

## Gen. McClellan's Vision + It Saved The Union +

BY

Sylvan Muldoon

From his book, *Psychic Experiences of Famous People*

With Special Permission of the Author

Did the spirit of George Washington appear to General George B. McClellan and warn him of an unforeseen danger immediately in store for the Union Forces? Some published documents appear to bear out this belief.

"It would be utterly impossible for me to attempt to describe the majesty of that returned spirit, General McClellan is quoted as saying.

NEVERTHELESS the account gives us a first rate description of the Commander's strange experience, which occurred on the third night after his arrival in Washington to command the United States Army, while he was sitting at his desk studying several maps and reports.

It was two o'clock in the morning and the rumbling of the wagons and artillery was almost constant just outside the quarters of the new Commander - in - Chief

who had graduated from West Point, served in the Mexican War, had been commissioned major-general of Ohio volunteers, and who now succeeded Commander McDowell. Being greatly wearied, the General finally pushed the maps to one side and leaned his forehead on his folded arms on the table before him. There he fell into a somnolent state.

"I could not have been slumbering thus more than ten minutes," said General McClellan, "when I thought

that the door of my room, which I had carefully locked, was thrown suddenly open, and someone strode up to me and laying a hand on my shoulder, said, in a solemn voice: "General McClellan, do you sleep on your post? Rouse you, or ere it can be prevented, the foe will be upon Washington."

"Never before in my life had I heard a voice possessing the commanding, and even terrible tone of the one who addressed me those fateful words; nor felt the sensation that passed through me, as it fell upon my ears; and I instinctively shrunk into myself at the thought of my own negligence.

"I can only compare it with the whistling, shrieking, sweep of a storm of grapeshot discharged directly through my brain. I could not move, however, although I had tried hard to raise my head from the table as a sign of willingness to make my answer to the unknown

intruder. I once more heard the same low solemn voice repeat:

"General McClellan, do you sleep on your post?"

"THERE was a peculiarity about it this time. It seemed as though I were but a mere atom of matter, suspended in the center of an infinite space, and that the voice came from a hollow distance all around me as the last word was uttered.

"I regained, by some felt and unknown power, my volition, and with the change, the grape-shot-discharge sensation ceased, and a strange new one pierced my heart, like a huge, rough, icicle, being sawed back and forth through me.

"I started up, or rather, imagined that I did, for whether I was awake or asleep, I am utterly unable to tell or decide. My first thought was about my maps, and before my eyelids had half opened my hand clutched them, but this was all.

The table was still before me, but everything else had disappeared.

"The furniture had gone, the walls of the apartment had gone, and the ceiling was not to be seen. All I saw was the tableaux I am about to describe to you. My gaze was turned southward, and there before me was a living map. That is the only expression I can think of as befitting the scene. In one grand view, my eye took in the whole expanse of country, as far as the Gulf of Mexico, and from the Atlantic Ocean on the east to the Mississippi River westwardly.

BEFORE fixing my attention upon the immense scene, however, I thought of the mysterious visitor whose voice I had heard but a moment before, and I looked toward him. An apparition stood on my left hand, somewhat in front, at a distance of about six feet. I sought (Continued on Page 3)



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Like Old Days

Psychic Observer Back

Boy!—it sure feels good being myself; the OLD PSYCHIC OBSERVER again. We had a good romp on the newsstands all over the country under the name THE SEARCHER, and while we sold real well and made a lot of friends, things were just not the same as they were in the good old days.

We carry just as much good reading matter in the PO as the magazine did, and we will have more scope. We can be a little more homey in the PO than we were in the SEARCHER; this is one of the main things folks would write to us about, that we seemed to be a little cold and distant.

Another reason for returning to the old PO format is—we could never manage to get the SEARCHER out on the newsstands on time. We were always late! No matter what we did—no matter how we tried—always a week late here, ten days late there; giving poor service when the thing we wanted to do most was to give good service.

Well—that's the story in a nutshell but there will be more about it as time goes on.

In the meantime—

There are some fine stories in this issue, and we are always open for your comments. So let us hear from you.

Yours sincerely, Tom O'Neil

NOTE: This issue of Psychic Observer is called "August No. #2" Vol. 3 Number 8 and should keep us up to date on all issues to now. This means that you will have one August issue of the SEARCHER and one August issue of the Psychic Observer. This will pull up the slack for having to miss July.

Controversy

We have received a copy of an open letter to saucer researchers from Dr. Leon Davidson, 64 Prospect St., White Plains, New York.

BECAUSE of our own evaluations of the letter's remarkable content, we have felt moved to comment. Boat mail is slow between the United States and Great Britain, and we have only recently received our copy of the letter. Therefore, in the interests of good communications, we are framing our ideas in a similar form and directing them to all those researchers and interested persons with whom we have

been in contact and who may have received a copy of the open letter. If anyone on our mailing list has not received a copy of the original impetus, we have been assured it is readily obtainable from the address given above.

In his letter, Dr. Davidson offers an elaborate rundown of what he considers to be the source and history of events connected with saucer activity from the beginning of current public interest up to the present time. There can be no doubt that he is sincere in his beliefs, or (Continued on Page 13)

What Price Truth?

By ENID SMITH, PH.D.

Nearly five centuries before Christ lived the brilliant Greek pupil of Socrates, known as Plato, or Ariston, the broadshoulder teacher of athletics, who like many others down through the centuries, paid the price for truth, because he differed in his thinking with some of his colleagues, and was delivered over to a Spartan Ambassador to be sold as a slave. Later, however, he was ransomed, and allowed to start his academy.

He tells the story briefly, and to the effect that the human race may be represented as chained in darkness in a cave, their backs to the light of the entrance. They declare vigorously that there is nothing but darkness and any would be absolutely dimented and ridiculous to think otherwise. But among them was one that might be called a philosopher, who believed there might be light, the opposite of darkness, somewhere. He was ridiculed by his companions and abused.

Nevertheless, he struggled and struggled until one day he got his body free from his chains, turned around and started to find the light. When he arrived at the entrance of the cave he found what he believed existed, the light!

It was wonderful! How he wished he could return and tell his companions of his marvelous experience; but alas, they would not hear him, and perhaps they would tear him to pieces, and certainly they would call him a "liar and a fool," among other things, as some have called the present writer, and many other servants of humanity.

A U. S. scientist in recent years charged Dr. J. B. Rhine and Dr. S. G. Soal with being guilty of wholesale fraud and collusion, when Dr. Rhine's work in Extra-sensory perception is epoch-making and he has proved telepathy and clairvoyance scientifically in something like a million cases together with prophecy, premonitions and forewarnings and other transcendent abilities of the non-physical mind that can revolutionize all life and make our world a sane, happy, peaceful, secure, wholesome place in which to live and work.

Despite all abuse and persecution, however, Dr. Rhine and his work have placed a hydrogen bomb under materialism and under the philosophy of John Locke, held by many materialistic scientists, who declared that nothing could come to man but through his physical senses.

Rhine has pushed back the darkness and established a new frontier in his proof that the mind of man is not physical and can operate independently of the five senses. The mind has its own laws and is not controlled by the physical laws governing time, space, mass, and number.

The Arabian proverb seems to be true, that "Man is an enemy of what he does not know." People certainly resist the unusual, unfamiliar, and unknown, spiritually and materially. When will man awake to know the truth of the words of the great English philosopher, Herbert Spencer, "A principle guaranteed to keep a man in absolute is condemnation before investigation?"

For an example of those who bear out these claims, we have the thousands of cases in the libraries of the British and American Psychical Research Societies and describe in minute detail, check and double check, and give lists of names of reputable witnesses.

Dr. Rhine's discoveries in Extra-sensory of Psychic Perception indicate, furthermore, that man has a spiritual nature, with the logical inference that he survives the death of the physical, that death is merely a coming to a halt of the space-time universe; that telepathy could be one means that the spirit world would logically use in communication with the living and with those who had passed on.

Some years ago the Doctor, Head of the Parapsychology Laboratory at Duke University, began collecting instances for a book on Survival, and it was then that your writer, who for years has taken part in his various experiments at Duke, sent him one of her own experiences.

This seemed to be the type of material in which he was interested for his possible book on survival, and will here be briefly narrated, in case others may have similar material in which he might be interested.

At a meeting where some fifteen of us were present, and after all my family had materialized and we had talked about things that only I and they knew, and then about space travel, about Edison's device for communication, and the cooperative art of the future, my brother Harold appeared big and strong, some six feet outside the cabinet, and after his "Hello Sis," and a few remarks about my life at Chesterfield, and the kind of perfume I was using that he liked, he said, "You wear that little bunch of nylon flowers on your dress too high. Let me pin them down where they belong." The flowers were pinned under my dress near the shoulder with three of the tiniest safety pins obtainable—so small that no normal man could possibly unpin them in daylight in many seconds of time. It was almost dark, except for a tiny red light on distant walls. In not more than two seconds, after he had remarked, "Oh those pesky little safety pins," he had unpinned the entire bouquet, moved it down some two inches, and repinned it, patted it, and said, "There, that's much better. Come up to the light and see." I had not felt the slightest touch on my shoulder while the unpinning was going on, and certainly no hand was inserted under my dress at the neck during the removing of

the bouquet. Yet, there it was pinned much lower and securely! When I returned to my room I noted that the pins were crossed in a way that I never pin them, and there they will remain as long as the dress that I call "my brother's dress" is in existence.

Why?

Because at trumpet meetings in another state, as well as in Indiana, my brother has referred to the incident, saying, "Remember when I moved down your bouquet for you? Don't change it—keep it that way."

The last enemy of the human race is death, and the next great step in the Duke Experiments, despite opposition and hostility and misrepresentation, will be the scientific proof of the survival of man after so-called death.

Dr. S. G. Soal, a foremost British parapsychologist answered the attack of the scientist in the department of Medicine in the University of Minnesota, the one who published his attack in Science, the official journal of the American Association for the Advancement of Science, Washington, D. C., Soal, after explaining carefully the details of the Duke Experiments in the spirit of a true scientist, says, regarding the accusations of fraud and collusion:

"I think it is safe to say that no English journal would have published such a diatribe of unsupported conjecture. NATURE, the leading English scientific weekly, has nothing but praise for our work." He speaks of his opponent as "appearing to be trading on the prejudice and hostility which a majority of American scientists bear toward the subject." He goes on to say that in England the attitude of scientific men and philosophers is far more tolerant and openminded, and that "such an attack would be considered grossly unfair."

Those connected with the Duke Experiments are very painstaking and cautious in their work, and a few years ago Dr. Rhine stated that the type of survival cases he would be "particularly interested in," would be those in which the apparition brings a significant message, is seen by more than one observer, does something physical, or leaves a record that can be verified.

He gave the example of the apparition of a man that was seen in a hunting jacket by a couple of men who stopped at a tavern for refreshments, and who found upon inquiring that a man like the one in the apparition (Continued on Page 13)

# Gen. McClellan's Vision

(Continued from Page 1) for his features, trying to recognize him, but I was disappointed, for the statue-like figure was but a vapor; the clouds having the general outline of a man.

This troubled me, and I was turning the matter over in my mind when the shadowy visitor, in the same low solemn voice as before, said:

"General McClellan, your time is short. Look to the Southward."

"I felt unable to resist this command even if I had wished to do so, and therefore my eyes turned to the living map. Out on the Atlantic I saw various vessels of the blockading squadron looming up with the most perfect distinctness in the bright moonshine that illuminated everything with a strong but mellow light.

"I saw Charleston harbor; its forts, with their pacing sentinels and sullen looking barbettes guns. My eyes followed the ocean line, all the way around into the Gulf, to New Orleans, thence up the Mississippi. Fort Pickens, and, in fact, every fortification along the water boundary, I beheld with as much distinctness as you see the corporal's guard passing here.

"THIS filled me with delightful surprise, but it would be utterly impossible for me to describe the ecstatic amazement that followed, as, within the limits I have mentioned, my eye took in, in a minute, but lightning-like, the detail of every mountain range, hill, valley, forest meadow, river, rivulet, city, village, camp, tent, body of men, sentinels, cannon, and, dispensing with further details, everything living or dead, no matter what its height or bulk.

"My blood seemed to stop in its channels for joy, as I thought that the knowledge, and thereby the advantage, thus given me would insure a speedy and happy termination of the war. The idea was engrossing my mind when once more that solemn, slow voice said:

"General McClellan, take your map and note down what you behold. Tarry not, your time is short."

"I started, and glancing at the unearthly speaker, saw him extend his arm and point to the southward. Still

I saw no features. Smoothing out the largest and most accurate of my maps, I seized a pencil and once more bent my gaze over the living map. As I looked this time, a cold chill ran over me, and the huge icicle began its sawing motion through my heart, for, as pencil in hand, I saw masses of enemy's forces being hurried to certain points, so as to thwart movements that within a day or two I intended to make at these identical points, which were in two particular approaches to Washington.

"I beheld heavy columns of the foe, so posted for a concentrated attack, that instantly I saw that it must succeed in its object unless speedily prevented. Treachery! Treachery! I cried in despair; and as before my blood seemed to stop in its channels. Ruin and defeat seemed to stare me in the face. At this fearful moment that slow solemn voice struck once more upon my ears.

"General McClellan, you have been betrayed, and had not God willed otherwise, ere the sun of tomorrow had set, the Confederate flag would have floated above the Capitol and upon your own grave. But note what you see. Your time is short. Tarry not."

"Ere the words had left the lips of my vapory mentor, my pencil was flying with the speed of thought, transferring to the map before me, and—all I saw was the living map. Some mysterious and unearthly influence was upon me, and I noted and recorded the minutest point I beheld without the slightest effort, delay, or mistake. At last the task was done, and my pencil dropped from my fingers.

"For a while previous to this, however, I had been conscious of a shining light on my left that steadily increased until the moment I ceased my task, when it became, in an instant, more intense than the noonday sun. Quickly I raised my eyes, and never, were I to live forever, should I forget what I saw.

The dim shadowy figure was no longer a dim shadowy one, but a glorified resplendent figure of Washington, Father of His Country, and now, for a second time, its savior. It would be utterly impossible for me to describe the majesty of that returned spirit. I can only say that Washington, as I beheld him in my dream, or trance, as you may choose to call it, was the most God-like being I could have ever conceived of.

"Like a weak, dazzled bird, I sat gazing at the heavenly vision from the sweet and silent response of Mount Vernon. Our Washington had risen, to once more encircle and raise up with his saving arm our fallen and bleeding country. As I continued looking, an expression of sublime benignity came gently upon his visage, and for the last time I heard that

slow solemn voice, saying something like this:

"General McClellan, while yet in the flesh I beheld the birth of the American Republic. It was indeed a hard and bloody one, but God's blessing was upon the nation, and therefore, through this great struggle for existence, HE sustained her with HIS mighty hand and brought her out triumphant-ly.

"A century has not passed since then, and yet the Child Republic has taken her position, a peer with nations whose pages of history extend for ages into the past. She has (since those dark days, by the favor of God) greatly prospered, and now, by the very reason of her prosperity, she has been brought to her second great struggle. This, so far the most perilous ordeal she has to endure, is to pass, as she is, from childhood to opening maturity.

"She is called on to accomplish that vast result—self-conquest; to learn that important lesson—self-control, self-rule, that in the future will place her in the van of power and civilization. It is there that all the nations have hitherto failed, and she, too—the republic of the earth, had not God willed otherwise—would by tomorrow's sunset, have been a heap of stones, cast up over the final grave of human liberty.

"But her cries have come up out of the borders like sweet incense unto heaven. She shall be saved. Then shall peace be once more upon her, and prosperity shall fill her with joy. But her mission will not then be finished, for ere another century shall have come and gone, THE OPPRESSORS OF THE WHOLE EARTH, hating and envying her exaltation, shall join themselves together and raise up their hands against her.

"But if she shall be found unworthy of her high calling, they shall be truly discomfited, and then will be ended her third and last struggle for existence. Henceforth, shall the Republic go on, increasing in goodness and power, until her borders shall end only in the remotest corners of the earth, and the whole earth shall, beneath her shadowy winds, become a universal republic.

"Let her in prosperity, however, remember the Lord her God. Let her trust in him and she shall never be confounded."

"The heavenly visitant ceased speaking," continues General McClellan, "and as I still continued to gaze at him, drew near to me, and raised and placed his hands above. No sound now passed his lips, but I felt a strange

influence coming over me. I inclined my head to receive his blessing, 'the baptism of the spirit of Washington.'

"Then, following, instant peals of thunder rolled in upon me, and I awoke. The visitor had departed and again I was sitting in my apartment with everything exactly as it was before I fell asleep, with a few exceptions. The maps which I had been marking (during the vision) were literally covered with a net of pencil signs and figures.

"I rose to my feet and rubbed my eyes, and took a turn or two around the room to recover myself. I was awake, but the pencilings were as plain as ever. I had before me as complete a map and repository of information as though I had spent several years in gathering and recording its details.

"In an instant thought became clear and active. Hastening out couriers with orders to be executed, certain maneuvers at certain points, I threw myself into the saddle, long ere daylight, and galloping from camp to camp and post to post, had the happiness to divert the enemy from its object, which I assure you would have proved entirely successful, by reason of the last piece of treachery, had heaven not interposed.

"That map is looked upon by no human eyes save my own, and therefore treachery can do no harm. I have on it every whit of information

that the enemy would give millions to keep from us. The fate of the war is settled. The rebellion truly seems formidable, but is only a struggle. The mighty, topping mass of national power and retribution will, until the proper time comes, now and then let strip upon its victims forerunners of its approach but when the proper moment comes, it will sweep down and forever annihilate disunion with thunder that will reverberate throughout the world for ages to come.

"There will be no more Bull Run affairs. God has stretched forth His arm; the American Union is saved, and our beloved and glorious Washington shall rest perhaps, until the end of the prophetic century approaches that is to bring the Republic her third and final struggle, when he may once more become a messenger of succor and peace from the Great Ruler who has the nation of the earth in his keeping.

"But the future is to rest for your comprehension. We are but the children of the present. When peace shall have again folded her wings and settled upon our land, then the strange, wonderful, unearthly map be preserved amongst the American archives, precious reminder to the American nation of what, in their second great struggle for existence, they owed to God and the glorified spirit of Washington."

THE END

## AN ILLUSTRATED GUIDE TO GHOSTS AND MYSTERIOUS OCCURRENCES IN THE OLD NORTH STATE

Nancy Roberts

Atomic readers are indeed fortunate that Bruce and Nancy Roberts came along. They conducted interviews and took photographs at the sites of sixteen of North Carolina's most unearthly phenomena.

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Springs who was buried standing up—and won't stay in his grave. There's a haunted gold mine, a ghost train, and the fantastic eyewitness account of a great Civil War battle seen forty years after the guns had been silenced. There are these and more—much more, told in word and picture by experts.

You do not have to believe these stories to enjoy them. Ghosts don't really care whether we believe in them or not. And the fact that no one has ever been able to explain the mysterious occurrences described here does not mean that a good, solid, natural explanation does not exist. It is just that no one has been able to find it.

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Mokolunne Hill 15, California P. 8/2

# LETTERS TO THE EDITOR

Dear Sir:

Having purchased for the first time a copy of *The Searcher*, May 1962, I felt that I had come upon another authentic and serious book on psychic phenomena. However starting with the "AND THEN I WROTE" section I was shocked and dismayed that valuable space was taken to publish such a prejudiced and wide display of ignorance by Margaret C. Bishop of St. Petersburg, Florida.

I would suggest that after having a thorough psychiatric examination on herself, she should then take the time and with an open mind learn and understand the little known facts about Mental Illness, the reasons for the degrees of, and general prognosis of the various types known to medical science today.

Having spent much time in the study of mind and body, psychic phenomena, the theory of "possession" and complete hypnosis instruction which also had as students doctors, school teachers, and executives of various manufacturing firms, I feel in a small way qualified to protest this smug rationalization.

In her second paragraph her lack of compassion and her ignorance of this unfortunate group appalls me. It is this type of thinking that blocks legislation to improve facilities and expand research that would someday lessen the agonies for the patients and lighten the distress of their families. Need she be reminded that — "there but for the grace of God, go I".

If her theory be true—her denunciation I abhor!

Moving on now to her John Birch tirade she makes such earth-shattering observations as this quote from "THE NAKED COMMUNIST", "even the psychiatrists do not understand the communists minds".

Let me ask you and Margaret Bishop this — What psychiatrist can understand another psychiatrist? What psychiatrist can understand himself? I shall go a bit further and ask—Do you really understand yourself? No you do not, and this is one reason why Mental Illness goes undetected by the victims until it has progressed to the stage where treatment becomes long and costly, and the stigma upon release — which is attached by the majority of people through fear and ignorance is sometimes more than the patient can bear and oftentimes retreats again into himself. These poor mistreated, misunderstood bits of humanity couldn't care less about "causing all the trouble in the world and destroying those they wish to place in the gutter" (quote).

For the benefit of future readers of *The Searcher*, I suggest that M. Bishop take care of her problem.

Now, in conclusion I chal-

lenge you to print this letter. If the reader's true opinion really matters to you let it be known to me and others. You will then have gained my respect and desire to continue buying your magazine. If not, it will be proof of the falseness of this publication.

Yours truly,  
Marge Kruger  
Detroit, Michigan

The sole purpose of this letter is to eliminate some of the skepticism involved in the widely researched field of UFO research. These strange objects have been observed in the sky since 240 B. C. and are still with us today. It seems however that the U. S. Air Force would like us to believe otherwise. They have pounded into the public's mind that there are indeed no such things as flying saucers. However if one is to study the subject as I have done they will find out different.

As stated many times in the past by George D. Fawcett well-known researcher the UFOs are not quite as friendly as some people would like us to believe (contactees etc.). This may be the main reason the countries of the world are still hiding the true facts from their public. Many reports have reached the headquarters of the Interplanetary News Service (of which I am the director) in recent months. Most of the sightings seem to be centered around Ohio, New Jersey, and New Mexico. It seems now that these reports don't even make the small local papers. It may be because the general public is afraid of being ridiculed by their fellow neighbors and even the national government. It is hoped that the "SEARCHER" will remain a means of reporting to the public on this important subject.

Another means of reporting to the public is via letters to the editor columns which are now run in most papers and magazines, around the country. Readers of this are requested to write to their favorite publications and fill them in on the true facts. Most likely as they have done in the past they will publish these informal letters unless notified otherwise. Perhaps if the press had given us the warranted attention from the start we may have gotten the answer to this mystery by now. We only ask equal time with the Air Force officials who repeatedly ridicule us in the nation's press. We can surely prove our point that there are strange objects flying through our air. However we cannot do this if we are not given the opportunity. Solving the mystery will not be easy it will surely take many more hours of research but take my word for it we can do it.

Our UFO organization the Interplanetary News Service is doing all it can do, but much can not be done without members throughout the entire world. We are asking readers to help us out by

writing or sending your dues we feel the price is reasonable \$1.00 in the United States, \$1.25 in Canada, and \$1.50 overseas (\$3.00 air mail overseas), a bi-monthly journal is sent free of charge to all members. Please give us your needed support. We need it greatly. Thank you.

Timothy Green Beckley:  
Director Interplanetary  
News Service  
3 Courtland Street,  
New Brunswick,  
New Jersey

Dear Sir,

Pardon my delay in answering, I have been slightly indisposed with hay fever and unable to concentrate or write—but here is a copy of the letter with a post script added which you may also use in your magazine if you wish. These sightings were witnessed by hundreds perhaps thousands of people and I feel sure the Police and Military have records of them, if not I fail to understand why not—

I noticed a fearful attitude among the people, afterward tho as if, they thought it might be some big secret of our military, and that they might be doing harm even to admit they had seen them—At the time I was employed at Kelly A.F.B. in a very restricted area—and I fail to see just why—the people should have acted like this—As it was not considered a secret by the authorities who discussed it freely with me—

This Ostrich-attitude, is why I called them Grubs and Cabbages—

Thank you for your kind interest and I wish you much success. If you are interested in *Psychic Phenomena* it may be I might contribute later on.

On July 7th 1952 between 5 and 7 P.M. I noticed groups of Neighbors, collected on sidewalks, watching something in the Sky. They called to me to come and see what was going by overhead.

My brother and I went outside and watched also. Up in the Sky South of town was a huge, brilliant light, stationary and about as big as a No. 2 wash tub.

Coming from the East, making a right angle turn and going south, were 7 objects that looked like the fuselages of B-36, Bombers. We saw no wings or other protuberances, but there was something like a bubble at the front end. They glowed a rosy red, like a live coal of fire.

About half a mile apart, they were traveling in a straight line. We heard no sound or other noise, as they swung around the light and headed south. It took more than an hour for them to pass over.

I tried to call the Police station, and Military bases, around San Antonio, but the phone lines were jammed — Hours later when I did get through, I was informed that the authorities had no idea what the objects were, and that they had been un-

able to get high enough to find out.

This from the police and also from the control tower, at Kelly A.F.B. the news did not appear in the papers, and another odd thing is — that the people who had seen the objects later avoided talking about them and some even denied they had seen them.

In July 1946 I lived in the South East part of San Antonio in a stucco apartment house which had a flat roof. About 7 p.m. one evening my downstairs neighbor and I were sitting on the door step downstairs, chatting and playing with her two small children. Suddenly she grabbed my arm and said: "Oh my what is that?"

Coming toward us, apparently about 30 feet high, was an object that looked as big as the house we lived in. It looked like a huge round ball and was a beautiful dark rose in color, glowing like fire in the darkness. It seemed to be barely moving and made no sound at all.

I had a strange dreamy feeling and could not force myself to stand up. I thought the object was going to hit the roof of my upstairs apartment and felt that we should run, but I was unable to move. I could only watch the object pass over our heads, apparently missing the roof by inches.

Then I suddenly came alive, ran upstairs and watched the object from the window. It traveled about 10 blocks east, just skimming the tree tops. Then it came back, retracing its previous route. It went straight toward Kelly A.F.B. southwest of town. When it arrived there it moved straight up at great speed and went out of sight.

Again I tried to phone and it was only hours later that I finally got central. The operator told me to call later, as the town had gone mad—and the switchboards were busy.

The next day I called the Field and was told that the object was not connected with the base, was not a balloon nor any known aircraft. Planes had gone up after it but were unable to catch it. Again there was nothing in the papers. My neighbor said she had felt the same trance-like condition I did—

Ruby L. Mitchell,  
San Antonio, Texas

P. S. this is only 2 of the many instances in which I have seen very odd things, twice I saw a curious UFO—in a cloud of what looked like white steam — hanging over Kelly Air Force base, the two times were exactly alike except—several months apart — each time so high, nothing was done to investigate, so far as I ever learned. Evidently far beyond the reach of any of our aircraft. So far as I know there was no attempt to shoot it down etc., in the case of the 7 UFO's in 1952—they appeared to me to be about 1 inch long, and must have been say—50, or more miles high, the light was so blinding we

could not look at it, and seemed to be a sort of sentinel or mother hen, over the flock—after the last of the seven: passed, the light followed after, going due south, all tolled they were in sight about 1 and 1/2 hours. The 2 instances of a cloud over Kelly A.F.B. were in the Summer of 1959 or '60.

Ruby L. Mitchell  
San Antonio, Texas

This coupon from March issue (1962)—the first copy of the *Searcher* I have seen on a San Diego newsstand—in my sixteen years residence here, and almost continuous "prowl" for occult material.

I like it. Particularly "More Than One Universe?" and material on the Secret Doctrine and interpretation of Lamaist and Buddhist Scriptures. Please start my subscription with April, 1962.

G. De Weese  
San Diego, Cal.

Mr. Tom O'Neil  
Dear Sir:

I like the "Occult Cover" on the May issue of *The Searcher*, also metaphysical subject matter. Please supply more of same to all of your readers. I am sure that it will help to increase your circulation; also give your readers more reading pleasure per copy.

Lester A. Lewis  
San Diego, Cal.

## CARLA PREVISIONED

In February 1961 while visiting my son in Freeport Texas I had four distinct vision dreams, each one awakening me which foretold not only the disaster of Carla in Freeport but also that I myself would be an evacuee in Port Neches. In the first vision I was standing on the beach near Freeport alone and watching a most enormous wave coming in between a quarter of a mile and a half mile out. As far as I could see to the right and to the left that wave was visible. In the second vision my dress's skirt was lifted to my knees (no whistling please, I'm 62). This indicated that water would rise about eighteen inches in the house where I stood, and it did just that. The third vision involved myself in a car with my husband and jogging along so slowly a half grown rabbit was running ahead on the left side of the car. It stopped and started as rabbits do when in friendly areas. When we evacuated there were such continuous rows of cars that most of the way it was start, stop, start, (Continued on Page 14)

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# Jamieson's Celestial Atlas And The Supreme Initiation

By  
Prof. Anthony Philip Halas

"Each week has a distinct occult character in the lunar month. Each day of the twenty-eight has its special characteristics. For each of the twelve constellations, whether separately or in combination with other signs, has an occult influence either for good or for evil. This represents the sum of knowledge that men can acquire on this Earth. Yet few are those who acquire it, and still fewer are the wise men, who get to the root of knowledge, symbolized by the great Root-Dragon, the Spiritual Logos of these visible signs. But those who do receive the name of Dragons and they are "The Archats of the Four Truths of the twenty-eight faculties or attributes and have always been so called."

(Helena Petrovna Blavatsky—"Secret Doctrine 1,440 p.)

The above mentioned Atlas has been published in London in 1822. This work stands single and alone in the English language. Therein is to be found a series of 30 maps representing both the Celestial Hemispheres, together with interminable mythological illustrations, personages, curious objects and monsters, so exactly described by Aratus (3rd century B.C.) in his unique book "Phenomena" and located by the great astronomer and mathematician Hipparchus (190-120 B.C.) in his Commentary on the "Phenomena" of the former. What is further more remarkable is that these maps (which contain in themselves — like the playing cards or the illustrations of the Tarot—the Key to the Supreme Initiation) were fully known on the one hand to Homer and Hesiod and on the other hand to Moses and all the Prophets of the Old Testament and above all to the mysterious Author of the most prophetic of all books of the Bible, known as "St. John's Revelation".

Therefore the 30 plates in question of the Celestial Atlas were brought anew to public sight, after having been vanished and concealed for thousands of years from the eyes of the profane! The Count of Saint-Germain, known in history "as the man who never dies," is closely connected with the reappearance of these marvellous maps. The honour of having been the instrument for the recovery for Mankind of this inestimable treasure, undoubtedly belongs to Alexander Jamieson.

But he who gave the Key, at least to the partial understanding of them, is an Australian: Henry Melville. If there is a book in the world's literature containing more precious suggestions it is the work of the latter under the heading: "VERITAS: Revelation of all Mysteries, Biblical, Social, Historical by means of the Median and Persian Laws". But if there is a book more difficult and appalling to be understood surely is this book! The undersigned had the patience to spend ten years in order to understand and fathom its contents: It would be impossible for him to dis-

cover the hidden meaning, if he was not aware of the connection existing between the Celestial Atlas and the "KEY OF KNOWLEDGE" only once mentioned in the Bible, in the well known passage: "Woe unto you, Lawyers! For ye have taken away the Key of Knowledge ye entered not in yourselves, and them that were entering in, ye hindered". (Luke, Chapter II, 52).

Henry Melville's book appeared in London in 1874. His mention, in the heading of his book, of the phrase: "Median and Persian Laws" is the deterrent point which checks one to give serious attention to this wonderful book for its precious contents work. Indeed few can guess under this title that in that phrase the Laws of reading the Celestial Zodiac, and what is more astonishing of deciphering the meaning of the Bible, are concealed and understood. We refer those of our readers who may be interested in this subject, to "Cruden's Concordance to the Old and New Testament". Let us give a few passages to this effect from the Bible:

1) "In the third year of Ahasuerus reign (which reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), he made a feast unto all his princes and his servants; the power of Persia and Media; the nobles and princes of the provinces being before him". (Esther, 1, 3).

2) "Then the King said to the wise men, which new the times, (for so was the king's manner toward all that knew LAW and JUDGMENT); and the next unto him were . . . the seven princes of Bersia and Media, which saw the King's face, and which sat the first in the Kingdom". (Esther 1, 14).

In order that one understands fully the meaning of the above passages, one must have in mind that they refer to the Sun or Lord as the King. Ethiopia is the ancient Egypt, extending from the Isthmos (Canal of Suez now-a-days) until the Hercules' Columns, i.e. Atlantic Ocean. India to the East, and Ethiopia to the West, having to do with the

Rising and Setting of the Sun, as the following verses of Homer reveal:

"But now the god (=Neptune), remote, a heavenly guest in AETHIOPIA graced the genial feast (a race divided, whom with sloping rays the RISING and DESCENDING SUN surveys).

The Indians in Homer's times were called ETHIOPEANS and they were the same race with the Egyptians, and the name ETHIOPEANS applied for both.

3) "Then was the part of the hand sent from him; and this writing was written. And this is the writing that was written, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy Kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy Kingdom is divided, and given to the MEDES and PERSIANS.

In the Bible there are TWELVE Tribes, twelve Apostles and twelve Zodiacal signs: each one of the tribes corresponds with each one of the Apostles and the Zodiacal signs. The tribe of DAN (vide ME-DAN) means JUSTICE JUDGMENT, as it is clearly indicated in the following passage: "Dan shall judge his people, as one of the tribes of Israel" (Gen. xlix.16). It corresponds to the Balance (Libra). The two leading heroes of the Celestial Atlas are: Perseus (=Persian Laws) and Andromeda (=MED-an Laws). Astonishing verifications but at the same time undeniable facts, having to do, with the vernal equinox, the Law of Necessity—and the autumnal equinox, and solstitial colures. Persians and Medians stand for the Northern and Southern Celestial Hemispheres.

4) "Now, O King, establish the decree, and sign the writing, that it be not changed, according to the Law of the Medans and Persians, which altered not." (Daniel, 6,10).

5) "Then these men assembled unto the King, and said unto the King: Know, O King, that the Law of Medans and Persians, is: That no decree nor statute which the King establisheth may be changed". (Daniel, 6,15).

6) "Then they came near, and spake before the King concerning the King's decree; Hast thou not signed a decree, that every man that shall ask a petition of

any God or man within thirty days (12x30 = 360 0 = the circle or Celestial Sphere), save of thee, O King, shall be cast into the den of lions? The King answered and said: The thing is true, according to the Law of the Medans and Persians, which altereth not". (Daniel, 6,12).

Who does not know among the Christians, that the "three wise men", who are said to have come guided by a star, on Christ's Birth at Bethlehem, coming from PERSIA and MEDIA, were versed in ASTRONOMOLOGY, namely in the Median and Persian Laws? And who does not know that the Law, according to which the involution and evolution of both: the Macrocosm (or the Universe) and the Microcosm (or Man) are performed, is —like the law of Necessity—unchangeable? Is not this masterly expressed in both the following passages: "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever". (Psalm 125,1). — "Every good gift and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness, neither shadow of turning". Now Mount Zion, as well as the Mount Olympus of the Greeks and the Mount Meru, of the Indians are the same and symbolise the POLAR STAR.

One can write volumes on the Celestial Atlas without exhausting its contents. The whole history—past, present and future — of both our Planet and Man—is therein contained and located indelibly, as we shall see later on. There is a book in Ancient Greek Literature called: "Eratosthenis Katasterismoi", i.e. a treatise dealing with "the placing of historical events among the stars of the CELESTIAL ATLAS", which remains UNCHANGED through the ages: as it is indelibly invented and drawn up from time immemorial. This is hinted at in the above mentioned passages and many times stressed, as we have seen. This wonderful book gives the "Prehistory of Mankind" in celestial language. Let us give an example related to the matter in hand:

Homer, in the introductory two pages of his Odyssey, speaks about Calypso, the famous Nymph, as being Atlas' daughter. Now please note, that the word "Calypso" is one of those words which contain unthinkable for their importance mysteries in their meaning! Calypso in Greek means: "The covered one." But let us guess who is she? Simply: Homer reveals plainly who she is by mentioning: "Atlas' daughter". But who was Atlas? The answer is: "the immense Continent vanished at Noah's time

under the sea, at the great flood or Deluge, which is so picturesquely described in Genesis. Please pay now due attention to the following verse of Homer's Odyssey:

"But grief and rage alternate wound by breast (Minerva speaks) for brave Ulysses, still by fate oppressed. Amidst an isle, around whose rocky shore the forest murmur, and the surges roar, the blameless hero from his wished—for home a goddess guards in her enchanted dome: (Atlas, her sire, to whose far-piercing eye the wonders of the DEEP expanded lie . . ."

As one plainly sees, the above Homer's verses contain the tragedy of Deluge, through which Mankind passed at Noah's time! Atlas and his 7 daughters (among which one was Calypso) are nothing else than the immense Continent revealed by Plato in his "Timaios", with its seven civilizations. Therefore the name "ATLAS" stands for the Continent known now-a-days as "ATLANTIS". The same applies with the word "IAPE-TUS" (Japheth in the bible): the father of Atlas Under Iapetus, the Titan, Lemuria is symbolized, i.e., the Continent, which was destroyed by volcanic eruptions, through fire and earthquakes many millions of years before Atlantis emerged from the Bosom of the Earth! The Atlanteans inherited their civilization from the Lemurians. Hence Iapetus was the father of Atlas!

Let us now see what Eratosthenis says about the 7 Daughters of Atlas, representing the seven succeeding one another Atlantean Civilizations: but before that we have to see what the word Pleiad means: "Pleiads are a cluster of small stars in Taurus". And now this is what Eratosthenis reveals about the Pleiads: "On the incision or notch of Taurus (Bull of the Zodiac), which is called "back" the Pleiadae are located, which being composed of 7 stars are said to represent the 7 Daughters of Atlas".

Homer, composing his immortal verses, had before him these mysterious celestial maps of a hoary antiquity, source of his inspirations, because of this fundamental remark, one can say that (Continued on Page 12)

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# The Earth's Giants

By  
Gaston Burridge

Is it true that man's mind, hence his imagination, cannot invent anything—a story or otherwise? Can man originate anything which actually does not exist, or has not existed somewhere, sometime before in Creation? Because man's mind is part of the "all there is," can it create anything which is not also a part of that same "all there is?" If our minds can follow this line of thought without too many pre-conceived reservations, then we should not find it too difficult to accept the idea that perhaps Earth has been host to a race of giants!

When these giants of Earth throve we will not attempt to state. Nor will we hope to say from whence they came, or how they got here. Neither will we try to point out why they are not here—as a race—now. The mastodon is not extant either!

We do have today—in the African veldt—tribes of Pygmies. Their cultural development is not high—which could mean several things.

Why dwarfs have survived until our time and the giants have not, is another interesting speculation to ponder.

Perhaps for the same reason several other small varieties have outlived their greater—witness the horned toad and his prehistoric, multi-ton ancestor!

Scattered among our historical records are a few tall men. But their numbers certainly do not suggest they are of a race of giants. However, some of these had structures large enough to get into our reference books. Among them were, during the time of August of Rome, the giant Posio and the giantess Secundilla, each of whom measured 10 feet, three inches tall!

In the time of Claudius, there was an Arabian giant named Gabbaras, who was reported to have been nine feet, four inches high. The Emperor Maximin was a Thracian, and he was almost nine feet tall. Josephus mentioned a Jewish giant 10 feet high.

In the time of Edward III lived an Irish giant said to have been six feet, ten-and-one-half inches tall. Queen Elizabeth's Flemish porter was said to be seven feet, six inches high.

James Middleton, known as the Child of Hale, who was born in 1578, grew to a height of nine feet, three inches. A Yeoman of the Guard in Hanover who died in 1676, was reported to have been eight feet, six inches tall. A Swedish giant named Cajunuc was close to nine feet high.

Anna Swan, a native of Nova Scotia, was more than eight feet tall, and her husband, a Kentucky-born man, was the same height. A Chinese, Chang-Wu-Gon, was seven feet, nine inches tall—which is interesting when

we recall the generally short stature of the Chinese.

As will be seen, unusually tall persons come in all colors and from all races, but we will have to consider these but mutants or sports of the human kind. They are not the type of giants which are the subject of our writing here. Rather, we will be seeking to consider giants as a race instead of individuals.

The Bible frequently mentions a race of giants. They were called the Rephaims. From Genesis xiv, 5, and xv, 20, we learn these Rephaims held possessions in Canaan. King Og of Bashan is said to have had a bedstead nine cubits long.

A "cubit" was a measure of length in the early days, but it had no fixed standard as our units have today. Originally, the cubit was the length represented by the distance from a mature man's elbow to the end of his longest finger! Among the Hebrews this measure came to be about 17.58 inches. So, a bedstead nine cubits long would have been somewhat around 156 inches, or about 13 feet. That would have made King Og quite a man!

The ancient Egyptians' cubit was 20.7 inches long; the old Greek, 18.22 inches, and the Roman, 17.5 inches. The cubit was synonymous with the hath in India, the covid of the Far East, the codo of Spain, and the hasta of the ancient Hindu systems.

Goliath was supposed to have measured some six cubits, and a little, tall. This would have made him about nine feet high.

Some authorities today appear to believe that while giant races may have inhabited the Earth in prehistoric times, they were probably often sterile and seldom long-lived. Others seem to think some of the bones and fossilized material found, which was first thought to be of human origin, are more likely to have been those of other large animals. Thus they discount the possibility of there ever having been a true race of giants on Earth.

However, as we shall see, there appears to be much tradition among many races regarding giants. And as

these traditions indicate, the giants were of considerable intelligence and cultural development. Where they may have come from—or how they came—is of as much interest as where they eventually went, and why! Of course, traditions are only traditions. They are not proof. And it becomes a matter of opinion as to how much dependence can and should be placed upon them. American scientists do not seem inclined to place as much emphasis on tradition as Europeans do. All it proves is, that one man's meat is another man's desert.

The question of giants is not a foreign one to H.P. Blavatsky's "Secret Doctrine." There, on page 277, we find a heading—"Are Giants A Fiction?" Several other references are made to giants throughout this work, as well as those dealing with Cyclops.

From this writing we learn of another one quite different in character. It is that of Abbe Pegues, called "The Volcanoes of Greece." In this work Pegues tells about giants with enormous skulls which were found on the Isle of Thera. These bones were under great stones and were of such number as to give the impression they were of a race, buried by their own kind, not a few scattered individuals gathered into one place by other men.

Some students of Atlantis say the Atlantans were men of more than ordinary large stature. It is also indicated that the Atlantans migrated and settled in what is now Egypt. When it is recalled the Egyptian cubit was 20.7 inches long—the longest of record—it is not difficult to conjecture why the added length of their cubit!

Still other students consider the remains of England's "Stonehenge" to be the work of a giant race. Surely its lofty character points to men used to large structures. In thinking of the Pyramids, their construction would seem less of a puzzle if some larger than ordinary men were at hand to help—as slaves—or otherwise! Would not the consideration of several South and Central American very ancient buildings be more easily explained with the aid of men of greater than usual size and strength?

The Chinese have traditions of strange, huge men among their lore. Were such figments of someone's imagination, adaptations of others' legends, or was there a basis in fact for their origin? These same questions, of course, can be asked regarding any myth, legend or tradition.

In his book, "Mysteries of Ancient South America,"

Harold T. Wilkins devotes Chapter VIII to "Teachuanacu And The Giants." From it we learn that giants are not alone an Asian, European, or African product. No. Both North and South America have had their share—although it does appear the "mom-mouths of men" migrated here from elsewhere—that they apparently did not originate in this hemisphere.

Wilkins points out that tropical South America is a land which has never been submerged beneath the oceans. Nor has it ever been ground to rubble by giant glaciers, or known an ice sheet. He believes this land to be of the most ancient in the world, and that it can well be the real birthplace of civilization. From this we should not conclude this area has not suffered at all from the many changes which have come to Earth. Especially has this region always been plagued with severe earthquakes!

According to Wilkins' book there is an item of most ancient Peruvian tradition which tells of a race of giants once invading that country from the sea. This event is said to have taken place during the reign of Inca Ayatarco Cuso (Inca XII). Fernando Montesenos, a Spaniard from Osuna, is credited with having derived this story from an old, and now lost manuscript belonging to the renowned Blas Velara, whose mother was a Peruvian and whose father was a Conquistadore.

The giants were said to have arrived in boats. These boats were made of reeds and rushes. The words "reeds and rushes" make us think of the decks of the early pae-pae, whose balsa logs were covered with a matting of reeds and rushes! The giants appear to have come from the west, the Pacific, landing near Point Santa Elena, close to Puerto Viejo, in Peru's old Empire.

According to this tale, these invaders might be termed, "giant giants," for it was said that "from their knees down they were as tall as a tall man!" If this was true, then we would have to reckon them somewhere between 15 and 18 feet high!

If an ordinary man can lift 110 pounds with comparative ease, we might expect an 18-foot man—if proportional otherwise—to be able to lift 400 or 500 pounds with as much ease.

These are the largest giants of record. Their hair was massive and is said to have hung about their shoulders—yet, strangely, they were reported beardless! The tradition says they ate as much as 50 ordinary men, and their eyes were as large as "big plates." Their

arms and legs were like mill posts. Some of these giants were reported as clothed in animal skins, while others were quite naked. They appear to have brought no women with them and were way too large for the native women.

The tradition relates that these giants made their way inland, ravaging the countryside as they went. They found no water, so they sank great wells into the rock. These wells were very deep.

Nothing is said of how the wells were dug or what tools were used, but they must have had iron.

The giants lined the cavities with masonry which lasted centuries. In fact, some of these wells were said to be still operating in A.D., 1545. This was according to the then transcribed story. The water from them, remained cold, clear and wholesome.

Thus we can but conclude from this information, that these giants were considerably up the ladder of civilization despite their dress. Also, it comes to our mind—how did they know where to sink such wells? Surely, any set of men would be cautious before spending such a great amount of work in placing a well "just anywhere." To do so would have been fool-hardy. Nothing is mentioned relative to this point.

But we wonder if possibly these giants could have used some sort of innate radio-perception, or "water witching" means.

No specific mention is made as to the number of these giants invading early Peru. But we are told they over-ran the entire lowlands of that region and beat down all the resistance the natives could muster. Thus we might conclude the giant's number was rather large. What eventually happened to these monmouths of men is not given. But if they brought no women folk of their own with them, and could not breed with the natives—why, time would gradually lay its gentle hand across them. Too, if it was true that giants were more often sterile than not, and notably short-lived,

(Continued on Page 12)

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# Pythagoras

Towards the end of his memorable article on Pythagoras in Hastings' Encyclopedia of Religion and Ethics, the late Professor Burnet made this impressive pronouncement "It is certain that Pythagoras is entitled to be called the founder of science, and it becomes more and more clear that all European religion and ethics, so far as they do not originate in Palestine, can also be traced back to him." This tremendous claim for Pythagoras was made, very deliberately, by the foremost European authority on early Greek philosophy.

By  
John  
M.  
Murray

Of Pythagoras himself we know little; but those who have tried to gather up the slender threads which lead back to him find themselves compelled to agree with Burnet that they are approaching the presence of a very great man indeed. They have the sense of entering the field of influence of a Prometheus, of a major hero of humanity, of one of whom his followers could reasonably say what Aristotle tells us they did say: namely that there were three kinds of "rational animals": God, men, and "those like Pythagoras". And this position, midway between the divine and the human, which was ascribed to Pythagoras, was, as we shall see, no mere vague extravagance of hero-worship. It corresponded definitely to the conscious effort and achievement of one of the greatest of great Europeans.

Plato, though his work is permeated by Pythagorean influence, as Burnet has plainly proved, makes but few direct references to the Pythagoreans, and only one (in the tenth book of the *Republic*) to Pythagoras himself by name. But the reference is precious. The claims of Homer as the legendary fountain of Greek wisdom are being ruthlessly criticized by Socrates. Homer did no public good. Did he teach men privately? Did he hand on to his disciples and thence to mankind "some specific way of life as Pythagoras did, and was exceedingly loved for what he did, so that those who came after him even now call it

the Pythagorean way of life, and are distinguished by it from among the rest of men?" A Way of Life — the phrase is near and dear to us to-day. It has intimate meaning for a modern seeker, as it plainly had for Plato himself.

Pythagoras gave men a Path, and was exceedingly loved for his gift to men. To the men of Greece, when Pythagoras made his discovery, it was a discovery indeed. Religion in Greece before his time, in so far as it was real, was primitive, and consisted almost solely in the performance of "ritual" and the observance of taboos. The Olympian deities of the northern invaders gave no scope to the religious sense at all. The scientific speculations of the early Ionians were purely materialistic and totally without bearing on the conduct of man. Pythagoras made a unity of religion and science by deepening both. The synthesis is characteristic of all that is noblest in Greek thought; to it is due the perennial power of Plato and in a lesser degree of Aristotle to influence the European mind. Aristotle inherited it from Plato, and Plato inherited it from Pythagoras.

What was the fundamental intuition of Pythagoras? Perhaps we can best approach it by way of his reported saying that "Life is like a great Olympic festival, to which there are three classes of visitors. Those are lowest who come to buy and sell; next above them are those who come to compete in the games; the best class however are those who come to look on." "Theorein," the word translated "to look on," is one of the great legacies of the Greek language to European thought. "Theory" directly derives from it: but "theoria" is far more than theory: it is the contemplative understanding of detachment. To reach, by self-discipline and by study of those matters which are lifted above the flux of things, a condition of detachment and understanding and purification—this was for Pythagoras the goal towards which men should strive: by attaining it they achieved their liberation from the wheel of birth and death.

The great scientific discov-

eries of Pythagoras, — the 47th proposition of Euclid (though probably the greater portion of the first six books of Euclid derives from him), the sphericity of the earth, and the discovery of the numerical relation of the intervals of the scale, had an immediate bearing on his religious teaching. It seemed to him evident that harmony was at the basis of reality. In the numerical relation of the intervals of the scale, by the discovery of which things apparently so different as high and low pitch were united by fixed and beautiful law, he saw a manifest solution of that conflict of opposites which so troubled early Greek speculation; and it seemed to him that this was a key to the mystery of reality. It was a kind of music, obedient to a mathematical law of harmony, divinely established. So in man himself the goal of true self-knowledge would be reached when he understood that the oppositions within himself were united by an underlying law of harmony. When this awareness was achieved he would be responsive to the harmonies of the universe. Hence came the lovely doctrine of the harmony of the spheres, or more strictly of the orbits of the planets, to which Shakespeare gave new immortality.

Look how the floor of heaven  
Is thick inlaid with patines of bright gold:  
There's not the smallest orb which  
thou beholdest  
But in his motion like an angel sings  
Still quiring to the young-eyed cherubins:  
Such harmony is in immortal souls;  
But while this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.

That is pure Pythagoreanism; and the teaching of Pythagoras was that men must school themselves to hear the celestial and universal harmony. This is the meaning of the Pythagorean precept: "Follow God," a precept quite revolutionary in the Greece to which he spoke. By creating harmony in ourselves we become of like nature to the harmony which is divine: so, conversely, by studying the harmony which is divine we create harmony in ourselves. By this means we attain our liberation from the world of flux and conflict. Self-perfection is the true means of release. And this is manifestly concordant with the well-known reference to the esoteric doctrines of the Pythagoreans in the *Phaedo*. Socrates is surprised that Simmias and Cebes, who were exoteric disciples of Philolaus, a famous Pythagorean, have not been told the reason why it is unlawful for a man to take his own life. The esoteric doctrine is that men are in life as in a prison on parole; they must not seek to escape. Men moreover are the creatures of the Gods who are their shepherds, and they must await the signal. This may appear a simple doctrine to be called esoteric; but it has real cogency only for those who do believe that there is some underlying harmony of purpose and design in the lives of men. It is, in fact, a profound religious and ethical doctrine.

It is, at any rate in the present condition of our knowledge, impossible to distinguish clearly between the doctrines of Pythagoras himself, and those of the Pytha-

goreans. Nothing is more firmly established in the tradition than that Pythagoras taught a doctrine of reincarnation; but we have no means of knowing with what emphasis he taught it. Moreover, it is certain that a famous Pythagorean of the generation immediately following, Alcmaeon of Croton, taught that the soul was a "harmony" of the body — a doctrine which is irreconcilable with the doctrine of reincarnation in any of its cruder forms. It seems to me that the most probable solution of the seeming discrepancy is that Pythagoras did not intend that reincarnation should be understood literally, but rather symbolically, as showing vividly the perils of remaining bound in the cycle of birth and death, and the duty laid upon men of liberating themselves "like God". But this is no more than my own conjecture; and it may be that I am super-subtle in making it.

What is reasonably certain is that within 200 years of the death of Pythagoras, his followers had become divided into two distinct branches — those who regarded him primarily as a religious leader and followed implicitly the complex "rule" of abstinences which he imparted to his disciples, and those who looked upon him chiefly as the founder of mathematical science and idealist speculation. The former, who were known as the 'akousmatikoi,' the followers of verbal precept, were rather despised by the latter, who were called the 'mathematikoi,' who appear to have resented the notion that Pythagoras was a religious teacher and to have done their best to conceal that element in his teaching. It was not easily done, for the personal prestige of Pythagoras in after years was tremendous, and immense reverence was paid to his actual words. (The "ipse dixit" is even now proverbial.) But no doubt Burnet was right in explaining the curious silence of Plato concerning Pythagoras and the Pythagoreans as due to this confusion in the ranks of his followers. "Pythagorean", at the time that Plato wrote, might mean either of two very different things: in the extreme case it might mean either a purely materialistic man of science, or a religious fanatic. And there was a still more cogent reason for Plato's reticence. It was that he himself was, in essentials, the most authentic Pythagorean of them all. The core of his own doctrine was derived from Pythagoras. And it is largely because Burnet appreciated this derivation of Plato from Pythagoras that he was moved to make the tremendous claim for Pythagoras which was quoted at the beginning of this essay. The great saying of the Platonic Socrates, that "philosophy is the supreme music" is purely Pythagorean; almost certainly it is a maxim of Pythagoras himself. It is to be understood by reference, first, to Pythagoras' teaching of "harmony," and second, to his maxim that "music purges the soul, as medicine the body." It means that "philosophy" in the highest sense (and this sense is itself Pythagorean), is not the effort after mere

knowledge, but an attunement of the human soul to the universal harmony; and that that is not true philosophy which does not produce this inward perfection. In other words, true science and true religion are veritably one.

This is, as Madame Blavatsky understood so well, a fundamental doctrine of Indian wisdom. Nor can any unbiased student fail to be impressed by the astonishing resemblance of the Pythagorean teaching to the teaching of the purest Buddhism. Whether, as Madame Blavatsky believed, the resemblance is to be explained by actual contact between Pythagoras and Indian teachers, or whether, as Burnet held, it is due simply to the fact that meditation by profound natures upon the facts of human experience must ultimately lead to the same conclusions, I do not presume to decide. Nor does it seem to me an issue of great importance. What is important, and what it seems to me Madame Blavatsky was labouring heroically to impart to a materialised and sceptical world, is the truth that the fundamentals of the highest wisdom of Greece and of India were identical; and that in those fundamentals a positive and indisputable doctrine is contained — a genuine "theosophy". Pythagoras, whether by his own native and unaided genius, or by his contact with Eastern Sages, attained to this and taught it to his disciples. And from that teaching of Pythagoras immediately or mediately was derived all that two thousand five hundred years have proved to be most durable, most pregnant, and most precious in the religious wisdom of Greece. From Pythagoras it descended through Plato to the neo-Pythagoreans and the neo-Platonists; from them it passed into the mysticism of the Christian Church, and as that Church grew rigid and formal, out of it again. It could blend naturally with the teaching of Jesus, just as the teaching of Jesus blends naturally with the teaching of Buddha; but it could not blend with an external orthodoxy. Always, as in the beginning, so in the end, it was a way of life, a Path, open to all men, essentially universal, wherein the faithful seekers of all nations meet and find themselves brothers indeed. No wonder then that Pythagoras who revealed this path to the Greek world was "exceedingly loved" for his gift to men.

P.S. I have foregone, in this brief sketch, even the most modest attempt to handle the Pythagorean doctrine of numbers. "Things are numbers," is his traditional assertion. There were later Pythagoreans who took that too literally, and assigned various numbers as the essential reality of various things and creatures. Burnet seems to me to stop half-way in his interpretation. He is right in insisting that the Pythagorean system of notation was different from any familiar to ourselves; and that the system (of which the "tetraktys" may serve as example) played an important part in the teaching of

(Continued on Page 12)

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# Old Age

*When we find the word "old" describing something, it usually carries with it a connotation that is negative, an implication that a deterioration or weakness has set in through the passing of time. When we say, for instance, that an object is old, it immediately suggests to us that it about worn out and has lost most of its usefulness; that it is about ready to be replaced by something newer and better, as for example, when we speak of an old suit of clothes.*

By  
Rex  
T.  
Sampson

The word "age" on the other hand, conveys to us an entirely different meaning as well as a different feeling, for we are prone to respect "age." Although both aging and growing old are connected with the passing of time, and in a certain sense have the same meaning, the word "age" seems to leave us with a feeling of security and strength, and of something that might be very fine. Our best wines we know are aged, some of them for many years, before they are considered fine enough to suit the most exacting tastes. Our finest violins likewise, are made of certain woods that have first been aged and seasoned by the passing of time, and we know that when such instruments are played by artists who love them and know their value, and how to care for them properly, the tones will continue to improve in quality with the further passing of time and aging of the instrument.

Since the very beginning, man has seen those around him grow old, become worn

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and weakened, and finally pass on from this world. As he watched these things happen time after time, often even to those near and dear to him, he began to realize that he also would some day have to meet with the same experience. As far as he was able to understand, this was a natural orderly process, something which happened in the life of every living person. It was Nature in operation, and something to be expected sooner or later. And so it has come about that during the long unfolding of life, the period that we now term "old age" has come to be fully accepted and given its definite place in the cycle of man's life. What had commenced as first an experience, grew to be a fully trusted belief or tradition, and finally became a firmly established pattern of life that only a very few have ever transcended.

A belief or tradition is defined in our dictionaries as hearsay or custom; a story that is handed down from generation to generation by word of mouth. It is often only a superstition, whose origin has been a story that someone believed was true, and which by continuous repetition in the same general way became established as a belief, and ultimately as a Truth . . . something to be relied on and trusted as being sound, and having a basic reason.

Very often there is no authentic basis of truth behind many of our oldest traditions, and this happens to be so in regard to what is probably the oldest of all traditions, namely, the belief that a man's body should grow old and deteriorate because of the passing of time and eventually become unfit for use. Since it is well established that Nature is constantly re-newing and revitalizing the body for us, there is no possible foundation for such a tradition. The classic story of the atom aptly illustrates how man's habit can sometimes lead him into blind alleys by being too eager to accept as truths, traditions or beliefs which he has inherited from the past.

Only a few short years ago, dictionaries defined the atom as being the smallest known solid. This was accepted as a fact which was taught at that time as a basic scientific principle in our regular institutions of learning. We know now, of course, that this was a false principle and completely unfounded, for research and subsequent discoveries have since shown us that the atom is not solid at all, but is composed of several smaller parts, and not even these smaller parts are solids. Our previous ideas and theories therefore, have

all had to be discarded, for they were built on an empty premise and the habit of relying on tradition. Scientists had been too eager to accept as valid, a belief that later proved to be false.

Without realizing it, mankind has become a creature of habit, so much so, that it has taken control of almost every phase of his living, from his eating to his sleeping, to his thinking. For instance, practically everyone we know eats three meals a day. This has been a lifelong habit with most of us, and we have grown accustomed to this arrangement. We all know of cases however, where an individual's eating habit has been thrown off schedule, or where he may have even had to miss a meal completely. Where this has happened, we know that that person's day has often been completely ruined, not only for himself, but it has probably disturbed in no small degree, those others with whom he had close association. Because of habit, his body had accustomed itself to receiving food at a certain time and when it did not arrive it made its demands known in an outward manner, disrupting not only its own sense of well being, but affecting as well, those who happened to be near.

The same is true in regard to the habit of sleep. When the body becomes accustomed to retiring at a certain hour, or near that hour, it quite naturally expects the habit to continue. If an evening visitor interrupts this habit, however, it may be difficult or even embarrassing to remain awake and entertaining. There are countless examples such as this which tend to show that the body of man has become primarily subject to the rules of habit, and some of these we know are not good.

But how many of us have ever thought of the mind as becoming subject to the rule of habit also? It is not difficult for us to accept the idea of the physical body as being governed by habit, but with the mind it takes on a different aspect, for the mind of man is his greatest faculty. It is through the use of his mind that man exerts free will and thinks what he wishes, despite what someone else might want him to think. It is his reasoning, thinking mind that has differentiated man from the animals, and has allowed him at times to accomplish the unique, promoting himself sometimes far beyond even his fellow men. Man becomes an identity through the use of his mind . . . an individual. It is therefore not easy to believe that he would allow his thinking to be taken over by any outside forces or influences, much less a self-imposed habit. We find, however, that more and more of his thinking has been delegated to others, and more and more it has become submerged in the thinking habits of those around him.

It is seldom indeed, that we find an individual with the strength of character and independence of thought to think as he chooses, when it is in opposition to the thinking pattern of those

around him. History is full of the tragic fates of men and women who have dared to oppose accepted traditions and beliefs of the day, or at times even current opinion. The layman finds it much simpler and easier to fall in line with the habits and beliefs of those around him and believe as they do. This is definitely true in regard to the belief that a man's body must for some reason wear itself out and become old because of the passing of time. The truth is, that such an idea has no foundation whatever. What we call "old age" is but a deep-seated belief that someone started ages and ages ago,—a tradition that mankind has accepted and allowed to become so ingrained that he now believes it to be something infallible.

But where is there anyone who does not want to remain youthful and active . . . who would not like to live on and on with the lasting freshness and health of youth? The astounding Truth is that this is entirely possible, and we can have this ageless body, and an active, alert mind as well, if that is what we desire. But let us analyze our thinking when we were younger. True, our bodies then were healthy and fresh, but more important by far, our minds then were healthy and fresh, and our thinking was strong and vigorous and forward-looking as well. There was an optimism in everything we did. We had a happy outlook, and to us, the impossible was only a challenge. In our thinking we were most apt to be independent, but we were easily captured by the new or novel. Whether we were right or wrong, we held to our opinions, particularly when they had anything to do with our plans for the future. It was always a romantic future, of course, and our ideas were big and bold and we were fearless because we were inspired by faith.

Let us pause here to give this some thought. Could the fact that the mind of a youth is so vigorous and active, and his way of thinking so healthy and constructive, have anything to do with the parallel fact that the body of a youth is also virile and active and generally healthy? And might this be the reason also why young people as a whole are usually so optimistic and happy? The comparison is obvious. Health and happiness, and vigorous clear thinking all belong together, and a tired depressed mind can never produce an active, healthy, strong body. A youth, because he is still young, is usually sunny and happy because his mind has not yet had time to be cluttered with the many worries and frustrations that seem to gather with the passing of time. Because he is young, his mind is usually clean and healthy, and for this reason he is able to think cleanly, clearly and boldly, and knows that his body will respond to his thinking.

It would be impossible, of course, for him not to see the problems that beset the older persons around him, but seldom does he ever think of them as coming upon him-

self. He feels completely apart from them and never expects to have such experiences himself. His mind is too active, and too full of plans for the future . . . big plans too, that he "just knows" will come true and fulfill all of his dreams. To him, it is wonderful just to be living.

The passing of years, with their trials and difficulties bring about a different point of view. For instance, a man of 55 or 60, even though he may be actively employed, has lost much of the youthful optimistic outlook on life that he once may have had. It has given place to more practical thinking. He knows full well that he soon will be faced with complete retirement, and this alone gives him much cause for concern. And though he may be prepared in a general way to handle most of his problems, his problems never seem to come to an end. His body too, has aching joints at times, and now and then there is sickness to contend with, which befalls himself or some member of the family, and encounters the usual medical expenses. He takes it all in stride however, and accepts what comes as being part of the pattern of this time of life. To him this is now the normal state of affairs, a part of "old age" living that he has to expect as the price — for just getting old. He knows full well that he cannot stop the passing of time or its ravages on the body. It would be foolish to try, so he finds it easier just to accept what comes as best he can.

There are financial worries too, more now than ever, because illness can be very expensive. Even though he may be still employed and have certain insurance coverage and privileges, he knows that time is running out and soon he will be faced with complete retirement and much less income. Because of his age, he knows that his future is most uncertain. These are the facts as he sees them, and there is nothing for him to do but to "face the facts".

Gradually, he begins to curtail expenses and narrow down his way of living, and when he can he escapes in his mind to the past when he was younger and did not have these worries. As a youth he would have looked forward to the future; in fact he was always eager to meet it; but today, he is secretly afraid of it for he does not know what it might hold for him. And because this fear has so narrowed and cramped his way of thinking, Nature as a matter of consequence, has begun to cramp his physical body to where he is no longer able to

(Continued on Page 12)

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# My Dreams Come True

By  
Betty Ilene  
Kenny

My first vision occurred to me at the age of twelve. This vision was of a clean-shaven Christ. He appeared without His traditional beard and long hair, dressed in a modern business suit of light blue serge. His white starched shirt was immaculate and set off his conservative tie beautifully. In this vision, He seemed to stand; and the horizon came to His chest as a high table would come on a man. His outstretched arms seemed to encompass the whole world, as far along the horizon as I could see, in a gesture of loving care and protection. I can see His expression of comfort yet, and in my mind's eye the colors are more vivid than those to be found on an artist's palette. The field across the road from where I stood had the green of new spring life, while beyond me the fir trees were dense in the fragrance of bursting growth. The sky resembled clear porcelain in its blueness and the Master's coloring stood out warmly against these contrasts.

Constantly after that I would hear my name being called and when I questioned my mother she told me that no one had called me. When I kept hearing my name and continued answering she finally told me that I must—"Answer, 'Here am I Lord send me' as the child Samuel was taught to answer." The visions at first made me afraid but with this answer I lost my fear. I began to welcome my visions for what they were: visual and audio-communication with God.

I cannot claim the greatness of Samuel, but I do know that God has used my visions and answered my prayers. In 1954 I was awakened in the middle of the night and found myself unable to go back to sleep because of sensing an urgent need to pray for a friend whom I had not seen in years. I could think of no reason to pray for him but, also, I did not feel the need to pray for anyone else; so, knowing he was in the Air Force, I offered a general prayer for his safety. I prayed fervently for a short time and was then able to get back to sleep; my mind being eased of the burden I had felt upon awakening. During the following weeks, I asked friends if anyone had information concerning him. No one had word of him and I was ready to write the in-

cident off as nothing when I learned that a month after my prayer call, his mother received a letter revealing that night I had prayed, his airplane was forced down on one of the islands of the Pacific. Everyone on it except my friend was killed. This friend now has a wife and small child. I often wonder what would have happened if I had refused to pray—counting my awakening as a disturbance in the night? Would God have called someone more receptive to do His work? Or would this boy have died as the others on the plane did?

One by one the prophetic dreams of my life have come true. In my childhood, I often dreamed of a huge building that had sky-walks, underground tunnels, and many stairs; now I work in that identical factory.

Another prophetic dream happened the night before I met my husband's mother, who was an invalid. I dreamt of the exact room and furnishings of her bedroom, and upon meeting her, even after so many such experiences, I was startled to actually live the details of my dream. It couldn't have been the results of a repressed memory or of other impressions because I had never seen the house, nor had I heard Don's mother described. I had not known Don long enough to know her personality through him. Yet there she was—the exact person of my dream; in the exact room of my dream.

One of my dreams, which remains unfulfilled, apparently foretells a great event in my life which is still to come. This dream occurs every few years as if to remain fresh in my mind. In it, details may vary but the essentials are always the same.

In the dream I have climbed many flights of broad, well constructed and highly varnished stairs—I know the currently-accepted Freudian theory that such a dream portrays the lack of sexual fulfillment, but the theory is not applicable here—of that I am certain: Don is more of a lover to me than an impassionate husband.) The highly varnished, well kept stairs begin to run out just as I near my destination. The disrepair of the steps becomes worse until I can look down through cracks in the wall and over broken and rotting-wooden banisters into a dark, empty stairwell. Ahead of me, the steps are of decayed wood—extremely dangerous because of their apparent serviceability. Near the top and next to the flooring, they are broken away so that they

hang straight down—held only by one or two rusty nails. It is imperative for me to reach the next floor but I have no other way to go except over, around, or through this hazard.

On the floor above, I know without ever having been there, there is a group of people standing just down the hallway that leads to my right. They are gathered at the entrance of a room. The room is traditional and the woodwork is heavy with many coats of white paint. The people are looking across the room to a fireplace. Behind the fireplace, in a special panneling, there exists the treasure which is to be mine. The dream varies at this point. Sometimes I am to have the whole treasure and at other times only part of it; but always, it is a great amount and I have no desire to turn away and leave it. In every dream there seems surely to be a way to climb safely over the debris and rottenness of the broken, impassable stairs, to the safe, solid, upper floor which contains my treasure.

My prophetic powers are not yet developed to the place where I can tell whether my ultimate success, good fortune or death is foretold: yet I know that the dream portrays one of these three events. The explanation of each of the events is as follows:

○ A forewarning of my future death and ultimate reward as promised in Revelation 21:7, "He that overcometh shall inherit all things; and I will be his God and he shall be my son." This promise is made to everyone who has a personal belief in Christ's propitiation for individual sins. A description of the inheritance is given in this same chapter verses 10 through 27.

○ The dream might also, be foretelling fame or success through one of my artistic achievements. It is possible that the treasure might be an outstanding prize for my paintings, poetry, or music. Certainly, the path upward in any of these fields resembles a stairway which is composed of barriers and steps that are impossible to take but which must be mastered to reach the next level of achievement.

○ The third explanation for the dream is one which accepts a literal meaning. Here I would be living, or visiting, in a huge white house which has at least three flights of stairs. The final flight would be old and decayed, but once I got past, I would gain the treasure which awaits me behind the fireplace in the room just down the hall to the right.

When I have a true warning vision; not a recurring dream such as the one I have finished describing; I experience certain sensations which indicate that the warning is eminent. My ears begin to roar, as if pressure in the room has changed. My body becomes unusually warm, and sometimes seems to float. There is an excess of brilliant, blue-white light in the room. These phenomena seem to me to be related and I shall refer to them again at a later time.

I call these visions "Warning visions" although they do not always portend bad news: They also precede events of great happiness, of acclaim, and occasionally situations which are only of unusual, personal interest. However, I have found that a good many of the events foretold seem to me to be against my desires. I always know who is going to be effected by the event, but I am never exactly certain of the action until it occurs.

A short time ago I had a warning (No vision accompanied the warning sensations) about my sister. I prayed for her (Now an automatic response since being awakened the night of the plane crash) and resumed sleeping. The next day she told me that she had been stopped at a traffic light by a patrolman late at night. The tail light was broken on the Buick she was test driving before signing a purchase agreement. To complicate the situation she had forgotten to have her driver's license renewed; she did not have her glasses, and in addition, she had no proof of ownership for the car, which had an out of town license!

During the time I was praying, she was explaining to the patrolman that she was test driving the car and the papers proving her intention of buying the car were at our parents, who were going to obtain a loan and insurance for her. The patrolman believed her incredible story and gave her only a warning ticket; with the request that she prove ownership of the car when she renewed her driver's license. (She had been working 10 hours a day, going to night school, working overtime on Saturdays and making the long drive to see her four boys on Sundays.) But this is not yet the full story of that night! When she tried to start the car after the patrolman left, the big Buick grumbled, moved forward a little, then sat immobile in the four-lane highway. After trying everything, she was able to jam the gears into reverse, then jerk the lever until it went into a forward gear. The motor had a distinct miss but she was able to maneuver the car across the remaining three lanes of the highway to a service station for repairs. The attendant looked at the engine, tried the gears and said, "You can't drive that, lady, the transmission is shot. You'll ruin the car if you try." He drove her home in his car and from there called the salesman, who was responsible for the car, telling him that she would not buy the car unless it were put in perfect running order.

When she saw me later and I told her about my warning, she said, "Your warning must have been about my trouble with the car. Things were sure happening fast that night. There was nothing I could do for myself; the Lord was certainly with me or any number of serious things could have happened.

My latest warning vision has just occurred. Although it is entirely different from my recurring dream of the stairs and the treasure, it

does parallel it, so perhaps, it is only a strong emphasis of this event. In the vision I saw an exquisite rainbow enter through the kitchen ceiling and penetrate the floor. It seemed composed of a colored mist, which caused the whole house to glow. I have no revelation of meaning but the vision left me with the feeling that if I could follow the Rainbow to the end I would find the equivalent of a pot of gold hidden there.

One other vision (or really an 'Audio-Communication') I had was a very simple, pleasant thing. I awoke from sleep to hear a thousand birds singing; yet, no birds would sing at that time of night. A month later, when my husband and I rented our summer apartment in Portland, I awoke from an afternoon nap to hear the same birds singing the same song of gladness. That summer Don and I experienced one of our happiest times together.

Often in the visions, I find that I transcend space, and time is suspended. Generally I move forward in time. Once, and only once, did I move backward... traveling in time past. There I met my grandfather. (I am not sure whether he is the one who died just before the vision, or whether he was my mother's real father, who died when she was four.) I was frightened at seeing his form, for I did not recognize it. He leaned close to my ear and whispered, as if to comfort me. "I'm your Grandpa, Honey, I'm your Grandpa!" Then he was gone. I was conscious of a great heat which seemed to burn my face. (Now was that nice? I know what you were thinking about my Grandpa I'm certain that's not so!) I am convinced that the speed of psychic space travel disturbs the atomic order of certain elements, generating the unusual heat. In this case the heat was even more intense because of the backward time travel... I wish I knew how to go back and forth in time at will. I don't. But I am sure that, during the visions, I have this freedom from the laws of our dimension, as we now know them. And with the mention of our dimensional laws, I must state a truth for you to ponder:

The fact that I see future events does not mean that an event occurring in a time preceding the time portrayed by the vision cannot change or alter the coming event. Picture yourself holding a silver dollar in your hand—then drop it. You know, that by the laws of gravity, that dollar will drop to the ground; but you do not know whether someone will reach out and catch it before it drops. Similarly, a vision foretelling the future does not indicate the incidents which could possibly arise to change matters. One sees only the events which will happen if nothing—literally unforeseen—occurs. If someone were standing near when you dropped the dollar and you knew that person's reactions well, you might be able to say that he would catch the dollar and prevent the reaction you knew must follow the action of dropping (Continued on Page 12)

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# Telepathy Exists + Say + Soviet Scientists

By  
Col.  
A. E.  
Powell

READERS may recollect that, a few years ago, after Soviet scientists had investigated Yogic practices in India, some of these, presumably those of Hatha Yoga, dealing with physical health, had been introduced into schools throughout the Soviet Union. I further ventured the opinion that, Soviet scientists, being fearless, enterprising and thorough, may well come up with discoveries of great importance, in the whole realm of Psychic Research.

The arrow shot at a venture seems to have scored a bull's eye, the heading of the present article being borrowed from a front-page title in "Psychic News" of 21 April, 1962.

Through BBC television, millions learned that the Soviet Union — "Citadel of Marxist materialism" — had sponsored a laboratory, in Leningrad University, for Parapsychology, and, according to Steve Abrams, an American psychologist and researcher working at Oxford, "has staffed it with people of top scientific quality." In a lecture to the Society for Psychic Research, Mr. Abrams reported that Russia permits articles and broadcasts on telepathic research, and plans to publish a parapsychological journal next year.

In "Light", journal of the London College of Psychic Science, the editor writes: "In this country, and in U.S.A., research on this subject has been carried on largely by amateurs, and financed privately. We now learn that Russian scientists, particularly physiologists, have been experimenting in it for some time . . . and recently held a symposium on the subject at Leningrad University."

The article continues: "The first country to have a State-supported university department of parapsychology was Holland," where striking results, obtained by police from Dutch sensitives, have probably encouraged State support for study of the subject.

In England, "though there has been a Chief Constable who was a convinced Spiritualist, there are no records of police officially consulting

mediums in modern times—there have been regrettable cases of misunderstanding and brutality.

"Nor could persons, liable to be apprehended (until recently) as rogues and vagabonds or witches, be expected to make their gifts known to the powers that be. Judging from Dutch experience, the latter have deprived themselves of useful assistance in detecting crime or misadventure."

The British weekly "New Scientist" also has reported on psychic research in the Soviet Union.

A monograph on "Experimental research in thought transference," by Prof. L. L. Vasiliev (Chair of Physiology, Leningrad University) is to be published soon.

"In Vasiliev's "sommell a distance" experiments, the hypnotist was in a non-adjointing room, the experimenter in a third room. When results appeared to indicate "thought transference," further experiments were conducted with the hypnotist in an electro-magnetically shielded chamber, a kind of Faraday cage, made of lead, and hermetically sealed with mercury, which should have ruled out any kind of wave-transmission. But "positive results" were still obtained.

"So it appears that no presently-known physical force could account for telepathic transfer of information. Similar experiments are in progress at Oxford."

E. E. Asratjan, director of the Institute of Higher Nervous Activity and Neurophysiology has written:

"The problem of thought transference over distance is a very complex and controversial one . . . We shall need many more experiments . . . before we can be fully assured of the existence of this phenomenon.

"On the other hand, we are in possession of certain data, which prevent us from denying its existence, and indicate the need for further research."

I think you will agree that this piece of news may prove of tremendous significance in establishing the reality of psychic phenomena in general, and therefore the need for full investigation.

In the first place, we have ample evidence that Soviet scientists are thoughtful, serious, thorough in their methods, and determined to find truth. The bare fact that dialectical materialists admit that Telepathy exists, as a fact in nature, is of great significance, and full of promise.

In the second place, is it not inevitable that these scientists, while testing people with telepathic faculty, will run across individuals possessing other psychic faculties, such as clairvoyance or clairaudience? Further, is it not highly probable that, among the sensitives they investigate, they will find some who go into trance? I should say this is a virtual certainty. And we, students of psychism, know well that, when there is trance, a great number and variety of other psychic phenomena are likely to occur. Among these may be foretelling the future, often enabling people to avoid accidents, or minimize their effects: telekinesis (moving objects at a distance), apparently by thought alone, without physical contact; reduction of weight by the person in trance, recorded by automatic scales, amounting, if my memory serves me, to as much as 40 pounds in a medium, and often a few pounds in others present: levitation of inanimate objects, as well as of living persons: astral travel: passage of matter through matter: dematerialisation and rematerialisation: and so forth.

Then there is the ability, possessed by some psychics, to see into a body, and thus diagnose disease, etc.

Above all, perhaps following on this, they are surely certain to encounter Psychic Healing. And who dare say how far that discovery may not take the investigators?

Does it not seem that, if these scientists maintain a truly scientific attitude, no matter what they find, Psychic Research and its host of phenomena, will at long last come into its own, and be accepted, not only as a branch of Science more than amply worth-while to study, but a positive duty to pursue, for the general welfare of humanity?

Finally, I will go out on a limb. Taking into account the basis of dialectical materialism, which I personally can largely accept, will not these investigators be driven to the conclusion, forced upon them by observation of many psychic phenomena, that what we call "matter" must have grades other than, beyond, solid, liquid and gaseous?

It could well be, it seems, that the Theosophists may be correct in saying that there are not only one, but several grades or degrees of fineness, beyond the gaseous, which they have named Etheric, Super-Etheric, Sub-Atomic and Atomic. I think I read somewhere (can some Reader give me the reference?) that some scientists

# Peyote

By  
Richard  
Klappert, H. R. A.

Many serious individuals and researchers have written to me asking for more information about that tiny unassuming cactus plant commonly known as Peyote, of which so little is known.

Why is the public showing a growing curiosity about this strange plant, in a society that is usually concerned with material possessions and physical comforts? Are people coming to realize that comforts are not the ultimate goal to be achieved in life, but that something is lacking and must be found at all costs? Have they heard that peyote and related plants and herbs have been worshipped for centuries by the Aztecs and other Indian tribes and of the strange and often miraculous events that occur when these plants are eaten? Have Indians found the Key to Enlightenment?

I have done a great deal of research along these lines and will endeavor to pass along a few of the facts and my own opinions in this article.

Let me begin with the various ways peyote is generally eaten during ceremonies and then discuss its effects—both physical and psychical.

One method used is this: fresh plants or dried pieces are soaked in a little water to soften them and then chopped in a blender to make "soupy tea." Indians do this for old people and children. The tea can be spoon-fed, or drunk in big gulps to minimize the taste. As anyone knows who has eaten it, the whole body re-

has accepted the above in principle, and named the finer grade(s) of matter—Plasma, reminding us of what Spiritualists have long known as Ectoplasm.

Once more, therefore, I venture the opinion that this news from the Soviet Union may well prove to be epoch-making, in the expansion of recognized science to include a wide range of Psychic Phenomena as deserving a place in the whole gamut of human knowledge.

I should be most grateful if Readers will themselves write of these matters, or, if they do not care to write themselves, send me data and references which they may come across, which I could write up for our journal.

THE END

volts against the bitterness, and I think the Indians are called "braves" because it sure takes great courage to eat peyote every Saturday night as they do!

Another method is to powder the dried plant with a hammer and put the powder in gelatin capsules—about 10 or 12 of size 00 making one dose. But so much gelatin at one time may also cause nausea. A doctor friend suggested mixing some peppermint powder with the peyote to prevent nausea. I haven't tried it, though: When peyote upsets my stomach, I sip "Seven-up" or ginger ale. This helps to settle it. As the Indians say, "The Peyote Path to God and Salvation is not an easy path." Anyone who stays with it certainly deserves the benefits that a serious user receives.

I've been asked, if peyote is so hard to take, why do I keep using it? My answer is about the same as many Indians would give.

Everyone needs guidance, health, or more fortunate circumstances at different times in life. But the basic question has always been: is there a source from which we can draw these prerequisites to happiness, and if there is, how can we contact it and make our needs known. The man who finds the answer has the key that men have searched for since man first realized that sometimes his prayers were answered in spite of external circumstances.

The Polynesians found the answer in the lost Huna religion recently rediscovered by Max Freedom Long, who reconstructed the system and explained his research so clearly in the books, "Secret Science Behind Miracles" and "Secret Science at Work." But our modern society does not permit us to take the time these primitive people took to train themselves to use the Huna method. Maybe through the use of herbs, short-cuts could be taken. And this seems to be the case.

When Peyote is eaten with reverence, and the serious intention of making contact (Continued on Page 11)

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# PSI In Seattle

By  
Lora  
Deinken

WALKING along the street in Seattle's international section, a newly converted man felt the urge to speak "in tongues." He did. A stream of well-articulated, but unfamiliar sounds came out of his mouth. The oriental man whom he was passing looked at him, joy bursting forth on his face, and replied in a similar stream of unintelligible sound. "What did I say?" asked the first man in English.

"You were saying something about how God is always good. But where did you learn my language?" was the oriental's answer.

The American admitted that he didn't know the north China dialect he had just spoken. In fact, he knew no oriental language. He spoke as he did, he says, from the presence of the Holy Spirit within him.

This is just one incident in the flood of psi phenomena which can be observed today in Seattle, Wash., in connection with the "Tongues Movement". One enterprising man took a tape-recorder to a prayer meeting and recorded several utterances. He sent the tape to the language laboratories of Columbia University in New York city, without explanation. He simply asked for the languages to be identified. They were definitely identified as languages, which points out that the verbal flow, termed glossolalia, which strikes persons in the Seattle prayer meetings is something more than gibberish. One speaker uses a Chinese dialect; another, aristocratic French. In all cases, it is a language unknown to the speaker.

The well spring of the "Tongues Movement" is the St. Luke's Episcopal Church in the Ballard section, heavily populated with persons of Swedish descent. One year ago, the Episcopal church was considering closing St. Luke's. Today attendance has tripled, and collections — that hard measure of faith — have more than tripled. The church is about to undertake the building of a \$90,000 educational building without conducting a fund raising campaign. 100 of the church's 350 members have acquired the talent of speaking "in tongues"! There can be no doubt that the church is revitalized; this transformation dated from the coming of the Rev. Dennis J. Bennett.

The dynamic young man whom his parishioners call "Father Bennett" came to Seattle from Van Nuys, California, where he was the pastor of 2600 members at St. Mark's church. One day the rector of a neighboring parish phoned him to come and consult with him on a church problem. The problem turned out to be the changed lives of two of his parishioners. This man and wife, formerly lax and lethargic in their religious duties, were now radiant, vital church members, even to the extent of tithing their income! They really enjoyed living! Furthermore, this change had come when they received the Holy Spirit and the "gift of tongues" from Pentecostal friends.

"They were neither far-out types nor emotionally unbalanced," Mr. Bennett said. "They seemed to have found something I wanted in my personal ministry." Dennis Bennett began to hunt for this radiance and joy for himself. The more he studied it, the more he became convinced that the "tongues" aspect was an essential part of the experience. He prayed about the matter long and hard, and finally went to a friend who had received "The Spirit," (as "Tongues" adherents term the experience), and asked him to place his hands on Dennis' head and pray that he might receive the gift, too. Following that prayer, Dennis Bennett spoke "in tongues".

DESCRIBING the experience, he says that speaking seems to be a releasing factor. He found that now he could praise God, realizing, at long last, the fullness of God's bounty to himself. The experience gave him great joy, and he began using tongues more and more in his private devotions.

Sharing his experience with his friends, Dennis formed a prayer fellowship in St. Mark's church. The members began to speak "in tongues". A neuro-surgeon, church member, said to Father Bennett. "You know, some people may not understand this, but I can understand it very well. I operate on the human brain, and I don't see how God could possibly change a person until He gets hold of the speech centers of the brain. The speech centers are so intricately interwoven into the brain that one can't possibly change personality until he controls them."

NEVERTHELESS, conservative Episcopalians were shocked by this emotional revival in their midst. The Episcopal Bishop of Los Angeles banned speaking in tongues under church auspices. In the turmoil that de-

veloped, Father Bennett felt that he could best serve his pastorate by resigning.

In Seattle, his ministry includes not only the "tongues" phenomena, but, also, spiritual healing. One parishioner reports "I keeled over on the job last May. There was a diagnosis of stroke or brain tumor. A doctor told my wife that I probably wouldn't last the night. My wife called Father Bennett. He and others prayed for me. The next day my blood pressure and pulse were normal. In a few days I was released from the hospital.

MEMBERS of the Tuesday night prayer fellowship at St. Luke's in Seattle have also received "messages" through an urge to write which follows prayer. On the surface, at least, this seems to be the phenomena known to psychic researchers as automatic writing. Along with the obvious psi phenomena, the church members tell of a growing feeling of love toward the other members. "Everybody is happy here" is the way Mrs. George Hagev, member of St. Luke's for ten years, puts it.

Active rejuvenation of a failing church could not be hidden from other residents of Seattle. The curious flocked to regular services and prayer meetings and returned to their own churches to quiz their pastors. Interest has become so widespread that the Seattle Times ran a series of articles quoting the points of view of the leaders of other churches in addition to testimony by St. Luke's parishioners.

The Rev. William Creevy, Woodland Park Presbyterian church, said his concern was not with the quality of the spiritual experience which he feels is not his place to question, but that persons "under the stress of difficult circumstances find preoccupation with this phenomena an escape from facing the hard realities of their situation."

Bishop Palmer of the Methodist church, alarmed by the interest in the movement springing up among Methodist young folks, gave an historical sketch of glossolalia from the Greco-Roman world through Pentecost and the Reformation of the Christian church, including mention of several contemporary manifestations. He pointed out that persons of high Christian achievement — John Wesley, Toyohiko Kagawa, Albert Schweitzer, Frank Laubach — have not been among the "tongues" adherents. His summary was: "Whenever a resurgence of glossolalia occurs, it quickly develops into a movement centered around some leader of natural gifts and soon becomes an embarrassment to the Church. Whereas its novelty at first attracts numbers, its end result is confusion, division, and the weakness resulting therefrom. It is a form of esoteric self-indulgence that invites neglect of Christian responsibility. It tends to

# Peyote

(Continued from Page 10) with a Higher Intelligence that has the power to fulfill our needs, I have found that this unusual herb does the following things:

It increases the innate vital force of some persons to the point where contact can be made for a brief period with the "Intelligence." When this happens anything is possible. Contact is usually accompanied by a jolt in the solar plexus. It feels like an electric shock. Then there is a fine tingling all over the body as long as contact is maintained.

SECONDLY Peyote intensifies the power of concentration so that a single thought can be held for long periods of time. Peyote seems to calm the subconscious mind to the point where it doesn't wander all over the place. Lack of this ability is one of the greatest obstacles to completing a successful prayer-action. A slight skin anesthesia is also induced.

And thirdly, it increases an individual's telepathic ability so that communication with the "Intelligence" can take place. A disembodied entity does not have physical ears to hear with. Therefore the human voice would be useless. We must rely on telepathy for an exchange of ideas, and peyote comes to the rescue in this respect also.

An Indian legend says Peyote was given to them by the Gods because the Indians were an oppressed people. All their resources were taken away by the White man and they had nowhere to turn for help

make the Church appear ridiculous in the eyes of those whose respect the church most needs to win and hold. It encourages a subtle self-righteousness and pride. It is alien to the spirit and ministry of our Lord."

The effectiveness of Bishop Palmer's pronouncement can be judged by the following incident. "I didn't know there was a "Tongues Movement" until I read the Bishop's statement in the Times," a Methodist woman told me. "My curiosity was aroused, and I wanted to see the performance of speaking "in tongues". When an invitation came to attend a prayer meeting with a friend, I accepted gladly.

"It was a small meeting in a modest private home, and just full of the atmosphere of loving friendship. We sang hymns, happy praise-filled ones. Now and then someone would pray in English. Only one young fellow spoke "in tongues" and then right afterwards he told us in English what he had said. It was not, as some would have you believe, 'insane mutterings'. It sounded like a thoughtful person speaking in a foreign language. For me, it was a wholesome, uplifting experience. How can anything so wholesome and helpful be wrong?"

THE END

except God. So the Peyote was given to make communication easier. Well, be that as it may, this strange plant comes very close to this ideal. It is classed scientifically as a "psychic energizer," of which the Sacred Mushroom is a familiar example and on which much research has already been done by Dr. Puharich. But the main features of Peyote have been overlooked by most researchers. They have examined the most startling aspects of it, i.e.: the visual hallucinations and color phenomena, but have failed to examine the spiritual effects! They only comment on those effects from the viewpoint of its overt action on the Indian's enlightenment. What about the White man's enlightenment! Are we supposed to wander blindly through eternity groping vainly for greater knowledge of what lies beyond, mainly because we ignored or overlooked a simple cactus growing in the desert? I, for one, do not intend to let this happen and I'm sure there must be many others with the same intent.

PEYOTE contains at least nine different alkaloids of which mescaline is a well-known example, and it has been synthesized. It is used by many psychologists to induce temporary mental aberrations so they can be studied.

But most of the other alkaloids are largely ignored as their effects are more subtle. They work on various glands and organs of the body—some stimulating and others inhibiting, secretions. A case in point is the stimulation of the salivary glands. As any peyotist will tell you, the saliva flows and flows—for hours! Is this caused by the action of mescaline or by some other alkaloid? It has been stated by La Barre in his book "The Peyote Cult" that the action of these glands and the brain is generally unknown. So can we ingest an extract of the plant and expect the same results a psychic get when he eats the whole plant? For this reason it is not advisable for anyone seeking spiritual revelation or psychic experiences to use mescaline by itself.

DRAWING some conclusions from my personal experiences with peyote would say that the whole field of psychic energizer has barely been scratched and there is much more yet to be revealed. Our main aim now should be to put peyote at a reasonable cost, within reach of those who want to experiment and are seeking to leave a memento of their existence etched on history as Jesus did. For who can predict which one of them will make the breakthrough that will startle the world and finally fulfill man's craving for peace and happiness at long last.

If I can be of some small help along these lines, I'll be very happy indeed.

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# Old Age

(Continued from Page 8) do either the quality or quantity of work he once could do.

We know that these things need not be, however, for we have only to realize that "old age" is but a phantom, a mirage. A belief that had its origin in the far distant past, in the same way as did the idea of the solid atom, and like that false idea, is based on just an empty premise. An opinion that has been handed down for ages and ages of time, until it has now taken on the semblance of a law, a law by which men both live by, and die by.

Such a deep-seated belief as this is not easy to overcome, but we do have the priceless help of Nature . . . Although a very demanding teacher, she is at the same time most wonderfully kind and fair, and it is this quality of kindness and fairness that makes it possible for man to renew and rebuild his physical body and cause it to again become healthy, strong and beautiful.

It is necessary, of course, that one follow the principles set forth and demanded by Nature, and to establish a healthy pattern of thinking, for her to follow. Above all else, we must realize that *breath is life*. That with every breath we take into the body, we are inhaling the very substance of Life itself. It is a living substance that is carried *within* the air. With each single breath, this substance creates new life cells and thus distributes new health and vigor throughout the entire body.

Constantly persisting in this new healthy pattern of thinking cannot fail to bring it to pass. Actually, it can do nothing else, for "as a man thinketh in his heart, so is he" is an immutable law of the Universe. A law whereby we become what we think. This is constructive thinking; a constructive habit, a healthy habit, and we need to emphasize over and over that *every breath is life itself*. No longer are we breathing ordinary air, but with each new breath we now inhale, we are inbreathing LIFE ITSELF, and it is causing every cell of our body to come alive again—with the joy of youth.

As the mind becomes accustomed to this new healthy pattern of thinking — as it

gets this new habit — the substance of life with which we are now filling our lungs, will gradually shape itself to the youthful, healthy body we are out-picturing in the mind. Nature has no alternative but to follow the pattern we set for her to follow, for this is the primary law of Nature, and she must follow that law. We have only to be consistent and constant in our *new and healthy* pattern of thinking and we can be sure that Nature will be faithful in return.

It is an established fact and well known, that as the old cells of the body die and are thrown off, they are replaced with new cells. This is the law of Life . . . continuous growth. What is not so well known is that man can control and determine for himself the kind of cells that he wants to have built into his body. This he can do by the simple control of his thought habits . . . the pattern of his thinking. He can, in other words, build for himself the kind of body he would like to have, and keep it that way, simply by taking control of his thinking.

To many, this may sound fantastic, as it seems to contradict all past experiences and beliefs, but is nevertheless true and can be proven by anyone who cares to make the effort. We need only to realize that Nature does not grow old. Nature is timeless, and obeys but one immutable Law. She must create and build according to the pattern of man's thinking. Under this one great law, there is nothing else she can do but follow the pattern that his thinking gives her.

In Truth, youth knows no age, and the body knows no age. It can become only a finer and a more perfect instrument with each passing day.

If then, we would like to once again experience the strength and vitality that once we had in youth . . . if we would again like to enjoy the freedom and happiness of a young, virile mind . . . we must begin to think again, as we did when we were young. We must again develop the habit . . . the good habit . . . of "thinking young" and joyously face the future, for Youth does not grow old. Youth only expresses the passing of time.

THE END

# My Dreams

(Continued from Page 9) the coin. This association of known reactions is the process of reasoning to be applied when a vision portrays a given event without an accompanying explanatory dream, and the prophet or prophetess must exercise care not to inject his own personality into the interpretation of a vision.

More often than visions, I though, receive the simple "Warning sensation" and the knowledge that I must pray for the individual whose name, image or personality is uppermost in my mind. These sensations seem to occur most frequently at night: no doubt because that is the only time my mind is relaxed enough to be receptive to God's voice, or my vision quiet enough for me to visualize the thoughts of God. Perhaps this is the only time that anyone ever needs the particular help I am called upon to give. For I can help—as a communicant. My calling in life appears to be that of recording scribe and prayer prophetess: And until our Christ comes, as He did in my first vision, I must prophesy for Him . . . Even though my prophesies are insignificant in comparison to world wide conditions, and mostly on a personal or individual level . . . I do have the one great vision to proclaim—I was allowed to see *Him in a foretelling of His Second-Comeing*. And so I prophesy . . . "For we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away . . . For now we see through a glass darkly; but then face to face; now I know in part but then shall I know even as I am known."

I truly believe, with all the faith God has given me, that these revelations I experience are from him. It is His spirit which guides me in my travels in psychic space. It is He who reveals to me in my dreamings. I shall quote from Corinthians once more before I leave you alone to ponder these things—I Cor. 1:3.4 "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." You see—He comforts me and as a communicant with Him and as His Prophetess, it is my duty to comfort others. Perhaps, someday I shall be called upon to pray for Him in your behalf.

**Why do men continue to practice on themselves the absurdities they despise in others?**

Gems from the writings of Thomas Paine.

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# The Earth's Giants

(Continued from Page 6)

time's way would have had even greater affect.

HOWEVER, against this conjecture we learn that a tomb in Cuzco, were found in 1560 A.D., many large human bones. These bones were similar to those found near Mexico City, in old Mexico, and some students of such matters are sure they are human bones, not those of other prehistoric animals.

The Montagnais Indians of British Columbia, Canada, have a tradition of giants also — once among them. An addenda to this tradition says that "God became angry with the giants and sent an inundation upon them!"

That other landings or invasions by giants along the west coast of South and Central America may have taken place at about the same time—or later — as those in Peru, is further evidenced by the discovery of skeletons of both men and women giants near Mexico City.

It would appear these huge ones did not thrive in high altitudes, that by choice they remained in the warm, moist, sea coast areas. This could indicate a physical weakness of the giant's lung capacity, and/or a sluggishness in their

# Pythagoras

(Continued from Page 7)

Pythagoras; but, in spite of his own recognition that the Pythagorean tradition must be sought in the writings of the later Pythagoreans, he makes no account of the obvious symbolic significance of such numerical arrangements. There is no doubt that the "tetraktys" and the pentagram served as secret signs in the early Pythagorean society. The "tetraktys" considered as a mere number, would not have been given such immense significance. It was also, I believe, a visible symbol of the gradual emanation of the world of existence from the Monad. In this more esoteric sense also, "things were numbers".

THE END

# JAMIESON'S CELESTIAL

(Continued from Page 5) these maps are contained so to say in every page of both the Odyssey and Iliad. Let us give the following verses about the Pleiads:

"And now, rejoicing in the prosperous gales, with beating heart Ulysses spreads his sails:

Placed at the helm he sate, and mark'd the skies, nor closed his ever-watchful eyes.

There view'd the Pleiads, and the Northern Team, and great Orion's more refulgent beam,

circulatory systems. Big bones do not necessarily mean a big heart!

In our own country — among the remains of the "mound builders"—are said to have been exhumed skeletons of giants—humanoids from eight to nine feet high. Carbon-14 analyses appear to lace the oldest of these mounds as built at the time of Christ—or about 2000 years ago.

The remnants of these titans do not appear numerous enough to indicate a race of them existed here at burial time. Again it seems they must be examined as individuals.

But, considering all evidence—poor as some may contend it is — we seem rather forced to conclude that giants have not only played a notable part in the total picture of human history on Earth, but have been numerous enough at various stages of "homo-history" to hold the distinction of a race.

As with many another mystery beclouding Earth's record at present, we can only hope catastrophe will hold off long enough to give us a chance to get caught up with our research and conclusions on some of these matters, thus to help some future time to have fewer.

**"The most formidable weapon against errors of every kind is reason. I have never used any other and I trust I never shall."**

Gems from the writings of Thomas Paine.

**"Some people can be reasoned into sense, and others must be shocked into it."**

Gems from the writings of Thomas Paine.

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# CONTROVERSY

(Continued from Page 2)  
that he is making an honest effort to put down what he considers to be the true picture of affairs.

It is not our purpose to attack him in any way, either for his views or for his presentation of them. However, if what he says is difficult for some of us to accept (and it is), we claim the friendly right to enter into the discussion that is certain to arise from his open letter. We would like to point out a few possibilities the good Doctor may have missed.

In paragraph 2 of his letter he lists what he refers to as his "qualifications to pontificate in this field". It may surprise him, and possibly others as well, to learn that some of these qualifications are more alarming than they are reassuring to his fellow researchers. Some people may have developed different points of view if they have approached the saucer question from other angles than his. Perspectives vary, and it may be that some of the qualifications he sets down have qualified his evaluations. Furthermore, this could have been exactly what they were intended to do, and not, let us be quick to say, by him.

In paragraph 4, Dr. Davidson outlines his views in brief. We consider it important to quote a part of that paragraph here. In the words of Dr. Davidson:

"The Central Intelligence Agency, formed in 1947, took over the public image of the 'flying saucer' created by secret flights of U. S. aircraft and artificial meteor research, etc. during the 1947-48 period. By 1950 the CIA had set into motion a plan of encouraging public belief in interplanetary travel through a psychological technique of guiding the release of planted information, ordering 'secret' tests of authentic military developments which gave misleading impressions to observers, etc. It delegated the Air Force to act as the official 'investigator' to stave off public inquiry. It secretly sponsored the formation of saucer study groups and contact clubs, including NICAP (under T. Townsend Brown, with whom, incidentally, I had voluminous correspondence). The CIA set up many saucer publishers, sponsored the publication of Adamski's books and others, and sponsored the wave of saucer articles in 1952 in 'Life' and 'Look', etc. The CIA also con-

ducted the hoaxes played upon Adamski and Fry, including Adamski's desert contact, his 'train disappearance', etc."

Apparently Dr. Davidson believes, and wants us all to believe along with him, that flying saucers were, and are, no more than some gigantic hoax perpetrated by the CIA for some unexplained and unimaginable reason. Has the CIA, then, convinced him it is Omnipotent, Omniscient, and Omnipresent, as he seems to be saying it would like to pretend to be?

For reasons of our own, some of us may remain unconvinced. There is something more than faintly ludicrous in the thought of an almighty organization's employing powers usually attributed to divinity to play pranks and to perpetrate hoaxes upon what has remained, after all, a minority of the world's population.

Let us look at facts. If the purpose behind the Great Hoax was to frighten everybody, then it failed miserably. If, on the other hand, the distribution of platitudes via messages to all mankind was the purpose, then, again, it failed, and for the same reasons. Even saucer fans have grumbled at not hearing anything new. Humanity is a strange animal: without trying any of the remedies offered it for its ills, it demands a new one, perhaps with a more agreeable flavour.

If even a part of the plot was to unite the world against a threatened invasion from outer space, then that did not come off, either. The present generation is sceptical of such time-dishonoured science-fiction gimmicks. After all, it has been brought up on extravagant cinema and television imitations of Wells and Welles, H.G. and Orson.

Or, assuming for the moment there is some reality in all this hokum, does the CIA hope somebody will intercept a real space-man, laugh him to scorn for his pretensions, tell him: "Very well, I will take you to your leader!"—and turn him over to Intelligence for "interrogation?"

We have with us in the world for all to see a phenomenon that looks like a good analogue of the picture of the CIA and its activities as presented by Dr. Davidson. This is the treatment accorded historical facts by the Russians, wherever inventions and "firsts" are concerned. If you listen to the Russians, you will hear how their comrades invented every important device in the world. From the point of view they would like to have everybody accept, the whole fabric of technology appears to have emanated from the collective Russian brain. With little of their own to point to in the line of original contributions, they cheerfully claim to have produced it all!

Apparently the CIA is in

a parallel position with regard to saucers, if we are to accept what Dr. Davidson tells us in all good faith is their official, top-secret attitude.

However, even if such an attitude exists, and even if it is genuine and honest on the part of the CIA, let us look at it before we accept it. What if we added certain available data to the problem, and what would that addition imply?

The very first implication we can think of is that the CIA must possess a highly manouverable and extremely efficient time-machine, and they must have been very busy with it. There is much testimony to indicate that saucers have been flying about in our earthly skies for thousands of years! Anybody who could possibly accept that the CIA invented saucers must have been most carefully educated to believe such objects had never been observed before 1947 A.D.

It is a known fact that "education" of this kind is possible to intelligence organizations, and violence need not be an ingredient of the process. People can be led in very subtle ways to believe that black is white, and a missionary impulse to "go and teach all nations" can be implanted. Good reasons can be presented for this kind of action by an intelligence group, and they are logical reasons that make much more sense than a keen, boyish desire to indulge in a world-wide Halloween prank.

One of the most obvious reasons is this: whoever can believe the tale as told, that the CIA was responsible for the whole world-wide saucer phenomenon, will probably feel one of two emotions. If he has been a sceptic, he will say: "I told you so!" and sit back smugly to enjoy the chagrin of all the dupes. On the other hand, if he has seen, believes he has seen, or accepts that others have seen saucers, he will feel duped and dismayed. His deep embarrassment can then express itself in several ways, but two will probably be characteristic of the majority of people.

First, the person will be inclined to shut up and will refuse to talk about the matter at all, will retire from the scene, and will try to forget he was ever connected with such an uncomfortable situation. Second, he may remain vocal, but turn missionary for his educators and try, in all sincerity, to "enlighten" everybody according to the line of thought he has been given. Of course, by the time he has become totally convinced, he is not aware that he has been indoctrinated. The technique is to allow him to discover the evidence for himself, and this can be arranged for him to do in any number of most impressive ways.

In any case, the result will be the same: the subject, as a serious reality, will be killed quite dead.

We have all heard enough about modern methods of idea-control to realize that this sort of double move is much more in keeping with the purposes and behaviour of intelligence groups than any one-sided attempt to fake saucers.

For a long time some of us have thought there might be an effort on the part of some "body" or other to squash public interest in saucers, not to promote it or to stimulate it in any way. Has this body been the CIA? We are still in no position to formulate an opinion, but if they are actually trying to make sincere researchers believe what Dr. Davidson presents in his letter, then perhaps it could have been, or is.

An effort to make sightings and contacts look ridiculous failed to remove the saucers from public notice. People who have encountered UFO at fairly close range tend to resist being told by people who were not on the spot that they have seen the planet Venus, high-flying birds, or even weather balloons.

Any secret organisation must keep itself in character. An intelligence body cannot come out flat-footed and confess, so to speak, the secrets, so-called, it would like to have revealed. Bad policy. However, it can educate a capable man to do the job for it. He can be taught, without his knowing anything about what is actually happening to him, to do that job honestly, sincerely, and as an important revelation of the vital truth.

If those so-called secrets have been devised in such a way as to discredit an idea by opposing it with quantities of prefabricated and well planted documentation, all of which he has been highly privileged to see and to discover, then, perhaps, such a revelation will succeed where open ridicule has failed. This would be particularly true if all really interested researchers in a given field could be reached and converted. The kind of ridicule that comes from an external source can be faced, opposed, and overcome. It is far more difficult to handle the sort of embarrassment that arises if somebody can prove to you, in the presence of your own best observations, that you have been duped.

ALTHOUGH it is obvious that Dr. Davidson has collected information from a variety of sources, it is apparent that he has really listened to only one, the Official. A certain respect for authority of this nature must, perforce, go along with the maintenance of "a high security clearance for over 15 years." To this can be added that respect for what one has been taught that becomes a part of the highly trained and specialized mind. Both these virtues are of great and undeniable value within any field to which a mind may be dedicated. Through them we achieve accuracy and precision, but not necessarily understanding. They can become limita-

tions and barriers most difficult to surmount in the face of unknown factors and strange experiences beyond the limits of already accepted data. It is no criticism of such a mind that it tends to minimize and to reject the non-conforming datum. In so doing, it is merely performing as it has been schooled to perform. "No stain," as the Chinese say.

We are only moved to wonder, as we read Dr. Davidson's Open Letter to Saucer Researchers if, in the end, the man some of us may come to "feel sorriest for in all this" may not be Dr. Leon Davidson himself.

Brinsley Le Poer Trench  
Millen Le Poer Trench  
Flat 8,  
57, Drayton Gardens,  
London, S.W.10,  
England,  
November, 1961.

## What Price Truth?

(Continued from Page 2)  
had earlier frequented the place, and that he had accidentally been killed at about the time the apparition first appeared.

Despite the hostility and prejudice of materialistic scientists regarding Dr. Rhine's epoch-making discoveries, numerous others of a truer scientific spirit have proved the truth of his findings, even to more recent discoveries concerning the ability of man to influence so-called inanimate objects by Mind.

A searcher, some six years ago, mentioned in FATE MAGAZINE, reported a series of experiments that prove Dr. Rhine's findings regarding inanimate objects, even to the influencing of dice, balls, and wheels used in various games, by the thought processes of the players.

This researcher was able to influence inanimate objects in his 32 visits and in his 32 experiments that he made at the Casino, at Monte Carlo, that he came out every time the winner.

Before this experiment he had been sure that inanimate objects conveyed a feeling to a human being through the medium of touch.

He tells of the time when he was on a boat, and a sailor came on board, carrying a knife, as sailors often do. The experimenter immediately disliked the man and the knife. In the course of conversation he asked the sailor if he might take a look at the knife. Holding it a moment, he told the sailor frankly that he had stabbed a man with that knife. The sailor jumped up in fright, snatched back his knife, and said, "Only in self-defense," and quickly left the boat.

In his Casino researches, this experimenter tells us (Continued on Page 15)

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# LETTERS TO THE EDITOR

(Continued from Page 4) op, as there was always a corner ahead where cars were slowed to turn.

In the fourth vision a mischievous - faced girl put her face directly in front of mine, coming in bent over from the left side, but not quite crossing my face. I hoped this meant my eleven year old granddaughter would be about fourteen when it happened. But when the incoming wave was announced over radio in September I immediately realized the mischievous girl was sun in the sign of Virgo at the time for the great wave and over half way into Virgo.

My son had told me the day before that he was moving to Houston and selling his house since hundreds of engineers were being moved by Dow chemical to Houston and it would mean a letdown in architectural work. I still think others had visions of coming disaster besides myself. I told one other lady, my daughter-in-law's aunt and forgot the matter being so deep in writing a book.

I also had prevision two ways concerning Audrey which hit Cameron La. with a tidal wave in 1957. On a visit down there I had an instantaneous vision of water rising as I stood in day time looking at the river. I said to our host "This is going under some day in a storm." He said, "I do not see why. My folks lived here seventy-five years and no such thing happened." I replied, "That is reason enough. The law of averages will bring it here."

Then I had another repetitive dream at home indicating to me that "Rachel would weep for her children" as the saying goes and I knew three people connected with our family would lose their lives. In my dreams three times I fell down on a hassock in our home between two colonades. Each time I was weeping bitterly because our

younger son stood there against a colonade between me and the door and told me that our elder son had just passed by but did not stop in. He said he will come back by here. This made me weep. But when the storm came my son did come soon after the disaster and our younger son was the one who called and told us of the unexpected visit. He visited our younger son first because he lived further west.

It was not until March 1962 that I figured out why I fell on the hassock which was crown shaped instead of some chair. A tidal wave is a crown of water above the normal wave height.

Three people connected with my daughter - in - laws family lost their lives in that disaster.

These visions were reported to various magazines in fall of 1961 but at that time I had not interpreted the meaning of the crown shaped hassock. I also see in a vision that Tom O'Neil burned the copy I sent him and could never find it when he wanted to publish it.

It is really difficult to try to figure out why still another forum type editor failed to publish this message last fall. It is because they presume to judge the symbols God uses in giving these predestined and foreknown disasters or do they always find it convenient to believe a certain writer makes up such dreams? They are really wonderful studies in dream interpretation and this is something needed in the development of spiritual strength and knowledge.

In the foretelling of Carla even the direction from whence the hurricane came is foretold in the fact the mischievous girl partly passed my race from the left. When I face Freepport my left side is toward the east. The other dream placed the hassock which I prostrated myself upon in the middle of

colonaded room. This foretold the disaster to come in the middle of the year and Audrey hit on June 27.

Since mankind will not attempt to decipher such mysterious visions as that of Ezekiel of himself lying on his side for three years with an iron pan and a piece of tile between him and the city of Jerusalem, then we have to have foretellings of, and suffering of disasters until the symbolical phase of the mind is developed. God knows why symbolism must be developed but there are some small minded organizations trying to represent God through the image of their own minds little God. A study of mental disorders shows a tendency of certain types to think in parallels and it is certainly in need of a systematized guidance. Until it is studied through scientifically we will have ever increasing mental problems for the mind reaches to interpret the mystery of the Bible. And there is no doubt in my mind that the piece of tile in Ezekiel's dream is the hard notched-sea-biscuit which was created to be the "stele" of Judaic-Christianity and around it we must pry out the final revelation with a God-made symbol fit to pictorialize all symbols used about Christ.

Anna A. Knight  
Port Neches, Texas

An article in response to Miss Ann Wigmore's article in May, 1962 THE SEARCHER.

No, your TV set is NOT building disease in your body. Miss Wigmore's concern stems from a basic misunderstanding of the nature of the electron tube, or ordinary radio tube. The TV tube is just a modification of this radio tube.

I have a Federal Communications Comm. Radio Telephone license, have been employed as an electronic technician by an aircraft company, and was a Radarman in the U. S. Navy.

The Radio tube has three basic parts, the filament, the grid, and the plate. The filament is heated by electricity and glows at about the same temperature that your electric stove heating coils heat to. The grid acts as a valve to allow a certain number of electrons to get to the plate. The plate absorbs the electrons and sends them back into the workings of the radio. These three elements are isolated from each other in the tube, and in a vacuum by the glass of the tube.

If you look at one of your radio tubes you will see the filament in the center, the grid like fine wire wound around supports or spacers around the filament, and the plate like a metal tube, all quite close together inside of the glass envelope, but despite their closeness it takes a difference of about 150 to 250 volts between the filament and the plate to make the stream of electrons jump

the small intervening space, from the red hot filament to the plate.

Both the X-ray tube and the TV tube are modifications of the radio tube, but the TV tube does not give off X-rays.

One thousand volts equals one kilo-volt.

In a X-ray tube, the stream of electrons leave the filament and hit the plate, but to cause X-rays to be given off, they make the plate of special hard metal, and they give the plate a much higher voltage difference than the filament. The distance between filament and plate in the X-ray tube is about 4 inches and to make the electrons jump that distance and to make them gain enough speed to heat the plate and make the plate give off X-rays they use many thousands of volts. Miss Wigmore, in her May, 1962 article cites the figure 20 kilo-volts, or a difference between the filament and plate of 20,000 volts. Note that the tube does not give off X-rays until a deliberate and extreme effort is made to make it do so.

In the TV tube, the filament gives off electrons, and several grids are used to direct them to the proper place on the TV screen to make a picture. The electrons travel in the vacuum to the glass face of the tube, and when they hit, they make the special chemical phosphorus coating on the inside of the screen glow, and then the electrons drain to the side of the screen where they are collected and returned to the working of the TV set.

The kilo-volts used in a TV set are used to make the electrons travel the long distance from the back of the tube to the front. In a 19 inch TV tube, it takes approx. 19,000 volts or 19 kilo-volts to make an electron travel the distance to the face of the screen, in a 27 inch set, it might take up to 27 kilo-volts to make it travel the distance.

In TV tubes, kilo-volts are used to make electrons travel long distances; in X-ray tubes, kilo-volts are used to make electrons travel very fast for short distances so as to produce X-rays as a by product of the energy released when the electrons hit the plate.

Miss Wigmore's first sentence is correct, her second sentence is completely incorrect — X-ray tubes and TV tubes are altogether different.

Starting with a false premise, Miss Wigmore goes on to fantastic lengths with her non-existent TV-X-ray tube. X-rays are measurable with proper instruments, the geiger counter is one of these, the "Solar Bob," however, is not.

Miss Wigmore, and Dr. Grubbe are both sincere, but they have not studied the basic concepts of the electron tube, the X-ray tube, and the TV tube. These materials are available at any library in simplified form. TV set service manuals are not secret, and are available at large libraries, and are advertised for sale in most electronics magazines available on the newsstands.

Dennis Kier  
Seattle, Washington

## MANY WITNESSES

### SIGHT UFO OVER INDIANAPOLIS

By

FRANK EDWARDS

A huge, apparently spherical UFO with a row of lights hovered and maneuvered over Indianapolis on the night of October 12, 1961. It was seen by Frank Edwards, NICAP Board Member, and hundreds of other citizens. A bright, pulsating white light flashed from the ports, and red lights flashed on the bottom of the object. A steady, bright green light was visible on top. The UFO was silvery, apparently metallic, and it reflected city lights.

Mr. Edwards, well known TV commentator, was leaving the WTTV studio about 8:00 p.m. when he noticed the strange object hovering in the distance. It seemed to have a band of light across the middle. (Observers closer to the UFO saw the "band" as a row of "windows.") As Edwards watched, the UFO spiraled upwards. It stopped, hovered again, and then sped away to the south.

Later, several witnesses were interviewed by Mr. Edwards. The crew of a train on the Indianapolis Belt Railroad—Jerry Carter, fireman, and Nolan S. Garman, engineer—described the UFO similarly, except that the band of light appeared as portholes. Two plant guards at a downtown meat packing company—Bud Kaesel and Walter Jamison—saw the UFO pass directly overhead. From underneath, it appeared as a circular, shiny, glowing object which was rotating clockwise. They confirmed the blinking red lights seen on the bottom. Since the UFO appeared circular in outline from all angles, it was assumed to be spherical.

An unsuccessful attempt was made to "explain" the UFO as an advertising airplane, but the alternate terrific speeds and hovering proved that this unidentified round device was beyond the capabilities of any known aircraft.

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# WHAT PRICE TRUTH?

(Continued from Page 13) facts that most people would ridicule or deny. They concern the impossibility of planning successfully for any type of winning, since each is a new game, with 36 numbers plus the zero, and that by no means does a number appear once in every 37 spins—a given number may not appear in 300 consecutive games, or it may come up many times running. There is no such thing as a 50-50 chance. The same thing applies to color. There may be a long run of red-black or of even or uneven numbers; that is why the Casino wins, though it pays 36 times the original stake. There is no logic in the game, and the uneven total of 37 foils all calculations.

The experimenter in this case noticed that the croupiers (people in charge of the tables) obtained certain numbers more often than others, or a longer or shorter run of either red or black. The tables change their croupiers and the croupiers every now and then change places. They, with the inspectors, take their turns at different tables at different times. He found that the choice of certain numbers or colors remained with the croupier personally, not with any particular table or wheel. His observations proved what seemed impossible, that there could be any contact between the man, the little white ball, and the turning wheel—but the experiment proved there was a connection. Thus, the experimenter was convinced that "dead" objects have life and not only influence us but that we can influence them, though people may laugh or ridicule to their heart's content. And so what the Greek philosopher, Epictetus, nearly 2,000 years ago observed, is true, that there are some things "which are, yet which do not appear to the mind to be."

It is not so rare, of course, for animals to possess clairvoyance and other psychic gifts.

Many know of the collie, known as "Miss Dozie" who has entertained at the White House, and who one day was brought to a veterinary for a slight ailment.

During the conversation the unusual gifts of the animal were mentioned. To prove them, the master asked the veterinarian to hold up, at various times during the experiment, from one to ten of his fingers behind his back, as he should choose. Each time the master asked the dog, "How many does the gentleman hold up?" Every time the veterinarian declared the dog barked the correct number. There was no mirror in the room or possibility of shadows by which the animal could get a hint. Lest the veterinarian should think there was a collusion between dog and master, the latter took a walk outside while the veterinarian carried on his own experiments.

Closing the door, thus shutting the collie in by herself, the veterinarian held up his fingers behind his back and called through the door,

asking the dog how many fingers he held up. Each time the animal barked the correct number. When the master returned and the three went out, he asked the dog how many white people there were on the street—she barked the correct number. When asked how many colored people—she barked one. The master looked down the street and saw a colored boy coming toward them.

True as all this is, there are so many who still see nothing beyond the material five senses functioning in man, beast, or in so-called inanimate nature. They are much like the frog at the bottom of the well who sees only four feet of sky and believes that is all there is, for he sees no more.

Slightly more than 55 years ago a Boston paper congratulated the police on apprehending a "criminal" for taking funds from people for a "device he said would convey the human voice over metallic wires." But the telephone for which this inventor was persecuted and maligned has become almost a necessity for successful living.

Edison, who gave us the electric light, the phonograph, and some 600 other inventions, the ideas for which he claims were given him from spiritual sources, was ridiculed, persecuted, financially ruined and called "that insane fellow who fiddles around with a comical little lighted hair-pin in a bottle."

The Wright Brothers with their aeroplane, and Simon Lake with his submarine also had their shares of ridicule and persecution, an old admiral condemning them, saying, "When God Almighty wants men to fly, He will give them wings; when He wants them to swim, He will give them fins."

When Henry Ford, inventor, scientist, religionist, gave to the world the new type of engine in the popularly priced automobile, he faced the Wall Street financiers, with the result that these business magnates said to Ford, "Here's your hat—there's the door; please shut it as you go out."

What price truth!

And it was worse in times past. People remember the fate of Galileo, inventor of the thermometer and telescope who in order to save his life was forced to recant and bow to triumphant stupidity; they remember the fate of Gutenberg, inventor of printing; of Jenner, discoverer of vaccine; of Harvey, experimenter in physiology—all had their lives poisoned with ridicule, poverty, and persecutions because they had discovered new truths.

Still worse was the fate of Michael Servet who discovered the circulation of the blood and was burned at the stake for it, as was also Savonarola and John Huss, both having the courage to preach morality and truth.

William T. Stead, famous

journalist and agitator for the outcast, had to spend time in prison for publishing the truth.

Spinoza, Victor Hugo, Voltaire, Cervantes, Moliere, Ovid, Cicero, Socrates, and numerous others were either killed, exiled, or persecuted outrageously for the light and comfort they brought to man.

Even Christopher Columbus was put in irons for discovering a New World for an Old.

"What! Arrive East by sailing West? Columbus, you are insane."

What! You who think you see, hear, and communicate with the discarnate and thus prove immortality? You are dangerous to have at large and should be confined to an institution.

You are as ridiculous and superstitious as Hermes Trismegistus, father of alchemy. Albertus Magnus, Thomas Aquinas, Von Humboldt, and Thomas Vaughn!

However, there is a glimmer of hope, for the leaders among scientists today are already beginning to acknowledge the alchemists' claims, especially since the transmuting of radium into helium by Sir. William Ramsay in 1903, also since the truth of alchemy, so ridiculed in modern times, has been proved more recently by the discovery of the present-day Japanese who has succeeded in knocking out two electrons from mercury and making gold.

But we have not too much to be elated about, as we are not so far, in many ways, beyond the Dark Ages, with their "witch hunts" and the Inquisition. We still torture and kill people, perhaps in a little more stylish way by slander, false accusations, robbing them of positions and work that would sustain life. We still have our heresy trials; the writer personally knows of these, and has lost many a fine educational position because of some thoughtless editor sending her an open copy of a Spiritualist Magazine, or because of a rumor that she might be one of those despised "Spiritualists" who are in league with the devil.

After all, we are not so far beyond the days of the Inquisition and the burning of those with extra-sensory perception, for a person was burned at the stake July 3, 1955, in broad daylight, in a Mexican border town, some 85 miles from Alpine, Texas, and with the full cooperation of the police. She was Josephine Arista. The priest of the Church of the district ordered her to be burned—the priest and the mayor cooperated and they were not ignorant men.

Some places even now are hard on so-called witches. Six other people thought to be in "league with the devil" also disappeared. We might be among them some day. Who knows?

What price truth! Since practically nobody who has been a great benefit to humanity has avoided being ridiculed, maligned, misrepresented, called a liar and a fool, insane, and dan-

(Continued on Page 16)

# CLASSIFIED

## ORGANIZATIONS

LOS ANGELES, CALIF. — Spiritualist Church of Revelation, Embassy Auditorium, 539 So. Grand Ave. Service: Sun. & Thurs. 2 P.M. Minister: Rev. Stephanie Jean Sebree. Phone NO. 2-5551. Secretary: Irene Faust. Phone CL 5-1060. Affiliated with NSA.

LOS ANGELES, CALIF. — Agasha Temple of Wisdom, Inc., 460 North Western Ave., Phone HO. 4-6252. Services: Sun. evening 8 P.M. Rev. Richard S. Zenor. Res. phone Dickens 3-5371.

WASHINGTON, D. C. — First Spiritual Science Church, 1401 New York Ave., N.W., Room 227. Phone: ME 8-0973. CO 3-1149. AD 4-8700. Services: Sun. & Tues. 8 P.M., Wed. 2:30 P.M. Minister: Rev. Alice Weistood Tindal. P. 9/2

CHICAGO, ILLINOIS — Liberal Psychic Science Church, 3449 W. Altgeld St. Services: Sun. 2:45 & 7 P.M., Wed. 7:45 P.M. Lecture-Healing-Messages at all services. Rev. A. Camardo, Pastor.

CICERO, ILLINOIS — First Spiritualist Church, 5033 West 25th Place. Service: 50, Illinois. Service: Sunday 2:30 P.M. Lecture, Healing, Messages. Rev. Lena Crane, Pastor.—Phone Townhall 3-6542.

DECATUR, ILL. — First Spiritualist Church, 922 N. Edward. Services Sun. & Wed. 7:30 P.M. Pastor: Rev. Grace W. Brown, Ph. 423-8032.

WESTMONT, ILL. — Unity Spiritualist Church, 21 E. Quincy St. Church service Sunday 7 P.M., Lecture, Messages, Healing. Mr. E. A. Backlund, President.

NEW YORK, N. Y. — Spiritual & Ethical Society, 111 W. 57th St. Services: Sun. 3 P.M., Lecture and Spiritual Counsel. Meetings, Wednesday, Social, on Fridays at 8 P.M. at 608 W. 140th St., Apt. 15, Schneider Memorial Center. June Schneider, Pastor. Phone WA 6-6961.

NEW YORK, N. Y. — United Spiritualist Church, 213 W. 53rd St., Room 402. Services: Healing Demonstration and messages Sun. at 2:30 P.M.; Evenings: Sun., Tues., Wed. & Fri. 7:30 to 9 P.M.; Afternoons: Wed. & Sat. 1 to 3 P.M. Ministers: Sylvia Brooke, Martha Feldstein and Margaret Hinds. Phone Circle 5-4566.

NEW YORK, N. Y. — Center of Divine Guidance, Room 229, Great Northern Hotel, 118 W. 57th St. Services: Sun. 7 P.M., Tues. & Fri. 7:30 to 9 P.M.; Classes Wed. 2 P.M. and Fri. 8 P.M. Pastor: Rev. Martha K. Seidler, Phone Circle 5-4915.

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# Occult Theory

By  
Confidential

As a small boy I read about magic, sorcery, ghosts, occult powers etc. I was quite interested. I shied away from known methodology. I did not favor the idea of making any deals with satan or spirit guides or any other mystic characters. It looked too much like buying a pig in a poke. I would be obligating myself to pay I did not know what . . . in return for I did not know what. It did not look like a good horse trade. I was determined to find some other approach.

I did not believe everything I read either. I was willing to concede that levitation might be possible. I saw a man levitate a woman in a side show at the circus. I strongly suspected it was a trick but was willing to admit it might be real.

**TELEPORTATION** I could never accept no matter how much testimony substantiated the story. It did not make sense to me. I was willing to admit it might be possible to shift the body into its component atoms and move them somewhere else but I could not believe any human being had a sufficiently detailed and accurate knowledge of anatomy to put himself together again and get everything in exactly the right places. The human body is too complicated for me to accept the idea of teleportation. If I actually saw a man teleport himself from one place to another and he got himself into a new and hitherto unknown pattern of humanity I would be tempted to credit the phenomena as real. Otherwise . . . NO! No one knows enough about the details of human anatomy.

I was baffled in my attempts to find another approach to occult matters until Marconi began his experiments with "Hertzian waves" and developed wireless telegraphy. I begged old coils of magnet wire off men who repaired telephones and built "spark coils." Eventually I duplicated Marconi's experiments.

Medical science was beginning to believe that nerve impulses were electrical in nature. I knew how a telephone worked. Speaking into a transmitter caused variation in the intensity of an electrical current passing through the instrument from a dry battery.

At the other end of the line the variations in intensity of the electric current caused a variation in the intensity of an electromagnet and this in turn vibrated a thin steel disc to reproduce the original sound waves.

So I figured that perhaps our five senses operated by variations in intensity of electric current in our nerves. However I was utterly at a loss to imagine

(The writer is a man of about seventy years of age who has spent over fifty years in experimental research in psychic phenomena. Since he is a rather hard headed fellow he was interested in learning things he could put to some practical use. The results make quite interesting reading. They also make good sense. Ed.)

how some of those variations in intensity were translated into the sense of sight, hearing, taste, touch and smell after the electrical impulses got up to my head.

I decided to be real scientific about it. When scientists run into something completely unknown, the first thing they do is give it a name. This enables them to imagine they know what they are talking about.

There was obviously something in me that translated those nerve impulses into sight, hearing, taste, touch and smell. I decided to call it "BASIC AWARENESS." Did you ever pause in the dark and "stretch your ears" in an effort to hear something? Did you ever consider a problem and stretch out "something" feeling for an answer? I decided maybe one could extend basic awareness and achieve a sense of knowing." What is called a "hunch" and in women is called "feminine intuition." Maybe it is what Dr. J. B. Rhine calls "Extra Sensory Perception" . . . I would not know. After all I am merely discussing theory. I have no right to graft any ideas of my own onto Dr. Rhine's theories.

**ATTEMPTING** to extend basic awareness and acquire information I began to get results. Fortunately I kept a reasonable amount of skepticism about information so obtained. I believe this accounts for the fact that I was never shot, hung or sued for libel!

Over many years I have found one often obtains information that is not only detailed and startling in character but more often one obtains information that has no counterpart in reality. In short, while it is possible to obtain useful information by psychic means it is an extremely unreliable source of information, and any information so obtained should be most thoroughly checked through standard physical methods before giving it any serious consideration.

Through such psychic means I seem to have established the existence of another world that is a duplicate of our known physical world with certain exceptions. I think it coincides with what occultists call "the Astral World." The astral world seems to extend back beyond the periphery of Now into "Limbo."

Limbo seems to contain the things that have been but no longer exist in now.

By experiment I found that the astral world was mighty peculiar. Directions seem to consist of a relationship between two persons or objects but there does not seem to exist any direction in the sense of north, south, east or west.

Also most confusing of all, there does not seem to be any such thing as relative size in the astral world. THAT really throws me!

For years I refused to think this astral world existed anywhere except in my imagination. However, investigation was still a lot of fun.

Karl Gustaf Jung's theory of a collective unconscious gave me a new viewpoint from which to evaluate acquired data. It could be that the astral world really consisted of nothing but emanations of thoughts and beliefs from millions of minds. It explained everything neatly.

However, like the story of the beginning of the world in the book of Genesis, it still leaves some things unexplained.

If the astral world really consists of the emanation of thoughts and beliefs from the minds of living human beings, IN WHAT MEDIUM do they exist?

It is like the problem of what medium radio waves travel through. Some scientists postulated a hypothetical substance called the "Aether." To exist and permeate everything it would have to be more tenuous than any known gas. Considering all the sub atomic particles atomic scientists have discovered, it seems such a substance could exist. However, in order to function for the propagation of all the radio waves it would have to be more rigid than steel! I can not set up any semantic referent for such a combination of properties! When you represent an abstraction by another abstraction (mathematical or otherwise) is it science or mysticism?

The more I learn, the less I know!

If the astral world is really the collective unconscious and consists of a melange of impressions from millions of minds, it could be that the real obstacle to telepathy might be that we have insulated our perceptions against the barrage of impressions so we can identify our own thoughts.

I reached out the other day to nowhere in particular

just to see what was going on. I got the definite impression that happiness was a sort of pink dress with lacy ruffles on it! Since I am quite masculine, I find the concept untenable! However the idea is not copyrighted so you can add it to your collection of profound occult wisdom if you wish. I was unable to identify the person whose semantic referent for happiness was a pink dress. Just as I have never been able to solve the mystery of the little lady about four or five years old who has an elephant living next door. I mean I can't determine whether the elephant is purely imaginary or if it is a symbol for a person.

However it is lots of fun, if you do not take it too seriously.

## Professor Ponders Aerial Phenomenon

THE CIRCLEVILLE  
HERALD

DEFIANCE, Ohio — Prof. Charles A. Maney, science professor at Defiance College, today continued his investigation of an aerial phenomenon he and six other persons viewed near here Sunday night.

Prof. Maney said he was certain that what he and others saw was not a conventional airplane or a meteor. The professor is a member of the National Investigations Committee on Aerial Phenomena with headquarters in Washington, and co-author of a book on "Unidentified Flying Objects."

Maney said the object sighted Sunday night was in the vicinity for about half an hour, that it changed from fiery blue to brilliant yellow in color, moved swiftly, changed its course radically and at times hovered almost motionless. He said he not only viewed it with the naked eye but through binoculars.

## Mystery Objects

THE CIRCLEVILLE  
HERALD

SEATTLE, Wash. — Test pilot Joe Walker says film taken during his recent flight in the rocket-powered X-15 experimental plane to a record height of 246-700 feet showed five or six mysterious objects.

It was the third report of unexplained objects at high altitudes. American astronaut John H. Glenn Jr. and Soviet cosmonaut Gherman Titov reported sighting strange objects during orbital flights around the earth.

On May 21, 1962 Monday over WBNS-TV in the late news it was announced that a number of Columbus residents had observed the aerial mystery and mentioned the Prof. Chas. H. Maney so I watched for a note of it in the two evening papers I take so am sending the clippings on to you. The one at the top was clipped out earlier but I have misplaced the date, but it was in the Chillicothe Gazette.

Mrs. Blanche F. Ling  
Kingston, Ohio

## What Price Truth?

(Continued from Page 15)  
gerous, the trail-blazers of Truth have excellent company.

What of Sir Oliver Lodge, greatest authority on the ether? Of Sir William Crookes, greatest chemist, discoverer of thallium, inventor of the Crookes tube that led to the invention of the X-ray, a scientist who lived and experimented for two and a half years with a discarnate person, Katie King, and invited all the scientists of Europe to his laboratory to witness the truths of spirit return?

What of Alfred Russell Wallace, English naturalist and co-discoverer with Darwin of the principles of evolution who "knew the truths of Spiritualism to be established facts?"

What of Dr. Alexis Carrel, French physician and scientist of Medical Center, New York, Nobel Prize winner, author of Man the Unknown in which he relates the truths of clairvoyance, clairaudience and divine healing, having witnessed the instantaneous healing of a cancer on a man's hand, also the healing of pneumonia, bronchitis, tuberculosis, lupus, and many other diseases, through prayer.

Time fails to comment on the work of the famous French Geley and Camille Flammarion; of the German physicist Zollner; of the Italian physician and psychiatrist Lombroso of the Irish engineer Crawford; of William James of Harvard; of doctors Murphy and Hyslop of Columbia University—all of whom proved the facts of spiritual phenomena and often bore ridicule and persecution and abuse for the same, together with such people as Abraham Lincoln who had seances in the White House, William T. Stead, famous editor of Review of Reviews, Henry Ward Beecher, Theodore Parker, Horace Greeley, John Wesley, founder of Methodism, Bishop Newman, Whittier, Longfellow, Bryant, Victor Hugo, Ella Wheeler Wilcox, Lillian Whiting, with a host of others—all of whom knew the truths of Spiritualism, and paid the price of their knowledge, some a higher price for truth than others.

Only the brave, the unselfish, and the far-sighted seekers of light can bear the torch of truth. Comfort and security are the graveyards of the soul.

So, let us beware when all men speak well of us, as the Master Jesus warned, for then we know we are not accomplishing anything of spiritual value; but, rather may we continue to press on with courage, prayer, and assurance, carrying the torch of truth to the end, gladly paying the price required for so doing.

THE END

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