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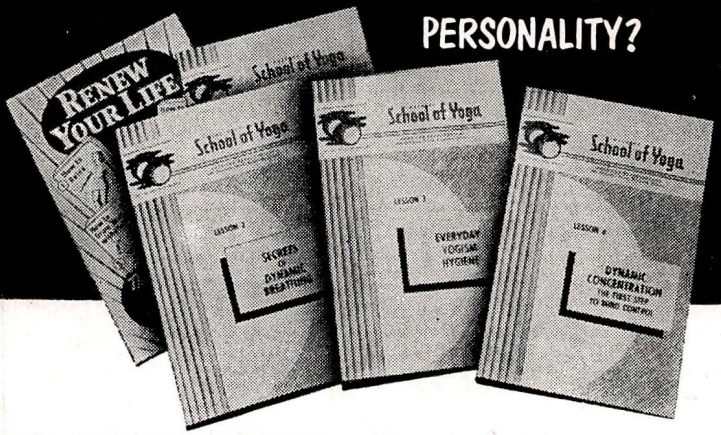
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Vol. 16—No. 9

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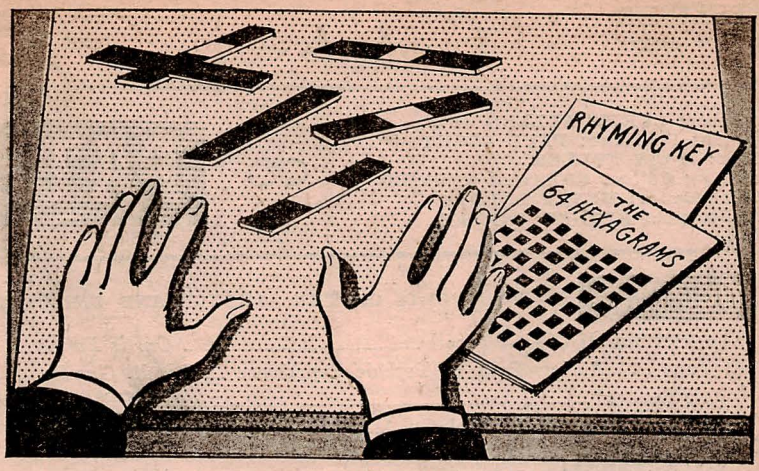
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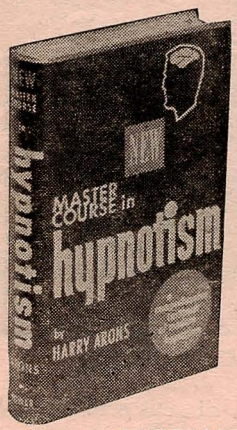
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QUOTE OF THE MONTH

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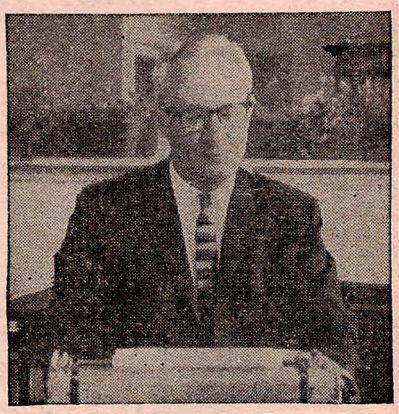
Quoted by Samuel K. Lothrop
Essays in Pre-Columbian Art and Archeology

UTTER FRUSTRATION

WE FIND OURSELVES increasingly impatient and unhappy about science ignoring the claims of parapsychology and Forteana.

A typical claim is the case for *ignis fatuus* which, translated, means "fool's fire". *Ignis fatuus* has been reported for thousands of years. Modern reports reach us every month. It ought to be much easier to investigate, say, than UFO's. We have personages like Harvard professors concerning themselves with UFO's — if only to disprove them. (Did you ever stop to think that it is all but impossible to *prove* that something does *not* exist?)

At any rate, we're in such a state of mind that we wish one of the Donald Menzels of this world would look closely enough at *ignis fatuus* to prove *it* does not exist.



By Curtis Fuller

Recently UPI sent a dispatch on *ignis fatuus* from a town with the unlikely name of Spooksville, Mo. We doubt that you can find Spooksville on the map and for all we know the name originated in the mind of the UPI reporter. At any rate, the dispatch discussed the "Hornet spook light," so named after the nearby town of Hornet, Mo. Hornet is in the southwest corner of Missouri, near the Oklahoma state line.

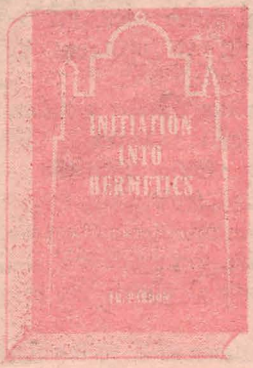
There is a dirt road that stretches from the state line westward into Oklahoma and UPI claims that a "spook light" glows and dances every night along this road on the Oklahoma side.

L.W. Robertson operates a

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cross-roads store here and he keeps a $500 telescope for peering at the spook light. He also rents the telescope for 10 cents a look.

"When I look at it with this telescope," Robertson says, "it seems to be about 16 different lights bunched together."

But you don't need a telescope to see the light. It looks as though it might be a mile down the road, and it changes from white to yellow to red within minutes as you watch it. You drive toward it and it disappears until it shows up behind you."

One old-timer said, "I'll tell you. I've read a newspaper by that light. It was plain as day."

"It's harmless, mind you," Robertson says. "All it has ever done is scare a few people."

∞

BALLS OF FIRE!

RENE GAGNE was coming out of a garage in Belfast, Maine, last May 10 when he saw a flash in the sky. A moment later, he said, a round, blue object smashed into the roof of a warehouse belonging to the Maple Upholstery Company. It exploded with a loud noise that was heard by many people. Flames burned through the shingles in an area about 40 feet high and 25 feet wide.

The state fire prevention department came to the scene immediately

and conducted an intensive search. Several days later they still had no clues to the cause of the fire or to the identity of the object that had hit the warehouse. Officers were particularly on the lookout for bits of metal that, they theorized, might be the casing of the falling object. At last report, nothing had been found according to Joseph A. Flynn, director of fire prevention in the state insurance department.

∞

WE SIMPLY DON'T KNOW

THE TIME was 8:50 A.M. The date, Monday, March 18, 1963. The place was the playground of the Hanson High School in Yorkshire, England.

Pretty Eileen Jane Welch, 16, was talking with several friends; her lunch box and books were tucked under her arm. They were waiting for the bell calling them to class. It was a quiet, peaceful morning suddenly shattered by tragedy.

As Eileen stood talking she suddenly screamed — for she was no longer standing there. As her friends watched speechless, she was lifted high in the air above the playground — a height variously estimated as 15 to 33 feet. Just as suddenly, whatever had lifted her released its grip and she smashed down to the hard asphalt pavement. Her jaw, wrist, forearm and thigh were shattered, her pelvis ruptured.

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Eileen Jane Welch died two hours later.

Thirty-seven schoolmates testified that they had seen the girl lifted aloft.

Still, the coroner could not believe their stories. "Why should this happen to her alone?" he asked.

Meteorologists stated that it would require a wind of at least 110-m.p.h. velocity to have lifted her into the air. But on this morning there was no gale or even a single gust of such velocity recorded anywhere in the nation.

One government expert is quoted as stating:

"We simply don't know what happened and how it happened."

∞

THE BROKEN CLOCK

THE CONDITIONS under which telepathy or other forms of psi operate most effectively are known only in part. If one believes in telepathy but not in clairvoyance, for example, he can dismiss out of hand the Air Force's attempts to have subjects guess random numbers selected by and known only to a computer.

More complex is an experiment conducted by Prof. A.E.H. Bleksley, head of the Department of Applied Mathematics, University of Witwatersrand, Johannesburg, South Africa.

Professor Bleksley's subject was in Cape Town, 900 miles away.

Each day for 74 days, Professor Bleksley set the hand of a broken alarm clock to a time between midnight and 7:45 A.M. He set it for a different time each day. Meanwhile his test subject in Cape Town went to bed each night while telling himself to "see" the time to which the clock was set and to wake at that time.

After Professor Bleksley set the "alarm" of the broken clock, he sealed the clock in a box and locked the box in the cupboard. There was naturally no physical communication at any time between the professor and his subject.

Yet three times in the 74-day experiment, the subject woke at the precise hour and minute for which the "alarm" was set and five times he awoke within one minute of the time. Professor Bleksley considers these eight occasions to be "hits" and of high enough statistical significance to indicate mental telepathy.

This is but another of the repetitious experiments by which parapsychologists apparently are trying to convince themselves that psi really does exist. These studies have been going on for years and it seems time for researchers to be looking in a new direction.

Suppose Professor Bleksley had used a working alarm clock, for

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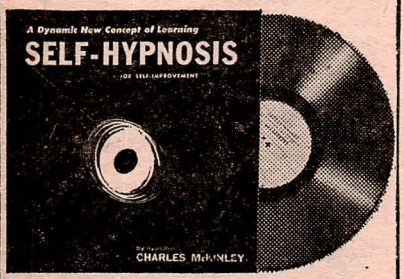
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example. Would that have changed things? Suppose the alarm actually had rung inside a sound-proof closet? Suppose another experiment had been conducted in which Professor Bleksley himself had been awakened by the clock. Or suppose someone unknown to the professor or the subject had set the clock and left it in the professor's charge.

Would these have changed the results?

We don't know, but at this point it seems more fruitful to investigate the conditions under which psychic events occur than to go on endlessly proving they do occur.

∞

CAYCE VS. COON

STUDENTS OF Edgar Cayce have pointed out triumphantly that several of Cayce's readings on the races of man (including — 364-13) have been confirmed by the revolutionary new theories of Carleton Coon, the anthropologist, in his recent book *The Origin of Races.*

Coon's theory is that modern man's ancestor, *Homo erectus,* evolved into *Homo sapiens* not once but five different times in five different geographical places. This explains the five races defined by Coon as australoids, mongoloids, caucasoids, congoids (Negroes) and capoids (Bushmen and Hottentots).

Cayce's reading also defined five

races, but a study soon indicates that they do not agree with those of Carleton Coon. First of all, Cayce's definition of a race by color alone is not acceptable by any modern anthropological standards.

Cayce's readings claim that the races originated in the following geographical areas:

"Those in the Gobi (Desert) the yellow. The white, rather in the Carpathians. The red in the Altantean and the American (continents). The brown in the Andean. The black in the plain and the Sudan, in Africa."

Cayce's definition by color thus makes no provision for Coon's australoids. Cayce's "red" and "brown" races would both be classified under what Coon calls "mongoloid." What Coon calls "caucasoid" is probably what Cayce means by white, which actually comes in a variety of shades down to nearly black. Cayce makes no provision for the capoids. And as a further disagreement, we are sure that Carleton Coon would deny there ever was an Atlantis.

∞

THAT CATAPULT AGAIN

THAT MYSTERIOUS rock-thrower has been at it again — this time in Melrose Park, Pa., near Philadelphia. Rocks have been bombarding the home of Jack T. Siciliano, 32 Dewey Rd., since

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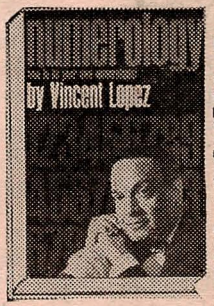
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Easter and as we write had continued beyond the middle of May.

Philadelphia and Cheltenham township police had searched for weeks in vain. They saw rocks land but found no one throwing them. On one occasion, while police were searching a rather wide area for the source of the rocks, 20 stones the size of baseballs fell into the back yard while two Siciliano children, Jimmy 13 and Jackie 10, were present.

Police visited homes 100 yards away from the Siciliano home and discovered the rocks must be clearing them by a wide margin. Meanwhile the Sicilianos were getting desperate. "We're hoping that someone will find a way to end it," Mr. Siciliano said. "We've lived dangerously long enough."

He was afraid that someone was going to get killed. Two children had been hit by the rocks — but only by marble-sized rocks. The big rocks hadn't hit anyone but had smashed windows, screens, the siding of the house and an automobile windshield.

And where were these rocks coming from? Readers of FATE must be getting pretty weary of this same old explanation. Police said *they were being shot from a catapult or from a giant slingshot,* but meanwhile no one to our knowledge ever has found such a device around one of these rock-falling areas.

In an excess of daring, the Philadelphia *Inquirer* published an editorial calling for *stern* action by the judges if the miscreants were caught.

"The stone-throwing outbreaks must be recognized as a part of a pattern of juvenile misbehavior which, throughout its extent, has not received properly vigorous treatment. These 'boys' have figured in some major crimes lately — as in several cases of arson which resulted in huge fires. More adequate deterrents are required."

FATE readers can only shake their heads at a courtroom attack on what is undoubtedly poltergeist activity.

∞

TWO INCHES A YEAR

ALTHOUGH the German scientist Alfred Wegener published his theory of continental drift 50 years ago, it is becoming "respectable" only now. When FATE began publication 15 years ago, Wegener's theory was about as wild as poltergeists — or Hugh Auchincloss Brown's theory of a periodically capsizing earth.

Study of the magnetism "frozen" into rocks clearly shows that at the time those rocks congealed either the magnetic poles were in a different direction than are today's poles — or there were multiple magnetic poles.

Now the study of magnetism has been joined by geology and paleontology, for example, and it is becoming clearer just when the continents started to drift apart.

Australian scientists have concluded "with reservations" that 100 million years ago Australia was almost squarely at the South Magnetic Pole and it has since moved some 3,400 miles with respect to North America. This may seem like an enormous distance but it actually averages out to be only two inches a year.

British scientists have estimated that a super continent surrounded by one great ocean existed about 150 million years ago. About 120 million years ago a gigantic rift appeared in what is now the Atlantic Ocean and the two American continents began to drift away from Africa. Some 60 million years later a new rift separated Africa from India, and Australia from Antarctica. Eventually, the slow motion of India pushed up the Himalayan land mass.

Paleontology confirms much of this. When the continents were joined animals could move freely between them. Once the gaps became big enough, plants and animals no longer could migrate and became separated as species.

The way in which this happens is being suggested, too, by studies of the ocean floor. As the light land

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masses move over the heavy deep-lying rocks, it is natural that they should push up ridges. This has created mountain ridges beneath the ocean floor as well as on the continents.

It would seem, however, that there is so much light material being moved by these gigantic forces that the world's mountains are not high enough to explain the pile-up that would result.

This can be accounted for, however, by evidence that suggests there is a kind of slow current in the fluid heavy rocks beneath the earth. Some force greater than gravity appears to be pulling down the surface in the deep oceanic trenches, and it is suggested that as the surface material moves toward these trenches, it disappears slowly, pulled under by the molasses-like currents circulating in the earth's interior.

∞

MOON WATER

WE KNOW so many things that aren't true that it is a good thing that science, in "respectable" areas, is willing to correct itself with a fair lack of dogmatism.

It now appears that the Air Force believes there's water on the moon. Dr. John W. Salisbury, of the Air Force Cambridge Research laboratories at Bedford, Mass., believes that the moon water will be

found either as subsurface ice, or composing one-eighth of those silicate rock formations known as olivine.

The advantage of water on the moon, of course, is to help turn it into a livable base for man. Instead of hauling water all the way from Earth it would be much simpler, in the long run, to convert it into rocket fuel, drinkables and what-not.

Since the moon has a much lighter gravity than Earth, it would make a better rocket base for exploration of the planets. Dr. Salisbury says that an atomic reactor transported to the moon easily could supply the large amounts of heat necessary to melt subsurface ice or release the water from olivine.

Certain types of moon crater, Dr. Salisbury believes, could only have resulted from huge eruptions of gas through the moon's surface. Presumably, where there's gas there's water.



WISH UPON A COMET

IF WE COULD ONLY catch a little piece of comet head, we might have in our possession a sample of matter entirely different from that of the sun and planets.

This at least is the idea of Dr. Harold C. Urey of the University of California at San Diego.

He recently told the National

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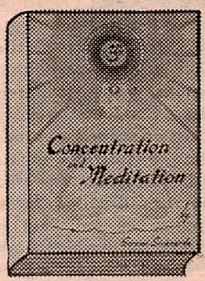
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YOU *Can Learn*
THE ART AND PRACTICE OF ASTRAL PROJECTION

Astral Projection—being able to separate "yourself" from your "body"—opens up vistas that stagger the imagination. Think of being able to explore the Inner Planes for yourself *by yourself!* Check for yourself, first hand, what you have read and been told about the Inner Planes. It may be that there is no greater door to ALL KNOWLEDGE possible to you.

Serious students of the Occult have always known "about" Astral Projection. Even non-occult people have thought that it was possible. But those who could project their Self out of the body kept the secret well hidden and the whole subject shrouded in mystery. Why wouldn't those who knew tell? Why keep the technique of Projection a secret?

Whatever the reason was in the past, the mystery is now over. The "Secrets" of Astral Projection are available for all. Many letters have been received by the author of *The Art and Practice of Astral Projection* attesting to the accuracy of the presentation of the basic knowledge and to the accuracy of the Directions for following this knowledge. Many people, especially those who were almost ready to project naturally, actually projected upon reading the book for the very first time!

The Art and Practice of Astral Projection shows you not one method of astral projection, but FOUR DIFFERENT SYSTEMS! The author does not claim to have originated these systems. Directions were scattered throughout endless records and books; some of them had been in existence for thousands of years as hand written manuscripts, others since the very first printed books. However the records existed in such distorted form, and with so many parts left out, that it took a great deal of original "psychic" work and research to recover the "secret" directions and get it into modern form that could be *understood and used by the general reader without arduous training.* The author did accomplish this, and also developed a NEW application of these Occult Projection Techniques which he has named the LITTLE SYSTEM.

This LITTLE SYSTEM is designed by Ophiel to enable Occult students to make a good start in Projection work in an absolutely safe manner. This "little system" introduces the reader to the Technique of Creative Imagination-Visualization—which is used in many forms of Occult work. The skills you acquire in mastering this "little system" will carry over in endless ways in all of your occult work.

The second system taught in the book is called the DREAM METHOD and is based on the discoveries and work recorded by Oliver Fox and presented in a book published 30 years ago in England. Mr. Fox was able to project naturally (as are a great many people who do not actually realize what they are doing and have not learned to control it) and he recorded many of his experiences in his book for others to study.

At the time Mr. Fox wrote his book not much had been given out openly about Astral Projection, and he did not fully develop his system for others to make use of it. Ophiel developed and modernized the DREAM METHOD to make it an authentic system that works while you sleep, but under control so that you can explore some of the Inner Planes satisfactorily.

The third system taught in *The Art and Practice of Astral Projection* is called THE BODY OF LIGHT METHOD. By following the directions in the book you learn how to build up, on the Inner Planes, a body, or vehicle, out of the material of the Inner Planes—which material is "Light" and hence

(Continued on next page)

Many People are ready. Many now separate the "Self" from the Body.

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When the 20th Century is over, there is a very good chance that the most useful Occult book of the Century will turn out to be a little volume entitled THE ART AND PRACTICE OF ASTRAL PROJECTION by Ophiel!

(Continued from previous page)

the name "Body of Light". You learn to transfer your consciousness to this Body of Light and then function in it.

The fourth system is the real "TATTVA" SYSTEM of Projection. By this method you can start to really enter special Inner Planes, and, after due instruction and preparation, make contact with the inhabitants there!

In addition, this fourth system lends itself to a very peculiar method of obtaining knowledge—knowledge about all kinds of different things on Earth. This method has rarely been talked about before, but Ophiel gives you the directions on how to use it. This is a safe and a positive—but very personal—method.

As noted earlier, *The Art and Practice of Astral Projection* is a complete book that tells you how to safely and positively project your consciousness beyond the body. Astral Projection is no longer a secret! You need nothing that is not in this book, but you may wish to make a deeper study after reading the book through the Course that Ophiel is now preparing and that will be available through Llewellyn Publications. If you want to know the details of the Course, be sure to let Llewellyn know.

No genuine Occult Student can afford to be without this astounding book. The material contained in this book has never been given out before so well organized and so easily understood by the general reader and ready to be used by genuine Occult Students who seek true advancement and to develop their inner power.

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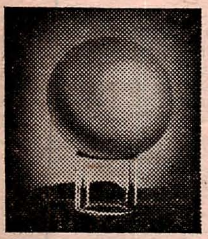
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Academy of Science that "among all bodies in the solar system one might expect that comet heads did not originate with that system and, in fact, are captured from space."

All that would be mighty interesting but the problem still remains: to catch a comet.

Meanwhile, though, you had better not be catching purple globs of light that dissolve inside a glass jar, glowing masses that burn with crystalline fire and evaporate as you watch them, ghost lights that shine and dance along Oklahoma roads, or even fireballs that set fire to Maine warehouses.

Because if you do, no one will believe you!

∞

COOPER AND THE FIREFLIES

GORDO COOPER'S evidence, in accordance with official policy and quite possibly with the true facts, is that the golden fireflies of space come from the space ships themselves.

"On the first nightside I saw . . . fireflies coming over the space craft and appearing to move back along the flight path through the space of the vehicle. They were bright and had a faint, very, very faint greenish tint to them," the astronaut reported at his first major news conference.

"They looked very familiar, just as I had heard them described."

When Cooper was asked: "Major, did you form any opinion as to where the fireflies came from? Did they come from the capsule?" he replied:

"I think it is pretty conclusive that . . . these are coming from our own little peroxide clusters."



THE PLAGUES OF EGYPT

THE 10 PLAGUES of the Pharaoh and the flight of the Jews from Egypt as related in the Biblical book of Exodus were the direct result of the violent eruption of a volcano in the Aegean Sea about 1400 B.C. This is the theory of Prof. Angelos Galanopoulous, a Greek geologist and that country's top earthquake expert, according to the New York *Times*.

The eruption was of the volcano of Santorini, which Professor Galanopoulous calculates to have been four and one-half times as violent as that of Krakatoa in 1883 which cost 36,000 lives. The Krakatoa explosion caused sea waves as far away as Cape Horn and Britain, and made the earth's sunsets redder for several years.

Today Santorini is a crescent-shaped island in the Aegean. Professor Galanopoulous has dated its eruption by radio-carbon tests at approximately 1,400 B.C. A few decades after the eruption the central part of the island collapsed

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about 1,000 feet below sea level, leaving the crescent as it is today.

Professor Galanopoulous links the plagues of Egypt to the explosion and the Jewish exodus to the sinking of the island. Volcanic explosions of such magnitude can cause major geological and climatic disturbances, he points out.

If his theory can be verified, then other ancient disasters, such as the destruction of the cities of Crete by fire about this time and the weakening of the Minoan culture so that it was destroyed by northern barbarians, no doubt may be traced to the same cause. The Cretan fleets, which had protected the islands and traded throughout the eastern Mediterranean would also have been destroyed by fire and tidal waves.

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FOUR OF A KIND

GEORGE COTTER operates a farm equipment business at Chrisman, Ill. The night of May 13 thieves pried open his office safe, broke open several vending machines, ransacked the office area, and left with about $1,700 worth of tools and between $75 and $100 in cash.

Mr. Cotter wishes he had taken the advice of his five-year-old son. The boy waked him in the night and kept urging his father to "go to the office, go to the office." But Mr. Cotter put the lad back in bed assuring him that everything was all right.

* * *

MRS. ELLA BARNES is the wife of a chiropodist of Burbank, Calif. As she was stepping out of her car at 3:10 P.M. on May 8, in front of her mother's home in the Los Feliz district, she was kidnapped by two armed men. Several hours later, Mrs. Barnes managed to escape from her captors when they became involved in a fight over who was going to drive her car.

Her abductors later were captured, but the point of this story is that at 3:10 P.M. — the exact time Mrs. Barnes was kidnapped, her husband Robert, sitting in his office at 1130 Olive Ave., Burbank, felt a bolt of sharp pain shoot through his neck.

* * *

AT LEAST ONE crewman aboard the lost submarine *Thresher* had a strong premonition of disaster. George J. Kiesecker, 38, an electronics technician, was one of 129 men lost on the sub.

Apparently Kiesecker feared the sub from the time he was assigned to it, although he had been in the submarine service for 21 years. He served on the first *Nautilus* and the *Sea Dragon*, among others.

He told his wife Lily, of Exeter, N.H., that he had a premonition



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To our knowledge, nothing ever written so vividly describes life in the realms beyond. The life of Dr. Lindsey has been one of service and sacrifice, the past 30 years has been spent ministering to the afflicted and the downtrodden. Thousands have claimed healing through his prayers and the touch of his anointed hands.

All rights for the printing of this amazing book have been given to the International Evangelistic Association, Inc. All profit from its sale to be used for the printing of another book PROPHECY ON THE MARCH. This book, first printed in 1959, is the result of another vision Dr. Lindsey received in September, 1958. It gives time and place of most of the major calamities to come upon the earth between 1958 and 1968. Every prophecy in the book has been verified up to date. Dr. Lindsey has given away hundreds of thousands of these books.

The price of *The Vision* is $1.50. We will include free of charge one Prophecy Book with each order. If you desire the free Prophecy Book alone inclose 25c to cover cost of postage and handling.

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that this was to be the sub's last cruise. When he said good-bye to go aboard for the test dives, he is quoted as telling her:

"Honey, I have a feeling this will be our last trip, that you will be a wealthy widow before the week is over."

* * *

PRETTY DIANE PATMONT, 16, sat down in her Oakland, Calif., home last April 7, and wrote: "I pray God will let me live."

Diane was about to leave with her family for an automobile trip to Iowa. Does it seem strange that a popular 16-year-old girl, drum majorette at her high school, should write:

"I feel that a person never knows what's going to happen to them next . . . what I mean is, I *could* possibly be killed on the trip . . . I really doubt it, though, because I feel there's too much God wants me to accomplish. But I'm writing this just in case."

The message was for the Rev. Wilbur Antisdale, pastor of First Covenant Church of Oakland, with whom Diane had been discussing religion and her belief that Jesus was her personal Saviour. Diane left the message on her desk and phoned a friend to tell her it was there. Then she left for Iowa with her parents and sister.

Fifty-three miles east of Ely,

Nev., the Patmont car skidded and crashed. Diane was hurled 25 feet. She told her father as she died:

"I'm not afraid. I know where I'm going."

* * *

It seems to us that all these four incidents, taken from the newspapers during the month I am writing this, may be valid premonitions or, at least, clairvoyant or telepathic warnings of disaster.



UP THERE

THE NEWS FROM Mars, though incomplete is not so discouraging. The preliminary report of findings from the gigantic tandem balloon that carried a huge telescope and sensing equipment aloft early in March indicates the presence of water vapor and carbon dioxide on Mars — as we said.

Meanwhile we thought you might like to know that on May 21 a tiny planet of our solar system, named Betula, came within 14.6 million miles of Earth. Astronomers think Betula is probably less than 50 miles in diameter.

The closest other approach of any asteroid was the sudden appearance of Hermes in 1937; the planetoid came within 400,000 miles of us, but was so speedy its orbit still hasn't been determined. Nor has Hermes been seen since that comparatively close call.—*Curtis Fuller*

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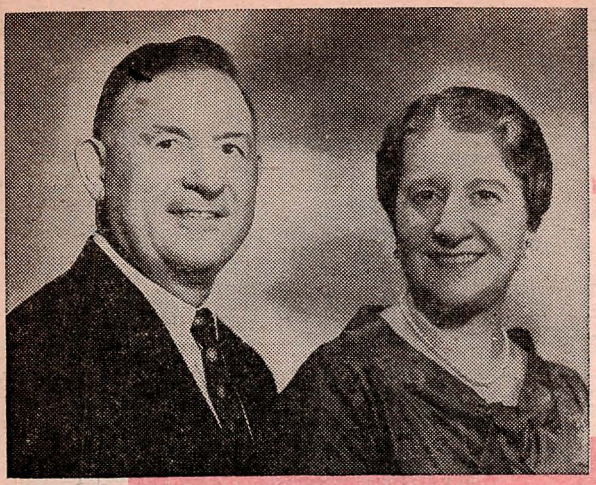
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Ambrose and Olga Worrall are noted psychics.

the SEERSHIP of *Olga Worrall*

By Curtis Fuller

THE YOUNG MAN had a businesslike appearance, brisk and efficient. He was sitting at the dining room table of a comfortable Baltimore home, writing on a pad of paper.

When he was through, he folded the sheet thoughtfully, then strode into the living room and handed it to the trim, dark-eyed woman who sat waiting for him. She took the folded sheet and held it in her hand, looking at him solemnly, waiting, listening.

Words formed and she began to speak, answering the questions on the folded paper without opening it or reading them. Then she an-

She not only gave correct answers to questions which, unknown to her, were in alien Arabic script—she gave correct answers when none were known to anyone!

nounced that the most important question her interrogator had on his mind had not been written on the sheet of paper.

It has something to do with the word "platelet," she said. (This turned out to be the key word in some blood research he was doing.) As she talked on, she pronounced some words in a strange language very unlike English. The alien sounds seemed to twist and tear at her throat, so foreign did they seem.

After she had answered the questions, the young man told her to unfold the slip of paper and read what he had written.

At first the scribbling looked like shorthand to her. But no, he said, the questions were in Arabic!

* * *

FOR DECADES it had been proposed that if a sensitive actually could speak a language which was unknown to her in a normal state, this would constitute one ultimate proof of mediumship.

Many such claims have been made but investigation has dissolved most of them like a lump of sugar in hot tea. A rare number of unusually gifted European mediums are alleged to have spoken Chinese and similar exotic and far-removed tongues but the verifications of this have not been universally accepted.

In the mediumship of Olga Worrall, a Baltimore housewife, FATE believes it has unequivocal proof of the ability of a sensitive to speak a previously unknown language, and to give intelligent, intelligible answers in that language.

Moreover (herein lies an even deeper mystery) Mrs. Worrall, in the case described here, gave answers to serious medical research questions that no one in the world knew at the time the problem was phrased by her questioner. Even beyond this, Mrs. Worrall told her interrogator that the medical question most important to his experiment was not written down but she had the answer for it, nevertheless.

The young man who wrote the five questions is a medical doctor. Today he is in charge of a department and deeply involved in research at a large Eastern hospital.

His name, title, address and background are known to FATE Magazine but for purposes of this article his identity must be concealed. We have given him the pseudonym of "Dr. Theo."

Dr. Theo was born in Lebanon and educated at universities in Lebanon, England, and the United States. He is a charming man of middle height with dark, wavy hair and a quick manner. He speaks Arabic, French, and English and is a devout and practicing Christian of the Eastern Orthodox faith.

One evening in 1954 Dr. Theo was invited to pay a social call on Mr. and Mrs. Ambrose Worrall of Baltimore. Mrs. Worrall is Olga. He had been working as a research associate in an Eastern hospital, trying to solve a complicated medical research problem. He was trying to exclude a particular phenomenon from normal blood serum so that a much better distinction would arise between normal serum and abnormal serum.

Dr. Theo explained to Mr. Worrall that he had several questions and problems he needed answers to and wondered if Olga could get the answers for him through her gift of seership.

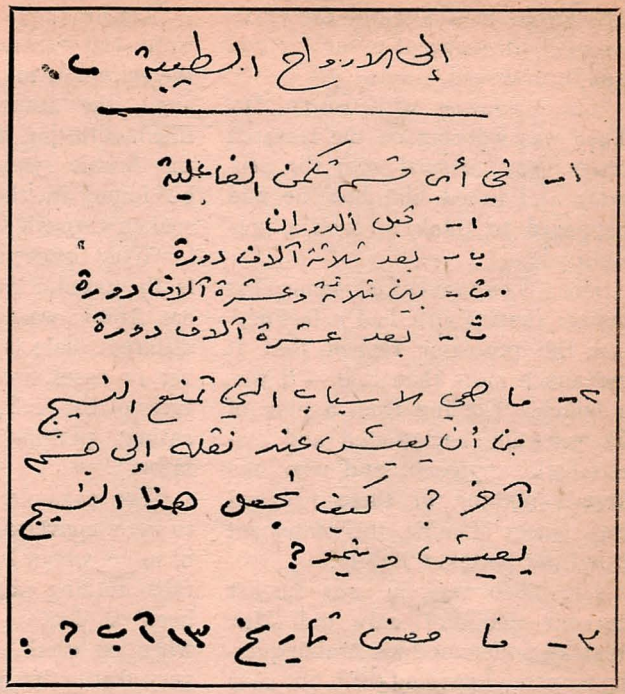
Mr. Worrall escorted Dr. Theo into the dining room, handed him a pad of paper, asked him to write his questions and left. Dr. Theo seated himself on a French Provincial chair at the dining room table and wrote down five questions in Arabic. Four dealt with medical research problems and one asked a question about Lebanon.

Dr. Theo then folded the paper carefully and returned to the living room where both Worralls were waiting. He handed the folded sheet to Olga, sitting on a Hepplewhite sofa upholstered in dark rose velvet. The living room is rather formal, with a piano, hi-fi, the usual tables, chairs and lamps and a large Persian Kerman rug on the floor.

"My medical questions on the folded sheet referred to experiments, the results of which were unknown even to me at the time," Dr. Theo explains. "I felt that by asking such questions any possibility of my influencing Mrs. Worrall by some psychological means or possibly by telepathy would be eliminated.

"As a matter of fact, I repeated this experiment a number of times and in a majority of cases my questions were answered in a relevant way. Some of the answers had to do with strictly scientific and medical material about which the Worralls could have known nothing."

One such question dealt directly with Dr. Theo's research. "A fantastic part of this thing is that Olga said to me, 'I will answer all



Reproduction shows example of questions written in Arabic by Dr. Theo and given —folded up—to Olga Worrall for answer.

your questions but you don't have the right question here.'

"And then she gave me an answer in the key word 'platelet.' "

Dr. Theo recently explained to us the significance of Olga's revelation.

"The platelets are cellular elements in the blood which are mainly concerned with blood clotting. In the work we are doing," he explained, "they were indirectly involved as a complicating factor. At the time I was asking the question, I did not even think of platelets in connection with our work and their possible complicating effect on our phenomena. But when brought to my attention by Olga Worrall, and on further investigation, I was able to show that these platelets were indeed causing the false positive results in our experiments.

"We then made attempts to get rid of these platelets in an effort to eliminate false positive results. This approach was successful. Experiments were made in which the effect of the platelets was excluded

by various methods and the pertinence of this concept to our method was established."

The professor with whom Dr. Theo was working on the research project was amazed with the progress and asked him how he had happened to think of such a possibility.

Dr. Theo remarked somewhat lamely that "I just had a feeling," but the professor replied that it was much more than that — it was a hunch. "Coming from a man of his scientific background and materialistic approach, and who had known nothing of these personal experiences of mine, this statement could not be taken lightly."

Dr. Theo says he was further amazed that not only did Mrs. Worrall understand his Arabic questions without reading them but gave him key words in Arabic which were relevant to the questions he had asked.

These basic facts are not half-remembered incidents from something that happened nine years ago. Dr. Theo went on record about this in a letter he wrote shortly after his amazing series of meetings with the Worralls. The letter was written to a prominent Methodist minister (name on file) May 10, 1954, and FATE has a copy of this letter which verifies and details his experiences immediately after they happened.

"During my last sitting," he wrote the minister, "as a result of the arrival of my mother from Lebanon, the atmosphere was really filled with joy and practically all the Arabic synonymns for joy to be found in the dictionary were spoken through Olga.

"What is even more astonishing is the pronunciation of the different Arabic words according to the different dialects, which, in a number of cases, were convincing features of the reality of the communicating persons' identity (his father).

"For example, Olga, in relating to me a conversation from an uncle of mine, whom I had told the Worralls nothing about, and who had been a doctor in Cairo, Egypt, when on earth, pronounced a few very distinctive words in an Egyptian dialect which is quite unique in the Arabic language."

Dr. Theo recently described in more detail exactly what he meant and gave FATE some specific instances of how Olga had spoken correctly several Arabic dialects.

In the case above, for instance, "Cairo" is pronounced "Al-Kahra" in the Egyptian dialect. Olga pronounced it correctly, although in the Lebanese dialect it is pronounced "Al-Kahira."

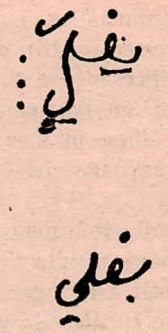
In another instance, Olga correctly pronounced the words "Bahki Ana" in the Egyptian

dialect, which means "I am talking." In the Lebanese dialect this would be pronounced "Bihki Ana."

"On the other hand, words attributed to dead relatives who had lived in rural Lebanon fitted in well with the rural Lebanese dialect," Dr. Theo explains. "The expression 'Ayha' carries no meaning to a non-Lebanese and is not in the Arabic dictionary. It even has no meaning to a Lebanese living in the big city. Yet this same vocal expression to a Lebanese from the rural areas of Lebanon carries a good deal of meaning. It takes one to rare occasions of great festivities, marriage festivities, for example, and is synonymous with a state of happiness and joy."

On another occasion, words attributed to a dead man from the desert were spoken by Olga in classical Arabic and had reference to things of the desert. Such a word is "Ya Akh," which means "Oh, Brother." Yet when Olga used words having the same meaning but attributed to a Lebanese, she used the correct Lebanese dialect word, "Ya Khy."

Dr. Theo feels that additional convincing evidence was obtained in 1958 when Olga wrote in Arabic the word illustrated on this page. This word means "my mule" and was attributed to a camel driver. Olga's word is on the top of the



Arabic word meaning "my mule," above, was written by Olga Worrall. Dr. Theo wrote same word for comparison, below.

reproduction. Beneath it, Dr. Theo later wrote the same word for comparison. "The mere reference to such a word in connection with a man from the desert is evidential," he says. "That Olga, in addition, was able to write such a key word in Arabic is indeed an exceptional phenomenon."

In a further effort to verify the accuracy of the Arabic words spoken by Olga, Dr. Theo made a point of introducing series of words which sounded similar but had different meanings. Some related to the subject matter under discussion; some did not. "In practically every case," he declares, "Olga Worrall would pick up the right words which were pertinent to the discussion and exclude the non-pertinent words."

In addition to Olga's precise selection of the correct and subtle dialect pronunciation, Dr. Theo had been impressed by two other facets of her ability to use a completely strange foreign language.

One of these is her ability to answer questions written in Arabic. Repeatedly, Dr. Theo wrote down questions about scientific experiments whose results he did not know himself. Other questions dealt with future events. He would hand the folded paper to Olga who would hold it in her hand while she answered the questions.

"The questions usually were answered satisfactorily," he says. "Sometimes the sequence in which the questions were put was not followed exactly in the answers but the fields with which these questions dealt were usually all referred to."

An example is the three questions in Arabic reproduced on page 29. These questions were asked of Olga in 1954. "One of the questions is exceptionally interesting," Dr. Theo states. "I asked which is the active fraction in the experiment which includes four fractions altogether. Olga gave the answer as 'Number Three.' At the time I had no concept as to which one would be the most active fraction. At the termination of the experiment several weeks later the most active fraction was indeed found to be Number Three as predicted.

"Here then was an example where the questions were asked in Arabic on a scientific matter dealing with findings which were unknown to me at the time and yet the answer was the correct one. It is unlikely that this was merely chance."

Arabic is a complicated language. Pronunciation is especially difficult for foreigners. Yet Olga not only was able to answer Arabic questions in English but she was able to answer them in Arabic as well.

"Some of the words Olga would pronounce were clearly enunciated," Dr. Theo says, "and what is more remarkable, her replies all were given in words which, when united, gave a clear answer to the subject being discussed or the question asked.

"I could not always understand all the words she would relay but on further questioning she would usually pick the right word from a number of related words I would give her to choose from."

On one occasion Dr. Theo took two Persian friends, a husband and wife, to visit the Worralls. During the visit a spirit appeared to Olga claiming to be the man's father. He said he was called "Bahba" by his family.

The startled son burst forth with an exclamation. "Our family was the only Persian household to call

the father 'Bahba,' " he said. "Our grandmother lived near the border of Iraq and had taught us to use the Arabic word instead of the Persian name 'Behbeh.' "

* * *

HOW CAN a woman born in Cleveland, Ohio, and brought up speaking only English and White Russian suddenly become a linguist in Oriental languages as esoteric as Classical Arabic, Egyptian and Lebanese dialects of Arabic?

Olga learned English as any child growing up in Cleveland learns it, and she learned Russian in language school. Her father was a White Russian, and although her mother was a Hungarian she never learned to speak that language. Olga says she never heard Arabic spoken before she found herself repeating the words that she was "hearing" in her inner mind.

Her method of working is quite different from that of most sensitives. Light does not bother her. She never goes into trance. "As I listen I receive the answers," she says.

She thinks of her gifts as "seership." "I am not a voice medium," she says, "in fact I do not possess physical mediumship.

"In a normal state I am able to hear and see discarnate spirits and as I hear what the spirit says I repeat it. If the spirit speaks in a foreign language then I try to pronounce the words as I hear them, and that is all there is to it. I do not need atmosphere for my work. When there is a need I become the receiver but I cannot turn it on at will just to prove or satisfy an individual."

All this is not quite as simple as it sounds. At times when the specific word is hard to grasp, Olga may be given a simplified picture or symbol to indicate the word. Dr. Theo recalls that this happened in the case of the platelets. The word "platelet" was not familiar to Olga and she was given the mental picture of a plate with the additional notion of a small plate.

Questioned about the time Dr. Theo brought his mother to visit the Worralls and messages came through, supposedly from his dead father, Olga explained that as she heard the words she pronounced them and apparently did a "good job" because Dr. Theo understood what she said.

"At the same time Ambrose heard Arabic words spoken by the dead father different from the ones I heard. It is not unusual for both of us to see the same spirits and hear the same words spoken. Often he will get one word, I the next, and then the combined words form a message."

Ambrose Worrall's own mediumship obviously enters this complex picture. He was born in England

of an English father and Scottish mother, from whom he gets his soft Scottish burr. He is an important administrator for a large company, and he is himself a sensitive and charismatic healer.

As an example of Ambrose Worrall's mediumship he introduced the name of a chemical compound of whose existence Dr. Theo was unaware at the time. He investigated and found it was a new and important addition to the *Pharmacopeia* whose function fitted in well with the research area he was discussing with him.

It is obvious that there is a subtle interaction between this husband and wife, though Olga says, "I doubt if Ambrose influences me or I influence him, for we are as different as can be in temperament. I am a real Russian and he a typical Englishman. But spiritually we are on the same wave length which makes life very exciting, especially when we see and hear the same things." She added, "We are two separate beings in complete harmony."

Neither Olga nor Dr. Theo believe that telepathy could possibly explain her abilities, though for different reasons. Her ability to give answers known to no living man rules out telepathy as far as Dr. Theo is concerned.

Olga's reasons are different. "I actually hear the words as they are given to me by spirits," she states emphatically. "To me it is as real as though I were hearing you speak. I speak spontaneously, it is true, but not from any 'inner voice.' When foreign words are spoken I am prompted by the spirit as though the spirit wants me to pronounce the word correctly."

Such an opinion certainly would be questioned by conventional psychical researchers who seek scientific explanations for all areas of the unknown. But against their materialistic search must be matched the accomplishments of this Baltimore housewife who, in exotic languages, correctly gives answers known to no living man.

Editor's Note: Mrs. Worrall does not give readings, seances nor do any professional work for the general public. She uses her gift only for friends and then only if there is a need. "I am not interested in providing anything to the curious," she states. FATE *regrets that letters cannot be forwarded to her.*

The incredible effect of my wife telling an abusive drunk to "drop dead" is one of many which has convinced me that . . .



I Married a WITCH

By Aidan Van Alm

MY WIFE and I were very much in love when we were married in France just 30 years ago. We were very young. A few months later we moved to England and we have been travelling ever since. We've lost count of the countries we've visited and lived in. Currently we are living in the United States. I've had a wide variety of jobs and, since we have no children living, my wife always has been able to be with me. We are a very compatible couple, though this often seems to surprise the people we meet.

When we were married neither my wife nor I knew anything of the matters which I am going to describe. We would have laughed at even the suggestion that such things exist. So when they occurred we had to start all over again, appraising the world we live in. Luckily neither of us leaned toward the mystical; neither of us was religious; and both of us had highly technical educations. Had it been otherwise either one or both of us might have "cracked" and gone into some extreme form of cultism.

Its always difficult to discern in

retrospect when really new things come into one's life. So I am going to take the first instance that made me realize something outside the ordinary was going on. I am constantly accused of being pragmatic to the point of cynicism but there is one thing that brings me up short; this is coincidence. I'll go along with noticing up to three similar occurrences, but on the fourth count I begin looking for a cause. It is for this reason perhaps that I cannot now remember the items that preceded the following affair. That they did occur I have no doubt. Otherwise I would not have noted this one.

My mother, a widow, was very fond of my wife and of me, her only child, and she took every opportunity to be with us. She was a businesswoman on her own and also travelled extensively. We used to meet up in out-of-the-way places anywhere on five continents. On this particular occasion we met in the West Indies, in Haiti to be precise.

In those days there were only half a dozen hotels in that country; the most delightful was owned and exquisitely managed by a Madame Frankel, in Port-au-Prince, the capital. There one dined on a long circular verandah amid palms and behind bougainvillea, overlooking the beautiful bay. The service was perfect and the food Parisienne. This verandah curved around a large circular room with a big bar at one end. Conversation at the bar was multi-lingual but English predominated and, as usual, the English-speaking got together immediately as if they were old friends.

When we arrived we were taken into the circle as soon as we had ordered our drinks and soon we all were behaving as if we were at a private cocktail party. My mother was a very striking-looking woman, extremely amusing as well as intelligent, and she soon was launched into the intricacies of the international oil world with a tall, athletic-looking, young American. He was on a local business trip from Panama, where he worked for one of the larger American oil companies.

Shortly after sundown everybody retired either upstairs or home to dress for dinner, as was then the custom. We were left at the bar with this young man, finishing some discussion. First my mother and then my wife retired. As I finished my drink I realized that the man was quite drunk. He explained that he already had showered and changed earlier, after playing tennis, and I went on upstairs.

My womenfolk were dressed before I and started down the wide, winding staircase together. However, my wife had forgotten some-

thing and raced back up, leaving my mother waiting halfway down. By this time I was ready and so we went down together, one, two, three, in procession. Just as I hit the bottom step my mother said some pleasantry to the young American, whereupon he gave out with more than one foul expletive, definitely directed at her. I could hardly believe my ears but instinctively started forward, the hotel manager behind me as he too had heard from his desk at the bottom of the stairs.

I was going for the man when my wife sort of banged me back and literally spat at the fellow, "You drop dead." She didn't wave her arms or point; she just stood still and glared with her very large dark eyes.

The result was electric. Everybody stopped talking; the barman's lips fell open; the manager gasped; and the American slid off the barstool and reeled out of the room, down the main stairs to the garden and out into the night. The three of us then marched into dinner with all eyes upon us, amid a terrible hush. I remember I cast many a sidelong look at my wife during the meal. She is a forceful character and when excited her French blood comes out. This was all new to me, but then we had been married only a little over a year.

The end of this story came just before dawn the next morning.

The young man had managed to catch his plane for Venezuela, then had flown by an overnight company plane to Panama. There, according to the reports, he had taken a taxi to his home which stood isolated amid tropical gardens. He had paid off the driver and started up the verandah steps. The cab had driven away.

The house had a wide wooden verandah all around, fully screened. The man unlocked the screen door at the top of the steps and then, with his keys in his hand, started across the verandah to the main door of the house. The lady of the house, a beautiful girl, was an American but not his wife. The man was separated from his wife who steadfastly refused to give him a divorce, and the company ignored the presence of this, his avowed fiancee, for lonely and angry young men in the tropics do not make good junior executives. The pair were very much in love, everybody agreed.

But on this occasion the poor fellow never used his key; in the early dawn the door swung inward, a pale hand holding a Colt .45 appeared and there was an explosion which sent a bullet straight through the young man's heart.

The amazing thing brought to light during the investigation was that the girl could not explain, even under duress, where she got

the automatic. It bore its serial number but never was traced. Nor could she give any logical reason for her act. At a loss, the authorities shipped her home. She was said to be perfectly sane. The only thing she was reported to have said in court was, "Something or somebody forced me to do it; but I loved him so."

* * *

AFTER THIS I began to take special note of my wife's remarks when she was angry.

Her next curse did not have quite such gruesome results. It was directed at an artisan I employed to do a job on a house we had rented. The man was admittedly an unpleasant character but he was the only competent carpenter around. We got along all right until one day he started doing something that my wife did not want done his way. She told him so. In return the man shouted at her that he was not going to take orders from any blank blank woman.

I saw it coming! The stiffness, the silence, and the eyes! But something very odd happened. The man was enormous but he just wilted like a dead cactus and started to shake. This tickled my wife's sense of humor so that, instead of bawling him out or cursing him, she just said coldly, "You need a good paddling." Then she turned away and went into the house.

Not 10 minutes later we heard a three-part crash, a yell of terror, followed by another crash and a howl of pain. We and the staff rushed out to the back of the house. The man was rolling in the yard with littered lumber and parts of a completely demolished ladder around him and *attached to his posterior was a huge plank.* It was attached by a number of large, old, curved, rusty nails.

It took the combined staff to pry these out while he yelled and moaned and prayed. The moment he was free he bolted out the gate and down the street. He never came back, nor sought payment. He sent a small boy for his tools. We never saw him again but our staff must have had the full story for they treated my wife with marked respect ever after.

* * *

AND SO IT has kept me on tenterhooks lo, these many years. Yet in time I came to know my wife better and have gained assurance that she is a kind and good person and in no way evil. On the other hand, she is impatient, volatile, and emotional. But she cannot deliberately "curse" people even when they deserve it. It only operates "consciously-unconsciously" by which I mean she must be furious but not deliberately trying to "curse" them. Perhaps I alone know the very different symptoms dis-

played by her when she is angry with somebody and when she goes cold and quiet and spits out her damnation.

My wife, a male assistant of mine, and I were driving into New York from Idlewild Airport on a bright sunny afternoon. My assistant was driving and, since we wanted to pick up a few things from some stores, he had gone off the main, four-lane highway of Queens Blvd., to the little two-lane road on the right. Here there was a continuous line of cars parked by the curb. We were creeping along looking for a store and had come opposite two empty parking spaces. We were just going to turn in when there came a roar behind us and an old, but souped-up, black sedan full of black-leather-jacket boys bore down on us at a really terrific speed. My assistant accelerated but the other car leaped forward on our right into the empty spaces and then careened in front of us with about half-an-inch to spare. It then charged the intersection against a red light just as a bus drew out from the right. Somehow the bus driver slewed and stopped dead so that the sedan went around its bow as a speedboat might pass a freighter, mounted the left curb and disappeared. We had stopped and sat gasping.

Then I heard my wife say simply, "They ought to burn."

At that very instant the bus drew out so that we had a clear view down the street in time to see a sheet of intensely blue flames suddenly spurt out of both sides of the offending sedan; it came to a screeching stop; the doors flew open and five or six youths leaped out. It was so sudden we cannot say how many of them were on fire but at least two had sheets of flame running down their backs like the livid crest on a dragon. And it was not gasoline because what little there was in the tank caught fire half-an-hour later after the fire department had arrived.

My wife was considerably upset by this and, in my excitement, I made matters worse by saying, "You're getting better, dear." And she *was* getting better! This was the first time I witnessed her *fire* at her target, though it was not the first case of fire *per se*.

An interesting point in this case is that, although the flames shot out of the car only some seconds after my wife had cursed the boys, they did not do so until she had a clear view of the car, after the bus drew away. I suppose the parapsychology boys would call this *pyrokinesis*.

* * *

THE NEXT time death struck my wife nearly panicked, for this time it was not intended at all; in fact, it had been only a petty

annoyance. My wife had no strong attachment to the fellow, although she had known him in a purely business relationship for many years. And, of course, nothing I could do would convince her that it was "mere coincidence." Both of us have spent over 20 years now doubting that cliché. It was no good; she felt nothing could make amends for what she was sure she had done.

I had ordered certain goods from this man, which he delivered. When I came to use them they proved most unsatisfactory, were, in fact, badly made, of materials not up to standard. I grumbled. When the bill came it was high and my wife blew her stack. She didn't go cold and stare — at least, I did not see her do so; but she made some pretty scathing remarks.

Two days later I went to the man's workshop and found the place looking strangely deserted. Only one employee sat at his usual bench.

"Where's Joe?" I asked.

"Didn't you hear?" the workman replied. "He dropped dead."

I was aghast for he was not an old man. I did not think of my wife at that point. I asked what had happened.

"Oh," said his employee, "he said he felt sick and was going down to get a cup of coffee. He made it to the street but turned into the tobacco stand next door. They knew him there and gave him a chair but before he could sit down he just dropped to the floor, dead."

I started home feeling truly sorry. Then it suddenly struck me between the eyes. I must *not* tell my wife. I began making all sorts of plans to say he had gone out of business, or he had gone on a tour, or he had gone broke, or anything. But I still didn't know my wife!

When I got home there was an uproar going on. Never think you can keep anything from a witch. She knew!

She had phoned the man to remonstrate about his bill, and the lone worker there had told her the story. We had a bad three days.

* * *

I COULD GO on, but what's the use? I've kept a running record and I have plenty of witnesses but what's the use? Those who don't believe this kind of thing won't ever believe it; and those who do, already believe it. Anyhow, there is no proof.

My wife can't do any of these things deliberately and I know of no routine that could make her. Hypnotism might, I suppose, but she either can't or won't be hypnotized.

There is or was, however, another strange wild talent that she has had at least once. This was poltergeistic.

My wife can remember nothing of this type of thing from her youth. However, the occurrences became frequent on our honeymoon and remained so for nearly a year, gradually diminishing in extent and frequency. I will relate only one instance.

We were living in London in a tiny apartment. The bathroom was the largest room, strangely enough. It contained the necessary appurtenances and one linen "basket" which was actually a large white box with a cork covered lid to sit on. This stood to the left of the door, directly opposite the washbasin. There was a good eight feet of space between them. There was no other furniture in the room apart from the bath and toilet, everything else being in closets flush with the walls. We did not even keep sponges out loose.

We had a dinner engagement one evening. My wife loves parties but she was not keen on this one as she found our host and hostess stuffy and dull. So she dawdled until it was manifest we were going to be extremely late. This embarrassed me and I told her so. I already was dressed, so she hustled off to get ready like a dutiful wife. I retired to a small office I had three rooms away, picked up a book, and settled down to wait.

About five minutes later a screech that would be worth thousands on radio issued from the bathroom. I dashed out of the office sure that in her hurry she had stepped into a scalding bath.

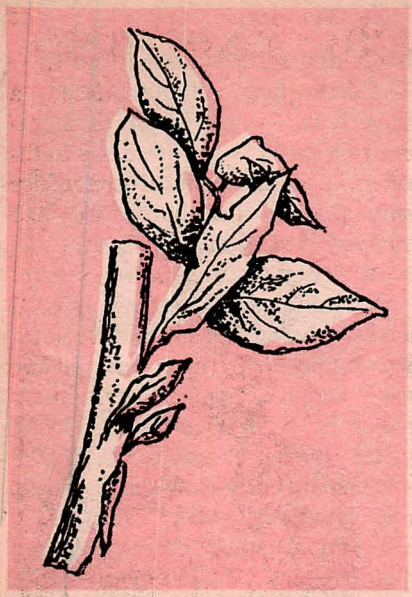
In a way, it was worse.

My wife was standing pressed against the washbasin clad in nothing supplied by man and in the pose adopted by outraged young ladies in B-Class movies, and she yelled at me in words to match:

"You hit me! How dare you hit me? How *dare* you?"

I simply stood there with my mouth open. I hadn't been within three rooms (though admittedly small rooms) of her and I said so, forcibly. Slowly she began to relax. Then she let out another yell almost as shrill as the first, whirled around in a sort of corkscrew way and, still yelling, pointed at the right cheek of her buttocks. There, as clear as life, vivid, bright red, and raised an eighth of an inch, was the mark of a right hand, *about two-and-one-half inches in total length and one-and-a-half inches wide.*

We never did make that dinner and we've never seen our prospective host and hostess since. Nor have they ever heard from us, I'm afraid.



EL YAGE' . . .

A psychedelic drug contained in this South American plant holds promise of enabling man to see what he never has seen, in places to which he never has been.

By Lee R. Gandee

Alkaloid with psychic effects is extracted from El Yage', a 90-foot vine which grows in the Amazonian jungles.

EL YAGE — *una Planta Misteriosa* — a 90-foot vine growing luxuriantly in the Amazonian jungles of South America may contain a psychedelic drug that can set men free from the bonds of space-time, and which is not yet generally known to science.

Once free, man will be able to see what he never has seen, in places he never has been. Indeed, evidence indicates that primitive South American Indians may already have gained this power from *El Yagé*.

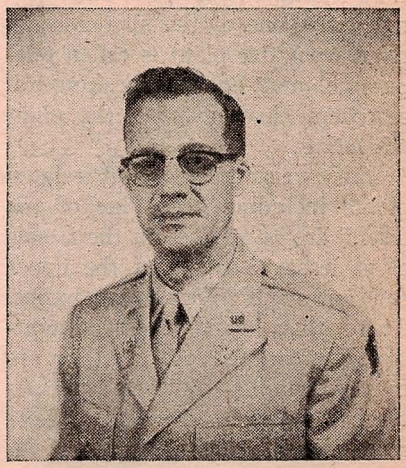
Interest in *yagé* heretofore has been confined to two or at most three groups: first, the native wizards who use *yagé* as a means of wielding power over their tribesmen; second, the scientific specialists, botanists, chemists, and pharmacologists; third, possibly military specialists in the field of intelligence, for Russia has shown a degree of interest in *yagé* hard to explain, considering the distance of the Amazonian hinterland from the Soviet Union. Of them all, there is little doubt that the native witch doctors remain the best informed group.

Nevertheless, much of a scientific nature is in print, unfortunate-

A New Path to Psychic Experience

MEET THE AUTHOR

Lee R. Gandee (shown here when headmaster at the Camden Military Academy in Camden, S.C.), currently is teaching at Lenoir Rhyne College, Hickory, N.C. He also has taught at the Georgia Military College and at the Rugby Academy, New Orleans. Born in West Virginia in 1917, he served with the U.S. Air Force in World War II; and with the South Carolina National Guard, 1950-54. He is a student of parapsychology and is interested in those aspects of religion which have parapsychological implications. He is a consultant historian to the Historical Committee of the Lutheran Synod of South Carolina. His hobbies are free-lance writing, collecting antiques and flower-growing.



ly in publications so compartmentalized in their appeal that there is little likelihood of scientists in other fields discovering what has been written. If it is true that the drug in *yagé* can enable a man to describe in detail something he never has seen, at a distance of several hundred miles, then the public should know that such a drug exists. It would be of good use to others besides the Russians.

The first data on *yagé* to breakthrough to a non-specialist audience were those published in the December, 1962, issue of *Americas*, the Spanish-language publication of the Pan American Union. In that journal, Sr. Alfredo Granguillhome of Mexico City presented his paper, *"El Yage, una Planta Misteriosa."* Those who have seen Sr. Granguillhome's material realize that the plant called *yagé* richly reserves its description as "a mysterious plant."

The readers of FATE already have been informed of the sacred mushroom and of its powers to unlock the secret rooms of the mind. Apparently *yagé* is another plant, or group of plants, whose mysterious alkaloids have equal if not greater potency in extending human experience. Perhaps *yagé* can reach even

deeper recesses of the subconscious, enabling the mind to cross thresholds into areas where it is freed from limitations of space-time. Significantly, one of the alkaloids derived from this plant is called telepathine, and Spanish-speaking researchers have renamed the plant *telepatina.*

This weird plant, and related plants including "the vine of the dead," are being used in the rituals of at least 35 tribes of the upper Amazon and Orinoco River basins. These tribes include the head-hunting Jivaros; the other tribes are mostly familiar only to anthropologists — jungle savages whose secrets, even after centuries of infrequent contact with the Brazilian and other Latin American people, remain almost as unknown in South America as in the United States.

It is known that most of these tribes use *yagé* and the related plants in the preparation of a basic ritual drink, to which some add one set of ingredients, others another, thereby rendering the drink intoxicating, medicinal, or narcotic, depending upon the result they wish.

These ingredients are all plants of the family *Malpighiaceae,* known for its mysterious alkaloids. This article is concerned with two of these in particular, *Banisteriopsis Caapi,* from which the basic drink is made, and *Banisteriopsis Rusbyana,* called *yagé* or *chagro panga.* It is the latter, *B. Rusbyana,* which is generally conceded to give telepathic powers to its users. *Banisteriopsis inebrians,* a closely related species, is probably the ingredient that is the intoxicant.

The basic drink is a water infusion made by boiling pieces of the stem and pounded bark of *B. Caapi* all day in a large earthen pot. Water is added occasionally to replace that lost by evaporation.

The result is a coffee-colored or reddish brew resembling cane syrup. This is said to be a specific for malaria, and to prevent future infections. It also has been recommended by some as a remedy for beri beri.

To induce telepathy, leaves and young branches of *yagé* are added. Sr. Granguillhome states that these impart a strange, bluish or greenish tone of almost fluorescent intensity to the drink.

To the everlasting confusion of researchers, these ritual drinks are known locally by their generic names regardless of additives introduced to alter the function of the drink. Thus the local nomenclature is *yagé,* whether it is to be used for intoxication or telepathy. And the generic name changes from tribe to tribe, although *yagé* and *Caapi* are most often encountered. These same names also are used by the tribes to identify all the various plants that go into the drink.

This confusion over identification complicates the task of studying these poorly understood *Malpighiaceae* plants. Richard Evans Schultes, in *The Identity of the Malpighiaceous Narcotics of South America* (Botanical Museum Leaflets, Harvard University, Vol 18, No. 1, 1957) says, ". . . They remain, even today, the most poorly understood of the hallucinigens of the Americas, and the narcotics whose identification is most baffling."

No doubt much of the baffle-ment comes from difficulty in communication with the tribes who know them, and from reluctance on the part of the native wizards to reveal to white men the secret of the exact identity of the plants which enables them to experience things that white men have, in the opinion of the witch-doctors, no reason for knowing.

Sr. Granguillhome, writing in *Americas,* indicates that it is possible that white men may never know all that the Indians know. He says: "It appears that the effect of *yagé* on the Indians is distinct from its effect on white people. They (the Indians) see and describe perfectly scenes and happenings in which they never have taken part, nor have seen. To one of the investigators who arrived in those parts, a completely primitive savage — pardon the pleonasm — who never had left his village nor his region, described in its most minor details a procession or military parade, making reference not only to the brilliant uniforms, to the horses — an animal unknown in that region of the Amazon — but even to the medals worn by some of the officers."

The Schultes article was illustrated by a photograph of such a savage, handsome, intelligent-looking, naked except for the scantest loin cloth possible to imagine. It would be next to impossible to believe that such a man would even know that uniforms or medals exist.

Schultes' photographs of the plant itself show a sprawling, luxuriant vine in cultivation. In the wild state this vine reaches a length of 90 feet or more, though it is often described as a shrub or low bush — the reason being, probably, that the botanists saw cultivated specimens which were cut back so often that they have little chance to reach much stature.

The first description of this plant by a European, with a list of its uses, was given in 1851 by the botanical explorer Richard Spruce who found it used by the Tukanoan Indians on the waters of the Uaupés River. They used it to make true prophesies and accurate divinations, which they did by means of "frighteningly realistic, colored visual hallucinations." The plant thus identified is now known

scientifically as *Banisteriopsis Caapi* (Spruce ex Griseb.) Morton *Caapi* is the Arawak name.

Other linguistic groups know the same or related plants as *kajpi, yagé, yahé, ayaluasca, natema, pinde, nepe,* or *bejuco de los muertos,* which may be translated as death vine, or more literally, vine of the dead. The latter name may imply that along with its other qualities, it may be used as a means of communicating with discarnate entities.

For over half a century Richard Spruce's discovery was lost in the archives, not appearing until 1908 when a posthumous account of his travels, *Notes of a Botanist on the Amazon and Andes,* was published. In this publication the plant was discussed in some detail.

In the *Journal of the Washington Academy of Sciences,* (Vol. 21, No. 20, 1931) Mr. C. V. Morton, quoting Sr. Guillermo Klug, of Iquitos, Peru, says: ". . . They add to the *yagé* the leaves and the young shoots of the *Chagro panga* . . . and it is the addition of this plant which produces the 'bluish aureole' of their visions. These are like cinematograph views, and occur after about half a liter (a liter is a fraction more than a quart) of the drink has been consumed in portions of an eighth of a liter each (one-half cup) at intervals of half an hour. Thereafter, the Indian falls into a profound sleep during which he is in a state of complete insensibility and anesthesia. During this period the subconscious activity acquires enormous intensity. The dreams follow each other with extraordinary precision and clearness, giving to the intoxicated person, according to the observations of missionaries, the power of double vision and of seeing things at a distance, like certain mediums in their trances. Upon awakening, he remembers clearly the hallucinations and fantastic visions which he has experienced in unknown regions. Perhaps this drug has the property of developing the psychic faculties . . ."

Continuing with an account of experiences of an experimenter named Barriga Villalba, he says: ". . . The small doses which Barriga Villalba tried upon himself produced profound sleep and certain sensations of well-being. But this was very far from the effect on the savages, for which reason Professor Munoz, of Columbia, employed 30 to 40 grams of the drink, prepared according to the manner of the natives. Effect: At first there was a slight stimulation of the nerves, similar to that of caffeine, then a slight dilation of the pupils. All exterior objects acquired a strange appearance, aureoled and of a blue color. Then came the most extraordinary hallucinations, re-

sembling those of hashish, very magnificent, very terrifying. These are due without doubt to the excitation of the cerebral centers of vision, to such an extent that the person who has taken *yagé* is capable of seeing objects in the midst of the most complete obscurity . . ."

This bears out Sr. Granguillhome's statement that the ceremonies are conducted in closed, darkened chambers, in which the person having taken *yagé* is able to see with perfect clarity. Possibly the sensitivity is sufficiently heightened that light of any intensity would be painful to the subject.

If *yagé* produced only the sort of hallucination that hashish produced, it would be only another narcotic, dangerous, better left alone, but hashish dreams do not report telepathically what has occurred in other places.

Sr. Granguillhome writes: "Several years ago, Colonel Custodio Morales, Military Intendant of Calcedo, Columbia, near Riohacha, out of curiosity took 11 drops of *yagé*, which Dr. Cerda Bayon administered to him." (This probably refers to the extracted drug.)

"On the following day, the Colonel, in a state of alarm, declared to the doctor that he had dreamed that his father, in Bogata, had died, and that one of his sisters was very sick. When a short time later the mail arrived, the Colonel received the previously-dreamed information in a letter which was sent him.

"Thus and all," Sr. Granguillhome adds, "the power of *yagé* reaches the point of giving the intoxicated person telepathic powers — extraretinal vision . . .

"On ingesting the *yagé* the effect begins in a few minutes. First comes a great pallor and a general trembling of the body, later, a copious sweating, with excitement, and there is a moment in which wild delirium seizes the subject. This slowly subsides, and is followed by a heavy sleep . . ."

"In this state 'the subject is so insensible that he can be pinched or shaken without being awakened. It is the moment when a kind of doubling of the personality takes place, in that while the conscious being remains inanimate, even to the smallest details, the subconscious works with fury and intensity. And it is then that the dreams appear, vivid, brilliant, and precise."

They are recalled perfectly on awakening.

Professor Barriga Villalba performed some experiments upon animals with the drug yageina, which he succeeded in isolating from *yagé*. To small amounts, both horses and dogs responded with extreme excitation, trembling, and loss of equilibrium. To larger doses, they reacted as to a real poison. The

animals lost equilibrium, cried, fell into convulsions, suffered a lowering of temperatures, and became generally anesthetized — except that the dogs experienced no loss of vision or smell. It is not stated whether they recovered from the large doses or died.

One source reported that in using one variant of the *yagé* drink, the intoxicated persons remained insensible for three days before regaining consciousness, but this may have been the result of mixing the drink with other compounds, as both tobacco and the tropical tree, datura, are used by certain tribes to vary its effects.

It may be fortunate that the plants mentioned are not available to casual experimenters, for with narcotics mistakes can have fatal results, though apparently the varieties of the *Banisteriopsis* taken singly or in combinations by the natives, produce only substances which can be taken safely in fairly large quantities.

Obviously, trained experimenters should penetrate the regions in which the various plants grow, learn first hand from the native witch doctors how the drink is prepared, describe scientifically the plants used, and observe in what combinations they produce varying results. Only then will it be safe to isolate and use the drugs. And only when the drugs are clearly identified, and perhaps produced synthetically, can yageina and telepathine be added to the tools of the psychic researcher and psychologist.

Other of these plants may contain psychedelic powers more interesting than mere production of telepathic ability. There has to be a reason why one of the vines is called the vine of the dead, and if some obscure hallucinogen can sensitize the subconscious to a point where it can enter into communication with or receive communication from discarnate entities, we may learn something.

In 1858 Villavicencio reported that the related plants called *yagé* were used in Amazonian Ecuador for purposes of "sorcery, witchcraft, prophesy and divination." This early reference and others of a similar nature imply that one plant contains an agent which enables the mind to glimpse the future. Prophesy hardly can be under stood any other way.

Sorcery and witchcraft often are merely descriptions of powers and actions which are perfectly natural but which are beyond the understanding of those who refer to them by these names. Whatever the powers may be, the map illustrating the Schultes paper shows that they are understood in an area of some 300,000 square miles of the South American jungle.

It is humbling to realize that savages have knowledge not yet discovered by learned scientists and investigators, but we can remember also that wizards and witch doctors understood and used psychology and psychiatry before civilized man rediscovered them.

The important implication concerning the uses of *yagé* seems to be that it can greatly extend the capabilities, sensitivities and experiences of the human mind. Possibly it can open doors now shut to the theologian and the psychic researcher. When one deals with the subconscious he comes very near the roots of being.

Certain religions teach that consciousness is not subject to death, nor to space, nor to time. If *yagé* can prove this, or provide a short cut to that level of the subconscious where carnate and discarnate entities meet and where distance and time no longer limit consciousness, then it will be worth any amount of investigation required to make it part of civilized man's equipment in his struggle for understanding.

WHAT CAUSED CHRIST'S DEATH?

FOR THE past 20 years a distinguished Paris surgeon has conducted a research study into the medical cause of Christ's death on the cross. As a first step in this study, the surgeon, Dr. I. Barbet of St. Joseph Hospital of Paris, obtained permission to examine and photograph Christ's shroud, kept in the Guarino Guarini Baroque Chapel of the Cathedral of Turin.

The Shroud is a strip of cloth 3½ feet wide by 12½ feet long. It is believed to have been used to cover Jesus when He was taken down from the Cross, as it bears head-to-toe imprints of Christ's body.

Dr. Barbet studied the Shroud for the evidence it provided concerning the four nail holes, the flagellation cuts, the thorn crown marks, the spear wound and the sweat and dirt stains. He concluded that Christ had died of suffocation and explained that a person hanged by his hands or wrists suffers from anatomical stricture. The arm and trunk muscles first contract, then the two sets of muscles which control the intake and exhalation of air also contract. Since the muscles controlling inhalation are stronger than those controlling exhalation, and thus degenerate more slowly, the lungs draw in more air than can be expelled. In a short time the victim's lungs become so inflated with air that exhalation is impossible and suffocation results.



ABOUT RENEE DUBONNET

An artist whose psychic abilities have been tested at Duke University, Renee Dubonnet lives in New York City. She attended the University of Colorado, where she studied journalism, advertising and commercial art. Later she studied at the Palace of Fine Arts in Mexico City, where she worked under the famed mural painter, Diego Rivera. She also attended the Sorbonne in Paris, the Royal Academy in England and the Museum of Fine Arts in Boston.

THE WOMAN WHO

The 17th Century Dutch painting was a bargain—but the poltergeist activity that accompanied it was costly.

By Susy Smith

A GHOST FOLLOWED his portrait into a third floor, walk-up apartment on Park Avenue, in New York City, where beautiful artist and former newspaper correspondent Renée Dubonnet lives.

Renée is psychic, of course, or she might not have been so acutely aware of the most subtle attacks of her other-world persecutor. She was born in Denver, the daughter of a neuro-surgeon who traveled widely in connection with his research. Renée grew up in Europe, South America, and the Middle East. She attended the Sorbonne in Paris and the University of Mexico, where she studied under artist Diego Rivera. Later in England she won an art scholarship at the Royal Academy in London. She has had a number of one-man shows in the United States and Europe.

And all her life Renée has had psychic experiences. "I just *know* about things," she says. But she has no idea how this *knowing* comes about.

Her father was interested in her unusual abilities and occasionally

tested her for extra-sensory perception. When she was about four years old she was taken to the Parapsychology Laboratory at Duke University for testing.

"I grew tired of so many grown-ups trying to pick my brains," she says. And she found it difficult to cooperate on order. But she has frequent clairvoyant dreams. When she is handed a package she often knows its contents without opening it. She once described to a nurse in a hospital the patient who had died in a certain room three weeks earlier.

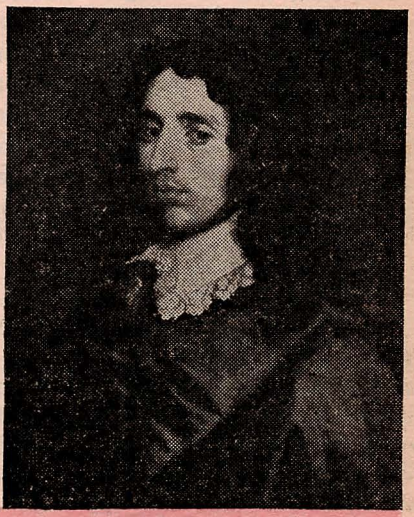
Renées friend, Susan Perl, an illustrator for the *New York Times*, says that on several occasions she has handed Renée a letter and asked her to give a character analysis of the writer. She says that Renée has given perfect descriptions of persons she never has seen.

One day after Renée was grown and living apart from her father she instinctively rose early one morning and dressed hurriedly much before her usual time. She felt that something strange was about to occur. As she stood looking out the window she saw her father drive up in his car. He got out, looked up and waved to her. When he didn't come in within a reasonable time she began to worry and when a friend of her father's arrived about an hour later saying he had bad news, she said, "Yes, I know. It's about my father, isn't it? Is he dead?"

Her father had had a fatal coronary early that morning.

After World War II Renée became a foreign correspondent. She spent much time behind the Iron Curtain in occupied Germany, in the Soviet Sector of Berlin, and in

BOUGHT A GHOST



Portrait of unknown man, purchased at auction, later proved to be of a Dutch statesmen who died violently.

Czechoslovakia. Later she was sent to North Africa where she had so many interesting adventures that she has written a book, *Nor All Your Tears*. It is not yet published.

* * *

IT WAS ON January 23, 1960, that her experience with the haunted portrait began. Renée Dubonnet and Susan Perl attended a charity benefit art auction at the Graham Galleries in New York and there Renée saw a picture which she immediately felt she must have. It was the portrait of a man, not handsome, but rather sulky looking, with dark eyes, a large high-bridged nose, and with the long hair of an earlier period hanging over a wide lace collar. The opening price on this picture was quite high but gradually the auctioneer put it lower and lower, still without a bidder. When he got to $15 the auctioneer said, "This is ridiculous, the frame alone is worth $125." Renée did not bid even then, for she had no real use for such a picture. Yet, she says, "I still had an intense feeling that this had to belong to me." When it was put on the reject pile she went to it and ran her hands over it to see if she could get any psychic impressions by contact. She told Susan Perl that it was an original, was Dutch or Flemish, and from the 17th Century. As to its value she was impressed with the figure $1200. She bought it for the $15 for which it had last been offered, although the auctioneer still argued that it was worth much more.

When Renée received the papers which came with the painting she found affidavits from the University of Utrecht stating that it had been painted by a Dutch artist named Hanneman in the year 1671. Also, in the envelope was a letter quoting an appraiser in New York who had valued it, in 1947, at $1000. Nevertheless, she was soon to wish she had ignored her psychic urge to buy it.

From the moment the picture came into Renée's apartment things began to happen. About 20 minutes after her arrival she picked up the telephone to call a friend. The phone had not rung, but someone was on the line. A weird, unearthly voice was repeating, "You are going to die at 7:30 tonight." Since it was then 7:20 Renée felt a slight chill.

"Don't call the police," the voice continued, "there will be no time for them to save you. Just consider it inevitable."

Renée handed the phone to Susie Perl, who says she heard a voice which sounded completely disembodied. "Just accept your fate," it said, "you will be dead at 7:30 tonight." Susan was so frightened she insisted that Renée leave the apartment at once. Renée listened to the

dire predictions a few moments longer, then grabbed up her coat and the two girls ran to the door. As they started out billows of smoke blew in their faces.

"My God, they've set fire to the building" was Renée's first thought. However, they soon learned that it was only the neighbor's steak dinner going up in flames.

Renée returned to her apartment and didn't die at 7:30. She lived to experience a number of nerve shattering events during the next few months. Her two Siamese cats, Geevi and L'Endormie, became aware even before she did that the three of them were not alone in the apartment. The cats seemed to see, or sense, an invisible visitor. They would start to circle around a large space in the middle of the living room floor. Just at that moment Renée would hear a sound, apparently from the center of the space, like the noise of crumpling cellophane. This occurred more and more frequently.

So did the fires. Two fires broke out in the apartment directly below her. There was a flood in the apartment above Renée which ruined her ceiling. Two mysterious fires started at Renée's kitchen stove. "Once a hot dish just seemed to explode in my hands," she says. "I was taking it out of the oven and it burst into flames." Phone calls to the fire department from that building were so frequent that when they heard the address the firemen routinely. droned, "We'll be over."

Renée's friends shared her experiences on occasion. As she talked with someone on the telephone he might hear a thud and then her wail, "Oh, my books . . . they're strewn all over the floor." Or he might hear a crash as Renée screamed, "Oh, my best china plate!" Sometimes callers might hear a scream on the wire which Renée herself did not hear. She seemed to have a haunted telephone as well as a haunted apartment.

Renée named the gentleman of the portrait "Kuvoort." She naturally credited him with her difficulties, since they had begun when the picture arrived.

Finally Renée began to think she saw him. She would catch a glimpse of him from the side of her eye, as if detecting movement. Friends who visited her apartment began to have the same experience. Out of the corners of their eyes they sometimes seemed to see movement.

"One day I *really* thought I saw him," Renée says. "I was on the bed talking on the telephone. Suddenly there he was standing, in full Dutch costume. He stayed for quite a while, looking at me. If I looked directly at him I couldn't

see him; but if I looked about 10 degrees to the side there he would be."

Renée had the manuscript of her book cross-stacked on the floor by her desk. Her bed was in an alcove and partitioned from the desk by a wall screen. One night while reading in bed she heard papers rattling near her desk. Going around the screen she found the pages of her manuscript scattered over the floor. There was no wind to have scattered them. Renée sensed Kuvoort's presence and broke out in goose pimples. She started back to her bed, the safest place she could think of. As she was walking away the papers rustled again. Renée turned quickly to see some of the pages fluttering.

She jumped into bed just as footsteps became audible walking toward her . . . clump . . . clump . . . clump. She couldn't see him but the continuing footfalls indicated he probably was standing very near her. She sat bolt upright in bed for most of the rest of the night. About daybreak she slept and when she awoke in the morning, in a state of half sleep, she saw him. He was looking down at her with the same scowl on his face that he wears in the picture.

Renée had fallen heir to an employment agency, from a husband who passed briefly through her life, and she was trying to run it. On March 1, 1960, her wallet was stolen from her purse in a closed desk drawer in her office. She reported it to the police. When Detective John Powell came from the 15th Precinct and Renée told him of the theft she suddenly realized that her problem was greater than she at first had realized. She had no money even for carfare home, and no key to get into her apartment. Since the lock had been picked once before in an emergency, she asked Detective Powell and his companion if they would mind taking her home and finding some way to let her in. They told her they would be glad to, when they got off work. They came by about 9:30.

But the men were unable to pick her lock. Detective Powell said someone had tried to force the lock, the door had been jimmied out of line so that nothing could make the lock work. But Renée says it is an old building and the door hung crooked to begin with. Anyway, the hinges were on the inside, and it had been burglar-proofed with metal strips; so there was no way to let her in unless they broke down the door. They explained to her she would have to replace the door if they wrecked it, and that a new one would probably cost $100. Renée decided to stay outside until morning when she could get a locksmith to make a new key, or remove the lock.

A patrolman on duty in the neighborhood came in to see why the detective car and the radio patrol were outside. When the others left he remained with Renée. And it was well that he did. Very soon a tremendous noise began to come from inside the locked apartment. There were bumps and bangs as if someone was wrecking the place. The two cats began to scream and cry. This went on for a long time. The patrolman went outside to make sure the windows of Renée's apartment all were inaccessible from the outside. Then he and Renée sat on the steps near her door listening to the many strange sounds emanating from within her apartment. After many hours these gradually subsided.

In the morning a professional locksmith removed the lock. Even then Renée had difficulty opening the door because it had been barricaded with heavy objects from inside. Several suitcases in which she stored manuscripts were pushed against the door. In the center of the room two wrought-iron chairs and several tables were overturned. Lamps were standing on their shades or hanging by their cords. Pictures were awry on the walls. Books and papers were scattered all over the floor. Nothing was actually broken except the partition screens which had been punctured when they went over.

"It couldn't have been burglars inside the locked apartment," Renée insists, "and the cats certainly couldn't have overturned the heavy chairs or gotten at the pictures on the walls. It must have been Kuvoort!"

While Renée was still gazing unhappily at the mess her friend Irwin Vaxler telephoned. When she told him what had occurred in her apartment while she was locked outside the door he came immediately.

"The place was a bedlam," he says. He was particularly impressed that the books, which were strewn about the floor, seemed to have been picked out of the book shelves in regular sequence, there being a gap for every fourth, or fifth book. He said that in one particular corner the lamp on the table was upside down, the picture on the wall behind it was completely askew, and yet a row of tiny porcelain figurines had not been disturbed or moved out of line.

"It never occurred to me that vandals might have caused this sort of damage," Vaxler says, "but now that you question me about it I would say that no vandals could possibly have upset some things in this way and not disturbed others."

It took Renée several days to restore her house to normal and a week to get her morale back in order. But this weird activity never has been repeated.

She still heard the crinkling cellophane sound on occasion; her clock stopped from time to time and then started itself up again; and once or twice her electric typewriter wrote by itself, although what it wrote made no sense. And there was still her lost wallet to wonder about.

The detectives assured her that if it wasn't returned in two week's time it wasn't likely ever to show up. They said that frequently the money was stolen and then the billfolds themselves were dropped into mail boxes. But by June Renée's billfold was still missing. A friend decided to try to put her into hypnotic trance to see if Kuvoort or someone could speak through her and tell what had happened to her billfold.

On the night of June 21, 1960, Renée was hypnotized. A tape recording was made on which all the witnesses present spoke their names for the record. Whoever, or whatever talked through her did not identify himself, but was assumed to be Kuvoort because he seemed to be the chief protagonist in Renée's mixed-up mystic life. He was asked, "Can you tell us the name of the party who took the wallet?"

The answer was, "Yes, it was a man named Sam or Joe." He was described as tall and slender. It was said that he had given the wallet to his girl friend and had spent the money. Kuvoort was asked if he could be instrumental in its return and replied that he could. He said it would be returned on June 23 at approximately the same time it was stolen.

But on June 23 the wallet was not returned; in fact, there was a further incident of a man caught going through her desk, which convinced Renée that she never would see the wallet again. However, the post office called her not long afterward to tell her a red leather wallet with her identification cards in it had been found in a postal box.

So she had her wallet, after all, thanks, she feels sure, to Kuvoort. And perhaps because he had helped return the wallet, perhaps because he had vented his wrath in the huge poltergeist activity of March 1, he apparently had no more urge to destroy and things began to quiet down.

Renée feels Kuvoort has become the guardian angel or watch dog of the apartment rather than a spook bent on wrecking it.

* * *

ODDLY ENOUGH the evidential aspects of this case tie in with the picture in an entirely different way.

On the back of a photostatic copy of the picture which came with the affidavits about the portrait Renée Dubonnet bought at

the auction is an inscription in German, which language she can't read. Included among the affidavits is a translation of the inscription:

The picture on the reverse side, portrait of a young man in three-quarters to the left, emanates from the school of Jan DeWitt and is the work of Hanneman's hand.

Now, with only this to go on, a member of the Society for Psychical Research decided to try to find out what he could about the identity of the person in the picture. At the same time Renée was asked to write her impressions about the man whose portrait she now possessed. When the A.S.P.R. investigator went to the New York Public Library, with only the information in the inscription quoted above to go on, he asked to see any book that might show him paintings by Jan DeWitt. He was told that Jan DeWitt was not a painter but a Dutch statesman. The inscription on the back of the picture since has been correctly translated to read:

The picture reproduced on the back is that of a young man turned three-quarters to the left, whose features are reminiscent of those of Jan DeWitt . . .

The A.S.P.R. representative looked for books about and by Jan DeWitt, and saw pictures of him. He identifies him as the man in Renée's picture, painted by Adrian Hanneman. Information in encyclopedias about this famous Dutch prime minister includes the following: He died in 1672. He was an advocate of authority of states in opposition to princes of the House of Orange. He was a grand pensionary of Holland and concluded peace with England. He restored national finances and strengthened Dutch commercial supremacy in the East; opposed recognizing the Prince of Orange as a stockholder; conducted war against England terminated by favorable Treaty of Breda; secured passage of perpetual edict against the House of Orange. Kings mentioned in connection with him were Charles I, William III, and Louis XIV. Jan DeWitt was killed by an angry mob.

* * *

Now let us see what Renée wrote down in her note book (before knowing the outcome of the A.S.P.R. investigation) as she sat quietly contemplating the picture and trying to get psychic messages about it:

1670-1671
Adrian
Many people in the English court. Much traveling back and forth between England and Holland.
Mary, Princess of Orange
House of Orange

Charles I or Charles II — but the impression of Charles I is stronger.

Street riots, much violence. Man in the portrait has people plotting his death behind his back. Then he is killed by mob violence.



SCIENCE'S WATER-BREATHING MICE

A GROUP of scientists currently are conducting sensational experiments in an attempt to reverse the evolutionary process by turning air-breathing animals into water-breathers. Their fascinating project already has met with partial success, according to a recent report in *Transactions of the American Society for Artificial Internal Organs*, edited by Dr. George E. Shreiner, Professor of Medicine at the Georgetown University School of Medicine in Washington, D. C.

The experiments are being carried out at the University of Leiden, the Netherlands, by three Dutch scientists: J. A. Kylstra, M. O. Tissing and A. Van Der Maen. As yet their research does not involve artificial internal organs but various water solutions and an anti-fatigue drug called Tham, which hastens removal of excessive carbon dioxide in body tissues.

The Dutch research team reportedly has kept completely submerged mice of both sexes alive under water for unusual periods. In their experiments they used ordinary tap water, sea water, artifically salted water and water buffered with Tham.

Submerged rodents showed the usual body movements of inspiration and expiration and made coordinated voluntary movements to escape when startled by raps on their tanks. Some of the mice reportedly breathed a saline solution for as long as four hours. With Tham in the water, other mice lived as long as six hours, and one showed continuous breathing motions for 18 hours. Thus far efforts to return the mice to their normal, air-breathing state have been successful only with those submerged for periods of 10 to 30 minutes.

A goal of the research is to make it possible for submarine crews, trapped underwater, to escape at depths currently considered prohibitive. If the crewmen could be adapted temporarily to water-breathing, they would be better able to withstand the crushing pressure of the ocean at its most extreme depths.

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.*

A FORCE DREW ME AWAY

By Lawrence W. Hall

UNTIL ABOUT a year ago there was a restaurant called *The Cup 'n' Saucer* on Welton St., in Denver, Colo., between 15th and 16th Streets. For a long time, when I worked in the downtown area, it was my habit to take lunch there almost daily. On Saturday, June 23, 1962, I started to walk over there after not having been in the area for some time and not knowing that the cafe recently had closed.

Going along the street toward the place the closer I got to it the more undesirable the whole idea became. This seemed strange since the time was going on Noon. I soon was walking more slowly and when I came down 15th to Welton I was unable to turn right. Instead, I turned left, to the south, and crossed the street. At this point it seemed I was not hungry anyway and so, after observing that the bus stop was only another block away, I continued on and found the car waiting as it loaded passengers. I boarded that Number Four bus and rode out of the main part of town. Arriving near my residence I alighted and at once felt as if I had been released from a strange force which had been pulling me away from my route to the restaurant.

When I got up to the house I also noticed that I was starved and so in a few minutes I took the car and drove to a *drive-in* nearby.



LAWRENCE W. HALL

While there I heard over my pocket radio that the place I had just come from had exploded. Many persons had been injured and shocked; fire trucks, police and ambulances were on the scene.

The next day both Denver daily papers, *The Denver Post* and *The Rocky Mountain News,* ran full page stories of the disaster. Several of the photographs showed debris and injured people scattered all around. These stories said, "An explosion thundered through downtown Denver shortly after 1:00 P.M. Saturday, injuring at least 20 persons and turning the 1500 block of Welton Street into a shambles of broken glass . . . the fire, believed to have started in a pile of debris on the roof of the building, sent flames 75 feet into the air. Minutes later the flames touched off an oxygen tank which feeds cutting torches — producing a violent explosion."

Within an hour more than a dozen persons were admitted to the Denver General Hospital for treatment of injuries. Many people were caught in this calamity, some only walking along the street were badly cut by flying glass — but for reasons I do not understand I was not among them.

What mysterious force pulled me away from the scene of this disaster? Things like this lead me to wonder whether man is, or even should be, the master of his own destiny. — *Denver, Colo.*

I MARCHED WITH GERMAN SOLDIERS

By Ernest Heckler

IN 1911 I HUNTED for a vacant room in one of the villas on the out-skirts of the southern German city of Heilbronn-am-Neckar, state of Wuerttemberg (Schwabenland), famed for its Infantry Regiment No. 122, named in honor of Kaiser Franz Joseph of Austria.

In pre-war Wuerttemberg a high school graduate had the prerogative of taking a one-year military training, instead of two or three years required for the common soldier, depending on the branch of service, and of being trained as a future reserve officer. A one-year trainee could choose his branch of service, but had to pay for his own food and living quarters, pay a soldier to keep his field-uniform clean, and if he turned out to be a poor sharp-shooter on the field-range, bribe his superiors for extra ammunition.

I tried not to rent in an officer's house, but unsuccessfully. A very courteous, charming lady showed me the vacant room in her house. I agreed to take it, paying her a month's rent in advance. Then when I entered the house that night in the semi-dark I saw an officer's cap hanging on the rack

in the entrance hall. The landlady had not told me an officer of the Army was staying in the house.

I was to report for duty at 8:00 o'clock the next morning, but I did not get up in time. At about 10:00 o'clock the landlady and her officer-husband entered my room to inquire about me.

The officer spoke rebukingly to his wife, "But I told you, my dear, not to rent this room again." I explained to them that I had a terrible nightmare in which I fought, for what seemed hours, with forces of super-human strength bent upon my destruction. The dream terminated when someone went up and down my spine with a chisel, beating upon my helpless body, as I was unable to move or cry aloud.

"You see! You see!" nodded the officer to his wife.

I finally managed to get up and noticed in the mirror my drawn face, sunken eyes and sallow complexion, quite foreign to me then. I was exhausted and sick. No, it wasn't a hangover, as I had not been drinking the night before.

The officer volunteered to take me to the camp where I would have to give an explanation for my failure to report in time. When we entered the office he offered me a chair facing two other officers, one of whom gave me a quick, stern look, while the other one turned to my landlord with the question, "What! Again!?"

Oddly enough, they seemed to understand what had occurred to me. One of the officers made a reservation for me at a nearby hotel, told me to move there temporarily, go to bed again and report for duty the next morning. This I did.

I was in the camp for several days before I finally understood the mystery of all this. I learned that the officer in whose house I had the frightening experience, was for some time on sick-leave. He had been gradually loosing weight and strength, complaining of repeated and terrifying nightmares. He was a puzzle to his doctors. He had been a superior to two corporals, who had incurred his continual displeasure. They had complained of maltreatment and had asked for transfer which was denied them. In desperation they had killed each other in a suicide pact, shooting each other in the mouth with army rifles. Their brains had been spattered all over the walls. To make matters worse, it was thought that their spirits were haunting the house of the officer, where I slept that one night.

I had no opinion or occult knowledge about haunted houses but I soon became aware that there was much maltreatment in the German army. A major not getting

along with his chief, the chief not liking his lieutenant, the lieutenant despising a corporal, and the corporal physically abusing the newly recruited boys was not at all uncommon.

Wuerttemberg people were mostly peasants (Bauern) and shepherds, known for their amiable dispositions (Gemuetlichkeit). Some of their youngsters were markedly awkward and slow to learn and for that reason had a rough time in the army under the German military discipline then existing. Although the majority of the boys quickly learned goose-stepping, saluting, and mastered jumping over ever increasing barriers on the obstacle course.

Ordinarily, when the young soldiers marched through the city singing, the teenage girls would open their windows and throw flowers and kisses at them. But one day one officer worked my company so hard that the older men passed the word "No singing!" When the order came to sing, a few voices began feebly . . . "O Deutschland hoch . . ." and the effort died out. On a repeated command by the now enraged officer, no one tried to sing. In a frenzy he marched us back to the field, where he made us practice *creeping* in a freshly cow-manured pasture. After an hour or so the chief deserted his company, turning us over to the sergeant. When we marched through the city this time, the windows were hurriedly closed. — *La Mesa, Calif.*

A STRONG IMPRESSION

By Ethel Brader

TEN YEARS AGO my mother was hospitalized, in critical condition from pancreatitis. For several weeks I spent every afternoon and evening there, helping the nurses keep her comfortable. Before leaving at night I usually checked to see that the bell cord to summon the nurse was pinned to her pillow, as she was alone in the room, unable to call out for help, since there was a tube in her throat.

This particular night, on August 27, 1953, exhausted, I hurried home when she drifted off to sleep. After reporting to the family on her progress, I went directly to the front stairs leading to my bedroom. But an invisible wall seemed to have been built across the stairs. Somehow, I couldn't break through this unseen barrier.

"What's wrong?" my father inquired.

"Something is stopping me from going up to my room," I explained.

"You're overtired. Your nerves are getting the best of you," he diagnosed.

Again I tried, but failed. Then, though I heard no voice, a strong impression flooded through me that

the bell cord wasn't pinned to Mother's pillow, that she needed the nurse, but couldn't summon her. Swiftly I telephoned the hospital, asking for the nurse on duty in that wing. When she answered, I identified myself, and explained, "Silly though this sounds, I know my mother needs immediate attention but can't reach the bell cord to summon aid. Will you please check?"

She hesitated a second, then agreed, "I'll look."

Five minutes later she was informing me, "You were right. The cord was unpinned. But how did you know she needed a nurse?"

"Just a feeling," I lamely replied. "Thank you."

Often, since Mother's recovery, we have speculated on whether I experienced mental telepathy, spiritual aid, or simply delayed factual recall. — *West Seneca, N.Y.*

PAPA WATCHED OVER US

By Ann Hall

UNTIL I WAS eight we, the Bennie Reed family, lived on Mr. Boyd's ranch, four or five miles out of Pittsburgh, a little town in northeast Texas.

Mama managed us six children, Tommie, the oldest, Jimmie, A. B., Viola, Joe, the youngest, and me, Annie, and Papa. She trained us well in good manners for life. She taught all of us not to ask for what we didn't see, to politely refuse what we didn't want, and to get up and do for ourselves.



ANN HALL

Papa was assistant foreman to Mr. Louie. His every action until Mama's sudden death in 1918, following closely Mrs. Boyd's death and the disposal of the property by Mr. Boyd, was that of obeying an order.

My three older brothers, in their late teens, left home one at a time within weeks following Mama's death.

Papa, Viola, Joe and I moved to a smaller farm. Viola was 12, I was eight, and Joe was six. The four of us were almost helpless in our ignorance. The first year was a total failure, except for the flower and vegetable gardens. Neighboring farmers hired us kids for much more than our worth. Papa spent weeks away from home working, returning with staples and yardages of

cloth for Viola and me and ready-mades for him and Joe. He spent days cutting and hauling wood, until late September. Then he cut and sewed for Viola and me until he was sure that we could do as well as he. Then he set up the quilt in the frame and worked at that.

In the spring of '21, with more experience we started our crops. When the crops were laid, by that July, Papa told us, "I'll be away for awhile; you kids be good and see after each other." And he left.

In the four weeks he was away we saw him in the house every day. He was wearing a blue suit of work clothes we never had seen before. We didn't see him come or go and we never could catch up to him inside. He'd just disappear.

In the fifth week when he came home wearing the clothes we had seen him in we asked him about the tricks he had played on us. He turned as white as a sheet and said, "I haven't been away from the job since the day I left here, until now. I prayed every day asking God to watch over you kids."

Forty-two years, a horde of grandchildren, and more than a dozen great-grandchildren later all four of us are alive and in good health. But recently I've often wondered if Papa unknowingly projected himself through space to watch over us. — *Brooklyn, N.Y.*

TURKEY'S "HOUSE OF THE VIRGIN MARY"

EPHESUS, a tiny town on 1,377-foot Mount Aladag, near Izmir in western Turkey, is reputed to be the last home of the Virgin Mary. It has become an important pilgrimage center for hundreds of ill Christians seeking miracle cures.

According to tradition, the Virgin Mary settled at Ephesus with St. John after the death of Jesus. She is said to have spent her last days there, and St. John's tomb reportedly is located near the town.

Christian pilgrims journey to Ephesus to seek a cure by drinking from, or bathing in, the sacred spring in front of the structure known as "the house of the Virgin Mary." Residents of the town assert that disabled persons have come to the house leaning upon sticks—and have walked away, leaving the sticks behind as evidence of their cure.

One pilgrim said to have been healed was a retired teacher named Arif Baycan, who for 14 years had been unable to walk without the aid of canes. Before he left Ephesus, leaving his canes at the shrine, he inscribed on them a message of thanks and gratitude to the Virgin Mary.

MAGIC SQUARES

Do these ingenious arrangements of numbers and words in squares have a mysterious power to protect their owners from evil, illness and death?

By Willy Ley

A NUMBER OF YEARS ago the auction catalogue of a European coin dealer listed, under the general heading *Miscellaneous Items,* the following: "Medal, gold, diameter 32 millimeters, weight 29 grams, somewhat worn, obverse stylized sun with Latin inscription, reverse magic square."

I did not get to see this catalogue until many months after its expiration date so I did not have to make a decision on whether to put in a bid or not. And since I never saw even a picture of this "medal" I cannot be certain that I am correct in thinking that this dollar-sized gold piece was not a "medal" at all but originally had been an amulet. My main reason for drawing this conclusion is, of course, the magic square on the reverse, because magic squares have been used as amulets for many centuries.

The amulets of the western world, it should be explained, are not the same as the talismans of the Mohammedans. A talisman is expected to *attract* good luck and opportunities, an amulet has the somewhat lesser job of *warding off* evil and unpleasantness. The St. Christopher's medal of our time, which travellers carry on their persons for protection against the hazards of travel are an example. The amulet's purpose is to ward off whatever may interfere with safe arrival at the destination and it may amuse many readers to learn that the first successful Vanguard rocket carried such a medal. After two failures somebody said that the rocket's guidance system obviously was incomplete without such a medal and on the next attempt one was installed with some ceremony.

In the past, when the main hazard was physical violence and war, a certain coin was doing the same job, it was the so-called *Jorgenthaler* made by the mint of Krem-

nitz in Austria-Hungary. The coin was the size of a dollar piece and showed a picture of St. George slaying the dragon, hence the name. It was carried by merchants who had to travel, and by all soldiers who could afford it. For those who could not afford a *Jorgenthaler* there was the *Passauer Zettel;* Zettel being the German word for a slip of paper. Actually many of these *Zettel* were pieces of leather, for greater durability. The idea had originated with one Kaspar Neithart, who was the official executioner of the City of Passau.

One successful and aged leader of an Austrian regiment (about 1550) was "known" to be "fast" against steel and lead because of two especially potent amulets. History does not record what these amulets were, but the record does say that this warrior never was hit by a musket ball and that he never suffered the slash of a saber. When he was finally taken prisoner by his enemies they did not even try to kill him by shooting or by decapitation with a sword, they invented a new method for him: the poor man was buried so that only his head was above ground and then his skull was bashed in with wooden bowling balls!

Often the protecting *Passauer Zettel* carried for an inscription just the name of God, written in Hebrew. One *Zettel* is known to have had the name of God written in six different languages along the six lines of a Star of David. (The original has not been preserved, as is logical considering the time that has gone by.)

Quite often the protecting device was a "magic square."

And what is a magic square?

Fig. 1., which shows a simple one, provides the answer: it is an arrangement of figures. These figures must be consecutive and must add up to the same sum both vertically and horizontally; even the two diagonals must produce the same sum, namely 15 for this particular square.

8	1	6
3	5	7
4	9	2

Figure 1

It is possible to arrange the numbers from 1 to 9 in different order in such a square of 9 "cells" and still obtain a magic square as shown by Fig. 2. As a matter of fact, the magic square of Fig. 2 has a special name and may be the oldest known magic square. The name is *Lo Shu* and it has been known since the time of the Chinese emperor Ta-Yu (Yu the Great) who ruled from 2205 B.C. to 2198 B.C. Tradition is that the emperor him-

self found this magic square on the back of a sacred turtle. Of course the figures on the back of the turtle were not the figures we use to-day, but were just groups if dots. Now, it so happens that the four corners of the *Lo Shu* are the even numbers, which means that the odd numbers form a cross. In China, at the time, odd numbers seem to have been considered male and a square, which had magic properties to begin with (although these magic properties were merely that every line gave 15 as its sum), having the male numbers forming the cruciform backbone naturally became the emblem of masculine virtues.

8	3	4
1	5	9
6	7	2

Figure 2

The *Lo Shu* was placed over the entrance to every dwelling so that nothing evil might enter. The reason that few Europeans noticed this was due to the fact that the Chinese symbols used later did not immediately proclaim to the unpracticed eye that they formed a magic square.

As is the case with many things which are more than 20 centuries old there has been much discussion of whether the Western world borrowed the magic squares from China (via India) or whether it was an independant invention. Either is possible, of course, but it is a fact that magic squares appear late in European history. Neither the classical Greeks, who were addicted to playing with numbers, nor the Romans, nor even the Arabs have left a single example of a magic square in their writings. Because of a Roman example of something resembling a magic square (discussed near the end of this article) it is possible that they knew magic squares and just did not write much about them. In any event the first man known to have written about them was a Greek named Emanuel Moschopoulos who lived in Constantinople around the year 1300 A. D.

About 200 years later magic squares suddenly captivated the interest of the Europeans. The German physician, theologian and student of the occult, Cornelius Heinrich Agrippa, usually called Agrippa von Nettesheim, began a study of magic squares and constructed them systematically.

Mathematicians call a magic square, like the *Lo Shu,* a square of the third order because it has three squared cells. A magic square totalling 16 cells is called a square of the fourth order because 16 is four squared. Agrippa von Nettesheim — he lived from 1486 to 1535

— tried his hand on squares of the fourth, fifth, sixth, seventh and even the eighth and ninth orders. But the first magic square of the fourth order to be published had been constructed by Agrippa's slightly older contemporary Albrecht Durer (1471-1528.) It is the square shown in Fig. 3. Originally it formed a part of Durer's picture of "Melancholia" and the two figures in the center of the bottom row are the date of the work, namely 1514.

16	3	2	13
5	10	11	8
9	6	7	12
4	15	14	1

Figure 3

This certainly is not just an "interesting coincidence" as some art historians have stated. Durer, in all probability, had written the year on a preliminary sketch, intending to use it as a part of the composition and then conceived the idea of building a magic square around the date. It not only deepened the sense of melancholy which he wished to convey, it also made a better composition than the year by itself.

Albrecht Durer's motive may have been mainly artistic expression. Agrippa von Nettesheim went deeper into philosophical speculation and associated magic squares of different orders with the "planets" of pre-Copernican astronomy. The simplest square, that of the third order, he associated with the outermost planet of his time: Saturn. The square of the fourth order then belonged to Jupiter, the square of the fifth order belonged to Mars, that of the sixth order to the Sun. The seventh order square was associated with Venus, the eighth order square with Mercury and the ninth order square with the moon. It was Agrippa's speculations which laid the groundwork for amulets of the type sold at the coin auction of which I spoke. A number of such amulets were preserved in the Historical Collection of Emperor Francis Joseph of Austria and were, at one time, described in some detail.

Before I quote from these descriptions one more fact should be mentioned. At the time Agrippa von Nettesheim associated magic squares of different orders with the planets it already was customary to associate certain metals with certain planets. The metal of the planet Mercury was, of course, mer-

cury. The metal of the planet Mars was obviously iron. The metal associated with the Moon was silver and the metal of the Sun was gold. Hence, one would expect a Sun amulet to be made of gold and to show a magic square of the sixth order. And that is precisely what the pieces in the Vienna collection did show.

The magic square shown on the reverse of one of them is the one reproduced in Fig. 4. Each column adds up to 111. Why this particular value was intended is not known; that it was the intended value is shown by the word *Nachyel* above the square. As a word *Nachyel* has no meaning, but it expresses the same figure in cabbalistic symbolism. If written in Hebrew letters it would look like this: N-K-J-A-L; but each of the Hebrew letters also stands for a figure, the letter *nun*=50, the letter *kaph*=20, the letter *jod*=10, the letter *aleph*=1 and the letter *lamed*=30, which also adds up to 111. The obverse of the piece shows the figure of a king in front of the throne. That the king represents the Sun is indicated by the letters SOL and by the figure of a resting lion under the king's feet. An astrological symbol shows that the lion's figure refers to the constellation and not to the animal and in astrology the constellation Leo and the sun are closely associated. There is, incidentally, some reason for this association. When the Sun enters the constellation Leo it is the hottest time of the summer for the northern hemisphere.

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

Figure 4

Two other pieces have different symbols on the obverse but the same magic square on the reverse. In one case the figure 111 is above the square, in the other case 111 is above the square and 666 below. The latter figure is, of course, the sum of the addition of all the cells of that square.

But the same square was not always used, even though all the squares on Sun amulets always added up to 111. Figs. 5 and 6 show two other arrangements. Fig. 6 is especially interesting and ingenious in that it shows one magic square inside another one. The center of the square in Fig. 6 is a magic square of the fourth order,

1	32	34	3	35	6
30	8	27	28	11	7
20	24	15	16	13	23
19	17	21	22	18	14
10	26	12	9	29	25
31	4	2	33	5	36

Figure 5

36	31	7	8	27	2
3	26	13	12	23	34
4	19	16	17	22	33
5	15	20	21	18	32
28	14	25	24	11	9
35	6	30	29	10	1

Figure 6

each column adding up to 74.

As a rule one cannot tell just when these amulets were made, but one which was a part of the private collection of the last king of Saxony is an exception. It shows a stylized picture of the Sun super-imposed on the figure of a walking lion and the Moon above the Sun. The inscription reads, in large capitals of the type often used on monuments: SOLIS ET LUNAE CONGRESSUS CUM BASILISCO, which can very easily be mistranslated because a basilisk is a fabulous monster with a poisonous breath and horrifying appearance. But in this case the word *basilisco* is meant to be the diminutive of *basileus* which is the Greek word for king. Now the Latin for King is *rex* and *regulus* is a similar diminutive which is what is meant but with reference to the star of that name, the brightest star in the constellation, Leo. Hence the inscription reads: Conjunction of Sun and Moon and Regulus, and even the date of the conjunction is given in the form XIX AUG MDCCV—August 19, 1705. Presumably the dies for the amulet were prepared beforehand, but the amulet was actually struck on the date of the conjunction.

Since the amulets of the Sun were expensive, the owner did not carry it on his person usually. It was deposited in a wooden box and to preserve its efficacy it had to be wrapped in yellow silk. Whether the remark of a German writer (around 1750) that one has to wear yellow gloves in order to steal one was meant seriously or facetiously is difficult to decide after all these years.

The number of known Sun amu-

lets is larger than that of Moon, Venus, or Mars amulets. This may be due partly to the fact that they were made of gold, and therefore valuable even in the eyes of the materialist and the atheist. Lunar amulets were, of course, made of silver, while Mars amulets were made of iron or of red brass. Jupiter amulets should have been made of tin, but the two known examples are of silver.

There are two schools of thought on how the virtue of an amulet could be utilized best. Some advised to carry the amulet of the occasion, as it were: a Mars amulet if you went to war, a Venus amulet if you courted a lady, a Jupiter amulet when negotiating a business deal. Others, and they were in the majority, followed astrological reasoning. If you were born under the sign of Leo a Sun amulet would aid you in any venture.

By the year 1700 the number of magic squares which had been constructed had grown quite large—it had grown so large a century later that the French mathematician B. Violle needed three volumes to publish a complete collection of known magic squares — and mathematicians became interested in the problem as a mathematical subject. They did succeed in finding certain rules. A magic square of the second order is impossible, a

2	45	38	34	4	3	49
36	19	37	33	6	30	14
43	39	28	21	26	11	7
42	32	23	25	27	18	8
41	15	24	29	22	35	9
10	20	13	17	44	31	40
1	5	12	16	46	47	48

Figure 7

magic square of the third order can have only one fundamental arrangement, namely that of the five odd numbers forming a cross and the four even numbers forming the corners. But the fourth order already can have 880 different fundamental arrangements and over half a million fourth order squares are possible. For sixth order squares the total number jumps to 567,705,600! But, while certain rules could be found, the actual construction of a magic square is still a question of trial and error, though the mathematical rules help to eliminate in advance many possible errors.

A few such squares constructed by amateur and professional mathematicians with free Sunday afternoons are shown here. Fig. 7 is a triple square, a square of the seventh order encapsuling a square

71	64	69	8	1	6	53	46	51
66	68	70	3	5	7	48	50	52
67	72	65	4	9	2	49	54	47
26	19	24	44	37	42	62	55	60
21	23	25	39	41	43	57	59	61
22	27	20	40	45	38	58	63	56
35	28	33	80	73	78	17	10	15
30	32	34	75	77	79	12	14	16
31	36	29	76	81	74	13	18	11

Figure 8

of the fifth order which, in turn, encapsules a square of the third order. Fig. 8 shows a square of the ninth order which is composed of third order squares; each third order square is composed of nine consecutive numbers.

Fig. 9 shows an interesting attempt. Remember that the numbers must be consecutive, but how about consecutive prime numbers? The fourth order square of Fig. 9., constructed by the mathematician Bergholt, consists of prime numbers only, but it is not perfect, even though it adds up properly. The reason it is not perfect is that the prime numbers are not consecutive. The only even prime, namely 2, is missing. Missing prime numbers which would have had to be present to fulfill the consecutive requirement are 43 (between 41 and

3	71	5	23
53	11	37	1
17	13	41	31
29	7	19	47

Figure 9

47, which are used), and 59, 61 and 67 (between 53 and 71, which are also used).

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

Figure 10

And now I have to discuss, as promised, the "near-magic" square of Roman times. It was found scratched in wall plaster of a Roman villa at Cirencester, England. Written down as a simple Latin sentence it is interesting enough in that it is a so-called palindrome, a term derived from the Greek word for "running backwards." As can be seen at a glance SATOR AREPO TENET OPERA ROTAS can be read from left to right as well as from right to left. The word Arepo is somebody's name and *sator* can mean "sower," "begetter," or "producer." The sentence reads best by leaving *sator* untranslated. It then reads: The sator Arepo guides the wheels at work.

But this sentence (invented by Arepo himself?) was written in the form shown in Fig. 10. It can be read left to right starting at the top, or right to left starting at the bottom, or in vertical columns downward starting at the left, or in vertical columns upward starting at the right. It is not legible diagonally.

Of course, the sator Arepo may have invented the arrangement himself, but it looks so much like a magic square that one wonders whether the idea of this arrangement originated with the Romans. But, unfortunately, we have no example of magic squares from Roman times so all we can do is guess.

NO ESCAPE

AFTER HE gave a sermon on death during a service at St. Patrick's Catholic Church in San Diego, Calif., the Rev. John J. Cotigan was approached by Josephine Valente, 43, who told him she feared death awaited her and asked him to bless her. He did so and she left the church. As she crossed the street she was struck and killed by a car.

DREAMER TRAPS A MURDERER

The police had no clues—and it remained for a dream to unmask a respected man as a depraved sex killer.

By Irene Turnbull

THE TELEPHONE rang and rang and finally, half-awakened from my nap, I picked up the receiver of the nearby instrument and said impatiently, "I was dreaming."

I recognized my cousin Henry Turnbull's voice when he laughed and said, "Speaking of dreams, I've got a story you won't believe. I'd like to come over and tell it to you."

Henry was deputy sheriff and made a practice of telling me all interesting events related to the supernatural because of my expressed interest. I said, "By all means, come."

This time his story was as horrifying as it was unbelievable. A child, five-year-old Dorothy Schneider, had been murdered on January 12, 1928, near Flint, Mich., by the most depraved type of sex criminal. Days had passed without a single clue.

Meanwhile, on the following Sunday, 30 miles away from the crime in Owasso, Mich., an ailing young carpenter, Harold Latridge, had received the highest honor of his life. He had been made Deacon of the Church of Christ, succeeding the pious Adolph Hotelling, who now had become a church Elder. Latridge had a bad heart; the excitement of that Sunday was too much for him and he suffered a seizure. When he awoke from this he recalled he had had a strange and terrible dream.

Not until the next day did the ailing and frightened Latridge get up the courage to go to a school where his father was working and tell him of the dream he had dreamed about the respected Hotelling.

He told his father that in his

dream he had been walking beside a stream, while across from him, his face contorted with passion, Elder Hotelling was striking a little girl again and again with a knife.

The father apparently was not overly impressed by his son's dream but a workman who felt somewhat differently about dreams overheard the story and he thought it worthwhile to report it to the police.

The police questioned Deacon Latridge. He told the story of his dream to them. He even agreed with them that it was unbelievable. Dreams *don't* come true. Although it *had* seemed very real.

But the police had no other lead and so they questioned Elder Hotelling. To their utter amazement Hotelling, breaking down, confessed.

The Michigan Supreme Court gave the reward for catching the murderer to the dreamer, Harold Latridge, saying, "We believe this strange young man, who follows the trade of the carpenter of Nazareth, who said, 'Suffer little children to come unto me.'"

On April 7, 1955, 27 years after his crime, Adolph Hotelling died in the Jackson, Mich., prison to which he had been sentenced for the 1928 slaying of the little girl.

Some men are trapped in their own dreams. This man was trapped by another man's dream.

WAS THE "THRESHER'S" FATE FORETOLD?

OVER A year before the sinking of the *Thresher*, according to one report, Philip M. Jenkins, an amateur artist of Fresno, Calif., did an oil painting which showed the submerged *Thresher* descending at an angle into the ocean depths. Jenkins, who specializes in painting U.S. Navy ships, said he had planned to donate the painting to the submarine. He changed his mind when a friend who was in the Navy told him the painting depicted the *Thresher* "in an uncontrollable dive position."

CALLED BY A GHOST

ACCORDING to a story he told neighbors, Aniceto Morales, 57, a policeman in Mexico City, was haunted by the ghost of his dead wife, Teresa. Almost nightly for five months after her death in January, 1962, Morales claimed, Teresa terrified him by appearing while he was in bed and begging him to join her. One night in June, apparently responding to her pleas at last, he hung himself in his bedroom.

Fingers of FATE

By Jeffrey Liss

Joan Robbins, 17, of Providence, R.I., asked the patrolman, "Remember me?" on her way to the hospital after a head-on collision. The patrolman did. Five hours before he had investigated another accident, a car-demolishing rear-end collision, from which the young lady had emerged unhurt.

●

In Trenton, N.J., Ronald Gervasoni, a slaughterhouse employee, was taken to the hospital in critical condition. A calf he had been preparing for slaughter had struck back — and kicked a butcher knife into his chest!

●

Mr. and Mrs. Ed Guy of Topeka, Kans., drove to Florida to visit their former neighbors, Mr. and Mrs. Hugh Hutton, who had moved to Tampa two years before. When they arrived, they were told that the Huttons had gone to Kansas and were expecting to arrive that same day at the Guy home.

●

William Sansoucie, of Worcester, Mass., recently received a six-month suspended sentence for drunkenness because of a case of mistaken identity. The cab he hailed turned out to be a police car.

●

After he had asked the Bristol, England, police to set up a radar trap outside his church because speeding cars were endangering his parishioners, Canon William Kingsley Martin was fined $5.60 — he was caught in his own trap.

●

After he blacked out at 7:15 A.M. on July 10, 1961, at a railroad crossing near Plattsburgh, N.Y., and his car crossed the tracks, jumped the curb and crashed into a service station, Guerino Mischenelli was taken by a city emergency ambulance to Physicians Hospital, where he was x-rayed for possible chest injuries. One morning several months later at 7:15, he blacked out crossing the same tracks. His car jumped the same curb and crashed into the same service station. And, of course, he was taken by a city emergency ambulance to Physicians Hospital, where he was x-rayed for chest injuries.



Astral Errand of Mercy

The sprig from an orange tree proved I had visited my sick friend—without ever having left home.

By Carol Hales

THERE CAN COME a time when the physical senses are useless and the only solution is to use the powers and abilities that lie beyond the five senses.

I did this once and I saved a life.

Some years ago, at a very critical and difficult time in my life, I was befriended by Miss Jaime Palmer, president of the Writers Round Table and for 18 years the manager of song-writer Carrie Jacobs Bond. Since that time I had hoped that someday, in some way, I could repay her.

I often told her, "Someday when you need me, even if you can't call me, I'll know. And I'll come to you."

Years later, on the evening of May 28, 1961, I was restless and assailed by an inner prodding that somewhere, someone needed my help. I kept asking, "Who needs me to help them now?" I was tormented by a sense of desperate urgency.

In the darkness I paced in my yard and prayed that God would enable me to know what to do and how to answer this psychically communicated need.

Suddenly a light began to flicker through the branches of a tall eucalyptus tree. I stood silently beneath it and watched a strange blue-white light as it grew larger and larger and finally formed a triangular frame.

Then, inside that shimmering, vi-

brating glow I saw a face begin to form. First the forehead appeared, then the eyebrows, then the eyes, the nose, and finally the mouth and chin. Every feature was distinct. It was as if an artist actually was creating the likeness while I watched.

I gasped as I recognized the face. It was Miss Palmer's. The face seemed alive.

"Oh, Jaime," I cried aloud. "What is wrong? How can I help you?"

Her lips moved but I heard no sound.

For a few moments I stared into the eyes that shone through the wind-stirred branches of the tree, and I read in them a message of dire need.

"I'll help you," I promised.

Then the entire vision blacked out as quickly as a light is turned off when one pulls the switch.

I ran into the house and to the telephone. I dialed my friend's number. The ringing phone was like a wail in my ears. It rang and rang, but there was no answer.

I realized that, under normal circumstances, my friend could be in her studio writing; she could have retired early and taken the receiver from its cradle; she might be in the living room watching T.V. with her totally deaf brother and unwilling to answer the phone at that moment.

But these logical thoughts brought me no comfort on this occasion because I had the *psychic knowing* that this was *not* a normal time. I simply had to reach my friend.

I decided to send a telegram. Then I realized that if she would not answer the telephone she would not answer the doorbell.

I could get a cab and go to her home. But a wind had risen and was shrieking like a banshee. And her home is surrounded by a garden in which there are many trees, palms and shrubs. I knew that, assailed by a torrent of wind, trees would be rustling, palms would be rattling, and shrubs would be brushing their green fingers loudly against the windows. Even if I stood under the living room or bedroom window and yelled my voice would almost certainly be lost in the wild melody of other wind-borne sounds.

I thought desperately of asking the Hollywood police to call there and see if everything was all right, but I realized that such an interruption for no apparent and concrete reason would be embarrassing to my friend. Besides, I realized the police might take a very dim view of my anxiety based on a psychic premonition. I knew they might even think I was under the influence of spirits — and not the kind that are found in the world

which lies beyond the five senses.

So I prayed and asked God to help me, to make it possible for me to heed the urgent message I was receiving, to know what to do, how to bring to my friend the aid I was convinced she needed. I had to know what I could do and I believed that God would answer my sincere and unselfish prayer.

I lay down on my bed and awaited the answer. And as I listened to the screaming wind a wonderful sense of relief broke through my anxiety. It was the feeling which I call *knowing*. I *knew* that I would be able to aid my friend.

"Jaime," I said aloud. "You're having a time of crisis. I don't know what it is. But I know with all that's in me that I'll be able to reach you, somehow, someway. And I'll get there in time, Jaime. I know it. I feel it. God will help me, help me get there in time."

* * *

WHAT OCCURRED next may seem incredible. But I wish to point out that during this entire experience I felt as real as I do in the world of the five senses. There seemed nothing odd in my being where I was, nor in the manner in which I arrived there.

As I lay on my bed I felt as if I were rising and drifting, easily and comfortably from my body, from my room, from my home. I seemed to be drifting in a calm, aware of the wild shriek and the tremendous blow of the wind, yet untouched by it. It was as if, insulated by an unseen garment, I moved along a magnetic air current that kept me safe from the storm.

I distinctly remember gliding in this manner across the freeway, past the hills from the San Fernando Valley where I live, into the Hollywood area more than 10 miles away, where my friend has her home. I drifted directly to her garden, over the stone wall and beneath what I knew to be her bedroom window.

There was no glimmer of light in the entire house—although she always kept a night light burning.

A new sense of alarm now began to ring in my consciousness. That sense of urgent need again overwhelmed me. I had to get into that house. I had to see my friend and learn her need and how to aid her.

I clasped my hands and I cried out, "God help me to help Jaime."

Suddenly, I was aware that the rampaging wind was quieting. And soon only a few trees stirred faintly in the breeze.

Then I noticed a radiant mass of light forming about me; it seemed to be charged with some wonderful, vitalizing power. I suddenly began to ascend to the balcony of my friend's bedroom. I stood there a moment, looking through the half-open French win-

dow. I pushed it wider and entered the room.

The white radiance spread and revealed my friend lying in her bed. I knew at once she was desperately ill. Moving to the bedside I laid my hand upon her forehead. She stirred restlessly and moaned.

"Jaime," I said to her, "it's me. It's Carol. I've come to help you. You'll be all right."

She seemed unaware of my presence.

Then I cried out, "God, I place Jaime in your care. Please guide me to know what I must do to help her."

I returned to the balcony. I floated over the railing and drifted slowly down to the garden. I recall touching an orange tree and tightening my fingers about a piece of its green foliage. Then I looked up at the stars gleaming in the clear, pre-dawn sky.

The next thing I recall I was back in my bedroom, lying on my bed, stirring and crying out, as one does when wakening from a nightmare.

I was conscious of clasping something between my fingers and I lifted my hand. I was holding a sprig of bright green foliage from an orange tree. There are no orange trees near my home.

I knew without doubt that what had happened to me had been no dream.

* * *

SURE OF THE action I must take I telephoned my good friend and physician, Dr. Marion J. Dakin, and told her that I was sure my friend Miss Palmer was very ill and I asked her help.

Dr. Dakin and her nurse, Mrs. Unetta Morse, were very kind and went immediately to the Palmer home. They knocked and called loudly, but there was no answer. They tried all the doors. By a stroke of luck Jaime's deaf brother had forgotten to lock a side door when he made his nightly rounds. Through this door Dr. Dakin and Mrs. Morse entered. Once inside they found the brother and made him understand they were medical people and that "Carol felt your sister needs help and asked us to come here."

Then they found Jaime, desperately ill. She was rushed to Santa Monica Hospital, where immediate surgery was performed. The doctors removed the largest gall stone they ever had seen at that hospital, a stone in such a position that with in a short time it would have burst an intestinal wall. Without that immediate surgery she could not have lived.

How do I account for the events of that wild night?

Its hard to say. I think that I have a psychic gift which in times of great stress—I have had other similar, though not so dramatic ex-

periences—allows me to function beyond the boundaries of the worldly senses.

That night, as my mother can testify, I never once left home.

But if my experience was merely a dream then *where did I get the foliage from an orange tree? And how did I know of Jaime's desperate need?*

MIRACLE FOR A DOOMED GIRL

By Lawrence W. Hall

TODAY Pauline Scott, of London, England, is a happy, healthy 16-year-old-girl—but in 1956 medical science concluded that she was doomed to die with a blood disease for which there is no known cure.

As a last resort, Miss Scott was taken by her physician to a certain religious shrine and urged to pray for a healing. This she did. "When next I saw her, three days after her trip to the shrine, she was in an oxygen tent," wrote Gabriel Fielding, M. D., in his article in the *Family Doctor*. The girl was given a blood transfusion and was believed to be a hopeless case with only weeks to live.

Then Pauline began to recover without any apparent reason. She stated, "I heard a nurse and a doctor talking at the foot of my bed when they thought I was asleep. They said they did not think I would be alive by morning. I prayed to get better and I believe it was a miracle that I did."

Why did Pauline mysteriously improve after she had asked for divine assistance? Dr. Fielding's conclusion is that, "Pauline's recovery showed that we can rely not only upon our own great wits in time of trouble, but on God's also."

ANSWER TO PRAYER

ARRIVING cold, hungry and penniless from Chicago, Billy Humes, 23, and his wife, Jean, 20, sought refuge in St. Vibiana's Cathedral in Los Angeles. As they prayed in a back pew, they saw a man rifle the poor boxes. They gave police a description of the thief that enabled them to pick up a suspect. A newspaper report of the incident brought the Humes a flood of job offers and free use of a two-room apartment until their financial situation improved.



By ALSON

Bringing THE BIBLE

The Conversion of Saul

— From Acts 9:18 —

1 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* unto Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul of Tarsus: for, behold, he prayeth,

12 And hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done . . .

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name.

17 And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

J. SMITH

UP TO DATE



IN THE LIGHT OF PARAPSYCHOLOGY AND MODERN KNOWLEDGE

SAUL OF TARSUS was a classic case of split or dissociated personality not unlike Dr. Morton Prince's famous patient, Sally Beauchamp, or Dr. Walter Franklin Prince's Doris Fischer. For many years the dominant personality was "Saul," proud Roman citizen and conservative Jewish leader, and a vigorous persecutor of the new Christian sect.

The secondary personality was "Paul," an idealistic young student of Jewish history and philosophy who was impressed greatly by the life and teachings of Jesus and by the bravery exhibited by Stephen, for whose death his primary personality, "Saul," was largely responsible. "Paul" felt guilt at the martyrdom of Stephen, and decided to attempt to become the dominant personality permanently. (Those who have read the literature of dissociated personality will recall how, in both "Sally Beauchamp" and "Doris Fischer," second and third personalities frequently succeeded in completely taking over the body.)

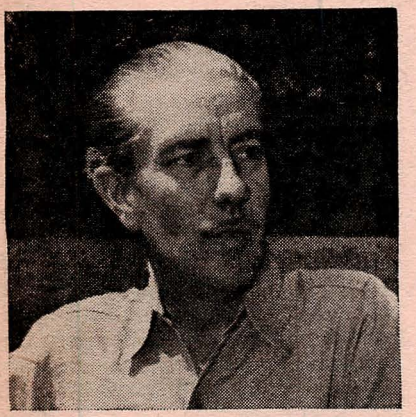
Under a hot sun on the Damascus plain, "Saul's" troubled mind and conscience produce a mental image of Jesus and he hears a voice crying to him, "Saul, Saul, why persecutest thou me?" He is truly shaken, and "Paul" seizes this opportunity to attempt to become dominant. The intensity of the psychic struggle for dominance causes the common body to lose sight and consciousness. When they are regained at the baptism by Ananias, "Paul" has become dominant and remains so for the rest of his life, although traces of "Saul" continue to appear from time to time —as in "Paul's" strictures against marriage.

The "voice" which "Saul" attributed to Jesus and which others in the party heard although they could not identify the speaker was in all probability the voice of the secondary personality, "Paul," who had gained control of the vocal apparatus as "Saul" lost consciousness.

To interpret Saul's conversion in this way does not detract in any way from the spiritual validity of the experience, for all of us are many personalities, and religious conversion is merely the attaining of dominance, under the influence of a powerful emotional experience, of the truest and best of our many selves.

Calling all Physicists:

LET'S INVESTIGATE



ABOUT THE AUTHOR

Ivan T. Sanderson is a world-famous zoologist and writer. He is the author of numerous books and magazine articles on popular natural history, as well as scholarly reports in scientific journals. Born in Edinburgh, Scotland, in 1911, he attended Eton College and Cambridge University, where he received degrees with honors in geology, zoology and botany. He has led scientific collecting expeditions into little-known parts of the world to study animal life and to bring back unusual specimens and new facts concerning them.

By Ivan T. Sanderson

THERE IS a sort of little-boy complex that grips everybody whenever a good poltergeist manifestation persists and most especially when it involves so-called (erroneously, as usual) "stone-throwing." It seems to take possession of the afflicted and the uninvolved, the press and the police, established science and established religion, mystics, psychic researchers, and even the Forteans. I'm sick and tired of all this, particularly of the attitude of the parapsychologists.

And just to set the record straight, the stones are *not* thrown; they are *dropped* or lobbed or just drift around.

A part of the trouble is, as usual, semantic, and involves the appellation *parapsychology*. Everybody seems to think that any phenomenon that is inexplicable under currently known physical principles constitutes what they call a parapsychological problem.

In the case of poltergeist manifestations the other courts of appeal are the police, established religion, and the occultists in that order. Perhaps they invariably go to parapsychology as a last resort

FLYING ROCKS

Parapsychologists have been investigating this baffling phenomenon—but is it within their field at all?

because it is the only science that will even look into such matters, though technologists of sundry ilks are always too happy to get into the act with their electronic devices.

Everybody overlooks the meaning of the word parapsychology. *Para* means "like;" *logos* means the "study of;" and *psyche* means "the soul" or spirit, with a distinct emphasis on the human spirit which can, in another way, be interpreted as the whole non-material part of a living entity. Parapsychology thus is part of psychology and is one of the so-called mind-sciences. It has nothing to do with and is totally incompetent in such purely physical phenomena as stone-dropping and other measurable aspects of poltergeistery. Yet it has gotten deep into the act and made attempts, albeit somewhat pathetic, to take it over. In doing so it seems to have convinced the public that the whole business is its domain.

I have nothing against parapsychologists or their endeavors. In fact, I am greatly in awe of their accomplishments in the face of the battle they have had to wage for recognition. What is more, they have achieved some astonishingly valid results of a most commendably high scientific caliber. If some other sciences subjected themselves to half the rigid discipline of parapsychology we'd be a very deal closer to understanding our universe than we are.

Despite all this, the whole business (stone-dropping) and particularly this case in San Bernardino, Calif., (see March 1963, FATE) is not within the aegis or the competence of either parapsychology or occultism, and for reasons that Dr. Fodor himself states very clearly in that article: to wit, that "(so-called) psychic phenomena cannot be separated into rigid classifications, or a scheme of orthodoxy." He also made it clear in his other statements to FATE that this case did not fit either the orthodox classification of ghost or polter-ghost. I think Dr. Fodor has got an inkling of what I am driving at but I also think everybody else simply has got rocks in their heads. But first to

clear away the last remnants of the semantic muddle.

There are indeed many inexplicable (so far) occurrences that are demonstrably of a psychological nature. Similarly, a high percentage of poltergeist efforts do seem to be linked to morons, or persons reaching puberty, or young marrieds making sexual adjustments. On the other hand, there are vast fields of these inexplicables that have nothing to do with human beings or any other animal, and appear often to occur when none are around. (This does not mean that matter cannot be affected by human minds at a distance but, why bring this up before we have exhausted all the multifarious non-psychological possibilities?)

The semantic trouble is that we use the wrong catch-phrase. In place of parapsychological we really ought to say *paranormal* or, in the case of the purely physical, *paraphysical*. Further, we should differentiate between the paraphysical and the quasiphysical. The first is something that "looks like the physical," the second is something that is "half physical." For instance, stone-dropping looks absolutely physical but there are things wrong with both cause and effect here, so that the phenomenon is paraphysical. A motion picture seen on a screen, on the other hand, is absolutely physical but it is not what it appears to be. It is, therefore, quasiphysical.

Forteans are primarily interested in *non*-parapsychological phenomena. We are especially concerned with the purely physical and show a tendency, while doubting everything and particularly theories, to believe that all paraphysical events can or will be satisfactorily and completely explained on some physical principles, though not necessarily on Newtonian, Einsteinian, or any others that concern our particular space-time continuum.

Stone dropping is a very ancient business and old-hat to Forteans; yet Forteans, being few and far between, and deliberately unorganized, and overwhelmed by the sheer volume of inexplicables, have not had time to go into 90 per cent of the cases. Stone dropping needs some Fortean analysis. Let us try this.

Stones come either from the surface rocks of our earth or they fall on the surface of this earth through its atmosphere from space. In both cases the purely physical part of this phenomenon is a petrological one, with either a geological or an astronomical aspect. The mechanism of "stone-dropping" takes us to one of the three major branches of cosmology; namely, physics, (the other two being mathematics and geometry) which includes statics, dynamics and mechanics. The first

is the study of objects (or liquids, as in hydrostatics) at rest; the second, of objects in motion; and the third, objects in reaction as opposed to mere action. Our falling stones are moving, or in action, and sometimes in reaction.

In the case of so-called "thrown" stones we are concerned with their origin, which is purely topographical and petrological, their general behavior, which is dynamic, and their particular behavior, which on occasion enters the realm of what may be called the *mechanical*. This last statement may seem odd but, as we shall see in a moment, these stones do not always behave as if dropped or lobbed. They sometimes seem to have a "will of their own." Let us take these three aspects of the matter in turn: the stones themselves, their normal dynamic performance, and their occasional, seemingly *mechanical* behavior.

Stones that have "dropped" are of three basic kinds: those that resemble, or could be, stones found locally within the area of the dropping; those that can be, or are traced to, or matched with available stones somewhere within a reasonable distance — say a 300-mile circle around the point of dropping; and those that cannot be matched within hundreds of miles or at all. Perhaps this latter group should be permanently split into those that only occur great distances away (and that might be joined to group two), and those that are not known anywhere.

Competent petrologists can, and usually have, identified the poltergeist-dropped stones and perhaps their most astonishing aspect is that almost all of them can be matched with stones found within a reasonable distance of the location. This is one of the things that most aggravates the technologists and the few scientists who have got mixed up in the business. It has been totally ignored by the parapsychologists, perhaps naturally, as just plain local stones are a crashing bore and prove them nothing.

There is little else to be said about the stones themselves but this is due to lack of any real research or even plain observation by anybody. For instance, these stones often have been reported to be either "hot" or "cold" — meaning compared to their surroundings. I don't know of anybody who has popped a geiger-counter over one on its arrival, nor of any other physical (electromagnetic or other) tests having been made on them in situ and promptly. This would be worth doing. We even could prove physically that they were really hot or cold. It would be handy to know when we come to investigate the dynamics of the phenomenon.

The first thing to establish is that the phenomena of which we speak appear to be but one of a class. All of these involve the appearance of objects at a location where they previously were not, and without discernible, known, physical (meteorological, mechanical, human, etc.) force being involved. Such objects can either (1) just appear, (2) float in, (3) be lobbed or dropped, (4) be fired or projected. Curiously, it appears they never arrive in the normal manner, at the velocity expected if they had been truly thrown or dropped — meaning they never arrive at the speed prescribed by known gravitational pull, i.e. at a velocity of 32 feet per sec, per sec. This I personally find very odd and just about the most cogent argument for placing the whole matter in the realm of the paranormal or paraphysical.

I am not going to attempt to go into either (1) or (4) above. The first gets involved in both the apports of the occultists and the spontaneous appearances of the Forteans. The latter would drag us into such things as shattered windshields and meteorites (?) which travel horizontally through the lower atmosphere.

Thus we are left with objects that just "float" in or which appear to be lobbed or dropped from a very short distance.

Even the police in this San Bernardino case mentioned that the stones did not seem to be dropping or otherwise arriving at the velocities prescribed by either dynamic principles or common experience. They did not dent cars! They did not bruise persons hit! Some even seemed to "home-in" on flashlight beams! This is by no means unique; in fact, it is almost universal — please note, I am now talking about stone-dropping specifically, *nor* related phenomena, such as objects sailing about houses.

This can mean only one thing (if proved); namely, that these stones, when in motion, are not obeying the known, proved Newtonian laws of physics.

What laws, then, *are* they obeying?

Some persons contend that they are not obeying any laws but rather are behaving erratically or even arbitrarily. I believe, however, if somebody would measure their speed of fall on arrival it might be demonstrated that they are obeying some law or, at least, following some pattern that is not entirely random. Here we get into pure conjecture, but it *looks* very much as if they might be obeying some other so-called "law" of dynamics. If we could establish this we would have at least two principles of dynamics in our space-time continuum.

And now, even worse: some of

these stones seem to "have wills of their own." This did not occur specifically in the San Bernardino case but has been reported in other cases. This behavior on the part of said stones can only be classed as *mechanical* — be that self-induced or influenced from or by outside energies. Let me try to explain.

I was sitting on a verandah of an estate house in Sumatra in the year 1928 with my host and hostess — he, a Hollander, she, an English lady. Suddenly, a small, shiny, black pebble came sailing in from the outer darkness. It rolled to a gentle stop by the back wall. I was not alarmed but, admittedly, I was somewhat surprised. Then, another stone came in, then another, and another. I now was alarmed and asked who was throwing stones at us.

My host began cautiously. He said that such stones came in all night, almost every night; but that none ever had hit anybody. There was a moment of profound silence though the party included half a dozen people, all "outsiders" like myself.

Then everybody wanted to know the cause of this. Why did our host tolerate people throwing stones at him night after night? Had he no control over his staff and his estate workers? Meantime, more stones arrived, bounced, and rolled to a stop by the back wall.

Our host invited us to pick up some of the stones and mark them with chalk (which he provided), lipstick, paint, or anything, and then toss them as far as we could into the surrounding garden. This garden was extensive, with sweeping lawns, shrubbery and beyond, acres of secondary tropical growth — a tangle so thick you could not force your way through it. We threw the small stones, duly marked, far out into this peripheral tangle. We must have thrown over a dozen such marked stones.

Within a minute they were all back!

Nobody, with a powerful flashlight or super-eyesight, could have found those little stones in that tangled mess, in that length of time, and thrown them back onto the verandah. Yet, they came back, all duly marked by us!

Dr. Nandor Fodor has said, "These stones are animated. They are, on the least assumption, guided. They can change direction in flight at a 45-degree angle . . . call them 'obsessed.' "

In other words they are *mechanically* activated. But by what? What force produced the *re*action, in addition to the action?

There are all sorts of perfectly decent tests that could be tried in good solid, continuous cases such as this San Bernardino location; and these could occupy the tech-

nologists happily for years. That they are not attempted is our bad luck and evidence of the rocks in our heads. Meanwhile, it really is useless to go on with the dynamic aspects of the phenomenon.

This leaves us one other aspect; the one that prompts this tirade.

Here we have a purely physical phenomenon, yet, the best anybody can do is go mental about it. Let us stay in the physical world or, at least, in that world which ontologists (certain kinds of practical philosophers) tell us we *think* exists. Who cares if a table is or is not there when *you* are not? There are stones or we think there are by every physical and mental means we know, so let's go back to the stones.

If stones arrive at some location where they were not before, they must come from somewhere. First let's ascertain where they *might* have come from. This the petrological technologists have kindly done for us innumerable times. Second, let's ascertain *how* they got there; and, finally, *why*.

At present we know nothing of the dynamical (or mechanical) forces that move the rocks but we do know of one possibility for the how: "teleportation" or ITF (instantransference) as I choose to call it. The case of "stone-dropping," more or less, has to be of this nature — to wit, transport from one point to another by forces (or agencies) presently unknown to us.

The idea of ITF implies "instantaniety," which in turn seems to indicate the speed of light, or better. However, these stones come "floating" in. This pre-supposes both a starting force and a braking force! This takes us into the *why*.

To this is linked still another question: where were the stones before they "floated" in?

It appears not everything is "anchored down" quite as properly as it should be according to Newtonian principles of gravity. I'm not going into levitation though if that exists it most certainly would be involved in the laws or principles we're concerned with here. There are certain places scattered over the earth where gravity seems not to behave in the manner we consider normal. I am not speaking of the Oregon Vortex or its many tourist-attraction imitators, nor am I thinking of that parlor trick of picking up a fat man with the little fingers of four other persons. I mean places where the pebbles don't *seem* to be lying on the ground or gravitically pressed to it as they should.

There is one such in a glacial circe at the head of either the Songe or the Nord Fjord in Norway where I was taken when I was about six years old by my godfather who was in the stone quarrying business and interested in geology. There is an-

other in the vast volcanic crater of Kintamani on the island of Bali in Indonesia, and I have reports (i.e. rumors) of several others.

Is it possible that ITF and related phenomena constitute natural though rare aspects of what we call nature and that in one of its aspects things come so loose in one place that they "take-off" — with the speed of light or otherwise? If so, where do they go? Into another space-time continuum; to another time or part of our universe; or to some point within some constricting geophysical forces such as geomagnetism, planetary motion, or whatnot? You can toy with these possibilities all you want but you cannot get away from the very pertinent question: where *do* they go? Unless, of course, you choose to fall in line with some cosmologists who now contend that matter can be both spontaneously created and simply cease to exist.

Of course, our problem really is not where the hypothetical stones that hypothetically take off *go,* but where those that manifestly arrive *come from.* If they come from nowhere (i.e. are spontaneously created) why should they be of such complex crystalline composition and almost always so similar to millions of tons of other stones lying about the immediate vicinity? Isn't it sensible, if not logical, to suppose that for unknown reasons, under certain circumstances, loose objects in one locality come unstuck and are transported to another; and isn't it just as sensible to suppose that, if they are transported, and if they are available there, and if they are "loose" enough, they will continue to take off, either continuously or at regular intervals because of some perfectly natural physical rhythm such as the rotation of the earth, magnetic tides, or other geophysical time-clocks such as earth-tides?

This should answer the why question so beloved of the human mind.

There is no *why* in nature or the physical universe, though nothing is purely fortuitous. It is a question of opportunism. If the right things are in the right place when the right circumstances arise, certain effects can, may, or will be produced. It is like evolution. There is no divine plan or built-in urge to evolve in any one direction or for any one purpose.

The *why* for the arrival of a lot of unwanted stones at any one point is simply that a lot took off somewhere else for certain reasons and followed a certain path that came out there. Maybe a violent girl reaching puberty influences that path; but that is another matter.

My contention is that these phenomena are physical matters and should be tackled as such within the framework of what we know of the statics, dynamics, and mechan-

ics of our physical universe before we start calling in parapsychologists, mystics, and the Cloth. Let the police and the technologists get their investigations out of the way and then turn it over to the Forteans for presentation to and research by the advanced physicists.

And where do we find physicists with sufficiently open minds?

You'd be surprised! I'd say over 50 per cent of them today would give it a fling provided no other physicist heard of his doing so!



THE ROCK AND ROLL POLTERGEIST

A POLTERGEIST with a taste for popular songs recently was reported to be active in a house trailer at Leigh, near Cricklade, Wiltshire, England. The trailer is the home of a woman and her 13-year-old son.

According to the Rev. John Johnstone, vicar of Ashton Keynes, who was called in as an exorcist, the mischievous ghost makes the trailer "dance," and throws objects around inside it when the 13-year-old boy sings a pop song. Reverend Johnstone added that the ghost quiets down when the boy sings a hymn.

The phenomena in the trailer are said to have begun after the roof was removed from a nearby 200-year-old cottage which was reputed to be haunted.

The Reverend Johnstone said he "felt the spirit's vibrations" the moment he entered the trailer late on a Sunday evening to perform the rites of exorcism. He prayed and commanded the poltergeist to "quit this home and leave this woman in peace." Then he no longer felt the vibrations, he stated.

After he left, however, the woman said the terrifying manifestations continued. The trailer rocked and shook and objects flew through the air. She and her son slept in a trailer a short distance away, as they had done almost every night since the manifestations began.

Informed of this complication, the Reverend Johnstone said, "I don't think this is an evil spirit, or it would have obeyed my command." He expressed the opinion that the only remaining solution was to move the trailer from where it now stands to a new location.



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THE VANISHING GUEST

By Pauline Ross

IN OCTOBER of 1931 I took my three children for a visit with my mother, Fannie Wilson, who lived alone on a small farm just outside Paducah, Ky.

A few days after our arrival a letter came from my brother, Arthur Vinyard, who lived in Los Angeles, Calif. He said he was driving to join us for the summer.

On the morning of the 16th I was busy ironing and watching my children who played outside in a sand box. My mother sat by the door of the screened-in porch preparing vegetables for our dinner. We talked about Arthur driving so far and wondered how long it would take him to make the trip.

I looked up to see if the children were still in sight and saw my brother standing in the doorway. I rushed to the door saying, "Arthur, you're here."

As I opened the door he turned and went down the steps and around the house, entering a summer house which was covered by grape vines. I followed him but when I got there no one was in sight. My brother had disappeared into thin air.

I was so sure I had seen Arthur that I ran around to the front of the house, where I was sure I'd find his car parked in the driveway.

Retracing my steps, I stopped to ask the children if they had noticed a man walking about the yard. "No, Mummy," they answered.

I went back to my ironing and felt a bit foolish when my mother said, "I didn't see a man and I'm closer to the door than you."

"But I did see Arthur; and I feel his presence now. If he wasn't such a serious person I'd say he is playing a joke on us," I insisted.

The next morning I went into the city to shop. When I returned I found my mother weeping. She held



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out a telegram which the mail carrier had left. The message from my brother's daughter read, "Dad passed away the 16th."

"So," I said to my mother, "Arthur was our vanishing guest yesterday!"—*Long Beach, Calif.*

FROM ONE LIFE TO ANOTHER

By Aline Dureau

ALONE, on September 4, 1930, I watched my grandmother Lena Parmentier Carambat, die. I could not know her dying would in any way comfort me . . . when, in not much more than a year, I was to bear my first-born-son . . . dead.

She began to speak broken phrases, bits of French, then German which was her first language in Alsace-Lorraine where she was born. I knew then that she was surely going . . . she had rarely recalled even a single word or phrase of her first language in all her 85 years.

Evidently she was re-living her childhood before the age of seven when her parents had brought her to America. French had become her language, except with her grandparents, long before she left Europe, for Alsace was France's then. In the United States she learned English.

Now she was talking with her grandfather—there had been a strong bond between him and his first grandchild. He had died brokenhearted after she left. My grandmother lay quiet, hardly moving except for her lips, an occasional head turning and finger plucking of the sheet. Then I caught whispers—some in French, some in English—tongues she had used almost equally. Had the old man been first to

come and extend his help for the journey?

And now she was saying, *"Mon bebe . . ."* (she had lost three sons, two infants, one especially loved angelic two-year-old). She was seeing her babies. It was clear she did know them, they existed somewhere. *"Ah . . . ma mere . . . ma soeur . . . vous et . . . jolie . . ."* (my mother, my sister, you are pretty). It was not a simple *jolie* (pretty). It said more in its inflection, than any syllables could. She repeated in French, *"Vous et . . ."* and it was as if a hand were laid across her lips to silence her, or as if words were inadequate.

Plainly, she had recognized, held conversation with her mother and her sister, they had acknowledged her and my grandmother had been delighted at their condition.

Curtains had parted momentarily for me, as a soul slipped from one consciousness to another . . . I would need that reassurance in the not-so-distant future! I have kept it with me! — *New Orleans, La.*

IN THE GARDEN

By Lucille Sampson

ONE DAY IN May, 1957, a friend of mine whose name is Doris, telephoned me to say her mother wanted to come to my house for a little call. I was pleased to have them and prepared to serve tea.

Later when we had had our tea Doris's mother asked, "Do you ever read the tea leaves?"

I answered, "Oh yes, at times I am so right it frightens me."

She smiled and said, "I knew you could. I have never been close to any one whom I thought had so much ESP. When I die I will come back

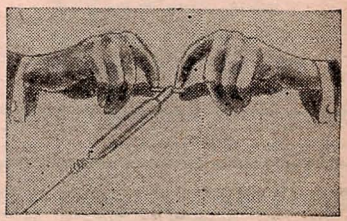
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to you, as I have it too."

About two months later (I had not seen them again) my husband and I had been to a movie and we arrived home about 11:15. Our garage was narrow and I always got out of the car before my husband drove in. It was a clear, dry night and as I stood there in the light of a small new moon, I became aware of a soft glow from the garden. As I watched it grew brighter and brighter, until a small figure of a person appeared. This figure was stooped over in such a position that I could make out that the garment was a hospital night-gown, tied in the back.

The face at first didn't suggest any one to me but it wore a broad and happy smile.

I was completely covered with goose pimples as a chill ran over my body as I watched.

My husband hasn't any ESP but when he walked out of the garage he saw something and asked me what it was. I told him that perhaps his father, who was in a hospital and 85 years old, had died. He was very much concerned but I knew he didn't see the vision I saw.

Next morning my phone rang at 7:00 o'clock. I thought this early call might have something to do with the vision I had seen the night before and it did.

It was Doris and she said, "Did you know Mother has been in the hospital and very ill?"

Immediately, I placed the smile I had seen on the luminous figure last night.

She needed to go no further but she continued, "She died last night at 11:00 o'clock."

I told her, "She was in my garden shortly after."

Doris sighed and said, "She told

you she would came back to you."—*South Acton, Mass.*

SPIRIT ON A SLEIGH RIDE

By Mae Finnigan
As Told To Irene Turnbull

THIS INCIDENT happened when my mother, Mae Finnigan, was eight; she was the youngest of four; her brother Jack, 14, was the oldest. They were living near Ontonagon, Mich., a lumbering town, in 1912. Their home was located near the mill, as her father was a scaler and watchman there. The distance from home to the village was three miles.

In winter the children greatly enjoyed traveling by team and bob sleigh. Jack especially always was ready to go night or day, when his dad announced he was going into town. Going through the woods, Jack liked to jump off the sleigh and run along for awhile to warm up, then jump back on, Mother said.

During a severe winter, when the temperature hovered around 20 degrees below, Jack got pneumonia. The night he died Mother's grief-stricken mother (my grandmother) woke the family and told them, "God needed our beloved brother." His dog, a large collie, continued to sleep on Jack's bed, whining in the night.

One bright moonlight night a short time later the family had been to the village and were returning home when they saw a form—about Jack's size—standing ahead of them by the roadside. As they approached the horses began to snicker as if they knew him, and the collie set up a gleeful barking. They drove past, almost afraid to look back, then felt something jump onto the sleigh just as Jack used to do. Glancing back,

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sure enough, they saw a form jump off the sleigh and vanish before their eyes. No one of them spoke; they were too stunned, Mother said.

But after that they all felt Jack was near, and even the dog ceased his nightly whining. My grandfather also told me of seeing Jack's spirit.—*Saginaw, Mich.*

FATHER TOLD ME

By C. H. Mayo

MY FATHER died on February 26, 1942, shortly after the bombing of Pearl Harbor. As it was war time my sister Lizzie, who lived in Louisiana, did not get to come home to Odem, Tex., for the funeral, due to travel restrictions. She promised to come as soon as possible, to see Mother.

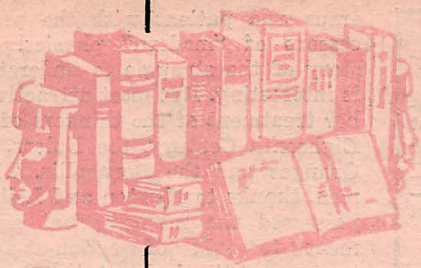
Lizzie was always Father's favorite of several daughters and we felt very bad about the situation, but could do nothing.

One day about six weeks after Father's funeral, as I lay on the bed in my bedroom, the astral form of my father rushed through my room. He had to go through this room to get to the front door. He seemed excited and, as he passed me, he said, "Lizzie has come home!"

I do not know how I heard this, except that it was very loud and clear, but without sound as such.

I knew it was true. I got up from the bed, went to the front door, and watched my sister Lizzie and her little son get off the bus at the bus stop just down the street.

My mother was in the house but she saw nothing, nor did my sister ever see our father. But for me it is definite proof of survival! We had not known Lizzie was coming, but he knew!—*Alamagordo, N. Mex.*



NEW BOOKS

FORCES AND FIELDS by Mary B. Hesse. Thomas Nelson & Sons, Ltd., New York, 1961. 318 pages, about $6.00.

This book is subtitled "A Study of Action at a Distance in the History of Physics." A better capsule summary of an absorbing and interesting book could not be devised, unless one listed the chapter headings. They excellently outline the theme: I, The Logical Status of Theories; II, The Primitive Analogies; III, Mechanism In Greek Science; IV, The Greek Inheritance; V, The Corpuscular Philosophy; VI, The Theory of Gravitation; VII, Action At a Distance; VIII, The Field Theories; IX, The Theory of Relativity; X, Modern Physics; XI, The Metapsysical Framework of Physics.

As readily can be seen this is no paperback mystery, but also it is not a textbook and the author's prose is felicitous as well as lucid. She has chosen as interesting an aspect of physics as it is possible to find and her technique of embedding her explanation of the concept of "action at a distance" in an historical matrix, is both a happy and a wise one.

Aristotle's idea that the agent had to be in contact with that which was acted upon, was obvious from the impact of one body with another but this did not prevent him from entertaining altogether false ideas of the nature of motion. Clearly, any conception held by the ancients on the nature of action at a distance—light source and eye, for example—was likely to be wrong. Analogy was the principle tool used by the ancient Greeks—for that matter, all ancient thinkers—and this is quite inadequate to explain the subtleties involved in, say, the attraction of a lodestone for an iron filing.

Even Renaissance man was little more sophisticated. Galileo might at long last have elucidated a mathematical description of motion, but so eminent a pre-cursor of a modern science as Roger Bacon could imagine that action at a distance was a species of witchcraft.

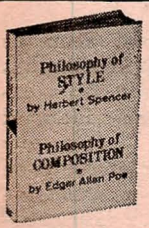
The giant Newton whose mathematical description of gravitation "explained" a universe, did not attempt to account for the nature of gravitation. Here was action at a distance even more mystifying than electric or magnetic forces.

The author, Mary Hesse, is gen-

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erous and patient with the predecessors of "modern" physics. The story of the struggle to understand is interesting. But most attractive is her treatment of the thinkers of the Eigheenth Century, the Eulers, La-Granges and the Bernoullis. These men, thanks to Newton and Leibniz, possessed the mathematical equipment to talk of action-at-a-distance, quantitatively. Action by impact—as in the gas laws—was understood. Action in a continuous medium, the action of elastic bodies in collision—also was understood. Action-at-a-distance—electric, magnetic and gravitational was known to be an instantaneous effect, but that is all.

But the mathematics of partial differential equations, the notion of "potential," and the thinking of Faraday, Maxwell and Hertz, in the increased tempo of the Nineteenth Century, quickly altered this naive view. The con[illegible] of an electric field, a magnetic field, led to the identification of light as an aspect of both, and to a clear understanding of the finite time of transmission of these effects. By means of the "potential" or "strain" in a medium between two bodies, one could act on the other, through mathematically determined wave motions.

When the medium was sought for, however, it vanished like the Cheshire cat, leaving only a grin—a "field of electric or magnetic force" —behind. When this fruitful concept of field was extended to gravitation it fitted nicely in most respects save that *its* action *did* appear instantaneous. And not even Einstein's resolution of gravity into a property of space-time has fully answered the question.

Sub-atomic force fields introduce further complexities, and if that is not enough, Mary Hesse devotes a portion of a chapter to analyzing the conception of psi phenomena in terms of field theory.

For dilettante or serious student, this book is a welcome source of stimulating ideas; the casual reader might well enjoy it for its entertaining historical summary of what, after all, is generally considered an abstruse subject.—*Henry A. Bott.*

THE CONTEMPLATIVE LIFE, by Joel S. Goldsmith. The Julian Press, Inc., New York, 1963. 209 pages, $4.50.

Joel Goldsmith has written many books on his philosophy, or metaphysics, called "The Infinite Way." This new book, *The Contemplative Life*, seems especially suited to the general reader.

An introductory statement: "What concerned me in my earlier years was that so much of God's abundance and love were in evidence and yet that there was so much of poverty, sin, and disease among men. And for me, the burning question was why this was true, and how it could be eliminated. The answer that came was that only through our conscious awareness and acceptance of God's presence could those things that do not belong in our experience be eliminated and be replaced by those things that are ours by divine right." To impress upon the reader the importance of this consciousness of God, and to aid in its attainment, is the purpose of this book.

Goldsmith uses familiar religious terminology, but the words do not

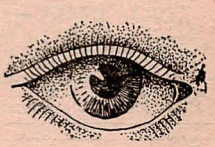
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always mean the same to him as to the orthodox. God, for example, is "universal, impersonal, impartial." To pray to Him for "favors" is futile, for "God is not Santa Claus." Instead, "God is that which functions as Law, as Love, and as the creative, maintaining, and sustaining Principle." Thus it is natural that the way to receive His bounty is through attunement whereby one has direct "experience of God."

Often, Goldsmith's books seem to imply that by earnest application every person might attain such union with God as would make him a spiritual healer. The present book states a more modest objective for beginners: "The question then for the young student at first is . . . primarily how to attain sufficient illumination or enlightenment to be able to free himself from the discords and inharmonies of daily living and build up within himself a spiritual sense that . . . would enable him to live a normal family, business, or professional life, and yet be inspired, fed, and supported by an inner experience and contact."

The method taught has considerable resemblance to that of historic religious mysticism, but seems rather like a simplified or condensed version. The technique is daily meditation followed by virtual cessation of thought and expectant waiting for illumination. The meditation is "directed toward the realization of oneness with God."

Whether or not God is as impersonal as Goldsmith says He is, there is nothing wrong with the idea of seeking attunement. The book should be helpful in this, at least to some. The style, though slow-moving and highly repetitive, is clearly so by in-

tention for it is suited to the contemplative mood. As to attaining the goal, persistence is apparently of the essence, and one never knows how far he might go until he tries.—*Harold Steinour.*

The Door of the Future by Jess Stearn. Doubleday & Co., Inc., New York, 1963. 327 pages, $4.50.

If Jeane Dixon had tried to tell Dag Hammarskjold he would be killed in a plane crash in two weeks, he never would have listened; but she did tell others about it. Just two weeks before the United Nations Secretary-General was killed in a plane crash, Jeane told the vice president of the American Security and Trust Company in Washington, D. C., "Don't go up in a plane with Hammarskjold for the next couple of weeks." She had "seen" that death awaited Hammarskjold. Jess Stearn interviewed those she had warned and received their confirmation to this fact.

This is probably one of the best documented of the predictions covered by Stearn in his interesting book *The Door to the Future*, but there are such quantities of them that it is difficult to pick out one or two as more outstanding than the others The book is particularly valuable because the author has added to the history of psychical research the names of a number of new psychics—Jeane Dixon, Maya Perez, Gisela Becker, Spencer Thornton, and Hellene Paul among others. He also deals with such old standbys as Nostradamus, Mother Shipton, Edgar Cayce, Arthur Ford, and Peter Hurkos; but even with these Stearn has a fresh approach, a new depth

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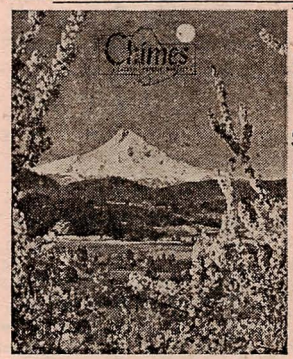
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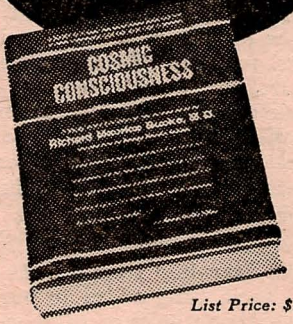
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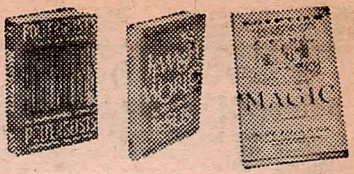
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An award-winning journalist, Jess Stearn was for many years a special-feature writer for the New York Daily News. He has been an associate editor of *Newsweek* magazine. To a reporter so competent in other areas of inquiry we in psychical research may say, "Welcome aboard." A thorough investigation of our field almost always convinces one of the reality of psychic phenomena and of their importance. Stearn admits that after a highly skeptical beginning he has been convinced, and eager to know more.

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Those skeptical of Hurkos have said, "Well, maybe he has done some amazing things, but in that Falls Church, Virginia, case he certainly pulled a booboo." Newspaper publicity had indicated strongly that the well-known Dutch psychic had pointed to the wrong man as a murderer. Stearn refutes this. He interviewed the police officers involved in solving th massacre of Carroll Jackson, his wife, and their two small daughters which the authorities asked Hurkos to investigate. Stearn learned that all of Hurkos' predictions about the case had been accurate, and that he had described the killer, Melvin Rees, in detail, and that he had predicted the exact time when Rees, would be apprehended.

Such findings have led Stearn to conclude that the future *can* be foreseen. The book in which he presents

his evidence is one which all who are fascinated by the research into ESP will find of first-rate interest and importance.—*Susy Smith.*

SPACE AGE CHRISTIANITY, The Rt. Rev. Stephen F. Bayne, Jr., Editor, with a Foreword by the Rt. Rev. William Fisher Lewis, Bishop of Olympia, Wash. Morehouse-Barlow Co., New York, 1963. 191 pages, $4.50.

The book contains the edited versions of lectures and discussions on "Space Age Christianity" which took place in August, 1962, at the Seattle World's Fair. The three main lectures were given by representatives of three important branches of science, each with a follow-up talk by another scientist. The physical sciences were represented by the Rev. William G. Pollard, Executive Director of the Oak Ridge Institute of Nuclear Studies and associate minister of St. Stephen's Church (Episcopal) of Oak Ridge, Tenn., and by Edward C. Wells, a vice president of Boeing Aircraft Co.

The second evening the lectures were in the field of the biological sciences; the first was given by Dr. Paul Dudley White, world-renowned as the personal physician of Dwight D. Eisenhower at the time of his heart attack, and the follow-up by Dr. Franklin K. Murphy, Chancellor of the University of California, also a physician. The two speakers representing the social sciences were Prof. J. Milton Yinger, Professor of Sociology and Anthropology at Oberlin College, and the Rev. Albert T. Mollegen, Professor of Christian Ethics and New Testament Language and Literature at the Annie Wright Seminary for Girls.

The final evening of the four was given a religious emphasis by a ser-

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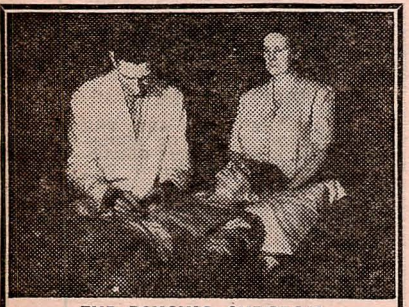
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mon on "Worship, Unity and Stewardship" by the Rt. Rev. Stephen F. Bayne, Jr., Anglican Executive Officer.

While each lecture contains points of interest and value, only the first (by Dr. Pollard) seems to have enough relevance to the interests of FATE readers to warrant being detailed in this brief review. Dr. Pollard's main theme, as summed up expertly by Mr. Wells in his remarks immediately following the lecture on Space Age Christianity, was that we may have "hope for and have confidence in a return to awareness of the supernatural . . . " The elaboration of this theme was both profound and understandable, although most scientists would object to the use of the word "supernatural" even by another scientist who is also a priest.

The high point of this first lecture and therefore of the whole book, to this reviewer at least, is Dr. Pollard's analysis of the cause for the general unwillingness of present-day, educated persons to discuss the subject of death and the possibility of life hereafter. It is because of the bondage of our scientific culture to the here-and-now philosophy engendered by the ideas of the space-time-matter continuum. Dr. Pollard stated, "The past three centuries during which science has made its spectacular achievements in our understanding and control of nature have at the same time herded the whole of mankind into a spiritual prison . . . "

His hopefulness for the future lies in his conviction that "the transcendent reality in which the space-time continuum is immersed remains just as real as it ever was."—*Edmond G. Dyett.*

REPORT FROM THE READERS

WHO'S WHO

In reading the article "Alice Bailey And The Master K.H." in the June issue, I was disturbed to find the appended editor's footnotes in reference to Madame H. P. Blavatsky.

The meaning of footnotes two and three is somewhat ambiguous in relation to the sentences to which they refer. Indirectly, you would be slamming Alice Bailey herself in these two instances. However, it is more obvious that the footnotes were aimed intentionally at Blavatsky. Why so?

You say in the second footnote that such evidence of the Master Koot Hoomi's "extra-dimensional nature" as was given Mrs. Bailey was also given through Madame Blavatsky, and that "this evidence was rejected after study by F. W. H. Myers, Edmund Gurney and others of the Society of Psychical Research." This information certainly is not enough to stand alone.

The "study" by Mr. Myers and associates was based on the report by Richard Hodgson, who compiled his evidence from material given by Madame Coulomb, who was denounced as a cheat and liar, along with testimonies from her friends and from missionaries in and around Madras who despised Mme. Blavatsky from the beginning.

Mme. Blavatsky was not allowed

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in one instance even to look at the incriminating letters she was supposed to have written to Coulomb and others. Neither was she allowed to defend herself on any of the other items which Mr. Hodgson gleefully put together for his colleagues back in London. Now what does this report of Mr. Hodgson and the "study" of it by Mr. Myers and his buddies mean? Flapdoodle, pure flapdoodle!—*James D. Mahan, New York, N. Y.*

(*FATE always attempts to present all the available facts, pro and con. Our footnotes were in line with that policy. We did not present personal opinions or conclusions, but those of others.—Ed.*)

MISTAKEN IDENTITY

I have been for years a student of Alice Bailey and the Theosophical Society Master-Founders. The picture on Page 85 of the June issue is *not* Master K. H. but the Master El Morya.

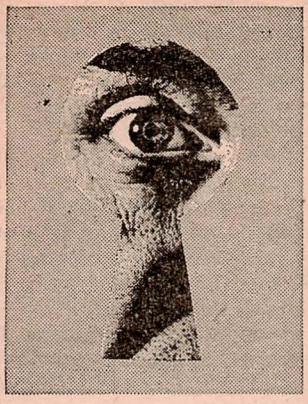
I know because I have in my study a labeled photograph which once belonged to a theosophist-spiritualist in the late 1880's or 1890's. The group in the picture includes Madame Blavatsky, Saint-Germain, and both Master K.H. and Master El Morya. The handwriting is very old script, and reads, "The Mysteries of the Heart Doctrine."

Also, *Point Loma* (1902) by Katherine Tingley, has a frontispiece picture of Master K.H., entitled "A Helper of Humanity:"—*Rev. Winogene Savage, Lynwood, Calif.*

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The article entitled "It Rained Frogs" in "True Mystic Experi-

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ences" in the June issue is nonsensical. The article states: "Frogs lay their eggs on the top of the water, and when the heat of the sun draws up the water, it also draws up the frog eggs into the clouds. And when these hatch, it rains frogs."

The following facts refute the above explanation:

(1) Water is taken up by the atmosphere as a gas or vapor, by evaporation, one molecule at a time. The heat of the sun is not involved—evaporation can and usually does occur at night—only atmospheric pressure, relative humidity, and temperature, all in proper combination, causes evaporation.

(2) A frog egg is thousands of times larger and heavier than a water molecule, and in no way is capable of being drawn up with the evaporating water.

(3) Frog eggs are not laid on top of the water. They are laid in large gelantinous masses of hundreds of eggs, fastened to vegetation or any other handy object in shallow water.

(4) Frog eggs hatch, not full-fledged frogs, but rather tiny tadpoles, or polliwogs.

(5) Several months are required for the growth and transformation of this larval form into an adult-form baby frog. Only after long development is a frog able to emerge from an aquatic environment as an amphibian that subsists entirely on live food.

However, the so-called "raining of frogs" (or sometimes fish) has several logical explanations, each one valid under certain particular circumstances:

(1) Waterspouts—actually small twisters or tornadoes which touch bodies of water—may suck up ob-

jects, including frogs, and later dump them along with a heavy rainfall.

(2) During rainstorms with accompanying strong winds certain arboreal species (tree frogs or tree toads) are dislodged and fall to the ground, sometimes being blown and scattered several hundred yards away, even on top of fairly high roofs, thus giving the appearance of it having "rained frogs."

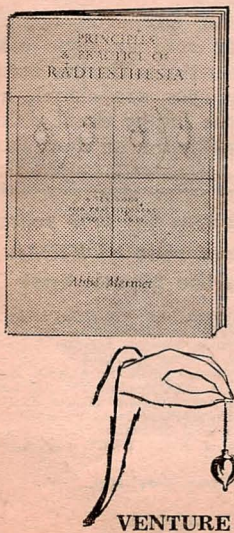
(3) Young frogs choose periods of heavy or protracted rainfall in which to migrate and disperse from their rearing places, because excessive drying of their skins would prove fatal. During these migrations frogs in large numbers appear to be everywhere.—*Milan Rafayko, Paris, Ky.*

WHEN TABLES WALKED

I have read in FATE a lot of things I have seen in my own life, but never had thought too much about. One is table walking.

When I was very young my father told us children it could be done. He said his first wife was a medium who could talk to the table and get answers. On one occasion she was the only one with her hands on the table, which walked around and knocked for her. Two husky men got up on top to hold it down, but still the table moved.

We begged Daddy to let us try it. We all gathered around our heavy oak dining room table and placed our hands on its flat surface. It took about 30 minutes for it to move, but move it did. It would turn around, stand on one leg, and knock



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the answers to the questions we asked. I never saw it leave the floor altogether.

Sometimes when I didn't have my hands on the table I would lay down on the floor and try to catch someone moving it, but I never did.

I now am middle-aged with my own family of six children. When other children come to visit we have fun making the table walk. I do not know what makes it turn or knock or answer questions, but it will. And if anyone doubts this, he can come to my house and see.—*Johnnie Capell, Oswego, S. C.*

MORE EYELID VISIONS

For many years I have noticed when I close my eyes pictures, sometimes very vivid, come into view. I have seen landscapes, buildings, faces of people, and outlines of cities and countryside.

Also, without any effort on my part, a pretty rose or some other red flower sometimes flashes before me when my eyes are closed, and invariably some happy event occurs within a few hours or few days.



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Other times I envision some repulsive creature, such as an insect or snake or misshapen image. Invariably, within a few hours or few days I receive some bad news

Why are these things so symbolic in my subconscious mind? Does anyone else have similar experiences. I would appreciate knowing.—*Ross L. Bralley, Galesburg, Ill.*

WHAT IS ESP?

In his letter in the May issue, Mr. Charles L. Pizzano of Dedham, Mass., has confused ESP with black magic, demonology, witchcraft, sorcery, and "related powers." There is nothing supernatural or mystical about Extrasensory Perception. It merely is a natural function of the subconscious which, through parapsychology, is being brought to the cognizance of the conscious mind.

Mr. Pizzano writes as though ESP were either some sort of mental death ray or a secret weapon. To link ESP with the Occult Arts is an utterly unwarranted and ridiculous assumption. He states that Tibet "literally was crawling with monks." So is the world crawling with skeptics!—*Carlton Quint, Dallas, Tex.*

ORIENTAL LITTLE PEOPLE

In one of the old issues of FATE I saw an article about the widespread belief that pygmies, "little folk," fairies, etc, really existed.

It might be of interest to your readers to find out that even here on our remote Island of Formosa we had pygmies as recently as 500 years ago. In Japanese folklore there are some tales about the "spider men" who were only three feet tall and lived in holes underground.

Could it be that in the past this

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diminutive branch of the *Homo Sapiens* family existed all over the earth, but now remains only in the forests of the former Belgian Congo? —*George R. Larikov, Taipei, Taiwan, China.*

THUNDERBIRD SIGHTINGS

From time to time FATE has printed stories about what the Indians called the "thunderbird."

Sometime about the year 1900 two prospectors shot and carried into Tombstone, Ariz., on a burro one of these birds. When nailed against the wall of the Tombstone *Epitaph* its wingspread measured 36 feet. A picture showed six men, with outstretched arms touching, standing under the bird. Later, a group of actors dressed as professors were photographed under the bird, with one of them saying, "Shucks, there is no such bird, never was, and never will be."

I first saw such a bird in April, 1922. I was standing by my gate at dusk when one flew over heading north. It passed a pine tree with branches spreading 50 feet, so I could estimate its wingspread fairly accurately. It was 35 feet. I was alone at the time and never mentioned the incident for 35 years.

On March 27, 1957, a young man rushed in and said, "Something big is in the sky." I went outside, and saw another bird flying lazily 500 feet above. Its wing motion reminded me of a blue heron, except the bird was lighter and grayer in color. I called the American Legion in Renovo, and inquired if anyone had seen a big bird half an hour before. A man who had just come in said it had flown over Westport, came down Fishdam Run, and then flown up

Two-Mile Run. He said its wingspread was 25 or 30 feet.

A week later another flew the same course. Two weeks later another flew a different course, up the Shintown Run, down Hevner Run, and up Hammersley Fork stream. Each time there were several other witnesses.

On July 4, 1962, I saw one flying south, up Hevner Run and down Shintown Run. I called the Legion and told them a thunderbird would come down Shintown Run at 9:15. It did, and flew up Halls Run after crossing the river.

According to Indian legends the thunderbird flies down and seizes a victim by the shoulders, carries the prey to a barren mountain top where it devours it. First the belly is ripped open, while the prey is still alive, and the insides are eaten. Lastly, it picks a hole in the skull and eats the brain. The Indians said it was capable of carrying away a deer or man.—*H. M. Cranmer, Renova, Pa.*

BIBLICAL MISINTERPRETATION?

I feel that *Bringing the Bible Up to Date: St. Paul Baptizes and Heals*, by Alson J. Smith, in the May issue needs a drastic correction.

In giving his version of the meaning of the four words in the Bible spoken by a Disciple in Acts 19:6, "they speak with tongues," Mr. Smith says the phrase means: "uttering words that make no sense." I disagree with him.

In another part of the Bible, "The Acts of the Apostles" (Acts 2:4-11), the Bible *proves* that these same four words definitely mean that the Disciples and Apostles were speaking in *foreign languages!* The Bible is God's Word, and does not have one senseless word in it.

In the above "Acts of the Apostles," verse 4 says they began "to speak with other tongues as the Spirit gave them utterance." And in verse 6 all the 17 different foreigners were astounded because each heard them speaking in his own language. Verse 8 tells that all heard "every man in our own tongue wherein we were born." Verse 11 says "we do hear them speak in our own tongues the wonderful

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works of God." All the intervening verses prove the same thing.

So it is apparent that Mr. Smith's version is not correct.—*Hazel E. Monte, Renton, Wash.*

ALSON J. SMITH REPLIES

The difference between us here is that Mrs. Monte is a Bible literalist and I am not. It is possible to believe, as I do, that the Bible is an inspirational book without believing that every word in it is inspired by God.

My interpretation of glossolalia, or speaking-with-tongues, as "uttering words that make no sense" (except perhaps to a psychiatrist) is the one generally subscribed to by modern theologians. Bishop Pike of the Protestant Episcopal Church recently warned his clergy and people against experimenting with this psychologically dangerous phenomenon. —*Alson J. Smith, Sheffield, Mass.*

"GOD IN HEAVEN"

I enjoyed very much *The Gallup Poll Report on Religious Experience* in the April FATE. Had I been interviewed I could have told of my wonderful dream of God. I am 59 now, but all through the years since I had the dream at 15 it has helped me and given me strength.

In my dream I was standing all alone when suddenly everything became bright. I looked at the sky, and the clouds seemed to open up into a circle. In its midst I could see the upper torso of a powerful, kingly-looking man with a beard. His arms were outstretched and there was a little smile on his face.

"God in Heaven!" I whispered half out loud.

I cannot begin to explain how

beautiful everything was or how wonderful I felt. I only wish everyone could have that dream.—*Martha Lombardi, San Francisco, Calif.*

RELIGIOUS ARTICLES: "DULL"

I wholeheartedly agree with Bob Wolcott's letter in the April issue, expressing disapproval of FATE's "becoming involved with religion." I wish to add, with Christian religion, especially the Catholic branch of it.

As FATE turns to religion, reading becomes uninteresting and dull. FATE should stay within its range of psychic phenomena. One on a religious quest may find more interesting reading in Buddhist scriptures, or in the writings of Chinese sages.—*Anis Rukas, Chicago, Ill.*

RELIGIOUS ARTICLES: "WELCOME"

Bob Wolcott's letter aroused my ire, until I realized it takes all kinds of people to make the world. That he should object to religious articles shows an adverse experience. It also shows a mind closed toward God.

It is as natural for mankind to turn to God as it is for plants to turn to the sun. Cover grass for a week or two and note its yellowed, dying condition! Whether we acknowledge it or not, we would be as much in a dying condition without God as the grass without the sun.

Any articles that clarify God and make Him nearer to us, I welcome with open arms. Such articles certainly belong in FATE as God's workings are mysterious.

Articles like those on Unity by Marcus Bach, *Unharmed Through Seven Battles* by Edgar Peara, and *Prayer and My Canvasbacks* by Henry Marak, are gratefully read. Please let us have more of them!—

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MONTH OF JESUS' BIRTH

Marguerite Steedman, in her article *There Was A Star of Bethlehem* (January, 1963, issue), presented in logical fashion her belief that Jesus was born in October, 7 B. C.

She got the year right, but the month is wrong. *The Urantia Book*, in the section "The Life of Jesus," tells us that He was born at noon, August 21, 7 B. C. Joseph and Mary had been married more than a year before—in March, 8 B. C.

Joseph and Mary went to Bethlehem for the census. Throughout all the Roman Empire this census was registered in the year 8 B. C., except in the Palestinian kingdom of Herod where it was taken in 7 B. C., one year later.

The Urantia Book also has this

(*Continued on page* 128)

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to say about the Star of Bethlehem:

"These wise men (priests from Mesopotamia) saw no star to guide them to Bethlehem. The beautiful legend of the star of Bethlehem originated in this way: when Jesus was born on August 21, at noon, 7 B.C., there occurred an extraordinary conjunction of Jupiter and Saturn in the constellation of Pisces. And it is a remarkable astronomical fact that similar conjunctions occurred on September 29 and December 5 of the same year."

Said to have been written by psychic means, *The Urantia Book* was copyrighted and published in 1955 by the Urantia Foundation, Chicago, Ill. A huge book, it has 2,097 pages.

Also in the January issue is a reference to "mysterious smut" falling in Tampa, Fla. I formerly worked with *The Tampa Tribune* and wrote a story, quoting a scientist, who investigated. He said the soot came from a power plant of Florida Power and Light Company when the

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plant "popped off," as all such electric plants do at intervals. I wrote the story, but it never was published. Guess the newspaper didn't want to antagonize the power firm — a good advertiser—which might have been plagued with law suits. Later a Tampa city judge imposed heavy fines on a cargo vessel, blamed as the culprit. The vessel might have added to the soot fallout.—*George Butler, Bradenton, Fla.*

George Butler is a reporter for The Bradenton Herald, *Bradenton, Fla. An article by him,* The Woman Who Sees Tomorrow, *appeared in the November,* 1961, *issue of* FATE. *— Ed.*

MINIATURE LIGHTNING?

I would be most interested to know if any of your readers have had or can explain, an experience like the one I will describe.

At 4:50 in the afternoon on August 16, 1942, I sat at the table reading. My wife sat across from me in the corner of the room.

It was a dull, damp, day—not rainy, but the humidity in the air had left everything moist and sticky.

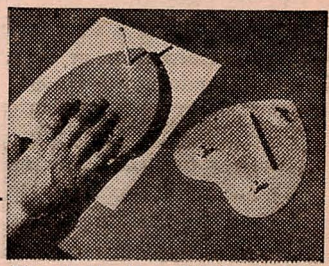
A streak of light, which seemed to me about as thick as a gilt string, flashed between my face and the lamp two feet away. It stretched for a split second between the open window and the mantle, where it seemed to explode in a flame the size of the palm of my hand. There was a small cracking sound.

My wife and I both heard the sound and saw the light. She described it as a ray of light, but it appeared to me more like a gilt thread or string.—*Joseph H. Sargent, Hartford, Conn.*

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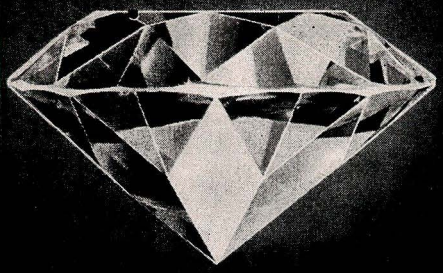
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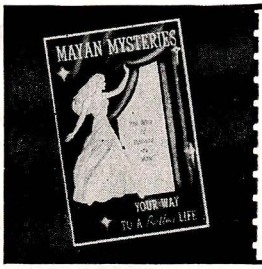
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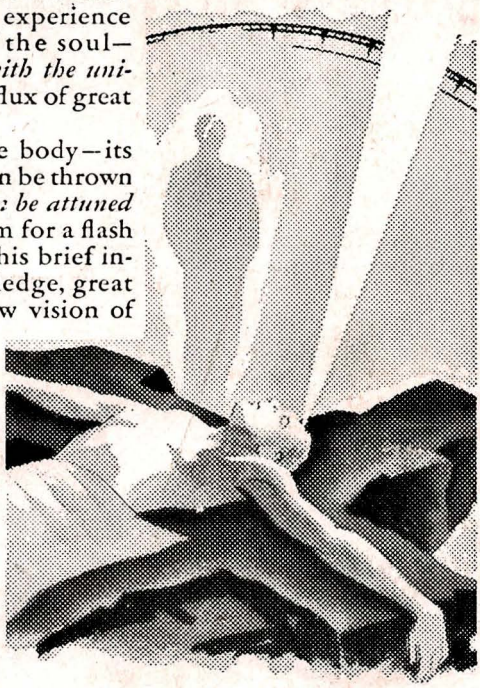
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