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THE LADY WAS A VAMPIRE

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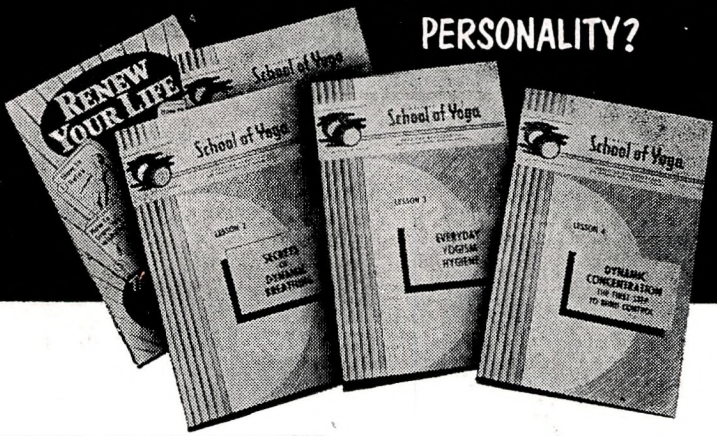
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Vol. 16—No. 6 Issue 159

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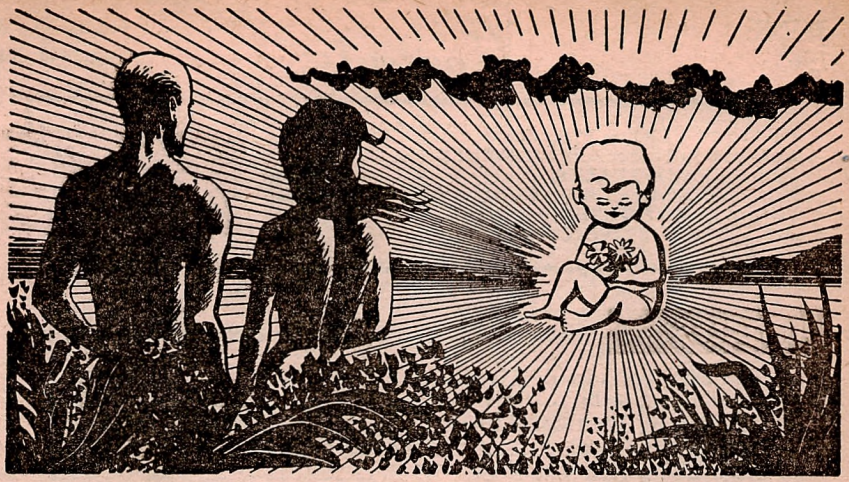
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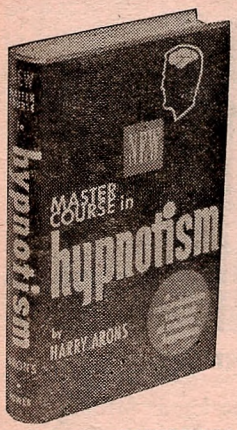
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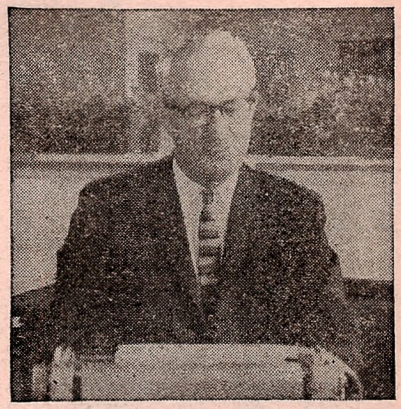
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I See by the Papers...



By Curtis Fuller

QUOTE OF THE MONTH

No one was more dogmatic in subscribing to the idea that enough planets had already been discovered than the fledgling philosopher Georg Wilhelm Hegel, who in his dissertation published at Jena proved by impeccable logic that the number of planets could not exceed seven. Thereby he disposed once and for all of Bode and the future of astronomy.

— James R. Newman in Scientific American

THE MIND'S EYE

THE ABOVE QUOTE is from a book review in the March issue of *Scientific American*. James R. Newman, the author, reviewed *The Discovery of Neptune*, written by Morton Grosser who wrote: "never was there a more spectacular demonstration of the extraordinary power of the mind's eye."

In brief, two astronomer-mathematicians, one in England and one in France, in attempting to explain the discrepancies in the orbit of the seventh planet, Uranus, which recently had been discovered by William Herschel, arrived at similar conclusions. These conclusions were that the discrepancies were caused by the gravitational influence of another still undiscovered planet, and that by using mathematics they could direct the telescopes to find it.

And that, of course, is how Neptune was discovered despite the "impeccable logic" of the Hegels of the world who had proved it could not exist.

∞

RECOMMENDED READING

WE WISH TO recommend the March issue of *Scientific American* for at least three other major articles of interest to FATE readers. One is a discussion of the investigations made of the peculiar

He refused to believe — until he looked beyond



JESS STEARN, newspaperman and best-selling author, is a man with a passion for **facts.** He started out a confirmed skeptic — certain that reports of clairvoyance and ESP were based on coincidence and fraud.

But he discovered he was wrong! He met Jeane Dixon, whom Franklin D. Roosevelt invited to the White House to predict how much time he had to finish his work — which she did correctly. Then, from Virginia Beach, came first-hand evidence about the fantastic feats of Edgar Cayce. And then came Peter Hurkos, who sensed past, present and future, as he broke two murder cases that had baffled police. Newspaperman Stearn could draw only one inescapable conclusion. The future **can be foreseen.** There **is a** "door to the future!"

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kind of meteorite known as carbonaceous chondrite, which some scientists believe prove the existence of life in space. They argue this from both chemical and microscopic structural studies of the chondrites.

Chemically, the carbon arrangements suggest organic origins; structurally microscopic particles suggest biological organization. Some chemical reactions suggest the presence of DNA, which would be a "powerful evidence" of biological origin. Nonetheless, very responsible scientists, such as Edward Anders of the Enrico Fermic Institute for Nuclear Studies, take an opposite view.

∞

THE ELECTRICAL WORLD OF GYMNARCHUS

THE MOST EXCITING material we found in the issue relates to a study of an electrical fish, *Gymnarchus niloticus,* which suggests a whole new area of sensory impressions and signals.

First, let us explain our viewpoint that the mysteries surrounding both psychic and Fortean-type phenomena, which are the subject matter of this magazine, may be problems in the nature of physical reality. Undoubtedly the mind interacts with physical reality in unknown ways yet there are whole areas of reality that still are unex-

plored and of which most persons are unaware.

Despite all the theoretical models of atoms and electrons the world that most of us admit to is the world that we understand through our 20-odd known senses. It is the expectation of many persons that psychic phenomena may be explained one day by the discovery of new senses and new energies that carry messages to those senses.

A whole new world of non-human sensory perception was opened up with the discovery of echo location abilities in animals. First, bats were found to perceive objects in flight by receiving echoes from sound pulses they continually emit. Then it was discovered that whales and porpoises apparently make use of echo location, and the latest discovery is that sea lions also find objects in the water and even in the dark by echo location. This also is the principle of sonar used by our Navy to locate submarines in the sea, and the principle of radar used to locate objects by radio wave reflection.

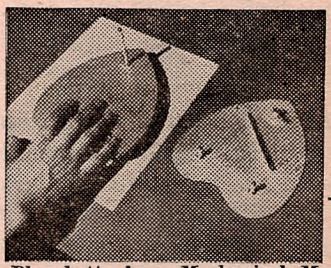
Animal perception by use of echo location must be at least as efficient as our ability to see, for example, by means of a flash light beam. What we are seeing essentially is the echo location (the reflection) from the object illuminated by our beam.

Now comes the discovery of still another area of animal perception

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previously unknown to humans, one which opens up a new understanding of alien perception. This is the discovery of the electrical sensing abilities of *Gymnarchus niloticus*.

∞

AN ALIEN WORLD

IN HIS REPORT in *Scientific American*, H. W. Lissman, lecturer in zoology at the University of Cambridge who has studied the behavior of *Gymnarchus niloticus*, concludes that the fish "lives in a world totally alien to man: its most important sense is an electric one, different from any we possess."

Gymnarchus is an African fish which has no popular name. It belongs to the group of electrical fishes. In its tail is tissue resembling a small electrical organ. Dr. Lissman became especially interested in *Gymnarchus* when he observed that it maneuvers surprisingly well, forward or backward, never bumps into the walls of its tank, and darts after its prey with precision and agility despite the fact that its small eyes are "rather degenerate."

He discounted the idea that *Gymnarchus* could be locating objects by means of echo location because the speed of electrical signals seems too fast for animal senses to react to them. The time to emit pulses and receive back an echo from an object only a few feet or inches away does indeed seem to be too incomprehensibly small for biological perception.

Instead, Dr. Lissman and his associates discovered that the electrical tail organ of *Gymnarchus* creates a dipole field spreading out in the surrounding water. When the field is disturbed by an object, the fish reacts immediately.

Electric pulses discharged at the rate of 300 per second from the tail region make the tail negative with respect to the head. Most of the sensing mechanisms are in the head region although the fish responds to changes over the entire surface of its body. Objects in the electrical field apparently are detected by changes in the amplitude of the pulses, not their rate.

It is known that some supposedly non-electric fishes also can pick up similar signals.

Question: does the discovery that electrical communication exists in fishes have any relevance to the mysterious communications of ESP in higher animals?

∞

CHEMICAL WARFARE

RESEARCHERS AT Louisiana State University recently have discovered that a large millipede, common in the southern states, is an expert at chemical warfare.

The creature secretes a mixture of poisonous hydrogen cyanide and benzalhyde, which it sprays upon its

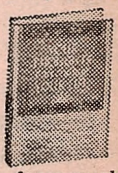
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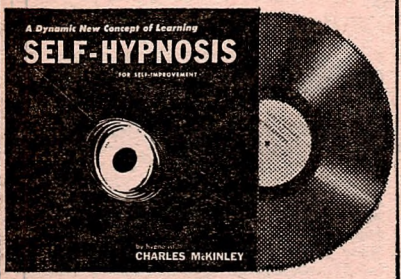
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enemies. Experiments with fire ants, for example, disclosed that the millipedes discharged their secretions and forced the attacking ants to withdraw.

The millipedes were susceptible to attacks by the ants if their poisonous chemicals were exhausted.

∞

FREEDOM & INTERFERENCE

THE PROBLEMS of religious and personal freedoms affect the field of psychical research and its fringe areas. For example, there are many local laws against "fortune tellers."

But what happens when the fortune teller is not a fraud but reads true?

What happens when a medium in a Spiritualist church predicts the future?

Is there a difference between fortune telling, predicting the future, and precognition? Obviously not; the difference is only semantic.

Nearly always legal attempts to curb "fortune telling" fail when a genuine religion is involved.

But why should religious organizations be given more freedom than private individuals?

The courts' attitudes vary all over the map. In Memphis, Tenn., recently, Earl Johnson called the fire department to chase a ghost out of his house. "I thought of calling the police," he explained, "but I knew

the fire department would get there quicker." The police arrested Johnson and charged him with turning in a false alarm. But the judge dismissed the charge on the ground that Johnson's actions were not malicious. "If I'd seen a ghost I probably would have done the same thing," ruled Judge Beverly Boushe.

On the other hand, as we write, the U.S. Food and Drug Administration has raided the U.S. headquarters of the Church of Scientology, founded by L. Ron Hubbard, discoverer of dianetics. The FDA claims that the Scientologists were using machines similar to polygraphs or lie detectors to diagnose, treat, and detect disease. The FDA felt strongly enough about this to send 14 Federal marshals to raid the premises.

Dr. Judge Fudge, assistant pastor of Hubbard's church, says that the polygraph or "electrometer" measures "actual mental energy. It measures tiny impulses coming from the mind or from the spirit itself. It measures spiritual impulses." He denied that Scientologists use it either to heal or diagnose but only to get information to help the individual being processed.

Oscar Brinkman, attorney for the Hubbard group, called the raid "worthy of Krushchev in Russia."

Unfortunately, as this conflict develops, it seems to be centering on whether the Church of Scientology



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is an authentic church or whether the word "church" is merely a cover-up for what the FDA regards as fraudulent medical practice.

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∞

WORTHY OF KRUSHCHEV?

WE GET BACK to the difficult problem of interference with personal rights. Recently the Chicago *Sun-Times* devoted a full-page article by Clinton R. Wilkinson to an expose' of "fortune tellers."

Actually, the article seemed mostly aimed at the typical "gypsy fortune telling" booths which exist in a few areas—fewer and fewer. In the entire Chicago area, it turns out, there are fewer than half a dozen complaints a year.

Nonetheless the laws against "fortune-telling" would cover practically anything if they were seriously enforced. A portion of the Chicago ordinance provides that:

"No person shall advertise by display sign, circular, hand bill or in any newspaper, periodical, magazine or other publication or by any other means to tell fortunes or reveal the future or by means of occult or psychic power, faculties or forces, clairvoyance, psychology, psychometry, spirits, mediumship, seership, prophecy, charms, potions,



For the benefit of an audience of plants, this Indian girl daily performs the classical "Bharat Natyam" dance at the laboratory of botanist Dr. T.C.N. Singh in Pondicherry, India. Dr. Singh, whose researches are dedicated to increasing India's food production, states that experimental plants treated to dances and high-pitched music are hardier, grow thicker and germinate earlier. UPI photo.

magnetism magnetized articles or substances, Oriental mysteries or magic of any kind or nature . . . etc."

Obviously even the newspapers advertise their daily astrology columns and when they are omitted howls go up from hundreds of readers.

How wrong such restraints really can be has just been called to our attention from Bismarck, N. D., where the Judiciary Committee of the State House of Representatives, was considering a bill that would allow members of the Baha'i religion to solemnize weddings in North Dakota.

Since the Baha'i religion requires all members to be married within their church it is important to them.

The august legislature of North Dakota did not appear to be about to grant this concession, however. Among the opponents of the bill were the Rev. Charles Hill, pastor

of the First Congregational Church of Bismarck, and Capt. David Badgley, Salvation Army commander. Both stated that, instead of opening the law for more persons to perform marriages, the legislature should seek ways to limit that sacred right.

So skimpy is knowledge of Baha'i in North Dakota that it was even questioned whether it is a recognized religion. The Bismarck *Tribune* explained:

"The Baha'i religion . . . was started in Persia by their founder Bob, who had a revelation." (?!?)

∞

STRANGE DISAPPEARANCE

ONE OF THE strangest puzzles to confront California authorities recently is the death by drowning of Thomas P. Meehan, 38, a fine looking Concord attorney and referee for the State Department of Employment Appeals Bureau.

The puzzle began on February 1, when Meehan left Eureka for Concord about 2:00 P.M. after hearing a week's calendar of employment appeals. He said he felt ill and complained of flu.

He stopped at a bar in Myers Flat and phoned his wife telling her he had the flu and was feeling sick. She advised him to stop at a motel and not try to drive through.

Some time between 4:30 and 5:30 P.M. he checked into the Forty Winks Motel at Redway, two miles north of Garberville.

Then he drove to the Southern Humboldt Community Hospital at Garberville and asked to see a doctor. He said: "I feel like I'm dead."

While the nurse was checking him in, and before he saw a doctor, he disappeared. This was about 6:45 P.M.

At 7:00 P.M. Mr. and Mrs. Marvin Martin, of Meyers Flat, reported to the Highway Patrol they had seen the tail lights of a car on Highway 101 vanish—apparently into the swirling Eel River.

At 8:00 P.M. Meehan was back at the Motel. He asked Chip Nunnemaker, the owner, "Do I look like I'm dead? I feel like I've died and the whole world died with me." His shoes and trouser cuffs were muddy.

Nunnemaker last saw Meehan about 9:00 P.M. At 9:30 P.M. another motel employe, Harry Young, went to Meehan's room and told him that a call he had placed to his wife in Concord could not be put through because the storm had disrupted telephone service. Young said that Meehan's clothes had been cleaned and he had changed into a black suit and white shirt.

At 10:45 P.M. Meehan's car, submerged except for its still-shining tail lamps, was found in the Eel River. There was blood on top of the car and a trail of bloody foot-

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prints led up the bank for 30 feet and then abruptly vanished. Skid marks indicated the car had veered off the highway at high speed. The right front window of the car was open. Meehan had vanished.

A two-day search was made of nearby motels and hotels. Meehan's suitcase and other belongings were left behind in the Forty Winks Motel. Investigators found no clues, nothing . . .

Until February 20, when the body of Thomas Meehan was found floating in the Eel River near Myers Flat, 16 miles downstream from where his car had plunged into the river.

An autopsy determined that Meehan had drowned. There was a gash on his head but Coroner W. Lloyd Wallace said it was superficial. All evidence pointed to the fact that Meehan had survived the crash but had later died of drowning.

Time is indescribably mixed up in this strange case. Why did Meehan feel he was dead? If he got out of the car, how had he later drowned? Why was he muddy at 8:00 P.M. in the motel and clean at 9:30 P.M.?

What really happened? And when?

BIG FAT HOAX

AS SEEMED likely when the story first broke, the Moscow Radio story that two prehistoric tritons — vertebrates resembling lizards — had been brought back to life after lying frozen in Siberia for 5,000 (or 5 million) years, has been proved false.

In fact, the Soviet professor quoted in the story, Prof. Lev Losino-Losinsky, head of the cosmic biology laboratory at Leningrad's Institute of Cytology, said that the author of the story "should be punished."

Such hoaxes have appeared in newspapers from time to time for many years. But other stories, equally amazing, seem to be fairly well authenticated.

For instance, on April 6, 1935, Dr. Ralph Willard of Los Angeles disclosed that he had revived a tubercular rhesus monkey which had been frozen stiff for three days. He had had similar success in reviving guinea pigs and rabbits frozen to death for similar periods he said. The results were part of tests being made to determine the effect of freezing on TB bacilli.

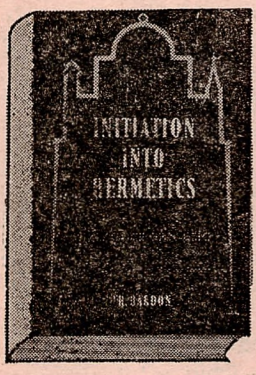
Dr. Willard felt that by subjecting ailing humans to similar processes it might be possible to restore them to life and improved health.

Within 10 days 180 persons were on record as prospective subjects for deep freeze experiments. A young man was selected for a test (he later turned out to be the son of a Columbia University professor), but the experiment never came

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off. Public furor and the district attorney's office interfered and Dr. Willard disappeared into the limbo of more conventional medical pursuits.

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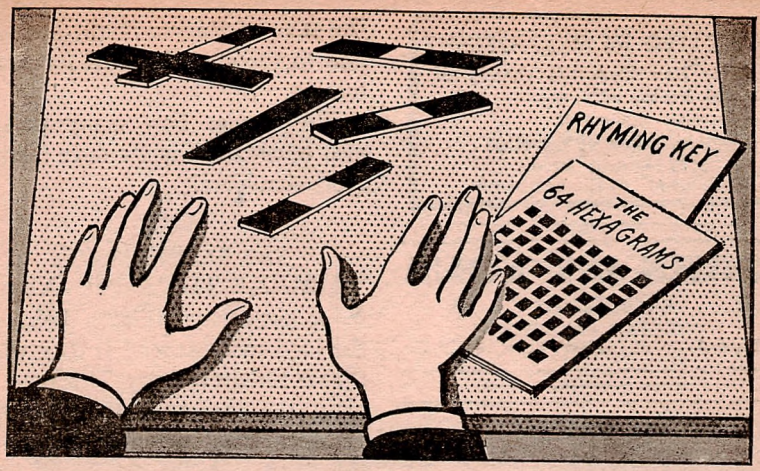
THE WHITE DOVE

THIS STORY IS very late, but so unusual we want to tell you about it anyway. Last June, a Hungarian refugee named Istevan Ruskar was picked up by Ohio authorities for hitchhiking, and with that fine sensitivity for human rights so typical of many rural areas was sentenced to the jail in Warren County, Ohio.

After his release, Ruskar made his way to the roof of a two story building in Lebanon. Police were called for fear he might jump, but shouting and gesticulating, the poor fellow made his way down to the street again and began walking north on Ohio Route 48.

A veritable procession followed Ruskar as he walked along the highway shouting and preaching in Hungarian.

Suddenly a white dove appeared out of the sky, hovered above him, and landed on his shoulder. He slapped it away. But the bird returned and perched on his left forearm. And so the two continued down the highway with Ruskar shouting and waving his right arm until the bird flew away. State po-



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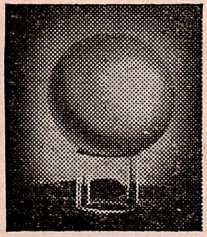
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lice stopped Ruskar finally and took him to the state hospital for examination.

We wonder how many persons ever have had a white dove land on their shoulders?

∞

THE PACIFIC WHEEL

IMAGINE THE Pacific Ocean as a gigantic stationary hub, and the land mass around it as a wheel that is slowly turning. This may explain the faults, earthquakes and volcanos that surround the rim of the ocean — called a "ring of fire."

There is some evidence that the entire Pacific basin is rotating counterclockwise. The average movement of earth on the west side of the San Andreas fault, for instance, is about one foot every six years. The movement may be even greater along the New Zealand Alpine fault, according to Dr. Clarence Allen of Cal Tech.

Movements like this could explain the alleged drifting of the continents.

∞

MISSED!

CHARLES RADER, 13, of 528 Harris Place, St. Matthews, Ky., was watching one of his homing pigeons flying at about 1:45 P.M. last February 6, when he saw a large white object coming out of the sky.

It barely missed the orbiting

pigeon and struck the ground with a crash—a huge cake of ice about two feet in diameter. Roy W. Gray, 533 Harris Place, was reading at home when he too heard the crash. He came to find several pieces of ice strewn about his lot. He said there was a jet vapor trail in the sky.

A spokesman at the Standiford Field control tower said the ice might have formed on an airplane flying over Louisville at extremely high altitude, although a plane landing or taking off at any Louisville airport would not have accumulated much ice.

The weather bureau said it was "not a natural phenomenon"—whatever that means.

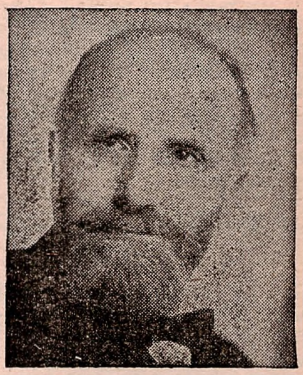
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PREMONITIONS & PRECOGNITION

NEWSPAPERS ARE full of precognitive dreams and premonitions as we write this column.

In Los Angeles, Dennis and Vivian Benetatos had dreams of fire in their steak house at 108 West 7th St., for two nights. They arrived there the morning of the second series of dreams to find fire indeed had gutted the place with damage estimated at $80,000. They had not taken the dreams seriously enough to have the restaurant insured.

In Groton, Conn., William H. VanSlot, owner of a drive-in trail-



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1964?

1965?

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er park off Route 1, had a premonition that something was going to happen. He was in the laundry building of his park at the time. "I don't know why I knew. I just did. I turned around and saw something — a blue flash of light. I closed my eyes and held my breath. The world exploded." The explosions levelled the building, two mobile homes and damaged five others. It sent VanSlot to the hospital, with second and third degree burns, convinced it was a miracle he was alive.

A similar premonition sent Mr. and Mrs. Harold L. Nixon, 383 F. Street, Salt Lake City, racing across town to save the life of their neighbor, Mrs. Ila Delgado, 365 F. Street, on February 12. The Nixons were at a drive-in movie, but Mrs. Nixon was uneasy; she had been worrying about fire for some time. When they left the movie they didn't stop to eat as usual, but went directly home, a drive of eight miles. When they got there they saw little Tommy Delgado, 5, standing on the front porch of the nearby home, holding the door open to force smoke from the house. Inside were two other children and Mrs. Delgado, under sedation after having her teeth pulled. All were saved.

John Walik, a flight engineer for Slick Airways, had been flying for years but his wife never had wor-

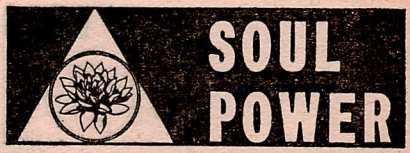
ried about him. Then five days before February 3, Mrs. Walik began to dream — and to worry. Each day her dread grew. On February 2 Mrs. Walik became convinced that the time couldn't be far off. She called her husband at the Slick offices but couldn't reach him. By Sunday, February 3, she was desperate. "I couldn't stand it," she said. "I telephoned for him in San Francisco. It must have been just about the time the accident happened." In the crash, the Super Constellation bearing Walik missed the runway in light fog, dragged a wing on the ground, crashed, and caught fire. Five men died, four were saved, including John Walik.

All premonitions don't turn out so well. Mrs. Ralph E. Freeman, in the district hospital at Greenville, Plumas County, Calif., had a vivid dream that two men had thrown a corpse into the Feather River Canyon near Paxton. She persuaded her husband to investigate in a midnight phone call. He did, although by the time he got there it was around 4:30 A.M. He took his mother-in-law along, and while he was searching the area with a flashlight, the car he had parked, with the mother-in-law inside, careened down the cliff and rolled 80 feet to the water's edge. The mother-in-law was reported in "serious but satisfactory" condition. — *Curtis Fuller.*

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The boy told Brazilian police an incredible story—that two globular objects had visited his home and taken away his terrified father.

The Disappearance of RIVALINO DA SILVA

Kidnapped by a UFO?

By Coral Lorenzen

ON AUGUST 20, 1962, a frightened 12-year-old boy told police investigators from Diamantina, Brazil, that two strange, globe-shaped objects had taken his father away. Through wracking sobs he poured out a story which is unparalleled in UFO history.

The incident involving the disappearance of Rivalino Mafra da Silva began in the early morning of August 20. Mr. da Silva and his three sons, Raimundo, 12, Fatimo, six, and Dirceu, two, were in bed. The father and oldest son were awakened by the sound of running steps. Raimundo got the impression that people were walking hurriedly through the bedroom and called to his father who lit a small candle.

In the dim flickering light Raimundo and his father saw a strange silhouette, more like a shadow, which seemed to float about the room without touching the floor. It was a weird shadow — half the size of a man and "not shaped like a human being." Da Silva and the boy stayed in bed, frightened, just watching.

The shadow seemed to watch the pair, then moved to where the smaller boys were sleeping and apparently observed them for a bit.



Then it glided out of the room.

Soon voices were heard, together with running steps. A voice said, "This one looks like Rivalino."

Da Silva yelled, "Who goes there?"

There was no answer and da Silva got up and went into the other room. When the voices again asked if he really was Rivalino, da Silva replied that he was.

At this point, da Silva and Raimundo went back to their beds. While lying there they heard the voices discussing da Silva, saying they were going to kill him. Da Silva began to pray aloud and the voices, outside, said there was no help for him. Then the talk ceased.

The father and son lay awake the rest of the night. When morning came Raimundo, although still badly frightened, went outside, intending to get his father's horse in the field. A few feet away from the door he saw two huge ball-like devices floating side by side, about six or seven feet off the ground.

Both objects had antenna-like protuberances and small "tails." But one ball was black while the other was black and white. They made a humming sound and appeared to give off fire that flickered

like a firefly through an opening.

The boy was frozen with fear. He called his father who came out of the house, still praying. Da Silva's eyes locked on the objects as if he was hypnotized by them, but he warned Raimundo to stay away. He walked toward the objects, stopping about six feet from them. At that moment the two balls seemed to merge, thus creating one large ball which now raised dust from the ground and discharged yellow smoke. Making strange noises, the big globe moved slowly toward da Silva, who stood rooted to the ground.

For a moment Raimundo watched helplessly as his father was engulfed by the yellow smoke. Then the boy ran into the smoke after his father. He could see nothing — only the yellow mist which had an acrid smell. He called to his father but there was no answer.

Raimundo said later, "Then the yellow smoke dissolved. The balls were gone. My father was gone. The ground below was as clean as if the dust had been removed by a big broom. I was confused and afraid. I walked in circles around the house looking for Father but found no tracks, footprints, or marks. Was this the work of the Devil? My father had disappeared into mid-air. I have searched the plains and fields and thickets with no results. I have watched the flight of vultures looking for clues to locate his body, but I saw nothing. Five days passed and nothing was found. Is my father dead? Taken by the globes? I want my father back..."

This account, except for Raimundo's words, is condensed from Lt. Wilson Lisboa's report of the incident which was published in the August 26 issue of Belo Horizonte's *Diario de Minas* and the September 4 issue of the Rio de Janeiro *Correio da Manha.*

* * *

THE POLICE investigation began on the day da Silva disappeared. Raimundo was questioned at length but did not change his initial story. Lieutenant Lisboa decided to make a complete investigation.

Policemen were ordered to find Rivalino da Silva or his body. The search began in the da Silva house, then spread to the surrounding countryside. At the spot where Raimundo said he last saw his father the ground was clean of dust over an area about 16 feet in diameter. No tracks or marks were visible. About 160 feet from the spot where he had disappeared a few drops of blood were found. Analysis identified them as human blood. The search for da Silva, by trained men and bloodhounds, spread throughout the Diamantina area.

A complete investigation of da Silva's life, possible love affairs,

ABOUT THE AUTHOR

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friends, enemies and relatives was made. Nothing pertinent was learned.

Raimundo's mother died about a year before the incident; since then he had helped his father around the place, mainly taking care of the younger children, Fatimo and Dirceu, and doing the housework. Raimundo is a Catholic boy, very religious, and convinced of the existence of the devil. He faltered during questioning only when asked about his father. Then he began to cry. This unfortunate child was under obvious emotional strain. He is a small boy who never has attended school, cannot read, never had heard of "flying saucers," space beings, comic books, radio or television.

Lieutenant Lisboa's report is the result of 20 different question sessions. Because of the bizarre nature of the boy's story one is tempted to discount it completely or at least in part. And it is true, of course, that the sheer horror of Raimundo's seeing his father disappear before his eyes may have influenced his interpretation of the events of the night which led up to the disappearance.

However, there is some corroboration of Raimundo's story. Priest Jose Avila Garcia, the vicar at Diamantina's cathedral, contacted Lieutenant Lisboa after hearing of the incident. He reported that a friend of his had seen two ball-shaped objects hovering over Rivalino's house on the evening of August 19. Antonio Rocha had been fishing in the Manso River close to Duas Pontes when he saw the objects. Although the priest himself believed the boy had dreamed and that da Silva had been murdered he, nevertheless, decided to report the information to the police.

Rocha, who is employed by the mail department at Diamantina, was questioned and confirmed the priest's report. On the evening of August 19 he was fishing near Ri-

valino's house. At 4:00 P.M. he sighted two strange, ball-shaped objects in the sky. They were circling above Rivalino da Silva's house and appeared to be at low altitude. They disappeared a few minutes later. Rocha, after being told of Raimundo's story, said the boy's description of the objects was similar to what he had seen.

Rivalino Mafra da Silva was a diamond prospector. Lisboa began a systematic questioning of other prospectors in the area. He found two miners who related a strange story da Silva himself had told them. According to them, on the 17th Rivalino was on his way home from work when he saw "two strange persons," about three feet tall, digging a hole in the earth near his house. When Rivalino approached the creatures ran into some bushes. A few moments later he saw a strange object take off from behind the bushes and disappear into the sky at great speed. Rivalino had described this object as shaped like a hat and surrounded by a red glow. The miners had scoffed at the time but after Rivalino's disappearance they had some second thoughts.

Doctor Giovani Pereira, a physician in Diamantina, reported sighting a disc-shaped object over his own house two months before, in June, 1962. He was returning from a night house call when he sighted the brilliant object hovering low over his home. He was closing his car door, preparatory to entering his home and watched it for several minutes. Then it moved away at high speed, flying over the town. Dr. Pereira told Lisboa he hadn't mentioned the sighting before because he knew no one would believe him.

On the morning of August 24, four days after da Silva's disappearance, an unconventional aerial object, shaped like a soccer ball, with white fluorescent glow, passed over the town of Gouveia, about 42 kilometers (a little more than 25 miles) south of Diamantina. The sighting was witnessed by more than 50 persons including Police Chief Walter Costa Coelho. It stayed in sight about two minutes, changed course from north to northwest and disappeared.

A few minutes later the same or a similar object was seen by more than 100 citizens at Brasilia de Minas, a small town about 120 kilometers (73 miles) northwest of Montes Claros. This object also looked like a white soccer ball with a white glow. According to the local priest it hovered over the town's church before disappearing to the west at high speed.

This latter sighting was printed in the newspapers on August 28, 1962, and frightened the residents of the small towns and villages in

the area of Duas Pontes who were all talking of Rivalino da Silva's disappearance.

Lieutenant Lisboa checked and rechecked the sanity of Raimundo Mafra. The boy was given a psychiatric examination by Dr. Joao Antunes de Oliveiera. He was found to be sane.

Dr. Oliveiera then decided to undertake one last experiment. Although cruel, the police and the doctor felt it was justified. In the presence of witnesses, Raimundo was taken to a room where what appeared to be a human body covered by a shroud lay upon a table.

"Raimundo," said Dr. Oliveiera, "this is the body of your father. He is dead. You lied when you told us he had been kidnapped. Tell us the whole truth now . . . what really happened on the morning of August 20?"

The boy began to cry hysterically but denied that his story was a lie. He could only say that his father had been taken by the globes, and he added, "Perhaps they brought him back dead."

When interviewed by reporters Dr. Oliveiera said, "I don't wish to discuss the facts in this case. They are beyond my competence. But I can tell you that the boy is normal and is telling what he thinks to be the truth."

Dr. Olavo T. Fontes, a Rio de Janeiro medical doctor and APRO's Brazilian representative, forwarded the interesting information that, although Lieutenant Lisboa didn't believe in UFOs, the evidence he had collected pointed in that direction. He decided to do two things: to continue the search for Rivalino's body and, to make a written report to the Secretary of Public Security of the state and send Raimundo Mafra to Belo Horizonte, the state capital.

On August 30 the boy arrived at Belo Horizonte. His companion was Mr. Antonio de Carvalho Cruz, Commissioner of the State Child's Department at Diamantina, whose job it was to take the boy to the proper authorities in the capital. Public curiosity led to Raimundo's being interviewed in the press and on television. Then Colonel Mauro Gouveia, Secretary of Public Security for the state of Minas Gerais, took charge of the case.

Raimundo again was cross-examined and given medical and psychiatric examinations.

Three days later he was taken into custody by military authorities.

An Air Force plane flew him to Rio de Janeiro where he disappeared behind a tight security curtain. No one knows his whereabouts at this time. Dr. Fontes, well-known in Rio, has not been able to locate him.

A month after da Silva's mysterious disappearance the police in-

vestigation was officially closed. The body is still missing and there are no clues.

Policeman Clemente told the press, "No one expects to find a satisfactory explanation with regard to Mr. da Silva's disappearance."

* * *

THE CRUX of the da Silva incident lies with the child. Any attempt to rationalize the evidence in order to arrive at a conventional explanation takes one round in circles. There are few possibilities:

1. Da Silva disappeared willfully for reasons of indebtedness or something of that nature.

Investigation has uncovered no motive for such willful disappearance. And there would be no reason to fabricate such an intricate cover-up story even if such were the case.

2. Da Silva was murdered by a person or persons unknown and his body disposed of. His son was threatened into telling his unusual story or in some manner made to believe the story true.

No motive for such a crime has been uncovered. And it seems improbable that a young boy could or would keep such a secret. If he was threatened, surely, after the investigation started he would know he had only to speak up to obtain protection. If he has come to believe, for reasons and under circumstances we cannot imagine, that the story is true when in reality it is not true, this presents an unsolvable dilemna.

3. Raimundo himself murdered his father in anger.

This is perhaps most improbable of all. Raimundo is a small, rather fragile child. It is hard to imagine he would have the strength to murder a grown man and then be able to dispose of the body so efficiently. Nor is it likely that he could have withstood the prolonged cross-examinations. Also, his grief at the loss of his father appears to be genuine.

4. That the events which the boy related to the police occurred much as he has reported them. Although we must allow for whatever amount of interpretation and distortion exists in his testimony due to shock and emotional upset.

Objects such as Raimundo describes have been seen many times in various parts of the world; they were seen a few hours prior to da Silva's disappearance over the da Silva house; and they were seen shortly afterward in the general vicinity of the da Silva disappearance.

If we accept Raimundo da Silva's story we inevitably are led to the possible conclusion that Rivalino da Silva happened upon alien creatures; that these creatures feared what he had observed and returned later to dispose of him so that he

could not divulge what they suspected he knew.

If Rivalino did have some knowledge of them he has taken it with him.

Although we do have considerable reliable testimony indicating the existence of globe-shaped flying objects we have no reliable testimony concerning UFO occupants speaking terrestrial languages. So the supposed conversations in the night which Raimundo reported and apparently understood are subject to doubt.

If we are to doubt this part of Raimundo's report, however, we should look for a logical explanation for his having testified to it. Perhaps Raimundo saw the shadow, heard his father's frightened entreaties and prayers and after receiving the tremendous emotional shock of his father's disappearance in the morning "imagined" he had heard the voices and/or the words of the visitors the night before. The possibility should be considered, also, if we mean to cover *all* possibilities, that the meaning of what was intended reached Raimundo's mind by some form of communication other than spoken language, and since he understood he thought he had "heard."

Of course, one of the hazards of UFO research is the tendency to accept too much — I am here referring to the tendency of some persons to accept unsupported claims of "contacts" and "conversations" with space men. But there is another and, in my opinion, more dangerous pitfall, this is to accept too little of the evidence because of its bizarre and repulsive nature.

It is a temptation to adopt this latter attitude in the da Silva case. But we are faced with the confirmed facts that a little boy is without his father, and in the custody of the military of Brazil, because of what he saw on the morning of August 20, 1962.

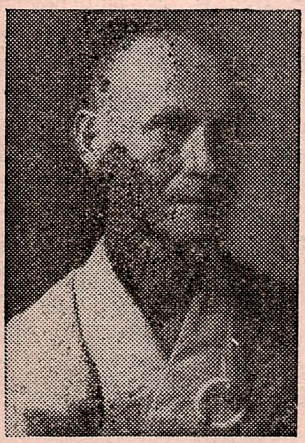
Coming next issue:

"TRAGEDY IN THE CARDS"

Judith Speer relates how she broke up a gay party when a mysterious "voice" commanded her to "read the cards" for a woman with whom she shared a mutual dislike. She describes the amazing and tragic message she saw in the cards—and how her hostile subject verified it in complete detail . . .

the QUICK and the DEAD in MALAYA





In the "Golden Land" a potential victim of black magic has to be on his toes. For here curses are placed in secret—and still they produce deadly results!

By The Venerable Sumangalo

SPELLS OF BLACK MAGIC cast by Malayan *pawangs* separate the people of our remote corner of the world into two groups: the quick and the dead. For in Malaya if a person who has been cursed by rites of black magic is not quick to contravene the spell, then he is soon dead.

Malaya is a land of plenty whose Sanskrit name, *Suvarna Bhumi,* means "the Golden Land." But beneath Malaya's smiling exterior there are sinister aspects. Of these, the most baleful is the widespread practice of black magic.

Actually, I have yet to find a single native inhabitant out of the seven millions in this nation who does not believe in the power of black magic. Professional people, graduates of European universities, are just as apprehensive of the power of adverse spells as are unlettered coolies and peasants.

Some writers on magical prac-

tices in southern Asia contend that the positive results obtained by magic are solely and simply the result of the power of suggestion. Such writers take this position because some forms of spell-casting require that the chosen victim know he has been cursed. Suggestion, whether auto- or external, is indeed powerful. Modern physicians make use of it; so do many others in many different fields of endeavor. However, an important point is overlooked by those persons who seek to write the whole thing off as a mere matter of suggestibility, and this is that *in Malaya it is the custom to keep the curse secret from the victim!*

In Siam and Burma it is usual to make sure that the victim of a curse be well informed of the fact. But in Malaya the victim's first intimation that the powers of darkness are being invoked against him comes when his health undergoes a rapid downward trend or his business affairs decline, or his family life is rendered sadly inharmonious.

The magic may be invoked on a do-it-yourself basis or by a professional spellcaster or *pawang*. Most magic is worked by the professionals because of the considerable knowledge required to master the numerous magical solutions to the problems of Asian life.

For example, consider the problem of defeating a rival in love. The magical solution is to cause the rival to fail in health or even to die. The application of the magic requires an article of the victim's clothing, usually obtained from the wash line at night and returned there before morning. In the intervening period the *pawang* has "hexed" it in the way he finds most effective to bring about the desired result. When the victim dons the hexed garment the curse starts to work.

If slow and painful death is desired for a selected victim, then the method used is quite similar all over southern Asia. A clay or wax model is made into as photographic a likeness of the victim as can be managed. A live bat is captured and given the selected victim's name. The bat, being a symbol of good fortune, is then tortured to death to start the process of undermining the cursed one's prosperity, health and general good luck.

In certain other cases phallic symbols are used. These are deemed indispensible in bringing about sterility or frigidity. Often the sole consuming desire of a discarded wife or mistress is to cause her former flame to lose his masculinity. I have seen many of the phallic symbols used in this type of cursing and they are horrible to say the least. One of the requisite parts of a phallic model is the tongue of a venomous serpent. This snake

tongue is inserted into the model phallus. Often rather life-like reproductions of the outstanding symptoms of the two major venereal diseases are depicted on the model thus reproduced in clay or wax.

Another artifact often used is the stuffed skin of a cobra. This skin is coiled into striking position and faces the clay likeness of the cursed one. Still another symbol much used for placing curses bears a close resemblance to the orb and wings of ancient Egypt. The wings are placed in upside-down position with a thorn driven through the orb and through each of the wings. In all the southeast Asian language this clay model is referred to as "the wings of death."

After the components of the spell have been assembled according to ancient formula the next step is to bury them in a box beneath the house of the accursed. If this is not practicable the box may be concealed in the attic of the victim's house. If it is not possible to get near his house then the victim's name is written on the box and the box is then buried beneath a path that the accursed one has to travel several times each day.

Several years ago a Siamese family came to me and begged me to go some dozen kilometers away (one kilometer: 3.280.8 ft.) to remove such a box from beneath their house. They were mortally afraid to touch it. I crawled under the house, secured the box with its repulsive contents, took it to a nearby river and threw it in.

The rule in such cases is that the intended victim and his family must not touch the box and only a person who leads a blameless life can safely remove the objects. The objects must be thrown into running water as soon as possible. While traversing the several hundred feet between house and river I examined the box carefully. The clay model was such a clever likeness of the father of the household that there could be no mistaking the identity of the person for whom the curse was intended.

Mere removal of the magical artifacts is not enough to insure the defeat of the spell. There are more steps to be taken. First of all, if the accursed one is morally rotten or even moderately evil his best chance to circumvent the curse is to alter his way of living. He must repent of his misdeeds, vow not to have anything more to do with evil; he must give to charity and whenever possible right such wrongs as he has done. He must engage in fasting, vegetarianism, prayer and meditation and seek the aid of monks to chant *mantras* and *dharanis* in his behalf.

Finally, he must sincerely place himself under the protection of All Holy Powers.

Regardless of the religion he may profess, the pattern of protection is much the same And there is one final step he must take, that is the wearing of jewel-blue. Indigo or so-called navy blue will not do, nor will a pale forget-me-not blue, nor azure. The deep, yet bright blue of the sapphire is considered the correct protective color. Coolies always wear this shade of blue and even their cheap underwear is dyed this color. Even the rich don coolie underwear and make haste to acquire a blue stone to carry when they fear a curse.

The stone is believed to lack full power until it has been blessed by the recitation of certain *mantras* which are probably not less than 3000 years old. Usually, but not always, these invocations are in Sanskrit. As a rule I keep some blue stones — usually glass — as the nature of the jewel does not matter. Only the color is important. I keep a few in a drawer in my desk and always carry two or three in a pocket of my robe when I am away from home.

On an average of twice a month I am asked to work with someone who wants protection. The rich are likely to bring me huge, enormously expensive sapphires to bless and the poor are sometimes too poor to buy even a 25 cent imitation stone. I cut the Gordian knot by presenting one of the stones I keep on hand and always emphasize that without the true change of heart and way of living no stone, no color, no formula will give protection.

All Asian religions are fully agreed that evil cannot affect a good person. For a curse to take root the necessary fertile soil of dark emotions and a tendency towards negative living must be present.

Doing evil does seem to affect the *pawangs* who practice black magic and those who traffic with them, for they invariably live short lives. It is traditional that they die of cancer, some equal disease, or even of the loathsome leprosy. The laws of chance can hardly account for the large number of workers with the powers of darkness who die horrible accidental deaths or become victims of particularly gruesome murders. Small wonder that the prices charged by the *pawangs* for black magic are so high, and equally small wonder that many white magicians will not, for any price, be tempted to step over the white line even into a bit of gray.

The *pawangs* who sell white magic are obviously the wise ones and their feats are no less astonishing than those of the black magicians. I personally have seen innumerable excellent results proceeding from the activities of white magicians. For example, in the small town of Ayer Itam there lived a

handsome schoolmaster, a bachelor of good family and excellent habits. All the local belles set their caps for him and he gave careful attention to them all.

In the school where he taught was a schoolmistress noted for the goodness of her heart and the plainness of her face and figure. She, too, set her cap for the handsome bachelor but could barely get a passing nod from him. The poor girl was eating her heart out with sincere longing but he took no notice whatever of her.

The entire town was making bets as to which of the local beauties would capture the schoolmaster when, suddenly, the entire situation changed and the bachelor started calling at the home of the plain girl and taking her to the cinema. To the amazement of the whole town he married the plain girl some two years back and they apparently are quite happy together.

Only a few months ago I heard the inside story of this remarkable match. The despairing girl drew her savings from the bank and went to consult three different white *pawangs*. The three she selected were located in such a way as to center the teacher in the middle of a triangle. They bombarded the young man with their spells. The young woman had made each of them a sporting business proposition: "I'll pay you each $50 now and another $50 each when I get him." She got him. And my strong opinion is that he is glad she did!

I myself have experienced white magic. In 1954 I ate my first Siamese rose apple, a fruit that exactly resembles the wax fruit with which the West decorates its tables. It developed that I am very allergic to rose apples and soon after tasting my first one I was rushed to the hospital for the attentions of the stomach pump.

In the room next to mine was a Hindu *pawang*. He was in to have a knife removed from his back. The third day of my misery he got out of bed surreptitiously and slipped to my bedside. He bared my chest and abdomen and made certain mystical, imaginary marks on my skin the while he chanted some of the most abominable Sanskrit I ever have heard. The little ritual took about three or four minutes. He finished with a near-shout of "Hong!" which is the Siamese and Malay way of saying *Om!*

At that very instant my misery stopped and to the surprise of the medical staff I went home the following morning feeling quite passably well except for a spot of weakness.

I wanted to reward the old fellow but he would accept nothing.

A few weeks later someone presented me with a fine American-made fountain pen so I put the pen

back into its fancy box and went to visit the *pawang* across the river from Bangkok. He received me with obvious happiness and showed me his place. It literally was filled with Hindu gods, Siva, Vishnu, Kali, Subramaniam, Ganesha, Narayana and many others. There were many empty niches and he explained that they were for nature spirits who worked with him. He worked with white magic but he admitted that now and then he dabbled in a bit of gray magic.

I gave him the fountain pen and he was delighted. As a return favor he went into a trance and gave me some highlights of what I could expect in the coming months. I neither believed nor disbelieved when he told me that the figure 20 would occasion me much concern in the month of January but not to worry about the matter at all, as worry would have no foundation.

I completely forgot the matter until the following January when suddenly I simply had to have an additional 20,000 Baht (about $1000). I was quite disturbed as I did not know where I'd get the extra money which I had to have by January 30th. On the 27th, 28th, and the morning of the 29th I worried myself almost ill. But at 4:00 o'clock in the afternoon of the 29th a messenger arrived from the prime minister's office and handed me a package containing 20,000 Baht!

At that time I had not even met the prime minister!

But the *pawang* had predicted the need and the solution. Perhaps he caused the prime minister to send the money. I do not know, but do you wonder that I get on well with the white *pawangs?*

A DREAM MARKED THE SPOT

A DOG belonging to Ivor Turner of Macclesfield, England, had been lost for three days. Turner's wife, May, was particularly fond of the dog, and on the morning of the fourth day she told Ivor that she had a dream the night before in which she "could see vividly the spot on their farm where the dog was." After breakfast that day, during the week of January 21, 1963, Turner went to the place of which his wife had dreamed. There he found his missing dog alive and trapped in a fox hole.—*Raymond C. Otto.*



By Virginia Stumbough

Psychics predict that earthquakes or tidal waves are due to strike—and the researches of scientists agree.

PROBABLY within the lifetimes of most of the readers of FATE, *possibly* this year, there is going to be a major earthquake on the West Coast of the United States and in Japan. Scientists and psychics agree that both areas will suffer tremendous loss of life, the greatest in recorded history. They do not agree as to when it will happen, nor exactly how.

In considering when it will happen we must move from scientific certainty to conjecture or psychic forecast. It could be any time from the present to 1999. T. A. Jagger, in *My Experiments With Volcanoes*, 1956, repeatedly and accurately has foretold volcanic activity in Hawaii, where he has been connected with the Hawaii Volcano Research Association of the University of Hawaii. Based on 11.1 year sunspot cycles, with larger events at 33 year intervals, a major lava sinking in Hawaii is due in 1968. Since volcanic, sunspot and earthquake activity usually coincide,

ABOUT THE AUTHOR

Virginia Stumbough is a free-lance writer and lives in Cascade, Colorado, a mountain village in the shadow of Pike's Peak. Her publications include a pre-school juvenile trade book, *Three Bugs In A Rug;* 14 filmstrips written while an editor with the Society for Visual Education; textbook and curriculum units for primary grades; articles and stories in over 50 publications, including FATE; newspaper features and columns; and a genealogy book. She is married to Harold D. Stumbough, a Colorado Springs banker. Her hobbies are music; weaving; writing books; getting children to read through the community library she helped found; and selling *World Book* to parents (she is an area manager for Field Enterprises Educational Corporation).

that could mean disaster on the American West Coast too, along the San Andreas Fault.

According to the *Science News Letter* for April 6, 1957, two-thirds of the country's leading geophysicists say that a major earthquake is due in California. The San Francisco quakes should come between 1990 and 2000, since they come in approximately 50 year cycles along with all major San Andreas fault quakes. The last major San Francisco quake was in 1940.

Some psychics refuse ever to predict dates. However, Edgar Cayce said in 1934 that the breaking up would happen between 1958 and 1998; and in 1940 he predicted great earth changes in 1968-9. Jerome and Francis Hull place the danger period between 1959 and 1982; Everett Clanton in 1959 said it would be within the next 40 years, or any time up to 1999.

Pressures have built up so heavily in the Los Angeles area that the quake there will probably be greater, since the earth strain has not been relieved. The *Science News Letter* for May 11, 1951, says it will compare to the March, 1957, quake in the ratio of 5000-one, or even one million to one.

The size and extent of the next great West Coast earthquake will be beyond human comprehension, according to Thomas E. Stimson, Jr. In *The Elements Rage,* Frank Walter Lane says that the Lisbon, Portugal, earthquake of 1755 was felt over a third of Europe, 1,300,000 square miles. The New Madrid, Mo., earthquake of 1811 had fissures running five miles long, four-and-one-half feet deep and 10 feet wide. It caused 30,000 square miles to sink from five to 15 feet. At Port Royal, Jamaica, in 1692, a whole city of 2500 houses sank 35 feet into the sea in three minutes. The California quake of 1906 was felt over 370,000 square miles.

Fissures have been known to be 40 feet deep, with both horizontal and vertical displacement, and swallowing both men and animals. Quakes cause waves of earth like those on water; lifts over land and sea as far as 70 miles from the epicenter with sea waves 100 feet or more high. They make great rivers flow backwards, swallow buildings or knock them down, shear off water and gas mains, start fires and floods, drain lakes and make new ones.

Willard Bascom, executive secretary of the Maritime Research Advisory Board, said recently in the *Scientific American* magazine that a terrible tidal wave will kill hundreds of thousands, possibly millions of people, and that it may happen in the current century. It will be caused by an earthquake, landslide or other geological disturbances on the ocean floor.

Many years of as many as 300 earthquakes a year have told southern Californians of subterranean disturbances, but scientists say that no earthquake has fully relieved strain, and that a major disaster inevitably will come. Residents will be warned, but must bring themselves to believe the warnings.

The two great earth belts of volcanic and earthquake disturbance are the Girdle of Fire in the Pacific, Western Americas, Japanese and Malayan Archipelagoes, South Sea Islands and New Zealand; and a belt from Central America through the West Indies, across the Atlantic, Mediterranean and Asia Minor to the East Indies. Over 400 of the known active volcanoes are on the shores of the Pacific, the lesser Antilles and the East Indies.

On this continent, Mt. Edgecomb erupted in Alaska in 1796, part of a 1000 mile belt of volcanoes from Cook's Inlet on the East to the Aleutian Islands. Mt. Wrangel erupted in 1819, Mt. Ranier in 1943, Mt. St. Helens in 1841 and 1907, the Three Virgins on Catalina Island in 1857, Mt. Baker in 1860, Mt. Hood in 1907, Katmai in 1912, and Lassen in 1916 and 1927. None has erupted recently enough to relieve the great subterranean pressures.

Dr. Charles Richter, professor of seismology at the California Institute of Technology, is reported in *Popular Mechanics* in May, 1958, to have forecast a big earthquake between San Diego and Paso Robles, probably near Fort Tejon, any time in the next 10 years. Los Angeles is in this area. His second choice for a major quake is central California, north and south of San Francisco; and his third choice, the area from Hollister to San Robles, between San Francisco and Los Angeles.

There has been too long a time between explosions in the southern

California section of the San Andreas Fault. This fault in the surface rock, 30 miles thick, is part of the Pacific Coast Girdle or belt. It is 700 miles long and 30 miles deep. The great variation in altitude between coastal mountains and tremendous sea depths close to the shore causes a weakening in the crust. San Andreas already has cost two billion dollars in property damage, and a thousand lives.

The California section of the San Andreas Fault is 270 miles long, and only a few inches to a few feet wide, the world's longest and most active fault. One-fifth of California is slowly moving northwest, one or two inches a year, on the surface. The last big adjustment of the earth was in San Francisco in 1906, and the last in the south was in the Los Angeles area in 1857. This latter caused 20 feet of displacement along the fault, the former 21 feet. Since then the fault has moved 10 feet more than the land on the west. The land moves north on the Pacific side, and south on the Continental side.

The displacement can be seen clearly from the air. According to Joseph Laitin in *Colliers,* August 5, 1955, the fault enters the state east of Calexico and follows the Imperial Valley, crossing the dessert, the Salton Sea, going east of Palm Springs, north of Indio and northwest through the edge of San Bernardino. It crosses the mountains east of Los Angeles, crosses Highway 99 near Horman, heads north through the Temblor and Diablo ranges, misses Stanford University by two or three miles, passes six or seven miles northeast of the Golden Gate Bridge, passes Tomales Bay, and north of Point Arena goes into the ocean.

Explanations for the coming disaster are as various as the number of persons making them. They include wrinkling of the earth's crust, slippage of the ocean floor, tidal waves setting off the seething magma of dormant volcanoes, a sideways rolling of the earth itself, geophysical rhythms, solar system disturbances.

Henry James Johnston-Louis in *The Mechanism of Volcanic Action* says that the globe has a solid crust, which shrinks, with compression, wrinkling and dislocation. In an earthquake area there is a slipping, shearing and corrugating of the crust over a fluid envelope. Volcanoes are more or less active and violent in relation to the length of time between explosions.

Earthquakes, more common than volcanic action of recent years, are caused by (1) magma movement when volcanoes erupt; (2) collapse of subterranean space beneath extinct volcanoes, or (3) rock falls within the earth's crust. The greatest earthquakes are from move-

ments of the earth from five to 500 miles below the surface along a fault or weak line. These shocks last for weeks or months.

The forces which trigger earthquakes may be slight, following prolonged build-up. They can come from rapid change of atmospheric pressure, sudden accumulation or melting of snow, action of tides, or action of sun, moon and planets on the earth.

Robert S. Dietz in "The Spreading Ocean Floor," *Saturday Evening Post,* October 21, 1961, says that ocean beds have no crusts, and that the Atlantic ridges spread apart and push Europe and Africa eastward and the Americas westward at the rate of about an inch a year. The Pacific floor descends into marginal trenches off the West Coast, and slips under the continent at a 45° angle. Periodic slippages, he says, create major earthquakes and send giant "tidal" waves across the Pacific.

In 1876 such a wave killed 200,000 people in the Bay of Bengal. In May, 1902, a sinking of the ocean floor eight miles off St. Pierre, Martinique, allowed ocean water to rush into the seething magma at the base of Mt. Pelee and cause an eruption which, in 60 seconds, killed 30,000 people.

Hugh Auchincloss Brown states that successive world floods are caused by the earth rolling over sideways to its direction of rotation, and that such a flood is now due.

Dr. Frank A. Brown, Jr., Northwestern University, has done years of research on biological cycles resulting from complex environmental conditions including geophysical rhythms of earth and moon rotation. These environmental conditions, he says, are not yet fully understood, but it is known that they affect daylight, temperature, tides, moonlight, gravity, barometric pressure, high energy radiation, magnetic and electrical fields.

For the past 15 years, according to L. M. Hasbrouck in the 1960 issues of *American Mercury,* catastrophe forecasts have been made with 90% accuracy on the average. This was done through a formula connected with periods of radio transmission disturbances, which are solar system signals. This formula is determined by the positions of Saturn, Mercury, the sun, moon and earth. Field disturbance periods of the solar system, which seem to trigger earth catastrophes quite predictably, coincide with radio interference, magnetic storms, sunspots, aurora and volcanic eruptions as well as earthquakes and tidal waves.

Since everything in life is electrical in nature and abides by orderly, universal laws, these laws can be and have been examined to predict the future.

Saturn and Mercury were in the same relationship to the sun, moon and earth on January 26, 1960, date of a Hawaiian volcanic eruption; on May 21-31, 1960, when Chile was devastated by earthquakes; and on August 17, 1959, at the time of the Hebgen Dam, Wyo., earthquake. The conjunction of these bodies is very frequent, of course, and so also is the incidence of earthquakes.

R. Tonnechekin (*Nature*, p. 338, 1960) feels rather that it is the position of Uranus within 15° or less of the meridian which triggers great earthquakes, due to its being "the only planet of which the direction of its axis of rotation coincides with the plane of its orbital revolution." Its magnetic field thus has a different effect on the solar plasma than does that of other planets. He points out that Uranus was only about 4° from the meridian of Agadir between 10:00 and 12:00 A.M. and P.M., on the day Agadir was destroyed by an 11:00 P.M. earthquake.

The August 17, 1959, earthquake at Hebgen Dam, Wyo., was forecast on July 30. Hundreds of other earthquakes have been forecast through the years. Unfortunately, no one has yet worked out a scientific formula by which such disasters can be accurately forecast years in advance, rather than weeks or months.

Seismologists use instruments measuring tidal strains in crusts, and long and delicately felt seismic waves, leading to accurate forecasts hours before an earthquake strikes. These instruments show strain accumulation in subsurface rock at the coming quake's epicenter.

The U. S. Coast and Geodetic Survey has spent over a half million dollars recently on seismological equipment in 30 foreign countries and 20 states here, for earthquake information. Eventually the Survey hopes to locate more earthquake epicenters, and thereby be able to predict when and where they will appear. It now gets information from 300 of 600 stations, with reports on about 40,000 of the million annual earthquakes all over the world, but can pinpoint the epicenters of only 1500. With the new installations, and the help of IBM machines, the Survey will be able to locate 4000 to 5000 earthquakes annually.

The Mt. Pelee eruption which wiped out St. Pierre in Martinique, in 1902, and the Hebgen Dam earthquake in Wyoming on August 17, 1959, were both visually predictable by the fact that all birds left the areas before the catastrophes. At Hebgen Dam they were gone six hours in advance; at Mt. Pelee they disappeared three weeks before the great eruption, at the time the dormant mountain started

smoking. They are acutely sensitive to atmospheric pressure which causes weather changes, and possibly triggers earthquakes. West Coast residents in the San Andreas fault areas can watch for the disappearance of the birds as a warning to move to safer ground.

Most psychics are firm in their agreement that the West Coast and Japanese disasters are coming.

Arthur Ford, dissenting, says that such catastrophes are, in his experience, not predictable by a psychic.

Mrs. Jane Savage, Lakeland, Fla., predicted in trance in 1954 that Japan would some day sink into the ocean, and on September 22, 1918, said that the east and west coasts of North and South America would be changed by catastrophic earthquakes and tidal waves, as Chile's coast already has been changed, in 1959-1960. Hundreds of her predictions have come true in the past.

On January 21, 1936, Edgar Cayce stated that if there were great activity in Vesuvius or Pelee, "then the southern coast of California — and the areas between Salt Lake and the southern portions of Nevada — may expect, within the three months following same, an inundation by the earthquakes." He foretold "a change in the physical aspect of the West Coast of America, and that the greater portion of Japan must go into the sea," in a January 19, 1934, psychic reading. On August 13, 1941, he said that Los Angeles and San Francisco would be destroyed before New York City.

In a 1936 reading Cayce stated that earth disturbances were caused by "planetary forces and stars and their relationships." The 1934 reading said that these events would happen between 1958 and 1998, and that the breaking up will be first apparent in the South Pacific and Mediterranean areas. In 1940 he predicted great earth changes for 1968-9, a time corresponding with the next major sun-spot activity.

A West Coast psychic, a young girl, says our new coast line will be parallel with Salt Lake City, and that the loss of life in Asia will be far greater than here. Jerome and Francis Hull in 1959 called 1959 to 1982 the ominous years, with astrological warnings, based on planetary conjunctions, backing the predictions of coming events made by the Virgin to three young children in Fatima, Portugal, in 1917. Everett Clanton, in *The Seven Days of Portents of Destiny,* 1959, foretells great catastrophe in the next 40 years.

There appears to be overwhelming evidence that a great disaster is coming to the West Coast, along the San Andreas Fault. Whether it

will be by earthquake, volcano, tidal wave we don't know, but earthquake seems the most likely since they have been most frequent there in the past. The only date agreed on by as many as two persons is 1968-9, which both a scientist and a psychic have named. All agree that it will be sometime before the year 2000 A.D. Probably it can be predicated exactly, by the time it happens. It will be felt over a tremendous area, much greater than any affected by past quakes.



NEW CLUE TO ETERNAL LIFE

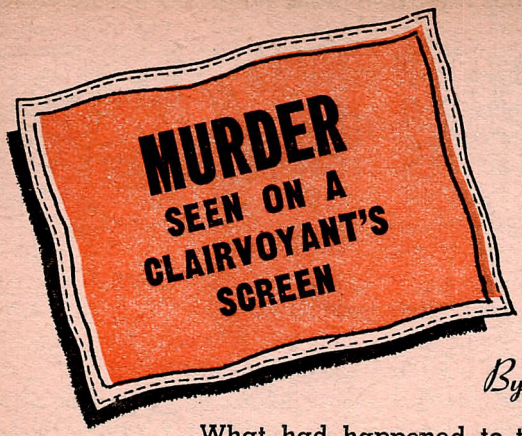
WITHIN THE not too distant future human beings may be able indefinitely to delay aging and death. This is the indication of experiments conducted by Dr. Richard Gordon of the research laboratories of the Monsanto Chemical Company in St. Louis, Mo., and reported in a recent issue of the *National Enquirer* by Frank Turner.

The Monsanto experiments, it was stated, have revealed that an amino acid called tryptophan causes growth and aging. One of the chemicals present in protein, tryptophan activates the pituitary gland and assists production of the hormones needed for normal growth. When Dr. Gordon and his research team extracted all the tryptophan from the foods fed to chickens, the birds immediately stopped growing—although they were allowed to eat all they wanted. They remained healthy despite the cessation of growth.

The Monsanto researchers, according to the report, already have doubled the life span of mice, which normally live for about a year. By withholding tryptophan from the diet of the mice, the scientists suspended their aging for 12 months. After this period, when normally the mice would have been old and on the verge of dying, tryptophan was restored to their diet. Like the chickens, the mice immediately resumed growing again. They lived for another year, giving every indication of being healthy and of having suffered no ill effects.

Some of the scientists are said to believe that the suspended-aging results could be repeated with humans. A person could grow to a selected age and then, by excluding tryptophan from his diet, remain at that age indefinitely.

However, Dr. Gordon cautioned that it still is too early to state that this actually is possible. He pointed out that chickens normally live for about 10 years, and that at least this length of time is required before full results with the experimental chickens are known.



By Michael Bouissou

What had happened to the missing woman? I touched the scarf she had worn—and saw a horrible vision.

This is the second installment concerning the experiences of Madame Bouissou, a cultivated Frenchwoman who has been a professional psychic for many years. She states she discovered her gift as a child and later used it to help the sick and troubled. The following article is excerpted from her book, *The Life of a Sensitive*, with the permission of the publisher, Sidgwick and Jackson, Ltd.

IN THIS BOOK I have described seances which have left the deepest memories, but every day, in the regular flow of clients in search of a little hope, confidence or courage, I saw tears shed, and suffering, without being able to bring any consolation. The days grew heavier under the burden of sorrows and fears which I had to bear in order to understand—a burden which was added to those I bore personally, in a complete spiritual loneliness aggravated by my heavy sorrow at my father's death; by that gloomy sadness which refuses to be dispelled and never leaves you from that day when no one can answer your question: "Do you remember?" I began to bow my shoulders.

Once more I was to see a hideous spectacle on my black screen, which I was surprised to discover each day intact, without a vestige of the blood, wounds or the dead who had appeared on the cold enigmatic glass.

That day it was a tall, well-built, sunburned boy in a very correct blue suit which was too short for him, allowing a glimpse of solid

bronze wrists . . . a man's chest in a boy's jacket.

Quietly he told me that after his father had been killed in 1940 his mother had gone on administering a large farm in the Mayenne district, at first on her own and then, for the past two years, with his aid.

They lived with a brother and a younger sister on this property. They were rather shut off from the world, because the young man explained to me, since his father had modernized his lands, he had achieved results which were very much envied by the other farmers.

The previous Sunday his mother had left on her bicycle to visit the neighboring village. She had not returned and no indication and no information had been received. The mayor and village authorities, with the help of boys, had made a search for 10 miles around. A description of the vanished woman had been posted in all the neighboring villages, but nothing . . . "My mother once consulted you, Madame, and she told me she was very pleased with your advice. I remembered this and I wondered whether you would . . ."

He bit his lips hard, but he could not keep back the tears, and he went on in a rather hoarse voice: "I'm certain they've killed her. Because my parents have been successful there are certain people who have it in for us despite the death of my father, but I tell you I shall know how to kill those who are behind this disappearance. Here's the scarf she wore on her head at Mass. She had it on last Sunday." He handed me a black and white printed scarf. I folded it a little, placed my left hand on it and looked at the screen. The boy waited, slightly tense, his face turned towards me and suddenly the picture emerged from the black screen. In the depths of a thick, tangled hedge I saw a body which had been thrown among the brambles, the arms tied behind the back with a rope, the light cotton skirt exposing the naked legs which had already turned violet; a long black trickle of congealed blood in the hollow of the shoulders from a wound in the back of the neck . . . The vision was so near and so real that I saw the flies and insects on the dried blood . . .

It was so horrible and so real that when my eyes left the screen and fell on the scarf I felt I was touching a corpse.

I recoiled and noticed the boy's eyes staring at me. "You've seen her. She's dead, isn't she? Tell me."

I had to overcome an absolute nausea to continue with my seance. The bramble bush where the corpse lay was at the edge of a narrow deserted lane, white with dust. The hedge had been allowed

to grow unhindered and had become very thick, encroaching on a field which seemed to be fallow. There was no trace of a bicycle. The corpse had this single wound on the neck which had proved fatal. It seemed too large and too broad to have been caused by a bullet, and in fact it had been made with a cudgel. The bramble bush was almost at a bend of the side of the road, and 300 yards to the right, before the bend, I could see a thin, tall, very pointed spire. The image in all its horror was motionless. No passers by. No one. The testifying object joined me to the woman who had touched it, but to her alone, and I could not see her murderers.

I gave these details to the young man. He listened and did not seem surprised. Of course he had already said at the beginning: "They've killed her." He asked me if I could see a leather bag. No, perhaps it was beneath the corpse, but nothing had appeared in this terrifying picture except the murdered woman.

I was cold and so frozen with horror that I forgot to remove my hand which was clutching the scarf, and I had to force my fingers open to let go.

That evening I burned incense and bathed my hand with lotion. I could not sleep in my study and spent the night fully dressed, on a small divan in another room. I seemed to smell the odor of an already decomposed corpse and to see those flies buzzing round the black, congealed blood.

A few days later I received a letter from the *Cure* of the village where this unfortunate woman had her farm. In brief but concise terms he told me that the corpse, just as I had described it, had been found in the bramble bush 400 yards from a village three miles away from the farm.

Louis, the young man who had come to consult me, had been given his majority by his mother at the age of 18. He could, therefore, continue to run the farm himself. The priest added that the two younger children were going to finish their schooling in the neighboring town and that he himself, a great friend of this family—he had been *Cure* of the village for 30 years—would keep an eye on Louis and use all his efforts as a Christian priest to appease the hatred and resentments which, after the liberation, risked rending our unfortunate country through vengeances and reprisals. Not once had the young man asked me about the murderer or murderers of his mother. His remark: "They have killed her," made me think, quite rightly, I am sure, that it was a murder resulting from some local politics.

True MYSTIC EXPERIENCES

FATE will pay $5 for each True Experience published. Stories should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to the TME Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. They must be signed by author and the author's address must be given. Manuscripts will not be returned unless accompanied by a stamped, self-addressed return envelope.

I COULDN'T CLOSE THE DOOR

By Lady May Lawford

DURING THE REIGN of King Edward VII (the exact date escapes me) I made many friends at the finishing school I attended, The Princess Helena College, at Ealing near London.

My best and dearest school friend was the daughter of a clergyman in a small town in the heart of the English country. At school, during our morning "break for milk or juices," she would tell us tales of her home in the vicarage; how, after dark, walking down the long stoney passages, always dimly lit, "someone" or "something" would push her gently to one side; how a door would open but there would be no one in the room, just a sound of someone breathing as if they had run up a hill fast. She told us she never could have a pet cat or dog. They would stay for a bit, then run away, yelping — the hair on their backs standing up in terror.

One incident made us laugh. Very early one morning before dawn the Vicar, hearing a noise, went to investigate and fell over a carpet bag which was full of burglar's tools and implements. The burglar obviously had left in a hurry. The thing that walked the corridor must have pushed him also, so that he fled like the household pets.

Many years later, while back in England on a leave from India, I ran into my friend at the home of



LADY MAY LAWFORD

a mutual friend in London. She said her father had retired and had bought the old Vicarage where he and she continued to live, and that the people of the country town had built a fine new house for the new Vicar.

In due course, I went to stay with my friend for a long weekend; my husband remained in London. The day of my arrival was one of "those days" that most of us experience. It rained! (In England, it always does!) I lost my hat box, smashed my watch, and arrived in a disgruntled mood.

After a session in the library with the old Vicar and some fine dry sherry, I was escorted upstairs to dress for dinner. While brushing out my long hair, I glanced at the door. It was open. So I shut it in case one of the maids should pass by. A minute later, about to give a final look at myself in the long mirror, I saw that the door was wide open again!

"These old-fashioned locks!" I muttered as I slammed the door and promptly forgot it.

I got to bed around midnight after an endless chat — going back over the years. I had acquired the habit in the Orient and I kept a dim night-light in my room. In the early morning hours I suddenly woke up to find the door wide open! I told myself I was certain I had shut it, but to make sure this time, I removed the key after locking the door. I placed the key on my bedside table. Then I slept soundly until I woke to find a trim maid at my bedside with my early morning tea.

"How," I asked, glancing at the door key on my bedside table, "did you get in?"

"The door was wide open," she replied.

After breakfast we went to the village, and while my friend was in a shop, I fled into the post office and sent a telegram to my husband, asking to be recalled by telephone *at once!!*

Sorry as I was to leave my dear friend and the comfortable old-world atmosphere of the charming Vicarage, I just couldn't take the proximity of "the Thing", or "It" that so obviously owned the house, and to whom locked doors meant nothing. — *West Los Angeles, Calif.*

LONG DISTANCE TELEPATHY

By Trebor H. Tims

IN 1921 A LETTER from my wife's father, in Bautzen, Saxony, (now behind the Iron Curtain) told of the severe illness of her mother and urged Elisabeth to come at once if she wished to see her mother before she died.

Soon all preparations were completed and she was ready to leave. On saying goodbye we made a pact to practice something we had learn-

ed in a course on Applied Psychology. Noting there was a time differential of eight hours between Germany and the United States we selected a suitable hour to send telepathic massages. She was to send on Wednesday and I on Thursday.

For sometime we had no appreciable results, until one day our daughter, Anna, in cleaning out the cages of my wife's two pet canaries, placed both birds in one cage. The two birds, being males, had filled the house with their competitive songs, but never had been in one cage together before.

My wife's parting injunction had been, "Do take good care of Pete and Dick while I am away."

At first the birds seemed frightened of one another, but Anna left the room for a moment and upon her return she found Pete lying dead on the floor of the cage. They had fought, perhaps, while she was in the kitchen and Pete got the worst of it.

In a letter to Beth I was about to relate the incident but Anna warned me that it might upset her mother too much, so I refrained from any reference to the birds. But that night I concentrated on a telepathic message to her in which I repeated, over and over, "Pete is dead."

We did not have use of airmail at that time, so it was several weeks later that a letter came in which my wife wrote, "I am quite upset to learn that my beloved Pete is dead. Please tell me more about it." — *Salt Lake City, Utah.*

THE DEVIL IN MY ARMS

By Grace F. D.

THE BIG BALLROOM was aglow; classic white pillars supported the balcony over which I was leaning when I caught my first glimpse of Roy, tall, sun-bronzed and handsome. It was May, 1924, spring in the Oregon country.

A moment later I ran down the broad staircase and almost into the arms of this stranger. Almost immediately he asked, "May I have this waltz?"

The music, the masculine closeness of him, the misty strains of an old Viennese waltz, snared my heart.

The next evening Roy called at our house with a new car and met my folks. They liked him. He and I had a grand time. After he held my hand in the movie and kissed me goodnight I retired to dream. I was 20 years old and sure I had found my man.

That summer was the greatest. Evenings we went dining, dancing, or swimming. He liked to fish and boat, which fitted in nicely with my family who were out-door folks and frequently included us in their camping trips.

Because Roy was in the city only on weekends, he suggested that he leave one of his trunks in our attic storeroom so a few of his personal possessions would be available without his having to bring them back and forth in his car. This seemed to make good sense.

He kidded me once or twice, asking, "Don't you wish you knew what is in my trunk?"

I was not naturally curious but later in our relationship I was to recall that remark with clarity.

As autumn approached Roy asked me to marry him. This was what I wanted most! But I began to have strange nightmares and was vaguely afraid. Of what? He was eight years older than I and very experienced in love making. On one occasion we were parked on a mountain lookout above the mighty Columbia River when I suddenly felt I must ask, "Roy, have you ever been married?"

"What makes you ask?" he replied quietly.

"Well, lots of people do get married," I protested.

"See here, sweetheart, I love only you. I want you. To tell the truth, I was married once. But my poor wife," he did hesitate, "is dead."

"Oh, I'm so sorry. Do you have any children?"

"I have a little boy, Rooney . . . but he is with my mother in Oakland. She wouldn't let anyone else have him for the world."

"How old is he?"

"Four years old."

I felt stunned. Was I to begin my married life as a stepmother?

Roy must have read my mind for he began to kiss me and all at once it didn't matter about his past; I consented to marry him on November 7.

Setting a definite date for our wedding gave me a great thrill, but as days passed doubts began to cloud my happiness.

During one of my worried moments I asked Roy, "Dear, what did your wife die of?"

Roy bit his lip and answered me slowly, "She had a nervous breakdown after Rooney was born and just wasted away."

But I was not satisfied. Do women waste away from childbirth? I thought not.

In mid-October I was busy with my trousseau. I dreamed of a church wedding. Roy wanted a more quiet affair but gave in when he saw I had my heart set on being married in our church.

The days raced by. I was still going to college but that would soon be over. Then in the midst of my happiness I began to feel that prison walls were closing around me. This thought began to haunt me. I prayed for guidance and will always believe that the good Lord heard and answered my prayer.

One night I could not sleep but managed to doze about 3:00 o'clock in the morning, only to dream that Roy and I were already married and his wife came and said, in warning words I shall always remember, "You think you're his wife but you're not his wife. You think I'm dead, but I'm not dead."

My dream was so real that I could think of nothing else the next day. I had to know. I felt this was the answer to my prayers for help and it added to my foreboding that all was not well. I confided my vision, and the words I could not forget, to my mother and auntie.

My resourceful Aunt Gladys thought the trunk in our attic storeroom might be the key that would unlock the dilemma.

She called a locksmith who skillfully unlocked the various compartments of Roy's trunk. At first glance, there wasn't much there, but one compartment contained something I couldn't ignore. It was an insurance policy, still in force. And a Mrs. Roy ——— was the beneficiary.

Even I knew insurance premiums are not kept up for dead wives!

My mother found a receipt for money paid a sanitarium in Seattle for Roy's wife's treatment. What had seemed a foolish fear was fast becoming tragic reality. Still I felt I must verify the facts. My future happiness depended upon it.

Arriving in Seattle we went to the sanitarium and found that Mrs. Roy ——— had been a patient there but had been transferred to the State Hospital for the insane at Steilicoom. We went to Steilicoom. On the pretext that we were friends we were granted permission to visit her.

In a few moments, I saw the living vision of my dreams. She was dressed in the drab garb of the institution, quiet, blonde and pretty. My mother and father chatted with her about Roy and her little son, Rooney. I could hardly hold back the tears.

"I haven't seen Roy for such a long time. How is he?" the girl asked sadly. She seemed sensitive and intelligent.

"He has been working long hours; very busy," my father said, trying to comfort her.

We left shortly so I would not break down. I could not tell her how he had deceived me and shamefully neglected her.

What kind of man was he?

My father and mother were flabbergasted! I wept until I could cry no more. And then I wrote Roy to get his trunk, and to take care of his wife and child, that I never wanted his shadow across my life again.

It was a shocking experience yet I shall always thank God for the revelation, for the guardian angel

who brought me the warning dream that saved me from misery and shame. — *Portland, Ore.*

THE MOUSE AND I

By Wilma Richardson

THERE IS A well-loved guest in my home, a wee mouse, peculiar-looking, with reddish-brown fur, cream paws and underparts, long white whiskers, and a very pink nose. He has remained a music-lover and a gentleman.

My guest, a baby at the time, first arrived on a cold November night in 1961. As I was watching a musical program on television, he scampered across the floor, sat up on his haunches, shampooed his whiskers, groomed his fur, and relaxed, listening to the music. When the program ended, he went about his business.

The next evening, as I was reading, I became aware of a frisky little mouse playing around my feet. He skipped, hopped, jumped and squeaked in glee. When the performance ended, I rewarded him with a bit of cheese. He never has missed a night since. If I am at home, he joins me; if I am away, he eats the cheese and departs. He has the run of the house, but never chews my clothing or soils my belongings. He frequently scampers into the bird cages and out again, but he neither harms nor frightens my birds. Three cats roam the house, but none ever touches him.

My neighbors, who fight mice with poison and traps, and curses and shrieks, predicted a deluge of rodents when they learned I was feeding a mouse, but none have shown up. Mousie and I remain calm and untroubled. He knows his place and keeps it, never climbing upon my knees, but remaining content merely to bask in front of the TV soaking up Brahms. He is quite an unusual mouse.

And some night, when he will not come to me, I shall be very sad, for I shall have lost a friend. — *San Bernardino, Calif.*

IT RAINED FROGS

By Florence Hansen

IN 1915 WHEN I was a little girl attending the Martin School in Philadelphia, Pa., I witnessed a strange phenomenon. It rained frogs, hundreds and hundreds of little frogs, and they covered the ground completely.

When I related the incident to my father, William Nofer, he suggested an explanation: Frogs lay their eggs on the top of the water, and when the heat of the sun draws up the water, he reasoned, it also draws up the frog eggs into the clouds. And when these hatch, it rains frogs.

This is the best answer I have heard as to why it rains frogs. — *Compton, Calif.*

The Lady was a VAMPIRE

By

Rev. Stephan A. Hoeller



The author, who was born in Hungary, is a clergyman attached to the Cathedral Church of St. Francis, of the American Catholic (Apostolic Episcopal) Church in Laguna Beach, Calif.

Elga was only an unknown, beautiful lady in an oil portrait hanging in the old castle—until she became undead.

THE VAMPIRE is one of the most awesome figures of international folklore and the subject of much controversy among psychic researchers. As all readers of Bram Stoker's famous horror story *Dracula* well know, the vampire is a reanimated corpse which leaves its resting place at night in order to suck the blood of the living and thus maintain its existence in a peculiar twilight zone between life and death.

The belief in vampires is widespread and very old. This fact alone leads the serious student to suspect that it may be more than mere superstition. Historical research reveals that in every age and culture, people have attempted to devise effective protection against the "undead," and that these means are curiously similar to those employed by many persons today. The ancient Greeks were of the opinion that garlic acted as a preventive against the vampire and the method of driving a stake through the heart of his body and of cutting off his head seems to have been known in neolithic times.

While many researchers are in-

clined to consign Dracula and his kin to the realm of fanciful literature and entertainment, others point with justification to the never-ending emergence of strange stories indicating the activities of ghostly creatures bearing many of the traditional characteristics of the vampire. One such case is the subject of the present article.

Eastern Europe always has been the stronghold of the vampire-belief, and of all the countries contained in that geographical area none attained greater notoriety in this respect than Hungary, or more exactly the Hungarian province of Transylvania, which since the end of World War I has ceased to be part of Hungary, having been incorporated into greater Roumania. Transylvania (or *Erdely* as the Hungarians refer to it) is a wild and partly desolate province located in the midst of the Carpathian Mountains. The peaks and mountain passes are dotted with ruined and half-ruined forts and castles, once belonging to aristocratic families and used as fortifications against the Turks, Tartars, Austrians and other invaders. It was one of these castles that attained considerable fame in the year 1909 when, on June 10th, the prominent Vienna daily, *Neues Wiener Journal,* published a report to the effect that the castle of the Count B. (whose name was known to the editors but not printed for reasons of discretion) in Transylvania had been burned by the populace, because it was believed to be haunted by the ghosts of some members of the noble family of the owner, who had turned vampires and were believed responsible for an unnaturally high mortality rate among the peasant children in the area.

The noted German occultist and writer, Franz Hartmann, M.D., who happened to be in Vienna at the time this report was published, decided to investigate the case. In the course of his inquiries he made contact with an eminently reputable Austrian editor, who related to him a most amazing experience of his own, which had occurred in the very same castle.

According to Dr. Hartmann's account of his friend's tale (published in the now defunct British journal *The Occult Review,* September, 1909) the Viennese editor lived for several months in 1907 in the town of Hermannstadt, which is located in the vicinity of this castle. During this time he became acquainted with the caretaker of the ancient building, and with much persuasion and good Hungarian wine managed to hear from the old man the story behind the reported vampirical apparitions at the castle. He learned that the last owner to inhabit the castle was a

widower who had a beautiful daughter, who was killed by a fall from her horse, and that soon thereafter the old man died.

After the bodies were buried inexplicable and terrifying phenomena began to occur in the surrounding area. People, particularly children, began to die without apparent illness, merely wasting away, as if lacking in vitality. The peasantry soon came to believe that the old count and possibly his daughter had became vampires after their death.

The property came into the possession of a distant relative, who chose not to reside in the castle, and thus the haunted old structure stood empty with the exception of a few rooms occupied by the caretaker, who thus was actually master of the place. He offered his hospitality to Dr. Hartmann's editor friend, whose story we may reproduce now for the most part in his own words:

"One evening I and my two assistants went to inspect the premises. First we went to the stables. There were no horses, as they had been sold; but what attracted our special attention was an old, queer-fashioned coach with gilded ornaments. We then inspected the rooms, passing through some halls and gloomy corridors, such as may be found in any old castle. There was nothing remarkable about the furniture; but in one of the halls there hung in a frame an oil painting, a portrait, representing a lady with a large hat and wearing a fur coat. We were all involuntarily startled on beholding this picture — not so much on account of the beauty of the lady — but on account of the uncanny expression of her eyes."

One of the editor's companions was very deeply impressed by the uncanny atmosphere emanating from the picture and since he was also a psychic sensitive with some experience in spiritualistic matters, he persuaded his two companions to form a circle and, sitting round a table, wait for possible messages from the dead.

Soon the table began to move and the name *Elga* was spelled. The three sitters asked who *Elga* was, and the answer was rapped out. "The lady whose picture you have seen." They then asked whether the communicating lady was living or dead, but this was not answered directly. Instead the message came that if the questioners should desire it, she would appear to one of their number bodily the same night at 2:00 o'clock. One of the gentlemen (identified as Mr. W.) consented and now the table began to act most strangely, manifesting, as it were, a great affection for Mr. W. It rose on two legs and pressed

against his breast, as if it intended to embrace him.

The three men then asked the caretaker who the painting represented but, to their surprise, he did not seem to know. He told them, however, that it was painted by the celebrated painter Hans Makart of Vienna, and had been bought by the old Count, who was now deceased. They then prepared to depart from the castle, but Mr. W. remembering the promise of the ghostly lady, decided to remain behind and find out whether his predicted rendezvous with *Elga* would come about. His adventure was related in the following words by his friend to Dr. Hartmann:

"W. retired to his room. He was of a somewhat skeptical turn of mind, being neither a firm believer in ghosts and apparitions nor ready to deny their possibility. He was not afraid, but anxious to see what would come of his agreement and for the purpose of keeping himself awake he sat down and began to write an article for a journal.

"Towards 2:00 o'clock he heard steps on the stairs and the door of the hall opened; there was the rustling of a silk dress and the sound of the feet of a lady walking to and fro in the corridor . . . It may be imagined that he was somewhat startled; but taking courage, he said to himself: 'If this is *Elga,* let her come in.' Then the door opened and *Elga* entered. She was most elegantly dressed, and appeared still more youthful and seductive than in the picture. There was a sofa on the other side of the table, and there she silently posted herself. She did not speak, but her looks and gestures left no doubt in regard to her desires and intentions.

"Mr. W. resisted the temptation and remained firm. It is not known whether he did so out of principle or timidity or fear. Be this as it may, he kept on writing, looking from time to time at his visitor and silently wishing she would leave. At last, after half an hour, which seemed to him much longer, the lady departed in the same manner in which she came."

One might expect this was the end of the contact of the three friends with the ghostly *Elga,* but such was not the case. The more bizarre and frightening portion of the story was still to follow. A variety of uncanny phenomena began to take place at the old castle, where the three investigators, their interest greatly aroused by the nightly visit experienced by one of their number, were now regularly holding sittings around the tapping table. One evening, the servant girl, being about to light the fire in the stove, raced from the room screaming, after the door opened and the figure of *Elga*

stood there. Inexplainable winds seemed to blow in the vicinity of the painting so that candles and lamps would be extinguished mysteriously in that area.

It so happened that the principal participant in these mysterious manifestations, Mr. W., was at this time engaged in the organizing of a business venture and was soliciting support for his undertaking, which was to be a publishing company, from various aristocratic and wealthy patrons throughout the land. A few days after his nocturnal visit with the ghostly lady he received a letter in which a noble lady of high position offered him her financial patronage for his projected business. The writer requested him to come to a certain place that same evening, where he would be met by a gentleman, whose duty it would be to give him further particulars. He went to meet the stranger, who duly appeared and informed him that he was sent by the Countess *Elga* and that she desired to have a talk with the gentleman right away. Upon inquiring where and how this conference was to take place, Mr. W. was informed that the Countess was to meet him in her carriage at a certain crossing of two roads, not far from the village. At this point, we may again quote from the account of Dr. Hartmann:

"Now it seems that Mr. W. had some misgivings about the meeting and the drive, and he hired a policeman as detective to go at midnight to the appointed place, to see what would happen. The policeman went and reported next morning that he saw the well-known, ancient carriage from the castle, with two black horses, standing there as if waiting for somebody, and that as he had no occasion to interfere, he merely waited until the carriage moved on. When the castle's caretaker was asked, he swore that the carriage had not been out that night, and in fact it could not have been out, as there were no horses to draw it.

"But that is not all, for on the following day I met a friend who is a great skeptic and disbeliever in ghosts . . . Now, however, he seemed to be very serious and said: 'Last night something very strange happened to me. At about 1:00 o'clock this morning I returned from a late visit, and as I happened to pass the graveyard of the village, I saw a carriage with gilded ornaments standing at the entrance. I wondered about this taking place at such an unusual hour, and being curious to see what would happen, I waited. Two elegantly dressed ladies issued from the carriage. One of these was young and pretty, but threw at me a devilish and scornful look as they both

passed by and entered the cemetery. There they were met by a well-dressed man, who saluted the ladies and spoke to the younger one, saying: 'Why, Miss *Elga!* Are you returned so soon?' Such a queer feeling came over me that I abruptly left and hurried home."

The above events never were explained to the satisfaction of the concerned, and neither were certain subsequent phenomena in the castle. Mr. W. became ever more haunted by the picture of *Elga*. He would feel compelled to go to the painting and gaze upon it for hours at a time. He felt a very disagreeable sensation in the region of his solar plexus whenever he was near the picture, and he felt his vitality departing from his body. His dislike for the picture grew every day, and he developed an idea that it should be destroyed because of its evil qualities.

The sittings in the castle continued, meanwhile, and, quite unlike the first seance, the messages were now invariably hostile to Mr. W. whenever he joined the circle, the table tried to push him away, and messages were tapped out, to the effect that Mr. W. should leave the circle, and that the picture should not be destroyed. The thus persecuted gentleman now began playing various tricks on the ghostly lady. He brought a Bible to the castle and while his friends sat around the table, he read the first chapter of the *Gospel of St. John* aloud. The sitters, particularly the member of the party acting as medium, subsequently stated that they saw the face of the picture frightfully distorted while the words of the scripture were being read.

In another experiment Mr. W. pricked the back of the painting with his penknife in different places, while his friends had retired to an area of the castle where they were separated by several rooms from the corridor where the picture hung. In spite of this separation, the mediumistic member of the group invariably reported pain in the very areas of his body which corresponded to those pricked on the painted figure in the portrait. In the final and perhaps most impressive experiment Mr. W., surrounded by his friends, boldly advanced to the painting and made the sign of the magical pentagram over it. All those present observed that the portrait horribly distorted its face and seemed to be in agony. Soon afterwards the three friends were called away and left the province for good, only to be reminded of their strange adventure when, two years later, they learned of the burning of the vampire castle by the local peasantry.

It is difficult to draw definite conclusions from this case. It is certain that the persons involved in

the events were persons of eminent truthfulness and the reputation of Dr. Franz Hartmann, who lent his name to the narrative, should be a guarantee of its accuracy.

The wild gorges and peaks of the Carpathians still are associated by countless thousands of inhabitants with the terrifying "undead," but present political conditions in that portion of Europe make it impossible to receive reports of phenomena taking place there. Students of such strange phenomena continue to wonder whether the persistent tradition concerning vampires is based on a valid core of truth. But as long as there are reported cases of the activities of such entities as the mysterious Countess *Elga,* we may be sure that there will be those intrepid investigators who will endeavor to track down the most elusive and terrifying denizen of the land of the unknown

CARRIED AWAY IN A CYCLONE

WHAT IS IT like to be caught up in a cyclone? In a recent letter to the *Houston Press,* Howard King of Alvin, Tex., related an experience he had in a cyclone on May 22, 1959.

He stated that with a Mr. and Mrs. L. R. Bell he was riding in a car from Kerrville, Tex., to Brownwood, Tex. Between Mason and Brady a sudden darkness fell as the cyclone struck them. They were caught on a highway running between two mountains.

The cyclone, King wrote, lifted the car off the pavement and sent it spiraling like a glider. The car did not rock but remained upright. King stated that he and the Bells were frightened, expecting at any moment to be dashed to the ground. However, they kept calm enough to remain seated. They saw only gray-white vapor all around.

King wrote that when he reported his experience to friends who had been caught in a cyclone in Oklahoma, he was told that he and the Kings evidently had been in the "eye" of the twister. He further was told that when the cyclone entered the pass it evidently had dipped down and had caught up the car.

Judging from what subsequently happened, King stated, after the car was borne over the mountains, it gradually descended back to the highway and struck the pavement lightly. It was deposited about a mile back over the distance it just had traveled.

King wrote he found his reactions to the experience impossible to describe, except that he considered cyclones nerve-wracking. He believes that his and the Bell's miraculous escape indicates they had divine protection.

A RUSSIAN REPORT:

JOURNEY into DEATH

"I saw my body on the bed and found I possessed a new body. Then this body left the hospital and began to rise upward."

By Robert Crookall,
B.Sc., D.Sc., Ph.D.

YOU HAVE TWO BODIES, a physical body and a non-physical soul body which will shelter your surviving soul when your physical body dies.

Evidence for the existence of a second body has been developed from a study of human out-of-the-body experiences, particularly the experiences of those who have seen both the world of the living and the world of the dead through pseudo-death.

Many invaluable insights into the nature of death, and the probable nature of what lies beyond death, can be gained through a study of these rare cases in which people have been thought to be dead but eventually have recovered.

I published a number of cases of pseudo-death in my book *The Study and Practice of Astral Projection,* but I now wish to report a case which has come to my attention since that volume was published in 1961. This case is valuable because the person concerned claims to have had some experience during his temporary "death." To demonstrate the value of the case we now must compare and correlate this case with similar cases and finally relate it to extraneous facts.

First, consider the subject's background of belief. This case concerns a Russian. Although he was brought up in the Russian Orthodox Christian Church, he became neither Christian nor atheist and rejected any idea of survival.

The case has been preserved for our study by the Russian author K. Uekskuell who first published it in the *Moscow Journal* in 1916. Correspondence with Uekskuell has confirmed the truth of the occurrence which we present here in somewhat abbreviated form.

QUITTING THE BODY

"Suddenly I felt very dizzy. I called the doctor. I heard a bell ring. Then the head physician arrived and, shortly after, two other physicians. At another time this would have astonished me; now, although I understood what was taking place, there suddenly arose an indifference and remoteness which, as it now seems, is completely alien to the living.

"There was a certain state of division within me; I was conscious of myself and at the same time had a feeling of such indifference to myself that it seemed as if I had even lost the capacity for feeling physical sensations.

"Having withdrawn somewhere deep within myself, I did not listen to or observe what the doctors were doing to me. It seemed as if two beings were manifesting in me: one, and the main part of me, concealed somewhere deep within; the other, my body, external and less significant.

"I can imagine how, perhaps only a few days ago, I would have been struck by the manifestation in myself of this hitherto unknown-to-me internal being and the realization of its superiority over the body, which, according to my previous beliefs, made up the whole of man.

"I suddenly felt myself drawn somewhere downward with irresistable force.

ABOUT THE AUTHOR

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

"'Agony!' I heard this word pronounced by the doctor. Since I did not speak, the doctors evidently decided that I was unconscious and spoke about me audibly. 'Agony, death!'

"I examined myself. No, I felt no physical pain whatever . . . I felt an attraction towards somewhere. I already had come very close — almost in contact with — that magnet which was attracting me, which, if I should touch, would cause my whole body to become fused with it in such a manner that no force would then be capable of separating me from it. And the more strongly I felt the proximity of this moment, the more fearful and depressed I became.

"'Well, that's what it is! It is the earth that is drawing that which belongs to her, that which she let me have for a period of time! I, as a whole, shall not disappear! I

cannot!' I almost screamed and made an attempt to tear myself from that force which was attracting me, and suddenly I felt calm.

"I saw that I was standing . . . standing in a semi-circle, the whole medical staff was crowded together . . . the young doctor was supporting something. I moved forward. There, on the bed, I was lying. I tried to grasp the hand of my body. My hand went through it. Struck by this strange phenomenon, I wanted someone to help me understand what was happening. I called the doctor, but the air did not transmit the sound of my voice. I attempted in all possible ways to make my presence known, but failed.

"'No, you cannot do anything here! Everything is finished!' the young doctor said, and went away. I was vexed that they fussed over that 'me' which I did not feel. I walked up to the bed and for the first time thought 'Is it possible that I have died?'

"It may seem strange that only in seeing my lifeless body I comprehended what really had happened. But if one considers that which I experienced, it becomes understandable. With our understanding of the word 'death' there is inextricably bound up the idea of a cessation of life. How could I think that I had died when I did not lose consciousness for a moment, when I felt myself just as alive, hearing all, seeing all, conscious of all, capable of movement, thought and speech? Even the words of the doctor, 'All is over,' did not call forth a guess concerning that which had taken place — to such a great extent did that which took place with me differ from our conceptions of death! The dissociation from every thing about me, the split in my personality, could have made me understand that which had taken place, if I had believed in the existence of a soul.

"But this was not the case and I was guided solely by that which I felt, and the sensation of life was so clear that I only was perplexed by the strange phenomenon, being quite unable to link my feelings with the traditional concept of death.

"The doctors left the ward. The nurse turned to the ikon and said, 'Eternal peace to him!' Hardly had she uttered these words than two angels appeared at my side. Having picked me up by the arms, they carried me right through the wall into the street. We began to ascend quickly. Certain peculiarities of vision became apparent. First, although it was dark, I saw everything clearly — my vision had received the capacity of seeing in the dark! Secondly, I saw a vast expanse which I would not be able to see with my ordinary vision.

"I do not know how long we had

moved upwards, when suddenly there emerged a throng of hideous beings, evil spirits! . . . They tried to tear me away from the angels, but evidently did not dare to do this. I prayed for help . . .

"Suddenly there appeared a kind of white mist which concealed the ugly spirits. We continued to move upwards and I saw a bright light, much more intense than sunlight, above me. It literally blinded me. . . Then the words resounded from above: 'Not ready!' We began to descend.

"I did not understand the real sense of the words . . . But soon the outlines of a city became visible; then I saw the hospital . . . and I was carried into a room completely unknown to me. In this room there stood a row of tables and on one of them, covered over, I saw my dead body. My guardian angel pointed to my body and said, 'Enter.' "

RE-ENTERING THE BODY

"At first I felt as though something pressed close about me. After this followed the sensation of unpleasant cold, and the return of this capacity vividly brought back to life the conception of my earth-life. A feeling of deep mourning came over me, as though I had lost something.

"I felt a sensation of ever-increasing tightness about me and, finally, I lost consciousness. When I recovered consciousness I was in bed in the hospital ward. At my bedside was the head physician; tense alertness and confusion were in his eyes. The young doctor literally fastened himself to me with his eyes . . . They failed to understand . . . but there is no doubt in the veracity of that which I have written — my soul temporarily left my body and thereafter returned to it."

* * *

MANY ASPECTS of this report suggest that it is a true and accurate account of the death experience. The Russian reported essentially the same events and experiences noted in other cases which I have been able to investigate thoroughly. For this reason I am sure the report is not a deliberate invention. Moreover, it could not be a dream because I have collected dozens of these reports and it seems unlikely that dozens of independent persons would dream this identical dream under the circumstances of dying.

And, finally, it makes a logical and reasonable account on the obvious hypothesis — for which there is independent evidence — that human beings possess a second body that is normally in gear with the physical body and therefore normally exists unnoticed. Names for this second body are legion: St. Paul called it the spiritual body;

Sylvan Muldoon calls it the astral body; I prefer the term soul body.

Let us now consider the similarities that exist between this account of pseudo-death by the Russian and the accounts of temporary releases of the soul body analyzed in my *The Study And Practice Of Astral Projection.*

It should be pointed out that there are many gradations between temporary out-of-the-body conditions, ranging from pseudo-death, to out-of-the-body experiences due to mere fatigue and to those cases in which the person is quite well but, nevertheless, experiences the phenomenon. The last group is by no means small.

The events and experiences reported in all these varied conditions are essentially the same. This surely is significant and leads one to believe, as our Russian friend insisted, that the experiences are genuine and not fantasies of the imaginations.

The Russian's experience of pseudo-death began with a feeling of dizziness. Sylvan J. Muldoon, though ill, did not approach pseudo-death. He had hundreds of out-of-the-body experiences which he described in *The Projection of the Astral Body.* He called dizziness "a condition of looseness of the astral body." Although it can be caused by many things, he observed, "Dizziness indicates that the astral body is not bound tightly to the physical body. When dizzy, we stagger because the astral body is loose and half inclined to withdraw from the physical."

The Russian next felt himself drawn downwards; he seems to be sinking or falling. Several people gave identical descriptions: Gail Hamilton, the American author, and an English colonel both used the word "sinking." This feeling was deceptive — if a man falls from an airplane he feels as though the earth is coming toward him. Obversely, if the soul body is rising up and leaving its physical counterpart one may feel that he is falling.

The Russian observed a dissociation within his total self. Identical descriptions have been given by others. A former professor of anatomy suffered pseudo-death and reported, "I was very ill but suddenly realized that my consciousness was separating from another consciousness, which was also 'me.'" He distinguished between an "ego-consciousness" and a "body-consciousness" and said, "The ego-consciousness, which was now 'me,' seemed to be altogether outside my body, which I could see."

N.F. Ellison similarly stated: "I became conscious that I was outside myself; that the real 'me,' the ego or spirit, was entirely separate and outside my body. I looked in a wholly detached and impersonal

way upon the discomforts of my body."

Contrary to all expectations, the Russian discovered that the process of dying, i.e., the separating of the soul body from the physical body, involves neither fear nor physical pain.

This, too, has been reported by others. Elizabeth Blakely observed, "I was no longer in pain." Gail Hamilton stated, "There was no pain, no alarm, no fear." Mrs. Tarsikes said, "There is no great pain in death." Dr. Enid Smith "felt no pain;" Georginus "became insensible to pain;" Miss Marjorie Johnson was "free from pain;" Mrs. Howard Jeffrey Sr. felt no "hurt;" and F.S. Smithe felt "no pain or fear."

The Russian observed for himself something of great importance, namely, that when he came to die — and therefore throughout earth-life — he already possessed a soul body. Others also have made this first-hand observation. Miss Yeoman said, "I found myself standing beside the bed looking at the body on the bed. To my surprise I found that I still had hands and feet and a body, for I had always regarded the soul as without shape and void."

Another unexpected observation of the Russian was that he was no different in "capacities, conceptions and knowledge" out of his physical body than he was just before he left it. He had not become an omniscient "angel." Numerous others who had out-of-the-body experiences discovered the same thing.

Our Russian deponent did not at first realize that he was out of his physical body. This is not surprising, since he could see the room and the people in it, could see his own soul body, and had not change mentally. But the sight of his physical body made him think. Many people who had out-of-the body experiences describe the same predicament.

Under these circumstances it is not surprising that the Russian observed that the process of death was not what he had expected. Many others who underwent pseudo-death and astral projection have made the identical observation.

The Russian after a time noted an expansion of consciousness — he could see in physical darkness and his range of vision was vaster than that of physical sight. Similarly the former professor of anatomy stated, "I could see not only my body and the bed, but everything in the whole house and garden. Then I saw not only things at home, but in London and in Scotland, in fact wherever my attention was directed."

The Russian first passed through an environment in which there were evil spirits, i.e. fantasies of the

semi-dream world which was called "Sheol" by the ancient Hebrews, "Hades" by the Greeks and Romans, "Amenta" by the Egyptians, "Kama Loca" by the Hindus, and "Bardo" by the Tibetans.

He glimpsed but did not enter "the Kingdom of Light," i.e., the "Paradise" of the Persians, the "Elysium" of the Greeks, "Swarga" or "Devacham" of the Hindus. Many, whose out-of-the-body experiences I have analyzed, went even further into the "Paradise" condition.

Like all mortals, this Russian, was averse to death, but once out of his physical body he was most reluctant to re-enter it. This reluctance to return to earth-life is characteristic of out-of-the-body experiences. As he contacted his physical body, he noted the unpleasant sensation of cold, which is not surprising since that body was practically dead. Sir A. Ogston who suffered pseudo-death through typhoid fever described his body as a "chilly mass" and he re-entered it with "growing repulsion."

Finally, the re-engagement of the soul body with the physical body gave a feeling of contraction. This can be considered highly evidential as to the genuineness of the experience in view of the fact that the release of the soul body from the physical body had brought an expansion of consciousness. The case of Dr. A. S. Wiltse, an American who suffered pseudo-death, is very similar. The actual re-engagement of the soul body with the physical body caused the Russian to black-out momentarily.

* * *

IT IS IMPORTANT to note that only after his experience of pseudo-death did this Russian understand why he had failed to realize he was dying. There are two reasons for this and he himself recognized them.

First, until after the experience, this man did not know that he was a soul temporarily housed in a physcal body. Although the church had told him this, he had not believed it.

Secondly, although the priests had taught him that he possessed a soul, they had failed to tell him that his soul in turn possessed a body and that he was using it every time he thought, felt, or willed throughout earth-life, although he was unconscious of its existence because it was enmeshed with his physical body.

They also had failed to tell him that the soul body is developed by honest thought, self-sacrificing affection and determined desire so that it becomes a fit and efficient instrument of the surviving soul when the physical body fails and has to be left behind. Thus a happy and useful earth-life is followed by

a happy, useful life in "Paradise."

I do not claim this matter to be "scientifically proved" — a term that applies to "simple" physical things not to highly complex biological matters, and still less to exceedingly complex human experiences. In human experience, probability is perhaps our only guide. The more cases of soul body experience we can collect and study, the greater the probability of its reality, until it will (I believe) be considered practically certain.

ANSWER TO A DYING MAN'S PRAYER

By Raymond C. Otto

ONE WEEK-END in June, 1909, Father Francis J. Keller journeyed by rail and stagecoach to Gillette, Wyo., a town which recently had been attached to his Buffalo, Wyo., parish. He had sent word ahead that Mass would be offered there on Sunday.

After the Mass one of the worshipers rode up leading a fine saddle horse. "Father," he said, "you can't get a train back till late tonight. Would you like to take a ride in the hills with me?"

The priest gladly assented and soon they were out on the trackless prairie. They had gone about nine miles when they saw something moving in the distance. They thought it might be a signal from a cowboy, so they rode quickly in that direction. They came upon a woman who appeared about 30 years of age, and they saw she had been waving a white tablecloth.

"Father," she said calmly, "I've been looking for a priest. My brother is dying."

She led them to where a tent was pitched nearby. Inside, lying upon a cot, was an emaciated man of about 35. His eyes were clear and he was alert.

Quickly the priest heard his Confession, and then anointed him. The man died as soon as Father Keller concluded the prayers for the dying.

Then the woman said, "All his life my brother has been praying for a priest at death. This morning he and I prayed together for the last time. Then I went outside and started waving the tablecloth, although I had no idea where we might find a priest around here, as nobody told me you were having Mass at Gillette today."



By ALSON

Bringing THE BIBLE

THE RAISING OF THE DAUGHTER OF JAIRUS

— From Luke 8:41-56 —

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come unto his house:

42 For he had one only daughter, about twelve years of age, and she lay a-dying. But as he went, the people thronged him.

43 And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind him and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, "Fear not; believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

J. SMITH

UP TO DATE



In the Light of Parapsychology and Modern Knowledge

IN THIS SHORT PASSAGE of Luke, Chapter 8, we have two "miracles," the healing of the hemorrhaging woman and the raising of the young daughter of Jairus.

We are told that the woman who touched Jesus and was healed instantly had suffered from her affliction for 12 years and had been treated by many doctors, so there is perhaps reason to suspect she was something of a hypocondriac. Of course, her affliction may have been psychosomatic however real it was. We do know that she had great faith in Jesus and that the mere touching of the hem of his garment was a tremendous emotional experience for her. As Jesus tells her, her *faith* made her whole. This is probably the best example of pure faith healing in the entire *New Testament.*

We have here, also, the statement from Jesus that he knew some one person had touched him because he felt "virtue" go out of him. The apostles were astonished that Jesus could know he had been "touched" when he was surrounded on all sides by a *pressing* crowd. However, it is clear that Jesus meant he had been touched for a purpose and that the psychic healing which the woman attained, instantly, affected the healer, Jesus, as well as affecting the woman who was healed. Something had "gone out" of the healer.

The second and more important "miracle" here is the raising of the daughter of Jairus. In it we see Jesus displaying amazing clairvoyance when he says, "She is not dead but sleepeth." And he speaks with great spiritual authority when he says, "Maid, arise." These things, plus the powerful charisma that surrounded him, sufficed to rouse the girl from the coma into which she had fallen.

We have to accept as the truth the clairvoyant judgment of Jesus that the girl was not really dead. Unlike the raising of Lazarus and the son of the widow Nain, this was not a restoration to life, even though Luke uses the phrase "her spirit came again." She was *revived,* not restored, although her coma may have been a prelude to death had not Jesus intervened.

From the point of view of parapsychology the most interesting thing in this incident is the clairvoyance of Jesus. It is only one of his psychic abilities, but never is it more clearly or more importantly displayed than here.



My Evidence for MARGERY

By Brackett K. Thorogood

Investigators kept this controversial medium "in isolation"—yet she produced thumbprints in locked boxes!

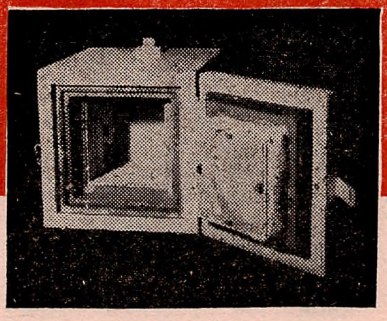
THE CONTROVERSY over whether the medium Margery was or was not a fraud has smoldered for many years. Nor is it settled yet — and that it ever will be is unlikely at this late date.

It would be unfair to Margery if we did not add to the record the very detailed and seemingly careful, accurate and foolproof work done with Margery by Brackett K. Thorogood and his committee. Mr. Thorogood, before retirement, was Director of Franklin Institute, founded by money left by Benjamin Franklin, in Boston. Mr. Thorogood is listed in *Who's Who In The East.*

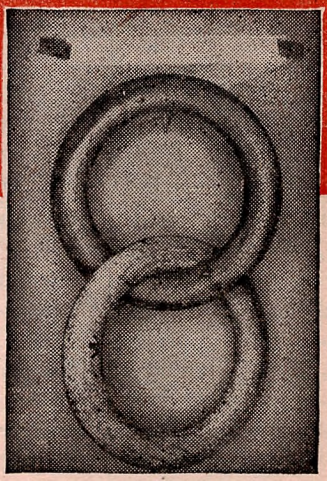
The information and the techniques of control described in this article would seem to refute many of the accusations made against Margery, who was called a fraud by some of the top investigators of her day.

Dr. Joseph B. Rhine pointed out the possibilities for her being a fraud after one sitting on the evening of July 1, 1926.

So did committees who had investigated Margery — committees made up of such men as Dr. William MacDougall of Harvard, Dr. R. W. Wood, of Johns Hopkins, Dr. Daniel Frost Comstock, of M.I.T., and Rev. Dr. Walter Franklin Prince, Research Officer of the *American Society For Psychic Research,* Dr. Harry Price of the Uni-



Fingerprints reportedly appeared in plasticine securely locked in this strong box.



Separate, solid rings of different woods were instantly linked at Margery seances.

versity of London, and Harry Houdini, the magician.

Perhaps the greatest blow to Margery's prestige came when the *Scientific American* offered $2500 to any medium who could satisfy four of the five man committee set up that phenomena were produced by supernormal means. This committee held some 90 sittings with Margery.

During these sittings a great deal of phenomena was demonstrated but always with Dr. Crandon, the medium's husband, controlling her right side as she sat in a restraining cabinet. The question finally became whether Margery produced the varied phenomena with a teleplasmic arm or hand extruded from her body as *Walter* claimed, or whether she was using some sort of reaching rod, despite the wires and harness which were supposedly controlling her.

On the evening of August 26, 1924, Houdini and *Walter,* Margery's control, got into an argument over who had secreted a two-foot folding carpenter's rule in the seance cabinet. *Walter* announced its presence, accusing Houdini of placing it there. This ended the *Scientific American* investigation.

Thereafter, Houdini denounced Margery as a fraud from the stage of Keith's Boston theater and the controversy between Houdini and

the Crandons and their supporters continued to rage.

Margery did not get the *Scientific American's* $2500. The verdict of the committee was "supernormality not proved." Comstock, Prince and MacDougall held that the phenomena they had witnessed had been "produced normally" — a polite way of saying the medium was a fraud. Houdini, of course, shouted "fraud" at the top of his voice. Of the five committee members only Hereward Carrington thought the mediumship was genuine. Bird, secretary of the committee, had no vote but he later wrote a book, *Margery, The Medium,* which was, for the most part, favorable to the Crandons and Margery's mediumship.

Another committee of eminent investigators spent most of January and February, 1925, sitting with Margery at 10 Lime St. Eric Dingwall, Research Officer of the *Society For Physical Research,* London, made the final report. It stated, "I did not succeed in achieving my primary purpose of coming to a definite conclusion as to the genuineness or otherwise of the phenomena."

Other committees, both in this country and in England, held other test sittings and the conclusions of these official committees were mainly in favor of fraud, but always there were dissenting voices. Dr. Harry Price, Director of the University of London's National Laboratory of Psychical Research, stated, "There is not a shred of evidence that Margery has ever produced a real phenomenon in her life." But then he had attended only one sitting, and part of his conclusion must have been based on Dr. Crandon's refusal to have Margery tested at his laboratory.

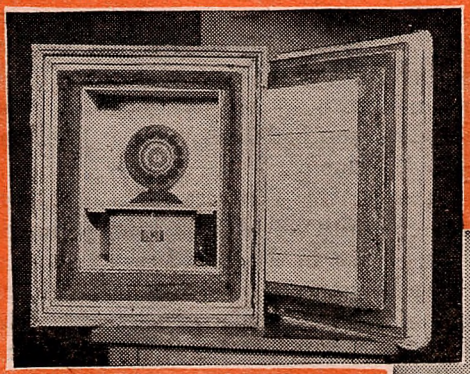
Dr. W.D. Chesney attended a number of seances with Margery and came away convinced of the genuineness of her phenomena. He related his experiences in an article published in the April, 1960, issue of FATE.

And so the controversy has seesawed through the years.

We now add more evidence and another voice to Margery's side of the scale. — *The Editors.*



THE WORLD-FAMOUS psychic, Margery, has been praised by many and called infamous by a few. These few, many of whom never witnessed more than one seance and some of whom never witnessed any, perhaps were responsible for the personal unhappi-



Margery's "Walter" voice was heard to speak through microphone locked in box.

Plasticine taken from locked box shows one of numerous fingerprints thus obtained.



ness of the last years of her life.

I wish to put my own experiences into the record. I, therefore, would like to call your attention to several paranormal phenomena produced by Margery which my independent group witnessed over a considerable period of time.

Some of the seances which I attended I would classify as social affairs, attended by friends and invited guests, many of them distinguished foreigners. In addition, I and my group attended a large number when no one else was present, except the psychic herself. Some were held at the house at 10 Lime Street and some at other locations. The control in all cases where we were seriously investigating was by a special method which is far from what is usually meant by the term control. My method consists of *isolation:*

First, by use of controlled apparatus at the locus of the phenomena.

Second, by confining the phenomena to controlled space.

In either case the human factor is completely eliminated.

The paranormal phenomena which were observed under these conditions and of which only our final results will be mentioned are:

1. Impressions in plastic materials.

2. The passage of solid through a solid.

3. The so-called "Independent or Direct Voice."

My group consisted of a number of individuals and varied from time to time depending upon the type of phenomena being investigated. Among those attending were the late R.G. Adams, Professor of Mechanical Engineering; A.L. Russell, Professor of Electrical Engineering; Dr. Walsted, Professor of Metallography; and others, all from M.I.T.; together with Captain Fife, civilian fingerprint expert for the United States Navy, Boston; and Bert Wentworth, internationally-known fingerprint expert. Adams and I worked together most of the time, covering many seances.

Let us consider each of the phenomena separately.

1. For impressions in plastic a strongly constructed box weighing about 40 pounds was used. This box was thoroughly examined in my laboratory at Franklin Technical Institute by Professor Adams and myself; a clean smooth-surfaced piece of plasticine was placed securely inside it; the doors were closed and padlocked, and I kept the key. The box then was taken to Lime Street and a seance held there, with only Adams, Fife, Margery and myself present.

During this seance Margery's control was asked to make an impression in the plasticine. After the seance, in the presence of only Adams, Fife, and me (Margery was out of the room), I opened the box with my key. We found an impression had been made in the plasticine.

On February 23, 1932, again with only Adams, Fife and me present in the locked seance room, the same box was opened. A clean smooth-surfaced piece of plasticine was placed inside and the box repadlocked. This time the key was retained by Adams. Margery was brought in and her control was asked to make an impression in the plasticine. After the seance Margery left the room, the door was locked, and the box was then opened by Adams. The three of us examined the plasticine. The impression was not too good but it was there, as you can see on the accompanying photograph. This particular procedure made use of both methods of *isolation*. Margery was never in the room at any moment that the box was open.

We even obtained an impression of Sir Oliver Lodge's thumb in plasticine, under identical conditions as those described above, while he was at his home in England.

I do not intend to discuss fingerprints in detail at this time but I would like to correct one misstatement upon which many of Marg-

ery's critics seem to base their judgment that she was a fraud. This statement is that her dentist's fingerprints are identical with those of the so-called *Walter* prints. *This is absolutely not so.* The 10 fingerprints of the dentist did *not* agree with the 10 fingerprints of *Walter.* Criticism of this phenomenon, however, relates generally only to the thumbs. This does not mean that the so-called *Walter* prints are similar to those of the living Walter Stinson, Margery's brother who was killed in a railroad accident in 1911, for we never had, nor claimed to have had, any originals of his to go by. They were called *Walter* prints only because the control called them so.

Now, let's come back to the dentist's fingerprints. This dentist had shown the Crandons how to use the dental wax (Kerr), and in doing so undoubtedly had made impressions of at least some of his fingers, and possibly of his own right thumb.

How many of these Margery or anyone else may have made is unknown, and it is of no particular consequence anyway because E. E. Dudley had made similar ones and so had I; in fact, I personally took impressions of all the dentist's finger tips, and I also took full impressions in Kerr of both of his complete hands. But, furthermore, the dentist's thumbprints also were made by paranormal means, and there is no doubt that some of these waxes, made both normally and paranormally, of the dentist's thumbs were compared, perhaps unintentionally, with his thumbprints. Naturally in this case they should agree, and they did.

At other times, I also obtained full-size paranormal imprints of the so-called *Walter* hands in Kerr.

Remember, however, that long before Kerr or plasticine was thought of, paraffin hands were made by Margery in a manner similar to that used by Franek Kluski of Warsaw, as described in *Clairvoyance and Materialization,* by Dr. Gustav Geley, Fisher-Unwin Lt., 1927. In my judgment, by the method described they were using *isolation.*

I made plaster casts from some of these older molds and the thumbprints in some cases did agree with the so-called *Walter* prints. Pictures of these molds can be seen in the book, *Margery, The Medium,* by J. Malcolm Bird, Small Maynard Co., 1925, page 340.

There are other very important factors in classifying these paranormal prints but a discussion of them would be out of place in a non-technical article. Even if there is similarity of thumbs, the important fact is that prints, to whomever they may have belonged, were made by paranormal process.

I have used the terms "impressions" and "fingerprints" since they

are the ones which most often have been used in connection with these normal or paranormal phenomena. Actually, however, the term "replicas" would be more nearly correct, for many of the paranormal waxes actually are duplicates of finger tips, some in relief. Whole fists, nearly full-sized and showing skin markings, were produced. These are similar in appearance to the plaster casts made from the wax molds above mentioned, but in the case of these wax (Kerr) "replicas" they were produced without any physical mold. And from the time the wax was placed in hot water (at least 130°F) to the time of its removal from the cold tap water in the form of the "replica" less than 40 seconds elapsed.

2. Let us now consider the second paranormal phenomenon. There are several ways in which the passage of a solid through a solid might be investigated. One of the simplest is to take two solid rings of different woods and have them linked without in any way physically changing or damaging them. This was done many times in the presence of our group. Wood rings of about six inches in diameter and one inch cross section, and other sizes, each of a different wood, were linked, apparently instantaneously while I myself held the rings close together. This procedure also made use of *isolation* by using controlled apparatus (wood rings) at the locus of the phenomena. The rings not only were examined macro- and microscopically but photographed and X-rayed both before and after linkage.

3. The final paranormal phenomenon is the "Independent Voice." This was established by using a special acoustically constructed voice box (see accompanying photograph). In this box a microphone was placed; the box was closed and locked. From the microphone a shielded cable extended from one of my laboratories, where the voice box and Margery were located, to another laboratory about 75 feet away and across a 15 foot corridor where the storage batteries, amplifier and loud speaker were set up. A 1000 watt electric lamp was hung in a housing having a large, dark-red glass window over the psychic's head. This was so that, at all times, one could see the psychic, the apparatus and those other persons present. Under these conditions regular conversation was carried on with the so-called *Walter* voice on numerous occasions while Margery was in deep trance.

These three cases show what can be and was accomplished by the method of *isolation,* which clearly determines whether phenomena are normal or paranormal. In the case of Margery this isolation method clears her of any suspicion of pos-

sible fraudulent action during my group's investigations. This procedure should have been used by other scientific investigators while Margery was alive. Such action never was taken although my group was prepared to cooperate if invited to do so.

Author's note: Some years after Houdini's death Jim Collins, Houdini's confidential right-hand man, who arranged equipment for Houdini at Margery's was asked about the two-foot rule which was present in the seance cabinet on the night of August 26, 1924, and he replied, "I chucked it in the box myself. The boss told me to do it. 'E wanted to fix her good." See Gersham's Houdini, *page 254, Henry Holt and Company.*

SOUTH AFRICA'S MODERN MEDICINE MAN

IN JOHANNESBURG, South Africa, "muti," or magic medicine is sold over the counter of a modern store, stocked and operated for that purpose. Owner of the store is Reggie Naidoo, who states he has been in the medicine business for over 20 years.

Naidoo's customers are mostly African natives who cling to their old beliefs. Their steady patronage indicates they have more faith in Naidoo's mixtures of roots, barks and herbs than they have in modern miracle drugs. The store's telephone rings all day as native servants in the city and suburbs call to order magic potions for a wide variety of problems, both psychic and physical. Naidoo says he usually has something to help settle them.

On shelves in the store are rows of jars containing ready-mixed potions in a startling variety of colors. Naidoo, however, does not deal entirely in "muti," but also in such products as tonics, stimulants, blood purifiers and stomach pills, which he makes from natural herbs and roots.

For natives troubled by *tokoloshe*, or malicious imp, instead of simple insomnia or stomach ache, Naidoo has a special fat guaranteed to keep the creature at bay. Also in stock are baboon and snake skins, porcupine quills, mamba and hippo fat, lucky beans, vultures' wings and jars of vulture's brains. This latter item is most in demand, according to Naidoo. Natives believe a vulture's brain gives them the power to see the future in dreams. Since they love to gamble, they go to sleep concentrating on the next day's races, and if they dream of a number they unhesitatingly bet on it.

Fingers of FATE

By Harold Helfer

For 55 years after coming to this country from New Zealand, George Rose put off applying for citizenship. Recently he did apply and his application was granted. But he enjoyed his citizenship for only five minutes. As he left the courthouse at Eureka, Calif., he dropped dead. Clutched in his hands were his citizenship papers and an American flag.

●

A hit-and-run driver injured a small boy, Daniel Salguero, in Manila, the Philippines. His mother, rushing to a hospital to see him, was killed — by a hit-and-run driver.

●

When the doctor failed to appear at a Lake Charles, La., hospital for surgery on Mrs. G. W. Monroe, there turned out to be a good reason. He had gone to another hospital to perform an emergency appendectomy on Mrs. W. B. Logan — Mrs. Monroe's sister.

●

A "talking radiator" rescued a woman in Tulsa, Okla. Mrs. Merle Smith heard noises in one of the radiators in her apartment. Placing her ear to it, she heard faint cries for help. Investigating, she found another woman living in her building, Mrs. Nell Grant, had fallen on her bathroom floor and had been lying there, helpless with a broken leg, for six hours.

●

Three years in a row the cat of Mrs. Jules Schafer, Stuart, Nebr., gave birth to kittens on April 12 . . . the birthday of Mrs. Schafer's daughter.

●

A mother's second cup of coffee saved the lives of her four children in Swartswood, N.J. An auto plunged out of control into their living room moments after Mrs. Frances Landgraff had chased her youngsters back upstairs while she relaxed for a little while with the coffee. The careening vehicle crashed into the TV set the children had been watching.

●

In a play in Westchester, Calif., Marvin Mason was to play the role of a suicide. But he never got to the climactic moment of his role. While

waiting off stage to go on, he collapsed and died.

●

After toppling into an open grave at her husband's funeral at Ragusa, Italy, Maria Agosta was pulled out by other mourners. But she, too, was dead.

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At Baldwin Park, Calif., personnel connected with the California Highway Patrol gathered for a farewell party for Claude Buzard. When they went to his office they found him slumped over his desk. He had passed away on the day of his retirement.

●

A 16-year-old Taunton, England, boy, Graham England, was drowned by raindrops. He crashed on his bicycle while riding through pouring rain and was knocked unconscious. The rain fell into his mouth and he drowned.

●

In Des Moines, Ia., the Melody and Music families are neighbors.

●

James W. O'Boyle of Utica, N.Y., who testified as an expert witness in a 1958 income tax evasion trial in which the defendant was acquitted, recently was fined $1,001 — for income tax evasion.

●

E. A. Coleman was born in 1898. His son, J. W. Coleman, was born in 1927. And J. W.'s son, Jimmy Lee Coleman, was born in 1955. The three generations of Colemans celebrate their birthdays together — all on February 13.

●

A discarded cigarette brought death to a Tuckerton, N.J., steeplejack on a church roof. The cigarette burned through a rope holding Joseph Seifert's boson's chair and he plunged to his death.

●

Lennie Thompson of Albemarle, N. C., was out on a hunt when bitten by the deadly copperhead snake. He got first aid and continued to hunt. Ninety minutes later he was bitten by a rattlesnake. He survived.

●

A Jackson, Tenn., couple, Mr. and Mrs. C. H. Radford, had been married for 58 years, when they both died on the same day. Mr. Radford died in the morning, Mrs. Radford in the afternoon. They are buried side-by-side.

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A boy, Kurt, was born May 23, 1959, to Mr. and Mrs. Lawrence Wright of Bloomingdale N. J. A girl, Martha, was born to them on May 23, 1961. And another girl, Sara, was born to them on May 23, 1962.

●

In Chicago, Officer Donald Costigen issued tickets to motorists Holly, Easter and Christmas.



ALICE BAILEY and the MASTER K.H.

By Paul M. Vest

IS THE DESTINY of earth directed by an inner government of spiritually perfected men? Throughout the ages men of wisdom and inspired vision have proclaimed the reality of such a spiritual hierarchy.

In recent times Max Heindel, founder of the Rosicrucian Fellowship, and Madame H. P. Blavatsky, co-founder of the modern Theosophical Society, both have told of meeting and receiving personal instruction from one or more of these mysterious men. Mr. Heindel speaks of them as the "Elder Brothers." Madame Blavatsky refers to them as the "Mahatmas," or simply "The Masters."

No modern voice, however, has spoken out more forcefully and authoritatively affirming the reality of "The Masters" than that of Alice A. Bailey. She and her husband, Foster Bailey, under the su-

pervision of The Masters, have founded a large and rapidly growing movement known today as World Goodwill, with international headquarters in England, headquarters in New York City and in Geneva, Switzerland.

The principal objectives of World Goodwill are to promote goodwill and greater understanding between peoples and nations and to lay the foundations for right human relations and world unity.

World Goodwill is not a religious sect as persons from many different religions are allied with it. The primary endeavor of the movement is to establish and inter-relate here upon the physical plane many of the aspects of the great work of "The New Group of World Servers."

The latter has no organization of any kind in the physical world but is said to be comprised of many spiritually liberated persons in all countries of the world who are capable of functioning in their ethric bodies within the invisible planes.

The Bailey's movement owes its beginnings to the remarkable literary career which Mrs. Bailey launched in 1919, the year of her marriage to Foster Bailey, then National Secretary of the Theosophical Society. Mrs. Bailey was a former national officer of the same group.



His guidance made her prominent in occult circles—but his true identity was a mystery until she saw a picture of a famed Master.

Her amazing and prolific literary output began quite suddenly and in a most extraordinary manner when she was contacted by Master Djwual Khul, one of The Masters of Wisdom, who preferred to be

called simply "The Tibetan." This contact inspired the writing of a series of profoundly esoteric books most of which she said were dictated to her by one of The Masters.

In order to function more effectively Alice and Foster Bailey founded the Lucis Trust in 1922, a non-profit, world service organization. Through the Trust they established The Lucis Publishing Company of New York and the Lucis Press Ltd. of England, both of which publish the books dictated by The Masters to Alice Bailey, in the English language and in translations in many other languages.

Also, thousands of pamphlets and tracts are published and distributed yearly throughout the world which explain the work of The New Group of World Servers and the spiritual teachings of the Hierarchy.

In 1923 Mrs. Bailey founded "The Arcane School." This school is conducted all over the world by correspondence only and without charge. It offers sequential courses of study and meditation and a practical training in group work in the more esoteric phases of spiritual understanding and development. More than 35,000 persons have studied with the School.

Another activity of The Lucis Trust was the establishment in 1937 by the Baileys of "Triangles." Triangles work is done by units of three people linking in thought and purpose each day and uniting mentally with all other Triangles in the world. A "network" of mental power is created which is used for the communication of enlightened goodwill between the peoples of the world.

Mrs. Alice A. Bailey who, with the untiring assistance of her husband, was primarily responsible for founding all of these humanitarian activities was born June 16, 1880, Alice La Trobe-Bateman, in Manchester, England. Her father was an engineer and assisted in the construction of the Victoria Bridge over the St. Laurence River. Before she was nine, however, both of her parents died of tuberculosis and she was sent to live with her well-to-do grandfather at Moorpark, Surrey, England, which was her home until she was 20.

Alice was brought up in the strict orthodoxy of the Church of England. But as a young woman she found it increasingly difficult to accept what she felt were too narrow dogmas and doctrines of the church. Nevertheless, she loved to attend holy communion and frequently went every day for weeks or months at a time.

She felt that all of the other great world religions could not be entirely wrong. In her heart she longed for a religious and spiritual teaching of such magnitude and understanding that it might include peoples of all the different world religions.

It was during this deeply troubled, soul-searching period that perhaps the most epochal event of her life took place. Concerning this momentous experience, she writes, "I had been for months in the throes of adolescent miseries. Life was not worth living. There was nothing but sorrow and trouble on every hand. I had not asked to come into this world but here I was. I was just 15. I had been taught the narrowest kind of Christianity; unless people thought as I did, they could not be saved . . . And then at the height of my unhappiness and in the very middle of my dilemma and questioning *one of the Masters of Wisdom came to me.*"

This singular meeting took place on Sunday morning in her aunt's home in Scotland. Alice had not gone to church as was her custom; she was alone in the house except for the servants. Sitting in the drawing room she was endeavoring to become interested in a new book when a tall man in excellently tailored European clothes entered the room unannounced. He was of striking appearance and the turban he wore made him appear even more distinguished. Alice was so startled that she was unable to move or utter a word.

Her strange visitor smiled kindly and with quiet dignity seated himself beside her and began talking in a friendly, conversational manner. Fascinated, she heard him tell her that she must begin to devote assiduous effort to gain control of her emotions and thoughts in order to prepare herself for a definite work later on in the world. He told her that she would travel extensively in many countries while carrying out helpful work for the Masters. He promised that he would contact her periodically thereafter to encourage her and follow her progress.

When the door closed behind him Alice remained sitting in her chair staring at the door still too startled to move. At first she found it difficult to believe the incredible experience really had occurred. She almost doubted her sanity and later did not mention the event to anyone for fear they too might think she was having hallucinations.

Within a few days, however, most of these doubts faded as she reviewed the man's strange words and promises to her. Shortly, with mounting enthusiasm, she began picturing herself as a kind of modern Joan of Arc. Concerning these first colorful self-dramatizations she wrote. "This is a very common mistake on the part of beginners and I see a lot of it today in connection with various occult groups. People's sincerity and aspiration do succeed in bringing them some inner, spiritual contact and they then interpret it in terms of personality,

success, and importance. A reaction of over-stimulation."

Alice had no idea who her mysterious visitor really was and sometimes naively assumed that he might be none other than the Master Jesus. It was not until she was 39 that she discovered his true identity. At that time she was a member of The Theosophical Society in the United States. One day in the Shrine Room of that organization she noticed a picture of the Master K. H. (Koot Hoomi) on the wall and immediately recognized him as the stranger who had first visited her when she was 15 and who had continued to visit her at intervals of approximately seven years.

The Master K. H. is mentioned frequently in the writings of H. P. Blavatsky and his name is well known to all students of the occult.(1) He is recognized as "The Master who is an outstanding exponent of the love-wisdom of which Christ is the full expression."

Each time the Master visited her he gave evidence in some way of his extra-dimensional nature.(2) Occasionally he complimented her upon her progress in gaining control of her emotions and thoughts. As a result of her contacts with the Master K. H. and her continued spiritual development she began experiencing extra-dimensional phenomena herself.

For years the Master K. H. never indicated to Mrs. Bailey what her work in the world was to be. Nevertheless, during her years of self-discipline she went ahead on her own with amazing vigor and enthusiasm endeavoring, as she states, "to save souls."

Mrs. Bailey became active in the Theosophical Society and at one time was an officer for the national organization. Also, she rapidly became quite well known as a lecturer and teacher.

It was during this period that she met Foster Bailey, in 1919, in Hollywood, Calif., where he was serving as National Secretary for the Theosophical Society. Within a year they were married. Mr. Bailey is still living and carrying on the work of The Masters in accordance with Mrs. Bailey's wishes.

It was after her marriage at the

(1) His visage as well as his name is remarkably well-known. Madame Blavatsky was the first to report a visit from Koot Homi, but he also appeared to her co-founder of Theosophy, Col. H. S. Olcott. Theosophists C. W. Leadbeater, A. P. Sinnett, and Annie Besant all claimed direct contact with this Master, as did Nityananda, younger brother of Hindi leader Krishnamurti. The traditions of Theosophy are that Koot Hoomi is one of three Masters who hold the Theosophical Society under special protection. Koot Hoomi and Master Morya are said to live on opposite sides of a narrow ravine at Shigatse in Tibet.—**Editor.**

(2) Koot Hoomi was said also to have given evidence through Madame Blavatsky. However, this evidence was rejected after study by F. W. H. Myers, Edmund Gurney and others of the Society for Psychical Research. They concluded that " . . . it is certain that fraud has been practiced by persons connected with the (Theosophical) Society."—**Editor.**

age of 39 that Mrs. Bailey embarked upon her remarkable literary career which soon brought her world renown. Her amazing and prolific literary output began quite suddenly when she was contacted by The Master Djwual Khul, "The Tibetan." His introduction to her was quite as dramatic as had been that of the Master K. H.

One morning while she was taking a few moments away from her household duties, sitting on a grassy hillside near her home, lost in thought, she suddenly was startled to hear a clear note of music which seemed to come from directly above her. As she looked up a man's voice spoke to her. The voice asked if she would favor the invisible speaker by agreeing to write several books which would contain information that needed to be given to the public.

The phenomenon so startled her that her first reaction was doubt and apprehension for she had learned that evil as well as good entities function in the extra-dimensional worlds. Almost without thinking she replied that she would prefer not to do it. She explained that she was not psychic and did not wish to get involved in anything of a psychic nature.

Eventually she consented to write the books, but only after several delays and final assurance by her own Master K. H. that he wished her to do the work. While she was reviewing the idea for the third time, with mounting interest, The Tibetan commenced dictation of the first chapters of a profound volume which later was published under the title, *Initiation, Human and Solar.*

Mrs. Bailey is quite explicit about the manner in which the books were dictated. She writes, "I would like to make it quite clear that the work I do is in no way related to automatic writing . . . I remain in full control of all my senses of perception and there is nothing automatic in what I do. I simply listen and take down the words I hear and register the thoughts which are dropped one by one into my brain . . . I have never changed anything The Tibetan has ever given me. If I once did so he would never dictate to me again. I do not always understand what is given. I do not always agree. But I record it all honestly."

At one period in her life she wanted to give up the work following some unpleasant newspaper publicity when she was lampooned as "The Lady who has her ear glued to the keyhole of Shamballa (the legendary home of the Masters in the Himalayas)." But her Master K. H. persuaded her to continue, explaining that no one ever did any worthwhile work in the world who was not at one time or an-

other ridiculed or persecuted. She heeded his advice and continued to produce one book after another.

Besides the volume *Initiation, Human and Solar*, her books include: *The Consciousness of the Atom, A Treatise on Cosmic Fire, The Light of the Soul, The Soul and Its Mechanism, From Intellect to Intuition, A Treatise on White Magic, From Bethlehem to Calvary, Discipleship in the New Age, Between War and Peace, The Problems of Humanity, The Re-Appearance of the Christ, The Destiny of the Nations, Glamour, A World Problem, Telepathy and the Etheric Vehicle, A Treatise on the Seven Rays, Letters on Occult Meditation,* and finally *The Unfinished Autobiography*, which Mrs. Bailey wrote without assistance from any Master and which gives in detail her life and work.

When Mrs. Bailey's books first began to appear and to attract world-wide attention and comment, psychologists, including Dr. Carl Jung, were interested in "The Tibetan." It was maintained by a few that the phenomenon could originate entirely in Mrs. Bailey's subconscious mind. Dr. Jung stated there was the possibility that "The Tibetan" was a personification of Mrs. Bailey's higher self, but he admitted there were many other strange aspects of the case he could not explain.

The complicated scientific "explanations" of her work only amused Mrs. Bailey for she could show the psychologists who visited her actual gifts which had been mailed to her from India by her Master K. H.[3]

In 1932 "The Tibetan" dictated a booklet entitled, *The New Group of World Servers*, which was to prove the most actively influential of any of the works she had received. Based on information given in this booklet and further personal instructions from "The Tibetan," she and Foster Bailey were able to found World Goodwill.

The great success of the work was highly gratifying to Mrs. Bailey, but the tremendous amount of time and energy she was devoting to activities at Headquarters as well as in the field were beginning to have an adverse effect upon her health.

At last her physical body could no longer bear up under the tremendous physical and mental strain. On September 15, 1949, at the age of 69, Mrs. Bailey passed quietly away—at peace in the comforting knowledge that she had fulfilled the work of The Masters to the very best of her ability.

(3) Theosophist W. T. Brown once received the gift of a letter in the handwriting of Koot Hoomi, as well as a handkerchief embroidered "K.H." Enemies of the Theosophical Society, however, said the work was done in Madame Blavatsky's disguised handwriting. —**Editor.**

Writing of her final moments, Foster Bailey states that at the last her beloved Master K. H. did not fail her. Resting peacefully in her hospital bed, a beautiful smile of recognition lighted her face and she lifted her hand in greeting as she saw the Master K. H. enter her room to lead her into the greater world of reality within the invisible planes which already had become a shining reality for her. Many years earlier her Master had promised her that he would be with her at the end of her life—a promise he faithfully kept, according to her husband.

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IN MALAYA are hundreds of *Bomohs,* or miracle men, many of them devout Moslems, who deal in charms and spells, healing the sick and business predictions. They claim even to be able to provide dry weather in a land where the annual rainfall averages 100 inches.

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Abdullah is said to prepare for a rain control operation two days before the sport or social event occurs. He takes only one bath a day during this period. Wearing a gray *songkok*—Malaya's national cap, which resembles a Turkish fez—in which are sewn verses from the *Koran,* he slowly circles the area he wishes to keep dry, chanting prayers and "waving the clouds away" with his handkerchief. He considers the prayers important, since he believes that it is Allah rather than he himself who prevents rain.

When Abdullah performed this ritual in Kula Lumpur's giant Merdeka (Independence) Stadium before a soccer match, the stadium reportedly remained dry although rain fell throughout the rest of Kuala Lumpur. Not only that, but it is asserted that the stadium remained dry for the full 11 days of the soccer tournament.

And after Abdullah chanted and waved his handkerchief prior to an international cricket match, the field reportedly remained dry for three days while sheets of rain fell only 500 yards away.

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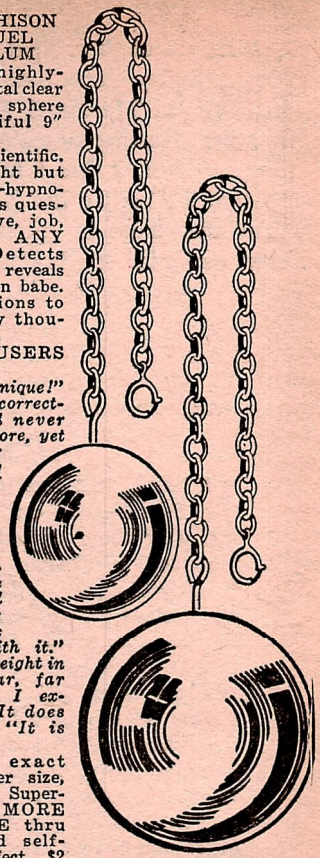
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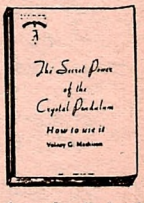
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FATHER WOKE ME

By Terry J. Lehane

ON AUGUST 17, 1962, my father, Daniel Desmond Lehane, died of a cardio-vascular accident. Two years before he had had a heart attack which, the doctors claimed, was the indirect cause of his death.

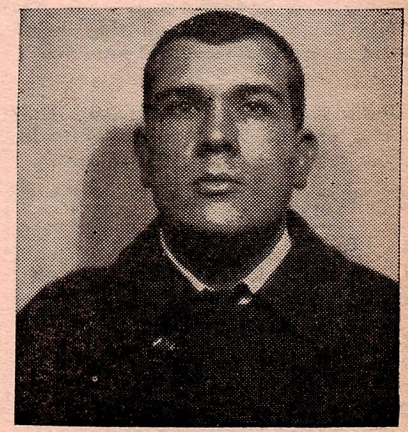
One week after Father's death my mother and I moved to Providence, R. I., where all of our friends and relatives live, in a vague hope of escaping all the things that reminded us of Father. We found a small apartment on a third floor on the outskirts of Providence that seemed to suit both of us, and here we settled.

However, something peculiar happened.

I was having a nightmare. Most of it escapes me now, but one thing about it I never shall be able to forget. I saw my father in the midst of blackness. He was beckoning me to follow him, but I could not move. His face was twisted with fright, and this in turn frightened me. Although he seemed to be screaming at me, I could barely hear what he said. I did, however, make out this sentence, "Get up! The house is in flames!"

I awoke with a start. I knew something was wrong, but could not be sure exactly what. I listened in the darkness and heard something like a whisper. I got up and went out to the kitchen. It was filled with smoke. The stove was ablaze, and part of the floor was on fire. I was frozen with fear, unsure of what to do. I don't know how long I stood there like that, choking with the smoke; but suddenly, in the midst of the clouds of smoke, hovering over the flames, I again saw my father's face. He was shouting at me, "Get out of here!"

I ran out of the house in my pajamas and reached the fire department on a neighbor's phone. When



TERRY J. LEHANE



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they arrived they told me they could find no sign of any flames outside of the oven, and that the only damage done resulted from smoke.

My alarm clock rang 20 minutes later.—*Providence, R. I.*

WHO WILL GO WITH ME?

By Jean Neill Bunde

MY COUSIN, Harry Hill, and I were born in Minneapolis, Minn., in 1911. Since we both were only children and lived next door to each other we were like brother and sister.

In the summer of 1923, with our families, we were vacationing near International Falls, Minn. One bright, warm August afternoon Harry and I wandered away from the family cottage. As it grew dusk we suddenly realized we were lost. Harry was calmer than I and suggested that we sit down under a tree and pray. Soon it was dark.

Suddenly a beautiful Indian girl appeared. She told us not to be afraid. She led us to a little brook where we drank and she gave us some wild berries to eat. She led us back to the tree and told us stories of "her land." There everything was lovely; forest animals were tame as pets; rushing brooks and flowering meadows made up the landscape.

Harry asked if he might go with her to this land and she answered, "Yes. Before long you will be with me in my land."

I asked if I might go too but she smiled and replied, "Not for a long time. When you come many others will come with you."

At dawn the Indian girl left us and before noon we were found by our frantic parents and two game wardens.

In 1928, five years later, Harry died of pneumonia. Since then I never have boarded a bus, train, or a plane without wondering: Are these passengers the "many people" who will accompany me to the land of the Indian maiden?

Of course, I also think of a nuclear attack.—*Anaheim, Calif.*

MY MOTHER'S INSTRUCTION

By H. L. Stalnaker

A SCHOOL CHUM and I were on our way home from a movie in Amory, Miss., on the evening of August 8, 1933. I was only seven years old, yet I remember every detail of that night with amazing clarity.

Only two weeks before my mother, Willie Lou Stalnaker, had died after an apparently successful appendectomy. She was only 23 years old when she died and no one expected anything but a long life for her. But she died from a blood clot as they placed her in the car which would have brought her home.

When my friend and I reached our parting spot that evening I didn't hurry the other 300 yards to our house as I usually did. I don't know why, but something caused me to walk slowly. Soon, I reached the bend in the little dirt road leading to the house. Rounding this bend I was in view of home. I wanted to run the rest of the way, but couldn't. Just as I came abreast of the huge oak tree under which my mother had done her washings, I saw her! I wanted to run to her but found that I was incapable of movement. She stood there in the bright moonlight and looked directly into my eyes. I never heard a sound, yet she spoke to me, "Son, don't ever forget what I've tried to teach you. Remember it,

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and remember that I love you."

Suddenly I could move and I ran towards her. But she was no longer there. I told my grandmother and others what had happened, but I was laughed at for having too vivid an imagination. Some persons will still laugh, but I know that my mother felt the need to impress upon my young mind all the instructions she had given me in the few short years we'd been together.—*Angola, La.*

THE VEIL LIFTED

By Ona Lacy Hunter

THIS STRANGE event occurred in the fall of 1933 when, with other members of my sister-in-law Dora Daniels' family, I was waiting for the time of her passing in Aurora, Mo. She was dying of cancer. Her doctor had told us she would not last the day out.

She had seemed to be resting quietly when, suddenly, she lifted her head and her gaze traveled about the room inquiringly. Then she smiled and said, "Vina, please prop me up. I want to see and hear better."

Lavina, her sister, did as she was asked.

A light of radiant happiness seemed to illuminate Dora's face and she exclaimed, "Oh, can't you all hear that beautiful music?" She lifted a feeble hand to point upward. "See? They are all around me—angels singing."

No one spoke. Then she cried out, "There's George! There's Bobby, too! They have come for me. Oh, I'm so happy! Now I won't be going alone."

She glanced from her grieving sister's face to the bowed head of her brother. "Dear ones," she whispered,

"don't grieve for me. It's lovely where I am going. Don't you hear George calling me to come on? Goodbye."

She sank back against her pillows with a deep sigh, as if greatly relieved, and her eyes closed.

We knew her spirit had left the body but we were too awed by the sense of an unknown Presence in the room to move or speak for several minutes.

George, Dora's husband, had been dead 10 years. Bobby, their only child, had been killed in an accident when he was five years old. Dora was a very lonely woman after she lost her husband but she had steadfast faith in a Hereafter, where she would be reunited with her loved ones. We had witnessed the reward of her faith.

Dora's acts and words at the time of her passing were reassurance to me of the immortality of the soul. Nothing through the years since then has changed my belief.—*Springfield, Mo.*

GRANDPA GOT 100

By Norma Jeffries

"LOOK, MOMMA," my son yelled, bursting in the door from school one lovely day in May, 1960. "Guess what!"

I answered, "I'll bite. What?"

"I got 100 on my spelling paper. It was the test we had last week. See! Every word is correct."

"Wonderful!" Naturally I was extremely pleased since spelling was his worst subject. I took the paper from him and my eyes ran down the list of 20 words. They were quite large ones and seemed difficult for a 12-year-old boy who persisted in spelling "was--saw" and "of- fo."

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Prayers for world peace are offered in April each year, so personal appointments are not available during this month.

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"Spell sample," I said, picking a word at random.

"Can't now, Mom. Got to show Dad." He grabbed the paper and off he went.

Delighted but curious I pondered the situation. Finally I cornered the boy about a week later.

"Who sits in front of you in spelling class?"

"Stevie," he answered.

"Is Stevie a good speller?"

"Not very. He flunked his test last week."

"Oh," I said, "was that the test you got 100 on?"

"Yep."

"That was a pretty hard test. You didn't seem to study much for it at home. How come you did so well?"

He looked at me wide-eyed. "That was easy, Mom. The teacher would say the word; and then I'd ask Grandpa how to spell it and he would tell me."

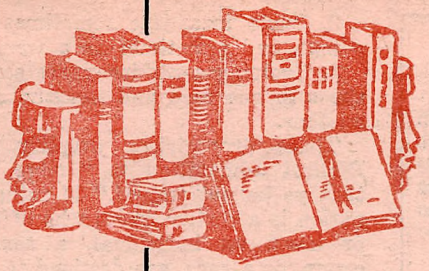
My father had passed away the year before, in April, 1959. My son had been extremely fond of him.

My mind raced; was he mentally tapping the universal storehouse of knowledge? Was it right or wrong for him to do it? I do it myself, but not on tests—unless it can be done unknowingly, which of course is possible.

"Do you think it was quite fair to the rest of the class for you to let Grandpa spell your words for you?" I asked, realizing I was treading on dangerous ground.

He thought for a moment. "No, I suppose not. I guess maybe it was kind of cheating. I won't ask Grandpa to help me with spelling again."

And I guess he hasn't because he never has had a perfect paper since.
—*San Diego, Calif.*



NEW BOOKS

MANY LIVES, MANY LOVES, by Gina Cerminara. William Sloane Associates, Inc., New York, 1963. $4.95.

After two decades of study Gina Cerminara evidently has concluded that reincarnation offers more persuasive reasons for mankind to stay on the straight and narrow path than the Heaven and Hell of Christianity.

In the Western World, contemporary study of the reality of reincarnation began with the life-readings of Edgar Cayce, reached its apogee of publicity with the "Bridey Murphy" case, and continues under Ian Stevenson, M.D., its lone scientific inquirer.

But to Gina Cerminara, professional psychologist, dedicated researcher and top-rank writer, has fallen the task of interpreting the proof and presenting it to the public. That job she began with *Many Mansions* and continued with *The World Within.*

No one now could be better qualified than Dr. Cerminara to speculate on the possible function of reincarnation in the evolutionary scheme. If her conclusions are less exciting than her proofs it may be that such is the nature of conclusions, whether reached by Christian theologists or by reincarnation researchers.

What affronts Dr. Cerminara about orthodox Christian theology is the view that the bill for all of man's actions is payable at the end of this, his only life on earth. When this life ends, the reward is to be collected either in Heaven or Hell, depending upon earthly behavior.

Reincarnationists operate under the fundamental law of *karma*, or cause and effect, whereby payment for the deeds, both good and bad, of this life is made during another life on earth. Each soul is thought to live through many lives, striving to perfect itself, to learn to love.

Of these two views, Dr. Cerminara concludes that the most powerfully persuasive is the reincarnationist doctrine of having to face the music another time. She further concludes that the success of reincarnation proceeds from three research-based propositions:

1. Souls who are closely related in one lifetime tend to meet in other lifetimes. If the relationship was one of love, the love persists; if one of enmity, the enmity must be overcome; if one of obligation, the obligation must be paid.

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2. Souls incarnate sometimes as a man and sometimes as a woman.

3. Evolving souls incarnate sometimes in one race and sometimes in another.

These propositions amplify the Biblical admonition to "Judge not that ye be not judged." If reincarnation is a reality, those who offend or harm an individual, a sex, a group, or a race, are destined to fill the shoes of their victims in a later life.

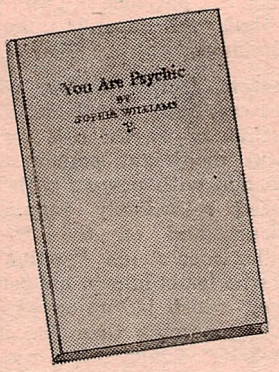
Reincarnation thus induces men to learn the quality of love. But man has not yet evolved to the point where love alone is sufficient to perfect him. His intellectual capacity also must be developed. Dr. Cerminara advocates the application of General Semantics, which is endorsed as a scientific technique by which man may learn to think.

This new enthusiasm of Dr. Cerminara has much to commend it, if only on the score that it may teach man to use his mental capacities to greater good. But it may disappoint FATE readers who have been exposed to abundant evidence that the great ideas—such as reincarnation—come to man through the mysterious mechanism of "insight" or "intuition," and not by scientific, disciplined techniques.—*Paul Foght.*

INITIATION INTO HERMETICS, by Franz Bardon. Osiris-Verlag, Kettig Uber Koblenz, W. Germany, 1962. 294 pages, $7.50.

By Divine Providence, says the author, "the mysteries . . . kept as secrets for thousands of years are now revealed," and "no incarnate adept . . . can give the disciple more for his start than the present book does" —with its sometimes awkward Eng-

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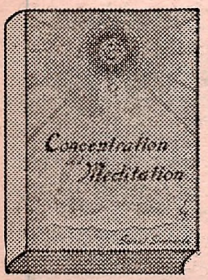
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lish. But no "quick results" are promised, for Magic requires "years" of "almost superhuman . . . endurance . . . patience . . . will power", so that, "All depends upon . . . the individual."

Moreover, Herr Bardon warns, mistakes can bring paralysis, insanity, suicide, or death. But for the successful magician, perserverance rewards him with powers which the uninitiated mistakenly regard as miraculous, and on the "mental plane" he meets his "genius" or "*guru*" who leads him to his "sacred objective," which is "union with his God," the magician then "becoming God himself." Truly, "to a non-magician, all of this will be rubbish."

Thirty sections detail instruction in "Physical, Mental, and Psychic Training" in this book, the first of three projected volumes. Debatably, the author, who apparently in midlife "re-entered his spiritual world," considered physical health "a basic condition" for "spiritual progress." Abstinence from meat, drink and sex need only be "temporary" and for specific purposes. Here and elsewhere his methods parallel those of Aleister Crowley (to whose Rule he appeals, "Love is the Law, Love under Will"), though differing on narcotics, which when used to induce clairvoyance, "paralyze the ethical and intellectual faculties," says Herr Bardon.

For those who think that the "real secrets" of Magic are supposed to reside in nonsensical grimoires or in rigmaroles of mumbo-jumbo, this book has a surprise. The author expertly clarifies the rationale of Magic, especially in discussing the magician's "deliberate creation of beings." Magic rites, says Herr Bar-

don, "never show any success with persons . . . not prepared to work in connexion with the material stuff in a mental and astral way." To the magician, "a master of imagination," who attains "psychic equipoise" through conquering his own thoughts, it is "of no importance" how others perform particular rites. These are only "a mental support for the mind," and he learns how to create his own rituals, which then gain potency through the repetition of mental effort given to them.

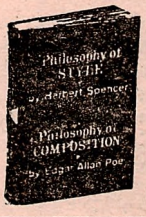
But this book has its share of dubious statements, *e.g.*, that advanced magicians are "no longer subject to the customary Karma," and can "change the fate of others" by taking upon themselves the others' "sins." Particularly naive is the method recommended for establishing communication with "deceased persons", among whom may be one's own "Guardian Angel" (if the latter is not "already embodied on this planet"!). We are told "good" and "bad" are "nothing but human conceptions"—"all is pure to them that are pure"—"there is neither a white nor a black magic," *i.e.*, only *motive* counts, but what about ritual murder for tribal prosperity? The reader is advised to use "a few drops of his own . . . blood" in magical preparations; but if a few drops are efficacious, *why not more?* These are dangerously seductive doctrines.

Finally it is claimed that "the highest thing existent on this earth" is the "Mago-Sexual Operation," which "produces an . . . enormous effect . . . " Here the author seems to have gotten his occult physiology inverted, for is it not true that in Man—unlike the beasts of the field —the "highest" Creative Powers are

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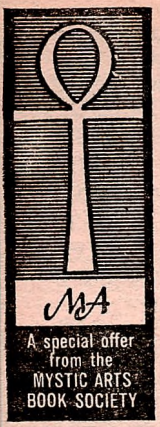
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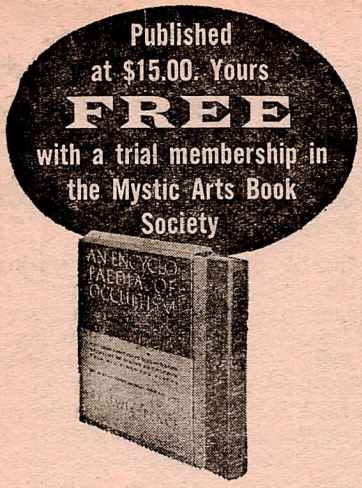
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concentrated at (to use the author's terminology) the cerebral "pole" rather than at the sacral "pole" of the spinal "magnet"?—*Walter A. Carrithers, Jr.*

PRIMER FOR THE PERPLEXED, by Alson J. Smith. The John Day Company, New York, 1962. 188 pages, $4.00.

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taste today. Thus, while "God's revelation of Himself in Jesus is . . . complete," delusion rather than God produced miracles for Jesus: "Natural law is never suspended . . . so that men may walk on water . . . a man may flounder toward a boat in a way that suggests to excited friends that he is walking on the water . . . " The claims of Virgin Birth, Atonement, and Resurrection may be disallowed, since it was by "His teaching"—"the gospel of love . . . let loose in the world"—that "the world was forever changed." However, "we have no good definition of love," though "*agape* is God . . . God is love." But what a pity!—Mr. Smith reveals that, "in the immensity of space and time, only man has mind and soul; only man is aware of God's love." This bit of modern dogma pits the author against both angelologist and astro-biologist.

Evil: It may be "an illusion, or an unripe good, or a moral necessity"—but, whatever, God is in the evil and in the wrong, just as He is in the good and the right, "God is in all." Here the author forgets his own definitions, for, while upholding Christianity as the world's most "sophisticated" and *best* religion, and one of only three "able to hold consistently to monotheism" as contrasted with religions among which are those whose followers are "*theopantheists*, or believers that God is all," Mr. Smith's "working faith" is uncompromising: "God *is* all" (p. 23)!

This book exemplifies the new gospel of "life more abundant *here* and *now*," "progressive religion" that has left its proper sphere, gone into competition with political parties and social clubs, and has abandoned

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ground to popular psychology and psychiatry (which Mr. Smith finds "individualistic" and therefore "complementary" to his collectivist "social" faith). Nothing is said about Heaven—"pie-in-the-sky"—instead we are promised "ultimate victory in life . . . ." This makes little sense, for in the grave we all face only *ultimate defeat* in this life. If churchmen had put into the study of "death" the effort they have wasted on "social action," they might not now have to look to Freud for "complementary" answers. But "Man Know Thyself" has become in Mr. Smith's book, "*Self* is the enemy of health."

Despite his confession that Christianity's notable "tendency toward authoritarianism and intolerance . . . has produced frightful bloodletting," the author defends foreign missions. The heathen, so bereft of his gods, prompts the remark, " 'They have taken away my Lord!' is the saddest cry ever to pass human lips" (p. 138). While Mr. Smith has not taken away the Christian's Lord and God, what has he left *Him?* Peace marches and sit-in demonstrations—after the manner of prohibition rallies wherein the author's predecessors found their greatest stimulus? —*Walter A. Carrithers,* Jr.

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Russ, be careful because a gunman is after you. Do not go out again after dark. You know him. He wants your money.

She gave me his name, but I will not reveal it here. This message came just before we received our next month's checks. We did not go

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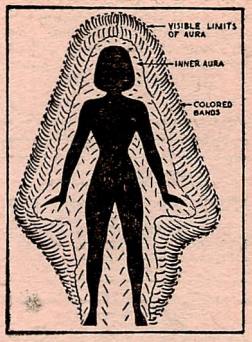


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to the supermarket to cash them, but went to the supermarket, got our groceries and paid cash for them.

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Now nobody can tell me there is nothing to the "Mystic Eye," especially to the way I have mine fixed. —*R. L. Conner, Delaware, O.*

VOICE FROM THE BOX

I read with utmost interest, the story *Scientists Research Machine To Contact The Dead.* I was very well acquainted with the late Mr. Harry Gardner and I know how he yearned to see his dream perfected. Mr. Gardner conducted many other tests besides the one with Miss Margaret Lewis. That is the reason for this letter.

I first met Harry and his wife, Mona, in October, 1955. A group of us were invited to attend a seance to further test the voice box. The late Rev. Ruth Carson was the medium and at that time she was not a developed physical instrument. After singing one hymn a voice came through and said it would voice through the box and talk with us. It did just that, then other voices came through also but they were not as clear as the first. In contrast to Rev. Carson, Miss Lewis has been for many years a direct voice medium. Therefore, I believe the test witnessed was more profound and closer to the goal Gardner wished to achieve.

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turn the dial and your loved one voices to you. If Harry had lived I believe he would have perfected his "brain child." In a recent visit a lady who nursed Harry before his passing stated that music issued from the box every afternoon.

To my knowledge the machine is still in existence and probably could be borrowed for research from Mrs. Gardner.—*David LeBaron, Savona, N. Y.*

IN THE TEETH OF AVERAGES

I wish to say that I find Nurse Joanne Smith's basis for criticism of Mrs. Mona Darden in March FATE, highly unfair and completely unjust. I believe she could possibly be an "authority" on averages, but not on children. If her attitude reflects that of the dentist she works for, I would run fast the other way.

I feel sure that Miss Smith could not be married and have children of her own or she could not possibly take the position she does. To quote her, "Children do not lose their baby teeth until age six, at the earliest. The average for shedding baby teeth is from seven to 11 and a half. Miss Smith surely must know *averages* are only the figures in between the extremes, and that qualified professional people the world over fully recognize that not every person is average. It is indeed a pity that Miss Smith's 11 years of experience have not permitted her to know a child that does not fall into the category of "average".

In using her reasoning, I could say that my daughter at the age of five could not possibly have had baby teeth come out—but they did! Her little playmate lost his first baby tooth when he was four. His

father thought he had wiggled it to make it loose and tried to bribe him so he would leave it alone. I was present and heard what he said to the boy. A few days later this tooth fell out and within a short time his new permanent tooth came in.

Miss Smith may disbelieve, if she pleases, that Mrs. Darden's daughter did not catch an angel's wing, but not on the grounds that she could not have lost some baby teeth at three, because it is not an average situation. Her logic is like a sieve—it does not hold water.—*Ellen Pearson, Eugene, Ore.*

AUTHOR'S CORRECTIONS

Regarding my article in the March, 1963, issue, you are to be congratulated most highly for an excellent job of cutting, as well as for the necessarily required editing and your selection of the title, *Miracle "Gate" to Baha'i.*

As so often happens when an article is cut, there is a most unfortunate error on page 75, the last paragraph of the second column. Abdul Baha was *not* "the eyewitness" to the Bab's execution in Persia in September, 1853. Abdul Baha *did* relate the story of the episode to me personally, and at that time—the autumn of 1901—there were present two Persian believers in their 90's who actually had been witnesses to the execution of the Bab. One of these eminent Persian religious scholars was a noted artist, and I have framed in my library at home one of his masterful renditions of a Prayer to God, in rich colors and gold, given to me at the time.

Of course, Abdul Baha, along with his father, Baha 'Ullah, whom the

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Bab announced would be coming, as did the forerunner of Christ, were "witnesses in spirit!"—*Wendell Phillips Dodge, New York, N. Y.*

TOWARD "UNIVERSAL MIND?"

In Arthur Ford's *What Makes a Medium,* in the April issue, Mrs. Penny Nichols, in answer to Mr. Ford's question, "How did you first become aware of your psychic powers?" said, " . . . when I discovered thoughts and ideas flowing through my mind . . . and from outside of myself; I didn't think these were something I was personally thinking . . . "

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ancient time and place where, as a born native, you were conversing in a language of which you don't know a single word! Such introspection will lead you to heartily welcome any theory of substance for that tenuous philosophical idea of the "Universal Mind."—*Nat Rapport, Jamaica, N. Y.*

JAPAN'S "GRAVE OF JESUS"

On the northernmost part of Honshue Island, in Aomori Prefecture, Japan, about one hour's drive from Misawa, are two graves highly venerated by the Japanese farmers of the small community. One grave, they maintain, is that of Jesus. They assert that Hachinohe Taro Tengue (the tall man from the mountains), their name for Jesus, came to Japan from his birthplace, Palestine, when he was 21, to become a student of the Shinto religion under the tutelage of the emperor's son. When he was 31, they further state, he returned to his own country at the emperor's direction that he evangelize the Jews.

During His bitter experience at Gethsemane Jesus' remark, "I go to my father," is interpreted to have indicated his return to Japan. Here, it is said, he settled under another name, married and fathered three daughters. His age at transition is given as 118.

In this way simple Japanese farmers account for their kinship with Jesus.—*Edith A. Vorp, Sarver, Pa.*

PSYCHIC NIGHTMARES

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from beginning to end, for as far back as 10 years.

I had the most recent one in September, 1962. It seemed my 18-year-old son and his friends were sitting in his car out in the driveway. One of the boys in the back seat had a shotgun. They were just talking and seemed to be enjoying themselves when the boy in the back seat accidently hit the trigger of the gun. The blast ripped the heel off my son Clyde's foot. Blood seemed to be everywhere. I awoke, frightened.

When Clyde went out with the same friends the following night, I warned him to be careful. He just laughed at me and my "dreams."

During the evening the car in which they were riding was involved in an accident. It rolled over twice and was completely demolished. Clyde and his friends were thrown out as it rolled. He hit the gear shift knob and suffered a stomach puncture which took a month to heal. His friends were scratched and bruised. Clyde told me he never would laugh at my nightmares again.

I wish to obtain information about such psychic nightmares and would greatly appreciate hearing from readers who have similar experiences.—*Fern Maki, Mohawk, Mich.*

UNUSUAL EXPERIENCES

An ardent subscriber to your most interesting magazine, I have had a number of unusual experiences over the years. As a child I had glimpses, or so-called "visions," of events before they actually happened.

I could not accept dogmatic religion as it was meted out to me in my home town of Rochester, N. Y. The era of Spiritualism was well-

established there when I was a child, apparently because of the rappings of the Fox sisters who lived in Rochester. I recall my mother taking me to a Spiritualist church when I was very young. She was a Catholic, but being of Irish descent, she thrived on the messages given her by the Spiritualist ministers.

The seances were not held in some dark room, but in beautiful churches, with prayers and songs followed by a sermon. A box on the pulpit contained envelopes with questions turned in by the congregation in the hope of obtaining an answer.

One question Mother asked was, "How will my girls turn out in life?" (There were six of us.)

The minister answered, "one child will be confined to a large building all her life."

My mother worried about this, but it turned out that my older sister, after being jilted by her boy friend found solace in a convent.

At another service Mother asked the same question. This time a different minister answered, "You don't have to ask me that question—don't you have a child who was born

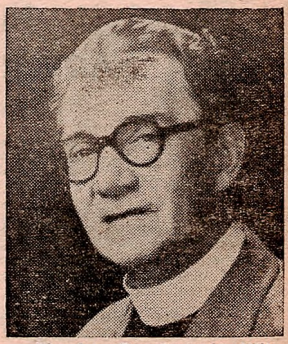
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with a veil, and isn't she sitting next to you? Isn't she the seventh child of a seventh child?"

Mother replied that was true.

After Mother passed away in 1914, I lived in Buffalo with an older sister. While working at the Statler Hotel I met a girl who went regularly to Lily Dale, the Spiritualist camping ground. She and I attended a meeting there in a big pavilion. The speaker, a famous Spiritualist, walked down to me from the platform and told the audience he saw an aura around me so bright that he was forced to ask me to come to the platform. I was frightened and when he realized this, he advised me to study and develop my gift.

I studied Christian Science, New Thought, Unity and later I discovered Theosophy. Since then I have had no fear of my gift which today is referred to as ESP. This gift comes to me just as I am about to fall asleep. I usually know the headlines in the morning paper. I often see books of great literature open before me. Sometimes I jot down what I have read in them.—*Margaret A. Mead, Covina, Calif.*

PRAYERS OF SILENT UNITY

Thank you for the nice article in FATE concerning Unity School of Christianity.

We have had Silent Unity, their prayer group, pray for us at different times over the years.

Several weeks before Christmas, 1962, I had a strong feeling of impending trouble and requested Silent Unity to pray for protection as well as for other matters.

On Christmas Day the block next to ours (a driveway between) sud-

denly burst into flames. We wondered if the block where we live would be next. The faithful firemen spent hours fighting the fire. But although the fire caused $10,000 damage, none of the older people or young children were injured, to my knowledge.

I can't help but feel that if Silent Unity had not been praying for us the situation might not have turned out this well.—*Betty Denny, Auburn, N. Y.*

NO MAGIC FOR FENCES

In my letter in the February issue I offered to give free occult advice and help to those living in Southern California. In conformity with your policy, you did not publish my address—merely "Hollywood, Calif." The result was that besides the letters sent to me in your care, 21 others were sent to me, direct at the incomplete Hollywood address. These letters reached me only because an old-timer at the post office remembered me. Perhaps your policy is not always good.

However, the main burden of this letter concerns the quaintness of about half of the requests I received out of a total of 42. These quaint requests ignored one of nature's most fundamental laws—to wit, physical problems or projects should be resolved or worked out by physical means.

If one wishes to have a fence repaired, one does not ask a magician to do it by some magical means. If one wants an apple from a tree, one does not ask an "occultist" to make the apple fly into his hand.

As another example of letters I received, the writer was too lazy to formulate a clear and concise ques-

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tion and was disappointed because I did not resort to my "third eye" to decipher the ambiguity. I hope that these observations may serve to awaken some people to resort to common sense and to intelligent or practical procedure in working out their problems or projects. On the other hand, I am gratified that I could give help, advice and inspiration to a number of deserving persons.—*Louis T. Culling, Hollywood, Calif.*

WAYS WITH WARTS

In the February, 1963, issue of FATE is a letter headed "Warts and Dandelions." I read this item and as my teen-age daughter and I each had a large wart, we tried the method described. Like the writer of the letter, we also had difficulty in finding dandelions at first.

My daughter persisted in using the dandelions until she had lost her wart. Mine seemed just to grow larger, which she said was either because I did not believe, or because I did not try hard enough, or both.

As a child in England, I'd had a wart cured by a local "witch," but I did not know of one where I live at present. Finally, after using dandelions off and on for some time, I "sold" my wart for one cent to a woman who claimed she could cure them by "buying" them. Thereafter, whenever I saw her, she asked, "And how is *my* wart?" Finally I had to admit it was gone!

The wart did not disappear suddenly, without a trace, as did the first one. It seemed gradually to wither away, and for some time after it was gone I had a large, pink-brown scar, which now has completely disappeared.—*Kathleen Casler, Smithers, B.C., Can.*

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