FATE

December 1964

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TRUE STORIES OF THE STRANGE AND THE UNKNOWN

PDC

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Vol. 17—No. 12 Issue 177

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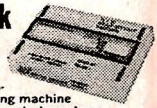
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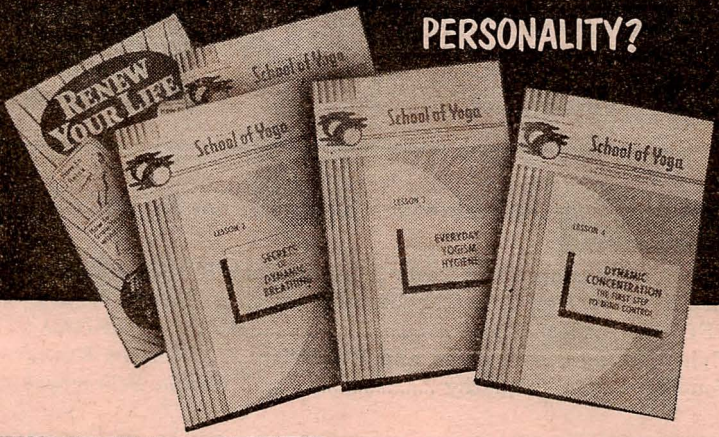
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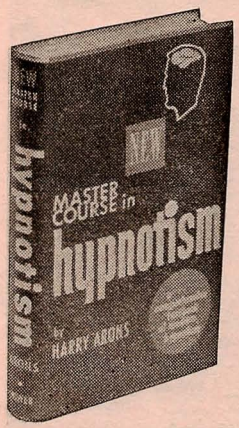
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I See by the Papers

QUOTE OF THE MONTH

One of the most astonishing characteristics of scientists is that some of them are plain old-fashioned bigots. Their zeal has a fanatical, egocentric quality characterized by disdain and intolerance for anyone or any value not associated with a special area of intellectual activity.

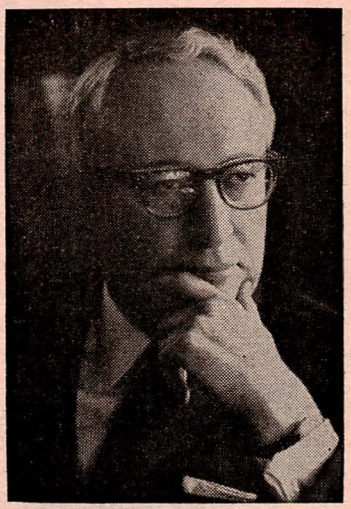
—Philip H. Abelson
Editor, "Science"

AT THE BOTTOM OF THE SEA

THE PUERTO RICO Trench is a tremendous undersea canyon running about 450 miles east to west some 100 miles north of San Juan. It contains very nearly the deepest water in the world—deeper than 27,500 feet.

On 10 occasions last spring and summer, members of a joint Franco-American scientific expedition rested on the bottom of this trench, under pressures of six tons per square inch. They were safe inside the French-owned bathyscaph *Archimede,* and they looked out through one-inch-wide eyepieces into a world illumined by 12 one-kilowatt searchlights.

Scientists of a decade ago, devoted to the idea that the depths

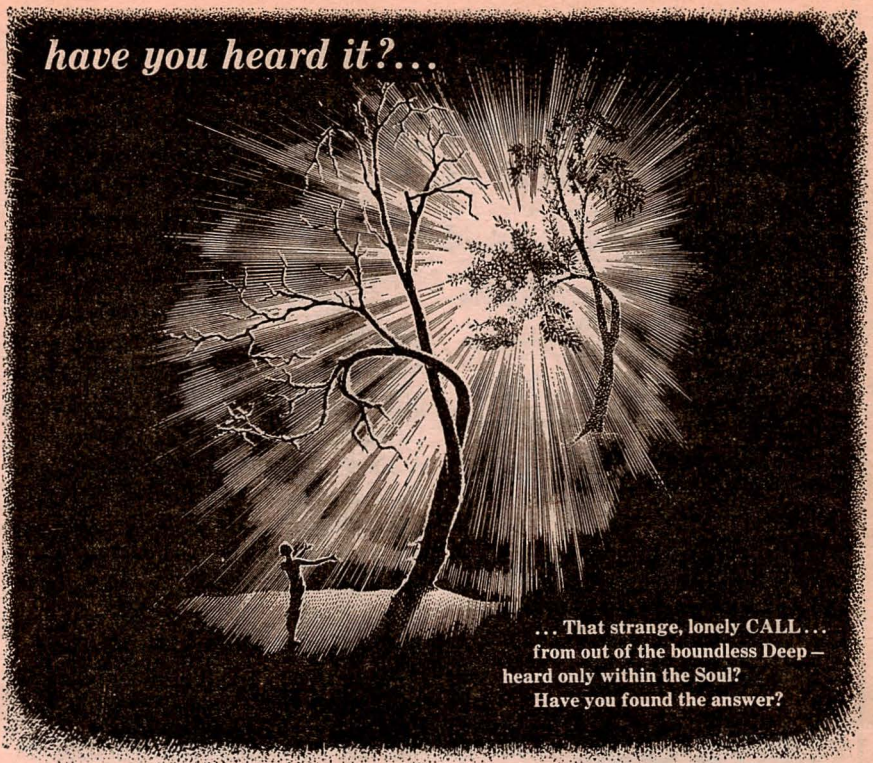


CURTIS FULLER

of the sea were lifeless deserts, would have been unbelieving at what they saw. For not a square yard of the bottom of this ocean was devoid of life. Here were hillocks, mounds and holes, indicating burrowing creatures, sea cucumbers, tiny shrimps, a great and unexpected swarm of life. There were also tremendous numbers of particles suspended in the water, not diminishing in depth but remaining uniform throughout the two-to-three-hour descent.

Even more surprising, they reported, is that the north and south

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walls of the trench make up a fantastic underseas stairway. The steps of this stairway were hundreds of miles long and each about 10 feet high. As yet there is no explanation for this unusual and unexpected geologic phenomenon.

∞

THE CAT THAT TALKS

OUR AUTHORITY for this story is Patrick Kelly, a columnist for the Tampa *Tribune*. Kelly's column "In Our Town" of August 16, 1964, asserts that there is a husband and wife living in Lake Hamilton, Fla., who own a cat that talks. It is a white tom cat, and Kelly's authority is the Rev. Bennett William Palmer, a Methodist minister of Haines City.

The cat's owners and witnesses, avers the Rev. Mr. Palmer, all agree that it talks; moreover, it talks sense. "It has been heard not only in the owners' presence but in their absence," says Reverend Palmer. "The owners are good, Christian people and incapable of deceit.

"It is claimed that four people in the office of a Winter Haven veterinarian heard the cat say, 'I want to go home.' The cat allegedly often says 'I am mad', and sometimes beats its nose on the floor until it bleeds.

A visiting neighbor hit the cat with a newspaper and the cat is

alleged to have yelled: "He hit me!"

The Rev. Mr. Palmer called on the owners of the talking cat but it wouldn't talk for him—nor for reporters who came avisiting. However, he was able to pick up a good bit of gossip about the talking cat. Here are excerpts from his report —for better or for worse:

The cat calls its mistress "mama." It likes to watch television. Once the cat saw a man shot on TV. It asked, "Was he hurt?" The owner responded no, and the cat answered: "Mama, don't lie." Another time the cat saw a dog on TV and said: "He is not real."

Once the cat was watching a big black snake under the house. The cat said: "He is a big one!" When its mistress saw the snake and screamed the cat said: "Mama is a coward."

Another time a preacher (not Reverend Palmer) came to visit the cat's owners and the cat said: "Why don't you go home?" Then it said: "He is a stinker." After the preacher left the cat's owner asked if it wasn't ashamed. The cat answered: "I am not."

"These are just a few of the stories which are being told about this cat," the Rev. Mr. Palmer wrote to Mr. Kelly.

It's an interesting yarn but admittedly needs substantiation.

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FOR THE BIRDS

HERE ARE A couple of wild reports about chickens which are somewhat better authenticated than the story of the talking cat.

Clarence is a year-old rooster born on a poultry farm in Thursby, England. Like other roosters, Clarence chases hens when he has the opportunity. The difference between him and other roosters is that he sometimes takes the afternoon off to go onto a nest and lay an egg. Last spring Clarence's owner took him to a laboratory in Leicestershire for observation. Dennis Carter, manager of E.W.D. Evans, the firm testing Clarence, confirmed Clarence's dual talents.

* * *

Feathercrest farm is an automated egg farm 25 miles north of Toronto. It has 60,000 laying hens who are encouraged in their production by piped-in music. Rock and roll hinders egg production; soothing music increases it. This is the report of Len Rosenberg, one of the owners.

∞

CALLING ALL FISH

BEWILDERED MAN IS deviled by all manner of ingenious gadgets from supersonic airplanes to fusion bombs.

Now we have a device that is claimed to call fish to your fishing spot. It is called the TR-Sonic Fish Call, and is distributed by Emco Products of 148 Ninth St., Passaic, N. J.

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In other words, it's still up to the fisherman to get the fish to bite. (We'll let you know how it works out.)

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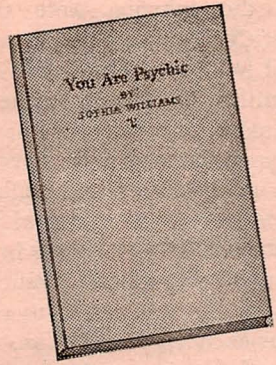
THE PALACE AT FISHBOURNE

EVERY ONCE in a while a new archeological discovery stuns us with a fresh view of what ancient cultures achieved and how completely they were obliterated in the centuries following their flowering.

Such a discovery is the Roman palace at Fishbourne, England, near an inlet of Chichester Harbor, which has been excavated by Barry Cunliffe, F.S.A. He has labored at it for the past three seasons.

The great masonry building was constructed about 75 A.D. and covered approximately six acres.

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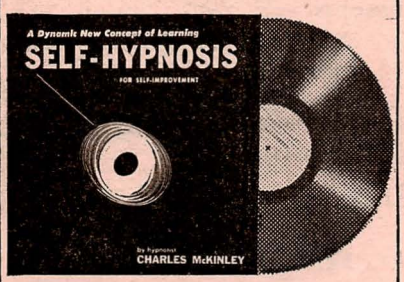
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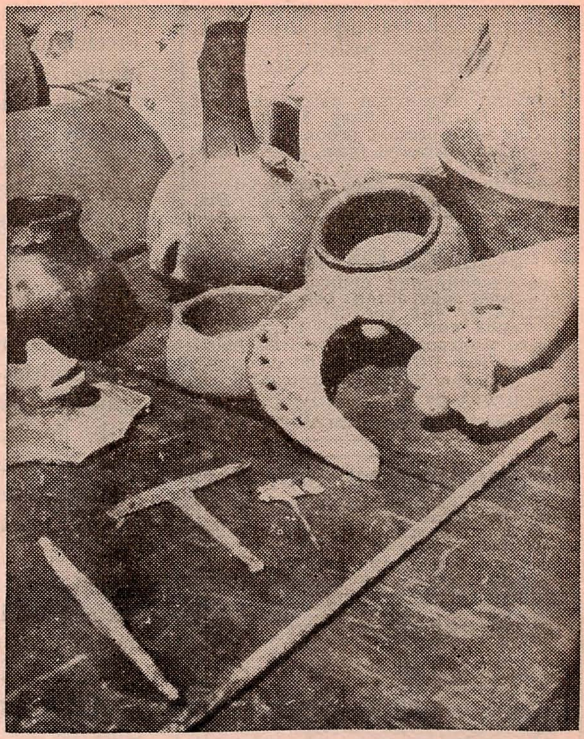


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There was a large central courtyard about 250 x 320 feet, surrounded by a continuous colonnade. Behind the columns were three wings, with the nature of the south side still unknown. The floors were of beautiful black and white or colored mosaics. Rooms were heated by a hypocaust which is a system of flues in the floors and walls to distribute heat from a central furnace. About 270 A.D., work began on a new heating system which apparently never was used—there is no evidence it ever was fired. Apparently the entire north wing was destroyed by fire at this time. Melted lead dripped from the roof onto the floor and the whole area is covered with a thick layer of charcoal. The rest of the building apparently was in use until the beginning of the Fourth Century.

So here was a tremendous building, with heated baths and rooms, gorgeous and elaborate mosaics, completely lost until this century. A palace of this nature could not have existed without a well-established culture and civilization. Yet in the disasters that befell the Roman empire, all the Roman conquerors returned to Rome, which in turn fell to barbarian hordes. The Roman culture in Britain disintegrated and was lost. Hardly its memory remained. Not for more than 1,000 years was anything as modern built again in Britain.



Photos show artifacts from what is believed to be the legendary lost city of Vilcabamba in Peru. City is said to have been the final refuge of the last Inca emperor, Manco II, during a death struggle with the Spanish Conquistadores. The presence of the horse shoe seems to provide a factual basis for the legend that seven Spanish renegades joined the Incas. Ruins were discovered by the expedition of Gene Savoy, 37, of Portland, Ore., on July 11, 1964. (UPI photo)

THE DISCOVERED CITY

THIS LEGEND has persisted for centuries. In the southern Peruvian Andes, was another and perhaps the greatest of the Inca cities—one never looted by the Spaniards. It was called Vilcabamba. When Hiram Bingham found the ruins of Machu Picchu in 1911 it was at first thought to be fabled Vilcabamba.

In the centuries since Pizzaro conquered Peru, the story of Vilcabamba has passed into mythology. But now, perhaps, Vilcabamba has been found.

Gene Savoy, an explorer from Portland, Ore., joined with Peruvian Antonio Santander Cascelli, after five years of tramping the Peruvian Andes. Their study of ancient records made it seem Vilcabamba

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probably was northwest of Machu Picchu in an area called the Plain of the Spirits.

In the middle of July, using reluctant and semi-hostile Indians as guides, Savoy and Santander found the ruins of what may be Vilcabamba. These ruins cover six to 10 square miles, stretching across three plateaus from variously 4,500 to 12,000 feet in height. There appeared to be at least 16 separate communities with palaces built of granite and limestone, complete with fountains, courtyards and large terraced dwellings.

As expected there is some Spanish influence here because old records report that seven renegades joined the Incas. A horse shoe has been found in the ruins, and in the main palace two rooms seem to have a Spanish-style connecting doorway. There also were several Spanish-type tiles.

∞

MORE LIGHT ON CRETE

NIKOLAOS PLATON, director of the Acropolis Museum, Athens, Greece, has been making sensational new discoveries in excavating at Kato Zakro on the eastern tip of Crete, facing the Nile Delta.

In ancient times the Kato Zakro site must have been an important trading center. It is situated on the slopes of two facing hills, surrounding a narrow valley.

Here a great Minoan palace is being uncovered, with discoveries rivalling those of Knossos and Phaistos. Most important, it is the first Cretan palace so far discovered which remained unplundered after the final catastrophe which seems to have destroyed the great Minoan civilization.

All the clues at Kato Zakro indicate that the catastrophe was an earthquake of great intensity, followed by devastating fires which burnt out most of the buildings. The great dressed stones of the facades were flung in all directions leaving the upper stories of the buildings, mostly composed of sun-dried brick, to fall and crush the rooms below.

About one-third of the palace site has been cleared so far. If three stories high, it would have contained over 200 compartments. The buildings made extensive use of porous limestone brought in by sea. The excavations have revealed a vast wealth of magnificent material. More than 2,000 vases have been found, together with magnificent jewelry and ornaments.

Many of the walls were plastered and beautifully decorated. There was running water and lavatories. There were great storage magazines of oil—and it was here that the fires must have been especially intense because the oil caught fire in the disaster. Amphoras, cups, vases

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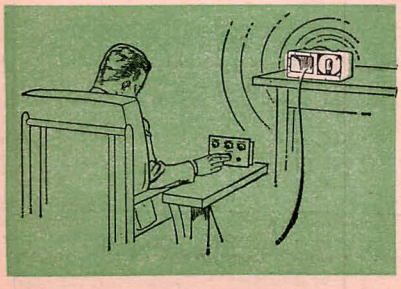
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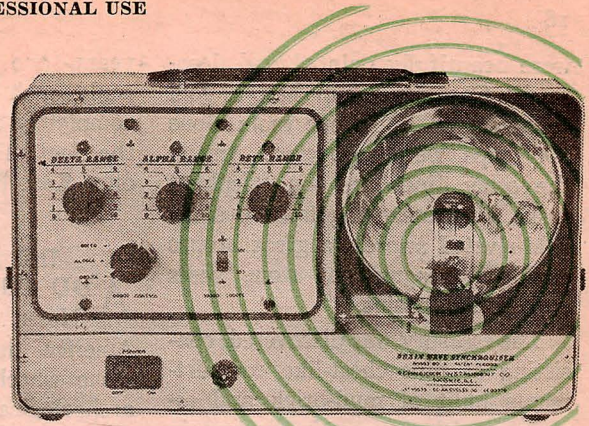
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International Journal of Clinical & Experimental Hypnosis. April 1959, pages 93-98

Armamentarium. June 1960, Vol. 3, No. 7, page 5

Pulse (medical paper published in London). Nov. 17, 1962

Illinois Medical Journal. July 1963, pages 39-42

Hypnosis Quarterly, Vol. 6, No. 4, 1961 page 23

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were beautifully painted and decorated. One silver cup had a gold ornament on it. In one room alone 300 cups were recovered. Among the other finds are four elephant tusks, six bronze ingots, two small gold-riveted swords, a great bronze cauldron, magnificent stone vases and lustral basins.

The treasury was discovered, consisting of nine chest-like compartments built of mud-brick and especially rich in vessels worked in different stone, such as basalt, porphyry and obsidian. One particularly outstanding rhyton is cut from rock crystal with a pulley-shaped neck, a handle of rock-crystal beads and a rim of gilded faience and pieces of crystal. Even a workshop, with raw steatite and porphyry in the process of being worked was discovered. There are picks, axes, drills, cutting tools, chisels, masons' saws and a great wood cutting saw five feet long and a foot wide. There are ritual hammers skilfully made of veined marble which look exactly like our modern speaker's gavels, but much more beautiful.

All in all, the finds are breathtaking and only a third of the palace proper so far has been excavated. It probably will be some years before the work is completed.

As one surveys these beautiful relics of the past—back to 3,500 years, one can only ask: "How could such a great culture be so completely destroyed that not even the looters found the spot were once Kato Sakro stood?"

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THE NORSE VISITORS

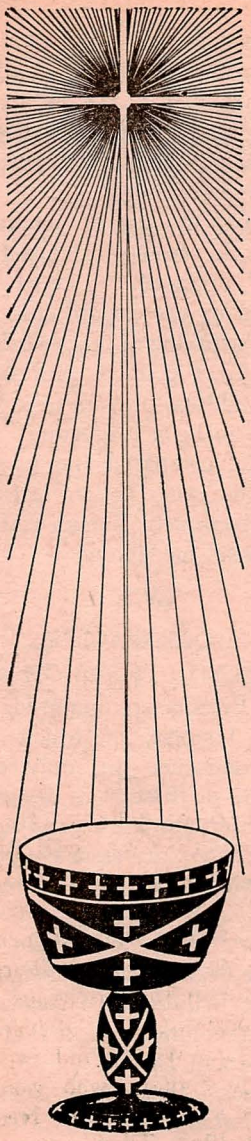
ADD TO NEW evidence of the Norse settlement of North America the discovery of a tiny stone wheel at the Helge Ingstad archeological dig at L'anse au Meadow, Newfoundland. The wheel has been identified as a flywheel on a wool-spinning spindle. This suggests that Viking women accompanied their sailor husbands and that they brought sheep with them—just as the sagas reported. The carved soap stone was uncovered by Anne Stine Ingstad, also a Norwegian archeologist like her husband, Dr. Helge, who is in charge of the L'anse au Meadow research.

∞

NAVAJOS AND PEYOTE

THE SUPREME COURT of the State of California has struck another blow for religious freedom and the right of members of the Native American Church to use peyote in their religious rites.

The court set aside the convictions of Jack Woody and two other Navajo Indians who were arrested in a hogan near Needles, Calif., in 1962. They were drinking peyote tea.



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Peyote is a cactus button growing throughout the Rio Grande Valley. It contains mescaline, the hallucinatory drug that gives transcendental visions to those who participate in the ceremonies.

"To forbid the use of peyote is to remove the theological heart of peyotism," declared the court.

Members of the peyote cult believe that partaking of peyote brings one into direct contact with God. They also address prayers to it and consider it to be a protector.

The court compared Indian servicemen who carry peyote buttons in beaded bags with Roman Catholics who wear medallions.

∞

STONE OBSERVATORIES

SCATTERED THROUGHOUT Great Britain are hundreds of stone age temples, of which the famous Stonehenge was only one. At least 100 of these were designed as lunar observatories, according to Alexander Thom, professor emeritus of engineering at Oxford University.

Professor Thom surveyed 400 sites before declaring his belief that the ancient Britains used geometry nearly as revolutionary as that of Pythagoras and Euclid.

The theory that these ancient megaliths were used to predict movements of the moon and the dates of eclipses for religious festi-

val purposes was first proposed by an 18th Century scholar, William Stukeley, a clergyman. Later students scoffed at the idea.

But now Thom's careful researches seem to provide clinching proof. Recently Prof. Gerald S. Hawkins of Boston University showed that Stonehenge could have been used as a computer to predict eclipses. But Stonehenge, it now appears, was only one of many so used.

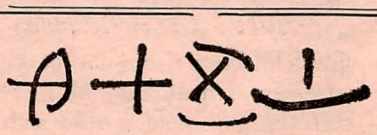
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THE RAIN GOD COMETH

FOR 2,000 YEARS, more or less, he lay on his back in an empty field, looking at the heavens with sightless eyes. Before that what was he? Originally he was a giant slab of rock but even today no one is sure whether the slab always rested in the field or whether, by some secret ancient means it was moved to the field near Mexico City.

Indians came with chisel and hammer and transformed the giant slab of rock into a giant idol. When they were through they had created Tlaloc, god of rain and water.

At some time Tlaloc must have stood on his feet for his back is carved too. But how did the ancients manage him with their primitive tools, for even when they had completed him he weighed 167



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". . . And so it came to be in the Great Land that men and women of subtle insight who had converse with worlds beyond, and yea! even worlds upon our world, thought to join themselves together in quest of further learning from the Arcanum. And they did so, calling themselves A Society, and they knew much, knowing both past and future: thus they were wise. And being wise, they strewed not their wisdom in the winds, nor did they preach its dogma in the academies. But they did talk to each other in strange and divers ways, and they knew Oddities of all worlds, and curiosa from all time. In the passing of time, in the Great Land, this Society became the base of a pyramid of the future, from which emanated much good and many great and noble deeds."

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tons, was 24 feet 6 inches high and 13 feet 1 inch wide?

Now modern Mexican engineers have moved Tlaloc out of the field and hauled him off to rest on a heavily fortified foundation in the new National Museum of Anthropology. It took more than two months of travel and engineering to move the giant stone rain god from his resting place outside of Mexico City.

The night he reached the capital, Mexico City was inundated by the heaviest cloudburst in years.

∞

THE MISSION OF RANGER 7

THE ACHIEVEMENT of Ranger 7 in taking pictorial closeups of the moon represents a magnificent triumph of space technology. The photographs sent back in the NASA moon-study project are far superior and more detailed than any previous photographs.

But are they detailed enough? The primary purpose of the Ranger 7 moon study was to determine what the surface of the moon is like and if possible to choose a spot for our moon landings in the 1970's.

To understand the importance of this project if is necessary to know something of the background of the great moon surface controversy.

The nation's (and world's) astronomers are divided into two main camps on the origin of the surface features of the moon. One camp argues that the main cause of the distinctive surface features of the moon—the craters, maria, mountains and so forth, is volcanic action. The other camp argues that the main cause is meteoritic impact —that the great craters of the moon were caused by collisions with giant meteorites.

It is extremely critical to a moon landing to know which view is correct. If the vulcanists are correct, then one would expect the plains or maria of the moon to be relatively flat hard lava beds suitable for landings. There would be volcanic caves, tubes, blowholes, fissures in which moon travelers could take refuge, and which would provide protection from the enormous extremes of heat and cold.

If the meteorite people are correct there would be no such shelters and the moon's surface would be a mass of shattered rock where it was not drowned in dust hundreds or thousands of feet deep.

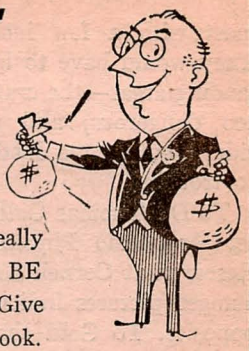
Perhaps it was too much to expect that the Ranger 7 photographs would solve the problem, since astronomers are such enormously contentious people.

To Dr. Gerard P. Kuiper, chief scientific investigator of the project, the pictures "prove" that the marias have a lava foundation and are rock-firm underfoot, covered at

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most with a few inches of dust. They would have to be the chosen landing areas—the craters would be too dangerous, and their sloping sides would get a landing craft into trouble.

To Dr. Thomas Gold, of the Center for Radio Physics and Space Research at Cornell University, the Ranger pictures indicate the exact opposite. To Gold they show that the marias are covered with dust anywhere from feet to miles thick, the results of millions of years of erosion from being peppered with micrometeorites.

Gold originally presented his deep dust theory on the basis of radar studies of the lunar surfaces. To him, the Ranger photographs confirm it. He's afraid that a craft might sink on impact and, at the very least, face the hazards of dust blowing into its rocket exhausts in future operations.

It's almost like scientists investigating ESP—except that they do agree the moon is there.

∞

TWO COMMENTS

TWO COMMENTS have been offered to us on this whole complex matter. One is by Dr. Harland Wilson, an occasional contributor, who points out, quite properly we believe, that it's unlikely the Ranger 7 photos are a representative sample of what the moon is like. Suppose, for example, a similar probe shot was made of Earth. It could photograph areas as different as the Sahara desert, the Himalya mountains, Tahiti, the Greenland ice cap, a Midwestern farm, the South American Rain Forest—and would have a 75 per cent chance of photographing only the surface of the ocean.

The other comment is of quite a different order and comes from the Rev. Guy J. Cyr, S.M., Sacred Heart Rectory of Lawrence, Mass. Reverend Cyr has been a confirmed UFOlogist for some years and a bold, if unorthodox speculator about life in space.

Despite the judgment of the astronomers, Reverend Cyr is convinced that the moon's surface is actually an exotic forest or some other form of vegetation "which protects the Selenites below and the other sentient beings, if any." The lunar crust is not dust or rocks or anything else like that, but a thriving vegetation insists Reverend Cyr.

His reasons are that "the surface of the moon is well known to have a very low albedo; has many 'hot spots' and is an extremely poor conductor of heat. Obviously, stones, slag and dust and the like will not fit the description . . . Hundreds of models have been tried and none match the facts. One 'expert' said that vegetation would

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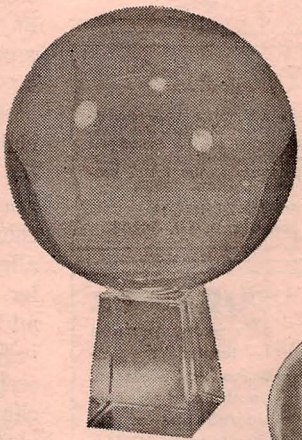
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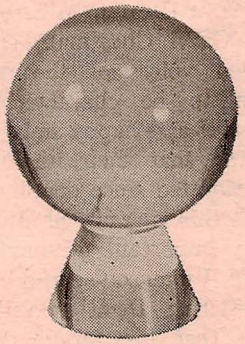
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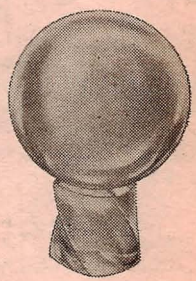
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match but that there is no vegetation on the Moon so there is no point trying that, he said."

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POSTSCRIPT TO HITLER?

LAST DECEMBER FATE carried an article on the mysterious tape recordings of the Russian-born Swede, Friedrich Jurgenson. Jurgenson is an artist living in an 18th Century manor house among the forests and lakes of Nysund in southwest Sweden.

Through his mediumship, it is claimed, mysterious voices appear on electronic tapes without any known physical recorder to imprint them. Among the voices which have allegedly appeared are Adolph Hitler, Eva Braun, Albert Einstein, and Caryl Chessman. If they are indeed voices of the dead, they seem to be characterized by a cheerful and happy imbecility, suggesting that their intelligence has deteriorated since death.

All this is regarded quite seriously by important persons who have heard Jurgenson's tapes. They are considering them so seriously, in fact, that his tapes of "Hitler" are going to be analyzed by Prof. Hans Bender of Germany's famed Max Planck Institute.

The studies at the Institute will not be a routine listening to the tapes to see if they sound like Hitler, but the vibrations will be com-

pared scientifically and visually with known recordings of Hitler's actual speech patterns.



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* * *

Near Niles, Mich., a Chicago motorist, Samuel Johnson, complained that his automobile was attacked by "something that had red eyes, brown hair and squealed." His car window was shattered in four places where the creature struck his car and knocked the door open. "It attacked me," Johnson said. "I kicked it away—and fainted." Local officials believe that a deer collided with Johnson's car, and left tufts of hair behind.

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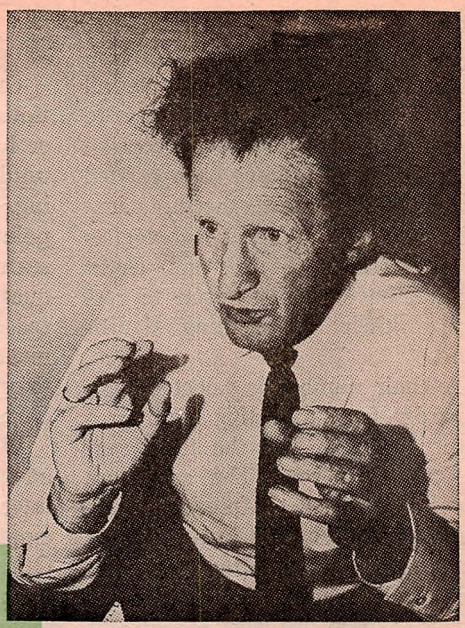
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Prof. Tenhaeff's experiments establishing the reality of the Dutch psychic's precognition may be the most important development in ESP research in our generation.



CROISET'S AMAZING CHAIR TESTS

By Jack Harrison Pollack

GERARD CROISET'S most remarkable accomplishment, many believe, is his famed "chair test," which is a major contribution to modern parapsychological research. It is perhaps the most original scientific experiment in precognition during this generation.

Inaugurated 17 years ago in the Netherlands especially for Croiset by Professor Tenhaeff, this experiment in predicting the future has been repeated several hundred times

ABOUT THE AUTHOR

Jack Harrison Pollack devoted four years to researching, writing, and double checking the amazing Croiset story. Though the author began as a skeptic, he admits, "I eyewitnessed too many Croiset accomplishments which cannot be dismissed as chance or coincidence."

by scientists in five European nations. It has mystified people all over Europe and given pause to skeptics of extrasensory perception because the tests have been carried out under the most exacting scientific safeguards. Parapsychologists in the United States and Great Britain have finally begun to recognize their far-reaching significance.

A chair number is selected haphazardly from a seating plan for a future meeting, say the third seat on the fifth row. The seats are never reserved. Moreover, the meeting is often held in a different city, with Croiset often not even being told where. The seat number is chosen by the experiment leader, a disinterested third party, or Croiset—by lot, chance, or free decision. In Germany the seat is sometimes selected by a Geiger-Muller counter, ordinarily a means of detecting radiation.

Whatever the method, Croiset predicts anywhere from one hour to 26 days before the meeting, who will sit in the chosen chair. It is immaterial whether the time period is short or long, the results reveal.

The Utrecht sensitive's impressions are never vague or general but precise and detailed about the future seat-occupant's stature, facial appearance, hair, hands, body marks, manner of dress, as well as personal incidents from this designated individual's life.

Croiset's tape-recorded predictions are placed in a sealed envelope or locked in a safe and not opened until they are brought to the meeting. They are checked point by point, after the audience has been seated, through carefully controlled questioning of the person sitting in the selected seat. Croiset's statements have proved so accurate that they cannot be explained away by chance or coincidence.

When the paragnost receives no advance impressions, it is usually later found that the seat was empty when the meeting opened. Other times when he gets blurred images, it is frequently because more than one person sat in or touched the seat, which has the effect of two photographs on a single negative. Sometimes Croiset is aware of this blending; other times, he isn't.

Croiset not only sees the individual's future but also his past, especially when the clairvoyant has had a similar experience in his own life. This associative relationship often occurs when Croiset is allowed to pick the chair in advance. Subconsciously, he then chooses a person who has experienced a strongly emotional event corresponding to an incident that occurred in the paragnost's own life. Even when the chair is selected by the experimenter, a third party, or by lot,

Croiset also searches for events resembling those which happened to him.

For example, two days prior to a chair test chosen by lot before a group of intellectuals in Hilversum in October 1953, Croiset told Professor Tenhaeff: "The person who will sit in that chair was away for a few weeks in another country. I see him walking in a large city. His shoelaces are loose. He leans forward to tie them. As he does so, I see a gentleman walking behind him who bumps into him."

At the meeting checkup, this pictorial image proved to be correct. The incident had occurred on a busy London corner, the seat occupant admitted.

A similar type of experience, even though seemingly remote, once occurred in Croiset's own life. "When he was 12 years old, he was in a friend's home where someone had died," reports Dr. Tenhaeff. "Croiset's friend went into the room where the body was lying. Being Roman Catholic, he knelt before the casket. But Croiset had not expected his friend's sudden movement and fell across him, hitting his head against the coffin."

Gerard Croiset's first chair test took place in Amsterdam in October 1947 before the Dutch Society for Psychical Research. The results were so startling that the experiments were repeated. In 1951 Professor Tenhaeff invited German parapsychologist Dr. Hans Bender to join him in this research and to make a series of independent chair tests at the University of Freiburg (in Breisgau). Other investigators in Italy, Switzerland, and Austria also were given an opportunity to make chair experiments with Croiset. In 1951, when Croiset was invited to spend several days at a private home in southern England, he gave an informal chair test there. "Croiset then traveled alone, and even though he didn't know a word of English, found his way to that home," reports Professor Tenhaeff.

Over the years, the technique of these tests has been improved. "We finally found a method which from every point of view could meet the severest test of fair scientific criticism," says the Director of the Parapsychology Institute.

A comprehensive collection of these chair tests are published in Professor Tenhaeff's scholarly 300-page 1961 book, *De Voorschouw* (*Precognition*). Here are some condensed chair-test cases chosen from Dr. Tenhaeff's writings, the Dutch *Journal of Parapsychology*, the Utrecht University Proceedings, and Parapsychology Institute files:

THE WOMAN IN CHAIR 9

Here is a typical example with the usual cautious Tenhaeff safeguards. On January 6, 1957, at

2:00 P.M., Gerard Croiset was at the Parapsychology Institute with Professor Tenhaeff, Miss Louwerens, and two Univerity of Utrecht professors, L. H. Bretschneider, a biologist, and J. A. Smit, a physicist. The paragnost was handed a seating plan for a meeting to be held 25 days later in the home of Mrs. C.V.T., a Hague woman whom neither he nor Professor Tenhaeff knew. The guest list for the 30 chairs had not yet been made up when Croiset chose chair Number 9.

"Can you tell us anything about the person who will occupy chair Number 9?" asked Tenhaeff.

Croiset fingered the chart for a moment and then began talking into the tape recorder:

"1. On Friday February 1, 1957, in the home of a lady in The Hague, a cheerful, active, middle-aged little woman will sit in chair Number 9. She is very interested in caring for children.

"2. Between 1928 and 1930, I see that many of her footsteps were taken near the Kurhaus and Strassburger's Circus in Scheveningen.

"3. When she was a little girl, she had many experiences in a district where there was lots of cheesemaking . . . I see a farm on fire where some animals are burned to death.

"4. I also see three boys. One has a build like mine. He has a job in some overseas area. It seems to me a British territory.

"5. Has she been looking at a picture of a maharajah? I see somebody from India . . . he is wearing the dress of an inhabitant of that country . . . a turban with a large jewel.

"6. Did she ever, as a girl, drop a handkerchief into a cage with wild animals? I see a piece of cloth fall. These animals, and they look like lions, tear the cloth to pieces.

"7. I also see a scrap pad with the number six on top. At first it was a five but she changed it to a six. This just happened and she had many arguments about it.

"8. Has she also recently soiled her hands on an old-fashioned paintbox? I see a box with small tablets of paint . . . Did she hurt herself slightly with that? The middle finger of her right hand.

"9. Has she also recently been visited by a woman friend about 44 years old . . . not very tall, well built, stout, with dark hair, and wearing a dress with several large pleats in front? Did this woman talk to her about sexual problems and did she advise her friend to visit a psychiatrist?

"10. Has she experienced a strong emotion about the opera *Falstaff?* Is that the first opera she ever saw?

"11. Did her father receive a gold medal for services he rendered?

"12. Has she taken a little girl to the dentist? And did this visit create a lot of commotion? I can almost say this will happen on Friday, February 1, 1957."

The tape was played back to the clairvoyant and he was asked whether he had any additional impressions. Yes, Croiset had:

Point 2. "Here, I saw the picture of a man of about 45, very emotional and sensitive . . . his wife did not understand him. They were separated . . . This man had affairs with other women. And his wife had affairs with other men."

Point 4. "I get the impression that one of those boys is dead. His death has something to do with the [German] occupation of our country."

Point 5. Admitting that this image of a lion was probably symbolic, Croiset said: "I once compared a mesmerist to a lion tamer and the public to the lions. When the lion tamer gets too close to the lions, they devour him."

Point 6. "I suddenly saw my grown-up daughter as a child. When she was five years old, I took her to the dentist. She refused to open her mouth and stayed with the dentist for several hours."

The following day on January 7, as prearranged, Professor Tenhaeff telephoned Dr. A. Tuyter in Utrecht, saying, "Mr. Croiset has tape-recorded his impressions for the February 1 chair test." Naturally, he didn't reveal anything that the paragnost had said. Dr. Tuyter then phoned Mrs. C.V.T. telling her, "You can send out the 30 invitations now."

Croiset's first impressions were then transcribed from the tape recorder, and 40 copies were mimeographed. But his supplementary data wasn't mimegographed because it wouldn't be discussed with the "target" person until it had been verified.

To guarantee the accidental selection of the chairs, two packs of cards (each numbered one to 30) were prepared at the Parapsychology Institute on January 31. One pack was cut by means of a scientific "weather key," thoroughly shuffled, and sealed. The other set was left unsealed.

The following evening on February 1, Professor Tenhaeff, Misses Nicky and Annet Louwerens, Dr. Tuyter and a visiting Finnish parapsychologist, Magister J. Fahler, arrived at Mrs. C.V.T.'s Hague home at 7:00 P.M. The unsealed cards were placed on the 30 numbered chairs (six rows with five seats) in the large test room on the first floor.

Meanwhile, in a basement room, the 30 invited, unknown participants received an explanation of the technique of the chair test by Professor Tenhaeff. All 30 received a copy of Croiset's mimeographed data and were told, "Please read it carefully. If any of these points apply to you, say so in the space at the right of each point."

The sealed envelope of 30 numbered cards was then broken and as the testees started walking upstairs, each took one from Nicky Louwerens. At the door of the test room, her sister Annet checked to see that each person was seated correctly. "Please do not touch any chair which hasn't your number," cautioned Dr. Tenhaeff, "because this may affect the results."

After everyone was properly seated, Gerard Croiset rang the front doorbell and was dramatically ushered into the room. He had driven the 36 miles from Utrecht to The Hague under orders not to report before 8:15 P.M., this to preclude any possibility that his presence might influence the chair selection.

The mimeographed form was read aloud point by point. Each time Mrs. M.J.D., the woman who had ticket Number 9—and therefore chair Number 9—was asked whether any of Croiset's 26-day-old impressions applied to her. "Yes, many of them do," she admitted. Because virtually none of Croiset's statements applied to the other 29 individuals, she was considered the "target" person.

The public checkup that night on February 1 and later at a May 18 private interview with her in Amsterdam and at a June 20 tape-recorded session with her and her husband at the Parapsychology Institute revealed the following:

Point 1. Mrs. M.J.D. was 42 years old, a cheerful, active, vivacious woman who admitted tremendous interest in child care. As a little girl, she often remarked that she wanted a castle with 100 babies!

Point 2. Her parents were divorced. Her father, a sensive, emotional man, worked in the Netherlands East Indies. When he periodically returned to Holland on leave, he often took her to the circus in Scheveningen. Both of Mrs. D.'s parents maintained intimate relations with another woman and man, respectively.

Point 3. As a child, Mrs. D. often visited farms. But the chief product was butter, not cheese. The farm fire with animals burned to death which Croiset "saw" may be explained by an experience of Mrs. D.'s eldest son: the boy had worked on a farm, where he had witnessed a horse killed by lightning; he was profoundly affected for a long time afterwards.

Point 4. Though Mrs. D. could not connect Croiset's data with any events in her own life, her husband stated that he had two brothers. One, who volunteered to fight in Indonesia in 1945, was trained in England, but only got as far as Singapore. The other brother, who died in a German concentration camp, was built like Croiset.

Point 5. A few days before the February 1 meeting, Mrs. D. admitted looking at a picture of a Yogi in a book. She then had a conversation with her son about it and the Hindu Magi. Mrs. D.'s husband added that his wife had told him that on many nights she repeatedly had been conscious of the presence of an "invisible helper" or "protecting spirit" that she had imagined to be a Yogi.

Point 6. Mrs. D. insisted that she could not possibly "place" this image. But Croiset replied that it would become clear when Point 9 was discussed.

Point 7. Between January 26 and February 1, when Mrs. D. was balancing her housekeeping book, she discovered that she had put a five where there should have been a six in the addition. Because the housekeeping book didn't tally, this caused a quarrel with her husband.

Point 8. In early January Mrs. D.'s children were "messing around" with an old-fashioned paintbox with small paint tablets. She wanted to get rid of it and in doing so, got her hands and a towel soiled with the paint. About the same time, she cut the middle finger of her right hand on a can of vegetables—which indicates that Croiset combined two images.

Point 9. Mrs. D. admitted that a woman friend, with whom she had recently discussed sex problems, was not very tall, and was well built, stout, had dark hair, and often wore a dress with large pleats. She had advised this woman to see a mesmerist. When Mrs. D. told this at the February 1 meeting, Croiset had mentioned that she had done wrong in referring the woman to the mesmerist. When he heard the mesmerist's name, on June 20 at the Parapsychology Institute, Croiset said, "This man is not trustworthy in sexual matters. A mesmerist or psychiatrist must know how to remain aloof from his patients. Otherwise the lions will devour him."

Asked what this had to do with a handkerchief, Croiset replied that it referred to a game he had played as a child: "Handkerchief hidden, telling forbidden." No one should be told what happens between a woman and her mesmerist or psychiatrist.

Point 10. Mrs. D., a professional opera singer, admitted that the first opera in which she sang was *Falstaff*. Moreover, she fell in love

with the tenor in it.

Point 11. When her father retired, he was presented with a gold, inscribed cigarette case.

Point 12. Mrs. D.'s small daughter had a cavity in her front tooth. On February 1, Mrs. D. took her to the dentist—three weeks after Croiset's prediction. The child was very frightened of the pain and suffered during the visit.

I have reported this case in detail to illustrate how Croiset's 26-day-old impressions corresponded beyond the slightest doubt with the facts in the life of The Woman in Chair 9—including events which would occur in the future (Points 5, 7, 9, and 12).

How was this possible? What enabled the Dutch sensitive to see the past, present, and future in these seven cases?

During his chair tests, Croiset's images of future seat occupants frequently include colorful, *specific* incidents in their lives which unmistakably identify them.

At a March 1, 1948, Dutch chair test, he predicted that on the second seat from the right on the fifth row would sit a man who some years before, while walking near a large villa on a hill, had aided an unconscious woman who wore a light dress. The startled man sitting in this chair acknowledged that this picture tallied exactly with the time his wife was hit by an automobile 12 years ago. He had held his unconscious wife in his arms while awaiting an ambulance.

Gerard Croiset even sees vivid historical images, drawing upon what parapsychologists call his "subliminal self." Once during a Utrecht chair test, he had a vision of Floris V, a murdered count of Holland (1254-1296), who laid claim to the Scottish throne. From this, the paragnost concluded that the man in the selected chair had some of the characteristics of Floris V as reported in the schoolbooks which he had read as a boy. The man conceded that this was so.

Still, an experiment can be upset if there is interference. After Croiset described the man who would sit in chair Number 8 at a University of Freiburg test on June 6, 1953, the chauffeur of this selected seat occupant, Dr. E., had walked in the room several minutes before the meeting and touched the chair. Result: Ten of Croiset's 12 statements turned out to apply to the chauffeur!

Despite his dramatic flair, Gerard Croiset prefers to demonstrate his paragnostic gift before small, scientific groups rather than large entertainment-seeking audiences. However, he reluctantly gave a mass chair test in April, 1962, in Germany at the Nuremburg Exhibition Hall before 500 invited

guests and 1200 additional persons, under the supervision of a respected parapsychologist, Professor Anton Neuhausler of the University of Munich. Admission was charged and the proceeds were donated to the victims of the Hamburg flood.

On March 4, 1962, Croiset tape-recorded his impressions in Harmelen, Holland, before witnesses. Dutch Attorney Francissen then sealed the tape and sent it to Attorney Riegner in Erlangen, Germany, in whose safe it was kept until the evening of the experiment.

The results? Croiset made some remarkable hits, considering his distaste for this kind of publicity. The experiment proved beyond doubt Croiset's honesty and paragnositic abilities even though some Germans continue to remain skeptical.

The spectacular chair test is really Gerard Croiset's *piece de resistance*. No other paragnost in Holland has been able to do it.

Although he methodically devoloped the chair test especially for Croiset, Professor Tenhaeff does not claim credit for discovering it. Dr. Eugene Osty, a French physician, who did pioneer parapsychological research, made early chair tests in 1926 at the *Institut Metapsychique* in Paris with Pascal Forthuny, a journalist-poet-painter. After discovering his extrasensory abilities by a fluke, Forthuny cooperated in Dr. Osty's investigations. Though Forthuny's chair-test results weren't as illuminating as Croiset's, he had many successes and paved the way for the great Dutch clairvoyant.

From Montclair, N. J., Dr. Berthold Eric Schwarz, a psychiatrist who observed Croiset at the Parapsychology Institute in 1959, adds, "The remarkable chair test smashes the time-space barriers, and poses difficult questions for all scientists who would but examine the facts without a priori condemnation of their validity."

After a chair test at the institute, a bewildered University of Utrecht professor insisted Croiset had "forced" him in a paranormal way (telepathic suggestion) to sit in the chair which had been chosen by a third party. But German parapsychologist Bender replies, "From analyzing the experiments, it is easily proven that the method of choosing seats disproves this objection."

Since the dawn of time, men and women have wanted to know the future, even more than the past. The ancients had their oracles, prophets, and even Cassandras warning of the disastrous future.

Yet many cannot accept the frightening idea of seeing the future. Dr. Jan Ehrenwald, a New York psychoanalyst, recently told

me, "I can accept telepathy more or less. Even clairvoyance, a little. But precognition is hard for me to tolerate intellectually." But W. G. Roll, project director of the Psychical Research Foundation in Durham, N. C. recently wrote in a private professional report, "The crucial test for any theory in parapsychology lies in its capacity to predict."

Certainly the 17 years of Croiset chair experiments indicate the reality of precognition. The Tenhaeff controls have been so cautious that it is difficult to doubt that Croiset's impressions were not secured through other than the five senses.

PRACTICING SORCERY ON A VOLCANO

HOW A magical incantation apparently halted the costly eruption of a volcano in Costa Rica recently was related by Dr. Fred S. Truxal, curator of life sciences at the Los Angeles County Museum. The story, he said, was told to him by natives while he was in Costa Rica on an expedition to gather specimens of insect parasites which infest mammals.

For a year the 11,260-foot volcano, Mt. Irazu, which is located a short distance from San Jose, capital of Costa Rica, had spewed volcanic ash to a depth of three feet on the surrounding land. The ash had ruined a $25-million coffee crop and has so extensively choked streams, sewers and other facilities that the United States Navy sent SeaBee units to aid in clearing them.

About this time, the natives informed Dr. Truxal, an Indian visited the local authorities and explained that the continuing eruption was the result of a curse placed on Mt. Irazu by a friend of his who had been banished from the country for smuggling. The Indian insisted that his exiled friend would halt the eruption if he were allowed to return. Anxious to grasp at any straw which offered hope of ending the volcanic activity, the authorities agreed to the arrangement.

The banished smuggler returned and climbed to the top of Mt. Irazu, where he chanted an incantation. The eruption, he said, now would cease within three weeks.

Results were even better than that, the natives told Dr. Truxal. Mt. Irazu's activity ended in two weeks.



Sybil Leek, who claims to be Britain's high priestess of witchcraft, has announced plans to move to the U.S. Mrs. Leek, who is also a trance medium, hopes to live in New England and study the Salem tragedies.

By Sybil Leek

The French Street Ghost

B.B.C. television cameras came to French St. to film a ghost hunt, but instead witnessed and recorded a successful levitation seance.

IT WAS A bitterly cold night in December, 1963. I made my way, together with Mr. Benison Herbert, a member of the Psychic Research Society, to one of the oldest parts of the ancient port of Southampton, England. Our destination was French Street, to premises which for many years had been the headquarters of a Theater Club group.

"Just the night for a ghost hunt," said Mr. Herbert. But it was too cold for conversation and we were glad to arrive at the place on French Street. Its thick, age-old stone walls looked as if they would keep out the cold anyway. Mr. Herbert had arranged to investigate the premises for a ghost which had been seen and felt there by many of the members of the Thea-

ter Club during the past eight years. I went with Mr. Herbert because I have extra sensory powers. Between the two of us . . . one with a scientific degree from Oxford and a completely scientific approach to the subject of psychic phenomena . . . and me, with no degrees from any University . . . we hoped to discover whether the Club was haunted.

When we reached the steps of the place we discovered that the British Broadcasting Corporation had sent along a television unit and we gathered that they expected to interview us in the hall or on the steps after we had investigated the premises. The man from the B.B.C. was very charming as he explained that he did not want to intrude or impede our work but, as it was such a very cold night, could he and the team wait inside the building?

Many members of the Theater Club were in the building anyway and we thought a few more persons would make no difference.

We went about our investigation methodically, from the cellar upward, eventually arriving in a large room at the head of the stairs called the "green room." It was in this room that members had experienced so many strange happenings—the door opening and slamming—footsteps running up the big staircase —moans and the sound of quarreling just outside the door.

As soon as I entered the room I began to feel distressed although previously I had been laughing and joking with the B.B.C. men. But the freezing cold seemed to penetrate this upstairs room. Mr. Herbert suggested that we should sit-in at a table and see what happened. I believe six of us sat at the table, Mr. Herbert, his secretary, Miss Booth, the B.B.C. producer, Roger Quilter, an artist-member of the Club, and I. Many other persons were distributed around the room but I rapidly was reaching the stage when the number in the room did not matter. Already my senses were finding other sounds and influences.

Within a few minutes at the table I went into a deep trance. Mr. Herbert, who took notes of my pulse, heart, and breathing rates, told me afterwards that they went down incredibly. Mr. Herbert reported the following sequence of events: I sensed someone had come in at the door. At the same time I felt seized from behind. I could feel rough thick fingers tearing to get my necklace and earrings from me. There was a strong smell of yeast. I resented the fact that someone was attempting to steal my jewelry and fought back and shouted at a woman standing by the door. Then the tussle ended and the table at which we were seated

began to rise in the air. We all left our seats and followed it. The table traversed the width of the room and began literally throwing itself at the thick wall. The force was so great that it chipped away a little of the stonework. Then the table quieted down. The door slammed. Someone or something ran down the steps, and I came out of the trance to find myself sitting by the fire.

The table fascinated me and we sat down again. This time another group sat in at another table. Again our table moved towards the same spot on the wall. The other table followed.

At this point the B.B.C. producer apparently could not control himself any longer. "I've got to film this," he said. "I've just got to film this."

Although I cannot remember it myself, Mr. Herbert tells me that large lights were placed around the room and the cameras whirred away. The B.B.C. producer was thrilled to be able to film a seance, Mr. Herbert said.

After I came out of the trance I thought perhaps nothing would show up on the film; little did I know we had made psychic history! For a week later the film was shown in the south of England, from the Southampton Studios, in a magazine program called *South Today*. The tables were shown in almost complete levitation. The mark on the wall was very clear and I was shown deep away in a trance, looking completely unglamorous, but unmistakably in a trance.

Meanwhile, Mr. Herbert and I had unearthed a few interesting facts. The French Street building dated from 1100 A.D. and had been first a mechant's house, then a tavern of doubtful repute, being a place where sailors found a home away from home with the local whores. In the 12th Century an innkeeper's wife called Ruth lived there and made a very nice income stealing jewelry from guests, helped by a faithful servant. Ruth, before being hauled off to prison one day, had hidden her jewelry. Apparently I had produced in my trance state the fact that Ruth wanted her jewelry back and was not going to rest until she got it. She also had communicated that the jewelry was hidden in a well.

A member of the Theater Club took us to the cellar where there was a well but I was positive and disappointed to say that this was not the well Ruth meant. Another Club member later went along to the Town Records and discovered there had been another well during Ruth's lifetime.

In a subsequent sitting I asked Ruth to indicate the well and again she sent the table banging away at the outside wall. We went outside,

(I should explain that the Theater Club is now the only bit of the original French Street that remains standing and is scheduled as an ancient monument) where surrounding the building are blocks of modern flats built by the Council.

Sometime later the District Surveyer told us that when the flats were built the Council had ordered an old well filled in at the side of the Theater Club building. A plumb line dropped from the mark on the wall made by the table fell exactly upon the spot where the old well had been.

For Ruth's sake, so that she can rest, I would like to get the Council to go to the expense of uncovering the well. Whether they will do so I cannot be sure but it would be interesting!

Apparently Ruth began to manifest herself in the Theater Club exactly at the time the Council began their extensive building program. I can imagine her distress when she saw the well being covered over.

Mr. Herbert sent the reports of the French Street ghost to the Psychic Research Society and everyone seems to have been pleased with the B.B.C. film.

I think this dispels the idea that seances and mediums can work only under low lights or in the dark. I myself never have worried about this. I find that when the need to go into a trance arises no outside circumstances affect me at all. I am grateful to the B.B.C. for giving me the opportunity to prove, in public, that extra sensory perception can be proficient without special circumstances and settings, and that tables do, indeed, move by paranormal agency.

BIRTHS PREDICTED

FOR MORE than 20 years, it was reported recently, Mrs. Alvin T. Lewis of Fort Worth, Tex., has made baby dresses for expectant mothers who hoped for girls — and 31 times the birth of girls followed the dresses. When Mrs. Lewis made her first dress she gave birth to her only daughter. She made no dresses when her two sons were born. When a friend who wanted a girl was told to expect twins, Mrs. Lewis made a second dress — and twin girls were born.

On the Nature of SCIENTIFIC EXPLANATION

By Warren Weaver

Methods collapse when we reach nuclear dimensions. Can Psi fit into this area?

THE EXPLANATIONS of science are often regarded as so complete, so precise, so irrefutable, and so ultimate in nature that other types of interpretation of experience are rudely crowded out. Numbers, charts, equations expressed in abstract variables—these are by some supposed to constitute the final, absolute, and complete explanation of all phenomena. And as science successfully moves from its major conquest of the physical world to equally promising attacks on the biological world, including all mental and emotional phenomena—indeed as science moves towards an analysis of the nature of life itself—this assumption that science "explains everything" becomes more and more formidable.

Thus it seems useful to examine the character of scientific explanation. Possessing not even the vocabulary of philosophy, I propose to phrase my comments in very

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simple language—what my friend Fred Mosteller calls "kitchen words." What is lost in the appearance of scholarship will, I hope, be at least somewhat compensated by clarity.

Consider, then, the person who is confronted by something which he does not understand. He goes through some process of talking, or listening, or reading, or thinking, or experimentation, or perhaps of all of these. It may take 10 minutes, or it may take years. Subsequent to that process, he says, "Well, at least I have made a start in a good direction, for now I understand better than I did."

What has happened to that person in the interval between complaint that he does not understand and his later feeling that he now does partially or even fully understand? What, in other words, is the nature of this strange process we call explanation?

Perhaps it will be well, at the outset, to note that a person usually considers a statement as having been explained if, after the explanation, he feels intellectually comfortable about it. I am sure that this criterion is too vague to be approved by the philosophers; but I am also sure that it expresses something that is widely understandable and acceptable. The average person applies this criterion to the explanation of a machine, or a process, or any natural phenomenon. The scientist is influenced by similar considerations. After a good explanation he is likely, because of his special interest, not only to feel intellectually more comfortable but also to experience a very active satisfaction or a very real esthetic pleasure. And *scientific* explanations characteristically have two further very important aspects.

First, the scientist who "understands" a phenomenon is almost always in a position to *predict*. He can say with confidence, "under such and such conditions, such and such will happen." If he has rather full understanding, he may be able to add, "If you change the conditions in such and such a way, then the results will be altered in such and such a way."

The second aspect flows directly out of the last preceding remark. For if the scientist knows how to change the result by altering the attendant circumstances, then he is well along toward accomplishing *control*. And the control of natural phenomena, to bring them more effectively to the service of men, is obviously one of the major aims of science. Indeed a scientist is very likely to say that he "understands" a phenomenon if he can predict it and can control it. If he can express this in mathematical equations, and if he can thus relate the phenomenon in question to a wide range of

other phenomena, then he is likely to consider the explanation satisfactory and complete.

* * *

WITH THESE preliminaries behind us, we can now begin a direct discussion of the nature of explanation. I suggest that there are two main types of explanation, very different in character, and useful in different circumstances.

The first, the more familiar, the older, and by far the more popular, consists of explaining something by *restating or describing the unfamiliar in terms of the familiar.*

This is the way the dictionary explains the meaning of a word. You may not understand the word *euphroe*; but when Webster tells you that it is a little block of wood with a hole in each end, used to cinch a tent rope, then the meaning of the word has been explained.

This is what happens when a person, completely mystified by the idea of elctromagnetic waves spreading out from a radio station, is told: "You have, of course, seen the circular ripples expand on the surface of a still pond when you drop a pebble. Notice that the ripples get weaker as they get further and further from the center. (Do you live so far from your station that the signals are weak?) You have doubtless noticed that, just behind a rock which sticks up above the surface, there is calm water with no ripples; but a few feet beyond the rock the ripple patterns from either side join up and show little or no residual effect of the rock. (If you live just behind a big steel-frame building you will have trouble, won't you, in getting the radio signals; but a half mile beyond, the building does not shield or interfere.) And remember that the water ripples are two-dimensional waves on the surface of the pond; but the radio waves are three-dimensional, going out in spherical form like the successive spherical shells of a magic onion which keeps growing larger and larger."

Quite apart from the obvious incompleteness of these remarks, this is a reasonable example of at least the early stages of an "explanation" of the sort that many persons find satisfying. Indeeds, examples not very much more sophisticated than this have played exceedingly important roles in the development of scientific theories, particularly in physics.

We should note, parenthetically, that every poet should feel friendly toward this type of scientific explanation; for it is essentially equivalent to the similes and metaphors that, explicit or implied, are the very essence of poetry.

Indeed the matter goes deeper than this. As Bronowski has said (1, p. 35): "The scientist or the art-

ist takes two facts or experiences which are separate; he finds in them a likeness which had not been seen before; and he creates a unity by showing the likeness."

When one thinks a little it is promptly clear that this first type of explanation (which points out that the unfamiliar is in certain respects like the familiar), when considered simply *as* an explanation, is almost completely illusory. It restates in terms which are very familiar, to be sure, but which, upon really honest examination, are just exactly as little "understood" as the unfamiliar concept, procedure, or phenomenon for which explanation is sought. A person may be very familiar with expanding ripples on a pond without actually having any clear idea at all as to *how* these ripples propagate, interfere, or attenuate. Long familiarity has dulled penetrating curiosity, and one just unthinkingly accepts the familiar as understood.

It does not, however, at all follow that this type of explanation is silly or useless. For it is a rather remarkable fact that there is a tremendous amount of non-obvious isomorphism in the logical structures of natural phenomena, especially when all the phenomena in question are broadly macroscopic in scale—say, involving space dimensions ranging from those of optical microscopy up to planetary and very possibly to galactic dimensions. That is, there are very numerous pairs, *A* and *B*, of "things" in the physical world which in important respects behave similarly; so that it often constitutes a useful, illuminating, and suggestive explanation, when meeting a strange pair of related variables, to be reliably told that this unfamiliar pair is "like" a familiar pair. This turns out to be mentally satisfying; and it often suggests the application, to the new and initially strange pair, of a lot of procedures which have previously been found useful in the case of familiar pairs. Presently, of course, the new pair becomes a familiar pair.

This recognition of similarity of behavior is one of the major ways in which science moves forward in its great task of bringing its type of order and beauty out of confusion. Bronowski, in his superb little book *Science and Human Values* (1), says, "All science is the search for unity in hidden likenesses [p. 23] . . . . The scientist looks for order in the appearances of nature by exploring such likenesses [p. 24]. . . . The discoveries of science, the works of art, are explanation—more, are explosions, of a hidden likeness. The discoverer or the artist presents in them two aspects of nature and fuses them into one. This is the act of creation, in which an original thought is born, and it is

the same act in original science and original art [p. 30]."

There are serious limitations to this first type of explanation, but before commenting on them, I will say a little about the second type of explanation.

The second type of explanation has no concern whatever with familiarity. On the contrary, it characteristically describes a phenomenon or a statement in terms which are almost indefinitely *less* familiar, or in any event more basic and more abstract, than the phenomenon or statement being explained.

A good example is furnished by mathematics. Suppose one is confronted by a theorem which is complicated, subtle, and wholly unfamiliar. The first stage of explanation (useful in the case of a person well trained in the mathematical field in question) consists of *proving* this theorem by showing that it logically follows from various theorems previously proved. At this stage the second type of explanation shares, to a mild degree, the essential feature of the first type. For the trained mathematician will in fact be familiar with the previously known theorems which he uses in proving the new theorem.

The essential difference, however, is that the mathematician, while he enjoys the fact that he is familiar with the older theorems, does not in the least base his just-gained confidence in the new equation upon that element of familiarity. For it is not at all familiarity which makes him trust and understand the older theorems. His trust and understanding rest solidly on the fact that these older theorems have, in their turn, been logically deduced from a still older, still more primitive, set of theorems.

One must not underestimate the power and excitement of this step-by-step procedure of proof. His friend John Aubrey described the reaction of Thomas Hobbes, who about 1630 when he was 40 years old, accidentally looked at a copy of Euclid's *Elements* open at the pages containing the proof of the famous theorem of Pythagoras.

> "By G--," sayd he (He would now and then sweare, by way of emphasis) "By G--, sayd he, this is impossible!" So he read the demonstration of it, which referred him back to such a proposition; which proposition he also read. *Et sic deinceps*, that at last he was demonstratively convinced of that trueth. This made him in love with geometry.

Now this procedure of pushing the explanation down, step by step, to lower and lower, more and more primitive levels of explanation obviously requires examination. For where does this descent stop?

As an historical fact, there have been three answers to this question. The first and least satisfactory an-

swer comes from those individuals who, so to speak, descend one or two or three steps and then get so bored or so confused that they are content to give up. For them this descending set of steps ends in a fog.

The second kind of answer is that which appealed to Euclid. One descends, step by step, until one reaches a "Bottom Step," on which are found statements (axioms) which supposedly are so obviously true, so clearly necessary, and so patently clear that all reasonable men are supposed to agree to these statements and to accept them without any further examination.

This kind of answer seemed satisfactory to many persons over hundreds of years. But, as every schoolboy now knows, this kind of answer is no good. For it turned out that the axioms on this supposedly bottom step simply were *not* obviously true, nor were they *necessary*. Euclid considered it unthinkable to question the statement "through a point not on a straight line it is possible to draw one and only one straight line parallel to the given line." But we now know that a person can perfectly well assume that through this external point one can draw *more* than one straight line parallel to the given line. The result of this second assumption is not logical chaos or contradiction but an alternative geometry, rich, consistent, beautiful, and useful.

So it is not tolerable to let these descending stair steps, on which are found successively more and more simple explanations, terminate in a fog, nor is it tolerable to let them terminate in a unversally accepted bottom step. What then can be done? It was a triumph of 19th century mathematics to see a respectable alternative. It is to descend down to a step which is *not* labeled "Unique Bottom Step" but which *is* labeled "This Is As Far As We go." On this step one does not find axioms—statements which are supposed to be necessary and obviously acceptable to all. One finds postulates—statements which, for the purposes in hand, are simply assumed to be true. Two different mathematicians can perfectly properly, even when working in the same field, assume two quite different sets of postulates. If you do not like a given set of assumptions there is no compulsion. You can just decide not to play and can take your doll rags and go home. Or you may decide to accept the set of postulates, this not at all meaning that you "believe" them but simply meaning that you adopt them, and that you will now, starting there, apply logical procedures and lift yourself, step by step, to ever higher levels of complicated and sophisticated deductions.

The "explanation" of a statement on a high-level step is now clearly to be obtained by tracing the relationship between that statement and statements on the next lower step, the second lower step, the third lower step . . . , until one reaches the step labeled "This Is As Far As We Go." On this step one finds nothing "obvious," nothing "true." One finds only statements which have a footnote, "It seems interesting to assume this set of remarks." And it seems to me that this type of explanation is precisely the process of descending to the step on which we agree to stop.

We may again parenthetically note that poets should find nothing alien or objectionable here, but rather ought to be enthusiastic about the element of ultimate mysticism that exists at the bottom of this type of scientific explanation.

* * *

IN TERMS of the stair-step metaphor we have been using, we can now describe the interrelationship between the two types of explanation. In the first type, being located for the moment on a step which contains strange and not-understood things, one looks horizontally about him and observes a neighboring set of steps. This second set—or at least a few steps of it—are friendly and familiar. One has been on them many times. And one notices (or is told) that the strange elements on the step one is now occupying are "like" elements over a familiar step (presumably at about the same level) of the other set.

It is a curious fact that this observation is very comforting, whether or not one has ever visited more than one or two steps of the second set.

In terms of this metaphor, one can usefully refer to this first type as "horizontal explanation." The procedure does not move vertically downward to deeper levels of simplicity or abstraction but moves horizontally over to more familiarity. And although this is an interesting, pleasant, and clearly useful procedure, it seems clear that it does not, in any sophisticated sense, and certainly not in any ultimate sense, constitute "explanation" at all.

The second type is "vertical explanation." And it seems fair to say that it is deep and logical, but that, again, it certainly is not ultimate.

At this point it is useful to return to some remarks I made earlier, when referring to the non-obvious isomorphism of natural phenomena—namely, remarks concerning the importance of the scale of the events. For it seems at least generally true that horizontal explanation is useful when the scale of the events being explained is

roughly the same as the scale of the more familiar events used in the explanation. The electrical oscillations in circuits are usefully discussed in terms of the oscillations of a taut string: and the sizes, masses, periodic times, and so on, in the two cases are, very roughly at least, of the same large-scale order of magnitude. This statement about spatial and temporal size is an exceedingly rough one. It can be expressed (and very probably this is not accidental) by saying that the distances and times and masses involved must not be too extremely small (or large) as compared with the dimensions and mass of a man, and as compared with the times (years, days, hours, minutes, and seconds) which enter directly into human experience. The horizontal-explanation method has worked surprisingly well on a planetary, or even larger, scale; and surprisingly well down to molecular dimensions. But when one tries to push this method down to atomic dimensions, and certainly when one tries to push it to nuclear dimensions, then the method of horizontal explanation (at least so I believe) collapses entirely.

For example, you will read in articles on modern physics that the density within the nucleus of an atom is of the order of 10,000 million tons per cubic inch. I refuse to gasp and say, "Isn't that amazing!" For it seems to me that such a statement is simply meaningless, and the collapse of meaning has resulted from trying to use man-sized language, and horizontal explanation, where they are totally inapplicable.

The situation at the cosmic scale does not seem so clear; but perhaps attempts to answer such questions as, "Is the universe expanding?" or "What is the age of the universe?" all experience difficulties which result from the inappropriateness of using "human-size" concepts for such problems.

If it is indeed entirely useless—as I here suggest it is—to try to apply horizontal explanation when the *terms of the explanation* are macroscopic but the *thing being explained* belongs to the submicroscopic world of events in which the elementary particles of physics are the actors, then, as far as I can see, we must cheerfully and completely accept the type of formalism which now characterizes the present-day theoretical physics of elementary events. According to this formalism, the scientist performs well-specified experiments and obtains numbers; he inserts these numbers into equations and gets new numbers; and he then consults nature (that is, performs further well-specified experiments) and obtains numbers which, to a satisfying approximation, discretely or statistically agree

with those calculated from the equations. This agreement indicates that he has a good theory; and one simply has to accept the fact that the procedure is formal, and that no one has, or in the nature of things *can* have, a "physical interpretation" for the various quantities in the equations. For this desire for a "physical explanation" is, I believe, precisely a desire for a horizontal explanation when that procedure is inapplicable.

The yearning for "physical explanation" (which as far as I can see always means horizontal explanation) is an urgent one, which extends to all levels of sophistication in science. It is clear that Einstein never gave up the idea that physical interpretation of the unitary events of physics was both possible and desirable. There is a long list of earnest and able individuals who have been puzzled by "action at a distance," and who have sought some other model with the macroscopic properties which would help them escape the, for them, intolerable fact that action at a distance is not "understandable" (although, curiously, action *not* at a distance presents equally grave difficulties). All of these persons have in my judgment, not faced up to the nature of explanation. Vertical explanation has not been satisfying to them; and their concern has been with cases to which horizontal explanation is not applicable.

There remains, we must confess, an underlying mystery here. Why is it that the universe furnishes so many paired instances of useful isomorphism as long as the scale of events lies, roughly, between 10^{-8} centimeter and a few hundred thousand light years but recedes into completely special and unique abstractness when the scale is roughly 10^{-13} centimeter or smaller, or is as large as, say, a billion light years? Is this because our physical theories remain too anthropomorphic, influenced too much by the accident of our own size and by the illusion of continuity at macroscopic dimensions? Will we ever have the courage and imagination to leap over this barrier of smallness into the world of unitary events, and construct a theory which starts at the right place and with the right concepts? Such a theory will surely begin with no recognizable space and time variables, but will, at a much later stage, develop the traditional and continuous time and space measurements as statistical consequences, appropriate only on a macroscopic scale, of the discrete variables of the more basic theory. If and when such a theory is available, certain presently unsatisfactory aspects of the explanation of physical events will have disappeared.

I want to emphasize an aspect which the two types of explanation have in common. It is an aspect, moreover, which the scientist values very highly indeed, for both practical and esthetic reasons. Namely, either type of explanation addresses itself to an element of our experience and gives meaning to it, gives new significance and richness to it, suggests new usefulness for it, in short *explains* it, by placing it in a broader context. Horizontal explanation does this vividly, but narrowly. An electromagnetic wave is put into the context of more familiar mechanical or hydrodynamical waves on strings or ponds. Vertical explanation probes ever so much deeper into the isomorphism of phenomena and puts the case under study within the total context of all the possible phenomena which conform to all the relationships deducible from their common origin—namely, the postulates on the bottom step. The electromagnetic wave thus is placed within the broad context of all possible types of solutions of certain very general types of differential equations. All the practical and esthetic values which result from this recognition of relatedness constitute, I think, the important essence of explanation.

1. J. Bronowski, **Science and Human Values** (Harper and Row, New York, 1959).

CLINICAL COMPANIONS

A ROOM in the Stafford Community Hospital recently was shared by Claude Fields of Stafford, Kans., and Jack Nelson of Turon, Kans. The two men also shared a hospital room in Topeka, Kans., 58 years before.

TWIN GREETINGS FROM TWINS

AS SATURDAY, March 14, 1964, was his and his twin sister's birthday, R. J. Mathers reported in the Seattle *Post-Intelligencer*, he went to the store where she worked to give her a gift and a card. When he returned home he found he just had received in the mail, from his sister, a card identical to the one he just had given her.

True Mystic Experiences

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

I SAW JESUS

By Joan Sanford

ONE FALL EVENING in 1931, when I was seven, I was sent to bed without my "good-night kiss." My dad, William Boettcher, Jr., was arguing with his parents, with whom we lived at 214 S. Melrose Ave., in Elgin, Ill.

Since they spoke German, which was their habit when they did not want me or my younger sister to understand, I felt that perhaps I was the cause of the argument. Grandma had her hands full with us two lively, mischievous girls.

As I lay in bed worrying and wondering, I was filled with fear that maybe they didn't want me, that maybe they didn't really love me. Hot tears stung my eyelids and rolled down my cheeks. Shirley was sleeping soundly, undisturbed by the angry voices rising up the stairway.

Suddenly, a light glowed in the center of the door. Fascinated, I watched it grow larger and brighter. The light moved toward the bed. I closed my eyes tightly, then opened them wide, thinking the light would disappear, but it didn't.

Gradually a form appeared within the light. I was not frightened for it was Jesus. He stood looking down at me and my sister with compassion. I sucked in my breath with awe and reached over to awaken Shirley. "Shirley, do you see someone by the bed?"

"Uh-huh," she yawned, "It's Jesus." Yawning again, she snuggled into her pillow, fast asleep.

I felt rather than heard Jesus' words, "Fear not, little ones, I am with you always."

"Jesus loves me!" I thought. "That's more important than anything!" His smile filled me with a joy I never had known before. — *Elkhorn, Wis.*

THE VANISHED ROAST

By Henry A. Hobson

MY WIFE AND I left Port Huron, Mich., in March,

1917, to take a homestead nine miles southwest of Biggar, Sask. Together, we built a sturdy two-room house, with a large bedroom and a combination kitchen-dining room.

The following January was cold, very cold; the temperature outside was 40 below zero. One morning while I was sitting by the stove with my feet on the hearth, my wife came from the bedroom and pulled a large rib roast from the oven, leaving it on the oven door to cool. As she was doing this, I looked up from my paper and spoke a few words to her; when she went back to the bedroom to finish a few odd jobs, I continued reading.

Only a few minutes later she returned and exclaimed, "Why, Al! What did you do with my roast?"

I looked down. The roast was gone. Only the hot grease was left. Although we searched the entire house, we never found even a bone. At no time was the door open, and we did not own a dog or cat. Besides, how could a dog or cat eat a red hot roast, bones and all?—*Kelowna, B.C., Canada.*

THREE O'CLOCK FIRE

By Shirley Dombroski

DURING THE LAST days of my first pregnancy, in November, 1939, I was staying in Lore City, Ohio, with my parents, Granby and Nora Tennant. My husband was hospitalized with a severe illness.

One night I awoke at about 1:00 A.M. with a leg cramp so severe that I had to walk around to get knots from my muscles. After I fell asleep again, I did not get up until morning, when I was awakened by my parents' conversation in the kitchen.

I joined them, pouring a cup of coffee before sitting down next to Mother. Dad passed me the pitcher of cream. While putting it down, suddenly I stopped short, as though something had taken over my body and mind. Words poured from my mouth, "Mag Harding's house burned down about 3:00 A.M. this morning."

I was stunned at what I had said. Sweat began pouring from my body. My hands began to tremble. I felt clammy and chilled.

My parents looked at me in amazement. Dad's mouth actually was hanging open. Mother's glare told me she thought I had taken leave of my senses.

Margaret Harding, an aged widow, lived alone in a two-story family dwelling on Route 40 in the village of Old Washington, three miles due west. There was no way I could know if her home had burned; my bedroom faced north, and even if I had seen flames, I would not know what was burning.

When I did not offer any more

information, Dad asked, "How do you know Mag Harding's house burned down?"

Being as stunned as he was, I only could look at him helplessly and say, "I don't know, Dad . . . I don't even know what made me say it. Honest I don't."

As we continued eating, my parents exchanged silent, worried glances, wondering if perhaps my tensions had affected my mind. We continued eating. But just as I was getting over my confusion, I found myself blurting, "They saved Mag Harding. She and the blanket they wrapped her in were all they could save."

Dad dropped his fork and Mother almost choked on her coffee. There was complete silence. I kept eating, trying to control myself, but every few minutes I blurted something else. "A young hood broke into Mag's home, looking for money. He was using matches to see his way around and accidentally caught some old dress patterns on fire under the staircase . . . A man going home from the night shift at the Cambridge steel mill saw the flames and stopped. When he couldn't arouse anyone by pounding on the front door, he went across the street and awakened the Noble family . . . he and Mr. Noble got the old lady out through her bedroom window."

Nearly frantic, I burst into tears. Mother patted my shoulder several times and then followed Dad into the living room, leaving me to clean up the breakfast table. I could hear the hum of their conversation. Then they left for town.

Several hours later Mother burst in, shouting excitedly, "Dottie, you were right! Her house did burn down last night!" She paused, "It was discovered about 3:00 this morning." Another pause. "Tell me, how did you know?"

"I don't know, Mother," was all I could say. "I really don't know. I wish I did."

Mother mused, "As strange as it may seem, the whole thing happened like you told us at the breakfast table, exactly the way you told us."—*Beacon, N.Y.*

THE TEA LEAVES TOLD ME

By Clarence Benedict

ON OCCASION I can read the future in tea leaves, but there often is one strange limitation to this ability, which I cannot understand: only the unimportant things are foretold, while important events remain clouded and untold.

For example, one night during World War II, Mother and I had finished dinner and were drinking tea. Dad still was at work at the Haskilite Manufacturing Co., producing foam for Navy life rafts. Mother handed me her cup to see what I could get.

I sat for a few moments staring at the leaves. Suddenly I said, "Mother, you are going to have some surprise company within two days, two ladies. You went to school with the younger one in a little one-room red school house. The older one also went to school with you.

"These ladies do not live in Michigan, but will drive up to the town of Luther while on vacation. They will go to Grandma Smith's (Mother's mother) and get our Grand Rapids address from her. You have not seen these ladies since you went to school."

Mother laughed, and that was that.

Two days later, however, I came home from work to find Mother all excited. The two ladies had come, in exactly the manner I had predicted.

Yet, in 1944 the tea leaves failed me completely. One night Mother asked me to read her tea leaves, but I could get nothing.

A few hours later a car hit Mother on Division Avenue. For five months she was in St. Mary's Hospital, and she never completely recovered. Two years later she passed away from injuries received in her accident.

Why didn't I get anything on this from the tea leaves? I don't understand it. I guess there are some things we are not meant to know.—*Grand Rapids, Mich.*

MAN IN THE SUN

By Otho Lee Hiett

ON THE MORNING of December 28, 1934, at St. Petersburg, Fla., where I was spending the Christmas holidays, I awoke unusually early with the eerie feeling that several unseen persons were in my room urging me to get up and watch the sun rise over the bay.

Dismissing the idea, I went back to sleep, only to reawaken abruptly with the urge to watch the sunrise persisting. I again fell asleep, until a harder start brought me to full consciousness. I gave up trying to sleep. Dressing quickly, I drove the few blocks to the west side of the bay.

The sky was beautiful as the yet unseen sun climbed upward. A ship lay at anchor directly across the bay, and several other persons were on the beach. I greeted a young chap who was busily digging in the sand a few yards to my right. His name was Wilford Dahlberg, and he was digging for fiddlers to use as fishing bait.

"Well," I said, "let the fiddlers go and have dinner with me this evening. Right now let's watch the sunrise. Looks like it's going to be a beautiful one."

We watched the growing beauty; in a few minutes the whole orb of

the sun was in view, seeming larger than I ever had seen it, and in indescribably soft colors.

I exclaimed. "It's as if the whole canopy of the sky is studded with magnificent opals!"

"How right you are," he murmured. "I wish the ship would turn her side this way. That would make the picture perfect."

At that instant the bow of the ship swung to our right and came to rest in the desired position. "It seems as if somebody is putting on a special show for our benefit," I said.

"It certainly does," my companion replied. Then he exclaimed, "Look! There's a man standing in the sun!"

Turning to see what he was talking about, I, too, saw a man standing in the middle of the sun facing us. In a few moments he took three steps to his left, turned, took three steps to his right, returned again to the center, then he took three steps forward and raised his right arm as if hailing an audience.

He wore an ancient-style reddish-brown robe, and I believe he wore sandals. His short beard and uncovered shoulder-length hair were a pleasing auburn. His appearance was both majestic and saintly, and he walked with the bearing of one having great authority. We listened in awe, expecting to hear his voice, but his message was silent.

As though responding to words we did not hear, huge flocks of birds to our left quit their feeding and with shrill cries rose into the air and flew between us and the sun. So great was their mass they obscured our view of the man in the sun.

After about three minutes we beheld our heavenly visitor as before, except his arm was lowered. He then turned and walked straight back into the sun, as a cloud formation closed over the scene, leaving the sky looking like a lake of fire.—*Jerome, Ariz.*

DEATH TRAP

By Jo Blackburn Knight

THE YEAR WAS 1948; the place was southern California. One night I dreamed my husband and I were driving along a winding mountain road. Suddenly, as we rounded a curve, our headlights flashed out over a steep canyon, and I saw the bridge was out. As our car plunged over the precipice, I heard the chilling cry of a locomotive whining through the gorge below.

I awoke before we reached the bottom, and as I did so, I knew immediately that the mountain road in my dream was California Highway 101, five miles north of San Juan Capistrano.

We had traveled this highway

many times. My husband, Levern, was building a house in the desert near San Jacinto and every weekend for over a year we had driven out and back on this road. The highway wound in and around the foothills of the Santa Ana Mountains. At one point an overpass spanned a gap where the Santa Fe Railroad tracks stretched through the gorge below.

For some time after my dream I was tormented with fear and anxiety when we commuted between Long Beach and the desert, especially when we approached the railroad overpass. But the months passed and nothing happened.

In 1952, after selling our place in the desert, we moved to Iowa and I forgot my apparently foolish dream.

When we traveled back to southern California 10 years later we found that the explosion of busy freeways had replaced many of the old highways we had loved so well.

One night we lost our way coming from the desert, but when San Juan Capistrano finally loomed before us we swung off the freeway for a breather. We followed the main street through the plaza, past San Juan Capistrano Mission (where the swallows return each year on St. Joseph's Day) and down a quiet avenue to the outskirts of town. Then we came upon the quiet highway we had traveled so often on our way home from the desert.

"It may take us longer," my husband said as he turned onto the old road, "but at least we'll know where we're going."

We drove slowly along, relaxing from the mad grind of the freeway. It seemed like old times.

Suddenly my husband crashed down on the brakes! The car screeched to an abrupt stop, inches away from a flimsy barrier thrown up on the edge of a precipice. The sign read, "Bridge Out."

Recovering our composure, we jumped from the car and gazed down the steep ravine. When I saw the railroad tracks winding through the floor of the canyon, I suddenly recalled my dream. Thank Providence our speed had been slower than usual!

Recently we returned again to San Juan Capistrano, and I am happy to report there now is a sturdy barricade across the road about a quarter of a mile before the drop-off. A warning is posted, "Road Closed," but a beaten path around the barricade shows cars still are using the old road. For some unsuspecting driver, it still can mean sudden death.—*Hemet, Calif.*

A RARE RED BIRD
The Story of Lenin's Ghost



Whether Lenin appeared as spook or apparition, the vision forced Stalin's body from its Red Square tomb!

By Margaret Gaddis

DID THE SPIRIT OF Nikolai Lenin, in 1961, 37 years after his death, actually request the removal of Stalin's body from unwelcome "togetherness" with his own remains, as they both lay in state in the Red Square mausoleum?

It is difficult to believe that Russian delegates of today, whose leading writers have repeatedly declared that "There is not, nor can there be, a soul outside the body," recently listened seriously to a message identical to those received in many a spiritualistic seance. Yet, the evidence seems to prove that in November, 1961, this is exactly what happened.

Following the assassination of the Czar and Lenin's rise to power, one of the great leader's most devoted followers was a young girl named

Darya Lazurkina. In 1920 she was an earnest enthusiast who enshrined Lenin in her heart as a god. Gathering the sentences from his lips as if they were gems to be strung for the perpetual enchantment of his people, she recorded them for posterity.

Naturally, this fervor did not endear her to the jealous Stalin. When he took command Darya became a victim of Stalin's great purge because of her worship of the now deceased Lenin. In 1937 she was sent into exile in one of the terrible Siberian labor camps. There, somehow, she managed to survive for 19½ years—until her release.

In November, 1961, Darya Lazurkina was one of the speakers at the Twenty-Second Congress of the Communist Party of the Soviet Union. Before an enthralled audience of 5000 delegates, she told how the spirit of Lenin had supported her throughout those terrible years of her exile.

"Always I had Lenin in my heart, and I asked him what to do," she said.

Time Magazine, reporting the occasion, states: "In the tones of a Delphic priestess, Darya continued: 'Yesterday I consulted Lenin again and he seemed to stand before me as if alive and said, "It is unpleasant for me to lie next to Stalin, who caused the party so much harm.'"

The 5000 delegates listened with rapt attention, ignoring the irony of such an attitude among persons committed to dialectical materialism and the overthrow of that opiate of the masses—religion! According to the Moscow newspaper, *Isvestia,* Miss Lazurkina's vision went over with a bang and she received "thunderous and stormy" applause.

The remaining days of the meeting, reported *Time,* "were surrounded by a strange air of magic and the supernatural . . . as the long list of speakers ritually cursing Stalin's memory was joined by the frail, elderly Darya Lazurkina."

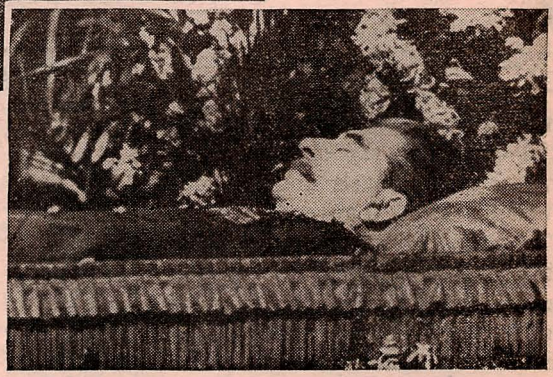
Then, in the small hours of a subsequent night while the city slept, a cavalcade of jeeps and armored cars quietly converged on Red Square. The flood-lighted mausoleum of red and black marble was the scene of macabre activity.

Policemen dressed against the bitter Moscow winter in fur caps and overcoats barricaded the square from the few cars that might be on the streets at that unlikely hour. In silence soldiers descended into the crypt where the bodies of Lenin and Stalin lay side by side. Without pomp or ceremony they brought up the mummified corpse of the once-powerful Stalin, and took it immediately, from its prominent resting place, to obscurity in a Kremlin cemetery kept for the unimportant and out-of-favor dead.

IN LONELY SPLENDOR



FALLEN FROM GRACE



Until November, 1961, the bodies of Nikolai Lenin and Josef Stalin lay side by side in a marble mausoleum in Moscow. Then Stalin's remains were secretly moved to an unimportant cemetery inside the Kremlin. The eviction of the deceased dictator followed a Russian woman's report of a message given to her by Lenin in a vision. (UPI photos).

On the new grave they placed 12 white chrysanthemums as a token gesture.

In this unimportant cemetery Stalin's new grave has no prominence. It is marked by a simple slab among bust-topped monuments of such men as the founder of the secret police, Felix Dzerzhinsky, and John Reed, American-born Communist.

It will be interesting to note whether Lenin's pupil receives any further guidance from beyond—if word of such an occurrence could again pierce the Iron Curtain.

UFO's
In Ancient Times

Did Super Beings From Space Ever Visit Earth? Classical Writers Reported So

By W. Raymond Drake

EACH AGE interprets unusual events in the language of its own experience, whether it be Ezekial describing sky objects in the symbology of angels and precious jewels, or Monk Lawrence in A.D. 776 marveling at flaming shields from heaven spitting fire at the Saxons besieging Sigiburg, or modern men speculating the Unidentified Flying Objects are of extra-terrestrial origin.

Now that astronomers blazon the belief that life exists throughout the universe, speculation naturally exists that spacemen could have landed on Earth in ages past.

Is there evidence?

For more than 2,000 years it was recorded by nearly all the greatest intellects of Greece and Romer although most of the records of antiquity have been destroyed, in the surviving Classics there is ample evidence of UFO's and probable extra-terrestrial intervention.

Our theologians dismiss the ancient Gods as anthropomorphisms of natural forces, as if entire races for hundreds of years would base their daily liveson lightning and thunderbolts! Yet logic suggests that the old Gods of Egypt, Greece,

CELESTIAL PHENOMENA

Analysis of the works of 50 classical writers reveals dozens of references to strange celestial phenomena. Among these sky objects were:

Lights • Shields • Fiery globes • Ships • "Men" • "Armies" and "battles" • Two or more moons • Two or more suns • New stars • Falling lights • Falling stars • Unknown voices • "Gods" descending to Earth • "Men" ascending to the sky.

Rome, Scandinavia and Mexico were not disembodied Spirits or anthropomorphic symbolisms but actual spacemen from the skies. It seems that after the great catastrophes remembered in legends, the "Gods" withdrew and henceforth have been content merely to survey the Earth, except for an occasional intervention in human affairs.

Apollodorus wrote, 'Sky was the first who ruled over the whole world," surely signifying domination by space beings. The Roman Emperor Julian vowed, "We must believe that on this world . . . certain Gods alighted."

Aeschylus, Euripides, Aristophanes, Plautus and Menander frequently introduced a "Deus ex Machina" (a God from a Machine) to untangle the plots of their plays.

Aristotle, Plato, Pliny, Lucretius and most other philosophers believed that the Gods were supermen living in the realms above.

A century ago a German grocer, Heinrich Schliemann, using the *Iliad* as a guide, defied the ridicule of the professors and dug up Troy. Can we dig up records of spaceships in other classics?

Following are some examples from the works of ancient writers, scrutinized for UFO references:

B.C. 498: Visitations

". . . Castor and Pollux were seen fighting in our army on horseback . . . Nor do we forget that when the Locrians defeated the people of Crotona in a great battle on the banks of the river Sagra, it was known the same day at the Olympian Games. The voices of the Fauns have been heard and deities have appeared in forms so visible that they have compelled everyone who is not senseless or hardened to impiety to confess the presence of the Gods."

— Cicero, *Of The Nature of the Gods*, Book 1, Ch. 2

B.C. 325: Visitations

"There in the stillness of the night both consuls are said to have been visited by the same apparition, a man of greater than human stature, and more majestic, who declared that the commander of one side and the army of the other must be offered up to the Manes and to Mother Earth."

— Livy, *History*, Book VIII, Ch. 11

B.C. 223: Bright Light, Three Moons

"At Ariminium a bright light like the day blazed out at night; in many portions of Italy three moons became visible in the night time."

— Dio Cassius, *Roman History*, Book I

B.C. 222: Three Moons

"Also three moons have appeared at once, for instance, in the consulship of Gnaeus Domitius and Gaius Fannius."

— Pliny, *Natural History*, Book II, Ch. 32

B.C. 218: The Sky Is Filled

"In Amiterno district in many places were seen the appearance of men in white garments from far away. The orb of the sun grew smaller. At Praeneste glowing lamps from heaven. At Arpi a shield in the sky. The moon contended with the sun and during the night two moons were seen. Phantom ships appeared in the sky."

— Livy, *History*, Books XXI—XXII

B.C. 217: Fissure in the Sky

"At Falerii the sky had seemed to be rent as it were with a great fissure and through the opening a bright light had shone."

— Livy, *History*, Book XXII, Ch. 1

B.C. 214: Men and Altar

"At Hadria an altar was seen in the sky and about it the forms of men in white clothes."

— Livy, *History*, Book XXI, Ch. 62

B.C. 175: Three Suns, Gliding Stars

"Three suns shone at the same time. That night several stars glided across the sky at Lanuvium."

— Julius Obsequens, *Prodigiorum Libellus*, Ch. 66

B.C. 163: An Extra Sun

"In the consulship of Tiberius Gracchus and Manius Juventus at Capua the sun was seen by night. At Formice two suns were seen by day. The sky was afire. In Cephallenia a trumpet seemed to sound from the sky. There was a rain of earth. A windstorm demolished houses and laid crops flat in the field. By night an apparent sun shone at Pisaurum."

— Obsequens, *Prodigiorum*

B.C. 122: Three Suns, Three Moons

"In Gaul three suns and three moons were seen."

— Obsequens, *Prodigiorum*, Ch. 114

B.C. 91: Gold Fireball

"Near Spoletium a gold-colored fireball rolled down to the ground, increased in size, seemed to move off the ground toward the east and was big enough to blot out the sun."

— Obsequens, *Prodigiorum*, Ch. 114

B.C. 85: Burning Shield, Sparks

"In the consulship of Lucius Valerius and Caius Marius a burning shield scattering sparks ran across the sky."

— Pliny, *Natural History*, Book II, Ch. 34

B.C. 66: From Spark to Torch

"In the consulship of Gnaeus Octavius and Gaius Suetonius a spark was seen to fall from a star and increase in size as it approached the earth. After becoming as large as the moon it diffused a sort of cloudy daylight and then returning to the sky changed into a torch. This is the only record of its occurrence. It was seen by the proconsul Silenus and his suite."

— Pliny, *Natural History*, Book II, Ch. 35

B.C. 48: Thunderbolts, Visitations

"Thunderbolts had fallen upon Pompey's camp. A fire had appeared in the air over Caesar's camp and had fallen upon Pompey's . . . In Syria two young men announced the result of the battle (in Thessaly) and vanished."

— Dio Cassius, *Roman History*, Book IV

B.C. 42: Night Light, Three Suns

"In Rome light shone so brightly at nightfall that people got up to begin work as though day had dawned. At Murtino three suns were seen about the third hour of the day, which presently drew together in a single orb."

— Obsequens, *Prodigiorum*, Ch. 130

B.C. ?: Suns, Moons, Globes

"How often has our Senate enjoined the decemvirs to consult the books of the Sibyl! For instance, when two suns had been seen or when three moons had appeared and when flames of fire were noticed in the sky; or on that other occasion when the sun was beheld in the night, when noises were heard in the sky, and the heaven itself seemed to burst open, and strange globes were remarked in it."

— Cicero, *On Divination*, Book I, Ch. 43

A.D. 70: Chariots in the Sky

"On the 21st of May a demonic phantom of incredible size . . . For before sunset there appeared in the air over the whole country chariots and armed troops coursing through the clouds and surrounding the cities."

— Josephus, *Jewish War*, Book CXI.

A.D. 193: Three New Stars

". . . three stars . . . suddenly came into view surrounding the sun,

when Emperor Julianus in our presence was offering the Sacrifice of Entrance in front of the Senate House. These stars were so very distinct that the soldiers kept continually looking at them and pointing them out to one another . . ."

— Dio Cassius, *Roman History*, Book LXXIV

A.D. 217: Visitation

"In Rome, moreover, a 'Spirit' having the appearance of a man led an ass up to the Capitol and afterwards to the palace seeking its master as he claimed and stating that Antoninus was dead and Jupiter was now emperor. Upon being arrested for this and sent by Matermianus to Antoninus he said, 'I go as you bid but I shall face not this emperor but another.' And when he reached Capua he vanished."

— Dio Cassius, *Roman History*

THE ABOVE references are only a sampling of the evidence available. Consider just four writers: Julius Obsequens recorded 63 celestial phenomena; Livy, 30; Pliny, 26; Dio Cassius, 14; Cicero, 9.

Romans fervently believed that tow strange horsemen, taller than normal men, alike in age, height and beauty, saved the day for Posthumus at Lake Regillus and, that same day, miraculously appeared in the Forum, announced the victory, and departed forever.

A contemporary historian described two shiny shields spitting fire around the rims, diving repeatedly at the columns of Alexander the Great in India, stampeding horses and elephants, and then returning to the sky.

When we recall that Romulus was borne to henven by a whirlwind while giving judgment on the Palatine Hill, that his successor Numa Pompilius, used magic weapons, that Livy, Pliny the Elder, and Julius Obsequens tell of mysterious voices, celestial trumpets, men in white garments hovering in airships, several suns and moons together, sudden new stars, and superhuman apparitions descending among men and then vanishing, we suddenly feel we are reading the wonders of the Bible.

For both the Old and New Testaments abound with extra-terrestrial beings communing with men; yet, they are so intermingled with religious dogmas that present day thinking precludes any dispassionate evaluation of Biblical events.

By some strange twist of the human mind, we worship prodigies in old Palestine as manifestations of the Lord, yet scoff at identical phenomena occurring at the same time only a few hundred miles away.

Evidence exists; all we need do is examine it.

Flying Saucers, Propulsion and Relativity

By Gordon H. Evans

Solve the UFO propulsion problem and you open the whole universe to man! Here's a theory that may explain it.

FOR THE PAST few years we have been visited by large numbers of foreign space craft. Actually these visits probably have been occurring for a long time; perhaps for what we call geological time periods. However, in 1947 or shortly before, the number of visits rose sharply. Since 1947 a great number of persons around the world have seen the famous flying saucers, or unidentified flying objects (UFO's).

Over the past few years observers have watched the craft perform acrobatic maneuvers of an astonishing nature. Apparently most of the saucers do not depend on any propulsion familiar to our science or, at least, familiar to us until recently. Only a very few have been reported with propellers, and while some have reaction motors, either jets or pure rockets, many do not even have these. Indeed, the typical flying saucer floats above the earth with no visible means of support and then dashes off at a truly breathtaking speed to some other part of the globe.

The lack of any known propulsion system capable of such effects

Originally a political scientist, with two degrees from Columbia University, Gordon Evans is concerned about the problems of science, and especially of extraterrestrial science, on human affairs — whence comes his concern with UFOs. He has written for the *New Leader, Bulletin of the Atomic Scientists, Current History* and other magazines.

has led many persons to speculate that the owners of the saucers have been able to master the physics of gravitation. The propulsion system used must in some way apply what is popularly called anti-gravity There is hardly any way, at least so far as both laymen and experts can see, how their ability to stay above the earth with neither jets, propellers or extensive lifting services can be explained. But a further, though closely related, enigma is the typical saucer motion. For not only has gravity been conquered, but inertia seems to have been conquered also Many reports —some of them apparently authentic—tell of UFOs suddenly appearing in the sky from nowhere and then disappearing, seemingly in an instant Unless some optical trick is involved, the saucers must be capable of truly extraordinary acceleration. Typical of saucer reports, as they appear in the local presses throughout the world, is the object seen cruising along at a few hundred miles per hour and then, suddenly, seen to dash away at what must be thousands of miles per hour.

In addition to these extraordinary linear accelerations the saucers seem to outwit inertia in other respects At very high speeds they appear to make perfect right angle turns and even reversals of direction, without disastrous results to their structure or their crew—if these exist. At least two of my friends have told me of seeing flying saucers, moving through the sky at very high speeds, make instantaneous right angle turns.

Still another good trick they seem able to move through the atmosphere at rates of speed and at levels of air density which clearly are incompatible with any publicly known technology. As an object moves through the air the friction of the molecules striking its surface causes the material to heat. In our very fast jet interceptors cooling systems are necessary. We all know how meteors entering the earth's atmosphere, and nose cones of missiles re-entering the earth's atmosphere, heat to such a point that in many cases they disintegrate or burn up completely. Yet the saucers are capable of moving at comparable speeds in a denser atmosphere and do not seem to show these effects. To be sure, luminosity often appears about them—especially at night—and occasionally trails of smoke vapor appear, but the machine itself seems to survive. To missilemen this is most curious.

At stake, in all these maneuvers, is our understanding of the stubborn laws of inertia which govern our world. Newton first formulated these clearly in his double principal that an object at rest

COMMENT

By Henry A. Bott, Science Editor of Fate

Granting the writer's acceptance of the existence of flying saucers, and accepting his observations on the extraordinary trajectories they display, one can say his explanation of their motive power is physically reasonable.

This article is an effort to account for the remarkable changes in course observers of flying saucers have noted. In the conventional Newtonian physics that govern ordinary aircraft and rockets, at high velocities abrupt changes, of course, are impossible because of the basic property of all matter, inertia. To accelerate a body, to decelerate it, to change its heading with respect to another body requires the action of a force. This force is resisted by the "inertial mass" of that body and experiment and theory always have shown that the resultant accelerations are always strictly proportional to the acting forces or vector sum thereof. As a consequence of Newton's First Law, which states mathematically the above qualitative description of motion, all known bodies — and man-made vehicles — move in smooth curves. When their positions are plotted as functions of time, discontinuities are not noted.

In theory there is a way to counter this limitation and this is what Evans suggests in his article.

Suppose it were possible to neutralize the inertial mass of matter or objects through the expenditure of energy? If a physical object then had no inertial mass, in theory minute applied forces could alter its course dramatically and abruptly. For example, a satellite in orbit at 17,000 miles an hour an instant later could be travelling at the same velocity *at right angles to its former trajectory*. For this to happen inertial mass would have had to be neutralized. No present physical experiments suggest that this can be done. However, the concept is perceptible, conceivable — and not precisely new.

E. E. Smith, the old science-fiction writer of the *Skylark* stories, used this notion in the early '20s. He imagined that the use of atomic energy, limitless in magnitude, could be applied in some way (fuzzily here!) to destroy the inertial mass of his spaceships. This permitted the extraordinary maneuvering of which we spoke, as well as the fantastic velocities. The interesting aspect of Evan's and Smith's notion is that one is not asked to accept the violation of any known physical laws, say that of the conservation of energy. "Inertialessness" is paid for by an equivalent relativistic quantity of energy

tends to remain at rest unless a force is applied, and if a force is applied it tends to take motion in the direction of the applied force and proportionally to it. These Newtonian laws of inertia still are the basis of much of our scientific world view. But combining them with the known molecular binding forces of matter, which are equally fixed in the order of nature—at least so we think—makes the saucers' behavior very difficult to explain.

When the flying saucers accelerate from 0 speed to many thousands of miles an hour in a few seconds, why isn't their internal machinery torn apart and any crew members squashed?

Anyone who has taken a curve at too high a speed knows the persistent tendency of his vehicle to continue along the original line

of motion against the force of his tires and steering mechanism.

Similarly when a flying saucer makes a sudden turn, traveling many thousand miles an hour, why don't the molecules or crystals of its metallic structure literally tear apart—from the great strain imposed by the laws of inertia?

And finally, as the saucers rush through the atmosphere why don't the molecules of the atmosphere, striking against the saucer cause heat through friction and eventually burn the object up?

It is these very remarkable performances that have led many persons to believe the saucers are not real. Material objects cannot behave this way! The saucers must be moving light, optical illusion, mirage, defraction pattern, atmospheric lense or, to PFO's (Persons Farthest Out), ghosts or spirits.

The head of Air Force Intelligence remarked rather wistfully after the great Washington Airport sightings some years ago that he (i.e. the Air Force) did not have anything with infinite energy and no mass. Any person trained in non-relativistic physics believes it would be impossible for ponderable mass to behave as the UFO's behave.

However, the trouble with this argument seems very real, indeed. For the saucers do exist! They have been photographed! They return firm radar images! And at close range they look very much like craft made of metal or transparent materials similar to plexiglass. Aside from their unusual tricks they seem to have all the characteristics of hard material objects which are designed, fabricated, manufactured, or what you will.

If the saucers are real solid vehicles we must revise our ideas of nature in one of two respects Either we must conclude that our knowledge of the rules which hold atoms and molecules together is incomplete, or we must revolutionize our concept of inertia. If both alternatives were beyond the reach of modern science there would be no reason to prefer one over the other.

* * *

BUT, IN FACT, there is a perfectly good way of explaining the saucers within modern physical theory. To do so, however, we must pass to the abstract heights of physics, in particular to Albert Einstein's General Theory of Relativity. Now, before you are too frightened, let it be said that the General Theory is not as complex and intricate as some persons think. Its reputation for difficulty arises from the fact that, to grasp it, a transvaluation in the way we feel about the world is necessary.

Newton's concept of inertia tells us that an object stays in its place unless some force is applied to it

and when the force is applied the object moves with the force. Newton had rather mixed ideas of why inertia exists. At one point in his *Principia* it is almost inherent in matter. At another point inertial or centrifugal forces arise from something called absolute space. The persistance of matter in its state, according to Newton, comes from its relation to an absolute world of space more final than any material system we can think of.

This notion of Newton's was never satisfactory and in the last part of the 19th Century the Austrian physicist and philosopher Ernst Mach turned his critical mind to it. Mach, whom we all know for his Mach numbers of aerodynamics, was also a forerunner of the Vienna Circle which developed logical positivism. To him anything beyond observation—such as absolute space—was unreal. Hence he proposed that inertia was a reference to *all the matter in the universe*. By all the matter in the universe he meant all the fixed stars, or in our day, when we realize that the cosmos is made up of vast numbers of stars collected in vast numbers of galaxies, to all the galaxies. For Mach an object subject to the laws of inertia was relative to all the stars, or as we would say today, all the nebulae.

Yet Mach's principle, as Einstein called it, had a difficulty. It did not supply any physical link between the stars and an inertial system. Mach just substituted the universe for Newton's absolute space as a system of coordinates in which objects existed and moved. He did not take us any further down the road to showing what inertia is, or why it works the way it does.

Perhaps we should say, rather, that he took us a little way and he took Albert Einstein a very long way

In 1916 Einstein proposed his General Theory of Relativity In effect it was a theory of universal gravitation *and inertia*. Einstein reduced the two forces *to the same thing* and expressed this in his famous Principle of Equivalence: gravitational and inertial forces are indistinguishable and equal. His illustration of this is a man in an elevator deep in space. The man is away from any large objects. If the elevator is moving uniformly at any *constant speed*, from a very small one to a very large one, the man will seem to be quite weightless. He will sense no motion nor any gravity. However, if the elevator speeds up, if it is pulled by its cosmic cable along the direction of the man's height at an increasing speed, the man will begin to feel as if gravity is acting upon him. When a certain acceleration is reached, equivalent in earth measurements to 32 feet per second, per second,

the man will imagine that he is back on the earth and is being pulled down by the earth's gravity just the way he was before he left earth. Actually, of course, he is not. His false impression is merely the result of inertia and the acceleration of his elevator. There is no gravitation or, more correctly we should say, there is no large object in his vicinity.

Thus Einstein illustrated the fact that inertia and gravity have exactly the same effects on the observer and cannot be distinguished on the basis of local observations.

He went further. He sought to explain gravity and inertia in the same physical terms. While the weight of objects on a large celestial body like the earth is caused by the latter's gravitational attraction, the inertial behavior of objects is explained by the gravitational attraction of all matter everywhere. To use a simple analogy, the pipe resting on the table in front of me remains where it is largely because all the stars and nebulae of the cosmos are pulling on it, and they are pulling on it in *all conceivable directions*. It is as if a million million million little wires were attached to the pipe symmetrically all around it and are pulling it equally at the same time in every direction. Similarly, as I throw my pencil across the room it goes in a straight line (aside from earth's gravity) because it is being pulled at every right angle to the direction of its flight by the totality of matter in the universe, by all the stars or nebulae. Thus inertia in the familiar world is really gravitation but not the gravitation of the earth or of any single big body near us, but the gravitation of every particle in the universe; it is the sum effect of gigantic push, pull, or field depending on how you regard the still elusive gravitational mechanism.

But how, you ask, does this help us explain how flying saucers fly?

If the owners of the saucers have been able to devise a revolutionary means of anti-gravity, say an electro-magnetic screen which they put around their craft, this will mean that as the earth's gravity is overcome the gravity-inertia of all the rest of the universe will be overcome also. If the gravitons or ultra particles or fields which account for the gravitation of the earth are screened out the gravitational effect of the rest of the universe will be screened out, also. Thus the saucers, with their anti-gravity screen, will be able to fly above the earth and they will be able to ignore the laws of inertia. They will be literally floating in a little cup or envelope where neither gravity nor inertia play any role. If the creatures who have built and man the saucers have mastered gravity

they must, according to Einstein, have overcome inertia, also.

The key to the rather strange thing I have just said is to think how an atom or a molecule, or a group of them which make up an object, will behave if no inertial influence can reach them. The pipe on my desk, now at the slightest touch of my finger, may fly across the room. Similarly, if I now throw my pencil across the room the slightest breeze will send it off at a right angle toward the other side of the room. In other words, we may assume that the atoms and matter in an inertia-free area will become almost totally free in their environment. They can move in one direction as easily as in another. They have no tendency to remain in the rigid envised position which inertia would ordinarily hold; they can fly away freely in any direction in which a slight force impels them.

I think this explains how the saucers can accelerate from zero to thousands of miles an hour and decelerate at the same rate, how they can engage in the dramatic maneuvers reported. Once a force, of whatever kind, impels them in a direction different from their line of movement, there is no tendency for their atoms and molecules to continue moving in their former direction. Thus, there is no strain upon the structure of the ship and the molecular binding forces of its material are not torn apart. Again, its occupants, if they can live in such an inertialess world, are not crushed in the slightest or even disturbed by the gyrations of the superstructure around them. Presumably they could sit quietly reading a book without knowing that their craft actually was doing the most remarkable acrobatics.

The concept of a gravity-inertia screen may also explain why the saucers do not burn up as they speed through the atmosphere. Consider a molecule or atom of gas as a saucer rushes up to it: it is bumping along against other atoms in the atmosphere, subject to the laws of inertia as everything else is, but not causing very much damage or disturbance because it has little mass; a saucer rushes by and the molecule finds itself within the gravity-inertia screen. Suddenly this little air molecule is entirely free! It no longer carries kinetic punch; it can bump into anything without causing the slightest friction. In other words, it enters the screen like a bullet and strikes the saucer like a feather.

However, as the saucer rusnes on this molecule of air pops out the back of the screen in a very agitated state. It is now again in the inertial world and starts bumping into other highly agitated molecules. Its tiny little punch is magnified

as a result of the friction which was not possible and this causes a release of energy—the luminosity seen about the saucers, especially at night.

* * *

AT THIS POINT perhaps we should review what we have said and what we have not said.

In a sense, we have explained how the saucers fly but we have not explained how the gravity-inertia screen is generated. Sometimes when flying saucers are observed during the day through polaroid glasses, and some photographs of saucers, exhibit a kind of halo or corona about them. Of course, this well may be a physical token of the screen. However, the way it is produced is still a mystery, at least to this writer.

It is almost certain that in some way the field involves electricity and magnetism—for the effects of both have been noticed in connection with saucers. It is also likely that nuclear energy is used in the generation process, because increase in radioactivity background levels also accompany UFO flights. But of the exact mechanisms which produce the screen we know nothing. Research in this area is highly classified. The earth power which first develops the technique will have an immense military advantage. It may render not only aircraft, but ballistic missiles obsolete.

LET US CONSIDER what man's mastery of gravity and inertia may mean for his life on earth and his progress in space—if other races allow him to make any. In the first place, down here on earth the control of both gravity and inertia may well transform much of our economic system. We can think immediately of gravity-free airplanes plus the advantages of being able to control the inertia which governs (and hampers) so much of our lives.

If inertia can be controlled a five-year-old child can bounce an elephant upon its knee; the work of the world may be done with tiny amounts of energy—depending, of course, on how much is needed to produce the gravity-inertia screen. We may be able to move mountains with only the quantity of electricity to light a house. The whole phenomena of friction may be within our range of manipulation; railroad trains may be able to rush down their tracks covered with an inertial screen driven by only fractional horse-power motors.

The idea of inertia-free flight opens up interesting possibilities for space travel. Given inertia-free flight space may no longer be a barrier to solar travel.

Some astronomers and physicists, pointing to the enormous amounts of energy required to accelerate even a tiny payload near enough to

the speed of light to make the journey to the nearest star in any reasonable period of time, have held the view that the only communication mankind will ever have with intelligent life elsewhere in the galaxy is by radio.

The distances between stars are measured in light years and only a limited number of stars are within one-half the light year equivalent of four score and 10. Thus the necessity for approaching the optical velocity in interstellar travel becomes obvious. Yet, even to approach it under the old law of inertia is a difficult matter; some scientists believe it is impossible.

Dr. Frank Drake illustrates the problem by calculating that to deliver the *Encyclopedia Brittanica* to our nearest stellar neighbor would require such a huge rocket that its blast-off would incinerate the entire state of Florida.

Other scientists, of course, have believed that inter-stellar travel is possible, even under the limitations of an inertial world. The great German physicist, Professor Singer, once proposed an inter-stellar vehicle capable of sweeping up the hydrogen atoms in space in a gigantic net and converting them into fuel along the way.

But if we are able to develop a gravity-inertia screen we may be able to approach the optical velocity with very little energy actually required.

It also may mean that higher species, who long ago discovered the same technique, have voyaged back and forth between the stars quite regularly. This would, in turn increase the likelihood that our solar system is visited by races from other stars.



A REALISTIC RECONSTRUCTION

ACCORDING to a recent Reuters news dispatch, one Bavarian policeman fatally shot another in Passau, Germany, as they reconstructed a crime in which an Austrian border patrolman had been shot to death.



MAN MISSING

IN LEICESTER, England, recently a police bus taking prisoners from London to Leeds was flagged down by policemen who had discovered that the bus was one man short. A roll call revealed that the missing man was a guard who had been left behind at a jail where the bus had stopped.

MY STRONGEST EVIDENCE FOR SURVIVAL

Murdered woman's voice came back to clear husband of guilt and to produce physical evidence that her story is the truth.

By Gertrude Ogden Tubby

IN MY 57 YEARS of research, the case of Mrs. M is the strongest single item I have seen in support of the belief in the survival of the personality after death.

For several years Mrs. M. had suffered seizures for which doctors found no apparent physical cause. Then, after joining one of my classes for the development of possible latent psychic powers, she heard, while meditating, a voice purporting to be that of a woman whose spirit was so preoccupied with the violence of her own death that she could not rest.

This woman once had occupied the house in which Mrs. M. now was living. The voice told Mrs. M. where there was a false wall concealing documents which subsequently proved the validity of her statements.

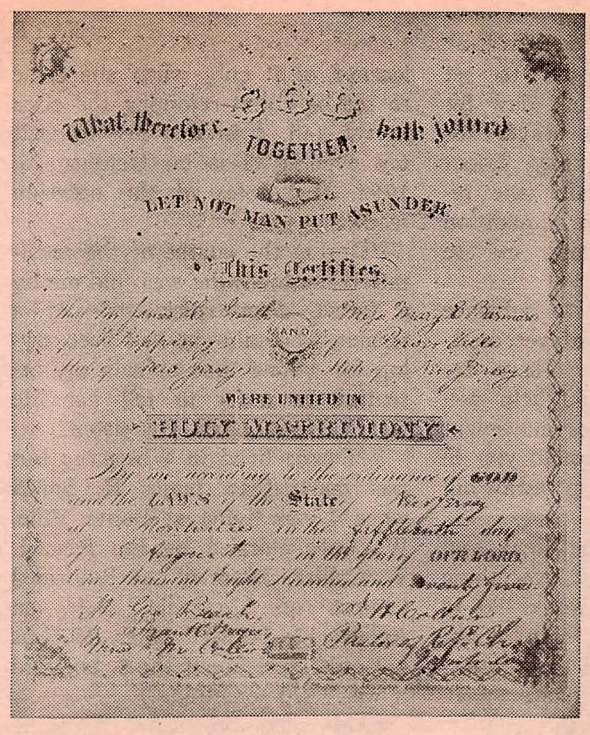
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ABOUT THE AUTHOR

Gertrude Ogden Tubby, a 1902 Smith College graduate, was one of the first science-trained psychic researchers. For 13 years she served as special research assistant to Dr. James H. Hyslop, president of the American Society for Psychic Research. Later, she was elected secretary of that organization.

MRS. M. JOINED six other women and two men in one of my six-week afternoon courses in May, 1962. She seemed emotionally keen about joining the class, which met in my home at 333 North Fullerton Ave., in Upper Montclair, N.J.

I knew that Mrs. M. was a trained nurse, a devoted wife and the mother of four children. I knew also that she employed her mother as housekeeper while she worked



1878 marriage license found behind a false wall in her New Jersey home by woman who followed instructions of a disembodied voice. The voice, claiming to be the murdered woman named on the license, directed searchers to the document as a proof of other statements about the murder.

away from her home and children.

I did not know that she already had had what apparently were spontaneous psychic experiences. In 1958, shortly after she and her family had moved into a home in an unfamiliar suburban neighborhood, Mrs. M. began to have sudden fits of falling asleep. These sleeps were preceded by convulsions and nausea. Frequently she remained in a coma for more than six hours before waking normally. When I first met Mrs. M. she had been having these seizures for four years.

At the end of the six-week course Mrs. M. expressed her satisfaction at having attended and rather ardently requested to be admitted as a member of my advanced class in the fall. As I still did not know about her previous psychic experiences I said I would think the matter over before deciding.

During the summer vacation she

followed my instructions to set aside a brief time each day for silent meditation and prayer for the development of any latent psychic gifts. Eventually she received and recorded an admonition which she now permits me to quote:

"I appeal to you to advance this knowledge by whatever assistance you will allow. There are many of us who would help you to establish freedom of movement in the world and surround you in a light that will keep away all mischievous entities.

"By recognizing the light and accepting the truth of it, everything fits into its place. We would like to use your powers for many right decisions, and this will be an assistance in man's ultimate goal, which is perfection to this end.

"We would ask your cooperation with those who have gone ahead and those who linger behind. We hold ready for you an assignment of great importance in the field of research, directly associated with the elevation of the race.

"You are being supported to this end both mentally and physically and have been given excellent evidence as physical proofs, to increase faith in us and prepare you to assist us toward this good."

Mrs. M. did not realize fully the implications of this appeal, and I learned of it only when she came to see be about rejoining the class in the fall. I invited her to visit my evening class on October 25, 1962. Her notes of the occasion read:

"During the course of the meditation the following was told me by a harsh, firm voice—that of a woman who said she had been trying for a long time to gain my attention in order to tell her life story: 'Now at last you listen.

" 'I once lived in Whippany but was married to James H. Smith when I was living at Power Ville. We were married by the Rev. J. W. Collier, pastor of the Reformed Church of Montville, N.J., on August 15, 1878.' " (Mrs. M. was not quite sure about the 8, but said it was 1870 something.)

" 'My name was Mary Barmore. My marriage ended in a tragedy. I suffered great pain. My husband was blamed for my death, but I want to clear that record, for I was to blame; I goaded him, I egged him on.

" 'I can give you proof that what I am telling you is true, for I lived in the house that you are now living in. If you will go to the upstairs room where there are two built-in bookshelves, you will be able to remove the backing behind those shelves. It is not the solid wall but is painted just like the wall.

" 'You can remove the backing and find a hollow place under the eaves, and within it are things of mine: some plumbing pipes, a toilet fixture, some wooden implements and a lot of very dusty old papers.

" 'Among those you will find my marriage certificate that will prove that what I have told you about my marriage is true. Thank God at last I have reached you. I have been trying so long and now at last I have.' "

Mrs. M. duly reported this message to the class. Two days later at home she made the following diary entry:

"Although there were the usual housekeeping chores to do, this particular Saturday morning I kept in mind the thought of looking for a portable wall. Reasoning it out, I knew that the only place it could possibly be would be in the attic, where some rooms have been constructed which we use as bedrooms.

"It was found all right! Behind the bookshelves in my son's bedroom was a cardboard composition wall, painted to look like the rest of the room. It was easy to dislodge. There was certainly plenty of dust and dirt and rubbish . . . no toilet seat, but toilet fixture . . . pipe connections . . . newspapers . . . very untidily strewn on the floor in this small area under the eaves.

"Carefully dusting off the newspapers, thinking that possibly the names given would be printed in the newspapers somewhere, the task became tedious . . . but I wasn't going to stop because of that.

"Rolled up and mixed in between the newspapers was the paper which proved to be the evidence I was sent in search of. At the sight of it I felt relaxed, as though I knew what I was looking for and had come across it at last, although I didn't really know.

"This I did know . . . to bring the document to Miss Tubby for safe keeping. Besides that, I knew that she would be happy to learn the good news. And indeed she was happy! To witness her delight was thrilling. I had received some names, some instructions, and my obedience to the instructions bore fruit . . . it is truly wonderful!"

* * *

ON NOVEMBER 1, Mrs. M. made the following diary entry during our evening class:

"As the quietness progressed into light a woman's voice was heard. It was soft and appealing and friendly . . . not at all like the harsh voice heard on the 25th of October. But in some way, I recognized it as the same woman . . She wanted me to listen to her . . . and she was definitely depressed about some trouble that worried her . . .

"I listened. A tragedy was related, word for word and quite verbose. My emotions kept parallel with hers, as she told me of the most terrible discord and violence that had occurred to her. It was horrible to feel the torture that she felt and the agony that was possessing her heart and mind. I was so sorry for her that I wept."

Mrs. M. has further told us:

"I've been married 19 years. My son, William, 10 years old, was with me in his room when we found the document.

"Sudden violent upsurges had occurred with me toward personalities in the home, at the funniest times. I knew it was not characteristic of the family.

"During this period of four and one-half years there was a time when I was repeatedly in a coma —once for four days. I was removing wallpaper on a Sunday. I became very tired.

"My husband called an osteopathic physician who checked my physical conditions but found them perfect. But he said I was in a psychic coma, and told my husband to leave me alone and it would wear off. I can vaguely recall a man calling to me whether I wouldn't or couldn't wake up, but it was under a sort of anesthesia.

"That morning when my husband came down, expecting to find me taking off papers, he instead found me in a coma, lying across two kitchen chairs. Following the doctor's order of the earlier time, to leave we alone, he did so.

"Once in a while I was lying there three days and, when asked by my husband from time to time how I felt, I answered only sleepily, that I wanted to be left alone.

"I became dehydrated. A friend came in and made me aware that these were trances and not a physical, physiological defect, as my husband had feared.

"These psychic episodes had been occurring to me since 1958, and my invisibles had instructed me to write these things down and I have the notes now. After receiving Mary Barmore's communication, I felt as though a weight had literally rolled off my chest and heart. It has not returned, nor have the seizures.

"I have a home of 10 rooms and a family of seven persons, and a full-time job.

"Mary Barmore gave the name of Power Ville at that first night class, the 18th of October. She said she had lived in the town now called Verona, but she did not give me the town's name.

"After I found the wedding certificate the whole story of the tragedy that had happened to her was given to me. She said that she wanted it to be known that she had instigated the trouble and her

husband was not at fault.

"We moved to this home in Verona, N.J., in 1958, without any knowledge of these people. No previous pyschic comas had I suffered."

* * *

NO ONE IN the class recognized the names of either the principals or witnesses mentioned in the marriage certificate. A search through local telephone directories, however, revealed that the Reformed Church of Montville still was an active organization, now under the leadership of the Rev. D. M. Wade.

Reverend and Mrs. Wade put me in communication with the authorities of the Montville Reformed Church Cemetery, an extensive one with ancient as well as new stones. On May 13, 1963, our class received the following letter from the Cemetery's secretary-treasurer, Mrs. Eleanor Barth:

"Replying to your letter of March 13, 1963, addressed to the church, we have been trying to locate in our cemetery any record of a Mrs. Mary Barmore Smith. We have been unable to find same, but there is one plot which contains the remains of the following people: Wm. Barmore (1832-1866), Amanda R. (1837-1914), Irena (1874-1881), Elizabeth, wife of Abraham Barmore (died July 2, 1853), Abraham (died July 6, 1870). I had a Mrs. S. Barmore from 318 New St., Newark, N.J., on my list for several years but she passed away and was buried in May, 1957. Her name was Sarah W. Barmore.

"I'm sorry that is all the information I can give you. I had the caretaker look over the graves as he was going through the cemetery."

We have left no stone unturned in our search for Mary Barmore, for the wedding certificate is irrefutable testimony to her life, and Mrs. M.'s total recovery from the sleep-seizures after four and a half years is evident testimony to Mary Barmore's withdrawal from her haunts of Earth.

On Tuesday, May 15, 1963, before receiving Mrs. Barth's letter, I accompanied Mr. and Mrs. F. Ralston of Wayne, N. J., in their car to visit the said cemetery in person, and we found the stones of the other Barmores. There were many Smith stones, but none for James H. Smith or his wife, Mary E. Barmore Smith.

Of the witnesses at the wedding we have found none living, nor have we found any person who remembers Mary Barmore or her husband. We did locate Miss Ethel Van Riper, a retired teacher and curator of the Montville Museum, who said Reverend Collier is reputed to have been a very fine character. Possibly there may be refer-

ences in the back files of the local newspapers, although we have not yet been able to check these.

In class on October 25, November 1, and November 8, Mrs. M. several times entered a spontaneous trance and went around the circle, addressing each person at length. The messages were not of outstanding import, though they did have some personal interest.

There has been no further trace of Mary Barmore Smith's presence or influence.

When asked about Mary Barmore, Mrs. M. answered. "She's all well now, and as I tell you this, she says, 'I'm not aware of where my husband is. I haven't time to be interested.' At home I wouldn't have received her. She was sentimental, and I didn't like that—to excuse the actions of her outright murderer."

There seems to have been no affinity between the two women that could have brought them together. Their one common bond seems to have been that their consciousnesses were associated with the same house.

When Mrs. M. asked guidance from the wiser Invisibles who help me in my class work, they were able to employ her as the agent for a remedial work—to release her from the incursions of an entirely alien personality, and to release that personality from its haunting preoccupation with it own final death struggle.

Supporting this idea is the fact that on the first occasion the woman's voice was "harsh" and "firm," while on the second occasion "it was soft and appealing and friendly."

This change can be explained simply as the ordinary result of releasing tension, and it heightens the reality of the original confession.



A DAY FOR DISEASE

FEBRUARY 14 brings Valentine greetings for most youngsters, but for the children of Mrs. A. J. Randazzo of New Iberia, La., it has been producing "get well" cards instead. On Valentine's Day in 1962 they had measles, on Valentine's Day in 1963 they had chicken pox, and on Valentine's Day in 1964 they had the mumps.





Wheel of Fortune

By Paul Steiner

Mrs. Rene Louis Lafforgue, wife of the French author, was expecting a baby, a situation which put her husband's nerves on edge. So she sent him to the French Alps to ski and to get his mind off the subject. Mr. Lafforgue soon returned to Paris with a broken leg, to share the same hospital suite with Mrs. Lafforgue.

●

On her 40th birthday Mme. Julienne Carre of Barentin, France, offered to run to the store for her husband to buy his cigarettes. He told her to buy herself something with the change, so she bought a lottery ticket. The ticket won her $20,000. Now she intends to buy her husband a house and new car.

●

Margaret Baird, widow of Scotsman John Baird, one of the inventors of television, has immigrated from Britain to South Africa where she can live more cheaply. Reduced to poverty, she said she has never owned a TV set because she can't afford one.

●

In London, Mrs. Monica Millar sued Michael Millar for divorce on grounds of adultery with Constance Mellor, attested to by private detective Dennis Miller.

●

In Holbaek, Denmark, officials decided to have the giant trees growing at the side of the highway cut down because they created an unnecessary hazard for motorists. The first tree that fell landed on a passing truck and squashed it.

●

Mrs. Jack Collins and Mrs. Gerry Collins, Savannah, Ga., twin sisters who married twin brothers, became mothers on the same day.

THE CONVERSION OF
J. F. OBERLIN

The skeptical educator did not believe that spirits of the dead return—until his own wife came back.

By Curtis Fuller

JOHN FREDERICK OBERLIN was a famous pastor, educator and philanthropist who died in 1826. He was especially noted for his wise and effective system of Christian work in the Steinthal, to remote and impoverished district in the Vosges Mountains of Alsace. He lived most of his long life there, building roads, improving agriculture, and founding infant schools.

Oberlin literally transformed the whole life of the region. Oberlin College in Ohio, one of the fine small schools of this country, bears his name.

But if Oberlin transformed the valley of Ban-de-la-Roche, the remote villagers also had their effect on him.

When Oberlin first went to the Steinthal he found that the villagers had "many superstitious notions respecting the proximity of the spiritual world, and of the appearance of various objects and phenomena in that world, which from time to time were seen by some of the people belonging to his flock. For instance, it was not unusual for a person who had died to appear to some individual in the valley."

A book by Robert Dale Owen, former congressman and American diplomat,* tells how Oberlin determined to end this "species of superstition" and preached against it from his pulpit.

But the number of apparitions became so numerous, and the circumstances surrounding them so striking that Oberlin began to doubt his own skepticism.

In 1806 a terrible avalanche at Rossberg buried several villages. Soon after that, the reports of apparitions were so numerous that Oberlin's skepticism vanished and he came to believe that the villagers were telling him the truth—that, indeed, they were seeing apparitions or spirits of the departed.

The clincher came when Oberlin himself felt that he had a similar experience.

When Oberlin's wife died he became convinced of her continuing presence. He believed that she was watching over him as a guardian

* **Footfalls on the Boundary of Another World**, Robert Dale Owen, J. B. Lippincott & Co., Philadelphia, 1882.

angel, that he could see her, talk with her, and listen to her advice on future events. She "instructed him respecting the other world and guarded him from danger in this."

Oberlin had no doubts whatsoever about this. When asked how he distinguished her appearance and her communications from dreams, he replied, "How do you distinguish one color from another?"

At the time of Oberlin's death he left extensive manuscripts describing a series of apparitions of his dead wife and his interviews with her.

A Frenchman named Matter, who visited Oberlin and discussed his beliefs with him, wrote: "Oberlin was convinced that the inhabitants of the invisible world can appear to us, and we to them, when God wills; and that we are apparitions to them, as they to us."

A COMPULSION SAVED THE COLT

By Pat Conger

IN JUNE, 1963, a close friend, Jane Bub, spent her vacation with her children at Long Lake, which is about 14 miles west of Plymouth, Wis. About four miles south of Long Lake is a spot called Crooked Lake. Jane disliked it, but one morning she had an overwhelming compulsion to drive to Crooked Lake at once.

A heavy rain had fallen the night before and the winding road led through mud and pools of water. Just before Jane and her children reached their destination, they noticed a mare pawing the ground and trotting back and forth in a field beside the road. Her colt was stuck in a marsh-like, muddy pond. Only its head was out.

Jane stopped the car and the children found a plank, although they were frightened by the mare, which seemed to be wild with anxiety. About that time a milk truck came down the road and they flagged the driver to a stop. He had a long rope and with the plank and the rope they freed the colt.

The mare followed them for a few yards as if to thank them. Suddenly she galloped out of sight, returning moments later with several horses, as if she wished them to see the people who had restored her colt to her.

Jane found she no longer had any desire to visit Crooked Lake. She turned her car around and returned to the lake she preferred.

YOU CAN LEARN Telepathy

Here are the first steps toward psychic abilities and advanced perception—based in part on Oriental methods.

By Harold Schroeppel

FOR MOST OF US who travel this earth the normal senses provide the greater part of the information by which we live. It reaches us by sight, sound, touch, taste, sense of motion and a few others.

Even using these limited senses we ordinarily ignore a good deal of the available information they bring to us from our environment. A few persons are acutely aware of all that occurs around them, however, and they seem to have extra channels through which they acquire information. These extra channels are known by many names, including telepathy, clairvoyance, intuition. However, such terms do not have a one-to-one correspondence with these abilities, as any "sensitive" realizes.

Rather there is available to those with the capacity who are willing to do the necessary work and take the necessary risks (for there is no easy road to heaven) a whole spectrum of abilities.

The person willing to do the necessary work may be "born again" into a world of infinite variety, with more dimensions, and where all things seem possible. But it is a difficult and complex world and it is possible to expend hundreds of hours of effort without achieving the ecstasy possible—and even wind up with grief instead.

The method I describe here is but one pathway to the goal of advanced perception. It will not result in instant levitation and those who follow it will not equal the

feats of Edgar Cayce within a few weeks. Nor will they, at least at first, astound their friends with their abilities to heal or to "read minds."

Nevertheless, the work I outline here, if properly done by an aware person, will result in growth and increased consciousness of the world around him. If successfully followed it will in time lead to those abilities we call advanced perception.

What is advanced perception? Telepathic abilities, for instance—though not enough to replace the telephone. Precognitive abilities — at least enough to warn you of approaching trouble.

And there are other and higher rewards—not guaranteed, of course, but possible.

There is, for instance, "ecstasy" such as one cannot know in any other way.

There are the "gifts of the spirit" (which is most cases are not *gifts* but the result of a blessed lot of hard work).

There is the possibility of a window to the future, and even of "control of the future" to some degree.

But the surest rewards for those successful in this search are an end to boredom, a sureness of balance and control (physical, emotional and mental), the certainty of awareness and its definition into a purpose to life.

Approach this material in a spirit of play—of open-mindedness—as a child approaches his new world. By all means do not attack it with grim determination.

You will be surprised at what happens. Do not expect everything to be logical. Some of it will be beyond any previous experiences you may have had. In the beginning what occurs will not stand up to serious examination or skeptical evaluation. Just observe and accept.

In the beginning, the voyager should avoid skeptics and associate only with those who are sympathetic. He should avoid demonstrating or trying to prove anything, either to others or to himself.

As the student's abilities develop, he should observe them, play with them, and only then try to bring them under conscious control. Many of the "abilities" offered will serve no purpose and even be a nuisance. These should be discarded or shut off. Others will be worth while.

So now, let's begin.

LEARNING STAGE I — EFFORT

THE FIRST thing to learn and to practice in this system of training is "effort." The goal of the first stage is to develop an awareness of effort and to work this awareness and its definition into the subconscious mind.

The definition of effort here includes any physical tension which you can sense within yourself. It also includes physical pain.

Clench your hand tightly. Relax it. That which went away when you relaxed your hand is called effort. Tighten it again—and sense the feeling, the tension which is there. Now, let go of it. That which vanishes is called effort. Push against the floor or the wall; push hard. Now stop pushing. That which goes when you stop pushing is called effort.

Now create tensions within your body in various places. Tighten muscles and relax them. Take it easy; start gently, don't break an arm or strain a ligament. But take as much of it as you can handle within reason.

Your final goal in this stage is to get just as tight as you can all over, almost until it creates physical pain, and then unwind and be just as limp as a wet dishrag.

Practice in a chair or a bed—somewhere you can't fall from. Speed and completeness of relaxation are points to work on. When you relax—relax all over. When you put in an effort or tension, be sure you put it there. Be sure you own that thing and control it.

While expending this effort you should be turning as much attention as possible inside yourself. Spend five to 20 minutes at a session—no longer. Then do something which forces your attention outside yourself. Don't sit around and watch TV, read, or go to a show. Do something that takes physical movement, that demands that you feel and handle things outside yourself. In other words we want introverted behavior when you are putting forth effort but we don't want it to become permanent. After that we want extroverted behavior.

If your schedule allows pick a specific time to play the game every day. Five or 10 minutes each day is more effective than half an hour once a week. Small frequent doses are better than long infrequent ones. Twenty minutes to a half hour a day may be too much.

If you have chronic aches or

ABOUT THE AUTHOR

Harold Schroeppel, who admits to being 45, works as an analytical chemist for a cosmetics company. He is married to a psychiatrist and has two children. In 1951 he belonged to a group which conducted telepathic experiments in Peoria, Ill. He also has conducted several sets of psychic experiments with a group of students, largely in Australia. Of these sets, he states, "the most successful was one which attempted control of the future."

pains you should work at this exercise until they let go. If there is any doubt about your physical condition get yourself an examination and have the doctor approve of what you intend to do. If he doesn't, don't do it!

You will not get results from this by simply reading it, trying it a few times, and moving on to the next stage. You must allow yourself time to grow. Like a child learning a word you must shape the thing often enough to get it right and absorb the associations which go with it before you can use it in communication.

LEARNING STAGE II — EMOTION

EMOTION is the fundamental force that drives the telepathic signal. If you are not naturally emotional you may have to work a little harder.

Telepathy is a function of the subconscious mind, from which the impulses of emotion flow. It is the subconscious mind you are trying to train here, to establish communication with, and to gain the emotional skills with which to drive the signal.

The focusing agent which makes the signal clear and sharp is your personal organization and ability to picture things or to perceive your environment. The question of who picks up the signal is decided by something called empathy, or the ability to identify with an individual, a situation, or an emotion.

This you should learn: You should learn to sit still in four dimensions — the four dimensions of effort, emotion, thought, and intention. This article is concerned only with the first two.

You will not be able to send controlled transmissions until you can control the transmitter. At present, unless you are very unusual, you are transmitting all the time — but you have no control over the transmitter. Nor can you receive to any large extent while you are transmitting in volume.

Emotion, as we use it here, includes much more than the standard ideas of emotion. What we mean by emotion must be worked into the subconscious mind so that when you say emotion you think of it as having this meaning.

We learn these emotions by working with pairs of emotions — dichotomies, or opposites as they are called in Yoga. "Right-wrong" is such a pair.

First get the strong emotional feeling that "I'm right" and then feel equally strongly its opposite, "I'm wrong". Feel each one strongly. Work first for strength in this emotion and then get a good strong change in feeling the opposite. Feel both strongly enough to be a sensation in the body and reflected in the face. Alternate repeatedly. Try

for speed until you can get a major change at the snap of a finger.

Following is a list of the dichotomies you should practice:

Survive — Succumb
Start — Stop
To be — Not to be
Win — Lose
Imagination — Truth
Always — Never
In the Future — In the Past
Right — Wrong
Stay — Escape
Reason — Emotion
Effort — Apathy
Sane — Unsane
I know — I don't know
Affinity (or I like you)
—No affinity (I don't like you)
Communication (I understand you) —
No Communication (I don't understand you
Agreement — Disagreement
Change — No Change
I am (I exist) — I don't exist (I'm not here)
Faith (trust) — Distrust
I believe — I don't believe
Everyone (being everyone)
—No one (being nobody)
I did it — I didn't do it
Beauty — ugliness
Acceptance — Rejection
Sympathy — No sympathy
Mine — Not mine

The dichotomies work better if done by two persons, one drilling the other. The observer should keep the worker busy, prevent straying, trying for visible strong changes, then for speed.

Don't work too long at one time on this drill. If you are working as a team you should alternate, ideally about three times a week. Don't work more than a half to three-fourths of an hour at a session. If you are working alone, 15 to 20 minutes a day should be enough. Keep fairly fresh and don't get too hungry or worn out. A half- to three-quarters of an hour at this equals a half day's work.

Please understand that this kind of drill is not an exercise in transmitting telepathic signals. Rather it is an exercise in internal awareness and internal control.

The emotional drills will help dig out old memories and buried data. Psychoanalysts use similar techniques to dynamite loose debris from your subconscious. Don't play around with that part of it either — it isn't what you are looking for. You are seeking to get your emotions under control.

Stay on the dichotomies that can be done easily. Work one pair at a time, about five minutes or so if you're working alone, 10 to 15 minutes in teamwork. If you don't get anything on the first pair, go on to the second; if you get nothing on that, try the third. If you draw four blanks in a row go back

to the effort stage; you aren't ready for the emotion work yet.

If you run into a discomfort, as you may in this work, try running the pair over again several times. Ordinarily the same activity that produced the discomfort will, if continued, remove it. If it doesn't, get outside, extrovert; get your attention away from it and to your external environment.

As you get better at changing your emotions — you may begin to feel little flows in your body, pressures at the back of your neck, a slight flow from the stomach to the back of the neck. It is like pressure pushing in and pulling out on your chest. If you begin to sense these pressures, or your subject begins to feel them in a team project, immediately shift from the emotion pair to the pressure flows. This is the next higher level of awareness — the shift unhill.

As you work between the flows in continuing with the dichotomies the body—"climb the pole," or work from the lower part of the body towards the head. The flows should be between the spots within the body which the Yogis call the *Chakras*. In the Jewish Qabalah they are called *sepiroh*, and we will call them control centers.

As far as I know these areas have no medical significance or relation to any known physical organ. There is one within the diaphram, one on the chest, one in the back of the neck, and one in the forehead, at or near the location of the pineal gland.

These flows or pressures may start on one side or may even seem to be outside the subject. If you're practicing somebody on these and he puts his hand up to his head to see if it's solid, ask him if little bits of it are jumping up and down or feel like they are. If something pushes in or out, or if it itches; say, "fine," "push it out a little farther," and have him move it in and out.

Any emotional pair, run back and forth from negative to positive at high speed, should sooner or later be sensed within the head, just above it, maybe about an inch above so far as sensation goes. I know there is nothing up there; you can run your hand up there and you don't feel anything; but still that's the way it feels.

The aim of these drills is to enable you to walk into any external situation and feel within yourself, within your body, any emotion whether appropriate to the circumstances or not. I am not telling you to be inappropriate: I am telling you that you should be able to be if you want to be.

At this time, you should also practice sitting still, absolutely still, physically, emotionally, and by "silencing" mental images. It has

been called, "Going into the Silence." If you can do this for a full minute to start you are doing well. You should eventually try for 10 minutes. If you don't make it for a while don't worry, but sooner or later you will need to learn to sit still. It is a requirement.

If your friends observe a change in you at this point, tell them you've found a new health food, or that the weather is responsible. Unless they are exceedingly curious or love hard work, don't invite them to join you. You are about to move into a new universe.

From now on what you learn will not be common knowledge, and trying to convince others is at best a dangerous business. At worst it can lead to trouble. Play the games yourself, or work with other people who are working in the same area. Help somebody if you get the chance but don't explain how you do it or why.

Out of this should grow psychic ability — at least telepathic ability.

What limits telepathy? What holds it down? Why can't you communicate from the start? The biggest limitation is usually the receiver. Usually you won't pick up things until you are ready to handle them — unless you already are aware of them within yourself. If your memory is poor you probably won't be able to read anyone else's memories if you are blocked against pain or emotion you won't sense other people's pains or emotions. (Note: this does not mean to soak up the pain or to bathe in it, but simply to be aware that it exists).

Is your imagination good? Is it three-dimensional and in color? How is your sense of pain, your sense of movement, your sense of location, your sense of time? Is your purpose strong — and your internal awareness good? If you are limited in all of these things they will limit your telepathic ability.

Real telepathy seems to be either a train of fast concepts transmitted at several hundred a minute or else it is simply knowing, all in one complete package. You may suddenly know all there is to know about a person — and you will just have to sit there and pick the package apart to get what you want out of it.

You should be ready now to try several experiments. Try to project an emotion like "I know," or "I trust" or "I love." See if you can glow with it and fill a room with the glow. Try to take the glow and project it at various people, whether in the room or out of it. Watch the results in yourself and in others; see what comes back from them and how it feels.

Try to pick up someone else's emotion. Check it for clarity. Check

it for uniformity throughout the body and for appropriateness to the situation. Is he trying to hide or suppress it? Is it his and under his control?

If you don't like the emotion, see if you can be that person and change it to something you do like. If you can change your own easily you can probably change someone else's too. If the individual doesn't own himself and the space he walks in thoroughly — and most people don't — you should be able to be that individual and balance, control or change his emotional flows.

Try being someone and itching. Then watch to see if he scratches. Or have an urgent desire to go some place, to get out of a chair, or to walk through a door and see what happens.

Don't work too hard at checking these things. Play with them as a game — and above all don't be mean. You have a certain amount of leeway while you're learning but once under control you had better fly right.

If you can pick up other people's emotions don't get into the habit of absorbing them. Create your own! Do the same for imagination. Be sure that the things you imagine are your own creations — and not something projected into your space.

If you feel another person has a headache and you ask him about it and he says, "no, my head doesn't hurt," you may not be entirely wrong. He simply may have cut off the nerves in that area. I recall one man who I sensed had a bad heart. He was sure he was in good shape, but he had a physical examination coming up — and his doctor told him about the bad heart. People often do not know how much confusion they have within them or how badly disorganized they are. If you are trying to be someone else and feel a lot of confusion it's probably his.

Our definition or agreement is illustrated in these games. If you agree with a person fully you can feel exactly the way he does. If you agree too thoroughly with the wrong people you are in trouble. If you go into complete agreement with someone who is accident prone, you'll have accidents. If you go into agreement with somebody who has a lot of pain, you'll hurt. To remove things of this sort from the individual, be the individual and *disagree* with the stuff.

When running the dichotomies, or the flows which are the next stage up, you may achieve what Jung calls "individuation," and what some other people call "integration," whereby in running from one dichotomy to the other you finally exhaust the effort within them completely and there is no

reaction within the body. If you do, it's a wonderful feeling. Just sit and soak in it for a while. Take a good look at it and enjoy it. But don't try to hold onto it; don't try to nail it down. Things like this are a look ahead, a promise. Don't try to hold them or stabilize them. You don't want a static state; you want a learning, growing state.

Here is another game you can play. If you can glow with a good emotion — find somebody else and push energy and glow at him and have him glow back at you — see if you can cycle the stuff between the two of you. But when you do this pick a partner who is in good shape.

Also, when you're playing mentally, play with spin and vibration. Try vibration, starting low and speeding up in your mind, raising it all through your body, pushing it up, up and speeding it up. Play around with spin all through your body, big spins and little spins. Get a high speed spin that covers your whole body, starting from the feet and going up, and then look to see if there is a higher-speed spin on it, going the other way much faster.

Now at this stage we usually turn the student out to pasture to grow for a while. This is not the end of school — but it is time to play a while and grow. Stay on success, do the easy ones, come back to the hard ones later. Take a few falls if necessary, skin your nose a little bit—figuratively preferably—and learn some of the limitations. Learn to walk well on this level; the running will come to you later.

SUICIDE FORESEEN

WHEN HER husband failed to visit her at the hospital on Sunday, August 9, 1964, Mrs. Lenhard W. Wendschlag, who had been a patient for a week, grew worried. That night she dreamed her husband had shot himself.

She awoke, more worried than ever, for the possibility that her husband might commit suicide had some basis in recent happenings. Less than two weeks before he had taken an overdose of sleeping pills.

Shortly after midnight Mrs. Wendschlag left the hospital without checking out. She went home where she found her husband lying in the basement — dead of what authorities said to be a self-inflicted gunshot wound.

Dr. Henry Kermott, acting Ward County coroner, announced that all indications were that Wendschlag, 47, had taken his own life.

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FATHER TOLD ME

By Jean L. Matthews

WHEN I WAS 12 years old, my father, Paul Walker, passed away after being ill for many months. The first night after his death in October, 1941, my mother suggested I sleep with her. She did not want to be alone and I too felt the need of companionship and comfort.

After Mother finally had fallen asleep, I lay staring into the darkness, trying to understand what had happened, and why.

Suddenly I felt the presence of my father so strongly I sat up. He was standing at the foot of the bed. He smiled and said, "Don't let your mother cry. Make her understand I am much better off where I am now. I have no more pain and, although I no longer will be with you physically, I shall watch over you as long as you need me."

I started to get out of bed but he held up his hand and said, "No, you cannot touch me. Just know that I am here. Help your Mother to understand."

I lay back down and fell asleep. At the funeral and later as the casket was lowered into the grave at Grangeville, Idaho, I watched friends and relatives crying. I wanted to say, "Don't cry, he isn't down there. He's right here!"

Later that fall, when I rode home from school one day on my bicycle, I saw my father sitting in a rocking chair on the front porch. I jumped from the bicycle and started to run toward him. Once more he raised



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his hand and said, "No, you cannot touch me. Do not try; it would only disappoint you and make you sad. I'm just visiting a few moments."

He smiled and was gone.

During the next 18 years I grew up, married and had my three children. My father helped me overcome many problems during these years and when I would feel a little sad because he never had met the fine man I married, nor seen his only grandchildren, I would feel him near, and he would whisper, "I know. I see them."

In January, 1961, my mother visited us unexpectedly because she "had a feeling" she must see me right away. One evening we talked about Dad, as she was thinking sadly of all the things she could have done to make his life a little easier and more pleasant.

As I had done many times over the years, I assured her she had made him happy and in no way could she have changed things. Finally, I told of seeing him, and the words he had said to me. To my surprise she did not disbelieve. She wiped away her tears and said she

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felt relieved and happy.

That night I again lay thinking long after everyone was asleep. Suddenly there was an urgent rustling in the room, and someone shook me. Frightened, I sat up. There was my father!

He said, "You can't go to sleep yet! I must tell you — I cannot stay any longer; I must go now! I have other work to do, and my work here is finished. I love all of you, but I must go on!"

With that, there was a blinding white flash, which turned to sky-blue, and he was gone.

He had stayed with us, helping us, all the years we needed him. I do not know what "work" he has yet to do, but I do know there is life after death. My father told me. —*Garden Grove, Calif.*

PLEA FOR FORGIVENESS

By Ellen Blazier

WE WERE LIVING on a farm near Tulsa, Okla., in July, 1921. The noise of the men and machinery in the process of baling blue stem hay came with the breeze through the open kitchen window, where, shortly before 10 o'clock, I was busy cooking the noon meal for a crew of hungry men. My three children were in an adjoining room.

As I worked, I thought about my mother in Indiana, who slowly was dying of cancer of the liver. Until my husband, David, and I had moved west, we all had lived in the same house. Not a doting grandmother, my mother had made my life pretty miserable after the birth of each child.

A hush fell over the place. I glanced through the window and saw the men standing around the

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water keg. I stepped to the door of the next room to see what my children were doing. I gasped. There on my low rocker sat my mother, with her arms around my children.

Memory of her pain-ravaged face as it turned toward me still brings tears to my eyes. Her eyes were pleading silently for forgiveness and love.

The vision was like a flash, gone in an instant but as real as life. When my astonished eyes could focus again, I saw my oldest child lying on the floor reading, his feet propped in a chair. His sisters sat on the floor, dressing their dolls. They were unaware of the shock I had received.

I forgot to bake pie that day and was scolded for my negligence. I never did tell my husband of this experience; he would have laughed. But that pleading look in my mother's eyes meant more to me than pies.

That same evening a telegram came. It said: "Your mother died this morning at 10 minutes of 10 o'clock."—*Claremore, Okla.*

GRAMPS KEPT HIS PROMISE

By Mary J. Arnett

IN THE FALL of 1943 I climbed into my old Fort to visit a friend who had recently lost her father-in-law. The funeral had taken place four months before but I had been too ill to attend.

As I drove along I began to realize how much Ruth and her six children would miss Gramps for he had been their right hand man. He always prepared the vegetables for dinner and helped with the dishes. He was such a cheerful person, too. How he had enjoyed the prank of

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untying Ruth's apron at inopportune moments! I recalled my last visit to the modest farm home on Route 1, out of Kokomo, Ind. Gramps had hinted that his time was growing short but had vowed to return after death, if possible.

I turned into the narrow lane bordered with petunias and parked the car as usual at the side entrance. After kicking my way through colorful leaves, I rapped on the door. There was no answer. I rapped again and again. Suddenly, the door burst open. Ruth, white-faced and shaking, drew me inside, "Mary! Am I ever glad to see you! I've just had the most frightening experience."

Ruth told me she had just finished ironing in the living room and was carrying an armful of clothing to her bedroom. When she reached the doorway, she felt a slight tug on her apron strings. Her apron fell to the floor. After taking two or three steps into the bedroom, she turned about—puzzled. There, framed in the doorway, was Gramps with his familiar one-sided smile and his ever present red bandana dangling from his jacket! The two surveyed each other for a moment.

"Is it really you, Gramps?" Ruth had whispered.

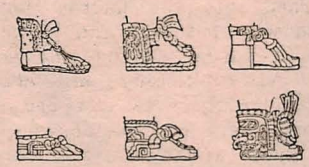
The figure nodded its head, smiled wistfully and then it faded from view. Ruth, motionless with amazement, finally had realized someone was knocking on the kitchen door. Gathering all her courage, she dashed to let me in.

As she finished telling me this, I looked past her into the living room. There, in the doorway to her bedroom, lay her crumpled apron!—*Euclid, Ohio*

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STRINGS FROM HEAVEN

By M. L. Lovett

AT THE AGE of 19, Kenneth Null, the boy next door in Bells, Tenn., showed great promise as a concert violinist. Then tragedy struck. Ken was involved in an automobile accident which cost him the use of his right arm. Everything possible was done for him. Doctor after doctor was consulted, but always it was the same story: he never would play again. Friends and relatives tried to interest him in another career, but he wouldn't listen. He insisted he would play again.

"I will play again," he told me one night when we were alone. "If I didn't believe that, I wouldn't want to live."

Suddenly, I, too, believed. I told myself I was being foolish, but it didn't keep me from sharing his hope.

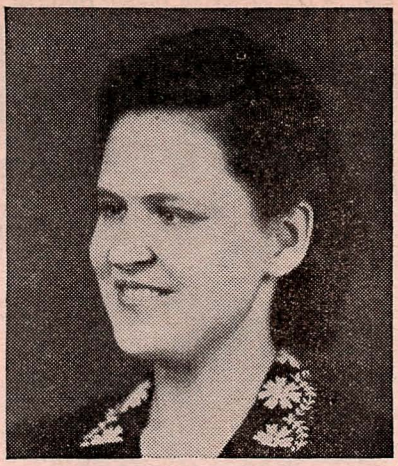
It was a few weeks later on June 5, 1948, that I heard the violin at midnight. Ken was playing again. The music was heavenly.

"Wake up," I called to my sister, Lydia. "Ken is playing his violin, and he's at home alone. He will need someone to share his triumph."

We raced across the lawn, putting on our housecoats as we ran. The front door was unlocked, so we stepped inside and stood listening. Ken was playing in the den. Never had we hear more beautiful music.

Then the music stopped. We burst through the door with tears and shouts of joy, but Ken didn't answer. He lay motionless on the couch with his beloved violin pressed against his heart.

The doctor later told us that when we found him he had been dead at least two hours from a cerebral hemorrhage. My sister and I didn't argue. Dead or alive, Ken had played again and for the two people who still had shared his hope and faith.—*Gastonia, N.C.*



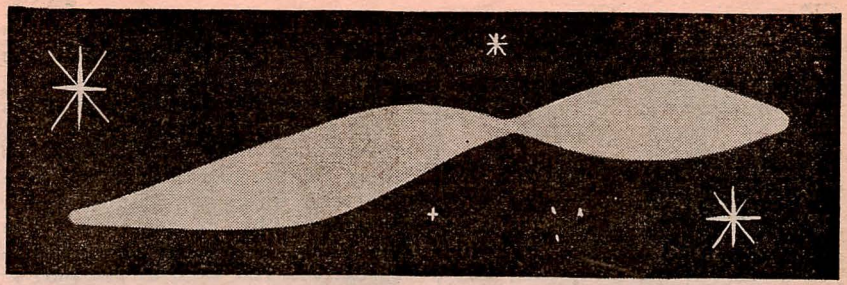
M. L. LOVETT

GRANDMOTHER'S MESSAGE

By Mary Badger Crane

ALTHOUGH I had been told that my mother, Mary Owen Badger, was dying of cancer, I refused to accept the thought of death taking her away from me. I was torn with sorrow and anger. I wanted my mother to live. I spent days dragging through my work, my mind refusing to accept the inevitable, asking, "Why? Why? Why does Mother have to die?"

One night in July, 1955, as I lay sleeping fitfully and dreaming in my Byron, Calif., home, I suddenly was awakened by someone calling me. I sat up and at the foot of my bed, my mother's mother, Mary Shurtliff Owen, stood in a white



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light. The rest of the room was dark.

Grandmother had died in 1945, when I was very young, but I still remembered her. As I stared at every line on her face, at her blue eyes and white hair, at her smile, I realized that in some ways she did not look exactly as I had remembered her. The form at the foot of my bed could not have been a product of my memory. I actually was looking at my grandmother.

She spoke to me, "Stand straight, Mary." Such familiar words! She had said them to me many times while she lived. Then the form disappeared.

Completely awake and unable to lie still, I rose from the bed. I felt completely different. I felt free — free from fear and sorrow. Grandmother had brought me a message from the other side, I must face what I had to face with courage. There is a life after death.

When my father called me in October to say that Mother was dead, I didn't cry. I knew she was with her mother and that, instead of continuing to suffer with pain-filled eyes, she now was smiling and hap-

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LAST "GOOD-BYE"

By George J. Gale

WHEN WE WERE young our father never would allow us to say "Good-bye" to anyone unless we were sure we never would see this person again.

In 1914 I was working on a small cattle ranch about 75 miles from Charleyville in Queensland, Australia. About five times a year my father, a state policeman in the district would drop in to see me. I had been at the ranch for three years when he visited me on my 17th birthday.

He spent half a day with me; then, as usual, I rode with him half way to the temporary police station. Then we would part, each with about 10 miles to ride.

As we parted on this particular day, impulsively I blurted, "Good-bye, Dad." He just looked hard at me, then said, "I will see you again."

Three months later I was preparing camp at a water hole, when some strange compulsion caused me to step away from the light of my campfire. Standing in the open glade in his mounted police uniform was my father. I had started to walk toward him when he waved his hand and said, "Good-bye, lad."

Then he faded away. I rode back to the ranch, where the owner met me with a telegram informing me that my father had died 300 miles away after being thrown from a horse.—*Olympia, Wash.*



This is THE HUMAN AURA

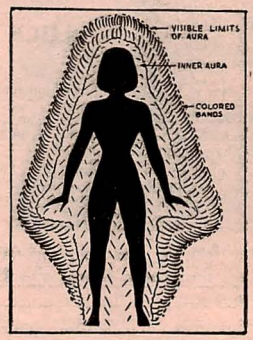


Diagram of normal aura based on W. J. Kilner, M.D.

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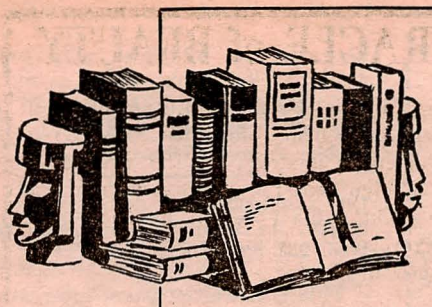


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New Books

THE MEDIUMSHIP OF MRS. LEONARD, by Susy Smith. University Books, New Hyde Park, N.Y., 1964. 260 pages, $7.50

Were this a review written in journalese for the daily press, Mrs. Gladys Osborne Leonard no doubt would be referred to as the "grand old lady" of British psychical research. She has literally bridged the gap between the experiments of the 19th Century and the era of modern parapsychology.

If the reader is looking for documentation and evidence, he will find it here in abundance. That does not mean he will encounter an over-supply of dullness so often characteristic of research reports, for the anecdotal content of the generously quoted excerpts is not lacking in dramatic quality.

An example is how Mrs. Leonard became the medium through whom Sir Oliver and Lady Lodge first became convinced that their son Raymond still lived. Part of the proof involved a photograph for which Raymond posed with other British officers shortly before he was killed in World War I. Existence of the photo was not confirmed until after the communications.

Mrs. Leonard's professional mediumship started shortly before the outbreak of that war and continued on beyond World War II. Not only was she tested extensively by the Society for Psychical Research and by persons of the highest caliber, but careful records were kept. Pertinent selections from these which are now quoted can be a value both to the student and the interested layman, who can learn about all sorts of phenomena from trance control and independent voice to book tests and proxy sittings.

The book is well organized and written. The author is a former newspaper woman who has contributed other works of value in this field, not the least being her one-volume abridgement of F. W. H. Myers' *Human Personality and Its Survival of Bodily Death.*

Incidentally, this reviewer, a newsman himself, is always amused and amazed at the number of people who find it hard to believe that newspaper writers should be seriously interested in such things as ghosts, seances and psychics. Actually many of the best books and articles on psychical subjects have

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been written by those with newspaper backgrounds, which is natural, since they are trained in the art of reporting and evaluating facts.—*James Crenshaw.*

THE SYMBOLIC AND THE REAL, by Ira Progoff. The Julian Press, Inc., New York, 1963. 234 pages, $6.00

This is a well-written, interesting, and in some ways impressive book. Its theme is that modern man suffers from inability to find meaning in his life, and that the remedy is application of the Progoff system of depth psychology.

Modern man is portrayed as unresponsive to traditional religion, and certainly this is true of many a man — and woman — church membership statistics notwithstanding. Without vision a people perish; and without religion or something like it the daily round eventually palls, and frustration, boredom, and assorted ills take over. All of which is "elementary," as Sherlock Holmes would say, but Dr. Progoff's next point provides food for thought.

The symbol here is *seed.* In the acorn is the growth principle of the oak. The inner man, or *psyche* (a term that Dr. Progoff prefers to "the unconscious" and apparently also to "soul"), is the spiritual growth principle within the individual. Deep within one is the potentiality for spiritual development that would give meaning and purpose to one's life, but it becomes obscured, thwarted, and without adequate outlet. Nevertheless, it keeps trying. According to Dr. Progoff, it uses the symbolism of dreams in this effort; so one can profit by paying attention to dreams, and also by practicing

"twilight imaging," which means relaxing and observing the flow of mental imagery. In these ways one can realize "the spirituality inherent in the universe."

However, working alone isn't very productive; one needs a spiritual guide, whom Dr. Progoff sees as a depth psychologist. The course that he advocates for the spiritual growth of the individual involves three measures: (1) consultations or "dialogues" with one's counselor, (2) the keeping of a workbook, or record, of dreams and twilight imaging, to mull over, and (3) participation in group workshops where experiences are shared, and leaders can aid in "developing a greater sensitivity to the symbolic dimension."

In spite of the author's enthusiasm for this program, in which he sees the promise of transforming a civilization, it seems rather meager fare to one still sympathetic to traditional religion. Though Dr. Progoff gives examples of dreams and twilight imaging that apparently gave new and profound insight to those who experienced or participated in them, one wonders whether the effect really was so great.

One wonders too whether the dreams and the imaging are not distinctly secondary to the ability of the depth psychologist to "evoke" the psyche by his own leadership. If this is to be the new religion it seems hardly enough; the depth psychologist in assuming the role of the high priest lacks the rich background and holy books of traditional religion, and the dreams and imaging appear to be rather poor substitutes.

Apparently, however, this ap-

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Here are a few reviewers' comments about the book:

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proach to spirituality does succeed with some, and hence is not to be scorned. It does not stand in opposition to traditional religion, being simply neutral. Dr. Progoff himself says that the "modern way" that he presents brings new insight into "the Real of which the Bible is a vehicle." He also says that after having been awakened to spirituality "eventually many persons may return to the traditional contexts of beliefs," presumably with benefit through maintenance and deepening of their new-found spirituality.

Finally, it is heartening that this modern psychologist, concerned about the plight of modern man, and apparently well informed in his field, does see the remedy as greater spiritual development, and does consider spirituality to be a basic reality "inherent in the universe." —*Harold Steinour.*

THE SUFIS, by Idries Shah. Doubleday & Company, Inc., Garden City, N.Y. 400 pages, $5.95.

In his fine introduction, erudite novelist Robert Graves admits that the information presented in *The Sufis* surprised him. They also surprised this reviewer who, while certainly not claiming to be as erudite as Mr. Graves, at least considered himself well informed on mystical and occult subjects.

Indirectly, for this is not its main purpose, this definitive work on Sufism reveals the origins of much which is considered occult and mystical today. The book is particularly recommended to those who enjoy digging into the history of these fields — and who, in the process, do not mind the shattering of some fond illusions. In the course of a fascinating exposition of Sufi teachings and practices, for example, Idries Shah relates that freemasonry, alchemy, black magic, witchcraft, the Tarot and the Cabala have their roots in veiled — and misunderstood — Sufi wisdom.

The Sufis are described as philosophers, psychologists, scientists, poets and mystics. They are not a formal organization, not a society or a sect, but a way of life and thought. When the Sufis came into being is unknown, but the characteristic Sufi signature reportedly is found in widely scattered writings which date from at least 2,000 B.C.

Although in the East the Sufis exist within the framework of the Moslem world, they are not to be considered a branch of the Moslem faith. They live religion and consider themselves at home in all religions, but follow no particular belief. For what they hold of basic truth, the Sufis see good in all religions, all philosophies, doctrines, schools and systems.

The objective of the Sufi is to become a "whole" or "illumined" man — a man who exists in the world, yet who is not of it; a man who is beyond ambition or greed, petty desires or fears; beyond obedience to custom or awe of superiors in rank; a man who can endure hardship without complaint and exist in luxury with humility; who practices rather than professes religion; who sees beyond external appearances to what has true value, true reality.

Sufis were the first psychologists and the first psychoanalysts, according to Idries Shah, who is Grand Sheikh of the Sufis. Sufi students

learn how such factors as emotions, habits, ignorance, prejudice and unpleasant experiences influence thinking. They learn that man has conscious, subconscious and superconscious levels of mind; that man may not be fully conscious on the so-called "conscious" level; and that therefore it is necessary to awaken from more or less deep "sleep" into an awareness of reality.

To this end, Sufi teachers use psychological "shock" techniques to "awaken" the student. On the other hand, the teacher may use meditation, music or rhythmic movements such as dance or "whirling" (the misunderstood "Whirling Dervishes" are a branch of the Sufis) to enable the student to reach subcoscious or superconscious levels of mind and thereby gain inspiration, revelation or higher perception. One goal of the students is to evolve consciousness, to develop and control such faculties as telepathy and clairvoyance.

The foundation of Sufism is the teacher or master. In fact, without a teacher at the head of a body of students, it is considered that true Sufism does not exist and cannot be practiced. A Sufi teacher is an extraordinary individual — a walking encyclopedia of Sufi lore, a philosopher, a psychologist, a "holy man," as well as a wise, clever, magnetic and commanding personality. In some cases he may be a "miracle worker" or occult adept, capable of psychic healing and of knowing by extrasensory means what is transpiring at great distances.

Just as the Sufis have no formal organization, no officers and no specific headquarters, the Sufi mas-

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ter has no standard teaching or textbooks. He himself is a living example of what the student hopes to become. He is a master not because he has absorbed Sufi wisdom, but because he has used this wisdom to perfect himself, to develop inner faculties and through them to obtain spiritual or psychic experiences which impart ultimate wisdom. The master does not graduate after a certain period of study, nor does he advance through a heirarchy. He becomes a master when he is recognized as such.

The high advancement and value of Sufi wisdom came to the attention of Western thinkers during the Crusades and the Moorish occupation of Spain. The extent and impact of Sufi ideas on the West has been greater than is generally realized. Among those influenced by Sufism, according to Idries Shah, are Thomas Aquinas, St. Francis of Assisi, Roger Bacon, Raymond Lully, and more recently, Goethe, Sir Richard Burton, Charles de Gaulle of France, and Dag Hammerskjold, former head of the United Nations. Literature based wholly or partly on Sufi writings include Dante's *Inferno*, Chaucer's *Canterbury Tales*, Cervante's *Don Quixote*, and Fitzgerald's *Rubaiyat of Omar Khayyam*. Among Sufi legacies to the West are algebra, chemistry, many aspects of medical practice, psychology and hypnotism.

It is particularly interesting that the natural Sufi often may be found in the West and may be dressed as a general, a lawyer, a businessman, a schoolteacher, a housewife — anything. For these *The Sufis* provides a map which at long last leads to their true home.—*Chester S. Geier.*

THE WISDOM OF YOUR SUBCONSCIOUS MIND, by John K. Williams. Prentice-Hall., Inc., Englewood Cliffs, New Jersey., 1964. 190 pages, $4.95.

I am enthusiastic about this book — a work of cogency, plausibility, and literary skill — because, while written from premises of modern psychology, it comes very close to arcane teachings regarding human consciousness.

In his Prologue, the author states: "First, you are the architect of your destiny. Every experience or condition in your life — poverty or riches, success or failure, health or illness — is the result of action and purpose set in motion by you." This is the best description of Karmic Law I ever read.

Esoterically speaking, our minds are dual. We have a "Lower Manas" or aspect of conscious intelligence intimately merged and identified with animal urges, instincts, and compulsions — a self-centered aspect of mind which operates on the fallacy of separateness from the whole.

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The "subconscious mind" of Western Psychology, according to occultism, is not a thing in itself or a phenomenon apart from total consciousness, but the "depth-strata" of "Lower Manas" — a repository for the dregs of rejected or outworn ideas, negative and destructive thoughts, and all the debris left

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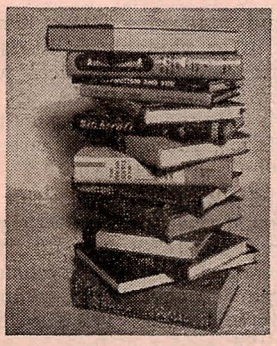
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over from painful, if necessary, experience. It is the nightmare alley of Baudelaire and Poe.

In this noteworthy book Mr. Williams explores every possible avenue of the mind revealed by the lens of modern psychology; and if he credits the "subconscious" for the phenomena born of the "superconscious" or "Higher Manas", his findings are no less compelling and impressive.

In my opinion, the 18 meaty chapters outline everything pertinent to the problem of human thinking insofar as Western researchers understand it. Chapter Four, "The Creative Principle and the Subconscious," should be retitled to include ". . . and the Superconscious," but it is excellent just the same. "Dreams and the Subconscious" is another marvelous exposition, and "The Mind is Father of the Disease" and "Measure Your Mental Health" offer valuable pointers on the improvement of physical well-being. "The Other Side of the Freudian Coin" is welcome now that a hedonistic philosophy is fastening its hold on America's youth.

Best of all, perhaps, is the encouragement given to the study of ESP. On pages 167-8 we read: "The facts revealed by parapsychology, when regarded as a whole, establish two important facts. The first fact is that the evidence for the existence of this faculty has been proven beyond any possible doubt. The second is that this faculty does not consist of an extra sense akin to seeing, touching, or hearing, etc. It is not the kind of thing that can be investigated by the ordinary routine of science. It shows that the world revealed by the conscious

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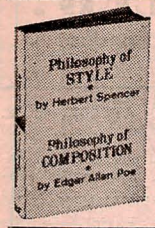
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mind or sensory apparatus is not the whole Universe; and that it is not even complete in itself."

In his summing up on page 176, Mr. Williams writes like a Master of the Sanctuary: "1. The Universe in which we live is the result of an energy created and directed by mind or consciousness. 2. Since order, plan and purpose are observed in the processes of the Universe, we may assume that self-directing purpose is inherent in the capability of the individual mind. 3. The purpose of life exhibiting itself on this planet is to develop by experience the full potential of the individual person."

I cannot recommend this book too highly. It is more than intellectual persuasion; it is spiritual reassurance.—*George Cardinal LeGros.*

MIND TO MIND by Rene Warcollier. New, Enlarged Edition with introduction by Gardner Murphy. Collier Books, N.Y., 1963. 127 pages, 95c (paperback).

It is refreshing to read a book about telepathy whose author does not spend numerous pages to convince the skeptic that telepathy really does exist. The late Rene Warcollier was a firm believer in psi phenomena and assumed his readers were similarly inclined, so he centers his attention on the psychological framework within which telepathy operates.

A chemical engineer, Warcollier for over 40 years conducted experiments in the telepathic transference of drawing and pictures. In this brief volume illustrated by 37 figures, he outlines his major findings. Briefly, the same psychological processes are shown in telepathy as are revealed in the visualization process

of schizophrenics, for both penetrate, and operate through, the deepest levels of the subconscious.

This reviewer can only heartily second the statement of the back-cover blurb: "This fascinating record of a perception beyond perception is brilliant substantiation of his belief that psychical research could and would make an invaluable contribution to the study of human personality." Collier Books has made a similar contribution through publication of this stimulating volume in an inexpensive paperback.—*David Techter.*

HOW TO MAKE ESP WORK FOR YOU, by Harold Sherman. DeVorss & Co., Los Angeles, California, 1964. 278 pages, $4.95.

The people who scoff at this type of book are very likely the ones who most need *How to Make ESP Work for You.* Many won't get beyond the title, thinking, "Deliver me from another of those How-To Books;" but they will make a mistake, for even those who don't learn from this book will be entertained by the many personal psychic experiences it contains.

As Harold Sherman says, "You can buy books on how to (do anything) but *how to deal with your own mind* you have, somehow, been left to discover for yourself."

One idea makes so much sense I wonder no one has thought of it before. Dr. Gertrude Schmeidler's ESP card tests of those she calls "sheep and goats" show that persons who believe in extrasensory perception are more apt to exhibit it. Why shouldn't we sheep be able to *improve* our talents if, as Sherman suggests, we have faith in our

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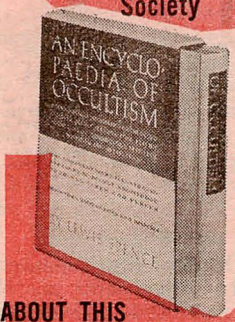
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extrasensory faculties?

Sherman backs up all his theories and ideas with facts from his own personal extrasensory experiences, which in many cases are authenticated by the statements of witnesses. After his initial psychic experience, which occurred when he was in high school, he read some books on psychical research. Then, he says, "Because dependable, demonstrable knowledge of these Extra Sensory faculties was so generally lacking, I decided that I would have to make a guinea pig of myself, so to speak, and do my own research and experimenting."

His best known psychic adventure was his experiment in telepathy conducted with Sir Hubert Wilkins when the latter made a trip to the Arctic in 1937. Sherman's mental communications from Sir Hubert were carefully recorded and placed with responsible people before the corroborating reports of what had actually occurred were available. All this is mentioned but not elaborated on in this book because it has already been thoroughly covered in his earlier *Thoughts Through Space*. In the introduction to the present work movie producer Ivan Tors gives a detailed account of a recent test of Sherman's telepathic powers which indicates that he has lost none of his extrasensory faculties.

Sherman says, "It has been my resolve, all my life, to undertake new mental adventures whenever the opportunity has offered, and wherever it has seemed that something worthwhile might be demonstrated." He encourages the reader to go adventuring into extrasensory perception.—*Susy Smith.*

Report from the Readers

DAUD'S PRECOGNITION

At about 12:10 P.M. on Monday, November 18, 1963, my son Daud came in from school and said, "The President is dead."

I ran to tell his father, who replied, "If the President was dead, the whole world would know it."

Daud insisted, "Yes he is, Dad. He got shot. A man shot him. I saw it on the television."

The television set in the living room was turned on to a newscast, and since my husband had heard no report about the President being shot, he told Daud he was wrong.

Again my son insisted, "No, Dad, I'm not."

Later that same week, President Kennedy was assassinated — shot, like Daud said. It appeared that the boy had seen four days into the future. He was eight years old when it happened.

Recently I mentioned to Daud that he had told us in advance about President Kennedy being shot. He no longer remembered.—*Mrs. Malika Ghani, Cleveland, O.*

DR. FODOR'S LATEST BOOK

I read with great interest your tribute to Nandor Fodor in the August issue of FATE, but there is one point I wish to clarify.

Dr. Fodor's most recent work — at least, the most recent insofar as publication is concerned — is *Between Two Worlds,* which will be published in November, 1964. The book is a collection of many of Dr. Fodor's articles and experiences.— *John Lux, Associate Editor, Parker Publishing Co., West Nyack, N.Y.*

A RECORDING BY CROWLEY?

A friend phoned me the other evening, informing me that he had



DAUD GHANI

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heard of a recording of a magical performance conducted by the late Aleister Crowley. It appears that Crowley made a disk recording in the U.S.A., and that these were on sale. Do you know anything about it?

Perhaps you can put a note in your letter columns so that anyone with information could write.

The name and address of my friend is: Mr. R. G. Torrens, Forest Hill House, Rushwell Lane, Corf Nullen, Dorset, England.—*J. P. J. Chapman, Ferndown, Dorset, England.*

EVOLUTION REPEATED?

In a note accompanying Olga M. Hotchkiss' article, *New York UFO and Its "Little People,"* in the September issue, the editors of FATE explain that they "tend to discount UFO stories involving



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'little men'" because of "the unlikelihood of evolution repeating itself by developing 'humanoids' on other planets." This attitude seems questionable to me.

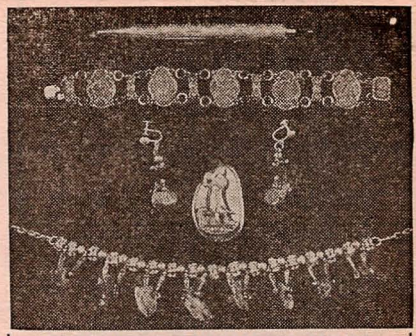
These reports should be judged independently of any preconceived notions, particularly the view that the UFO occupants cannot, *ipso facto*, be little men. If we accept the views of the editors, we are presupposing that we know just about everything there is to know about the flying saucer mystery, which of course isn't true.

Rather, we must approach each alleged encounter with only one thought in mind: is, or is not, the story true? While I personally am skeptical of Mr. Wilcox's claims, this does not obscure the fact that other, similar incidents (see Aime Michel's *Flying Saucers and the Straight-Line Mystery*) appear to be factual.—*Jerome Clark, Canby, Minn.*

MILKING MIRACLE

In regard to the story, *New York UFO and Its "Little People,"* by Olga M. Hotchkiss, whether or not it happened is of no concern to me, but the statement that Gary Wilcox milks 150 cows three times a day and does all the farm chores on the side, does interest me. As an ex-farmer, I do not see how this great chore could be done with less than 10 men.—*Armas Roiha, Allston, Mass.*

I have a gripe in connection with the story by Olga M. Hotchkiss concerning the farmer who encountered the saucer and its occupants. She starts out by saying that Gary Wilcox farms 300 acres



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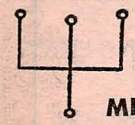
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SYMBOL RECOGNIZED?

With reference to the item *Do You Recognize This Symbol?* on page 47 of the October issue, here is a bit of information which may, or may not, be of interest.

In 1903 a book titled *From India To The Planet Mars* was published. The author was Theodore Flournoy, late Professor of Psychology at the University of Geneva. In 1963 this book again was published, with new

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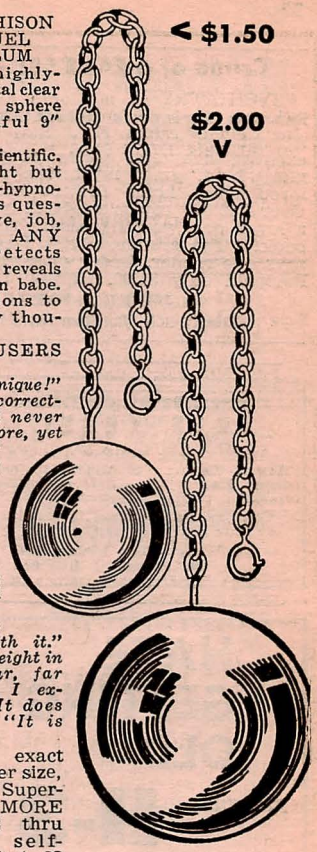
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The subject, a medium who used the pseudonym "Helene Smith," claimed to remember a past incarnation on the planet Mars. Figure 24 (as others) in the book lists the Martian Alphabet. Some of these "Martian" letters would combine to make up, at least in part, the symbol shown in the October issue.—*Henry W. Covington, Charlotte, N.C.*

I do not know where or how you really came across the symbol on page 47 of the October issue, but I do know what it has meant to many people. It has been used down through the centuries by Heaven only knows how many secret societies to signify a man both intellectually and spiritually advanced.

The horizontal line is the human brow line.

The curved line is the outline of the human brain case.

The two slanting, joined lines are the upper triangle of the Star of David.

The vertical line is a direction indicator and points to the apex of the triangle.—*Mrs. B. E. Saner, Acampo, Calif.*

VISIT FROM CLARK GABLE

I was very much impressed by the letter headed "Death of a Movie Star" in the August issue of FATE. About three years ago, while living in San Francisco, I dreamed in the early morning that Clark Gable had come to visit me. I was flabbergasted, but after I woke the dream faded from my mind. I had no reason to be interested in Clark



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Gable at that particular time.

The morning after the dream, or a few days later, I read on the front page of a newspaper that Clark Gable was dead. I shrugged and promptly forgot about this.

A few months later I came to New York and enrolled as a graduate student in psychology at a university here. Then I read the letter about Clark Gable in FATE. I recalled my dream and was impressed enough to go through the bookstores to find a book on the life of Clark Gable.—*Samuel Katamoto, New York, N.Y.*

A PHONE NUMBER?

The mysterious thing about *The Number From Lunar Earth* in the September issue is that no one proposed a better solution, since to do so would have been so easy.

Obviously someone in the area was using unauthorized transmitters operating in the FM and AM broadcast bands — a not so uncommon occurrence. Persons hearing such stations should report them to the Federal Communications Commission immediately in order that proper action may be taken to locate the offender — a job the Commission can do quickly with special equipment for the purpose.

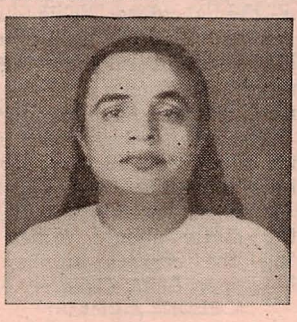
As to the contents of the message, my guess is that the colors represent a telephone number which was intended to be distributed only to the members of a secret organization or club. In the standard RTMA (Radio-Television Manufacturers' Association) color code, the colors black, brown, red, orange, yellow, green, blue, violet, gray and white represent the numbers 0, 1, 2, 3, 4, 5, 6, 7, 8 and 9 respectively.

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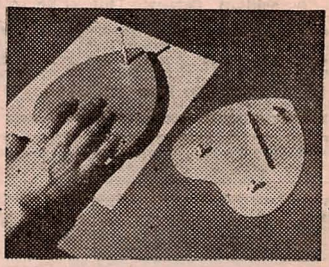
Silence is observed on every Friday, so personal interviews are not available on this day. Prayers for world peace are offered in December each year, so personal appointments are not available during this month.

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Gold is sometimes used in the third position and means to multiply the preceding number by 1. However, there is no reason why it couldn't be taken by mutual agreement to mean the absolute value of the figures and 1. Such an agreement would be useful in throwing outsiders off the track. It seems more than coincidental that the digits of the telephone number given by the author all correspond correctly with colors in the RTMA code and therefore it seems logical that the rest of the digits should follow suit, making the correct number 461-2165.—*Roger Lent, Candler, N.C.*

BARRELS OF FOAM

My husband and I are racing buffs and on July 19, 1964, we attended the Sports Car Club of America Divisional Races at Catoti, Calif. We had spent the night of Saturday, July 18, on the racing course, just off Turn 5, and upon waking on Sunday morning about 7:00 A.M., we noticed there was a heavy ground fog.

About eight o'clock a freshening wind from the west began blowing the fog away and the sun broke through. I had dressed and was outside the Volkswagen bus we use as a camper. I was applying lipstick when I noticed that in the air were numerous large barrel-shaped and ball-shaped masses of some white substance that looked like cotton candy. Floating down through the fog layer which had risen about 100 feet from the ground, they hit bushes on an open field. Then, as the wind blew, they started to ascend and at that time I called out to my husband, "What's all that white stuff in the air?"

He looked up quickly and said, "Why, that's the stuff I have been reading about in FATE. It's supposed to come from flying saucers."

A hawk, flying overhead darted down at a small ball and bit into it, probably thinking it was something to eat. Then, with a great fluttering and flapping, he took off into the distance.

My husband jumped on his motorbike and drove into the field where a white mass was hanging on the bushes. He scooped up a football-sized handful and came back to me. By this time the mass had shrunk to the size of a walnut, and as I touched it with a forefinger to note its texture and substance, it disintegrated completely. It was composed of millions of small, very white, rather opaque instead of transparent, bubbles of an odd structure. My first thought was of detergent bubbles whipped up into a dead white foam, but my husband said they were more like glycerine bubbles. We suffered no after-effects from touching the substance.

The area in which these white masses appeared was an open field with scattered clumps of low bushes. There were no buildings within at least two miles of the field. The races are held in any old Army airport and the only structure there is an old control tower, which is far to the east and used now for broadcasting the races.

The large clumps broke up into smaller pieces and floated up and eastward over a large hill a couple of miles away. The large clumps were visible for a considerable time as they were a dead white in the now clear sky. Why were they so close to the ground at first?

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The clumps were seen by many of the people at the races that morning, and after they floated out of sight on the breeze, several planes began circling the field. We clearly saw Army markings on the planes, and as the races had not yet started, the planes could not have been trying to get a free peek. Those planes were mighty curious. The nearest phone was too far from the field for us to inquire if the Army people had seen anything on their radar scopes.

When we returned home that night, my husband hunted up the copy of FATE with the pictures of the substance found in Mexico, and this appeared to be the same as what we had seen.—*Patricia Perry, San Francisco, Calif.*

ELECTRONIC DEVICES

The July issue of FATE presented two extremely significant items. The first is "Man — The Bio-Magnetic Animal" by Joseph F. Goodavage. I am an experimenter in radionics and would like to have more on this line. None of these things are any good unless we can get enough information to try them out.

The negative ions are on the market. This approach is easy enough to try, but there are not enough instructions to construct the type of electro-magnetic activator used by Dr. K. E. MacLean. Perhaps, if this information cannot be published, one of FATE's readers who has a good background in electronics would be willing to furnish me plans for building such a magnet.

The second item was the letter, "Mystery Voice," by Thomas E. New of Santa Monica, Calif. To get

right to the point, I would give my best cow for such a machine. I hope that FATE and its readers will urge Mr. New to patent this device, if he has not done so already, or at least share the secret with someone he can trust, so that it will not be lost.

It seems that he has invented some sort of an audio-microscope that brings supersonic vibrations down into the audio range. If so, this may be one of the great discoveries of the age. I have created some remarkable effects by recording bird songs at high speed and playing them back slower, and my recorder has only two speeds. What might there be out there in the realm of vibrations, if we could just reach it.—*Allen E. Ramsey, Santo, Tex.*

FALL OF BELSHAZZAR

The story of Belshazzar as related in "Bringing the Bible Up to Date" (FATE, June, 1964) does not agree with records recently discovered at the old Median capital of Agbatanna.

According to these records, Nebuchadnezzar long had been dead. Nebunaid, father of Belshazzar, was king. Belshazzar disobeyed his father and passed through the Median Wall, built by Nebuchadnezzar, to meet the Persians. The Persians, however, fired the grain fields and amid the smoke, killed the chariot drivers, driving the army of Belshazzar back to Babylon.

At this time a New Year celebration was declared by Nebunaid, and this was the feast of Belshazzar referred to in the Bible. While this was going on, the Persians diverted the river into an old reser-

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(No personal checks)

voir, and when the water fell to knee level, the Hyrcanians walked through the walls.

Cuburu, king of the Elemites, was carried in on a litter. Jews, exiled from Palestine, helped the Persian soldiers up the bank. When the writing appeared on the wall and could not be understood by the Chaldeans, Belshazzar's wife suggested Daniel. This was not Daniel of the lion's den, but a young man when knew the Persians were entering the courtyard.

When he finally was informed of the invading soldiers, Belshazzar seized a spear but was cut down in the doorway by Hyrcanian swords. When he learned of Belshazzar's death, Nebunaid fled through the walls in his covered chariot. However, he was captured only a few hours later.—*H. M. Cranmer, Renovo, Pa.*

CALIFORNIA QUAKE COMING?

There will be an earthquake in the Santa Paula-Ventura area of California this fall!

This is the prediction of one of my clients, who has abilities similar to those of the late Edgar Cayce. Her predictions have been correct in the past.

About a month before last spring's earthquake in Japan, she mentioned "seeing" a disturbance in the earth and many "yellow-skinned" people running about. When I asked her if that could be Japan, she paused and then said yes. She added that it would occur soon, but that later there probably would be an additional disturbance over a greater area, especially in islands to the south and in China. She indicated

(*Continued on page* 144)

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that the quake would not affect southern California.

Early in July, I brought her *Earthquake Country*, by Robert Iacopi. She placed her hand on a map in the book and commented, "I can feel more earth disturbance."

The area to be affected was discovered to be the Santa Paula-Ventura region. She said she could "see" leaves turning color and falling, indicating autumn as the time of the quake. The intensity of the vibrations she received suggested the quake would occur soon.

Source, cause, intensity, depth and related information all were indicated. So was the general future pattern of earth disturbances. This is information that can be used.

Yet we remember the cold reception given other precognitive warnings. And there always is the danger of unjustified panic. But here is an opportunity for qualified persons to place proper instrumentation and take precautionary measures—a tremendous research opportunity.

If nothing else, however, I want to place this prediction on the record.—*J. E. Eversole, Redlands, Calif.*

QUICK CATS QUIT QUAKE

I was interested in the items about animal ESP in "I See By The Papers" in the August issue. Many people know that the cats left San Francisco several hours before the earthquake in 1906. I have taken pains to query people who said they were in that city during the quake, and not one was able to say he had seen a cat at that time.

Since the exit of the cats took place before the quake, their apparent knowledge of impending di-

saster could only be precognition.—*Dulcie Brown, Fresno, Calif.*

TURNING OFF THE LIGHT

In "Report From the Readers," July, 1964, issue, Lloyd R. Reaney suggested a relationship between bioluminescence and "human aura." He quoted from the Newark *Star Ledger* a description of the "cold" light, saying that the chemicals luciferin, luciferase and adenosine triphosphate, or ATP, go into the production of the light.

Since ATP is found in human muscles and since it is one of the chemical components of light, Mr. Reaney conjectured that light also is given off by humans in the form of an aura. There are a couple of errors in this hypothesis.

Although ATP is used in the production of light, it is used only as a means of producing the energy needed for light. In fact, ATP is used to produce the energy needed to walk from one place to another. Luciferin and luciferase are the only chemicals actually needed for light, and they are not found in the human body.

Further, in the September, 1962, issue it was stated that the mysterious light observed in humans ceases when life ceases. If this light is the "human aura," it too ceases when life ceases. But in many cases bioluminescence does not cease upon the death of the organism. Bioluminescence in the crustacean *Cypridina*, for example, continues after it dies. This also is true of some beetles and many bacteria.

Although I do not agree with Mr. Reaney's theory, I am unable to come up with another one.—*Randall Witmeyer, Canoga Park, Calif.*

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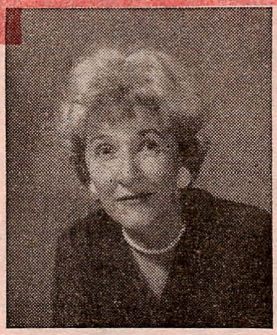
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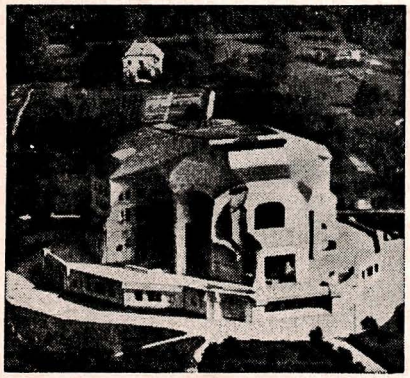
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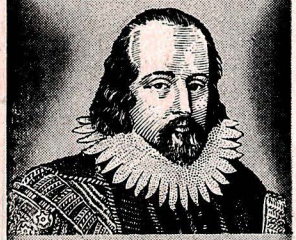
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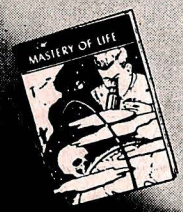
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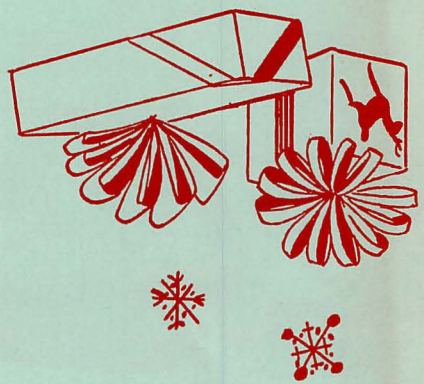
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