceships who also claim, like Puharich, that their intervention is saving earth from war, pestilence, or some other catastrophe. These apocalyptic groups are numerous, they are vocal, their messages are internally consistent. But they lack veridical evidence and they are not consistent with each other.

In considering the book *Uri*, however, one must also deal with the undoubted psychic abilities of Uri Geller and with the unusual psychological interplay between Geller, Puharich and a young friend of Geller's named Shipi Strang who enters the equation in an unresolved way. Some of the most powerful parapsychological effects take place when Shipi is present.

Puharich's role is that of a dedicated, self-sacrificing man who is expending enormous effort and devotion to bring rec-

ognition for Geller and to establish proof of Geller's abilities. Geller himself comes out shallow, money-hungry, wanting cars, adulation, girls — just what you would expect a young man to want. At times he is insufferable — what the Israelis call “a punk.” Puharich works hard trying to bring about a kind of “conversion” for Geller, to make him worthy of being the Chosen One of the IS's.

As described in the book Geller hardly seems a candidate for such an honor. He thinks in trivial and juvenile terms. The frequent and subjective “signs” that signal a coming message from the IS's also seem trivial. Indeed, from a cosmic viewpoint Geller's undoubted psychic abilities, however marvelous they may be in terms of known terrestrial science, seem equally trivial. Why would cosmic forces care if Uri can bend keys?

Equally incomprehensible are the great cosmic messages so far revealed. They seem very like

all the other platitudes found so frequently in this class of cosmic message system — when they are not pretentious nonsense.

Therefore we propose, from the island of our disbelief, that Puharich's conclusions have to be wrong. We know Geller has telepathic abilities. We know he has psychokinetic abilities. We know he can wipe off electromagnetic tapes. We postulate, therefore, that he can create dialogues on electromagnetic tapes. We know he can affect film. We suggest, therefore, that Geller himself is responsible for the whole psychic construct, whether consciously or unconsciously we do not know, perhaps a bit of both. The whole affair appears to be an elaborate poltergeist-like psychodrama. We know that such dramas are within the range of human capability. In the present state of my development I cannot believe they are the products of Intelligences from the Sky. I prefer a human explanation.

FISH STRIKES BACK

A LEAPING swordfish took revenge on the man who caught him last January, reports United Press. The fishing boat *Graciela* was 20 miles off the Venezuelan coast when seaman Luis Ramon Flores, 39, began hauling the recalcitrant fish aboard. In one of its leaps the

swordfish speared Flores. The boat's owner, Jose Rodriguez, took Flores to Periferico de Pariata Hospital in La Guaira, Venezuela, with the cut-off sword from the 440-pound fish still protruding from his forehead. Flores was reported in serious condition.



Sixteen-year-old Elsie Wright faces a fairy friend in August 1920 photo.

By Jerome Clark

PART TWO

SHOULD THE incidents here narrated, and the photographs attached, hold their own against the criticism which they will excite, it is no exaggeration to say that they will mark an epoch in human thought," Sir Arthur Conan Doyle wrote in *The Strand Magazine* for December 1920.

The photographs did hold their own but the world, unable to deal with them comfortably, chose the easiest available alternative: it simply forgot them.

Today only a tiny handful of Theosophists and students of the exotic have ever heard of the Cottingley photographs.* In their time, it is true, they caused some stir, especial-

Exploring Fairy

ly in England, and three small books (the last in 1945) have been published on the subject. But these books are long out of print, the principals in the case all are dead and nowadays even the hardest Fortean iconoclast hesitates to suggest that the matter is unresolved and worthy of further consideration. After all, *photographs of fairies?* Well, really!

Unfortunately the Cottingley photographs do not look real — if we are in any position to determine what fairies should or should not look like. But one cannot help sympathizing with Katherine Briggs' observation that while the case for the Cottingley fairies is difficult to dismiss, nonetheless "as one looks at these photographs every feeling revolts against believing them to be genuine." There is no denying that the supposed fairies resemble paper cutouts, and that is precisely what several modern researchers with whom I have discussed the issue suspect them to be.

However, the gap between the subjective impression that these "fairies" are clumsy fakes and the objective truth that there is not the slightest evidence that they are fakes has remained a considerable one, despite the best efforts of two generations of skeptics to close it. So whatever one's personal reservations may be, for the present, at least, the Cottingley photographs must be placed in the case for the reality of fairies.

The story began in the summer of 1917 when a Mrs. Griffiths arrived in England from South Africa to live with her sister's family, the Arthur

*FATE published "Fairies Are Real" by Paul M. Vest in the October 1951 issue.

The Cottingley fairy photographs have been an enigma ever since two young girls took them over 50 years ago.

Folklore

Wrights, who resided in the village of Cottingley in the Bradford district of Yorkshire, while Mr. Griffiths served as a soldier in France. With Mrs. Griffiths was her 10-year-old daughter Frances. Frances and her cousin Elsie Wright, 13, liked each other immediately and spent a good share of their time playing in a beautiful wooded area at the back of the cottage. It was there, they told their parents, that they met and befriended the glen fairies.

The parents, of course, did not believe the girls; they were sure the "fairies" must be part of a fantasy world the children had invented to amuse themselves as they played.

But at lunch one Saturday Mr. Wright was teasing about the fairies and Elsie retorted, "Look here, Father, if you'll let me have your camera and tell me how it works I'll get a photo of the fairies. We've been playing with them this morning."

Her father laughed and said he didn't want to waste film on such foolishness. But when the girls persisted he at last relented but gave them only one plate to work with.

Within the hour Elsie and Frances had returned. Elsie said, "We've got the photo, I believe. Will you look?"

Mr. Wright promised he would get to it that evening. When he did, several hours later, he was surprised

First Cottingley photograph taken in 1917 shows Frances Griffith with four fairies.



to see several dark figures — which he took to be white swans — on the plate. Still not terribly interested, he put the plate aside telling his daughter he would make a print in the morning and then they would know just what the swans looked like.

As it turned out, whatever they were, they most definitely were *not* swans, as the astonished Mr. Wright discovered. They looked like tiny winged women dressed in filmy clothing. This first photograph showed Frances staring into the camera while four of the creatures danced in the air in front of her. One of them was playing what appeared to be a long reed instrument.

Wright, quite literally, could not believe his eyes. Although Elsie never had lied to him before, he was certain she must be deceiving him now, so he, his wife and Mrs. Griffiths questioned the girls at length but could not get them to retract their story. Wright even went out to the glen where he poked around expecting to find scraps of paper cuttings (Wright's suspicion of the "fairies" was identical with that of virtually every subsequent skeptic). Finding nothing in the glen he and Mrs. Wright searched the girls' bedroom when they were away, but found nothing to suggest how the picture might have been taken. A month later Elsie and Frances took a second photograph and then Wright forbade further use of the camera. The parents were concerned about the girls' continuing insistence that all they said about the fairies was true, so the matter was dropped after a few prints had been made. The negatives were put away on a shelf.

Over a year later, in November 1918, Frances wrote a letter to a friend in Woodstock, Cape Town, South Africa, enclosing a copy of the first photograph and noting matter-of-factly on the back that "Elsie and

I are very friendly with the beck fairies." The letter itself ran in part:

"... all think the war will be over in a few days, we are going to get our flags to hang up in our bedroom. I am sending you two photos, both of me, one is me in a bathing costume in our backyard, Uncle Arthur took that, while the other is me with some fairies up the beck, Elsie took that one. Rosebud is as fat as ever and I have made her some new clothes. How are Teddy and Dolly?"

The astounding thing about this is Frances' casual attitude toward something Sir Arthur Conan Doyle was to term an epochal event. She speaks as if the fairies are of as much (or as little) consequence as her dolls.

No word of this leaked to the public until two years later. In May 1920 Edward L. Gardner, an occult writer and a Theosophist, received a letter from a friend who sent along the two Cottingley photographs (the second shows Elsie sitting and beckoning a winged gnome-like figure to come up on her lap), explaining that after a lecture in which he had mentioned fairies a woman from the audience had handed him the photographs. "Maybe they're true after all," she said, "but my husband and I have never been able to believe it." The woman, of course, was Mrs. Wright.

Gardner wrote later that he had assumed the pictures were rather unimaginative fakes the first time he viewed them. But he asked for the negatives, not really expecting to hear anything more. Within days they arrived, along with a letter from Mrs. Wright. Gardner took the negatives to a photographer named Snelling because the manager of the photographic firm for which Snelling had worked before setting up his own studio had stated flatly, "What Snel-

ling doesn't know about fake photography isn't worth knowing."

Rather to Gardner's surprise, Snelling, no believer in fairies, was impressed. After careful examination over a week's time, in the course of which he exhausted every possible alternative explanation, Snelling concluded, "These two negatives are entirely genuine unfaked photographs of single exposure, open-air work, show movement in all the fairy figures, and there is no trace whatever of studio work involving card or paper models, dark backgrounds, painted figures, etc. In my opinion they are both straight untouched pictures."

Soon thereafter, Gardner, in company with Conan Doyle, showed the negatives to several photographic experts from Kodak who admitted there was nothing about them to suggest fakery "but that cannot be taken as conclusive evidence of genuineness." They said someone *might* have faked them using an extremely complicated, time-consuming process. One of them remarked, "After all, as fairies couldn't be, the photographs must have been faked somehow." Kodak's testimony, although ambiguous, generally served to confirm Snelling's analysis.

And Gardner's subsequent interviews with the Wright family removed his last lingering doubts about the authenticity of the pictures. He found Elsie's straightforward replies to his many questions satisfactory. He visited the glen where the photographs had been taken and talked for some time with the parents who were just beginning to consider the possibility that the pictures might be real. The Wrights refused to accept any money for them. "If the photographs are genuine," Mr. Wright said, "then they shouldn't be soiled by being paid for." Further, the Wrights insisted that neither their name nor their place of residence be

mentioned in Conan Doyle's upcoming article for *The Strand*.

Before leaving Cottingley Gardner made arrangements for more fairy photographs to be taken. He went off to Scarborough to see the Griffiths family, who had remained in England after the war, interviewed Frances and arranged for her and her cousin to spend the last two weeks of August together at Cottingley.

When that time came Gardner supplied the girls with a camera and awaited results.* For the next two weeks the weather was rainy and miserable, affording Elsie and Frances only two afternoons on which the sun shone to provide proper light for photographs. As a consequence only three were taken. One shows a fairy leaping just inches from Frances' face; the second shows a fairy poised on the leaves of a bush; and the third shows 11 fairy figures around something resembling a sheath or cocoon suspended in the middle of the grass. The girls did not know what it was.

"Fairy observers of Scotland and the New Forest, however, were familiar with it," Gardner wrote years

*"Often I have been asked why I didn't stay with them and see the attempt through. The answer is, unfortunately, not convincing to everybody, but those who have some knowledge of the habits of the nature sprites will admit its validity. Had I been present it is exceedingly unlikely that anything would have presented itself to be photographed. The fact is as the girls themselves knew well, that the fairy life will not 'come out' from the shrubs and plants around unless the human visitor is of a sympathetic quality. Such a visitor needs to be not merely sympathetic in mentality, for that is of little use; he must have a warm emotional sympathy, childlike in its innocence and simplicity. The girls thought I might get used to the fairies, or rather, they to me, in a month or two, but I had my doubts whether I could cultivate the necessary quality even in that time. At any rate, it was no good attempting it then."—Gardner in *Fairies: The Cottingley Photographs and Their Sequel* (1945).

later in his book on the Cottingley controversy, "and described it as a magnetic bath, woven very quickly by the fairies and used after dull weather, in the autumn especially. The interior seems to be magnetized in some manner that stimulates and pleases."

Again Gardner submitted the negatives to an expert, who enlarged the photographs and studied them for any sign of grain of paper, canvas or paint; in the case of Frances' leaping fairy he searched for the thread "supporting the figure." He could find nothing amiss. The third photograph, the one picturing the fairies around the cocoon, the expert described as "an impossibility to fake."

After *The Strand* broke the story the *Daily News & Westminster Gazette* commissioned one of its reporters, a Yorkshire man, to "break the fraud." He roamed the country until he had uncovered the Wrights' identity (Conan Doyle in his article called them the "Carpenters"), then zeroed in — only to be forced to retreat when, baffled and confused, he could discover no evidence of fraud or forgery. He confessed in the resulting newspaper articles that he had no explanation for the figures in the photographs, unless, of course, fairies do exist.

In August 1921 Mr. and Mrs. Geoffrey Hodson traveled to Cottingley where they got Elsie and Frances together once again so that new pictures could be taken. This time, however, the fairies refused to be photographed. Nevertheless, Hodson, a reputed clairvoyant, accompanied the girls out to the glen and subsequently claimed he saw dozens of supernatural beings, including fairies, elves, gnomes, brownies and water nymphs.

On November 25, 1922, a South African paper, the *Cape Argus*, reprinted Frances' letter of November 1918 (quoted earlier), the first time

that document had come to light. As the paper observed, "Isn't the very intimate and insignificant detail of it, the very offhand manner in which a world phenomenon is dismissed in a couple of lines — isn't all this the best kind of evidence possible that, two years before Conan Doyle ever started this controversy, Frances Griffiths believed implicitly in the existence of fairies, so implicitly indeed as to discuss them with no more surprise or emphasis than she discussed her dad, her dolls and the war?"

But there the matter rests, the questions still unresolved after all these years.

In retrospect it is difficult to find any weak links in the story and so it is not surprising that those who attempted to refute it were frustrated. Certainly there is nothing suspicious in the behavior of any of the principals. If they did not fake the photographs, then no one did. And what would have been their motive? Notoriety and financial gain, as we have seen, can be ruled out.

However, folklorists have pointed out that the fairies of the photographs resemble the fairies of children's literature. Moreover, as critics have been quick to observe, the female Cottingley fairies sport the kinds of hairdos and clothing fashionable in England in 1917 to 1920, when the pictures were taken.

But these may not be legitimate objections in view of the fact that students of fairy lore from the Reverend Kirk on have remarked on the way fairies mimic the customs of the human society around them. Even in their physical form, as we have suggested, fairies are infinitely malleable, and the Cottingley entities seem to have fulfilled the expectations of two girls raised outside the fairy-faith and familiar with it only as presented in children's books.

And here, perhaps, we come to the

crux of the situation. Interestingly enough, one folklorist, wrestling with the Cottingley photographs and unwilling to admit they might prove the reality of fairies, finally concluded "it seems as if the matter must wait for further evidence of the effect of the mind upon mechanical devices." This throws the question right into the lap of the psychical researchers. Apparently our folklorist is talking about psychic photography of the Ted Serios variety.

Of course, the question is more difficult than that since Elsie and Frances (and later Geoffrey Hodson) claimed to have seen the fairies, too. But in any case I believe we are just beginning to find a new perspective from which to view the mystery of fairies.

* * *

MADAME ALEXANDRA David-Neel* describes a *tulpa* in her book *With Mystics and Magicians in Tibet* which may bear some relationship to fairies. She describes this *tulpa* as a "visible and sometimes tangible thought-form independent of its creator."

While living with Tibetan yogis Mme. David-Neel, who had on occasion seen these entities come into existence, decided to create one which she conceived of as a short, fat, good-natured lama. After some months of studied concentration the *tulpa* appeared and Mme. David-Neel took it with her when she and her retinue resumed their travels through Tibet.

"Now and then" she wrote, "it was

not necessary for me to think of him to make him appear. The phantom performed various actions of the kind that are natural to travelers and that I had not commanded."

Unfortunately the situation got out of hand.

"A change gradually took place in my lama. The countenance I had given him altered; his chubby cheeks thinned and his expression became vaguely cunning and malevolent. He became more importunate. In short, he was escaping me. One day a shepherd who was bringing me butter saw the phantasm, which he took for a lama of flesh and bone."

Mme. David-Neel realized that she was going to have to destroy her creation before it could do harm.

"I succeeded," she said, "but only after working at it for six months. My lama was hard to kill. That I should have succeeded in obtaining a voluntary hallucination is not surprising. What is interesting in such cases of 'materialization' is that other persons see the form created by thought."

The implications of this are profound and disturbing.

Dr. Raynor C. Johnson, in his famous *The Imprisoned Splendour*, puts forth a theory that may help us. "I postulate a psychic aether or 'substance' which partakes of some of the qualities of matter (such as localization in space and retention of form), and which is yet capable of sustaining thought images and emotions: something, in short, which is a bridge between matter and mind . . .," he writes.

Another case in point may be the poltergeist. Dr. Fodor, a psychoanalyst who employed the lessons of his profession in his pursuit of psychic phenomena, believed (and so wrote in the *Journal of Clinical Psychopathology*, July 1945), "The poltergeist is not a ghost. It is a bundle of projected repressions."

*Madame David-Neel, a French woman who had been educated at the Sorbonne, explored vast tracts of Tibet which no other white traveler had crossed before her. She was awarded a gold medal by the Geographical Society of Paris and was also a Knight of the Legion of Honor. Her books have been translated into English, German, Spanish, Czech, Swedish and Annamite.

He theorized that the manifestation, far from being an alien intelligence, is no more (nor less) than a psychokinetic externalization of conflicts within an individual unconscious, often, although by no means always, of a young person undergoing the psychological and physiological strains of puberty.

That Fodor considered the causes of the poltergeist phenomenon pathological is only incidental to our present concern, which is the question of whether or not the human mind can generate something having a separate, quasi-physical existence. Certainly the *tulpa* and the poltergeist suggest the possibility that abstract concerns of the mind can structure concrete phenomena in the physical world. And it is here that fairies and a lot of other things may come in.

Perhaps we should think of fairies (and UFO sightings, religious visions, etc.) as planetary poltergeists or planetary *tulpas*. (To avoid confusion I am going to drop the *tulpa* now since the *tulpa*, it appears, is the result of conscious psychic effort and the phenomena I am discussing here, if I understand them correctly, usually arise from unconscious psychic activity.) In other words, certain types of paranormal entities are brought into being, at any rate in the specific forms in which they are seen, by psychokinetic energies latent in the mass as opposed to the single unconscious. These "specific forms" are the result, whether consciously, semiconsciously or unconsciously, by a kind of collective agreement about the nature of the Otherworld.

Every culture has its Otherworld. Our own includes planets possibly inhabited by intelligent beings, a notion reinforced in our culture, especially in the years after World War II (when, significantly, the UFO age was born), by scientific speculation and the rise of science fiction. Cer-

tainly the UFOs of our day seem to have flown straight out of the pages of pulp magazines. Doesn't it seem unlikely that genuine extraterrestrial visitors would confirm so obligingly all our rather unimaginative cultural stereotypes about their nature and appearance? And doesn't it seem even more unlikely that they would arrive at the very moment we start thinking seriously about them?

As Tom Comella observed,* "The human mind is a marvelous apparatus for perception. Yet it always makes one vital mistake: it continually attempts to visualize the unknown in terms of a known context."

In *Religion and the Decline of Magic* British scholar Keith Thomas writes revealingly of the capacity of people in the Middle Ages to see "apparitions in the sky of a kind denied to us—galloping horses, dragons or armies in battle. These counterparts of our flying saucers might assume bizarre forms, for example, the vision seen by two country women shortly before sunset on 16 April 1651 of a battle in the sky, followed by angels of 'a bluish colour and about the bigness of a capon, having faces (as they thought) like owls.' But usually they illustrate that in hallucination, no less than in ordinary vision, human perception is governed by stereotypes inherited from the particular society in which men live."

Most striking is the way in which elements of fairy mythology have carried over into modern saucer mythology. Jacques Vallee, who was the first UFO researcher to recognize the relevance of fairy lore to UFOlogy, has shown (in *Passport to Magonia*) how the controversial Eagle River, Wis., contact claim was really a latter-day reenactment of an ancient fairy ritual. Moreover, "little people" figure prominently in both myths. In Ireland, according to UFO-

**Flying Saucers*, September 1961.

logist Colin McCarthy, farmers speak of seeing "leprechauns" stepping out of flying saucers! Manifestations of this type are perhaps to be expected in a culture which has not made a complete transition from the traditions of the rural past to the technological, urban consciousness of our modern space age.

In the past peasants were kidnaped into fairyland; today men and women are whisked off in UFOs to imaginary planets. Although we have no reason to doubt the sincerity of many persons who claim to have visited such places, these realms seem even less objective than their fairy or UFO-naut inhabitants. While the Otherworld's inhabitants are quasi-physical, can be touched and photographed and leave traces, the unconscious needs to place them somewhere, to give them a home. Thus the mind — at the level Evans-Wentz termed the "superconscious" — creates a dream world that is as loosely fixed in the psychic realm as its errant inhabitants appear to be in the physical realm. The inhabitants can be seen by any number of people but percipients invariably enter the Otherworld alone, a fact that surely argues against the objective existence of this other realm, *at least as perceived*.

Carlos Castaneda, an anthropologist from the University of California who studied the peyote rituals of the Yaqui Indians of Mexico, observed that collective agreement among those using the hallucinogenic drug affected their psychedelic experiences. They believe that an entity named Mescalito exists inside the peyote plant and that when one has eaten the plant, Mescalito will appear in one of several clearly-defined forms to instruct those who approach him seriously. At first Castaneda thought the striking similarity of the Yaquis' visions were merely the result of psychological conditioning.

Later he found to his astonishment that weird occurrences involving Mescalito also take place outside the drug state, in the world of ordinary perception. This means that Mescalito's world can be entered only by oneself, alone, in (hallucinogenically-induced) trance, but Mescalito himself can operate in our sphere. Mescalito's realm exists only psychically but manifestations which Yaqui culture attributes to Mescalito are "real" and parapsychical. In this instance, as opposed to the instances involving fairies and UFO-nauts, the manifestations may have been generated to explain the vision rather than the other way around. Nonetheless, the principle of cause and effect is what is important here.

It should also be obvious that this cause and effect principle applies to the whole range of phenomena in religious and occult tradition. For example, mystical visions of heaven as well as "objective" appearances of the Virgin Mary could be accounted for as creations of the unconscious.

To quote Tom Comella again: "They do not come from any particular place in the ordinary sense of the word, as their world surrounds ours. We can describe the properties of that world, however. It is invisible to our physical senses and is constructed of the extraordinary 'matter' which physics has indirectly detected and which has been mathematically proven to exist. The experience of that domain takes the form of archetypal images of the collective unconscious, in psychology's language. This psychic layer is inferred to exist because of the empirical fact that throughout history humans have experienced autonomous psychic images for which there are no corresponding physical effects in the external world. We call the world of the saucers the 'psychic world' then, because the experience is a psychic

one. Actually, all we know is that the other world (whether you call it Shaver's caves, heaven or hell, another dimension or etheric world) is constructed of a 'stuff' which is fundamentally different from what we call physical matter." (*Flying Saucers*, January 1963).

Certainly the "stuff" of such paranormal manifestations as fairies, UFOs and the like is as much psychic as physical, and apparently composed of another order of matter. While these phenomena (which conceivably may include black panthers, yeti, Bigfoot, lake monsters, etc.) have been reported consistently they have managed to evade careful scientific scrutiny—none ever has been caught to be put into a laboratory or a museum. I suppose this may be a reason to join orthodox scientists in arguing that they do not exist. But delusions do not leave prints on the ground or show up on film; nor are they usually observed by more than one person at a time. It seems these manifestations are "tangible intangibles" which, in some incomprehensible fashion, exist and do not exist.

Just what is the nature of the Otherworld out of which these myriad phenomena arise? Does it exist apart from our faulty perceptions of it?

We can prove nothing, of course, but there is an ancient belief that

elemental beings exist but are formless and powerless without the psychic energies of human beings. If this is true and not just a superstitious explanation for what really are vast, heretofore unsuspected powers of the human mind, then their home is that Otherworld out of which emerge, among other things, the psychic stepchildren of a prehistoric nature cult (fairies), of religion (visions of gods, saints and angels) and of 20th-Century technology (UFOs).

If they do not exist then the Otherworld is quite something else: the inner world of the human psyche imprinted on the fabric of so-called objective reality, as if that reality has been turned inside out. The possibilities inherent in all this are as terrifying as they are fascinating. As Evans-Wentz concluded in his classic work on the fairy-faith:

"This western Otherworld, if that is what we believe it to be—a poetical picture of the great subjective world—cannot be the realm of any one race of invisible beings to the exclusion of another. In it all alike—gods, fairies, demons, shades, and every sort of disembodied spirits—find their appropriate abode; for though it seems to surround and interpenetrate this planet even as X-rays interpenetrate matter, it can have no other limits than those of the Universe itself."



A CATBIRD, PERHAPS?

CASEY JONES is a 20-pound cat belonging to Mrs. Robert Jones of Toledo, Ohio. Casey was found by Mrs. Jones' uncle some 12 years ago in Michigan's north woods and perhaps his background explains why Casey sings like a bird. The cat began his trilling and warbling 10

years ago. Mrs. Jones was sure there must be a bird loose in the house but it was only Casey Jones singing. He has kept up his soprano chirping ever since, according to the Associated Press. "When he's hungry, he really cuts loose," says Mrs. Jones.

My Dreams

PROPHESY

"I gazed upon a familiar face in a brown coffin, unaware that my dream matched reality miles away."

By Olive C. Wehr

LIKE MANY people I dream a great deal but I find that my dreams generally fall into two distinct categories: the ordinary fanciful dreams of deep slumber and the occasional meaningful dreams of semi-waking. The ordinary dreams amuse and mystify me by their diversity. I may be a small boy gleefully climbing giant trees, an aide in the White House conferring with the President or an Oriental refugee fleeing from the ravages of war.

The occasional prophetic dream, however, mystifies me and suggests contact with an unknown dimension. Perhaps I best can illustrate the latter by relating a few of them. They are not difficult to recall as each has made a deep impression on me and remains vivid in my mind.

I had my first meaningful dream when I was about 15 and living on a remote Colorado Ranch, 20 miles northwest of Colorado Springs. I lay awake one night unable to sleep be-

cause of my concern for our nearest neighbor who was a dear family friend. Known to all as "Mother" McBroom, she was a widow and lived with her bachelor son Paul on the ranch just across the road. Her married son Cleve and his wife Mary lived in a house on the same ranch.

"Mother" recently had become ill and been removed to Colorado Springs. I kept tossing that night, feeling lonely and wishing I would hear word of how she was. Suddenly the dim outline of her sleeping face emerged out of the darkness. I saw she was lying in a brown coffin which was supported by two wooden kitchen chairs. Two men wearing white gloves appeared, removed the coffin to a snowbank outside and then returned to sit on the two chairs. I gradually became aware that they were the lone witnesses to a wedding that was taking place. I could not see the face of the bride, which was hidden by a black veil, but I recognized the groom as Paul Mc-

Broom. Then my dream ended.

Because a blizzard had blocked all the roads Cleve did not return from Colorado Springs for some days. When he did he verified the dream. His mother had died on the night of my dream. And as was the custom of the times, she had lain in state in their Colorado Springs house for a couple of days. In the meantime Paul's fiancée arrived and the coffin was moved temporarily to permit the marriage to take place in the house before the funeral.

Needless to say, I told only my mother Retta Cummings about my dream and she promised to keep it a secret. The last thing I desired was for my teen-aged companions to think I was "different."

I married Fred Wehr in 1930 and we both attended the University of Washington in Seattle. Some strange communications by way of my dreams always told me when there was trouble at home. I recall that one night in 1932 I was startled awake by the sight of a livid flesh wound which glowed in the dark. Gradually I became aware that the ugly gash was located beneath one of my father's shoulder blades. I was uneasy until I had word from home that the gash inflicted by an assailant's knife was not deep

enough to be fatal.

My father Harry Cummings survived that knife wound but died unexpectedly from a heart attack seven years later, in 1939. At that time both Fred and I were teaching at Idaho Industrial Training School in St. Anthony. One evening I was grading test papers until about 8:30 when I became strangely uneasy and was unable to continue. An urge to communicate with my father took possession of me. Since my parents had no telephone I went to my desk to write him a letter. I agonized over that letter. I wanted to tell him I loved him but words would not come, only tears. I managed eventually to compose a letter that distressed rather than relieved me. On my way to school the next morning I walked past the post office to mail my letter. As I dropped it into the letter slot, the words, "He will never receive that letter!" seared my mind. By 10 o'clock the news of Father's death reached me. He had died at the very hour I had felt impelled to write to him.

Much the same thing occurred in 1944 when Fred's mother Liza Wehr died. I awakened in the gray dawn that morning with a painful weight on my chest. The window at the foot of our bed seemed to glow with light and

beneath the window a small white coffin appeared in the reflected light.

"Is it for me? Am I having a heart attack?" I asked myself.

But no, it could not be for me; it seemed to grow even smaller. "On, no, not one of the children!" I gasped. (I had had no children of my own but dear nieces and nephews had their places in my heart.)

Suddenly the pain was gone and the light dimmed but I could sleep no longer. I arose feeling extremely depressed and continued to feel uneasy until word came that my mother-in-law, a woman of short stature, had suffered a fatal heart attack.

Not all my meaningful dreams have been morbid. For instance, one summer night at the time I worked as a secretary at the industrial school I dreamed that a visitor arrived while I was at my typewriter. I glanced up to see a singular looking man. He wore a black patch over one eye and carried a tan overcoat on his arm covering the wrist over which was hooked a gold-headed cane. I never had seen the man before but felt there was something sinister about his appearance. He just stood there a moment, then disappeared.

I had almost forgotten my dream as I rushed to get out important letters the next morn-

ing. Presently, just as in my dream, I sensed the presence of a stranger. Sure enough, there stood the exact replica of the man in the dream, complete with eye patch, tan overcoat, gold-headed cane and sinister air. I was so startled I could not reply when he asked to see the superintendent. He raised his voice and repeated the request.

Why had I anticipated his coming? So far as I ever knew he was merely a salesman on routine business.

Another rather trivial incident baffled me in 1970. My dear friend Velma Kvale had returned home from her trip to Alaska. One night as I lay awake thinking about her I resolved to go visit her the next day. As I thought of her it seemed that I felt her slip her hand into mine and heard her exclaim, "A bear bit me. Don't let it bite you!"

The next day when I visited her she slipped her hand into mine, leaving on my palm a miniature ivory bear. "Here is your bear," she laughed. "Don't let him bite you."

What does it all mean? Some would say my dreams show ESP, but giving a name to an unknown quality does not explain it. Somewhere out there or perhaps within us lies a great unexplored area of which our dreams form a part.



Oil portrait of baby hangs above author's fireplace.

By Carol Robinson

I HAVEN'T decided whether this is a ghost story or merely an odd coincidence. It began when my husband John and I purchased an old house on Hickory Ridge Road in Holly, Mich. We were on the lookout for antiques to furnish it and not long after moving in I decided to explore the attic hoping to find some relics left by previous owners. The attic yielded the usual harvest of dust, the remains of long-dead birds, rolls of tattered green window shades, an old broken rocker, dusty curtain stretchers and sacks of yellowed wallpaper.

Finally, dirty, tired and disappointed, I was about to climb

The Portrait in The Attic

The artist belonged to a local family who still lives in the area — but who is the sad-eyed little girl in this painting?

down the ladder when the beam of my flashlight picked up something tucked behind the rafters. Standing on a bundle of old newspapers, I managed to pull the object down from its niche. Through the dirt and dust I saw it was some kind of painting.

I took it downstairs and



Louisa Frost's letter to her mother explains the tragedy of her suicide in 1864.

cleaned it. It turned out to be an oil painting on a large sheet of tin, the portrait of a child wearing a long red dress. The little girl in the picture appeared to be about a year old, with solemn blue eyes and bright golden hair. In the lower corner of the painting were the initials "L. F." in script.

Thrilled with my treasure I had it matted and framed and hung it over the fireplace in the parlor. As I did my housework each day the eyes of the child in the painting seemed to follow me. Each time I glanced at it I wondered who she had been. She

Mother:

My darling little Adelaide is now in Heaven in God's care as is her father who never returned from the War. Her father and I were to be married, but since this can never be on Earth, I have chosen to join them in Heaven. The picture I painted of my daughter Adelaide so she would never be forgotten has been hidden by Father, who called her my disgrace. I find life no longer bearable and by my own choice I am going to join my loved ones.

Forgive me

Louisa Frost

must have lived in the house, I decided. Did she grow up and marry here? Was she happy? Could her grandchildren be living near here? Why does she look so sad in the painting?

John and I began to search through the old property records, deeds and abstracts, hoping to find a clue to the identity of the "L. F." who had painted the portrait. The records showed the house had been built in 1849 by the Frost family and had remained in that family for several generations. In fact some of the furniture we had bought with the house dated back to the Frost family. But no "L. Frost" was mentioned in any record. On a hunch I visited the township cemetery and found the Frost family plot in the oldest section. There was a small marker for "Daughter, Louisa Frost, born 1842 — died, 1864," with the single word "Forgive" carved into the moss-stained marble beneath the dates. Apparently Louisa never had married. Was she the "L. F." who had painted the portrait? Next to her grave was a small marker inscribed "Baby — August 22, 1864." Was this the child in the painting? Or perhaps a younger sister?

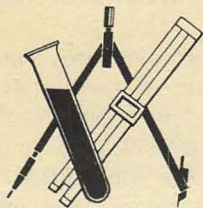
I often wondered about the little girl. One day as I was dusting in the parlor I addressed the portrait: "I wish I knew who you

were." Just then a sudden cold gust of wind slammed open the front door and the front of the oak desk crashed down on its hinges. I ran to close the door but found no wind blowing outside.

As I turned to shut the desk I noticed the little inside drawer between the pigeonholes had fallen upside down on the floor. When I tried to put it back in place, it stuck. I put my hand in the opening and found a folded piece of paper — an old letter written in faded brown ink on brittle yellowed paper. The letter nearly fell apart when I opened it to read: "Mother, my darling little Adelaide is now in Heaven in God's care as is her father who never returned from the war. He and I were to be married but since this can never be on Earth, I have chosen to join them in Heaven. The picture I painted of my daughter Adelaide, so she would never be forgotten, has been hidden by Father who called her 'my disgrace.' If you find it, please keep it. I find life no longer bearable and by my own choice, I am going to join my loved ones. Forgive me. Louisa."

The portrait of Adelaide still hangs over the fireplace in the house where she was born over a century ago. Could it have been her spirit that led me to the letter? I wonder.

ALCHEMY:



Mystery Religion? or Primitive Science?

By Victoria Boosman

ALCHEMISTS and their cryptic expressions were mocked in medieval literature. And unfortunately for our understanding of the art most of the stories and plays portray just one type of alchemist: the alchemist who sought material gold. Because medieval alchemy was based on Christ's maxim, "Seek ye first the Kingdom of God . . . and all these things shall be added unto you" (*Matthew 6:33*), those who sought only material wealth were not true alchemists, but pseudoalchemists. They called themselves alchemists, however, and thus cheaters, necromancers and even black magicians have become part of the history of alchemy.

Simon Forman (1552-1611), for example, was an English pseudo-alchemist whose life was characterized in Ben Jonson's play *The Alchemist*. Forman dabbled in necromancy, black magic and other evil practices, attracting

society ladies with "love-phil-tres, charms, enchantments . . . and many strange and uncouth things." By defrauding his rich patrons he amassed a small fortune. But although he was proved a charlatan and imprisoned numerous times, he insisted that his wealth came from transmuting metals.

The most evil person who ever called himself an alchemist was the man whose ghastly crimes formed the basis for the horrible exploits of the legendary Bluebeard. Because he had incurred enormous debts, Marshal Gilles de Raiz (1403-1440) needed gold to pay them off. He figured that he doubtless would learn the secret of making gold if he agreed to sacrifice blood to the devil — children's blood. However, the devil did not reward him with the coveted Philosopher's Stone and so the Marshal satisfied "his monstrous cravings (perversion and cannibalism) on the bodies

of his innocent victims."

"The crimes of (this) one-time comrade . . . of St. Joan of Arc are of such a nature that modern editors of his trial dossier leave blanks even in the original Latin . . . It is recorded that . . . after the Marshal began speaking (during the trial) the Chancellor of Brittany ordered a veil to be thrown over the crucifix on the wall. . . . It was . . . not the variety . . . of the Marshal's crimes which so appalled his judges . . . so much as his zest to defile and destroy the image of God."*

Although his case is exceptional because of the enormity of his crimes, others also usurped the name of alchemist. One group, calling themselves alchemists, were termed "puffers" in the Middle Ages because they continuously puffed at their fires with bellows. They knew none of the deep esoteric truths and yet, by experimenting on all kinds of matter, they occasionally produced unexpected results. Little by little they improved their techniques and eventually developed a system of methodical experimentation. It was they who gave chemistry its start. Some striking discoveries were made by Albert le Grand (1193-1280) who produced potassium lye, by Ray-

mond Lull (1235-1315) who prepared bicarbonate of potassium, and by Blaise Vigenere (1523-1596) who discovered benzoic acid.

The appeal of alchemy was felt in every part of medieval society. Kings, too, hoped to "light upon the purse of gold lying at the end of the alchemical rainbow." While some kings experimented directly, most employed alchemists instead. Some of the kings who used alchemical services were Charles II of England, James IV of Scotland, Christian IV of Denmark, Alphonse X of Castile, and Frederick I of Prussia. Henry VI of England even issued the following public notice extending his protection to an alchemist:

"Let it be known that . . . John Mistelden . . . has shown by petition that . . . he intends to work on certain materials . . . to take base metals out of the class to which they properly belong and then transmute them . . . into pure gold. . . . We grant . . . John . . . a license, so that he during his life may work, test and practice this art . . . legally and safely, without action at law, hindrance, molestation, or injury by us or our heirs. . . . Given by the hand of the king at Westminster on the thirtieth day of April 1452."

In contrast to the pseudo-

*"The Soul of Marshal Gilles de Raiz" by D. B. Wyndham Lewis, Eyre and Spottiswoode, London, 1952.

alchemists the true alchemists were virtually unknown. Rather than seeking material wealth, they worked quietly to discover the secret of spiritual illumination. And since they were striving for perfection, they tried to live exemplary lives. As the alchemist Basil Valentine once wrote to an aspiring student:

"If you wish to search for our Stone, be without sin, persevere in virtue, so that your mind may be lit with love of light and truth. Resolve that, having acquired the divine gift that you desire, you will hold out your hand to the wretched . . . and lift up those who are in misery."

* * *

ALCHEMY was more than an experimental science which claimed a secret formula for making gold. It was also a philosophy, an attempt to penetrate the mystery of creation, to discover the meaning of life. Because the philosophy held the key to making gold and the transmutation of metals into gold proved the validity of the philosophy, the two were intricately interwoven.

Before the Middle Ages, for example, the alchemists postulated that nature constantly helped matter toward perfection. Because gold was least subject to corrosion and heat the alchemists considered gold the

epitome of natural perfection and thought all other metals existed only in an imperfect state. They further believed that given enough time any metal could become gold; consequently the "seed" of gold existed in all matter and to make gold the alchemists had only to discover that "seed" and help it grow. Indeed, they felt that "a tiny mustard seed producing a bush many . . . times the size of the seed" was no more phenomenal than the growth of gold.

Extending this concept to themselves, the alchemists considered that they too possessed the "seed" of gold. And once they had discovered this "seed" within themselves they then could help it grow and eventually reach perfection. The alchemists termed this process their Great Work — *Magnum Opus*. When they had completed this process they also would have succeeded in making the Philosopher's Stone — *Lapis Philosophorum* — with which they could perform a dual transmutation: make gold on the physical plane and attain illumination on the spiritual plane.

By the Middle Ages this Great Work of the alchemists had evolved into an esoteric and symbolic form of mysticism paralleling the Christian's Christ-like state. Indeed, they felt that

when they completed their Great Work they would also have attained a mystical union with Christ.

Because the alchemists wanted to unite with Christ they tried to imitate Him in all things. For example, He once had told His Disciples, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine" (*Matthew 7:6*). This meant to the alchemists that their secrets were holy and to be shared only with other students. Consequently, they concealed their mystical truths in allegories.

The following alchemical parable is a symbolic portrayal of a mystical marriage, identifying the Great Work with the New Testament's story of Christ's death and resurrection:

"When we marry the crowned king to our red daughter . . . she conceives a son, conjoined and superior . . . and he lives by our fire. . . . Then is he transformed and his tincture by help of the fire remains red, as flesh. But our son, king-born, takes his tincture from the fire; and death . . . and darkness . . . flee away. The Dragon who watches the crevices shuns the sunbeams, and our dead son will live; the king comes forth from the fire and . . . the virgin's milk will be whitened. The son, already vivified, is become a warrior in the

fire and over the tincture super-eminent. For this son is himself the treasury . . . bearing the Philosophic Matter. . . . Let us now rejoice together; for the reign of death is finished and the son doth rule . . . and . . . the purple is put on."*

The alchemists often embellished their writings with symbolic pictures. Hence, the king and queen represented a mystical union of the components of their Great Work. The son meant the Philosopher's Stone. Other pictures indicated alchemical truths also. A snake biting its tail demonstrated the unity of matter; grain illustrated part of the composition of the Stone; flowers indicated the colors of the Great Work; and wolves represented one of the components.

Sometimes the alchemists used mathematics to portray their operations. Only a true student could decipher this excerpt:

"From several things make 2, 3 and 3, 1 with 3 is 4, 3, 2, and 1. From 4 to 3 there is 1; from 3 to 4 there is 1, thus 1 and 1, 3 and 4; from 3 to 1, there is 2, from 2 to 3 there is 1, from 3 to 2, 1, 1, 1, 2 and 3. And 1, 2 from 2 and 1, 1 from 1 and 2, 1 thus 1. I have told you all . . . "***

*Israel Regardie's *The Philosopher's Stone*.

***The Alchemists* by M. Caron and S. Hutin.

Although their language confused others, by combining these numbers in various ways the alchemists understood their significance. The number 10, for example, symbolized the perfect number or Philosopher's Stone. When broken down mathematically 10 became 1 plus 2 plus 3 plus 4. Each number then had an esoteric meaning: 1=universal matter; 2=duality in the universe; 3=the trinity; 4=the basic elements.

In some cases they hid their secrets in codes; in other cases they used backward writing. "Take the matter you well know" became "Wonk llew ouy rettam taht ekat." Occasionally they inserted letters in words, or represented a particular ingredient by using the initial letters of the ingredient in a complex sentence. They characterized their Great Work in many inconsistent ways and yet they "were in unanimous agreement about the process they were describing. . . ."

Prayer and purity were part of all aspects of the Great Work. Therefore, feeling that even their laboratories were sacred the alchemists often installed an altar there. Thus, through work and prayer they tried to achieve their material and spiritual transmutation. Their laboratories were nothing like the sor-

cerers' dens depicted in medieval art; they were more reminiscent of spiritual oratories.

They thought that the apparatus used in the Great Work had a spiritual effect on the transmutation. An egg-shaped vase, for example, held the precious contents of the matter used in the material transmutation. Within that vase or aludel, which symbolized creation, they accomplished their transformation. When its contents had been properly prepared the aludel was placed in the furnace or athanor which symbolized purgation and the heat was distributed evenly to the contents.

Heating the athanor to the proper temperature for each stage of the Great Work was of the utmost importance. Too much or too little heat would completely destroy the contents in the vase. Consequently, when the proper time had come the alchemists cautiously heated their furnaces. They varied the intensity of their heat from a "brooding hen" which was around 65°, through many intermediate grades, to the heat of a "bare fire" which was near the melting point of lead.

Even when the fire had reached the proper temperature and the ingredients had been placed in the aludel and carefully sealed, the alchemists

could fail in their operation unless they began their Great Work at a propitious moment. One alchemist insisted the work should begin when the sun was in Aries and the moon in Taurus. Another thought the Great Work should be started when the sun was in Sagittarius and the moon in Aries. They all agreed, however, that the planets should be in benefic aspect.

Because the Great Work was accomplished simultaneously on the spiritual and material planes, however, even if the planets were in accord but the alchemists themselves unworthy, their labors would be fruitless. Indeed, without the help of God's grace their work was doomed to failure. Consequently before they began their Great Work the alchemists prayed that "spiritual fire" might descend upon the athanor and themselves:

"Universe, listen to my prayer. Earth open up, so that the . . . waters are open to me. Trees, do not tremble: I wish to praise the Lord of Creation, the All and the One. May the skies open up and the winds be still. May all the faculties that are in me celebrate the All and the One."

"The hardest work, the worst of the labor, lies in the preparation of the matter," wrote one alchemist. Indeed, they had to

create a new substance both spiritually and materially by uniting two opposite principles. The alchemists believed that sulfur was an active and fiery principle, whereas mercury was passive and watery. By uniting the two properly they felt that the new substance would produce the coveted Philosopher's Stone. However, it was not only material sulfur and mercury that they tried to unite. They also united the "spirit" of sulfur and mercury. According to one alchemist this spirit was a "universal spirit, which comes down to earth, (and) assumes the form of volatile . . . sulfur, and mercury, stabilized by air and fire." These two elements the alchemists placed in a bottle which should, according to the alchemist Sincerus Renatus, "be two-thirds filled and then hermetically sealed so that the sulfurous spirits cannot escape; the water (mercury and sulfur combination) next undergoes the first degree of heat, and if all light is shut out of the laboratory all the colors of the rainbow can be seen in the bottle. Little by little a sort of tartarous earth is deposited at the bottom, and this is actually the elusive matter of our secret."

When the alchemists had succeeded in this part of the Great Work they had to make sure that the new substance had passed

through the proper colors "in order that one may not come before the other, and that each of them may appear in its own turn." The three primary colors were black, white and finally red, with other colors in the spectrum in correct position.

Then they added small quantities of gold, which was purified along with the new substance again and again. While their matter was being purified the alchemists concurrently underwent a spiritual purification.

The material in the aludel was heated until it vaporized and then it was cooled and condensed. This process was repeated numerous times until the alchemists and their aludel were fused in perfect unity, spiritually. When this occurred they raised their heat to its highest temperature and watched the matter turn a bright red, the "Red Tincture," the true Stone of the Philosophers.

Though it took many months or years for an alchemist to finish his Great Work he steadfastly labored to find the secret of preparation. Nicholas Flamel, for instance, who was a 14th-Century scribe, struggled for years to find the secret. He had lived a simple, quiet life in Paris until he had an angelic vision one night. In the angel's hand was a book bearing the inscription, "From

Abraham the Jew: prince, priest, levite, astrologer and philosopher: Hail." Flamel wanted to see the book closer but when he tried to take it from the angel the angel disappeared and a stream of gold appeared in his place. While pondering the meaning of this strange vision he decided that the true secrets of alchemy would be revealed if he could find that book. He spent many years searching for it and one happy day he found it hidden on a forgotten shelf in an obscure bookstore.

When he opened the book Flamel recounts that he "did nothing else day nor night but study . . . it." For years he tried to decipher the meaning of the odd symbols and stories. Finally with the help of an old Jewish rabbi he unraveled the code. Then, after several more years of intense self-purification and preparation, he began the Great Work. Before he started, however, he composed the following prayer:

"All-powerful God, father of light, from whom come all good and perfect gifts, I beg thy infinite mercy: grant that I may know thy eternal wisdom . . . that I may proceed without error in the noble art to which I have dedicated myself, seeking the miraculous stone of the sages, that stone that thou has hidden

from the world . . . In the name of Christ Jesus, I ask of thee the miraculous cornerstone of Heaven. . . ."

In his journal Flamel told how he transmuted other metals into gold. It is reported that he succeeded in transmuting mercury into silver on January 17, 1382, and he made gold successfully on April 25, 1382. Curiously, although "there was nothing to distinguish him from his contemporaries except the sincerity of his religious faith," when he died his friends were shocked to learn the poor old scribe had managed to finance seven churches and 14 hospitals during his life.

Besides Flamel, many other alchemists succeeded in their material transmutations. For example, Jean-Baptiste van Helmont transmuted eight ounces of mercury into pure gold. Dr. Johannes Frederick Schweitzer, physician to the Prince of Orange, also performed the transmutation in 1666. The leading goldsmith at the Hague certified that the gold "was the finest . . . he had ever seen."

Pope John XXII wrote an alchemical treatise entitled *Ars Transmutatoria* in which he claims he worked on the Philosopher's Stone in Avignon and succeeded in making 200 bars of pure gold. Curiously enough,

when he died the Vatican was rich although Church struggles and debts should have depleted their coffers.

In 133 B.C. the Chinese alchemist Chen wrote that he merely had to rub a "black stone" on a brick or common stone to turn it into silver. He took care of his money needs in this fashion.

When with the all-important help of God the imperfect aspects of both the metals and the souls of the alchemists had been completely purified then they had their remarkable Philosophers' Stones.

* * *

THE FIRST step in alchemy was finding all of the proper materials and setting the proper spiritual frame of mind in order to eventually make the stone. Indeed, the stone was the end result, not the beginning, of all the alchemists were trying to do. After they succeeded in making the stone then they could perform transmutations of base metals.

The alchemist J. B. van Helmont in his paper *De Vita Eterna* wrote: "I have seen and handled more than once the Stone of the Philosophers: in colour it was like powder of saffron but heavy and shining, even as powdered glass. There was given to me on a certain occasion the

fourth part of a grain, or the six-hundredth of an ounce. Having wrapped it in paper, I made projection therewith upon eight ounces of quicksilver, heated in a crucible, and immediately all the quicksilver — having made little noise — was congealed into a yellow mass. This being melted in a strong fire, I found eight ounces minus 11 grains of most pure gold."

Actually the writings are very elusive about the ingredients used by the alchemists. Basic, however, were mercury and sulfur. Sometimes arsenic, antimony and silver were added, along with human blood, honey, rock salt, linseed oil and some saltpeter. Other ingredients were named but it is difficult to decipher the writings. Indeed, if we knew exactly all of the ingredients and proportions we all could be laboring over some aludel making alchemical gold!

One little-known fact about alchemy is that many edicts were issued against the alchemists and alchemy in general. Theoretically, alchemical gold could prove a threat to a country's financial resources and therefore alchemy was discour-

aged. A rather interesting sidelight is that one of the European kings agreed to allow one alchemist to practice so long as all the gold he transmuted was sold to the king.

By far the most impressive and verifiable accounts of actual alchemical transmutations are those which are currently on exhibit in European museums. For example, the British Museum in London houses a lead bullet which was transmuted into pure gold. This transmutation, according to the register kept in the Department of Coins and Medals, occurred in October 1814 before two reliable witnesses.

Another example of a transmutation is on exhibit in the Kunsthistorisches Museum in Vienna. The Catholic monk Wenzel Seiler and German Emperor Leopold I transmuted the lower two-thirds of a silver medallion into gold in 1677. The upper one-third of the medal is still silver.

What was the Philosopher's Stone? Who knows? Perhaps the Benedictine monk Trithemius best described it in the 13th Century when he said it was the "*spiritus mundi* (the soul of the world) rendered visible."

HOOD JAILED

IN DECEMBER 1973 the sheriff finally caught up with Robin Hood. In Spokane, Wash., Robin W. Hood was found guilty of shoplifting two records from a discount store and was sentenced to five days in the county jail.

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Yes, dear friend, it is all ready to be air mailed right to your door. Just before I finished writing these instructions the negative forces came to me and tried to destroy me rather than allow the secret of their doom to go out. They tried to choke me to death. But I cast them out of my house. Now I am going to show you how to do the same thing.

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I KNOW DEATH

By Joy E. Jones

IF YOU were given the choice between life or death which would you choose? I was given that choice! And while we assume that everyone wants to live I almost chose death. It happened to me following surgery in 1949 when I was only 20 years old. The operation should have been a simple one, an appendectomy, but something went wrong. The anaesthetic affected my heart and they had trouble bringing me out of it.

I was first aware that I was laboring to breathe and was so terribly tired. The effort became too much and I felt myself slide out of my body. Then I was somewhere above and beyond my head. I watched my body struggle from a distance. Poor tired body, what an effort it was for it to stay alive. I was on the edge of a deep velvet blackness that was like a curtain. All I had to do was move on through the curtain. If I moved on I knew life would be new, full of a vibrancy I had never known before and I was free with a kind of freedom I never had felt before. I felt that the body was just a worthless shell tying me to the earthly plane, that if I just let it stop breathing there would be no more worries, no more unhappiness, just that won-

derful peace where everything was right and life was wonderful.

I watched as my body stopped breathing. How restful and peaceful! I knew this was death and I was glad to let that body go.

But I paused, looked back at the lifeless body and then I knew! I had not fulfilled my obligations to life. To leave now would be to defeat the very things I had lived for. I would have to go back. From my vantage point I forced that body to take a breath, and another. Following this I settled slowly back into the body which I would have preferred to discard. Then I seemed to fall asleep.



Joy Jones



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The next day when the effect of the drugs had worn off I asked the nurse, "I almost died after the operation yesterday, didn't I?"

She was so surprised she spoke without thinking, "Why, yes, how did you know? Who told you?"

"I just know," I told her.

But when I asked her to tell me what had happened she said they weren't allowed to talk about things like that and she shouldn't have said what she did.

I needed more assurance that this unusual experience wasn't just a figment of my imagination so later in the day I asked my husband. I didn't tell him I knew of my near-death; I wanted to hear it from him first. His recital of events was enough to convince me.

The anaesthetic had affected my heart and the doctor had to give me shots of a heart stimulant. They gave me four shots, 20 minutes apart, and informed my husband that five shots was all my body could stand, that if the fifth one was not effective they would have trouble saving me. It had been about 15 minutes since the last shot and they were watching me closely when suddenly my breathing became irregular and shallow and then stopped altogether. Then just as suddenly I took a breath, paused for a moment, took another breath and seemed to fall into a normal sleep. I had stopped breathing only for moments.

During the more than 20 years since my momentary death I have lived with the special knowledge of what death is like. When it comes again I will be able to accept it because I know that the continuing life is far finer than this one. I am prepared for it. — Fremont, Nebr.

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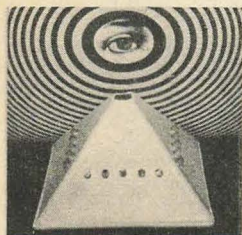
By Reda Asencio

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my Aunt Elizabeth Harris on a farm about 15 miles outside Soper, Okla. I attended a small two-room school in nearby Atlas and one day in October 1940, when I was seven years old, I fell while trying to hang by my knees from the playground bars. I spent the next few days in bed with severe headaches.

One warm evening when I was in terrible pain Aunt Elizabeth asked if I felt like coming to the supper table. I said, "I'll try." As I tried to get out of bed the room seemed to glow from near the closet door. I saw a woman a bit smaller than my aunt wearing a blue dress. I also could see my aunt in the doorway about three feet from her.

The strange lady extended her hand and said, "Come, dear. Go with me." I said — or thought, "But my head hurts so I can't go with either of you."

"Come," she repeated. "I will take you to a place where there is no pain." I took her hand and instantly we were outside floating in a cool breeze. My pain was gone. We came to a place of bright light and began walking down a path of colorful pebbles. Ahead of us was a huge golden gate with revolving crystal domes atop the posts on either side. The bars looked like ribbons of silver. I could hear birds singing and children laughing. The lady turned loose of my hand and soon was ahead of me. She opened the gate and went inside. By the time I reached it the gate was closed. I tried to open it but it wouldn't budge.

"You'll have to open it," I said. "I can't. The latch is stuck."

She looked at me sadly, then smiled. "You cannot enter now," she said. "You must return. Behold all you see. Someday I will come for you again."

I heard beautiful music and turned to see where it came from. Beautiful lights of all colors flickered. Then to

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The Philadelphia Inquirer (Nov. 4, 1973) reports that "Biorhythm poses such a natural and logical explanation for our fluctuating health and temperament that it simply cannot be overlooked."

How I Discovered Biorhythm

Like you, I want to do the best for my loved ones. To insure my children's good health, my husband's financial success, my own sensitivity as wife and mother. And, of course, I want to really understand myself. But before I discovered Biorhythm, I only had "fate" and women's intuition to guide me.

I was often filled with self-doubts and fears. What if my husband had a terrible car accident? What if his business suddenly failed? What if my children got seriously ill?

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Clark Gable's Death Predicted

On the John Nebel radio show in 1960 a bio-

rythmist predicted that, according to Clark Gable's biorhythm chart, the star (who had recently suffered a heart attack) would have a "critical day" on November 16. He urged extra precautions for Gable on that day.

ON Nov. 16 Gable died and the doctors, who had not heeded the biorhythmist's warning, stated that "Gable could have been saved had the heart machine been available quickly."

The Difference Biorhythm Has Made For Me

Now that I've learned of Biorhythm, I'm less moody, more creative, more sensitive to my family, more aware of myself. Biorhythm might help you too make decisions more confidently, quickly. What's more, physically you'll feel more energetic, less run-down. Biorhythm might even help you stick to a diet. And as an extra bonus, try gambling during your "high" days—you might be called a "born winner."

Nature's Secret Clock

In brief, Biorhythm operates on the basis of our natural biological cycles. You know about women's menstrual cycles. Well, scientists also chart 3 other major cycles: emotional, physical and mental. They effect each of us from the moment we're born. And we each have a unique pattern, based on our day and year of birth.

When these cycles are at their "highs" we're most likely to give our peak performances. When they're low, the opposite is true. And when the cycles are changing, we're in our critical days. That's when we're most susceptible to accidents and poor judgment.

A recent book on biorhythm reveals some fascinating facts. All of these occurred on critical days:

- Jack Ruby's murder of Lee Harvey Oswald
- Sirhan Sirhan's assassination of Robert Kennedy

- Arthur Bremer's attempt on George Wallace's life

What's more, Judy Garland and Marilyn Monroe swallowed lethal doses of sleeping pills on critical days.

Evidence Overwhelming

Industries around the world swear by Biorhythm. They credit Biorhythm for their outstanding safety records. These include:

- the transportation system in Zurich, Switzerland
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The Long Island Press quotes Russel K. Anderson, head of a U.S. Industrial Consulting firm (March 30, 1973), "We have analyzed more than 1,000 accidents during the past two years and the amazing thing is that we have come out with more than 90% of the accidents occurring on the critical days."

Biorhythm Scoops on Sporting Upsets

- Muhammad Ali lost to Ken Norton on Ali's critical day
- Floyd Patterson lost to Ingmar Johanson on a critical day

- Arnold Palmer shocked fans at the Pro Golfer's Association Play-off in 1962 when the "sure winner" tied for 17th place instead (he was at a biorhythmic low)

a Bobby Riggs lost to Billie Jean King on a day when his physical cycle was critical and his emotional cycle low (Ms. King, however, was at an emotional and intellectual high)

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my surprise I saw myself on my bed in my room. My aunt was still standing in the doorway. Faster than thought I was back inside myself and I heard Aunt Elizabeth say, "Come on, I'll help you." As I rose, all the pain left me.

Several years later in 1945 my Aunt Ora Mantooth died and we traveled 90 miles to Rockhill, Okla., for the funeral. After the funeral my cousins were going through pictures and said, "Reda, here is a picture of your mother." I was only three when she died and I never had seen a photograph of her. I instantly recognized the woman who had come to show me the gate to life after death! I now know that death is just a passing from this world to one more beautiful. — *Soledad, Calif.*

BRAD CAME INSTEAD

By Marion Bradley Breen

ALTHOUGH MY second marriage to Walter Breen was very happy, in the fall of 1965 I was saddened to hear that my first husband Brad—Robert A. Bradley—was extremely ill in a Veterans' Hospital in Abilene, Tex. Although he didn't know it, he had terminal lung cancer.

I last had seen Brad that August when Walter and I and our young baby had attended a sales convention in Dallas. On our way back to our home in Berkeley, Calif., we stopped in Abilene to pick up my son David Bradley, then 15, who was spending a few days with his father. Brad had looked tired and ill but was friendly and in high spirits. During dinner at a pancake house we discussed plans for Brad's visiting California the coming winter. Now that Brad was too ill to travel he wrote and asked if David could visit him in Texas again. I made plans for David to leave school and visit his father for what undoubtedly would be the last time. My heart was heavy for I knew David was devoted to his father.

Our old house in Berkeley had the bedrooms on the third floor. One night as I was leaving the baby's nursery I heard a slight noise in the hall and saw Brad standing near the door to David's room. At the time it did not seem strange to see him there but I noted that he looked very sad, ill and emaciated. "What is it, Brad?" I asked. "What do you want?" He gave no answer but silently entered David's room. Only then did I remember that in reality Brad was desperately ill in a hospital 2000 miles away. I entered David's room but Brad was gone. On top of David's bureau the large framed photograph of Brad had fallen over on its face.

I had just reached out to pick up the photograph when the telephone rang. A volunteer worker at the Abilene hospital was calling to tell me that Brad had suffered a fatal heart attack a few minutes before and to ask me to break the news gently to David. — *Berkeley, Calif.*

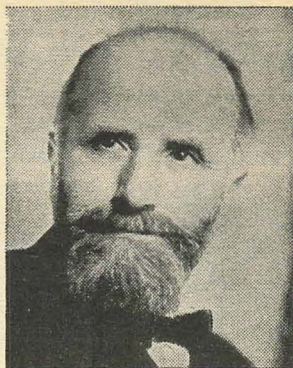
ROYAL REBUKE

By Avery Giles

FIVE-HUNDRED-year-old English Walpole House at Gerrards Cross in Buckinghamshire where my wife Edith and I were spending the night is rambling, picturesque and historical. After we had dinner, preceded by no more than one drink apiece, at a local inn our host drove us back there and we were ushered into our bedroom in the oldest part of the house.

In this room the ancient, high-set canopied bed had been slept in by Queen Elizabeth I and quite possibly by the Earl of Essex, back in the 1500's. It was carved from black English oak and paneled in the back, with each of the three sections decorated by a Tudor rose.

Furnished precisely as it had been centuries ago, the room had a beamed ceiling and black oak ban-



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ister, ornately carved with open-jawed lions' and griffins' heads, on either side of well-worn steps leading down to where the bed stood.

Still weary from our long flight to Britain from the States, we retired relatively early, at approximately 11:30 P.M. As we prepared for bed I was complaining to my wife of Elizabeth's treatment of her ill-fated cousin Mary, Queen of Scots. Edith is superstitious and warned me repeatedly but I continued to berate Queen Elizabeth in whose royal bed we were about to sleep.

As nearly as I remember it must have been the witching hour of midnight or no later than 12:30 and I still was wide-awake. Gradually I became aware of a gray mist or vapor which was completely enveloping my head. I could see no form or face in the mist but suddenly felt a thumb and fingers grip my cheek and chin. Firmly, yet gently, the hand pushed my face to the left until my head hung halfway between the bed and floor. The sensation was one of being forced down into the pit of hell.

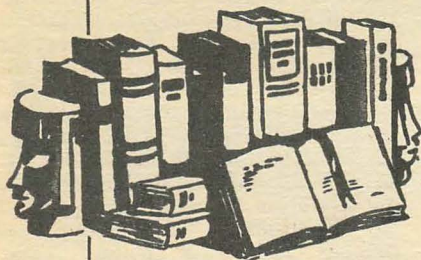
Fortunately, after two or three minutes which seemed like two or three hundred years, the apparition left me. Then surprisingly, I succeeded in raising my head back to the pillow and, in a state of shock, lost consciousness.

Waking in the morning, I had forgotten the visitation until I crossed to the stone fireplace on the far side of the room where, sculpted in gray stone, were the lion and unicorn and the royal arms of England. Below was the stone hearth matching the gray of my midnight phantasma.

At first Edith, refreshed from a good night's sleep, refused to believe my story. Eventually I convinced her that good Queen Bess firmly yet gently had rebuked her tactless husband, who swears never again to speak ill of the ancient House of Tudor. — *Little Silver, N. J.*

New Books

NEWS and REVIEWS



David Techter



A PSYCHIATRIST FACES PSI

BY ANY standard Dr. Arthur Guirdham is a most atypical psychiatrist. Not only does he admit the reality of psychic phenomena but willingly discusses his own encounters with the paranormal including memories of a previous existence in 13th-Century France. *A Foot in Both Worlds* (Neville Spearman, London, England, 1974, 221 pages, £2.25) is subtitled "A Doctor's Autobiography of Psychic Experience" and reveals that Guirdham's experiences began in his early childhood but were largely repressed during his academic training.

This book will not appeal to everyone. Guirdham wrote almost in "stream of consciousness" fashion, brilliantly capturing nuances of mood and feeling although he is often sketchy on factual details. A highly learned man in a number of disciplines, Guirdham relies not on erudition but on total honesty to tell his story. I found the book difficult to put aside. It does have one frustrating feature — just as he begins to tell about the psychic revelations of one of his patients he will abruptly state, "But since I have told the details in

a previous book I will not repeat them here." None of Dr. Guirdham's books has been circulated widely in this country and most readers like me will be unfamiliar with them.

Not all readers will share the good doctor's enthusiasm for Dualism, allegedly a carry-over from his previous life as a Cathar. Briefly, this doctrine teaches that the universe is a battleground of opposing forces of good and evil. The devil is credited with creating the physical universe while God created spiritual reality. The Inquisition found such ideas so heretical that the Cathars were systematically murdered or burned at the stake. Now, Guirdham contends, former Cathars are reincarnating in significant numbers and Dualism is in for a revival.

I hope some enterprising publisher will bring out American editions of this book and of Guirdham's earlier books *Obsession* and *The Cathars and Reincarnation*. *A Foot in Both Worlds* is beautifully written and makes a fresh contribution to our understanding of the paranormal. Certainly there must be room for

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Chicago's McCormick Place on September 14 and 15 featuring Irene Hughes, Joseph DeLouise and hypnotist Edwin Baron in addition to a 100-reader psych-in. Psych-ins are so much a part of the Chicago scene that June 23 saw no fewer than four going on at the same time. I suspect other towns would conduct such events too if it were not for the antiquated "fortune-telling" laws on the books in so many places. Some one-day psych-ins at McCormick Place have attracted three to five thousand persons, so the September weekend well may draw 10,000.

Anaheim, Calif., was the scene of the "Sixth Annual UFO Space & Science International Convention" under the aegis of Frank Stranges. I was unable to figure out what connection with science such figures as an actor from TV's "Star Trek," George King of the Aetherius Society and one "Princess Ramona, daughter of Chief Standing Horse" have.

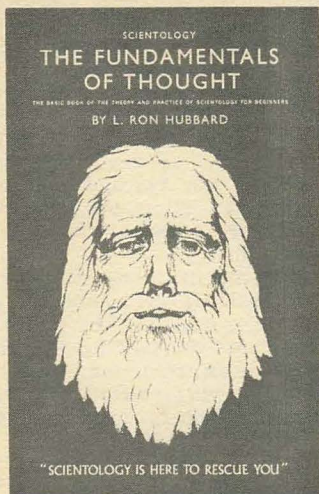
A couple of weeks later San Bernardino hosted the "World's Largest ESP & Psychic Fair." Speakers included John Agar, Vincent Price, Criswell, Fred Kimball and a host of others whose names are not familiar to me. The sponsors kindly sent press passes so FATE could cover the "five days and nights of celebrity appearances, educational and entertaining programs and exhibits from around the world." No doubt a good time was had by all without us.

OTHER REVIEWS

THE MAGIC OF THE LITTLE PEOPLE by Daniel Cohen, Julian Messner, New York, N. Y., 1974, 96 pages, \$6.25.

During the last few years Daniel Cohen has made a name for himself as a debunker; the Loch Ness monster, abominable snowmen and UFOs all have come under his heavy guns. But this volume presents a surpris-

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ingly balanced view of the nature and possible existence of the little people—fairies, brownies, elves and the like. Fairy lore's famous Cottingley photographs are discussed in their own chapter and Cohen seemingly comes out in favor of their authenticity. He also discusses the theories that fairies are remnants of a pygmy race or visitors from UFOs.

Cohen states that UFO-nauts, "little men with wrinkled skin, pointed ears and sharp noses," bear a striking resemblance to the gnomes of northern Europe. However, he errs in including the Pascagoula kidnaping in this connection; the published accounts agree those UFO-nauts were very tall.

Although this book is intended for children it also will appeal to adults. The line drawings by artist Dale Payson are outstanding. The volume seems overpriced for its size but certainly will interest all collectors of contemporary fairy material. — Richard T. Crowe.

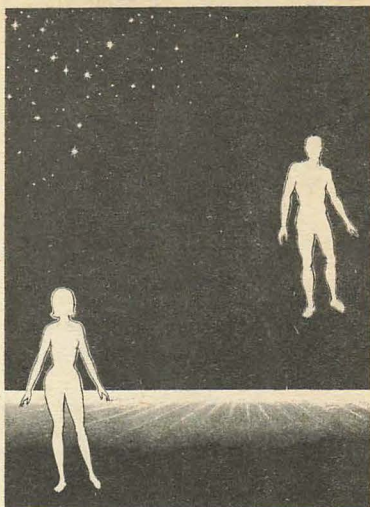
ESP IN THE BIBLE by Laurence Tunstall Heron, Doubleday & Co., Garden City, N.Y., 1974, 212 pages, \$5.95.

Laurence T. Heron's thesis that the Bible is a psychic book comes as no surprise but I found his approach refreshing. This is perhaps the only recent volume on the subject to combine a knowledge of parapsychology, contemporary biblical criticism, history and some appreciation of modern science. Laymen will find it an excellent introduction to the subject of paranormal phenomena in the Old and New Testaments.

Mr. Heron's strength is his thorough grounding in biblical scholarship. He does not indulge in wild speculation on hidden mysteries in biblical literature but gives a simple believable rendering of what is there for all to read, and he avoids sectarian perspectives.

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He organizes the book on the basis of his knowledge of psychic research. Each chapter presents biblical examples of paranormal phenomena. ESP, dreams, spirit communication, prophecy, visionary-revelatory experience and trance all receive comprehensive treatment. Spicing the biblical material are accounts of similar events in the lives of famous personalities such as Descartes, Handel, Joan of Arc, Mohammed and Pascal.

Heron's effort is by no means the final word on this topic. He gives little attention to psychokinesis and spiritual healing and Jesus, perhaps because other books have dealt with these matters in some depth. But I had hoped for more detailed treatment of miracles, the importance of the psychic in relation to salvation and holy living, negative phenomena (demons, magic and exorcism) and some explanation of the specific role of psi in ancient Judaism and the early church. All psychic gifts are not valued equally in the scriptures. The same phenomena could be condemned or praised according to their context.

Despite these omissions, *ESP in the Bible* will be a valuable introduction for persons who desire to explore the West's most sacred piece of literature and to understand it in the light of the massive reappearance of psychic phenomena in the present day. — J. Gordon Melton.

ATLANTIS, MOTHER OF EMPIRES by Robert B. Stacy-Judd, DeVors & Co., Santa Monica, Calif., 1973, xxix + 336 pages, \$20.00.

All students of the fabled "lost continent" will welcome this reprint of Stacy-Judd's monumental 1939 treatise on Atlantis. The late Henry M. Eichner, noted authority on the legend, said of Stacy-Judd's book, "Without reservation, I consider this



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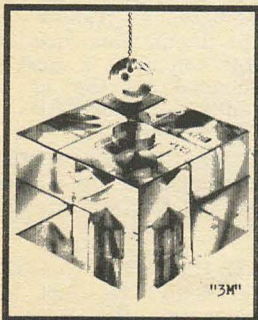
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the finest book on Atlantology to-day." For myself, I would rank *Atlantis, Mother of Empires* with that other classic work, Ignatius Donnelly's *Atlantis: The Antediluvian World*.

The book deals largely with the ancient Mayan civilization and its possible links to a sunken continent in the Atlantic. Stacy-Judd spent considerable time exploring the ancient ruins in Yucatan, so he writes as a field researcher as opposed to an "armchair traveler." He graphically depicts similarities between Mayan knowledge and that of other global areas, examining the religions, legends and mythologies of many peoples to bolster his contention that Atlantis was the "mother" of many civilizations. He also discusses the writings of Lewis Spence, Augustus LePlongeon and other researchers. His remarks on their theories are objective whether he agrees with them or not.

The author also contributed many of the book's illustrations and numerous photographs. Tables and charts of pertinent data also are included. This volume is a must for anyone fascinated by the age-old story of Atlantis. — *Lucius Farish*.

KEEPING SCORE ON OUR MODERN PROPHETS by Kurt Saxon, *Atlan Formularies*, P.O. Box 438, Eureka, Calif. 95501, 1974, 136 pages, \$2.00 (paperback).

Kurt Saxon has done something that needed doing. He has kept detailed scores on the hits and misses of our present-day prophets. He gives us a new perspective on prophesying and reminds us of the misses as well as the (relatively) few hits. None of the prophets comes out smelling like a rose!

Throughout the book he gives free rein to his own prejudices. I don't object to this when I happen to agree with him but of course take excep-

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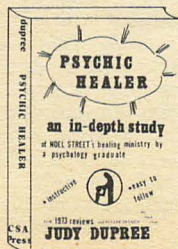
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tion when I don't. I do think his tone is sometimes unfortunate, frequently scornful and sometimes flip. This detracts from any straightforward reportorial book — but his research is sound and well done. Only when his bias leads him to call a given prophecy a miss when it is uncertain that it was does this actually interfere with the book's credibility.

David Techter tells me that in all fairness DeLouise's predictions should be prefaced with the words "there will be news about" because DeLouise claims he sees newspaper headlines. In the case of some of his predictions which Saxon calls misses there actually were newspaper headlines about those subjects at the time.

Mr. Saxon feels that psychic power is merely a normal talent like a musical ear and not any indication of goodness, let alone divine inspiration. Because, he argues, if the Creator were sending messages through a certain prophet that prophet should speak truly 100 percent of the time — and none of them do.

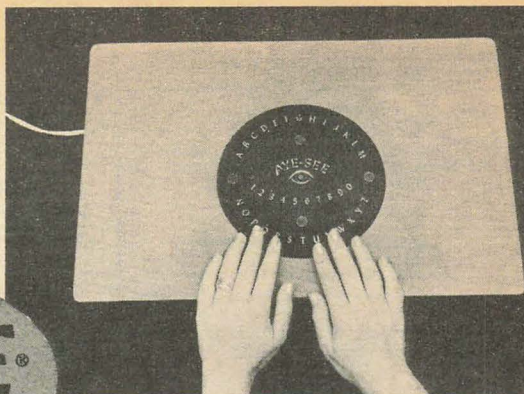
Perhaps for this reason he seems to be so down on Jeane Dixon — because of her claim that some of her predictions come straight from God. But then on page 12 he falls into his own trap by telling us what God would not do under given circumstances. Tsk, tsk.

I like best the chapter "Predictions on File" in which he gives us the running score. But I also was fascinated with his attempts to run down Jeane Dixon's claims (his Chapter 5). He has fascinating material on Madame Pierce, the gypsy Jeane Dixon says discovered her, and some fine photos of this dame of prophecy. He also has corresponded with the White House and the FBI in an attempt to authenticate or discredit Jeane's claimed visits to Franklin D. Roosevelt.

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and don't mind being shaken up you'll like this book. I did. — *Mary Margaret Fuller.*

SPINDRIFT by Jan Bryant Bartell, Hawthorn Books, New York, N.Y., 1974, 245 pages, \$7.95.

Were Jan Bryant Bartell alive today this book might seem humdrum. Because, sadly, she is not, *Spindrift* makes fascinating reading. Subtitled *Spray from a Psychic Sea*, it tells her story of the strange events that occurred during the Bartells' residence in two Greenwich Village apartments.

The first haunting terrified the high-strung author. The intellectually inclined beauty was a talented actress and poetess but knew little about the occult. Faced with unexplained events in her apartment she began a crash reading program to familiarize herself with what might be happening. But familiarity brought no respite from fear. The strange sounds and sensations continued — a dried grape appeared on a just-cleaned plate, her dog fled from certain places, other people too saw shadows and heard sounds — perhaps not major events by FATE standards, but the list was long. The Bartells fled, to return after three unhaunted years to another apartment in an adjoining building. The two apartments, old and new, even shared a common wall.

In the new apartment itself there were no scary events although Jan's near obsession with Mark Twain, who once had lived there, kept her ever on the alert. But in the basement, the building superintendent told her, things were different. He refused to live there. And people in the building started dying. The Bartells fled again. In the apparent safety of New Rochelle Jan wrote *Spindrift*, delivered it to the publisher — and died.

Philosophically inclined, Mrs. Bartell felt the strange events were educating her to the existence of a world beyond our three dimensions. When she shared her education through her book she thought the phenomena would end. Apparently she was wrong.

Unlike fiction, the truth is untidy. Many loose ends are left. What was the origin of the first haunting? Why didn't the Bartells seek advice from the ASPR or some other New York psychic group? (Perhaps they felt they had been betrayed by the one "authority" they did turn to.) Why the unexpected deaths just after the Bartells moved in? Was Jan an unconscious medium through whom harmful forces manifested without her knowledge or desire? Yet the deaths continued after she moved from the building. Or was it all coincidence and overstrung imagination? The answers are beyond me but perhaps others can find some clues I missed.

Despite some inaccuracies in the jacket blurb *Spindrift* is well worth reading — there is a nervous glance over your shoulder in almost every chapter — *Diana Robinson*.

LIVES UNLIMITED by H. N. Banerjee and Will Oursler, Doubleday & Co., Garden City, N.Y., 1974, 187 pages, \$5.95.

All things considered, this is a pretty poor excuse for a book, especially for one that so often stresses the desirability of scientific principle.

Its chief virtue probably is its brevity despite an aggravating number of repetitions and the addition of a glossary that should prove useless even to beginning students. In the main, the book discusses various problems and approaches to the study of reincarnation (which Banerjee terms "extracerebral memory"), and some sample cases that remain sketchy and without any guide to

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further reading. Indeed some cases totally lack attribution and others simply refer the reader to Banerjee's files at the Indian Institute of Parapsychology in Jaipur. The case of the Alaskan fisherman William George, investigated by Ian Stevenson and presented with impeccable care in his *Twenty Cases Suggestive of Reincarnation*, is attributed simply to a "research correspondent"—as is the case of Bridey Murphy!

While Banerjee and Oursler frequently refer to parapsychology the writers they quote (Annie Besant, Rudolph Steiner, etc.) hardly are the latest authorities in the field and they make no direct acknowledgment whatever of the research being done at universities in this country and abroad. In an area already cluttered by the publication of opportunistic trivia, this book strikes me as one of the shoddiest. — *Joseph M. Backus.*

REINCARNATION FOR THE CHRISTIAN
by Quincy Howe, Jr., Westminster Press,
Philadelphia, Pa., 1974, 112 pages, \$4.95.

This book is needed at this time when traditional doctrines are being questioned. The age-old belief in reincarnation is becoming prominent in Western thought and author Quincy Howe, Jr., is a believer. A classics professor at Scripps College in Claremont, Calif., Howe is convinced that "the world's great religions are now rushing toward a convergence of doctrine and practice such as would have been unthinkable at any other time in history."

Dr. Howe argues that doctrine is not the first concern of the Christian but that when Christian life is reduced to its bare essentials, worship, prayer, good works and love for one's fellowmen take precedence. Furthermore, reincarnation is not a new idea within Christianity. Origen, a church father martyred in 311 A.D., accepted reincarnation as did his

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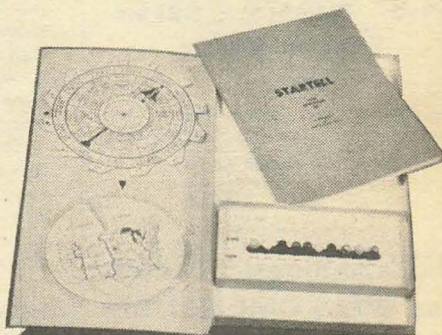
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followers. Not until the Second Council of Constantinople in 553 was the doctrine declared heretical.

Dr. Howe outlines the arguments for successive lives: continuity of unusual aptitudes, personality traits and talents shown by young children, intimations of rebirth, and the inherent justice of the laws of karma. "The doctrine of reincarnation," he writes, "provides the script for a drama of cosmic proportions: it accounts for the source of the individual soul, the demands and conditions for its self-improvement, and the final goal of its journey."

While karma and reincarnation explain the paradox of a perfect and loving God permitting human tragedy and suffering, certain questions arise when reincarnation is introduced into traditional Christian theology, such as the problem of resurrection and the matter of preexistence of the soul. The devout Christian may be startled by some of the New Testament passages that Dr. Howe argues indicate a belief in reincarnation.

This book is the most scholarly and thought-provoking exposition of the relationship of reincarnation to Christianity I have read and I recommend it to all thoughtful Christians. — *Vincent H. Gaddis.*

THE OCCULT UNDERGROUND by James Webb, Open Court Publishing Co., LaSalle, Ill. 61301, 1974, 387 pages, \$8.95.

A contributor to *Man, Myth & Magic*, in this book James Webb outlines the contributions of occultism to the thinking of the 19th Century, when Spiritualism began and occult interest came to the fore. In his preface he states, "It has been therefore part of my task to maintain that the occult is 'important' and 'relevant' to the aspirations of mankind."

The book as a whole is a well-

documented and researched look at occultists and occultism. Much of Mr. Webb's material is from French, British and Irish sources not readily available in this country. However, despite his research, I feel that some of his facts and conclusions are in error or highly questionable. For example, Webb states, "Even the magic-religious complexion of Neoplatonism seems to have sprung from the Academy (of Athens) where there was an interest in demonology and occult phenomena. It was anyway a rapid growth which found its crowning expression in the teachings of Plotinus (born A.D. 240/5). . . ." This sounds impressive but Plotinus was born in 204 A.D. While the Academy of Athens indeed had an interest in demonology, this concept was grafted onto Neoplatonism and not the other way around. Mr. Webb also is unconvincing when he tries to draw comparisons between occult thought and the rise of nationalist thinking.

The author is at his best when he sticks to the presentation of occult thinkers. The book will prove heavy reading for some and enjoyable for others. I found a great deal of material I never knew or had forgotten. I commend him for these efforts even though he strays from the path on a few points. He plans a subsequent volume to be called *The Occult Establishment*. I only hope it will prove even better than this first mixed bag of good tidbits and some sour notes. — Paul Dimmitt.

ALSO NOTABLE

HYPNOSIS AND SELF-HYPNOSIS FOR RATIONAL LIVING by Martin Grossack, Brandon Press, 221 Columbus Ave., Boston, Mass. 02116, 1974, 23 pages, \$2.50 (pamphlet).

Psychotherapist gives pointers for learning self-hypnosis for home use.

ACUPUNCTURE AND BODY ENERGIES by William A. McGarey, Gabriel Press, P.O. Box 15889, Phoenix, Ariz. 85060, 1974, 160 pages, \$6.95.

Director of ARE Clinic relates acupuncture to Western medicine, traditional

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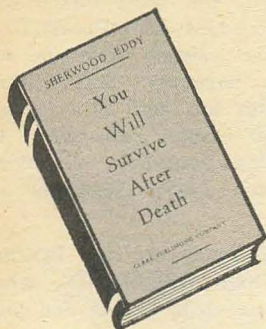
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RETREAT FROM SANITY by Malcolm B. Bowers, Jr., Human Sciences Press, New York, N.Y., 1974, 245 pages, \$9.95.

Yale psychiatrist examines the process of entering psychosis in terms of an altered state of consciousness.

MYSTERIES OF TREASURE HUNTING by R. J. Santschi, Exanimo Press, Segundo, Colo. 81070, 1974, 160 pages, \$7.00; \$5.00 (paperback).

TREASURE TRAILS by R. J. Santschi, Exanimo Press, Segundo, Colo., 1974, 117 pages, \$6.00; \$4.00 (paperback).

Reprints of two out-of-print classics both deal with use of dowsing techniques to find hidden treasure.

THE WITCHES' ALMANAC edited by Elizabeth Pepper and John Wilcock, Grosset & Dunlap, New York, N.Y., 1974, 90 pages, \$1.25 (paperback).

Astrological portents for 1974-75 are supplemented by selected articles and reviews.

STRANGE ARTIFACTS compiled by William R. Corliss, Box 311, Glen Arm, Md. 21057, 1974, 262 pages, \$6.95.

"Sourcebook on ancient man" reprints several hundred accounts of archaeological mysteries and anomalies.

INTELEVOOLUTION by Leo J. Tetreault, 13428-82 St., Edmonton, Alberta, Canada T5E 2V2, 1974, 298 pages, \$5.50 (paperback).

Author sees evolution as the unique product of a continually evolving intelligence.

THE ROAD AHEAD by Swami Kriyananda, Ananda Publications, Nevada City, Calif. 95959, 1973, 74 pages, \$1.25 (paperback).

Disciple of Yogananda details his guru's predictions of coming world events.

LETTERS FROM INDIA by Swami Kriyananda, Ananda Publications, Nevada City, Calif. 95959, 1974, 83 pages, \$2.00 (paperback).

Well-known yoga teacher tells of his return visit to India and his sojourns with that country's leading gurus, including Saithya Sai Baba.

THE CANDLE OF VISION by AE, Quest Books, Wheaton, Ill., 1974, 175 pages, \$2.25 (paperback).

Leslie Shepard contributes an introduction to this new edition of the autobiography of the noted Irish mystic (whose real name was George Russell).

A BOOK by Sandy Good, Neo American Church, Box 5064, Harrisburg, Pa. 17110, 1974, 141 pages, \$3.70; \$2.25 (paperback).

Author discusses such topics as occult laws, the nature of good and evil and free will.

Report FROM THE Readers

THE SOUND OF VOICES

Can any FATE reader help end the "voices" I've been hearing for more than six years? They began soon after I had taken up a certain spiritual study and I have not been able to end the sounds I hear although I have been all over the United States seeking help. — *Trudie Charles, 3819 Avenue I, Brooklyn, N.Y. 11210.*

EZEKIEL'S VISION

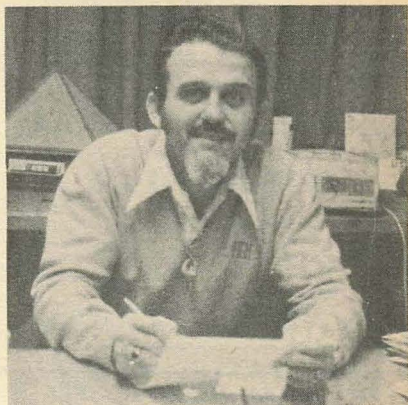
The perplexity and misunderstanding concerning Ezekiel's vision ("Von Däniken's 'New Eyes' " July 1974 FATE) result from failure to use astronomical and numerical keys to fathom its meaning.

Ezekiel had attained a high degree of spirituality which enabled him to contact the four Recording Angels directly and to observe the cosmic records of all human evolution from the first day of creation. These four living creatures are symbolical. They represent the fixed signs of the zodiac — the ox (Taurus), eagle (Scorpio), lion (Leo) and man (Aquarius).

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ture. These sacred elements repre-
sent the fourfold path which blends
into the perfect whole.

The wheels are the circling stars in
their precessional movements of the
solstices and equinoxes, lesser and
greater cycles. Although they are all-
powerful, each has a special power.
They work as a collective unit; hence
their intelligence extends through the
whole universe. ("They went every
one straight forward where the spirit
was to go, they went and they turned
not as they went.")

Ezekiel 9:2 and 10:1, 6, 7: The man
in linen with inkhorn was marking
the faithful. The sapphire represents
the sky throne where the Lord
dwells. Again the four cherubim are
the four fixed zodiac signs which
uphold the Lord's throne.

The purpose of the Bible is to show
man how to attain a high state of
being and build his spiritual space-
ship.—*Ferol B. Caillouette, Bland-
ing, Utah.*

* * *

I have read Von Däniken's books
and I liked the article on his "new
eyes."

However, I would like to quote
Sophocles, who was born 500 years
before Jesus. He wrote in *Oedipus
Rex*:

O Gods descend! . . .

As in the old time from the bril-
liant house

Of air you stepped to save us,
come again!

A brilliant house that descends
through the air? And Gods step out?
In Sophocles' day it was an "old
time" story.—*Leslie Davis, Starke,
Fla.*

* * *

Since the Bible is finally associated
with Von Däniken's theory, remem-
ber *Ecclesiastes* 1:9. "There is noth-
ing new. It has all been done before
and forgotten."

So this is not the first space age of
earthmen. Perhaps the monsters

from outer space described by those who claim to have seen them as animal-like, feathered, man-like, etc., just as Ezekiel said, are the mutations of previous earth scientists. Were they created in laboratories, as space scientists aim at today? Mutated by the environment of space? Or were they previous space age scientists whose space age pollution caused their monstrous physical evolution so that they might survive the noise, smog and radiation on earth?

If today's civilizations blast each other out of existence, some wasteland tribe will escape and retain neither a history of nuclear space science nor of us. — Hazel C. Frazer, Philadelphia, Pa.

THE RAPE OF THE PSYCHIC

Curtis Fuller recently stressed fair reporting practices concerning psychics and psychic phenomena ("I See by the Papers," July 1974 FATE). However, prejudiced reactions such as those presented in the recent *Time* article are to be expected as long as a few psychics and parapsychologists find publicity more important than controlled evidence. When this happens an historic, almost classic, pattern of public reaction follows. This pattern repeats itself clearly in the psychic literature of the last 100 years. It goes like this:

(1) An alleged psychic concludes (or is prompted to conclude by a research parapsychologist) that he has special psychic powers and must prove these powers to the world through scientifically uncontrolled public demonstrations.

(2) These demonstrations reinforce the "will to believe" as well as the "will to disbelieve," resulting in a polarization of attitude in the psychic's audience.

(3) The polarization intensifies as the "skeptics" find a leader who vows to "prove it all a fake."

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(4) Logic is lost, emotion predominates and the war of wills escalates as both the "true believers" and the "skeptics" make extreme claims.

(5) In the end nothing is proven or disproven. A few people profit either in reputation or financially but the cause of parapsychology is hurt in the conflict.

Anyone who has read the tragic story of the Fox sisters or has knowledge of Harry Houdini's attempts to disprove psychic phenomena through implication of fraud can't help but be disturbed by the recent activities of such persons as Uri Geller and The Amazing Randi.

Must it all happen again? Must the scientific approach to psychic phenomena suffer while what may be one of man's greatest potentials is publicly raped? — *Rome A. Jochem, Jackson, Miss.*

* * *

I'm sorry Curtis Fuller wasted his valuable space on *Time* Magazine. They haven't been accurate in reporting on any subject I know anything about in years. My family was in with the magazine's original founders and we had it coming to the house from the beginning. But I canceled it years ago. — *Gilda Garcia, Ridgefield, Conn.*

* * *

Why waste your time and ours with diatribes against the news media and especially *Time*? That magazine never has correctly reported on any subject, including evolution, since the day of its inception. It would be better to remind your readers that Charles Fort's view of academic science continues to demonstrate its validity and that the attempt to induce phenomena in the laboratory, a la Doctor Rhine, is bound to fail. Read Werner Heisenberg's *Physics and Philosophy* which includes the statement: "... the experimenter is part of the experiment. . . ."

Such individual experiences as you publish each month and the experiences of thousands of obscure persons throughout history controvert the pompous assumed authority of such publications as *Time*. After all, *Time's* method, like that of the apprehended criminal, is to deny everything.

FATE exists to controvert *Time*, not to scold it. Let FATE also exist to shed more light on science, to enlarge the boundaries of science, not to conform to the present methods and assumptions of science. — Boyd Hanna, Tucson, Ariz.

* * *

I was interested in your perceptive analysis of the reporting jobs done on the psychic field by such magazines as *Time* and *Newsweek*. I would like to elaborate a little, if I may, on why *Time* is the way it is.

As a former *Time-Life* reporter (six years with their Rio de Janeiro bureau) I got to know the mentality in their New York skyscraper very well. The ideas that make up the magazine every week are as complex as its many sections but as the sections are consistent with the policy so are the ideas.

Time editors never want to go out on a limb and praise anything. That is Idea No. 1. They would rather use 10 words to describe something negatively than five to praise it. It seems they feel more "sophisticated," more "worldly," if they find fault with what others have done. Praise is reserved for themselves and those who agree with them.

Idea No. 2: Be highly suspicious of anyone who claims to do anything that can't be proven either at the end of a microscope or by endless examinations. *Time* editors are wary of climbing on a bandwagon that may lead to later embarrassment. The policy seems to hold that what can't be "seen, smelled or tasted" merits no consideration.



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Idea No. 3: Anything dealing with "religion" (i.e., the occult, metaphysics, spiritualism, etc.) is to be treated with gloves of finest kid. This policy was instigated by founder Henry R. Luce, the son of missionary parents in China. He was always quite "religious" no matter whom he had to trounce to get where he finally got. Religion is also important to his widow, Clare Booth Luce, who became a much-publicized convert to the Roman Catholic Church. (After her conversion the Pope began to get a better press in *Time*.)

Idea No. 4 concerns the damned good salaries paid *Time* editors. They are not about to do anything to jeopardize their livelihood such as making waves — which they would be doing if they forgot even for a moment Ideas No. 1, 2 and 3, — *David St. Clair, Hollywood, Calif.*

* * *

During part of World War II, I was assistant to the editor of the war desk at *Life* Magazine. At *Time-Life* there is a remarkable threshold. Below it you find researchers and other sub-staff entities who do their best to produce facts, figures and texts. Above the threshold the writers, editors and publishers take all they can get from the lesser entities and that leads to political, sexual and power plays. And when they get through with what they get, *you* get a style of communicating that keeps *Time* flourishing and which killed *Life*.

My boss had the quaint idea that to win the fight against the Nazis, *Life* had to tell its readers the truth. That interfered with the *Life*-style and topside fired the war desk. I chose simply to disappear from *Life* rather than to accept a subverting offer to do my boss's job *Life's* way. I ended up a machinist in a war plant.

Above all else, *Time* Magazine is a style of communicating. Nothing else matters but that style and it is suffused with two consciously-

sustained qualities: (1) presumptions and (2) arrogance.

Like you, I was stunned by what seemed to verge on solid research but what turned out to be the same old incredible guff. On February 25, 1974, I wrote to *Time* concerning the article on the psychics:

"... It is a damn sight tougher and more adult (and unprofitable perhaps) to be tolerant of the possibility that the psi-life of humankind is real than it is to make hay whenever the publicity-sun shines. . . ."

"I hope to see the day when the press will have the good editorial sense to emphasize what should be obvious: The only thing that the sleight-of-truth professional humbuggers (like the awfully Amazing Randi) show us is their bright-tailed asininity. Their megalomaniac implication is that by doing a *trick* that looks like a psychic event, the professional tricksters are proving the psychic to be a fraud. . . . By cleverly imitating psychic happenings professional tricksters in fact are at times pretty good at psychic mimicry!"

I didn't expect that my letter would be published and my expectations were fulfilled. —*Peter Kamitchis, Levittown, N.Y.*

A CLUE TO THE BIRD

Concerning the letter from David Weidl (May 1974 *FATE*) I believe I may be able to provide a clue as to the whereabouts of the photo of the giant bird nailed to the side of a barn.

I saw the photo in question on television during the mid-1960's during a program on which Canadian author-columnist Pierre Berton was interviewing the late Ivan T. Sanderson who discussed the various oddities he had encountered during his career. I surmise that The Society for the Investigation of the Unexplained founded by Mr. Sanderson



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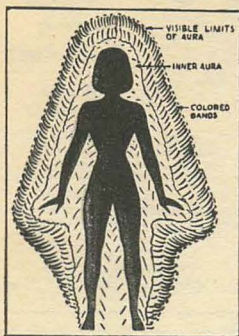


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might have the photo — or it may be part of his estate.

In any case it might be possible to check the videotape of this program, for "The Pierre Berton Show" was syndicated by Screen Gems out of Toronto and it ran from about 1964 to 1973 on various television stations across Canada. No doubt Screen Gems keep files on all past programs. — *W. Ritchie Benedict, Calgary, Alta., Canada.*

THE BIBLE TELLS ALL

In "Exorcising the Devil in California (Part I, July 1974 FATE) Freda Morris writes, "The families' persistent efforts to find help and the diverse approaches suggested to them point up the inadequacy of our society to deal with these mysterious phenomena." *Mysterious?* No! The Bible tells all!

If people suffer it is their own fault because they have forsaken God. He gave us a book, a map, a way, a path to follow. If we would do as He says — be "born again" — Jesus would give us knowledge. But most people would rather let their Bibles gather dust while they run to and fro seeking pleasure.

The Lord Jesus Christ permits these happenings to show how inadequate and unprepared we are. And it is going to get worse. Only one place in the Bible does the word "exorcist" appear — Acts 19:13. Jesus' ministry was called "casting out devils" and to us who believe and are born again and have power, He gave the authority to use His name to do the works He did (*John 14:12, Mark 16:15-18, Luke 10:8,9*).

People need to be told. This is why I'm writing this letter. — *Janette McCartney, Galion, Ohio.*

THE GREATEST FIEND OF ALL

"The Exorcist," the movie version of William Peter Blatty's book, has
(Continued on page 144)

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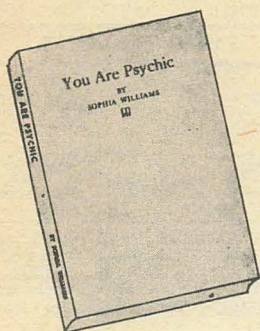
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REPORT FROM THE READERS

(Continued from page 132)

caused much discussion, much more than the book did, probably because many more people will pay to see the movie than to buy the book. Naturally, to view the vomiting, hear the obscenities and watch the whole gripping plot unfold must be more disturbing than simply reading the book.

All the critics seem to dislike the film. But magazine reviews, usually sarcastically predicting dire consequences for the unstable moviegoer, have not diminished the crowds at the box offices. Why?

Well, it is a horror film in the tradition of "Dracula," "Frankenstein," et al, but the villain is not a mad doctor or a vampire but the greatest fiend of all. Opposing him are the exorcists, mere men, armed

only with faith and hope. The real object of the possession of the young girl is to destroy this faith.

Apparently the vast majority of the audiences fail to remind themselves they are watching only a movie. I usually ask persons who have seen the film to look back to the first time they saw "Dracula." Did they go home and tie garlic around their necks?

The difference between the reality of the devil and Count Dracula is not so great as it might seem. The vampire is as real to the 12-year-old as the devil is to the 40-year-old. — Paul Thompson, Warrenton, N.C.

THE COSMIC BROTHERHOOD

In *Gods and Spacemen in the Ancient East*, author W. Raymond Drake refers to the "Cosmic Brotherhood Association in Yokohama, Japan." I have tried extensively and without success to find an address for this Association. I appeal to any FATE reader who may have its address to write to me—Don Venturilli, 846 Park, Racine, Wis. 53403.

THE WARY WATCHMEN

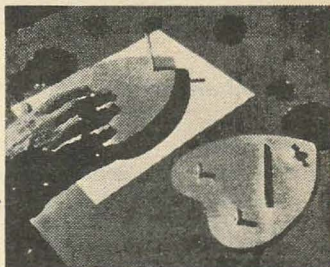
In the spring of 1974 I heard that the Hollywood Wax Museum in Los Angeles has had a problem keeping a night watchman. Two dozen have been employed and have quit after only a few days' work, claiming that the wax figures move. One even claimed that the waxen Beatles sang.

Perhaps, like the manager says, it all just "seems" that way but can 24 night watchmen all be wrong? — Sharon Wells, New York, N.Y.



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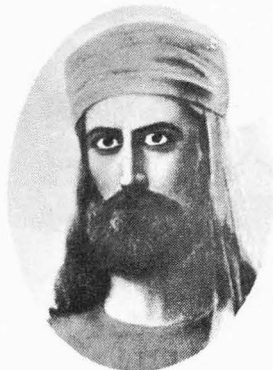
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