

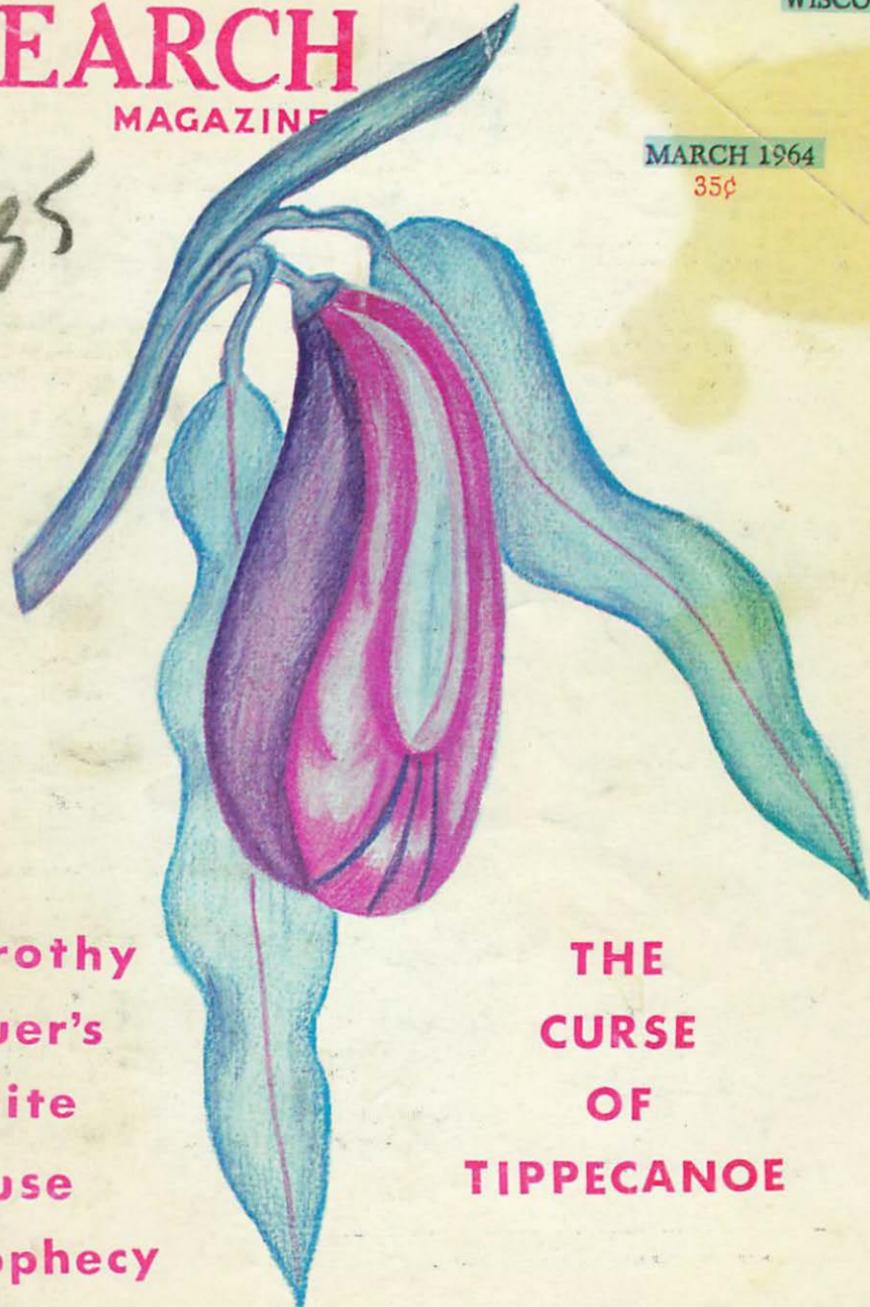
# SEARCH

MAGAZINE

35

MARCH 1964

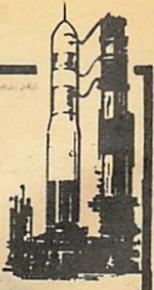
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Dorothy  
Lauer's  
White  
House  
Prophecy

THE  
CURSE  
OF  
TIPPECANOE

# EDITORIAL



**I**F WE assume that coming events cast their shadows before them, it should follow that very significant and important coming events would cast a bigger and more obvious, more perceptive shadow before them. This would seem to be the case of the event of November 22, 1963, on which day President John F. Kennedy was assassinated in Dallas, Texas. And in this issue, SEARCH magazine goes to considerable length to present the facts of this truth to its readers.

If there is anything at all to prophecy, and the ability to prophecy, then extensive prediction should indicate very important events. To SEARCH, the assassination of the president is one of the most catastrophic events of the century, which statement we'll try to explain more fully before we conclude this editorial. However, the basic subject we wish to touch upon first is the prediction of the

assassination itself, not only in the pages of SEARCH, where it occurred at least twice since Kennedy was inaugurated, but elsewhere.

Most important to us is the prediction, made in the December 1963 issue of SEARCH, which was placed on sale on November 5, and written a month prior, contained in YOUR FUTURE, the psychometric column conducted by Dorothy S. Lauer. In it she said: "News from the White House; sadness in it."

Perhaps this might not be considered a specific prediction by some, but we want to point out a few facts: 1) Dorothy refuses to name names when predicting death, yet she has done so privately to your editor several times. There is no question here that Dorothy meant death to the president. The very connotation of the word "sadness" means mourning. Only death is meant when Dorothy Lauer says "sadness". The death of the pope was predicted in the same

way. Also several very prominent movie stars. To our knowledge, Dorothy has never been wrong in a prediction of this kind.

There was, however, another prediction in SEARCH, one which was very specific indeed. This was in the article containing the poem, sent to us by L. Taylor Hansen, entitled "The Curse of Tippecanoe". In this famous curse, it is said that every president elected to office in a zero year will die in office. A president is elected in every other zero year, at twenty-year intervals. Thus far the curse has worked unbroken from its very inception. When president Wilson was very ill, and lay paralyzed for six months, it appeared that the exception would occur, but miraculously, Wilson recovered, and did not die in office. When John F. Kennedy was elected in 1960, he knew of this curse, this uncanny string of ill-fated presidents, but like all his predecessors, considered it superstitious nonsense.

To consider it superstition is nonsense. Curses don't work of themselves (not in your editor's opinion - they work because the curser is able to back up his, even from beyond the grave). Yet this one works. It will be up for demonstration again in the years following 1980. Whoever is elected president in 1980 faces a precedent that is assuming more terrifying proportions every twenty years. Unless

somehow we can make effective another ancient curse which contains the words "unto the seventh generation". The implication in this adage for an end to the curse on this basis, it may nullify it. Perhaps it would be better to pray that the curser himself remove it now. If, as the legend goes, his purpose was revenge, he has had it "unto the seventh generation", which should be sufficient.

In this issue we present the full story of the Curse of Tippecanoe, with its uncanny prediction of President Kennedy's tragic death. And also of another famous seer's prediction, made during his inauguration, plus the most important one to us, our own seer's prediction, that of Dorothy Spence Lauer, whose record in SEARCH is a matter of proven fact.

But to return to the statement that the assassination of President Kennedy was the most catastrophic event of the century, perhaps we have understated its importance. There can be no disaster worse than loss of freedom, and Americans have lost an important freedom. Only lip service to it remains. In actual practice, it is terrifyingly dead. We speak of the right of free speech and the right to express our political viewpoints freely, no matter how impractical they may be. There is, however, a bright side to the picture, in that not a few thinking Americans (and there

are a great number of them, thanks be, in the ranks of the readers of Search magazine) who have suddenly had thrust upon them the truth of a menace previously only vaguely visible.

It began only a few hours after the president died. It began with only one man, although his being first can only be pure chance, because simultaneously all over the country, other men were making or preparing to make, the same statements. It began with Chief Justice Earl Warren, who went on a nation-wide television circuit and placed the responsibility for the death of the president squarely upon the shoulders of "extremists", on the extreme right and left, but particularly on the extreme right. The words "right" and "left" do not mean today what the dictionary says they mean. They mean something in a political sense that is very hard to define, yet very easy to categorize. To be on the "right" means to be conservative. To be extreme right is to be extremely conservative. It means to advocate frugality in government, reduction of public debt, reduction of or elimination of personal income tax, return to constitutional definitions of federal and states rights, elimination of foreign giveaways, restoration of all business activities to the private citizens, except where the citizens cannot perform them, and

so on. This is a philosophy of government as our forefathers envisioned it.

To be on the "left" is to postulate that the people need government help, and that a more socialistic type of society is to be desired. This includes social security, medicare, "cradle to the grave security", equality for all by enforcement, controlled economy based on deficit spending, printing press money, and less and less individual choice, total regulation of all phases of social activity.

To be a conservative is to be against social progress. To be for social programs is to be against individualism. This is by necessity, as the very nature of the beast.

However, no longer is it a matter of political preference, it is a matter of definition. To be a rightist is to be a hate peddler, to be responsible for the violence of the Kennedy assassination and all other such violences. To be a leftist (the extreme is today's definition of a communist) is to preach hate, and to foster violence. To be either right or left is to be a hate peddler. The only answer, said Warren, was to be neither.

What he meant is a moot question. What the American public inferred he meant is terribly obvious. It became most obvious to a man named Barry Goldwater,

who is an avowed conservative. He is on the right. He began to receive vitriolic telegrams and letters and phone calls, calling him responsible for the death of Kennedy. Goldwater was shocked, dismayed, appalled. And so are we. SEARCH magazine often expresses opinions that can be nothing but conservative. Whatever Warren meant, he was interpreted thusly: "HATE the Rightist and the Leftist. Do violence to them. Shut them up. Kill them if necessary." Goldwater was threatened with death.

Today all those who decry "hate peddlers" have, in their unwise, unwitting, unthinking acts and speeches, generated a wave of hate that is sweeping all free thought, all free expression, all deviation from ~~rd~~ thinking helplessly before it. It is, today, dangerous to say you consider that any particular government policy may be wrong, questionable, unwise.

An example can be found in the current Reader's Digest, which has an article on the REA, decrying its unfairness to private power companies, designating it as a monster, performing a monstrous violation of the Constitution. Yet, many a reader is throwing the magazine down hatefully, saying the Digest preaches hate because "the citizens of this country are entitled to cheap power".

THEY ARE NOT!

Nobody on this earth is entitled

to anything. Not at the expense of his brothers. A brothel in Nevada gets power at one-third the rate your editor pays for power to print this magazine. And the difference is made up by taxes levied on my personal income, so that in effect, I am contributing to the brothel. That the REA is selling power to the brothel in violation of its purpose as originally defined by Congress is labeled hate peddling when it is mentioned.

With the hate campaign being directed against the right (particularly) and the left, (not so evidently particularly), the brothel has suddenly come under the protection of this blanket of hate, and holds a gun at the head of the man who thinks, and in his thinking, decides that it is not right that the brothel be so supplied by power at the expense of the taxpayer, and that this condition be corrected by removing the power lines, and letting private power companies provide the brothel with power, make a profit, and thereby pay into the federal coffers a substantial income tax.

We here in SEARCH are searching for the truth. On November 22 our ability to conduct this search has been seriously curtailed. We must now live in fear that some madman will patriotically take justice into his own hands, differs with his viewpoint (which is a result of brainwashing), and shoot us down.

The truth of the matter is that the citizens of this country have the right to say anything they wish regarding the conduct of the government. They may be as wrong as can be, but they have the right to be wrong! And we can only convince them they are wrong if

we know what they are wrong about - and conversely, we can only find out if they are right, if they tell us what they are right about.

It is hate peddling of the worst kind to halt all expressions of thought, opinion or conviction which deviate the slightest from a "middle road" which cannot even be defined, because it does not exist. What Warren has said is: "Let me think for you; but if you must think, let it be innocuous - if otherwise, down with you!"

We are not against Warren. We do not, like Robert Welch, cry for his impeachment. We ask only that he himself think - because if he had thought of the consequences of his November 22 speech, he would not have made it. If he doubts there were bad results, let him speak to Barry Goldwater, whose political career may be ruined by the wave of hate that has been generated against him.

Yes, let there be an end to hate peddling - but let us understand what hate peddling is. Whatever it is, it is not honest free speech, or even dishonest free speech. Let every man hear the words of his fellow man, and decide if it is hate he preaches, or not.

Let us not destroy the orchard because a few of its trees are barren. Let us rather fertilize the barren tree and try to make it good and productive, a credit to the entire orchard.

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# THE CURSE OF TIPPECANOE

NOT TOO many people know that the amazing series of deaths in office of every president elected in a zero year since 1840 is more than just a coincidence that has been observed increasingly since 1900 - that it actually is founded on a curse made by a sachem (medicine man of an Indian tribe) who survived the famous Battle of Tippecanoe in 1811, the year before the second war with England began.

Several years ago we received a poem from L. Taylor Hansen, the author of that wonderful book "He Walked The Americas". He told us that he considered it of interest, and that we ought to publish it because John F. Kennedy, who had just been elected, was the next man scheduled to die by the sachem's curse, as he had been elected in a zero year. Up to Kennedy, the string had been unbroken, nor had it been interposed with a death of a president not elected in a zero year (Wilson was near death

in office, being paralyzed for six months, but he recovered, and thereby kept the curse inviolate). L. Taylor Hansen felt that it would be interesting to predict the event, then see if it would actually materialize. Everyone knows how horribly it did materialize.

All this brings us to the crucial subject of this article: can a curse really work in this manner, how does it work, and can it be circumvented? Is this really a fate that cannot be escaped? Is there any justice at all in the effectiveness of such a curse, laid upon (in this case) innocent people? Why should Kennedy die, for instance, because another president, a hundred and fifty years ago, ordered the death of an entire tribe in a furious battle against them near an obscure river in Indiana?

Just what is a curse? Is it the mere act of pronouncing a series of words, which then become a force which operates inexorably down through the years, until its

conditions are fulfilled? Can we say that a few spoken words have such fearsome power? If so, we would better be careful of all words we utter, especially those in anger. How many of us have "cursed" somebody? Perhaps the driver of a car that nearly hit you because of the driver's careless driving? Or somebody who did you a deliberate wrong, such as cheating you out of some money, etc.? How often have you impulsively said: "Damn him!" or "I hope you choke!"?

And he didn't choke.

There is the fact: many people have "cursed", and it has proved to be totally ineffective. What, then, is there about speaking words that makes them effective (if they are effective)? Is it a matter of "ritual"? Must you, like the sachem, pronounce the curse deliberately, with definite intent, and with reference to whatever "gods" you follow (or "devils", if you will)? And even if you do this, will that guarantee it will work? Obviously not, because if so, there are enough vicious people in the world so that practically all of us would be under some curse or other, and would be hopelessly doomed.

It cannot be the words. And if not, what is it?

Even Jesus cursed things. He cursed the figtree that was barren. And it died. But it was not the word that killed, it was Jesus him-

self. He was there to do it, and he had the power.

Thus, it would follow that the killer of every president who died in office because he was elected in a zero year (that significant cipher seems to be important, being one of the "mystic" numbers) would have to be the sachem himself. And if this is true, think what it implies! It implies that the sachem is still around, though dead, able to carry out his curse.

Lee Harvey Oswald is not at all unlike the other assassins of presidents - he did not seem to have a very logical reason for his act. He had a history of a disturbed mind. He had a history, if you please, of a psychic imbalance. He was "strange", particularly silent and a "loner". He was a lot like an Indian. And strangely enough, in this he was remarkably like all the previous killers of presidents. You editor remarked upon this when CBS presented its resume of previous assassins, and described them, giving all their character traits, their backgrounds, their peculiarities. All of them were "loners". And all were "queer". All were deemed to be mad to a greater or lesser degree. Just what type of madness could not be said. Psychiatrists argued the case of Oswald on TV, and only succeeded in confusing the public with meaningless terminology which named everything but

explained nothing. One psychiatrist in particular must have ruined his business by his explanation of Oswald, to our way of thinking - if he still has customers, they are indeed mad!

Psychiatry has signally failed to recognize the "psyche" background of insanity and mental disturbance, although they prate much of the "psyche". They have totally failed to recognize that the influence is most often from the outside, rather than the inside of the mind of the sick one. They have failed to explain why they believe (and they must!) that it is the word that kills, the curse that works, and that it all happens because the man was locked in a dark closet when he was very young, or his mother hated him, or he hated his mother, or something except what he cannot admit, that the mind of one person can be influenced by that of another, even though that other may be dead!

Here we leave the psychiatrist behind, because we know that he cannot, and will not, agree with us. But we are faced with the death of Kennedy, and all his foregoing cursed compatriots, who died because of a curse. Yes, we think the curse is effective, because it answers the requirements of the scientific method, which mean repeated occurrences, following a definite pattern, and predictable and demonstrable. When a con-

trolled experiment results in seven consecutive positive results, and when they can be duplicated at will (we duplicated this one when we set up the "experiment" several years ago in this magazine, and sat back to wait the results, which came as expected), then it becomes a scientific fact, and should be included in the textbooks. If we are in possession of a fact, then the president to be elected in 1980 will die in office!

Are we in possession of that fact?

Is there an exception to the rule?

Whoever is elected in 1980 should certainly hope and pray that there is! .

Let us go back to the sachem. The Indian has always been prominent in psychism. He is generally the "guide" in a spiritualist seance, or the mentor of a medium or psychic. Whatever it is about Indians, they seem to have more than the average psychic ability, and more than the average influence from beyond the grave. Can we say that this unknown, unnamed sachem who saw his people slain on the field of battle at Tippecanoe, and who enraged beyond all comprehension, cursed the titular leaders of the nation responsible unto an unnamed generation, is today carrying out his curse with fearsome regularity? Can he actually enter into the susceptible mind

of a weak, sick, or mentally damaged person, and persuade that person to commit the deed he himself has decreed?

Was Lee Harvey Oswald, as he claimed so convincingly, actually innocent? "I have not killed anyone," he said. And watching him say it, he seemed to believe it himself. There was the air of conviction about him that astonished the police officers who had him in custody, and knew he had done it. They expected him to deny it, but not as though he really was telling the truth. Did Oswald know what he had done? Was it Oswald who operated the body of Oswald as the trigger was pulled, or was it the sachem?

It is regrettable that expert psychologists, trained in psychism, could not have examined Oswald, exposed him to competent mediums, hypnotized him, done all the things that could bring out any evidence of psychism. And it makes one wonder what would be revealed if all the killers of presidents could have been gathered into one room, and examined in a like manner?

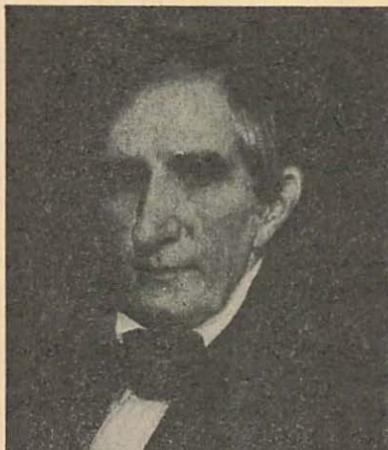
Would we have found any similarities? Some of these similarities are apparent in the historical records of the various assassins, enough to make one look long and quizzically at them.

What do you think?

Might we have tracked down the

sachem this time, had not Jack Ruby prevented it? SEARCH magazine had made up its editorial mind to try!

Perhaps when the full report on Lee Harvey Oswald and Jack Ruby is made public, somewhere in it may be fragments of information that will be significant to us, if not to the FBI. We will be waiting for that report very anxiously. And so should you - your son might be elected president in 1980!



WILLIAM HENRY HARRISON

From 1800 to 1812 Harrison was governor of the Indiana Territory. Leading an expedition against hostile Indians there in 1811, he won the Battle of Tippecanoe. A month after his inauguration, on April 4, 1841, he died of pneumonia.

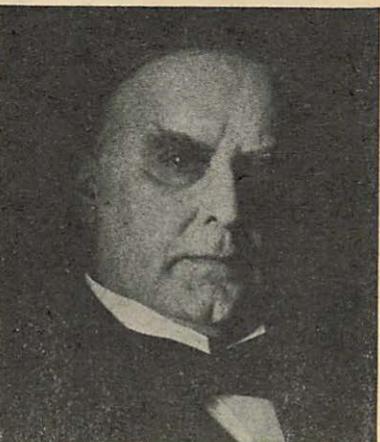
### ABRAHAM LINCOLN

While watching a play in Ford's Theater, Washington, Lincoln was shot by John Wilkes Booth. He died the next morning.



### JAMES ABRAM GARFIELD

On July 2, 1881, Garfield was shot by Charles J. Guiteau, a disappointed office-seeker. He lingered on for months, dying at last on September 19, 1881, at Elberon, New Jersey.



### WILLIAM MCKINLEY

Six months after his second inauguration, McKinley was shot by Leon Czolgosz, an anarchist, in Buffalo. He died eight days later, on Sept 14, 1901.



WARREN G. HARDING

Harding died suddenly, in San Francisco, on August 2, 1923.

FRANKLIN D. ROOSEVELT

On April 12, 1945, Roosevelt died of a cerebral hemorrhage, at Warm Springs, Georgia.



JOHN F. KENNEDY

On November 22, 1963, Kennedy was shot in Dallas, Texas. He died the same day.



# MALVA DEE

## "The Psychic Who Knew About The President"

SOMEWHERE in the far north, nestled in the pine covered hills of Haliburton, Ontario, Canada, there is a girl - small in stature - but wise in E.S.P. (extra-sensory perception). Her black hair and soft blue eyes give no indication of what goes on behind those eyes - as far as her neighbours are concerned Malva Dee (Whitney) is a normal housewife with a strong outside interest in the brood mares grazing in the fields. These, for her, are part of a visualizing dream come true. The Arabian Horse Programme on Enchanted Acres.

Malva Dee is called by those clients who know her best as "The Amazing Canadian Psychic", and each week and each month, she is guiding more lives along the road to success. Her E.S.P. has been gaining recognition lately. She has studied many sides and beliefs in many aspects of the Occult; her most enjoyable time being spent

in the companionship of Dorothy Spence Lauer for whom she has great respect and admiration. They have become almost inseparable friends although the Haliburton Highlands are some thousands of miles from California. Malva Dee lived in California for a period of time with her husband - a writer and faith therapist - and their blond headed daughter who just turned 11 years old.

The most startling of her predictions came true November 22nd, 1963, with the sad news of the President's assassination. Malva Dee had accurately predicted John Fitzgerald Kennedy's victory to the exalted office of the President of the United States. However, as he was taking the oath of office, she predicted or said "It is too bad, for he shall not live out his term". Malva Dee had immediately noticed his face held "the Death Mask" when he took office. This usually means, as Malva Dee would

say, that this person is going to suffer a grave illness or death, but the way in which the prediction was worded at the time indicated his demise. Malva Dee does not and will not usually predict such things in analyses, but in this case, such a notable person on whose shoulders rested the leadership of a great nation in troubled times made the importance of this prediction more vital.

Malva Dee often makes notes on scraps of paper or casually mentions "I feel" such and such is going to happen, but her husband was so taken back with such a prediction and the fact that many times Malva Dee became upset with Mr. Kennedy's appearances on TV that he finally deemed this prediction so important and staggering that he made notes on it, and then had this letter sent by registered mail to himself. The contents of this note reads as follows:

This prediction has been

bothering me for some time now - Peg was right as usual in her prediction J.F. Kennedy is the President of the U.S. But every time she sees his picture or interview or such on T.V. she can't watch because of his death mask - she says this can be a severe sickness or death - I think it will be the latter because one of the first statements were he will never live out his office - Well I certainly hope and pray and place him now in the hands of God to be protected.

K.W.

#### Editors footnote:

Within a few short hours of President Kennedy's untimely death - the seal was broken on the registered letter by Mr. Berkley Feir, the Editor and Chief of the Haliburton County Echo, in the presence of his staff in his office in Haliburton, Ontario, Canada.

#### A BRIEF SUMMARY OF HISTORICAL RESEARCH PERTAINING TO "TIPPECANOE & TYLER."

By. L. Horst

WILLIAM HENRY HARRISON became known as "OLD TIPPECANOE". He was elected as the 9th President of the United States, in the year 1840. He became ill

with pneumonia and died in Washington, just one month after he took office. Died April 4, 1841.

JOHN TYLER was elected Vice-President in the year 1840,

serving with President Wm. Henry Harrison. John Tyler succeeded to the Presidency on Harrison's death. He served four years.

WM. HENRY HARRISON was active in Indian fighting in the Northwest. He became Secretary of the Northwest Territory in 1798 and Governor of Indiana in 1800.

FAMOUS INDIAN CHIEFS  
TENSKWATAWA, the INDIAN PROPHET, and TECUMSEH, his twin brother, were Shawnee Indians. Just after the year 1800 they tried to rally all Indian Tribes against the white invasion. Growing discontent over white encroachments on Indian lands led to the formation of an Indian alliance under Tecumseh to resist

further aggression.

In the summer of the year 1811, hostilities were begun by the Indian tribes under the lead of Tecumseh. William Henry Harrison, Governor of the Indiana Territory, defeated them on the banks of the Tippecanoe River, in northern Indiana, at a place called Tippecanoe, on Nov. 7, 1811.

On the basis of this slender victory, Wm. Henry Harrison was elected President years later in 1840.

In the year of 1813 a more decisive battle was fought near the Thames River, in Canada, and there Tecumseh was slain.

Later, some Shawnees then settled in TEXAS, from where they were driven out into Indian Territory (Oklahoma) in the year 1839.

#### GRIM 20-YEAR ELECTION PATTERN DEATH TOOK EVERY "O" YEAR PRESIDENT, WHO WAS ELECTED IN THE "O" YEARS.

Since the year 1840, SEVEN PRESIDENTS have been elected on the "O" years. Each has died or has been shot and killed while serving as President.

While Harrison was governor of the Indiana Territory in 1811, he led his expedition against the hostile Indians there and won the Battle of Tippecanoe. It was at this time the Indians placed the curse on him. Even though this

battle took place in 1811 and he wasn't elected president until 1840, the curse has remained unbroken ever since.

1840-Wm. Henry Harrison. Elected yr. 1840. Pneumonia caused his death one month after he took office.

1860-Abraham Lincoln. Shot April 14, 1865. Died April 15, 1865.

1880-James A. Garfield. Died Sept. 19, 1881. He was shot.

1900-Wm. McKinley. Was shot Sept. 6, 1901. Died Sept. 14, 1901.

1920-Warren G. Harding. Died mysteriously Aug. 2, 1923.

1940-Franklin D. Roosevelt was

elected to a third term. He died of a cerebral hemorrhage on April 12, 1945.

1960-John F. Kennedy. Was shot in Dallas, Texas, Nov. 22, 1963. Died that same day.

#### “TIPPECANOE! AND TYLER TOO!

The voters screeched that night,  
Burning their torches; a wild-eyed crew  
Laughing and yelling till dawnlight threw  
Away her dark blanket for a gown of blue;  
For their idol was here, and now they knew;  
As a leader this man was right.

From the town the trumpet shrieked like a shrew  
While answering horns dismayed  
With a drum-like chant of “Tippecanoe.”  
A battle to remember! And who Won it?  
Yea! Yell for Tyler Too;  
Yell until your tongues are blue,  
In his torchlight parade!”

“Yet among the lodges that summer night  
The Indian fires burned low.  
A sachem sat in the pulsing light  
Turning that slogan’s laughing bite  
Inward to weave a spell of blight:  
A curse which would not soon take flight  
with time’s strange ebb and flow.

TIPPECANOE! That very name  
Was poison to his soul.  
Here his people had found their shame,  
His boys had died in battle’s flame.  
And now his heart throbs slowly came  
with bitterness naught could tame  
Save the death-drums’ steady roll.

TIPPECANOE AND TYLER TOO!"

They scream as if throats were torn.  
SO THEY WANT TO REMEMBER TIPPECANOE?  
I will mix for them an ancient brew  
Which recurs to a nation shocked anew;  
A spectre parade of a darker hue  
To grandsons yet unborn!

The bitterness of an old man's soul  
Was mixed with the winner's jeer,  
And the words were stirred in a bottomless hole  
Where time was not. Turned into a scroll  
Was an ancient curse like a devil's roll.  
Then he called in tones of the death-bell's toll,  
And a boy crept to him in fear.

"To the white man's town I bid you go.  
Find TYLER and stop that parade!  
Speak in a voice both clear and low  
Of things which none of these men can know.  
Tell TYLER of the honors which to him will flow;  
And after that will descend the blow  
Which scatters all he has made.

Turn then and speak to the marchers too,  
Who scream in this torchlight parade  
Tell them their grandsons will remember anew  
This fatal slogan of TIPPECANOE:  
When a spectre comes, the long years through,  
To lead a parade of a darker hue  
FOR THEIR LEADER EVERY SECOND DECADE."

TYLER'S laugh was an ocean wave,  
Which splashed in scornful disdain.  
"If a spectre comes I'll make him behave.  
I'll use death's sickle my hair to wave,  
And then I'll give the fellow a shave!"  
But when they followed his hearse to the grave,  
Men remembered his campaign.

They remembered those words: "This shall not fade  
when death has taken you.  
For the spectre returns every second decade  
To lead once more a dark parade  
From your House-Of-Snow to Dead-Man's Glade.  
Leaving again a nation dismayed  
And remembering: "TIPPECANOE."

Forgotten these words until Lincoln's form  
Was struck by the assassin's gun.  
But then came Garfield! Still another storm  
Took jolly McKinley, kindly and warm.  
Long dead now those makers of harm;  
Passed to shadows the sachem's form  
But the spectre: had it only begun?

WILSON escaped, but his features grew pale  
As the spectre's shadow grew  
Then it fell upon Harding, handsome and hale  
Now many began to remember the tale!  
Would IT keep returning or would IT fall;  
This curse of Tippecanoe?

They warned FDR of the second decade.  
His features grew pale, but in vain,  
He laughed: "Indeed? Should I be afraid  
Of an old wives' tale? A death-parade?  
A spectre which leaves a nation dismayed?  
I shall run again in spite of this shade,  
And IT never will come again!"

Once more a President's face has grown pale  
As nears the second decade.  
Is it indeed an old wives' tale?  
Perhaps these men were too old and frail,  
But now our man is young and hale.  
Laughing at Spectres as he enters the vale,  
Youthful and unafraid.

Yet remembering Lincoln's sad-eyed shade  
In a convention's smoke filled blue.  
One cannot but wonder if a dark parade  
And a death-bell toll will come or fade  
Leaving once more a nation dismayed  
As we enter again that second-decade  
Of the Curse of Tippecanoe."

And yet again in this third decade,  
This Curse or Prophecy so true;  
Once more we have marched in this dark parade  
Disillusioned by the price we've paid,  
With President Kennedy laid in the grave;  
By the Curse of Tippecanoe.

(General Remarks: The first few verses appear to refer to the election Campaign conducted for Wm. Henry Harrison & John Tyler.)

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# Thirty Years Among The Dead

by Dr. Carl A. Wickland, M.D.

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## Chapter VIII MARRIAGE DISTURBANCES

As we will see, spirits often play a serious part in domestic disturbances and attempt to break up many homes.

An acquaintance of Dr. Wickland's, a gentleman whose first wife had died, left him to care for their small son.

Later he married again, but before long it became noticeable that the family life was becoming unhappy, and the culmination came one Sunday morning when the second wife angrily left the house.

The husband desolately went to Dr. Wickland's home, followed presently by the little boy, and, although they had never visited the Wicklands before, remained for some hours.

In the evening the boy returned, and while Mrs. Wickland was conversing with him and a group of friends, she became controlled by

the spirit of a woman who said she was the boy's mother.

The mother had no knowledge of her death, and craved longingly to caress her small son, saying: "I want my boy! I want my boy!"

Then she burst forth into a jealous denunciation of her successor and declared she would drive her out of the house.

"I chased her away this morning!" she exulted.

She was finally made to understand the true situation, and, regretting the suffering she had caused, promised to do everything possible to make amends.

The second wife returned home again, and, during the ten years which elapsed after that episode, no further disturbances occurred in the family.

A patient, Mrs. S., who was brought to the Wicklands from a Northern state, was the second wife of a Dakota farmer. After the birth of her first child, she developed a

tendency to wander away at random and when brought back and questioned could only give vague answers, but always insisted that her husband, a steady, reliable farmer, was faithless to her.

When the obsessing spirit was transferred to Mrs. Wickland, it was found to be none other than the first wife, who indignantly accused her husband of being faithless to her, and said that she was determined to get rid of her "rival."

After passing out of the physical body she had remained on the farm, but was unaware of her death, and did not realize that her "rival" was her husband's second wife.

The spirit, after due explanation and enlightenment, left, and Mrs. S., restored to herself, returned to her Dakota home.

### Spirits and Crime

Habits, desires and inclinations are rooted in the mind and remain with the individual after he is freed from his physical body until they are eliminated by the will.

The spirits of many criminals, murderers, those who were executed or are seeking for revenge, remain indefinitely in the earth sphere and often endeavor to continue their former activities and to carry out their evil designs through controlling the bodies of mortals who are sensitive to their influence. Those who do become enlightened often return to urge upon humanity the great need for inquiry into

the subject of spirit influence, saying that a proper understanding would prevent untold misery to both spirits and their unfortunate mortal victims. The "Car Barn Murderer," of Chicago, Illinois, was such a criminal. A victim of his environment, he was brought to Dr. Wickland's circle some time after his execution when he followed a girl, formerly a family neighbor, who went to visit Mrs. Wickland. He returned several times to tell his story and to bring earthbound spirits of similar experiences to an understanding.

*The "Car Barn Murderer" of Chicago, Illinois, a victim of the environment in which he was reared, found his way to Dr. Wickland's circle some time after he had been executed. He returned to the circle several times to tell his story and bring to earthbound spirits of similar experiences an understanding of the two worlds in which we live.*



*Spirit: Pete Neidemeyer*

*Psychic: Mrs. Wickland*

I want to come here tonight to tell you that I also am one who is very thankful to you, although you probably do not care whether I come again or not. But I do know you helped me to something like

happiness which I thought never could be mine.

I was nothing but a wild beast in earth life, but still, when you do not give children proper training, how can you expect to have good men? I had no training at all. My mother was very wild and did not care what became of her children. She thought: "Let them take care of themselves."

So you go out in company with others and get into first one game then another. Sometimes you go to church. I didn't believe in that old story about Christ. I could not believe it, and I thought there was no such thing as what they taught about Christ, and if there was, what did I care?

I walked in the path of evil from the time I was a little boy until I got to where I could not live any longer, whether I wanted to or not.

I would say, if you have children, please give them an understanding when they are little. If they take anything from a person, make them take it back where they got it. Don't let them get the idea that you will take it from them and think it is alright. If they steal once, they will again, if not properly taught.

When I stole, my mother thought I was a smart boy. I kept on going from bad to worse. I belonged to a gang of about a dozen boys. We got so bold and desperate that we did not care what became of us. We got into all kinds of hold-ups and the more we got into, the better we liked it. At the least, we

held up and killed people. The result was that we were caught and hung.

In that car barn murder, however, I did not kill any one. I was with the gang, but the one who did the work did not get hung; he got away. We four were hung, because we were there. I was innocent. My work was to watch, which I did, but I did not murder.

If you have any influence at all, do not hang people. Let them have another chance, because sometimes you will find they are innocent. Keep them in the pen; give them another chance.

If they are hung, then where are they? All they have in their hearts is hatred. They go back to earth life and do more mischief. They control people and obsession steps in.

Years ago I was brought to this circle through our neighbor girl. I liked that girl very much. One day she went away from home and I thought I would go with her.

I did not realize that I had been hung. I did not realize that I was dead. I had gone home and had stayed there for a long time, but I did not know that I was dead.

My mother was a strange woman, but from what I have seen since I came to the spirit side of life, I realize that she was obsessed. Nobody could do anything with my mother. My father and my brother were very good people, but my mother and I were the black ones.

This neighbor girl was good, and she always tried to do the best for me that she could. The day I fol-

lowed her, she went to this man's house (Dr. Wickland) and she went into a little room and spoke with the psychic through whom I am talking now, and I saw things that day that I had never seen before. I did not know what they meant. Somebody seemed to keep me there, and I could not get away.

Before I knew much, I was sitting in a little meeting. I heard singing and before I realized it, I was full of life again. I could talk and my throat did not hurt me any more. I began to wonder what had happened to me.

You talked so kindly to me that it helped me. You talked to me about the real life on the other side. You helped me to an understanding of life . . . not what the church and ministers taught, that we should pray to God and believe in the blood of Christ, and Christ died for our sins, and that if we believe that we shall go to Heaven.

I was not the kind that could go on that straight road; because I felt that was too easy, and I couldn't believe that we could get to Heaven without any effort on our part. I knew I was bad, yet I felt in my heart that I should do something to try and be good, and do good for what I had done bad. The thought of that seemed to be more reasonable than that of jumping from my bad condition right into Heaven. I thought I would not be a very good example either.

You commenced to talk to me

about the philosophy of God in a way I had never heard before, and it appealed to my sense. I hope somebody will talk in that way to my fellow men who are in the condition I was. It would touch their hearts.

There are many of them who are not bad, but nobody cares for them. The majority of them do not believe in the Jesus Christ story. As they are now, they are going to the dogs.

When I passed out of my body, you told me that I should look for spirit friends who would help me, and that my first lesson would be to serve others. I have had a very hard time.

The first thing I had to do was to conquer self, and it is very hard to conquer selfishness when you have never thought of anything else but selfishness. We must conquer that before we can do any work at all in the spirit world. When we seek to overcome our bad habits and to live for others, then we get out of the selfish state. My heart was very hardened, but finally I cried out, "Not my will any longer, but thine."

The first thing to be done is to help serve the very lowest we come in contact with. I felt that I did not want to assist with this or that, but I had to. I had to learn patience. When we can serve without grumbling and do it for the love of our fellow man, it does not seem so hard.

So I have gone on and on, from one thing to another, always learn-

ing, and through learning I have stepped into a more beautiful condition, advancing by stages, but only through learning.

I have a beautiful little home in spirit world by this time, and I am happy, but my work is not done yet.

My work is to keep on helping those who need help, and to try to influence the boys on earth not to do the mischief they are planning, but to try to be good, and do the very best they know how for their fellow men.

(to be continued)



# Thirty Years Among The Dead



This is a condensed version of Dr. Carl A. Wickland's Classic (and now out of print) book on abnormal psychology. It is a record of his work with obsession carried on with Mrs. Wickland, who was an accomplished medium. Together they cured many obsessed persons, persuading discarnate spirits to give up their hold on their victims, and thus restored their patients to normal, happy lives. This book is still years ahead of present day research in this field.

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# THE GROWTH OF CONSCIOUSNESS

By Harry W. Evans

THROUGHOUT the checkered history of the human race, spiritual as well as intellectual giants have reared their heads among us. Leaving aside for the nonce the greater teachers, the founders of the great world religions and the (fewer known) racial migratory leaders, concentrating only upon the artistic and intellectual (lesser?) giants of a history generally nearer the modern, our point may amply be illustrated. Out of the legions, let us name but a dozen: Bacon, Beethoven, DaVinci, Disraeli, Einstein, Emerson, Franklin, Jefferson, Lincoln, Paine, Plato, Shakespeare.

These whom men have accounted great - whence come they? And whence all of the other men and women who have left their unmistakable mark upon the pages of time? Were they all born great? Born so, out of nothing?

The physical antecedents of the twelve named above are largely

known. None of their immediate ancestors proved to have been exceptionally above and beyond their fellows. Where, then, did these particularly outstanding individuals obtain the spark which sets these so-called sons of the average so far above their fathers?

Why are two children of the same parentage so different, one so far above the other in so many ways? Many of the brothers and sisters of the "great" turn out to be average, or less; in a few cases very far below average. History has indicated that a like condition is not uncommon among the children of the "great". In other words, physical heredity has definitely shown itself to be no solution to the existence of these giants among us.

To be factual, nothing in the universe has ever been demonstrated to have occurred without due cause. Whenever research eventually divulged the cause of an

event, an occurrence, a condition, or an existence - always, and unequivocally, has this cause been purely a natural one. Never yet has anything, after due and adequate investigation, turned out to have been the result of any supernatural cause, or source. Is this problem of greatness among men so entirely unique in this respect? How could it be so?

Is the solution to this question so far beyond our powers? Or have we surely and purposefully shied away from the problem?

Are we, perchance, afraid of the answers we might find? Will those possible answers upset our tiny little wagons?

All of us are brought up within the framework of a pattern of thinking long ago set for us by many factors: our parentage; our early environment; our religious and our secular education; plus our continuing contacts with average and accepted thinking as to our source, our potential of becoming this or that as we grow up through childhood, adolescence, into adulthood. Few if any of us manage to get too far outside of this total framework of thinking and beliefs. It may be very possible that many of us lack the courage, or the energy to do so.

There are many (for instance) who will tell you that the "first man" was created some five thousand nine hundred sixty seven

years ago - 4004 BC, to be exact. They will also have you believe that this first of all men was endowed with an intelligence somewhat better than can today be found among a very large proportion of his latest descendants; our average fellow citizens, as they surround us today.

Yet (note our somewhat unequal, a little garbled, modern education) advanced, grown(?), except man. Why is man so very unique?

Three of our sciences have tended to combine forces to alter considerably this Usher's Chronology picture to which so many of our so-called "authorities" still adhere. Anthropology, archaeology and geology have been unearthing and co-relating evidence which very clearly indicates that we must push back the intelligence, the resultant cultures of many segments of the human race, very much farther than 4004 BC, even so much as 20,000 years at least.

Some of us believe this evidence, some of us do not. Some few dare not even yet to look upon it. Yet there are some who have thought that even 20,000 is very much too small a figure.

Some work is being done; some answers are beginning to appear. Still, two answers remain unapproached and are almost ignored.

Why do whole peoples of every conceivable gamut of intelligence

and outward culture - from the nadir of virtual animal existence to the complex technocracy which we know today; from the fetish-worshipping drum rhythm to some ineffable operatic aria; from the monosyllabic grunts covering the barest of creature comforts to great literature, philosophy, and scientific discourse, exist?

Racial opportunity would occasionally appear to hold a clue to the vast differences between peoples as a whole. Yet it is but a fragmentary solution, and in nowise has yet become an answer to the problem. As a clue it so far has its possibilities; that is all. Dare anyone ask why? That there is still much more than meets the eye in this second question is nearly self-evident.

We are lacking in knowledge of peoples before our time, and a like situation sometimes appears to exist in our current "pattern of thinking". Looking back a little, objectively, we become aware of a great gap in the continuity of world knowledge, a gap which even today may come near to being the root of much of the current difficulty in this respect.

"If it be in the Koran, it is not needed; if it be not in the Koran, it is untrue." With words similar to these the Caliph Omar ordered burned the entire content of the Library of Alexandria - which in all probability had been the great-

est collection of the learning of antiquity that the exoteric world had ever known. This event occurred near the middle of the ill-famed Dark Ages. Yet, strangely enough, it was the Arab who preserved to the West two very important items of erudition - medicine, and mathematics.)

Even today we have hardly begun to recover from our long western immersion in the slimy morass of benighted superstition and fanatic dogmatism, as these were foisted upon us (in the European world) through the agency of a power-mad priesthood. The growth of phallicism, amid the dearth of any semblance of philosophical thought, was used to the utmost by these sacrosanct politicos during that long night of racial consciousness known as the Dark Ages.

The accruing, unfailing, result was very aptly expressed by Hume: "God made man in His image; man had the temerity to return the compliment." Michelangelo, in his great murals for the papacy, very graphically portrayed this phallic-personality theme, depicting the "author of existence" as a not particularly glorified (physical) man. The total effect is still felt! It will be long generations before the meaning of the first five verses of the Gospel of St. John are universally understood, before the concept of the immanence of deity

reaches any real comprehension in the minds of the race.

And this it is, essentially and basically, which lies behind the almost universal fear of anything new and unusual in philosophical religious thought. Salvation by hysteria, that "stock in trade" of evangelists the world over, has for too long played too well its part in the so-called thought-life of the West; and it has done so for far too long to allow that basic unconscious fear to be allayed soon. It will be a long while before the philosophical content of the ancient wisdom may be accorded its full worth in the thought-life of western man.

It is well however, that stagnant eddies cannot long remain in the stream of life. Progression is the law, and too great is the il-limitable yet gentle pressure onward of the Plan of the Architect toward the growth of His Temple. Such is the lesson read in the eon-long history of the cosmos. Man's growth is a part of that building. Also, acceleration occurs always; growth ever carries with it the capacity for still greater growth. The end, wilfully delay it as we try, is nonetheless very certain.

If that were all, 'twould be " 'nuff said". The progress of the race as a whole is assured in the Great Plan; and time is a little thing in the light of the eternal now. That the race in toto

will go on to ever greater heights of conscious awareness is something we do not have to doubt. It but needs only a look around. In the known past, for example, we have had leadership by a single man; these lone leaders fill our histories, modern or ancient. But something new has been added: we begin today to see leadership by groups. Groups of relatively lesser giants are beginning to replace the single by comparison greater giants in the lives of nations. Man, as a whole, is growing.

So much for the whole, and the larger parts of the whole. We are to remember that the whole is but the aggregate of individuals. And individuals who outstrip the average, few though they may be, assist in continually raising the aggregate. By finding the answer to the problem of the individual, mayhap the answer to our second question will follow.

Our first problem remains; it is still open. How do we arrive at an effective explanation for the appearance, so far apparently out of nowhere, of the individual consciousness which has so far outstripped the average? It has been shown that genetics, of itself, cannot be the source. If the cause lay there the children of the great would also be great, and there would have been some indication of coming greatness in the ances-

try of any individual in question. But this is not so. These outstanding individuals are not freaks, a genetic sport. Their total number down the ages is much too great for that to be the case. Why do they appear among us? Whence come they?

There is, there has been for ages without count, one answer to that question. This answer has appeared, in one form or another, in all of the scriptural writings of antiquity. It is a part of the ancient wisdom. Cryptic, veiled, oftentimes garbled out of recognition through translation and rewriting, it can be found in each and every one of the periodic versions of the everlasting ancient wisdom. In the Pentateuch, in the Book of Thoth, in the Zend-Avesta, in the Vedas, the Puranas and the Upanishads, and in the Old Commentary on the Book of Dzyan may be found (as references in some, and more or less full exposition in others) the story of the growth of the human soul, and the mechanism of that growth through the eons.

Reincarnation is today a term of vastly varied repute, the subject of great controversy, and even greater confusion.

A portion of the mechanism, and the procedure of later stages of this growth, are contained within the lore of Masonry, while but few members of the Lodge accept - or recognize - the concept of itself.

Rosicrucians posit a return to mundane expression on a cycle of 144 years, but give little attention to ways and means. Modern Buddhists have various versions, but generally cite return after return until at long last total satiation sets in, and (through the resultant negation of all desire) the pilgrim attains Nirvana. There are Hindu hill tribes who believe that the soul may often return in the body of some animal or reptilian form. The Brahmins, and the Theosophists, posit a continual progression or expansion of the conscious Self until the lessons of earthlife are surpassed, and freedom from rebirth (mundane) is gained. In both of the latter versions that freedom is service. The "scholastic" requirements are alike in each, but each differs somewhat in the stages and the times throughout. The Book of Revelations (Christian New Testament) states "Say to him that overcometh: he shall be a pillar in the temple of my God, and shall go no more out." - a statement which is significantly similar to some of the ceremonial pronouncements of Masonry.

In the most archaic of existent writings, that of the Old Commentary, may be found the most complete version of all. A portion of that version has been set forth in more modern writing by a number of writers. A bare outline of a portion of several of these was

the subject of "EVOLUTION - REASON FOR REINCARNATION" (SEARCH: October, 1963).

This which follows is a similar outline of the growth of the new born human soul as he begins in a savage "primitive" tribe, until he has grown to reach the "second birth" mentioned in the Acts of the Apostles, and many of the Epistles, wherein he attains the stage where he shall "go no more out". Whereat the Asekha (Adept) is at long last free to serve his younger brothers and "raise them unto himself."

Throughout, it should be remembered that this story from the ancient wisdom is one merely for examination, and not for belief or faith. Dogmatism is no part of this attempt, in any way, shape or form. This examination should be honest (what today we call "objective"), as totally clear of prejudice or vilification as it should be clear of dogmatic pronouncement or advocacy for adherence to any of the statements made. Else, the real purpose of this becomes aborted, and nothing will be gained. This is one answer to our question; that there may be others at variance with it, may not here be denied. That is not the purpose.

There is one perennial, universal problem, a problem that has not yet been solved, in any or all attempts to tell the story of anything that exists. This problem is

very simple to state. No matter whether it be the observed occurrence or even the sequence of events; a philosophy of life, of living, or of existence (in short, any story of whatever kind), the version told is unilateral. It is told from the point of view of the one telling the story.

Unilateral simply means "one-sided". It is the only thing which may occur, from one point of view.

This one "side" does not necessarily contain the all of the ultimate and infinite truth. That truth exists, regardless of whether or not any individual's point of view exists. It exists as infinite truth, whether or not any group of individuals believe it to exist or not, and to whatever extent they believe it to exist.

These ancient versions of the ancient wisdom which have been (or will be) cited to explain or to advocate this or that idea, are unilateral still. And this necessarily goes for any of the "scriptures" which in themselves are the current periodic version of the Ancient Divine Truth, be their source what they may, or regardless of the number or the outward power of their believers, advocates, followers, etc.

This is the point which should be remembered, and taken into account, in this story which is here repeated under the subject which I have selected for this current

article.

"What matters the identity of the teacher? Can you prove him right or wrong? The only authority is a man's own immortal soul; there is no other authority". So spoke a very ancient teacher. Can anyone deny the thought?

It is first necessary to know somewhat of what Man actually is, what may be termed his real constitution as a more or less conscious and aware individual.

For a clear understanding, continual reference to the diagram given in EVOLUTION - REASON FOR REINCARNATION will almost be necessary. To help matters here, and for those who do not have available the diagram in the former article, a detailed modification of that diagram, as it pertains more directly to the subject in hand, is included with this current article.

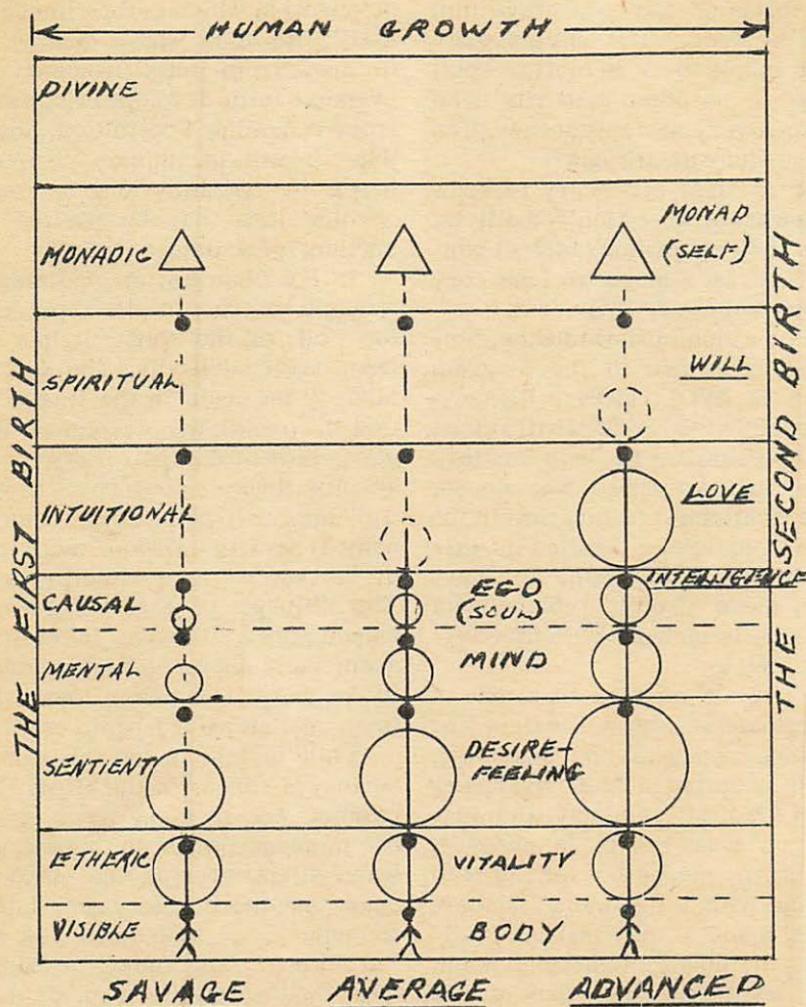
First of all Man is a unit of consciousness, to all extent and purpose separate and individual. He is a Spirit, a Self. The Greek term "Monad" is highly illuminative of what he is. In essence, this term means one of, as well as one with - the divine. (This is from mono - one, and adi - divine.) It means a conscious point, unit, an infinitesimal part of, and to that extent identical with, infinite deity. As such, the term monad coincides most perfectly with the meaning of Genesis I,

verse 26. This is the thinker, the monad, the self, the unity of consciousness, which is the "image of God". He it is whose destiny is to grow from initial nascent to eventual fully developed Godhood, from becoming God to God. Since that growth is infinite, it must needs be infinitely long as well. Nothing less may be posited of anything pertaining to infinity.

In the diagram, an equilateral triangle has been used to represent the self, or the spirit. It has so been used, advisedly. The self of Man "is made in the image of God"; so saith the Scriptures. We have been told that Deity is a Trinity (three in one). That "Trinity" appears (from any scripture named) as will - wisdom - activity; or as power - love - intelligence. The "image of God" therefore should appear likewise. In the diagram he is shown as such a Trinity in Unity. The truest "symbol" is an equilateral triangle.

This article is the third of a series of three. In the first, the attempt was to clear up at least two misconceptions. In the second, some slight attempt was made to show that there was reason in the cosmos . . . that there was an "architect", and author of existence, and a definite plan for that existence. That plan was growth, the evolution of conscious awareness.

The second article carried this



spiritual evolution to the point of the birth of a human soul.

The self begins as a "spark in the flame" which is deity. He is then nascent, an embryo of conscious awareness. As such, he is hardly aware at all. His eventual destiny is to grow until he is aware infinitely. He "is the Son of the Most High". He is to "become perfect as the Father in Heaven is perfect". In short, he is to grow "from God to becoming God".

The human stage of this growth of the spirit occurs between the "first birth" when he who was an animal became a human soul, to the "second birth" when he "who has overcometh shall go no more out". This stage is eons long.

In the beginning, the Spirit is embryonic; as a "consciousness" he is indefinite. His purpose is to become (infinitely).

At individualization (the first birth) he attained the first or initial stage of definiteness; he had reached, at long last, the stage of becoming aware of identity. He began to know himself as himself.

At the second birth he begins to be aware that he is an identity among identities who in the aggregate, are one, an infinite unity.... in short, God.

He cannot become aware fully of this until he is master; until he has learned full and complete control of the spirit-matter of the

three worlds of the human being: mind, sentiency, body - all that is below his being as a soul, or ego (or, as Paul has put it: "until he is a full grown Man").

Here are some figures. They are not necessarily "accurate"; instead they are merely indicative. Between the savage in the diagram and the average may occur 10,000 "lives". Between the average and the advanced may occur 1000 "lives". The "difference" between the average and the advanced is far greater than the "difference" between the savage and the average. This is what was meant earlier in the comment that acceleration in growth is normal; "growth carries with it the capacity for ever greater growth."

The average life of the soul, from the "first birth" to the "second birth" (the period of human growth as shown in the diagram) has been given as "777 incarnations". Again this figure is not "accurate"; it is indicative.

From Savage to Average - 700 incarnations.

From Average to Advanced - 70 incarnations.

From Advanced to Adept - 7 incarnations.

This is from the Hindu literature on the subject.

In regard to the black dots shown at the top of the several divisions of the diagram: The monad in the beginning "appropri-

ates" an atom of each "plane" (divisions, or "types of spirit-matter"). These are his points of reference on each plane of energy-substance, or spirit-matter. They are the (potential?) focusing-points of the "attention" of his out-going energy. They are (essentially) the potential nucleus of each and every "body" which he will "create" of the differing types of spirit-matter which he needs to contact, learn and experience, and eventually control in each of the "worlds" (types of energy-substance of the manifesting universe).

These "atoms" are retained permanently by him until he attains perfection-of-control on each and every plane to which they belong. They have therefore been called "permanent atoms". Through eons of "experience" on the plane, each of these "atoms" eventually becomes responsive to each and every shade of vibration possible to the frequencies of the type of matter belonging to that plane of energy-substance or spirit-matter.

This is what happens from the intention of the Ego (Soul) to "incarnate" to the next intention of the Ego(Soul) to incarnate yet again: The three "lower" permanent atoms are inactive, dormant, within the periphery of the "causal body" or soul vehicle. Their "powers to vibrate at the fre-

quencies experienced" in the incarnation previous, have been transmuted into permanent "qualities" of the soul himself. They have been assimilated by the ego. A certain capacity for conscious awareness has reached a certain point of "completeness". It is not yet sufficient. The man desires more (greater) awareness or "fullness of life". Until he has become fully alive-and-aware on all lower planes and his own, that fullness (definiteness) may be attained only through successive completeness on each of the lower planes in turn. Perforce, he turns his attention, his out-going energy, once more downward.

He vivifies, makes active, renders magnetic the lower mental unit (the "atom" of the lower mental world which is his point of focus in that type of matter). The now active magnetism of the lower mental unit draws around it sufficient matter of the lower mental world to form a useful vehicle for "concrete thought" in the incarnation to come. It is now "the possibility" of the mind which he will develop in the coming incarnation. The matter of which it is formed is necessarily matter of the same frequencies natural to the frequencies which have so far been developed in the permanent atom (lower mental unit) throughout all the prior incarnations in which it has been involved.

This "new mind" therefore is endowed from birth with the potentialities gained from all previous births.

These are not actualities, they are potentialities. It will be the job of the soul now to develop these potentialities into actualities, and through them to gain more in the "life" which he has decided to live.

Having formed the potential of his future mind, he vivifies, makes active, renders magnetic the astral atom. He "forms" a body of this sentient spirit-matter in exactly the same manner. It too is the potential, not yet the actuality, of the desire-emotional nature of the personality of the coming incarnation. Again, he himself "has to make" the actual sentient nature during the life to come.

Having done this, he turns his outgoing energy into the physical permanent atom, vivifying it, making it active, rendering it magnetic in its turn. Etheric matter is drawn through the active magnetism to form a coherent mass of physical energy-substance surrounding the "physical permanent atom". Again, its basic potential of vibrations are precisely the result of the potential of vibrations so far become the properties of the permanent physical atom - neither more nor less.

("Karma" (mental, astral, or physical) is precisely and exactly

this - the potential so far gained throughout all previous activities and experiences, which is concentrated within the ability so far attained by the permanent atom to vibrate in sympathy with the spirit-matter of any plane of energy-substance.

This is as far as the ego can come downward on his own.

Certain forces (mental, emotional, vital-physical) are set into motion in the matter of each of these planes, or worlds, in the course of each actual or potential act of procreation. A vortex of these forces occurs in each. To one extent or another, these vortices of force tend to coalesce. Through the principle of harmonics, they tend to become one force rather than three. (This tendency is not always complete and thorough, a fact which may have many and varied repercussions or effects.)

Entirely through the affinity of essential rates of vibrations, or frequencies, the mental-astral-etheric-physical "bodies" thus far built by the down-coming soul are drawn into one or another of these mental-astral-vital vortices of force created by two incarnate individuals through their sexual union. And so it is that a physical incarnation becomes a beginning visible fact. (A "still birth" is the result of no ego being drawn into the picture.) The actual pres-

ence of the ego is necessary to result in a live birth.

Through ante-natal life the vital or etheric vehicle very gradually merges within the form of the embryo. From the actual birth to the age of approximately seven years, the astral or sentient vehicle gradually merges with, gradually taking control of, the vital and visible bodies of the growing child.

The new mind next merges with the now integral astral-vital-visible bodies, beginning with the age of seven, and becoming more or less completely merged and integral with them by the average age of fourteen.

From fourteen to maturity, the ego himself very slowly, gradually and (in the main) carefully begins to take direct control of the bodies. Before this, he had "overshadowed" the ensemble, no more.

There have been causes where he continues merely to "overshadow", refusing to take actual control. Such a case is the result of unfortunate, originally unforeseen events occurring to the growing incarnate personality. He sees that this incarnation is through some circumstances a foregone failure, and he refuses to expend his energies throughout the remainder of the incarnation, an expenditure which he adjudges to be useless, and which he accordingly can ill afford to waste.

His world (it should be remembered) is the world closer to that of the eternal now; "time", as we know it, is as little or nothing to him. A wasted incarnation is "but a moment lost", no more. He gives this one incarnation but enough attention to prevent the "worst from happening", that is all.

Such a case is the exception, not the rule. If at all possible, he will try to gain all the possible good, try to increase and enlarge his soul qualities, gain greater and more intense soul-definiteness, through each and every incarnation.

Parents, environment, education, circumstances and associates - all play a full part in deciding whether or not any one incarnation is possible of success. If any one or more of these go "haywire", a successful incarnation may very possibly not occur. A failure - to some greater or lesser degree - will be the result. It is a fact of life which should be remembered at all times. The development of each of the lower three vehicles, which are intended to become adequate expressions of the growing consciousness of the ego or soul, are in these earlier stages far more amenable to these surrounding and nurturing influences than is more directly possible to the beginning influences of the ego himself.

You will note in the diagram that the permanent atoms, in both the savage and in the average man, neither fall within the periphery of each "body", nor do they actually "touch" them. In the case of the advanced man the three vehicles have grown to full size within the plane, and the symbol in the diagram of each vehicle of expression now includes within its outline the symbol of the permanent atoms.

With the advanced man their connection is direct and actual. In the other two cases this connection has not yet occurred. The permanent atoms are the focus-point of the ego's outgoing energy, the mind, the sentient nature, and the physical vital vehicle. The "effectiveness" within each of this energy or attention of the ego is, in the case of both the savage and the average, by and through induction only; and this "effect" is felt less in the savage than it is in the average man.

One very significant principle will appear in all this. The "lower" must grow upward to reach and include the "higher", before the "higher" may directly influence and thus control the "lower". That influence, before this full growth of each "lower" vehicle has occurred, must be through the principle of induction only - very weak in the case of "primitive" bodies of the very young souls but

recently animals who have become men; stronger and stronger as the bodies tend to have grown through each savage incarnation; stronger yet as the ego successively incarnates through the gamut of the "average stages". Finally, each of the bodies have grown to the fullest possible on each plane through the fact that each of the permanent atoms then have developed within each body the full capacity to vibrate in sympathy with all of the spirit-matter of that plane through growth. The connection in this last human stage is direct, the bodies have all been integrated into a unity of ensemble that is now fully effective; the line of communication between the ego and his lower bodies is full and complete. The ego in this stage may at last express his full and complete consciousness directly within the lower personality; we have here one who "has grown to the stature of a full grown man." We have now a man (or woman) who stands head and shoulders above his surrounding fellow humans. Generally speaking, the world must needs account this man "great".

Fix a magnet on a table. Place a compass on the far edge of the table, as far as possible from the magnet. Slowly move the compass toward the magnet, closer and closer. See what happens.

This very simple experiment illustrates very clearly what oc-

curs with the gradually increasing influence and control exercised in the three worlds by the soul as growth occurs throughout the eons.

The ego grows in soul qualities; his points of focus, the permanent atoms, grow in the capacity for sympathetic vibration (and only this can affect and control matter); and the material gathered by the magnetic vibratory effect of each re-newedly vivified permanent atoms becomes increasingly capable of all vibrations rather than just a few. The "bodies" thus grow and eventually include the permanent atoms within themselves. The ego thus eventually becomes able to express himself as fully as is his need. He becomes a "full grown man"; he has overcometh.

Throughout this human stage of the growth of the monad, the essential self, from individualization (the first birth) through to his attainment of the human goal (the second birth), the work has been done from the station of the ego or soul. From this point on the monad himself must now work directly from his own level. He thus has three more stages through which to develop and grow.

Having perfected the Soul, he has perfected the intelligence or creative activity aspect. Next he has the love aspect to perfect, then to perfect the will aspect. Following this he has to fully inte-

grate the three into perfect unity.

This work last takes place during the stage of his tenure in the fifth kingdom, the superhuman stage, the kingdom of souls. For eons upon eons he worked through the mineral kingdom. Through a lesser period he worked through the plant kingdom. The work through the animal kingdom took many, many eons of the thing we call time; and he finished his growth through the human kingdom through a few eons only. The more he grew, the faster he was enabled to grow; his capacity for growth increased ever with his growth.

Looking at the diagram through the divisions shown in the vertical direction, this is but a seventh of the whole. The diagram drawn shows but the lowest division of the cosmic world. This is but the cosmic physical world; the cosmic astral (sentient) is as great. So is the cosmic mental, the cosmic intuitive, the cosmic spiritual, the cosmic monadic, and the cosmic divine.

Having completed and made himself perfect as a monadic unity, the monad grows upward to the stage of the top division of our own little diagram. He is now perfect on the cosmic physical plane only. He has yet very far to grow, before he attains full perfection within the cosmic universe. The vista is infinite. As yet, it is beyond our comprehension.

TWO WAYS TO BE

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I FIRST learned about the house at 306 Ridge Road in Youngstown, Ohio through a friend of mine who kept a file on unusual locations, occurrences, etc. He had been corresponding with a fellow in the T.V. repair business living in Youngstown, whom we will call fictitiously, for the purpose of this article, Mr. Anderson.

Anderson had become interested in the telepathy field in a minor way and had been an avid reader of *Amazing Stories*, during the era when Ray Palmer was Editor and publishing Shaver's and L. Taylor Hansen's writings. In an exchange of letters with my friend, I learned of a very unusual sequence of events happening to Anderson at that time in Youngstown.

On a certain evening Anderson received a phone call and was given the address of 306 Ridge Road with a request for a service

**By John Hatfield Hart**

# THE HOUSE AT 306 RIDGE ROAD

call on an unoperative T.V. set. Upon arriving at the house with his tools and knocking on the door, it was opened by a man of small stature about 50 years of age. He was then led through a darkened entrance hall into a large plushly furnished living room. The man motioned at an expensive Capehart television across the room, saying it had suddenly stopped operating and there was neither sound nor picture. Anderson pulled the set away from the wall, removed the back and found one of the fuses blown. He then installed a new fuse from his kit, replaced the back and turned on the set. In a few moments the set warmed up and worked perfectly. The man thanked him for his fast, efficient service and paid the bill presented him.

He then said in his laboratory he had another large foreign-made

television, that was shipped to this country in unoperative condition and, if Anderson would look at it, he would gladly pay for his further services. Anderson agreed to do so and was led down a long flight of stairs into the basement of the house. At the bottom of the stairs the man opened a door and before him, Anderson saw an electronic laboratory complete with every item of the latest testing equipment. There were three men already in the room, working at benches on strange unrecognizable units of electronic equipment. As he followed the man into the well-lighted lab, he fleetingly observed the unusual equipment on the benches around him. At a glance he could not see anything familiar in the function or design of any of the components in various stages of disassembly and repair.

The man pointed to a device,

built on a pedestal type of arrangement, which consisted of a chair facing a curved operating panel, fronted by a large viewing or television screen above the panel and mounted on a frame secured to the pedestal. The man explained it was an advanced type of television of a highly experimental design, invented in Europe and was built for the purpose of receiving stations at extremely long range beyond the curvature of the earth, which interrupts all normal television reception. He further explained that the inventor of the device had died and he had purchased it from his heirs. Anderson looked underneath the set's operating panel and saw nothing familiar to him. Score upon score of strange parts were jammed tightly within the space under the panel. It was a complex mass of intricately wired components and, after a few minutes, he told the man that he could tell absolutely nothing about the set, nor could he understand the theory behind its operation. He said further, to repair the set even if he were familiar with the circuit involved, it would be necessary to take each wire off its connections as, even with the outer casing completely removed, it would be impossible to get to any of the components underneath the outer wiring. The device was a solid mass of parts and wiring filling the space inside.

Offering him a high salary, the man said he would like to hire Anderson on a monthly basis to help repair this equipment. He said, however, it would be necessary for him to "live in" away from his family with all expenses paid due to the secret nature of these projects, as all of them were to say the least industrial secrets and the risk they might fall into the wrong hands could not be taken. Then the man reached in his pocket and handed Anderson what appeared to be a small diamond, saying this would show his good faith in the matter. He handed it back, refusing to take it with thanks and apologies. By this time Anderson was sure in his own mind that he had stumbled onto some sort of highly illegal operation and, wanting no part of it, was thinking only of a good excuse to leave the house without being abrupt and making the man suspicious. Thus, he carefully bowed out, telling the man he would consider the offer and give him an answer the next day. The man gave him a phone number to use in calling on the morrow and walked him to the front door.

After he left the house, he hurried home and told his wife about the events of the evening. Together they decided to call the police. Two detectives were sent to his house and Anderson told his story convincingly enough to

start them on a skeptical investigation. A warrant was obtained and the house was carefully searched. The police found the house utterly deserted and it had the look of being so for some time. No laboratory, or any signs of one every existing there, could be found in the basement. After investigating further, the police found the house had been up for sale over a year by a local real estate firm and it had not been occupied in that time. The phone number given Anderson by the man was checked and it was found not to exist, nor had existed in the past. By this time Anderson was considered a publicity seeking nut of some sort and told not to bother the department further, or charges would be brought against him. After a month passed, things had returned quietly to normal for Anderson and his wife.

Two months later Anderson received another phone call from the man. He was told that the laboratory had again been installed in the basement of the house and it was useless to inform the authorities about it, as it could be evacuated at a moment's notice. He was asked to return and work on another device, for which he was offered a fantastic amount to put it back into operation. Realizing that something literally out of this world was going on and, although curious, he didn't want to get

further involved, fearing the eventual consequences. He asked the man to be left alone and promised not to bring in the police again, or cause any other trouble. Here the man seemed to show a better side to his nature, as he agreed to let everything stand dormant between them.

Throughout these events I had been following them by being informed through my friend's letters. Having some time on my hands, I decided to visit Youngstown and obtain first hand information from the principals involved. Leaving Gary by Greyhound, I arrived late on a cold winter morning in Youngstown, Ohio. There was snow on the ground in frozen patches. I first visited Anderson and his wife, who are very pleasant, friendly people. While I was there, we discussed several interesting experiments, that he was conducting with cards, inkblots, etc. One of them I remember vividly, is the drawing of a card by one person, studying it and another person telling the suit of the card without being able to see it. During this time he filled me in on the parts of the story about 306 Ridge Road that were left out of my friend's letters. I told him I was determined to go there and find out what I could for myself. He tried unsuccessfully to persuade me not to and said the house had an aura of foreboding

surrounding it that would repel me, which he believed to be electronically induced. After having a few very enjoyable hours in their company, I left and took a local bus, which dropped me within a block of the house I had heard so much about.

I didn't approach the house directly, but walked upon the other side of the street and stood across from it, taking in its detail. It was a fairly large frame structure, painted a dirty yellow, with a large railed front porch running the entire length of the front of the house. A wooden stairway of about 6 steps led from the sidewalk to the porch in front of the door. I noticed a neighborhood grocery about two doors from where I was standing, which I entered to get warm and there engaged the friendly grocer in time-of-the-day conversation. Soon I brought up the subject of the house. He told me that people came and went there at all hours of the day and night and trucks delivered several crates to the house at least twice a week. The lights were always burning in the house, whenever he woke up during the night. He told me further that one of the strangest things was that no one had ever purchased bread, milk, or any other common staple in his store from the house, nor had he ever seen anyone carrying groceries into 306 Ridge Road. I said goodbye to him

and left the warm haven of his store, crossed the street, walked up the steps and knocked on the door of the house I'd come to visit.

In a few moments a small nondescript man wearing an overcoat opened the door. Glancing into the darkened corridor behind him I then felt a strong compelling urge to leave. I believe this was mainly a play of my imagination, as by this time I had been primed to expect, to say the least, something out of the ordinary. He asked me what I wanted and I, trying to speak generally and yet capture as much of his interest as possible, told him that I had heard of this house through letters from a friend, who was in touch with a fellow living in Youngstown.

"Are you by any chance from Gary, Indiana?" he asked. "We heard that someone was on their way over."

As you can well imagine, this caught me completely off balance. Had Anderson phoned ahead of me? Had my friend written him? If neither of these possibilities applied, I considered an alternate solution. If there was an organization behind this man with this knowledge, I decided my present fears were not unjustified. At this point he apologized for not asking me in, but said he had an errand up the street on which I was welcome to accompany him, so that we could discuss things and become

better acquainted. Since the bus stop was on the corner in the direction he indicated, I agreed to go with him. While walking to the corner and making small talk, I was trying to think of a polite way to leave him and catch the next bus away from Ridge Road. Nothing interested me greatly at the moment, except parting from his company. I believe Napoleon once said: "We shall withdraw from the field and live to fight another day." Upon reaching the corner I stopped and made apologies, saying that I had some business downtown I should take care of while he was on his errand.

"Do not leave Youngstown," he answered. "I want to talk further with you. Come with me. Perhaps I can offer you employment, when I learn your qualifications."

Nothing could have persuaded me to continue on. An evil impression was the only thing I had gotten by talking with him. Then I saw the bus coming. I raised my right arm and signaled the driver to stop, telling the man again that I must go.

"Well, if you won't stay, I'll give you something to remember me by."

So saying, the man grabbed my left arm, while the bus stopped and opened the door in front of me. I pulled away and boarded the bus. After arriving back at the Greyhound Station I ordered a dinner in the restaurant, but sickened after

eating a few bites. Feeling quite ill by this time and running a fever, I wasn't up to calling Anderson on the outcome of my visit to Ridge Road.

I slept without awakening all the way back to Gary on the bus. Upon my arrival in Gary, I managed to drag myself on the early morning Miller bus to the house. About half-way to the lake the driver and I were alone in the bus and, thinking I had missed my stop, he parked and shook me awake long enough to find out where I lived, remarking in the process that I looked sick. He was correct. Not only did I look sick, but was. I managed to get off the bus and staggered up Rush Street to the house. Upon arriving home and going straight to bed, I remained there for 2 weeks, my sickness diagnosed as, of all things, Chicken Pox. I still carry scars from it to remind me of 306 Ridge Road.

All of these events took place in the late '40's. Whether the large, yellow frame house is still standing at that address in Youngstown, Ohio, I haven't a clue. Of course it could easily be checked, but I haven't visited Youngstown since these events happened.

I sometimes wonder if the small man with the greying black hair would still be behind the dark portal of the house to greet me if I should ever happen to knock on the door again?



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# THE 'RELIGION' OF OAHSPE

ALMOST from the day of his birth, Man becomes aware that around him (is a vast universe of such complexity that it is impossible to comprehend in its entirety. He learns that all this vast array of material things is in a definite order. He sees that planets hold to orbits; that day follows night; that the seasons progress in fixed order; that everything that lives and grows does so by a process that is consistent and not haphazard.

He says to himself: "This is controlled." And on the heels of this realization comes the inevitable question: "By whom?"

Although he searches in all directions, from the smallest things visible in his most powerful microscope to the most distant and hazy nebula in his telescope, he finds no such controller.

Next he asks himself: "How?" To answer that he devises science. He knows, for instance, that all things are composed of certain basic elements, many of which he has isolated and named. He can even use these elements to make certain things for himself; and he understands a portion of the "how". This leadethim to further wondering about "who?" Are these elements the Creator? Is he the creator?

He has to admit the truth: the elements did not create themselves; he did not create himself.

Finally he asks: "Why?" Since he has decided that he was created, and the whole universe was created, and he and it are being controlled, governed, caused to develop along certain definite paths in an orderly fashion that indicates an ultimate plan, he wants to know that plan. And herein he develops the need for a religion.

What is the Creator? What is he here for? The answer to these questions give him his religion.

#### THE CREATOR

The whole universe is within the Creator. There can be no portion of the universe beyond his reach because then He could not control it. He cannot be within any one portion of the universe because then He could not be present in the whole of it the whole of the time. If we postulate that a portion of the universe can run itself during His absence, it is conceivable that the whole uni-

verse always was, is, and always shall be. The Creator is the Seen and the Unseen.

#### THE UNIVERSE

**The Seen:** This is the corporeal portion of the universe; the sun, the moon, the earth, the stars. There are an infinite number of corporeal worlds in an infinite universe. They obey certain laws of motion so that they retain the place allotted to them.

**The Unseen:** This is the portion of the universe we might call the Essean. It is divided into two parts; the atmospherean and the etherean. Both of these unseen portions of the universe are created in different densities, ranging from just beyond corporeality, to the most rarefied, called ether.

The atmospherean worlds were created in what is called the firmament, or the area between the surface of the earth and the actual substance, just as the Seen universe is, except that they are rarefied.

The ethereal worlds are the most rarefied, are perfectly invisible to corporeal eyes, and they maintain the same kind of order and orbits in the universe as do the corporeal worlds. Some are very near (even within our own solar system) and some are as far and farther than the most distant island universe.

There is nowhere in the universe anything that is not material, the only difference being as to density.

Both the atmosphere and the ether are the abode of the departed.

### MAN

Man was given a physical corporeal body. He was also given a spiritual etheric body. Man was given his corporeal body so that he might learn corporeal things; so that he might be in contact with and learn the nature of the physical universe. Further, Man was given the power to know the Creator, to enjoy life, to conquer self in order to learn to live with other men and to inherit the unseen worlds with his everlasting soul.

### THE SOUL

The soul is the ego, the identity, the everlasting particle of indivisible matter of great complexity, in the structure of which can be recorded all its experiences in corporeality, in the atmosphere, in the ether.

When man is born, he is given an absolutely new soul which undergoes its initial period of development in the womb, is born into the corporeal world. During its existence in life on earth it learns corporeal things, and at death leaves the body. Death is similar to the original birth, the body having played the same protective role in the development of the soul as the mother's womb did in the development of the body. This second birth we call the first resurrection and thereafter the soul inhabits the unseen worlds of the atmosphere and the ether.

### ANGELS

After death the soul becomes what we call an angel. It then lives in its spiritual body and its habitation is no longer earth's surface, but the atmospheric region surrounding it. Depending upon its record, it goes to the lower regions first, and after schooling and training, advances to other levels; at last, after a period of some three hundred or more years reaching the upper atmospheric levels where it is ready for the second resurrection, into the ether. Its home thereafter will be on an etheric world somewhere in what we call empty space. Although we call a spirit of a man an angel, actually man, from birth to the end of time is still only a man, and the angels are only men who

have died, and the gods (those who have advanced to etheric) are men also.

### GODS

From birth, Man is given certain tasks in proportion to his ability, the first being the conquering of self (or as it is called, Satan). The reason self must be conquered is because Man's purpose is to live with other men in harmony and unity. This conquering of self must be accomplished before he goes to the second resurrection, or becomes an etherean with all of the Unseen universe open to him.

Once an angel has learned to serve others, his responsibilities widen. Having reached etherea, he goes through many thousands of years of learning etherean which consist of a multitude of tasks, culminating in the management of a world like the earth. A god is an angel who has been given this title by the Creator. The management of a corporeal world and the raising of its peoples to faith and understanding of the Creator and to the first and second resurrections is then his job. The period of godship varies from 200 years to 3000 years. A god is given millions of angels from etherea as assistants, and he divides them into groups headed by Lords. It is to be made clear that a god is

not the Creator, but just a man with many thousands of years experience in etherea. He is not to be worshiped, since the Creator alone is master of all, and man is answerable only to his Creator. God was once no more or less than the lowest human on the face of the earth.

### GENERAL THOUGHT

The Creator has written his word in the universe around us. Everything He has wished to reveal to Man, He has recorded in one way or another, in a manner that can be understood by observation. As an example, we see a whirlwind on a country road depositing dust at its center in a little heap; then looking through a telescope we see a spiral nebula, a cloud of dust in space, being whirled in exactly the same manner and resulting in a collection at its center which becomes a star, or a solar system. We can see how the Creator uses the substance of the universe and by application of motion, creates various forms. The study of nature leads us to believe in the Creator. For each complex thing in the universe there is a simple simile in nature. We can see that no two of an infinite number of snowflakes are alike, and from this we can understand how an infinite number of worlds can be different from each other.

We use logic in thinking of

things, and thus arrive at certain conclusions which become beliefs. Science, which is a form of logic supported by experiment, offers still more evidence.

Books are numerous, and they include the basic religious books of all the world's most important religions, including the Bible, the Koran, the writings of Confucius, the Vedas, and so forth and a more recent revelation called Oahspe. This book written in 1881 by John Ballou Newbrough is the basic book of our belief. Its more than 3/4 million words answer more questions satisfactorily than all the rest put together, with the added virtue that all the rest serve to confirm Oahspe. A great deal of individual research has served to substantiate Oahspe, especially in historical ways, actual experiences. It has been man's special good fortune to have been able to learn many of these things by actual experience; also, through the positive corroboration of many passages in Oahspe by scientific research by geologists, physicists, chemists, etc.

There is a common basis of moral concept in all religions, regardless of the dogma or organization.

#### OAHSPE

The Creator is the All-Light, the All-Person, the Ever-Present, the only object deserving of Man's worship. Oahspe calls Him Jeho-

vih. He is the same Creator who has been known as Ormazd, E-O-IH Gitchee, Manitou, The One Whose Name must Not Be Spoken, The Alpha and Omega, and so on. He never can be attained.

It is not necessary to place blind faith in any book, including the holy writings of all primary religions, such as the Bible, the Talmud, the Koran etc. The Creator would not inculcate his word in a book, and allow that method to remain the sole positive evidence of that word, because a book can be tampered with, changed, falsified, or even destroyed, or its meaning lost through word changes, or through errors in translation. Books are only to be studied and compared and their contents subjected to logic. Where they contradict logic, they had best be discarded. Where they do not contradict, they are to be accepted only as a portion of the evidence of the Creator's Word. The older a book, the more translations it has gone through, and the more opportunity for work to be done on it by unscrupulous men, the less valid it is. The most acceptable of such "revelations" might more logically be the most recent. Oahspe is the most recent of revelations, and its present form is unchanged, word for word, from the day of its initial publication in 1882. Do not place complete faith in Oahspe, however; the book it-

self begins with the not infallible. Those who base a religion on literal contest of a book are opening themselves to delusion. Those who base a religion solely on their own interpretations of the text of a book are exposing themselves to their own fallibility. Books are not good evidence.

Man has free will, in that he can progress or retrogress. Nothing else is possible. What man believes, will be. There is more than poetry in the saying, as you shall be bound on Earth, so shall you be bound in Heaven. For instance, if a man believes he will die and only be raised on Judgment Day to be judged by Christ so it will be. None but Christ can raise him up, because he has believed Christ's teachings and his belief is therefore Christ's responsibility. Neither can attain complete emancipation of self and complete service to others until that responsibility is erased. If a man believes that he is eternally dead when he dies, he will never awake of himself. It will be the responsibility of whoever caused that belief to wake him and raise him up, or if he is himself responsible, his awakening is the duty of the ethereal assigned by the current god to the job, who thus delegates by authority given him by the Creator.

Light is progress upward. The Creator is the All-Light, and thus

being in the light is to approach the Creator. Darkness is descent. Darkness is false knowledge. Darkness is dogma. Darkness is blind faith. Darkness is going away from the Creator.

Any prayer that is unselfish will be answered. Any prayer that asks for possessions, or power, or self will not be answered. The way to pray is to speak the words, preferably in private; but it is not necessary. Merely consciously and seriously thinking them is sufficient. Prayer should be directed to the Creator, or in His name, and not to any angel, saint, or god. All power comes from the Creator, and no one has the authority to answer a prayer except that such authority comes from Him.

Often there have been gods who have established heavenly kingdoms and claimed that their heaven is the highest. They have, of necessity, pictured the Creator (whom they claim to be) as being in the image of a man and seated on a throne. They have also taught that all that is necessary for salvation is belief. No man can advance to perfection by decree. Thus all such gods are false. Anyone who believes in such a god is bound to that god, and the responsibility for such a condition rests with that god. But any man who calls upon any of these false gods believing that is the name of the Creator, does no wrong. A wrong-doing. "Lest ye believe

in me, ye shall not be saved" is the key note of all false religions. Without that keynote, they can have no influence. Some of the false gods were Ahura-Mazda, Te-in, Sudga, Osiris, Ashtoreth, Looe-among (who later falsely called himself the Christ) Deyus, Lord God, Deity etc. They have long since been cast into hells of their own making and now are working to undo the wrong that they have done. Thus, we note today that almost all religions have a true spirit of cooperation. But their erroneous teachings still remain.

Hell is a variety of places in the lower heavens. It does not exist as a place, but only as a state of anarchy. When a false god falls, his subjects, enraged because they have been deceived, cast that god into a place of torture and all his lords and angels with him. In turn the other false gods may hurl subjects of their rival false heavens into such places, the result being what is called a "knot" where those imprisoned souls are bound in a tangled mass. Even innocent souls may be cast into these hells simply because they were unfortunate enough to have been on the scene, just as non-combatants may be killed in a war. Or when a tyrant like Hitler comes to his death, his victims, innocent and guilty alike, may be awaiting him to exact their vengeance. They create a hell of fire, brimstone

and gasses and throw him and his minions into it. There have been thousands of such hells. In all cases, they are broken up and their victims, every last one of them rescued by high-raised angels from etherea, those volunteer assistants of god whose unselfish work it is to rescue such victims and raise them up the second resurrection. There is and can be no eternal damnation. Everything is the Creator's, and he did not create it to damn it.

The day of teachers of religion is past. No man should accept another's word for it, no more than he can accept the evidences of a book. Therefore we do not in this article present our own beliefs as anything other than our own opinion. We offer our beliefs, research, the Bible, Oahspe, other evidence, and our opinions for inspection. It is up to every individual to attain his own knowledge in the matter of his Creator and his destiny. Every man is his highest light. And it is our selfless wish to help him attain that light in whatever way we can. If after a selfless opinion has been given, the hearer disagrees, his opinion should be respected, and he should not be criticised for it, either for his ignorance, or for the presumed falsity of his belief. The best rule is not to teach, because your teachings might be wrong - and acceptance of them bind you in responsibility.

# PRYING INTO THE UNKNOWN

By

Will Carson

and

Jeannie Joy



**I**DAHO FALLS, Idaho, Dec. 10, 1963. Several readers have wondered what we "do for a living," since we seem to have so much time for Prying Into The Unknown. Actually, we don't have nearly as much time as we'd like, or should have to do justice to this one of our many

projects. However, being in the entertainment business, we are almost constantly "on the road," and since our actual employment usually takes place at night, we take advantage of the daylight hours whenever possible prowling the back roads of the area we happen to be in, always with our weather

eye peeled for the Unusual - the Unknown.

One correspondent - one of our most faithful critics - wanted to know why Dorothy Spence Lauer had failed to predict such an earth-shaking tragedy as the assassination of President Kennedy. As a matter of fact, we don't know if Mrs. Lauer did or did not literally foresee this dark moment in history, we only know what she did report in existing issues of SEARCH. In the current - Dec. 1963 - issue of this publication, (on sale November 1) what did Dorothy tell us to look for?

"News from the White House - sadness with it." "...disaster in foreign lands - many tears shed over this."

The phenomenon of precognition does not occur in a manner tailored to oblige anyone. Like a sound being transmitted through the atmosphere, a natural condition of nature causes a preview of future events to be transmitted to certain persons - they take what they get - just like you hear what you hear - and interpret it according to whatever logic may be at hand. If you had a presentiment that the President of the United States was going to be assassinated, would you publish it - or even take it seriously? And as for the 2nd paragraph quoted, certainly the death of Kennedy

seemed as much of a disaster in some foreign lands as here and, indeed, "many tears (were) shed over this."

No less interesting, Dorothy saw Dallas, Texas, and a possible catastrophe involving a building - "Someone is going to slip something in here that could cause a catastrophe..."

Although she identified the building as a well-known hotel and the catastrophe interpreted as a collapse due to inferior building material, prevision occurs not only symbolically but fragmentarily and one must certainly be inclined to read rationalizations into any gaps. Even greater liberty has been taken with the prediction of Nostradamus, the Bible and others than would be required to accept the foregoing quoted as evidence that Mrs. Lauer did have a prevision of the event that was to happen.

The entire skeptic will "know" that we are taking more than poetic liberty with the facts, but there would be no entire skeptic if all had had our own or comparable experience with this phenomenon.

One further note which may or may not be of significance here: We have word from another correspondent who, recently, while watching Kennedy make a speech on television, suddenly became violently and inexplicably ill, more, apparently, as if from an emotional

rather than purely physical reaction. While this party did not interpret the incident literally as a premonition of what eventually did occur, when we read this - only several days before the assassination - we wondered what the symbolism might actually have been.

#### RAPPORT REPORT

"My husband was on the submarine Thresher when it disappeared," said the attractive young woman we'd just been introduced to. And to our expression of condolence she replied: "I don't consider myself a widow - I don't believe my husband is dead. No, it's not a matter of just not being able to believe it - to accept reality; I just can't get over the conviction that he's still alive somewhere.

"I love my husband very much," she continued. "I know he loved - loves me. We were very close. We could always tell when something was wrong with the other. Intuition, I guess. I should have felt something the instant there was trouble, if he was really in serious trouble and knew it - a matter of life and death - but I didn't."

"What do you believe really happened?" we asked.

"Most people think I'm crazy when I say this, but I believe the Thresher was captured."

"By whom?"

"I can't say for sure, but there WAS a Russian submarine spotted near there that day - only I can't imagine how even the Russians could CAPTURE a vessel like the Thresher without leaving any slightest evidence!"

We couldn't imagine that either, but what we COULD easily imagine was intuitive rapport that must have existed between this woman and her husband, as between many persons closely linked emotionally. We are both certain, for instance - because of past experience, much of it reported in these pages - that if one or the other was ever in serious trouble, we'd both know it immediately, no matter how far separated.

Only recently our good friend F.B. told of almost having run into at high speed another auto backing onto the highway. It was a hair's-breadth miss that surely would have killed or seriously injured him and it left F.B. terribly shaken. When he went home that evening, the first thing his wife asked was if at a certain time that day he had had a narrow brush of some sort. He had, indeed! - and at the exact moment that she had experienced a "terrible, scared feeling."

#### THE MONSTER "KRONKS"

Those giant skeletons we reported having been discovered some time ago in Nevada must

be akin if not identical to those found in Texas which are known to be the remains of the nefarious Karankawa Indians, called "Kronks", seven foot savages who dined on human flesh -preferably alive and squirming. While a detailed history of these has been compiled (see Ed Kilman's "Cannibal Coast" - the Naylor Co., San Antonio, Texas), little or nothing is known about those in Nevada.

In fact, we have just received a letter from an officiaial of the

\_\_\_\_\_ State Museum stating that, in reply to our query, there has never been any archaeological or ethnological evidence of any race of giants on the American Continent - only individual victims of "giantism" - that any such "races" only existed in the superstitions of Indians or the imagination of white writers.

While we greatly appreciate receiving this authoritative information, it comes as quite a suprise in view of Mr. Kilman's afore-mentioned book, which seems to be as solidly documented as any such thing can be; not to mention popular writer Harold Preece's article, "Cannibal Horror", in the January '64 issue of REAL WEST, dealing with the same subject.

We are going to refer these apposing gentlement to each other. It should be interesting!

But, getting back to matters we

can discuss with more certitude..

The man who first discovered the latter mentioned bones - I think we called him S.E., and he's now an assistant Chief of Police - plays a major role in still another fascinating discovery, one which could rewrite a page in the history of the American West.

Peter Skeen Ogen is accredited as the first white man to have entered the area of the Little Humboldt River in north-central Nevada. It may be of little or no interest to the average reader, but students of the Old West will flip if the rock inscription S.E. "discovered" proves to be authentic. (Others evidently have seen this rock in the past, but S.E. is the first to have brought it to public attention and shown it to persons of proper authority.)

Mr. and Mrs. R. T. (respectively: retired City Editor of a leading western newspaper and ex-police reporter - and both who have figured previously in these pages) - are doing the official story on this and you may have read it by time this sees print. (We're not trying to "scoop" the T.'s, who are good friends of ours!) Here's an excerpt from Mr. T.'s letter which we have before us:

"We went up to the inscription on the rock a week ago last Tuesday. taking Mrs. M along. It is carved in a sandstone outcropping which forms the rim-rock

of a high hill overlooking a vast valley not far from the Humboldt river, and it says:

ED LYNCH  
1807, Aug. 14  
Am with Explorors  
3 kild of my party  
Indians

Other people have inscribed other writings nearby, one being a big B. S. over Ed's message, and another being a drawing of a man in a tri-cornered hat, which doesn't seem to be a part of the rest of it. The inscription looks quite old, and another made in 1907 looks almost brand new."

Besides photos - which didn't turn out too good - the T.'s took samples of lichen which has grown into the inscriptions and these are being tested at a Lab in Reno for age - which will prove or disprove the authenticity of the legend. We've been holding this up hoping to be able to report the outcome, but it will have to be in a later issue.

As this is being written, a "nonsense" man of our acquaintance is in the wild mountain country of northern California, hunting for no less illusive and rare "game" than Mr. Bigfoot. We hope also in a later issue to bring you some startling revelations regarding not only this latter gentleman but our own Nevada "Kronks."

#### MYSTERY MAN

You may recall the recent account of our successful hunt for Indian artifacts in which we seemed to be guided at times by some power other than the five normal senses. What we are going to recount here may fall under the same general category of phenomena; but first, one other possibly related matter which previously has not seemed worth revealing:

Born and reared in the Middle-west and South, during the first decades of his life, W.C. was persecuted by an inexplicable frustration which only grew worse with time. Eventually it became identifiable as a yearning . . . almost a Homesickness, for some PLACE he knew he had never seen. In time he knew that "place" lay somewhere in the West; and it called so strongly to him that almost the very instant he was old enough to pursue his own star, without the slightest hesitation or backward glance - or thought to the financial "How?" - he turned his back upon all ties and struck out for The West, as if impelled by some homing instinct. And the moment he set eyes upon those Shining Mountains - mundanely called "The Rockies" - he knew he had "come home."

As it turned out, there was no "one particular place" but many; and often that same homing-like instinct has drawn him to certain

specific locations, often remote and unremarkable in any present respect, where immediately he has felt he has been before - while knowing he hasn't and found to be exactly as anticipated.

While W.C. has never been able to reconcile himself to the idea that he may have been to some of these places in the past in a former carnation - as many would insist may be possible - the experience has occurred too often and distinctively to disregard; and you will understand, we think, when you read the following, why we have taken a second look at this almost forgotten aspect of W.C.'s life.

Our friend, the prolific Nell Murbarger, "Roving Reporter of the Desert," (authoress, "Ghosts Of The Glory Trail," "10,000 Miles Through Mexico," "Sovereigns Of The Sage," etc., the Desert Magazine Press) Tells, in the latter book, about another man who was compelled by a mystic force to turn his back on a soft life in the effete East and follow the trail of the setting sun. However there seemed to be more of a fatal design to this man's instinctive Hegira, for, even after he had reached the age of fifty, (thirty-five years later) a still unquieted yearning caused him to put a padlock on what he had by then built into a thriving business and set forth on a most extraordinary adventure, one which was to con-

sume the balance of his life. . .

The man was "Captain" Charles E. Davis - "Mystery Man of Mullet Island", located in the Salton Sea of Southern California - the year was 1927 and the incredible project that Fate had in store for him was retracing the 2,000 mile route of the ill starred Donner-Reed Party; an undertaking never before attempted at that time.

The story of how Davis finally did locate not only every mile of that tortuous, perilous trail but hundreds of objects discarded by the party - 80 years previously - as well as the unmarked graves of many of its wayside victims - a documentation every person interested in the Unknown - in the psychic or metaphysical - should read.

If you have visited the Sutter's Fort museum in Sacramento, California, you undoubtedly have seen most of the relics gathered by Davis in the two arduous years he spent retracing the Donner Trail. But museums can't tell you that mystic elements were involved in the acquisition of their displays. The unerring proficiency in which "Captain" Davis located buried relics and unmarked graves cannot be explained by mere chance or mundane skill. At times he would actually crawl on all fours and sniff like a dog and seem to "smell" where to dig; in other cases where he had some advance report of

some particular object having been abandoned, knowing WHAT to look for, he would walk directly to the spot and pick up or dig up the item which had waited there for him, apparently, for 80 years - as with the axe dropped in the thick Sierra forest by the Donner Party member named Keseberg and told about to Davis by the former's grandson.

Western historian Charles Kelly told Miss Murbarger that Davis' ability to find these long abandoned items almost suggested that he had some actual, subconscious knowledge of where they had been cast eighty years before - thirty years before his own birth.

Probably Davis' most remarkable feat, however, was locating and correctly identifying these?" it has been asked, "unless guided by spirits?"

As everyone probably knows, the Donner trek was stalked by almost unspeakable tragedy and horror - climaxing in cannibalism - and later Davis' two-year preoccupation with every inch and incident of this drama left him "sick in body and soul" - who before then had possessed a mind "brilliant and meticulous". For the balance of his life - only 4 more years - he was inarticulate and confused and seemed to be "attuned to a different wave length", seeming to hear "Voices" that no one else could hear.

As Miss Murbarger wonders in "Sovereigns of the Sage", who can say that "Captain" Charles Davis was not hearing the voices of those tragic-ridden immigrants whose ghosts he may have evoked? He devoted the next three years of his remaining life, "in his mad groping for articulation", trying to depict on makeshift "canvas" - with homemade pigments of colored clays and mullet oil - the Epic of the Donner-Reed Immigration, in all its terrible dimensions, producing a hundred or more of "the most hauntingly bizarre primitives. . .", of oxen in their yokes dying of thirst, fevered babies crying vainly for water, Death riding through the night on a dark horse.

Let us add: Who can say that Charles Davis was NOT led by MEMORY to where these many objects had been jettisoned along the 2,000 mile trail, to where these unfortunate pioneers had been left in shallow graves - that he himself had not been a member of the Donner Party?

You see, we're just as ready to question our own convictions as we are anyone else's.

#### MUMMY TALK

In the December issue, Ruth E. Speaker tells, in a letter, about a PERFECTLY preserved body of a young man who is supposed to have died sometime in the latter part

of the last centruy and which the writer would "swear to" have not only seen but "felt and handled. pulled the fingers, examined the eyes, teeth, etc."

Rap surprises us when he seems to dismiss it so easily simply because it's "less than a hundred years old, preserved by dry climate."

We have seen many, as well as pictures of, bodies which have been dead far less than 100 years and preserved by dry climate, but never one of these whose "skin was soft as though alive and in every detail except breathing resembled a very much alive person," as Miss Speaker described that of the "young" man.

When a body is exposed to a dry climate - especially like that of the Mojave Desert - one of the very first things that happens to it is DEHYDRATION, DUE to the dryness; and this can occur even BEFORE death, causing it. In a very short time, the flesh of a human body, under these conditions, would shrivel like a baked apple, causing it to appear more "mummy-like" than the most poorly preserved Pharaoh. It is the very water content of human - or any other - flesh which contributes most to it feeling soft and resilient to the touch. My gosh, Rap! maybe the young (when he died) "cattle rustler" WILL "be dust in much less time than the

period attributed to Egyptian mummies," as you say; however, the fact alone that his body WAS as well preserved as when Miss Speaker viewed and felt it - even if only a fraction as old as thought to be - is amazing to us and for our part, we'd like to find out more about this.

We're going to take exception with Miss Speaker on one point though: Perhaps some people "would pay a great deal to so preserve their loved ones." But we don't think "the world" would do so, or that it would be a desirable or natural thing. We would not like to think that the dead body of anyone we had loved was lying beneath six feet of earth, looking exactly the way it had looked in life - and we certainly would never wish to look again upon the remains of any departed loved ones, no matter HOW well-pickled. The most comforting thought, as far as we're concerned, is that the mortal remains, if not tampered with, DO quickly turn to dust proving that once the life has flown the remaining husk is nothing but a foul, worthless thing which Nature immediately takes steps to dispose of.

The attempts of man to preserve his body beyond burial is a primitive, childish instinct against death - against Nature. As the Human Race matures, it will learn to "let the dead bury its dead."

## THE SHAPE OF THINGS

Wendover, Utah, Oct. 18, 1963 -

Again turning to back issues of this magazine, we recall when SEARCH writers and readers and editors were kicking around the question of the true shape of the earth and Rap expressed the wish that he could find time and proper conditions to observe a ship disappearing "over the horizon" on Lake Michigan; and we recall that a reader did find the opportunity to do this and gave a "blow by blow" description of what they had observed. Their observation seemed to indicate that the ship did not just "sink into the horizon, as one would expect if earth is indeed an orb on whose surface we dwell. We were recently camped on the a high promontory overlooking the Great Salt Desert, on the western side with the sun behind us, and it occurred to us that we were probably on the best spot on earth at the best time of day for observing the phenomenon of objects passing over the "edge of the horizon." Not only is the convex curvature of the earth easily discernible from this point, but the objects we observed - trucks, autos and buses on U.S. 40, trains on tracks that parallel the highway - through a pair of 16 X 50 Jason binoculars, resting on a makeshift "tripod" behaved, as far as our four eyes could determine, exactly as they

should, as they came and went over the "hump" of the horizon - and we checked to make sure there is no topographical rise on the floor of the Great Salt Desert which could have caused the illusion; there is none.

This, of course, doesn't prove anything conclusively, but Rap did ask for such an observation to be made, and we are sure that conditions for such are far better over the dry, almost absolutely flat Salt Desert than over Lake Michigan or any other body of water where vision is bound to be effected by various things such as humidity, ozone, etc.

## "HERE THERE BE ZOMBIES"

Some people are highly amused that in this "enlightened age" anyone should still be questioning the "scientifically proved" fact that the earth is a sphere on the surface of which we walk, held there by gravity. These same people are going to be even more highly amused when they hear us talk about the increasing number of zombies who walk the surface of this earth, and especially in this country.

Oh, we don't mean the voodoo type zombie, which is merely an animated corpse - although that is a pretty good description, at that! We refer to those who have not actually died physically but who have forfeited their God-given

ability to THINK and DO on their own initiative in exchange for an illusive thing called SECURITY offered to them by certain Black Magicians who then utilize them to their own personal ends. As a result, these zombeized victims become increasingly reliant upon the will of others and unable to make judgments for themselves, except in the most primary matters. This can only lead to deterioration of the higher, a physical aspect of the individual - and gravitation toward the inferior - as is highly evident in the actual, everyday "choice" of activity, conversation and general gravitation of these zombies.

The ideal condition for contraction and development of this soul-sapping sickness, Zombeitis, is one in which the individual does not look upon and determine True Reality with his own Eyes and Mind but through those of others. We have been aware for some time now that we are living in "The Age of Zombies" and have been very careful ourselves not to contract this disease. (SEARCH has been a very helpful antitoxen!) We make it a point to base our opinions and conclusions more on what we actually SEE and HEAR than on what we READ and are TOLD through the Official mediums of "Information." Because of this, we are probably a bit more cynical than most people about this "civi-

zation" of our's and the so-called "basic good" in most people - but at least we have escaped becoming zombies!

It has been said that since the beginning only a tiny percent of the human population have been responsible for any progress that civilization has made. The actual evidence of our own experience has convinced us this is true.

To close one's eyes to reality, to believe that the world is safely in the hands of responsible people who will, afterall, look after YOUR welfare, that the many crimes we read about are STILL only a minority alongside the myriad GOOD things that people do everyday, to shut our eyes against evil, to tread lightly on grounds that may prove indelicate, will only perpetuate zombeism. While tranquil nerves are always to be desired, "intellectual tranquility" is something altogether different.

Whenever we get onto the subject of What People COULD make of Themselves as Opposed to What They DO make of Themselves, we sometimes get carried away. But we're going to try to contain ourselves today. For instances, anticipating the many readers of this who will say something to the effect that "It's only a few bad individuals who make it bad for the rest of us," we were tempted to throw some evidence at you grabbed a random from off the mountain o

indictments we have at our fingertips. We were going to quote:

"They recited over and over again every rotten thing about the human race - the incessant wars, rape, sadism, murder, sexual perversion, child molestation, and degradation of women; the ever growing number of criminals and the mentally ill, the graft and corruption in every level of government from federal to city - only a handful of spiritually elevated people to millions of others - We abused our bodies unmercifully and ignored most of the laws of health. We let the animal side of our natures take over and did nothing to develop the spiritual - INCREDIBLE we had done nothing about this simple rule, but had continued to breed indiscriminately and each generation produced a more inferior race - Medical science keeps alive many mentally and physically deficient people who used to die before breeding. Life should always be saved but why let defective people produce more defectives? This sounds cruel but it is TRUE."

Yes, we were going to wave a handful of such evidence at you, but - what's the use? Those who are free from Zombeitis needn't be shown any evidence, and those who are not will only ignore it.



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# YOUR FUTURE

BY

DOROTHY

SPENCE

LAUER

Predictions of the future by the ability known as psychometry. She can find lost objects, determine the state of your health, predict your future. Try her, and see.



**T**HIS MONTH, because of the press of requests that have come to Mrs. Lauer because of her prediction in our last issue that there would be "sad news from the White House", we haven't received her usual set of predictions in time to go to press. So we will fill in with some comments of her ability.

Very often readers have written us, saying that Dorothy should name names when she predicts deaths of important people. And

just as often she has said that it is against her policy to name names in so shocking a thing as death. This has caused some people to challenge her, and say that she is vague. Let it be said by your editor, then, that Dorothy has many times mentioned names to us, while at the same time requesting that they not be used in her predictions as printed. Thus, we knew that Dorothy was predicting the death of the president. In fact, she has warned us several times during the

past three years that the president would die. She was right about the pope. She was right about several movie stars. She has been right about some of our readers, whom she mentioned sadly to us, saying she simply couldn't tell them what she saw in their aura, or in their handwriting or Bible verse, as sent to her.

Think about it a moment. Would you want to be told you are about to die? Especially if you didn't ask for the information? Would you like to be in the public eye, and have somebody say: "You will die before the year is up."? However you feel about this, Dorothy has a policy of refraining from naming names. She is too tender hearted.

There was one exception. In our October issue, she said she would be surprised if Dr. Ward (of the Profumo scandal in London) lived. As you know, he did not. But at the time of her prediction, he was seriously ill of self-administered poison.

We have been publishing the predictions of Dorothy Lauer for nearly ten years now. During that time she has established herself as the most accurate prognosticator we have ever encountered. We have many hundreds of letters in our files from people she has helped. Not only does she predict, but she advises. Her advice is something that it is well to fol-

low. She has your interest at heart.

Those who have received psychometry readings from her know the time and effort she spends on each reading. One thing is certain Dorothy Lauer will never get rich at her task; because unlike a great number of so-called prophets, she doesn't send out a mimeographed form - every letter is personal and typed by either herself or a secretary, in the latter case, from dictation. The time she spends in these letters is tremendous, and we often wonder how she has the stamina to continue it.

Once in a while we have found ourselves without her column to print, just as on this occasion, and we have put in some predictions of our own. This has caused her to write us several times and say that we have a certain amount of ability ourselves to predict the future, and we agree, but only in this sense, that our predictions are based on analyzing the facts as we know them, and projecting them into the future. On some rare occasions we have made predictions "out of the blue", but they are rare indeed. We believe that everybody has this infrequent ability to see into tomorrow. In this category come "hunches" and "premonitions" and so on. They are generally immediate things, such as watching a football game, and suddenly getting the impression that there will

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Dorothy Lauer has become rather famous because of her White House prediction (at the time of Kennedy's assassination, we received phone calls day and night from all corners of the country, asking us if we had read our own magazine and knew that Dorothy had been right again) but she does not seek notoriety, and prefers to function primarily through the limited pages of the magazine that began its "search" into the reality of her powers as a deliberate project, and we feel proud to know that we have proved psychometry a reality.

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---

#### HOW TO GET A PSYCHOMETRIC ANALYSIS

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Editor's Note: Dorothy Spence Lauer is a Psychometrist, specializing in precognition. Ordinarily she needs but an object belonging to, or handled by, the subject, or the presence of the subject, to become aware of the psychic influences from which she draws her information. However, by writing out a verse, while concentrating, as described in the instructions given on this page, a sufficiently powerful psychic impression will be made to enable the medium to receive the information she seeks. We have made this service available to our readers purely in an experimental atmosphere, in an attempt, first to determine whether or not this ability is of a nature both real and valuable; and second, to provide you with an interesting bit of entertainment. Please report results to us.

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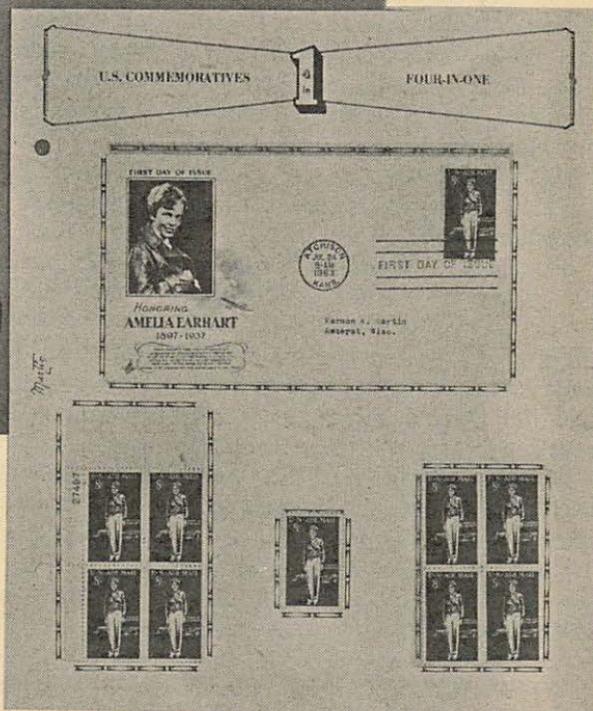
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- Wanted: Mystic no. 2. Search no. 16. Flying Saucers from other worlds nos. 24,26. Flying Saucers nos. 18, 19, 20, 21, 23, 24. Life Magazine for May 21, 1961. U. S. News & World Report for Sept. 24, 1945. Victor Pence, 1315 Kenton St., Springfield, Ohio 45505.
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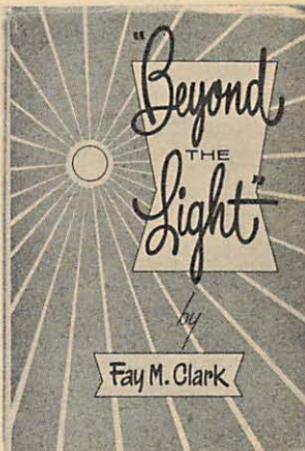
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## Where The Reader Has His Say

Dear Mr. Palmer,

In his article, "Why I Believe in Reincarnation," in the December issue of Search, Harry Vogtman bases his belief in reincarnation on the Bible. I believe that he has misunderstood what the Bible says, and that reincarnation is contrary to the teachings of the Bible.

To support his belief he quotes Job 33:27-30, "He looketh upon men, and if any say I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit; to be enlightened with the light of the living."

There are two possible interpretations of the phrase "to bring back his soul from the pit, to be enlightened with the light of the

living." One is that the person who has died will be born again of human parents and live a new life with no memory of his previous existence. The other is that the body in which he had previously lived will be restored to life. Mr. Vogtman says in his article that the first explanation is the only one possible. I believe that the second one is the only one which does not conflict with the rest of the Bible.

Many passages of the Bible show that the dead will be raised. One of these is John 5:28, "The time is coming when all who are in the grave shall hear his voice and move forth." Belief in reincarnation seems difficult to reconcile with belief in the resurrection of the dead, because if reincarnation is true, each person will have more than one body.

The Bible also says, "It is the

lot of men to die once," Heb. 9:27. If men are born more than once they must also die more than once, so this statement shows that reincarnation cannot be true.

Mr. Vogtman also quotes Jesus' words to Nicodemus, "Unless a man has been born over again he cannot see the kingdom of God," but immediately after this statement Jesus says, "No one can enter the kingdom of God without being born from water and spirit. Flesh can give birth only to flesh; it is spirit that gives birth to spirit. "John 3:5,6. This shows that Jesus was speaking of spiritual rather than physical birth. The manner in which this new birth takes place is shown in John 1:12, 13, "But to all who did receive him (Jesus), to those who have yielded him their allegiance, he gave the right to become children of God, not born of any human stock or by the fleshly desire of a human father, but the offspring of God himself."

Mr. Vogtman also says that we are unable to recompense for our sins in one lifetime and therefore many lifetimes are necessary to reach the state of perfection which God demands. It is true that no one can pay for his sins in one lifetime, but it would be equally impossible to pay for sins by living a large number of lifetimes because men are sinners by nature and would continue to commit more

sins during each new lifetime. The penalty for sin is death and the only way for anyone to escape paying this penalty is for someone else to pay it for him. It was for this reason that Jesus came into the world. Altho he himself was without sin he paid the penalty for sin so that we could have eternal life. The Bible says, "For all alike have sinned and are deprived of the divine splendor, and all are justified by God's free grace alone, thru his act of liberation in the person of Christ Jesus. For God designed him to be the means of expiating sin by his sacrificial death, effective thru faith." Romans 3:23-5. It is when we accept by faith God's gift of eternal life that we are born again and become the children of God. - Clyde Herrin, 3344 Baltimore, Kansas City, Missouri 64111.

Dear Mr. Palmer:

I have often read about the amazing Dorothy Spence Lauer. Last year (Aug. 1962) I wrote to you for an analysis by Mrs. Lauer. Everything in that analysis was one hundred percent correct.

When the events listed in that analysis had run their course I again wrote to Mrs. Lauer for another analysis and find that the events are unfolding as she describes them. I am truly amazed and thankful for her analysis.

I have read the story of the

Mummy in your latest issue of Search magazine. (your Magazine).

While visiting some friends the subject of vacations led to mention of Niagara Falls. I promptly asked if they had seen the mummies. They had not, but they had a pamphlet about the museum with a picture of the mummy on the front exactly the same picture as the one on the front of your "Search". I then bought two extra copies for friends, one to the people who had the pamphlet which they gave to me. It is a very interesting article. Roy M. Ayres., 4378 West 60 St., Cleveland 9, Ohio.

Dear Ray:

We are not a christian country. This may seem to be a pretty strong statement to make but I intend to show that it is a very good description of our country in regards of our views on punishment - especially on our thinking about capital punishment.

In his book The Social Contract, Book II, Jean Rousseau states his views: ". .frequent punishments are always a sign of weakness or remissness on the part of the government. There is not a single ill-doer who could not be turned to some good. The state has no right to put to death, even for the sake of making an example, any one whom it can leave alive without danger. In a well governed State, there are few punishments..

because criminals are rare; it is when a State is in decay that the multitude of crimes is a guarantee of impunity."

The Bible says "Thou shalt not kill", and there is that old saying "Two wrongs do not a right make". My grandmother has a saying she uses: "You kill my dog I'll kill your cat".

Our whole society seems to be based on the idea that if someone does something to you then you must get even with them. It seems that we must have "an eye for an eye, a tooth for a tooth" Why must every one have revenge for any harm done to us?

If we put as much time into trying to be kind, understanding, and show a little kindness, as we do in trying to get even we wouldn't have to worry about getting even.

I work where there are a lot of school boys who work after school in the evenings and on Saturday. They are all over 16 years old and one day we were talking about the racial situation. All of the boys agreed that they personally didn't have anything against the negro and wouldn't even have trouble with them IF it were not for their parents! They all tell me that their parents are the ones who instill in them the hatred for the negro. These boys also tell me (there are about 15 of them) that they do not approve of capital punishment and would like to see

# Other Tongues -- Other Flesh

George Hunt Williamson

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it eliminated.

I went to school during the second world war and in all of my classes there were negros in my classes with me. We also said the Lord's Prayer, and the pledge to the flag, and also read from the Bible. It wasn't until the last few years that we started to have trouble like this.

All of the teenagers I have talked to have all said that it is against their better judgement for our society to condemn another man to death because he killed someone else. I don't know what our courts hope to gain by taking another's life - isn't the court just as guilty of murder as the man who committed the crime?

If we are the Christians we say we are why haven't the Churches made an all out effort to abolish capital punishment? The judge who gives the death sentence is just as guilty as the man who turns on the gas. Our society is wasting a lot of men who could be helped to become better men and who could live better lives.

I know that some of the murderers are beyond help but should we demand their life because we don't want the job of helping them? What will you tell your maker when you meet him? Everyone who is a human being should have the love for his fellow man to be glad to help him. Whether or not you believe that you "are my brothers

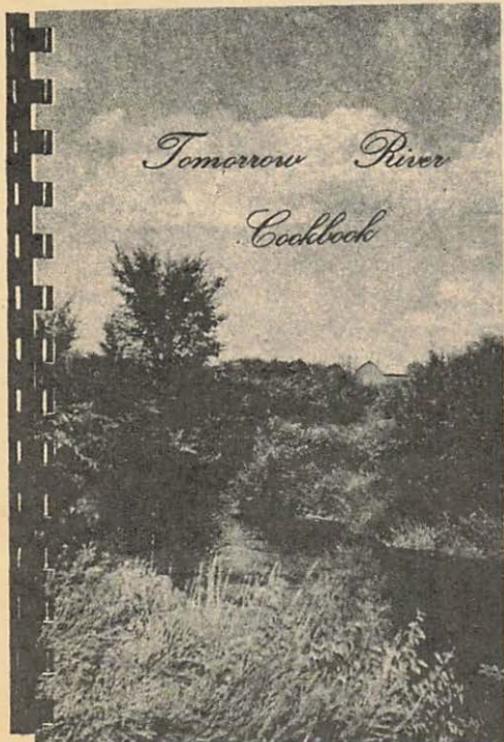
keeper" we are all chilidern of God and should be glad to help our brothers.

He who is not guilty let him cast the first stone.

We go to church on Sunday and let others see that we are in God's House then the rest of the week we forget our Church. When we see a poor family or a "bum" on the street who has no where to go we just say how sorry we feel for him and go on our way. If we really wanted to help people and prove that we are good Christians we would take the man home to dinner or try to help him in some other way but instead we passed him by because we are afraid of what the neighbors will think. If we stop worrying about what the neighbors think and do what WE think we will get more done and feel the better for it. After all, who do the Jones keep up with?

I know of a judge who doesn't drink and he thinks that no one else should so when someone comes before him on a drunk driving charge he "throws the book at him". He finds him as much as the law allow him. If a man comes before him because he was driving five miles over the speed limit he "throws the book at him" too. I don't know what he hopes to gain by this - outside of the country getting rich from the fines. Maybe he thinks that if he fines

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them as much as possible that they will learn their lesson and not do it again but it doesn't work. The courts are filled every day and the morning and evening papers carry the names of the offenders and their fines. Here again the law is getting revenge on the sinners. The lawyers, courts, etc. set themselves up as the "supreme being" and make themselves appear that they do no wrong if this is the case then why are there stories in the papers telling of the crooked judges, lawyers, etc.

I have a copy of Dr. Chesney's book "A Doctor Is Born" and it really reveals all concerning the medical profession and the fraud that is in this profession. I know that every man in these fields are not all dishonest but we never hear about them.

There are many things going on in the government, medicine, law, etc. that would shock the general public. I know of many things that go on that the general public would never dream is going on.

People who have never been "down a dark alley" could never guess what happens there. When I was about 18 another boy and I went to New York by hitch-hiking and the things we saw I could not believe that they happened but they did. We ran into all kinds of perverted people. Not only in New York but in Ohio, Maryland, etc. This wasn't too bad. The worst

thing I saw was a man get stabbed in the back because the man he was talking to didn't like something he had said. I don't know what happen to the man who did the killing but he probably was put to death - our society demands it!

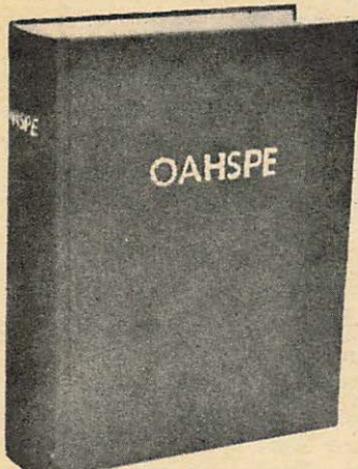
The next time you tell yourself that you are a TRUE Christian stop and think what have you done for your brother the last few days. I'm not saying that you should overlook your family to take care of a stranger but I am saying that you should not forget the stranger. Let's not just remember the poor family down the street at Christmas but remember him all year long. After all some day you may need help - will you have a place to turn to?

If we all work together we can get the law to change its law to take a life for a life. Victor Pence, 1315 Kenton Street, Springfield, Ohio, 45505.

Dear Ray:

Harry Vogtman's defense of the rebirth theory, in the November issue, would be all right if he had chosen better evidence. Some of the submitted evidence seems very poor and far-fetched. There are also unwarranted assumptions and untrue statements. It is proper to furnish evidence supporting the rebirth theory, but that evidence should be sound. Dragging in extraneous matter, and stretching and

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twisting sentences to try to make them fit the rebirth theory, only weakens the case, and makes us look ridiculous in the eyes of the opponents of the theory.

In paragraph four, we are told that if rebirth is a fact, then there must be proof. Not necessarily. We believe in a God, but we cannot prove that there is one. It is highly probable that there are living creatures on Mars and other celestial bodies, but we cannot prove it. We must be careful to distinguish between conviction and proof - they are not at all identical. There is much evidence for rebirth, but that is all; there is no hard and fast proof. If there were, then there would be no doubters. No one doubts that there is electricity and sunlight, or income taxes.

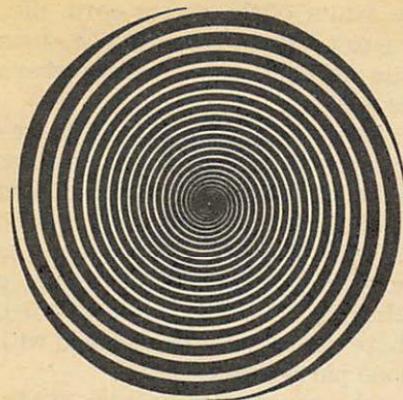
That 33rd chapter of Job, verses 27 through 30, do not seem to me to have any bearing whatever on rebirth. It is stretching the language to read rebirth into "going into the pit" and "all these things worketh God oftentimes with man, to bring back his soul from the pit." We have no warrant for making those refer to rebirth. Those passages were written in Hebrew; Mr. Vogtman is reading them in English. Does he know just what the Hebrew construction is? "God worketh oftentimes" could just as well mean "it often happens that, at times, God brought

some man back from the pit," etc. "all these things God worketh a number of times with the soul of the same man." That is doing violence to the text.

Nor can we assume that the words "to bring back his soul from the pit to be enlightened with the light of the living" refers to rebirth. They may will mean being turned from a life of sin to a better life, all in the same lifetime.

There is indeed an immutable law - the law of cause and effect, and if Mr. Vogtman chooses to use the Sanskrit word "Karma" for it, that is his privilege. The Christian world has long believed that what we sow, that we shall reap, without calling it by the name of "Karma." "Karma" is just a label - nothing else.

Mr. Vogtman asks, "How could the eternal soul suffer?" Very easily. The soul has emotions, feelings, desires, regrets. It can suffer very keenly when it realizes that it has done great wrong. When some wrong-doer of earth has escaped detection, but gives himself up after 20 years, wasn't his soul suffering because of what he had done? It wasn't his physical body that was suffering that remorse. The soul certainly can suffer - even more keenly than the body. We can well agree with the rest of the paragraph - that we pay for every wrong we do; that only by



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Space does not permit a complete listing of all the material which is in this work.

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paying do we learn what not to do. We can also believe that we do live over and over again on earth, and become more and more purified. I say that we can believe that; we cannot prove it.

The words in St. John, 3rd chapter, verse 3, "For unless you are born again, you cannot enter the kingdom of heaven," do not seem to refer to the rebirth theory. It is a mistake to take isolated Bible texts to prove some "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." I would ask Mr. Vogtman just what "water" has to do with the rebirth theory. That passage seems to refer to a person being converted to a godly life, to a state of grace.

Nor do the words in the 8th verse of that chapter seem to refer to the rebirth theory; in fact, it seems contradictory to it. "The soul of man cometh and goeth like the wind; when it cometh or where it goeth, no one knows, for so is everyone born of the spirit." Those words are so similar to those of the pagan philosopher who said to his king, that a man's life was like a sparrow flying in one window of a room and out another window; no one knows from whence it came nor whither it is going. St. John is saying the very same thing. I am quite sure that Mr. Vogtman believes that, after death, the soul goes into the spirit world to reap

the fruits of the recent earth life, and to profit by that. But St. John tells us that no one knows where the soul goes.

The only sound Bible references to rebirth are those about Elias and John the Baptist, and those about Jesus asking whom men say that He was. Those texts do show that Jesus and the disciples believed in rebirth; Herod also. There is no fault to be found with those paragraphs.

The concluding section of Mr. Vogtman's story is very sound, and we can all agree with what is said - that it just doesn't make sense that we are placed on earth just one, for a few brief years - and then to spend all eternity in the spirit world. That is so unreasonable. If we can learn everything in that world, then why the bother of living here on earth at all? Why weren't we started out in the spirit world right away, and left there? It is so unreasonable, this "once only" earth life.

It is only in the rebirth evidence offered, that the story is weak. As there is so much excellent evidence of rebirth, it seems like going far out of one's way to lug in the doubtful ones that Mr. Vogtman gives. Besides those Bible passages about Jesus and Elias, we have the example of Mozart and the other prodigies. We have the evidence given by spirits as seances; at which these spirits

tell of their future rebirth in a certain family, and giving the month - sometimes the very day - of the rebirth. And it turns out just as predicted. In some cases, the spirit told whether it would be a boy or a girl, what it would be like, etc; and it would happen just that way. Such evidence is so much more convincing than the far-fetched attempt to make Job and St. John refer to rebirth.

Rebirth is so reasonable, and explains so many things, that it does seem strange that many persons send their children to school year after year, and from the grammar school to the high school, and then to college. They do not believe that the child needs to go to school for only one day and that thereafter it is all finished with schooling. But they do not apply that principle to their earthly life; they think that "once around" is plenty - thank you.

There is likewise the evidence furnished by the science of astrology. It can readily be demonstrated, by a test, that a person's horoscope shows the character, the destiny, and the events in the life of that person. If we live on earth only once, then it would seem that God is indeed a "respecter of persons," if He allots to one person a life of ease and luxury, and to the next person a life of misery and hardship. But if we live over and over, and have earned good or

bad things, that would explain the horoscope pattern. For we surely do reap what we have sown. I myself have been told by a high spirit, at a seance, that a certain difficulty I was having with a member of the family was because of a wrong I had done that person in a previous life.

In the same November issue, Florence Holden's interesting story about her deceased sister indicates some confusion regarding rebirth, as she asks you whether that "Elizabeth" is her guardian angel, or whether she herself is the reborn "Elizabeth."

She could not possibly be the reborn Elizabeth if the medium saw that Elizabeth standing alongside her at the seance. The rebirth theory holds that it is always the same soul that is reborn, although it takes a different earth name at each rebirth. As only one soul is involved, how can this Florence Holden possibly be the reborn Elizabeth? The story seems to account perfectly for that "Elizabeth Waite." The medium's getting the name as the verb "wait" indicates the medium's type of operation - that of hearing. Had the medium seen the same spelled out, he would not have asked why he got the word "wait."

Nor does it seem likely that Elizabeth was Florence's guardian angel. Guardian angels are very often American Indians, and a last

name is rarely ever given. Also, mediums do not usually describe a sitter's guardian angel. Only once in more than 25 years of seance attendance have I heard mention of my guardian angel.

Also in the same issue, Alex Saunders' views on Billy Graham were much liked. The views set forth seem to be very sound, and very little fault can be found with them. In the section on NATURAL LAWS, dealing with the subject of miracles, Mr. Saunders asks how to refute the claims that miracles do not occur. The first point in the refutation is to point out to the disbeliever that his or her definition of "miracle" is faulty. Such persons hold the notion that a miracle is "something contrary to natural law," whereas such is not the case at all, as a reference to any good dictionary will show. A miracle is strictly in accordance with natural law, but operates through laws that we do not as yet understand. Plenty of miracles take place at the well-known Lourdes shrine in France. An idiotic boy brain destroyed by illness, suddenly becomes normal after coming out of the water. A blind girl, with atrophied optic nerves, regains sight suddenly when lifted out of the water. Our present knowledge cannot account for such cures, and so we wonder at them - which is all that "miracle" means - something to

wonder at.

The only point in Mr. Saunders' fine article which could be at all questioned is the statement that most of the signs preceding Christ's second coming have been fulfilled. That does not seem to me to be the case. The Bible says that, prior to that coming, there would be disturbances in the sun, the moon, the stars, and with great roaring of the sea and the waves. Nothing at all like that has been seen up to now. And men's hearts failing them for fear. So far as I can see, the only part that has been fulfilled is the prediction about the destruction of Jerusalem, and that took place long ago. The Bible tells us that Jerusalem is to be "trodden down" by the Gentiles "until the times of the Gentiles be fulfilled." Unless there is to be a second and final destruction of Jerusalem, it would seem that that prediction has already been carried out. W.S. Arns, 258 Parkwood Avenue, Kenmore, N.Y., 14217.

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## DOES DANDRUFF MAKE YOU WANT TO HIDE YOUR HEAD IN SHAME?

You might as well, if you're going to let dandruff and scale and skin rash make you bald as an egg. You've bought plenty of preparations, and they don't work, you say? Of course they haven't! You've probably been cheated as many times as I have. I'll bet I've spent hundreds of dollars on Jim-dandy goo, and wound up with worse dandruff than I started with. Made me plenty mad, too. I always get mad when I think of the lousy junk designed to chisel your honest dollars out of you. Mad enough so that when I find something good, I'm not bashful about telling my friends about it. And SEARCH readers are my friends. I had dandruff all my life, and despaired of getting rid of it, until one day Ken Arnold (the flying saucer man) left a half bottle of Turn-er's at my house, and flew off to Boise without it. I tried the stuff, because Ken's no sissy, and he doesn't put perfume on his hair. Well, in one week my dandruff was gone! And my hair had begun to darken. My wife tried it, and her rash disappeared. You can bet we wrote Ken in a hurry and asked where he got it! And now, we're telling you. But don't just take our word for it—here are a few testimonials from our readers, to back us up.

As I have about used up one bottle of your hair preparation, please send me another. I have had very good results in ridding myself of dandruff and itching. Lionel O. Branberg, Sharon Springs, Kans.

Enclosed find money order for \$10.00 for two more bottles of Turn-er's as soon as possible. You sure found a good product. In the sixth application my dandruff was cured. Thanks to you. It does all you say and more, too. And it sure brings back the natural color to your hair. Thanks! R. E. Van Gordon, 1905 W. Milham Road, Kalamazoo, Mich.

Enclosed please find check for \$5.00 for another bottle of Turn-er's as soon

as possible. I have been bedeviled by a terrible itching in my eyebrows for over thirty years. It seemed to be a large flaky dandruff, but if I combed it out too near the skin, a watery substance would start, causing a scab-like condition. I have been to dozens of doctors . . . none did the slightest bit of good. After reading what Ray Palmer said, I decided to try Turn-er's. After the sixth application, I have not had an itch in my brows, and the skin underneath is as clear and clean as my face. I certainly am thankful to Mr. Palmer for bringing such a fine product to my attention.—S. W. Crusen, 2336 Fillmore Ave., Buffalo 14, N. Y.

**Enough? Well, then take it from Ray Palmer, one bottle of**

### **TURN-ER'S**

**WILL:**

**ELIMINATE YOUR DANDRUFF  
RESTORE YOUR HAIR TO ITS NATURAL COLOR  
(even if it's as grey as a dirty snowbank)  
STOP ITCHING SCALP  
CLEAN UP SCALP**

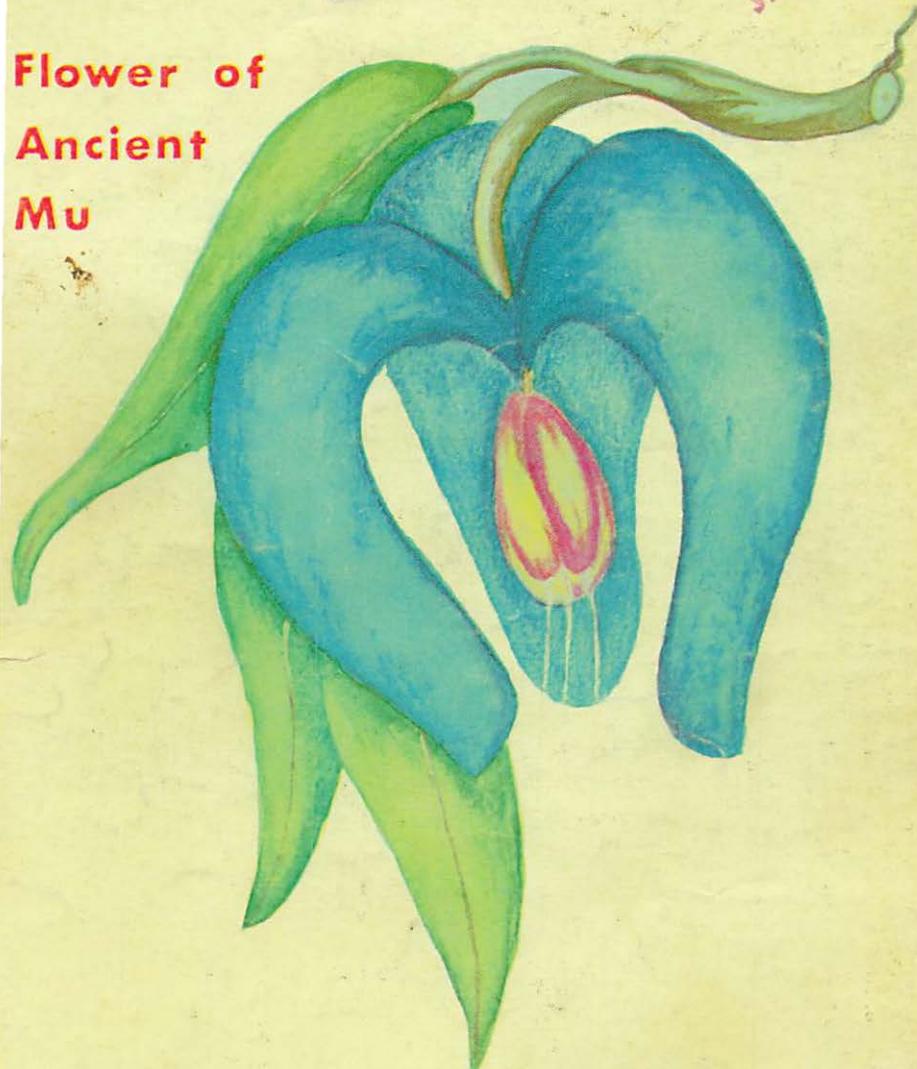
**POSITIVELY!**

**Send \$5.00 to GUY L. TURNER, Box 145-P, Boise, Idaho  
And Tell Him SEARCH'S Editor Sent You**

M. TORICI

JAN

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Ancient  
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worn by  
Matrons of the Royal Blood