FATE

April 1964
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FATE

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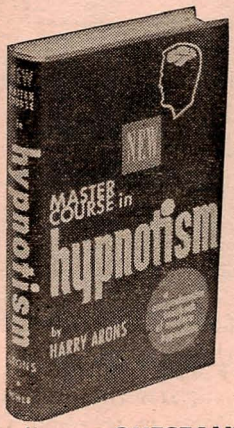
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I See by the Papers...

QUOTE OF THE MONTH

Unpopular ideas ought to be judged by the same standards as popular ideas. What I want is to have scientists establish criteria which they will stick to.

—John W. Campbell

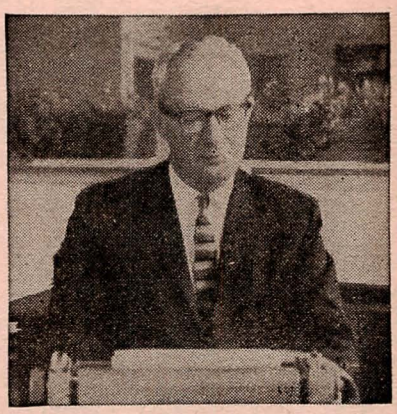
NOBODY LOOKING

JOHN W. CAMPBELL is the editor of *Analog,* the foremost U. S. science fiction magazine. Campbell was educated as a physicist and his magazine maintains high scientific standards. Thirty-five per cent of his readers have Ph.D. degrees.

Last October Campbell spoke at the serious Symposium on Physics and Nondestructive Testing held in San Antonio, Tex. One of his subjects, of all things, was dowsing.

Near Yale University, he pointed out, local water engineers in New Haven and Milford, Conn., use dowsing rods to find water lines. At Princeton, N. J., the chief water engineer uses dowsing rods to locate water pipes.

"But the scientists do not notice that the dowsing rods are being used," Campbell declared. He sent a writer to ask scientific experts at Yale what makes the rods work.



By Curtis Fuller

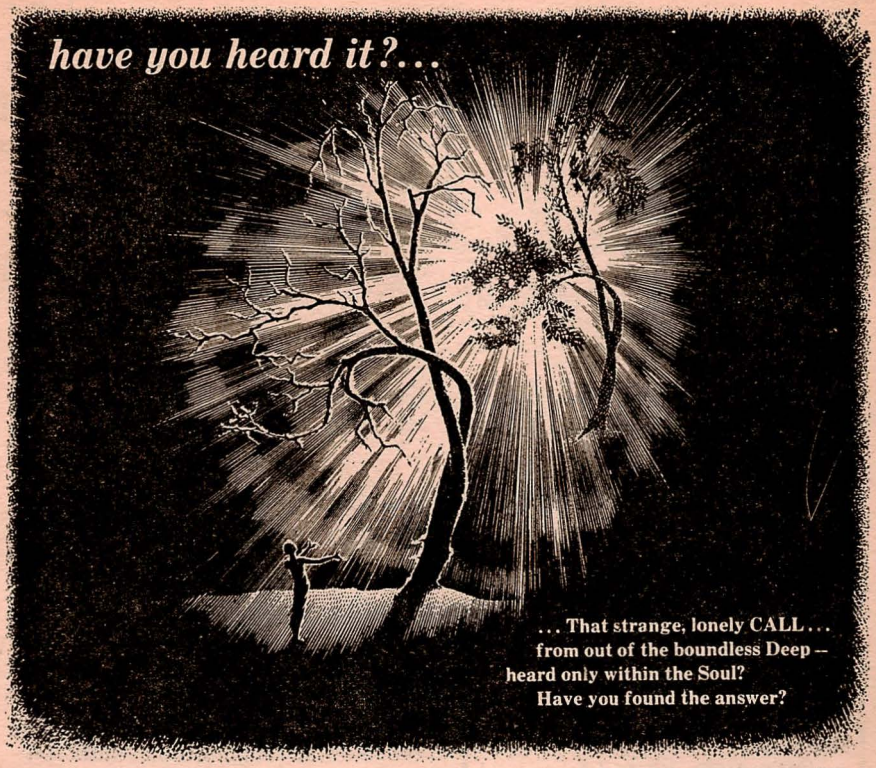
The physics department sent him to the psychology department. The psychologists sent him back to the physicists. All of them brushed off the idea as "superstition" and "folklore."

The only trouble is that the dowsing rods work.

∞

10,000,000 TO ONE?

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claimed as being from Venus.

If such odds are adequate proof for a radar reception, they ought to be good enough for ideas like those of extrasensory perception, Campbell continued. Yet Dr. Rhine has odds as high as 10 billion to one working for him, not against him.

"Scientists like the theory of radar, but they don't like the theories of Dr. Rhine," Campbell commented.

∞

A LOOK AT DR. VELIKOVSKY

READERS OF FATE will remember how the theories of Dr. Immanuel Velikovsky aroused intense scientific opposition 13 years ago. The true story of Dr. Velikovsky's ordeal has not been told, but we know of nationally-famed scientists who threatened to blackball the original publishers of his book *Worlds in Collision* unless they withdrew it from publication.

Today Dr. Velikovsky is a practicing psychoanalyst in Princeton, N.J., and orthodox scientists, for the most part, are in just as vehement and blind opposition to his theories of planets colliding today as they were 10 years ago.

But not all.

A little over a year ago V. Bargmann, of the Princeton University Department of Physics, and

Lloyd Motz, of the Columbia University Department of Astronomy, wrote an open letter for publication in *Science* calling for a re-examination of Dr. Velikovsky's theories.

Why did they write the open letter to their colleagues?

Because Velikovsky, on October 14, 1953, had predicted that Jupiter must be broadcasting radio signals.

He had submitted a written memorandum to the then planned U.S. IGY committee predicting that the terrestrial magnetosphere must reach to the moon.

He had stated in *Worlds in Collision* published in 1950 that despite the fact that the cloud surface of Venus was known to be -25 degrees C on day and night sides, the surface of Venus must be very hot.

These were all fully documented and reasoned statements. They have been confirmed as follows:

On April 5, 1955, Burke and Franklin announced the chance detection of strong radio signals from Jupiter which Velikovsky had predicted nearly two years before.

Two years after his memorandum on the magnetosphere, Van Allen "discovered" it in 1958, and today it is known as the Van Allen Belts.

Eleven years after Velikovsky

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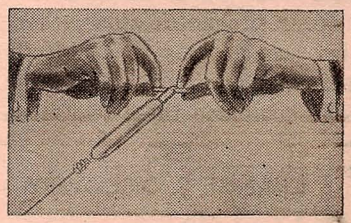
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reasoned that the surface of Venus must be very hot, his reasoning was confirmed. F. D. Burke described this discovery as "a surprise in a field where the fewest surprises were expected."

As a result of these discoveries, Bargmann and Motz wrote as follows:

"Although we disagree with Velikovsky's theories, we feel impelled to make this statement to establish Velikovsky's priority of prediction of these two points (actually three) and to urge, in view of these prognostications, that his other conclusions be objectively re-examined."

We commend these two men.

∞

CHANGE & DISCOVERY

CHANGE IS the essence of science. Things are changing so constantly that open-mindedness ought to be the first requisite for any scientific investigation. It is a tragedy for all of us that scientists have such shuttered minds. For instance . . .

There is the unexplained fact that the earth does not rotate at a regular rate, and that it has slowed up a tenth of a second since April, 1962. The earth was slowing down in 1955. It began speeding up in September, 1957, then began slowing down again. Is this because the molten core changes shape? Or because there is a slight rise and fall of land masses? It's the theorists who are called balmy but the fact is that since 1900 we have suffered a net loss of about 35 seconds.

A comet named Burnham 1960 II was discovered by Dr. Robert Burnham of Lowell Observatory in 1960. It's small as comets go —a mere 125,000 miles in diameter with a tail 1.8 million miles long. But the interesting discovery recently made about Burnham 1960 II is that its tail wags in a slow four-day rhythm over a 15 degree arc. Nobody knows why but it is proposed that the periodic sweep might tell us something about the solar wind.

Take an even more sensational astronomical discovery—that of nine immense objects which represent an entirely new type of phenomenon, on the fringes of the universe. Some of them may be farther away than anything previously identified. Despite the distance, at least one can be seen with an ordinary amateur telescope. More probably will be found. The objects are strong emitters of radio energy. They are not stars, not even galaxies. Yet they are so active that they appear to be giving off 100 times more light than our entire Milky Way galaxy, although they are much smaller. It is suggested that

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I SAY SUNRISE

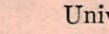
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some fundamental new process unknown to our science may be involved in their energy output.



MYSTERIES ALL

ALL THESE are mysteries indeed—so mysterious perhaps that scientists have been relatively safe in discussing them. Now still another observation in space recently has become "respectable".

The last week of October, Lowell Observatory at Flagstaff, Ariz., announced that three apparent eruptions, possibly volcanic in nature, had been observed on the moon's surface. The sightings were made by two selenographers of the U.S. Air Force's Aeronautical Chart and Information Center, and were observed for 20 minutes on Tuesday night, October 29. The disturbances were all in the vicinity of the lunar crater Aristarchus, in the moon's northwest quadrant.

On November 27 the same observers, James Greenacre and Edward Barr witnessed a second disturbance in the same area, lasting an hour and a half. Both disturbances were ruby red in color and both were seen when the moon was in the same phase.

Other observers also saw the November 27 phenomena, including Dr. John S. Hall, observatory director. He phoned nearby Perkins Observatory, where the large 69-inch telescope of Ohio State University has been set up, and the observation was confirmed there also.

One important facet of the observation is that for the first time American astronomers are giving some credence to the Soviet Astronomer, Nikolai Kozyrev, who reported a similar observation. And why did Kozyrev conduct his study? Because of a report by the American Astronomer Dinsmore Alter that he had seen clouds within the crater Alphonsus, while looking at the moon.

It does not seem that the eruptions on the moon can be volcanic. Kozyrev believes they are molecular hydrogen. Dr. Harold Urey suggests that they may be caused by escaping water which would be decomposed to its hydrogen and oxygen constituents by the action of sunlight.

Urey believes the moon probably has water beneath its surface. And why not? M.I.T. scientists recently have reported the discovery of water among the stars. The Russians think that many meteorites and possibly comets are made up of water and other frozen gases.

Apparently anything is possible. So why all the skepticism to combat?

INDEED, WHY?

WE HOPE WE haven't been too long in leading up to our main point, believing there were some interesting facts along the way. But we want to tell you non-seamen that there is a publication called *Notices to Mariners,* published by the U.S. Government, which contains all manner of observations, mostly relating to navigation of the oceans of the earth.

Here is a typical observation:

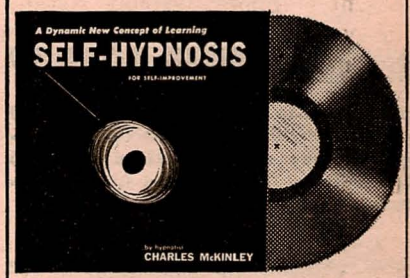
CELESTIAL PHENOMENON
North Pacific

Junior Second Officer B. Gronberg of the Swedish M. V. Kungsholm, Capt. H. Solje, Master, reported the following:

At 0500 G.M.T. April 4, 1963, in Lat. 31°30' N., long. 128°53' W., on passage from Honolulu to Los Angeles, the following was observed: A white cloud more intensive than the surrounding clouds was seen. A few seconds later the cloud transformed into several concentric rings which became larger and larger similar to the rings formed when a stone is dropped into smooth water. In the center of the inner ring six or seven bright white dots similar to bright stars were seen. The phenomenon was bearing 315° altitude 45° and was moving westward very rapidly. After about three minutes the dots separated into two groups, one group proceeded as before and the other group turned to the right and disappeared. The phenomenon lasted about seven minutes.

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Weather was partly cloudy with good visibility, wind NE force 1, temperatures: dry 20.0°C., wet 16.8°C.

Or here is another observation from *Notices to Mariners*:

CELESTIAL PHENOMENON
Arabian Sea

Third Officer R. C. Chamberlin, of the American S.S. *Thetis*, Capt. R. W. Higginson, Master, reported the following:

At 1539 G.M.T. on June 15, 1963, in lat. 14°27' N. long. 69°57' E., a luminous disc was observed. It was first sighted close below *Dubhe* bearing 325° altitude 30° and traveled in an easterly direction passing close westward of *Polaris* and disappeared almost directly below *Polaris*. It was visible about three to four minutes and appeared to be traveling a little faster than *"Echo"*. It had the appearance of a bright light behind a cloud with no clear outline and left no trail, however, it was observed to be passing through an area with no clouds and never changed its appearance. About 30 minutes after it passed "Echo" passed over and disappeared in nearly the same location.

Weather partly cloudy with good visibility, Wind WNW at 15 — 20 knots, barometer 1007.5 millibars, air temperature, 28.9°C., sea temperature 30.6°C.

∞

UFO'S, OF COURSE

WE SUBMIT that not one in a thousand of our readers

stood a chance of ever reading about these two episodes (by no means all) if one of our readers, a mariner, had not sent us the clippings.

But challenging as these reports may be, how many astronomers are likely to believe them? Especially when they will hardly believe the moon has red spots. It's a tough problem.

Apparently we have to realize that we are going to remain outside the main stream of science because scientists are too busy writing books debunking UFO's to be investigating them seriously and open-mindedly.

* * *

A bright, gleaming light floated high in the air above Poughkeepsie, N.Y. on Christmas night. It was visible for about 12 minutes but nobody knew what it was. Some witnesses referred to it as a "Christmas Star". But nobody is quite sure what that is, either.

In Meridian, Idaho, near midnight on Friday, November 29, people heard a roar like an airplane outside. Jim Adamson, 24, was in a house watching television with friends when they heard the roar and rushed outside. They saw a flash of light that came to the ground and then went up into the sky again. "I was out quick enough to see the light which seemed to be almost on the house.

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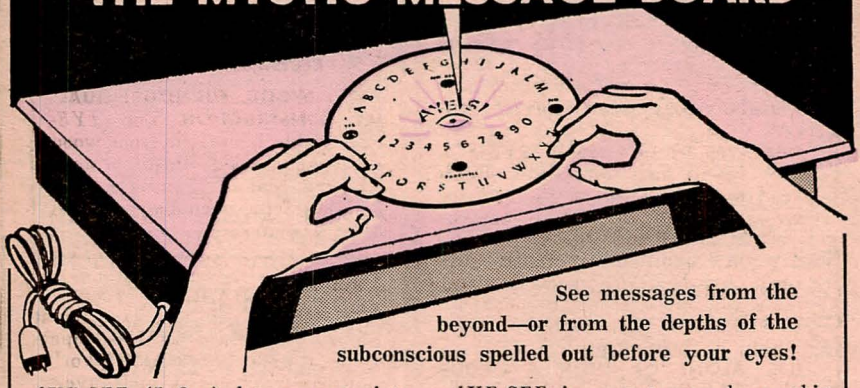
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It quickly left," Adamson said.

Whatever it may have been, the Weather Bureau in Boise stated that a bright light had been seen moving rapidly southeastward across the southern sky between 10:00 P.M. and 10:30 P.M. that same night. They offered two choice explanations — pick either one: (1) It was Jupiter. (2) It was an upper air sounding balloon carrying a light.

∞

SINGING COFFEE CUP

OVER THE YEARS this column solemnly has reported furnaces tuned to radio stations, tooth fillings that play music, chimneys that whisper and talk. Today we report the singing coffee cup of 1445 Eddy Street, San Francisco, Calif.

On the 26th day of November, Mrs. Alene Davis in her kitchen at that address poured a cup of coffee, turned to slice a grapefruit and found she was listening to music. She checked her radio but it was turned off. She listened. The sound was coming from the coffee cup. Not only was the cup singing but the coffee inside was bubbling and twirling in circles. "I thought I must be feverish," Mrs. Davis told an *Examiner* reporter.

She threw out the coffee and poured another cup. The music kept playing; the coffee kept spiralling. Mrs. Davis swears she tried this seven times. Same thing happened. She called in a neighbor, Harry Moseley. Then her son, Earl Pierce, came over. The sound continued.

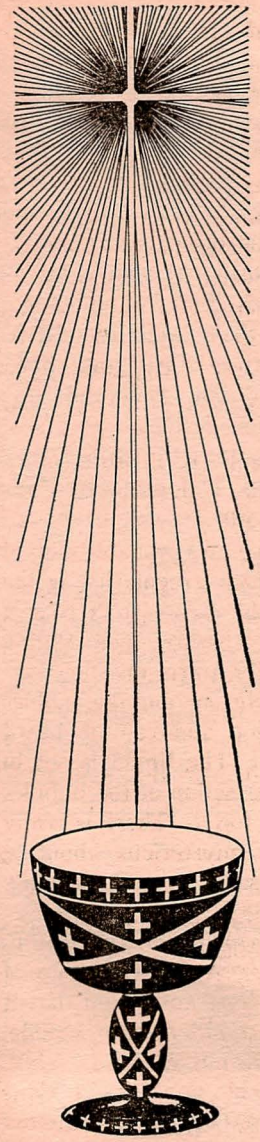
Friends came. A San Francisco *Examiner* reporter heard the little song. He undertook to discuss it with an "expert" and obtained the kind of pontifical statement designed to end forever romantic little songs from 10-cent Japanese teacups.

Dr. Arthur F. Kip, professor of physics at the University of California, declared:

"The bubbles are probably caused by some surface irregularity at the bottom of the cup—possibly a peak in the coating. The boiling process usually starts on such surfaces at the bottom, and the bubbles rise to the top and can be heard as they burst. The liquid is set in motion by the action of the bubbles rising to the top . . . There is really nothing very mysterious about it . . . it is the same thing as a 'singing' tea kettle . . ."

We don't believe Prof. Arthur F. Kip. We've never poured a cup of coffee in our lives and found that it continued to boil, or even bubble, let alone make music!

The least he might have done was look at the cup to see whether it had "some surface irregularity at the bottom" or whatever he thinks



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caused it to sing. We have had our own singing tea kettles. Ours had to boil over heat to sing.

∞

SONG AT TWILIGHT

WE DON'T CLAIM any great mystery about the singing coffee cup. We don't know why it sang. Prof. Arthur F. Kip doesn't know either.

But this kind of thing really does happen with surprising frequency. Last November, secretaries in the office of the Missoula, Mont., county attorney had been receiving music with their dictation over a two week period before the newspapers got hold of the story.

No one was able to learn where *that* music was coming from either. The attorneys in the office dictate correspondence on standard dictation tapes. The tapes are given to one of the two secretaries in the office to be transcribed.

What bugs everyone is that some (not all) of the tapes have music and singing in the background.

There are no radios in the office. Even if there were, the background music on the tapes never carries commercials. Most of the music seems to be operatic works.

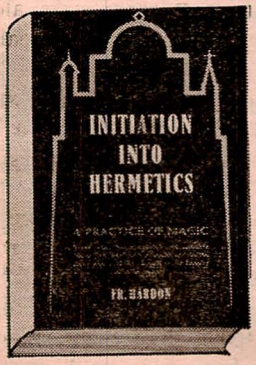
The dictation system is by IBM and was installed last summer. At that time the secretaries said IBM representatives stated that musical tones could not be reproduced on the dictation system.

Be that as it may, no one, as this was written, had discovered where the music was coming from.

∞

RAIN ON THE ROOF

TWELVE UTE Indians, dressed in winter buckskins, staged a revised version of the rain dance to bring snow to Vail Pass, Colo., over the weekend of December 7 and 8. Officials of the Vail Ski Area called



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Jack Reed was mystified by voices he heard in his Dallas, Tex., office until investigation showed they came from his gas heater. The appliance was receiving squelch static, which occasionally contained voices, from short-wave or FM transmitters. Some of the voices came in the form of police calls. UPI photo.

on the Indians after lack of snow sent the U. S. Ski team looking for slopes elsewhere. The Indians came. It snowed.

In Tulsa, Okla., an anonymous rain maker, using a "secret process," called the Tulsa *World* six times in 1963 to announce he was going to make it rain. Each time it rained. The last time was an "anniversary rain" promised—and delivered—on August 29.

∞

OTHER KINDS OF RAIN

IT RAINS BUGS, according to University of Wisconsin entomologists, who say there's a good chance that potato leafhoppers really do rain. They say warm south winds moving up the Mississippi Valley carry the leafhoppers aloft and they may come back to earth in rains or downdrafts.

We have an undated UPI dispatch from Boston which goes a bit farther. It says that employees at the New England Telephone Co. building in Dorchester discovered fish on the flat second story roof that had become a shallow pond because of two days of heavy rain. They counted four of them "bigger than goldfish or minnows."

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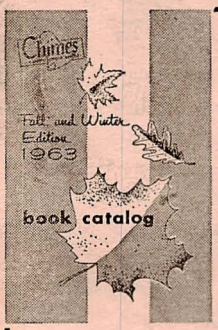
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FINGERTIP SEEING

SINCE FATE reported the story of Rosa Kuleshova, the Russian girl who, Soviet scientists say, can see with her fingers, there has been a singular lack of comment from American scientists. At least one parapsychological publication made oblique references to the likelihood of fraud or deception, but other than that the story generally fell with a dull thud.

The Soviets are unwilling to let their work drop, however. Early in December, the newspaper *Sovietskaya Latviya* reported a case similar to Rose Kuleshova. Nine-year-old Lena Bliznova of Kiev, it is claimed, also can "see" with her fingertips, toes and other parts of her body. Lena can distinguish colors with her shoulder.

And now from Flint, Mich., comes the report of still another case. It is reported that Mrs. Patricia Stanley, 42-year-old wife of a General Motors inspector, can identify colors by their "feel". Her ability is attested by Dr. Richard P. Youtz, a professor of psychology at Barnard College. He not only blindfolds Mrs. Stanley but has her select colors in a light-proof box.

Oddly enough, her ability does not work when the temperatures are below 70 degrees. But when it is 80 degrees or higher Mrs. Stanley can name colors through thin plastic gloves.

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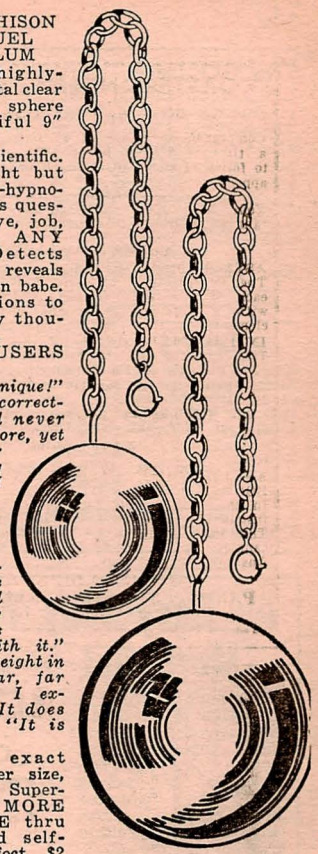
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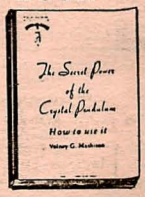
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A WORD ON MONSTERS

LAST FEBRUARY we told about the almost unique discovery of an oar fish washed up on a California beach. No sooner had this occurred when an apparently identical creature washed up at Oak Harbor, Whidbey Island, near Seattle.

The oarfish found on Malibu Beach has been called the second oarfish ever found in good condition.

That reported from Oak Harbor seemed to be somewhat decomposed but bigger. Witnesses said it was about 25 feet long, had a horse-like head, and spots on a thick hide with hair growing out of them. The horse-like head had a mane, according to Dorothy Neal, Whidbey Island correspondent of the Associated Press. She also said it had a rope around its neck.

What's that again? Hair on a fish? A rope around its neck?

* * *

We want you to know a gigantic *Something* is lurking in deep water near Bimini, Bahamas. It has been suggested it's either a giant squid or a prehistoric form of shark. That's quite a spread, but many fishermen have seen it. One said it has brown and black and brownish-yellow spots.

The Miami Seaquarium has been involved in the search—so far in vain. "But the case isn't closed by

a long shot," says Burton Clark, Seaquarium general manager. "There is something definitely out there, and it's big."

∞

OCEAN'S FALSE FLOOR

OCEANOGRAPHERS long have known from sonar tests that the ocean seems to have a false bottom far above the actual solid floor. This bottom moves toward the surface at night, drops toward deeper water in daylight.

It varies from place to place. Scientists are convinced it is alive.

In the past it has been proposed that the so-called deep-sounding layer might be shrimps, or tiny molluscs, or small squids.

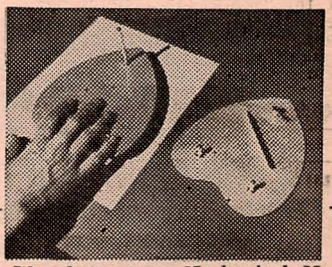
Now it appears that the deep layer is, for the most part, those fragile deep sea creatures known as siphonophores. They are flesh eaters, an order of coelenterates. Because they are so numerous they can overcome much larger creatures that unwarily descend into their layers.

Eric G. Barham of the Navy electronics laboratory, commenting on specimens obtained by the Navy's bathyscaphe *Trieste* in the San Diego trough, said: "It now is obvious that the siphonophores form a living net stretched across the far reaches of the world's oceans."

— Curtis Fuller

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MINDS IN Collision

Is telepathy a contact between minds as separate entities — or must we revise our ideas of what mind is?

By Professor H. H. Price

TELEPATHY WAS DEFINED by Frederick Myers as "the communication of impressions of any kind from one mind to another, independently of the recognized channels of sense". Is there any real occurrence corresponding to this definition? It seems to me certain that there is. I think that the very large mass of evidence collected by the Society for Psychical Research during the last 60 years puts this beyond reasonable doubt. I shall take it as a fact that telepathy does occur. What I want to do is to discuss the implications of this fact for the philosophical student of the human mind.

* * *

The ordinary man probably thinks of telepathy as a kind of wireless transmission. I believe that this is only a vague and misleading analogy. There is no evidence that any sort of physical radiation passes from one brain to another when telepathy occurs; no evidence of any organ in the brain for transmitting or receiving it; no evidence that any kind of matter can interrupt or reflect or refract this alleged radiation.

Again, in any kind of communication by physical means there has to be a pre-arranged code of some kind. First, ideas must be formulated in words. The words in turn must be translated into physical signals, for example, electrical impulses, and this must be done according to an agreed plan. And then at the other end there must be a converse process of "decoding."

ABOUT THE AUTHOR

H. H. Price is Wykeham Professor of Logic at Oxford University in England. He long has taken an active part in the field of parapsychology, contributing articles to such publications as *Light* and the British *Journal of the Society for Psychical Research*. He has been president of the British Society for Psychical Research twice, in 1939-41 and more recently in 1960-61.

There is no trace of anything of this sort in telepathy. Moreover telepathy seems to be independent of distance in space. Agent and percipient may be in the same room, or they may be many miles apart, even hundreds of miles in some cases. Not only so; it appears to be in some degree independent of time as well. There is recent experimental evidence of this. The percipient sometimes receives not what is in the agent's mind now, but what is going to be in his mind a short time afterwards. What kind of wireless apparatus could it be which receives a message before it has been sent off?

Telepathy, then, seems to be a purely mental process, a direct contact between mind and mind, without any physical intermediaries. If this is true, it has important consequences. It knocks the bottom out of the materialistic conception of human personality, which holds that every mental event is wholly dependent upon a previous physical event in the brain of its owner. It suggests at least the possibility that the human mind may be able to exist and to have experiences even when its physical organism has been destroyed.

I do not think, however, that telepathy is a direct knowledge by one mind of another. (It may be that sometimes there is such knowledge; but if there is, it should be called some other name, telegnosis for example.) If telepathy were a form of knowledge, it ought to be infallible; for to say we know something which is not in fact the case is absurd.

But in point of fact, mistakes often occur in telepathic communication. We get all degrees of correspondence between the agent's experience and the percipient's experience. Sometimes the two experiences correspond exactly; sometimes they correspond partially but not completely; and sometimes the correspondence is so slight that we hardly know whe-

ther it is a case of telepathy at all. Moreover, the percipient himself cannot distinguish the cases where he is right and the cases where he is wrong. It would seem then that telepathy is a peculiar form of causation in which one mind is directly affected by another; but not a peculiar form of knowledge in which one mind is directly aware of another.

It is natural to ask ourselves how the idea or impression "gets across" from one mind to another. This is a more complicated question than it looks. The first point is that this "getting across" (if that is the right name for it) is something which occurs at the unconscious level. What "gets through" to the percipient is often something which the agent was not consciously thinking of at all, for example, some memory which he is not at the moment recalling. And the percipient, on his side, is not usually aware that he is in telepathic contact with another mind, although he is as a matter of fact in contact with it.

This unconscious contact is the most important and the most puzzling part of the process. And I shall come back to it presently; but it is not the whole of the process. Before there can be telepathic communication the unconsciously received telepathic impression must somehow emerge into consciousness. To use a technical phrase, it must somehow cross the threshold dividing the conscious from the unconscious. Until it does, there will be no telepathic communication between the two minds.

This throws light on an interesting question. Instead of asking ourselves "why does telepathic communication occur at all?" perhaps we ought rather to ask "why doesn't it occur more often? Indeed, why doesn't it occur all the time?" The answer to this may be that unconscious telepathic contact between minds does occur all the time. Perhaps there is some repressive mechanism in all of us — something analogous to Freud's "censor" — which prevents most of these unconsciously received telepathic impressions from emerging into consciousness. We can easily think of biological reasons for this.

It would be very difficult for us to adapt ourselves to our physical environment if our consciousness were perpetually thronged by telepathic impressions coming from all and sundry. Imagine they were coming not merely from the minds of human beings and animals in our immediate physical neighborhood — but also from those which are hundreds of miles away; and even from some minds which have existed in the past or will exist in the future but do not exist at the present moment.

At any rate it is natural to expect that there would be some such repressive mechanism in beings like ourselves, who have developed sense-organs and intelligence as a means of adapting ourselves to the external world.

Sometimes, however, the telepathic message does succeed in crossing the barrier and emerges into consciousness. There seem to be several alternative methods which it may use for this purpose. Presumably the degree and kind of resistance which it encounters vary somewhat with different percipients and the differing mental states in which they happen to be.

One important feature which is common to nearly all of them is that the unconsciously received idea or impression is liable to present itself to consciousness in a symbolic form; for example the idea of death may present itself by a vision of a mass of flowers if the percipient associates such flowers with funerals.

This fact, that the threshold between conscious and unconscious is difficult to cross, and sometimes can only be crossed if the idea disguises itself in a symbolic form, perhaps helps to explain the mistakes which occur in telepathic communication. Perhaps the telepathized idea or impression is always correctly received at the unconscious level, but is liable to be distorted or altered in the process of manifesting itself to the percipient's consciousness.

* * *

The simplest and crudest way in which it may manifest itself is by means of a feeling or emotion; for example an unaccountable feeling of fear, or foreboding, or depression which suddenly invades the percipient's mind. The next simplest is by means of a mental image, visual or auditory or other. For example the agent thinks of a pair of scissors, and the percipient at approximately the same time has a mental picture of a pair of scissors; or in a less perfect case, he has a mental picture of two ovals with a straight line beside them.

Again, the message may emerge in the form of a telepathic dream. Or it may manifest itself in the form of a motor automatism, for example in automatic speech or writing, where the percipient finds himself uttering or writing words which convey true information — otherwise unknown to him — about the contents of some other mind. (The familiar practice of "table turning" seems to be in principle parallel to automatic writing, though the words are spelt out letter by letter, instead of being written.)

Now we come to more interesting possibilities. The telepathic impression may manifest itself by means of a sensory hallucination.

Sometimes this too takes a verbal form: for example a hallucinatory piece of paper with the message written on it, or a hallucinatory voice.

But sometimes it takes the form of a hallucinatory visible scene, which is projected into a crystal or a pool of liquor or onto a polished surface of some kind.

Finally, the telepathic impression may manifest itself in the form of a complete and life-size apparition — the "telepathic phantasm," as it is called — where the figure of the agent appears to be bodily present in the room, and is seen exactly as if he were really there before the percipient's eyes. This is the most complete and most successful way in which the unconsciously received telepathic impression may manifest itself: I say the most successful, because it ensures that the message will be attended to, and will affect the percipient's thoughts and actions.

To the philosopher, apparitions are the most fascinating of all the phenomena of psychical research, at least if one happens to be interested in the philosophy of perception, as I am myself. But I must not stop to consider them. I will only suggest the possibility that all apparitions, including the haunting apparition (the "ghost" of popular speech) are in one way or another telepathic in origin.

But, you may ask, how has he managed to receive it at all, even unconsciously? How does an idea or impression "get across" from one mind to another? I think it can only be answered by altering the terms in which it is asked; as the local inhabitant said to the stranger who asked him the way, "You oughtn't to have started from here."

For in asking how the idea gets across, we are assuming that our minds — that is, the unconscious parts of them — are separate entities. And the very fact that telepathy occurs at all shows that this assumption is false. It is in any case nonsense to suppose that minds are spatially separate entities; minds are not objects in space, as bodies are.

When we think of them as separate entities we must mean that they are causally separate. We are assuming that as far as purely psychological causation is concerned, every mind is a closed or insulated system; in other words, we are denying that an event in any one mind ever directly affects any other mind. But that is exactly what telepathy is: it is a name for the fact that one mind does sometimes directly affect another. So the question "how does the idea get across?" is really self-contradictory. It is equivalent to asking "how does telepathy happen, if we

assume that it never can happen?"

Thus the right thing to do is to revise our notion of what a mind is. The very existence of telepathy shows that at the unconscious level minds are not separate entities. There is really no question of "getting across," because at that level there is no distinction between one mind and another. We must suppose that although our conscious minds are separate entities, there is in some sense a common unconscious, common to all human minds and perhaps to animal minds as well.

What would this notion of "a common unconscious" amount to? It would mean that we must revise our ideas of the field within which psychological laws apply. We ordinarily think that they are concerned with the causal connections which hold between events within any one mind. We ought to think that they are also concerned with the causal connections between events in one mind and events in another.

Mr. Whately Carington, in a book on telepathy, has suggested that this may be true of the familiar laws of the association of ideas. His hypothesis is that when an associative linkage between two ideas is formed in any one mind, it is henceforth operative, in principle at least, in all minds. Indeed, according to Mr. Carington, this "trans-person" operation of the association of ideas is precisely what telepathy consists of.

"Excellent!" a critic has said, "but why should this be true only of the laws of the association of ideas? Why not of other psychological laws as well?" Why not indeed! — unless you think that the laws of the association of ideas are the only psychological laws there are, a view which most psychologists nowadays would reject.

Thus the hypothesis we ought to consider is rather this: whatever sort of causal connections we discover within the individual mind, they may also be operative across its boundaries.

And this really comes to saying that at the unconscious there are no boundaries between one mind and another. Or if they do have boundaries, these boundaries are fuzzy or hazy, and we cannot draw any sharp line between the contents of your mind and the contents of mine: and if we go deeper into the unconscious, the question whether a given idea or feeling is in your mind or in mine no longer has any clear meaning.

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THE HAUNTED QUILT OF POY SIPPI

By Mary Margaret Fuller

A COLORFUL, RED and yellow stitched patchwork quilt, made of normal material, with normal workmanship, has given every indication of being haunted according to Mr. and Mrs. William Monroe of Poy Sippi, Wis. They found the quilt in the farm house, about a mile west of the Wisconsin village of 500 persons, when they moved into it in 1955. They had bought the house and its furnishings after the previous resident died, and they found the quilt stored in the house in a box.

For two years it remained in the box, until Mrs. Dora Monroe decided to spread it on a bed in a guest room, "because it was so beautiful and so old."

Shortly after Mrs. Monroe began to use the quilt she came to feel that it was haunted, but the story of this peculiar haunting did not get into the news until the middle of last October, when it literally flashed through the newspapers of this country. Since the persons involved in the story have believed since 1957 that the quilt was haunted it is not clear just why the story suddenly hit the newspapers, but dozens of clippings came into the FATE office, from almost every state in the union.

Soon after the quilt was put on to the guest bed, the Monroe's daughter, Mrs. Florence Delfosse, 33, of nearby Oshkosh, spent the night at her parent's home and slept in the guest room under the quilt.

"A little after midnight Florence was awakened by a jerking from the foot end of the old quilt," Mrs. Monroe said. "She was too frightened to yell. She held onto the quilt with both hands. The quilt kept pulling and she heard a voice say, 'Give me back my Christmas quilt.' She just hung onto the quilt until dawn and the tugging stopped."

Mrs. Delfosse later told her family that the voice she heard was that of a woman, speaking in a pleasant tone.

This was back in 1957, and was

Ghost, poltergeist or hysteria — which explains the mysterious tugging reported by persons who sleep under this old quilt?



U.P.I. Photo

Mrs. Dora Monroe (left), its owner, displays quilt to Mrs. Arthur Fraser.

the first time that the quilt, estimated to be 60 to 75 years old, was thought to be peculiar.

Another daughter, Margaret Lowther, 43, and her daughter—the Monroe's granddaughter—came from Oshkosh to test the quilt after hearing of Florence's experience. Mrs. Lowther and her daughter elected to sleep together in the guest bed, under the suspect quilt.

They slept well until after midnight when they reported the quilt became extremely heavy and jerked at the foot of the bed. It was hot "as if the heat came from an oven" and the two frightened women flung it off.

Next to try the peculiar properties of the quilt was Tom Lowther, 18, Mrs. Monroe's grandson. He lay down under it on a davenport while his cousin, Richard Hobbs, also 18, made himself comfortable on a roll-away bed across the room to watch developments. Tom promptly fell asleep under the quilt but Richard remained alert.

"Right after midnight Richard saw the quilt pull itself off my sleeping grandson," Mrs. Monroe said. "He said the quilt raised about a foot above the sleeping boy and just floated toward the foot end of the davenport and landed on the floor."

Perhaps the best story concerning the pixilated quilt came from Mrs. Monroe's granddaughter's boy friend, Matt, who took it to his home at Winneconne for the test. Sometime after midnight Matt said he was awakened when the quilt started to move. He leaped out of bed to sit on a chair from which vantage point he watched as the quilt straightened itself out upon the bed until it was so smooth that the bed looked as though it had not been slept in.

No sooner had the quilt become still than there was a knock on the door. The boy opened it to find a man standing there, wearing a farmer's hat. The man stood outside in the pouring rain but his clothing was entirely dry and the startled boy said he had no face. Neither the boy nor the man said a word, and after a few seconds the man turned and walked off into the darkness.

This would seem to rule the affair out as an ordinary poltergeist case. Dr. Nandor Fodor, well-known analyst and psychical researcher, has suggested that poltergeists depend for their energy and activity upon the disturbed personalities of someone in the household where the haunting occurs, most often a young person at the age of puberty. However, if the incident in Winneconne is true it would seem that no one in the Monroe household may be responsible. Although, of course, since no one really explains ghosts or poltergeists, we can speculate that the energy externalized by an unhappy person in the Monroe home affected the quilt at a distance.

Mrs. Margie Monroe, 20, of Oshkosh, the Monroe's daughter-in-law, said she heard a heart beating when she took her turn to sleep under the quilt.

William Monroe finally decided to try this quilt for himself after listening to the incredible stories told by the women and teenagers of his family. He also had a strange experience. The quilt tugged and at first he hung on, but finally, he said, he deliberately let go of it and the quilt "dragged itself across the floor and under the dresser."

"I believe him, he called me and the quilt was across the floor and under the dresser," Mrs. Monroe said. "My husband was the bravest of all, but he doesn't want that quilt on his bed any more."

However, this was not the end of the story of the haunted quilt. A cousin, whom Mrs. Monroe refused to name, living "somewhere in Oakland, Calif." asked to borrow the quilt and it was shipped to the West Coast. Her cousin was anxious to test the powers of the mysterious quilt, Mrs. Monroe said.

This California cousin later reported back to Mrs. Monroe in Poy Sippi that the quilt was associated with several strange events while in their home. It became "very hot," but remained light in weight; another time barefooted footsteps were heard running about the house. Such unaccountable footsteps were heard only while the quilt remained in the house in California.

Meanwhile, two of the Monroe's neighbors, Mrs. Nancy McCue, Poy Sippi newspaper correspondent for the *Oshkosh Northwestern,* and Mrs. Arthur Fraser, rounded up an "impartial citizens group" of four other women volunteers and asked Mrs. Monroe's consent to test the quilt at Mrs. Fraser's home. They planned to photograph any activity which occurred and either confirm or lay to rest the legend of the crazy quilt. On learning that the quilt had been sent away they offered to pay air express charges to have it returned as soon as possible.

"We're not saying this is all true," Mrs. McCue said, "but because of the talk we want to see for ourselves that it's not true."

Mrs. McCue's husband said, "There are crazier things in Wisconsin than that quilt."

Mrs. Arthur Fraser, who planned to have the party at her home said, "This quilt is stuff and nonsense."

But Wautoma County Sheriff Art Schley doesn't agree with her. "Those ladies are a mighty spunky bunch," he said. "I'm going to stay clear of the place."

Mrs. Monroe had the quilt sent back from California but did not wish to participate in this home "seance," She suffers from a heart condition and did not want to take a chance of receiving a shock which she feels could come from the bewitched quilt. However, she says, "I have to believe all these stories. I don't know any reason why these people would lie to me."

* * *

THE TEST OF the haunted quilt was actually held on Halloween night—October 31, 1963. Five ladies gathered after 10:00 P.M. and did not retire until after midnight, following several hours of discussion, playing password, and having a light lunch.

Nancy McCue, who declines to

name the other four women, reports that two of them slept under the quilt—undisturbed until 6:00 in the morning of November 1.

Mrs. McCue states that she believes it was a fair and serious trial. Mrs. Monroe had suggested that they leave only a little light on in the room and this they did. However, she says, "in spite of all compliance with actions previously associated with the quilt nothing happened which any of us observed or felt."

Such is the unreliability of ghosts and/or poltergeists!

* * *

NO STORY OF a haunting would be complete without its expert. And for this case we have a psychologist at Marquette University who prefers to remain unidentified. He said he believes the whole affair is due to group hysteria.

A story like this is not too unfamiliar, he said. Such stories usually come from out-of-the-way country places where there is less sophistication and less cynicism.

Such "sophisticated" judgments are passed airily off by experts who do not bother to investigate—to test or even to interview the principles.

When the expert's pronouncement was reported to Poy Sippi Mrs. Nancy McCue asked, "So who's hysterical?"

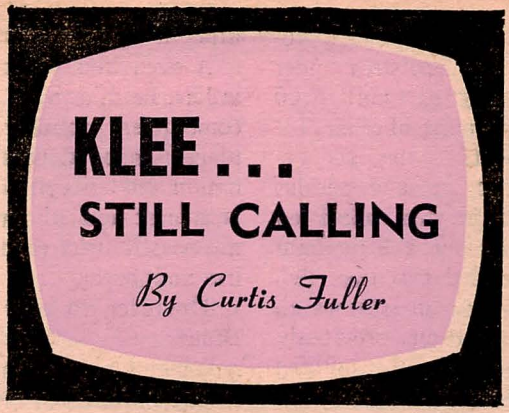
And since the haunting has been familiar to the Monroe family for six years, and since each one of them has tried out the quilt in turn, and they only now are getting around to talking about it in public we are inclined to join Mrs. McCue in asking so-who's-hysterical?

ANSWER TO A NEED

LACKING enough money to buy coal, Mrs. Alice Renshaw of Blackburn, England, decided to chop up on old chair for fuel. As she was doing so, $1166 in bills dropped out of the upholstery.

REPETITION IN THE WOODS

SEARCHERS for 15-year-old Melvin Skiffington, who failed to return home after going rabbit hunting in a woods near Gloverton, Newfoundland, found him dead of exposure. Eighteen years before, Adam Skiffington, the grandfather of the boy, failed to return home after going rabbit hunting in the same woods—and later was found dead of exposure.



KLEE-TV of Houston, Tex., broadcast its last known signals in July, 1950. Yet its call letters are still being received!

This mystery about a wandering TV signal could be one of the strangest enigmas of modern times. Electronic experts have tried to solve it without any luck. It even has been suggested that the proper explanation is a mix-up in time. The most recent information on reception of KLEE-TV signals was made available to *FATE* by Frank Edwards, author of the book *Strangest of All.*

THERE USED TO BE a television station in Houston, Tex., called KLEE. In July, 1950, KLEE-TV became KPRC-TV. Since then, so far as FATE has been able to learn, there have been no broadcasts, anywhere in the world, of the signals KLEE-TV.

Yet, such signals have been received, not once but repeatedly. And the reception has been reported not from the vicinity of Houston but from areas as far apart as London, England, and Milwaukee, Wis.!

In the fall of 1953 and winter of 1954 Paul Huhndorff, chief engineer of KPRC-TV, received letters from England reporting numerous receptions of the KLEE call letters.

Londoner Charles Batley, and Atlantic Electronics, Ltd., of Lancaster, stated that they had picked

up the call letters KLEE-TV "many times" between September 14, 1953, and January 8, 1954. They even sent photographs of their TV screens to prove it.

There are two great mysteries here. The first is that television signals ordinarily are not received beyond line-of-sight distances. Unlike ordinary broadcast radio waves they do not rebound from the ionosphere but usually penetrate it and continue on into space. This is not always true, however, and sometimes electronic conditions are such that TV signals can be reflected from the electronic layers encasing the earth and are received at a great distance.

It is not beyond the realm of possibility, therefore, that signals from a TV station in Texas could be reflected a long distance — perhaps even as far as England.

But that such signals should be reflected repeatedly while other U. S. signals are not reflected seems all but impossible.

An even bigger mystery with the KLEE signals, of course, is that so far as anyone knows the last "official" KLEE-TV signal was broadcast in July, 1950 — more than three years before the new "unauthorized" signals began to be reported.

It has been suggested that the signals may be a hoax, but who can afford such a hoax? TV equipment capable of broadcasting such signals, even from point to point within England, would cost tens of thousands, probably hundreds of thousands of dollars. In addition, it is strictly illegal to make such a broadcast and who would want to risk costly equipment on a pointless venture?

The chief engineer of the British Broadcasting Corporation told newsmen, quoted as follows by Frank Edwards in his book *Strangest Of All*:

"We are confronted in this instance with a set of circumstances which are at variance with accepted knowledge of television transmission. It is unthinkable that these signals could have been circling the earth for the period of time since that station last broadcast them. It is physically impossible that they could have been reflected to us by chance from a celestial body at such a vast distance. That leaves us with but one possibility, however bizarre, that these signals were transmitted to us purposefully and intelligently, from a source and for a purpose presently unknown."

Even this might have been forgotten but on November 23, 1955, H. C. Taylor, one of the electronics specialists who had reported the original reception, turned on his TV for long range reception and there were the mysterious letters

again — KLEE-TV! And Mr. Taylor, lest we forget, lives in Morecambe, Lancashire, England.

It now seemed unlikely that claims as sensational as this could go unchallenged indefinitely. Sure enough, in February, 1960, the "perfect explanation" was offered.

Charlotte Phelan, writing in the Sunday *Houston Post,* of February 14, 1960, stated that "an aged inventor in England" had faked the signal and actually had transmitted a copy of a station indentification card.

Details, including the name of the "aged inventor", are curiously lacking but even so FATE Magazine was inclined to accept this explanation, at least provisionally, for want of something better, despite obvious loopholes in the report.

The biggest loophole is that the photographs sent to Engineer Paul Huhndorff at KPRC-TV were identified by him as showing the standard call letter slide actually used by KLEE-TV. How did this anonymous aged inventor happen to get hold of that slide?

* * *

SO MATTERS MIGHT have rested, if KLEE had not been seen again! In February, 1962 — exact date not available — Mrs. Rosella Rose of Milwaukee, Wis., tuned in her set and got the station. It was not until June 16 of that year, however, having just finished reading about the mystery in Frank Edwards' book, *Strangest Of All,* that Mrs. Rose even realized it was a mystery. Here is what she wrote to Mr. Edwards:

"I have just finished your book *Strangest Of All* and reading it brought to mind something I would like to report.

"This year, along the last of February, I was trying to get a program on TV for a short rest before starting home from a long day's work. The time was around 7:00 or 7:30 P. M. On turning on the dial I got station KLEE.

"Of course I had never heard of the station or didn't know where it was. The KLEE flickered off and on several times before any sound or picture came through.

"The picture came first, showing a woman running toward what looked like a balcony. She was followed by a man who caught up with her. They seemed to be talking but at first I couldn't make out what was said or understand it. Then the words came through.

"The girl speaking said, 'Let me go. I'm going to tell the world what you plan on doing!' She was speaking to the man she had been running from who was then holding her by the arms.

"The picture changed slightly, showing the back head and shoulders of a second man. There was

something said then that I couldn't understand — apparently a question by the second man and answers by the girl.

"Then the second man said, 'My God, man, you can't do that. It will be a catastrophe!'

"The picture faded out then and the KLEE flashed on again — and here's the really strange part — superimposed over the KLEE, which was still on, the word 'HELP' flashed on, off, and on again. The screen then went black.

"I waited to see if it would come on again. It didn't, and it was over a channel we never get a station on here.

"I was alone at the time, and in closing up for the night I didn't think any more about it until I got home. Then I checked the TV news section in the papers but there was no KLEE listed. So I thought maybe it was a station farther away and one not listed in our papers here in Milwaukee.

"Then, on reading your book last night, the chapter 'Signals From Space' really knocked me for a loop.

"What do you make of this?"

* * *

THERE ALREADY HAS BEEN much speculation about this mystery, but if the facts are correct more speculation is certainly warranted.

Men as far apart as flying saucer fans on the one hand, and F. D. Drake on the other, were concerned. Dr. Drake was associate astronomer at the National Radio Astronomy Observatory at Green Bank, W. Va. Green Bank has been trying to make radio contact with life in other planetary systems, and one of the possibilities was that the KLEE signals had been rebroadcast by other intelligences in space.

This, from a less scientific viewpoint, was also the attitude of the UFO fans— but they suggested that the signals were being rebroadcast by flying saucers orbiting the earth.

Another suggestion, made by Chief Engineer Huhndorff, was that the TV waves may have penetrated the ionosphere into space and been reflected back when they hit a celestial object several light years away. The BBC chief engineer, as stated, believes this to be physically impossible. Furthermore, there are too many reports of this wayward signal being received and it seems most unlikely that an already unlikely one-time accident would be repeated.

Another proposal, likewise rejected by the BBC chief engineer, is that the signals were just wandering around in space all this time until somehow they found their way back to a few TV sets on Earth.

The same basic objections apply here — the strength of the signals,

the repetitious receptions which are too frequent to be coincidental, and the absence of any theory that could account for such wanderings.

An equally far-out theory offered in FATE way back in 1954 is that *time* itself, so little understood, might have folded back and through some trick the signals were received a fraction of a second after they were broadcast on one plane, while three to four years elapsed on another.

We are living in a universe of mystery, and the KLEE enigma reinforces that realization even though it appears to deepen the mystery rather than help solve it.

MYSTERY OF THE STRANDED WHALES

THE FREQUENT mass strandings of whales in various parts of the world long have puzzled scientists. Most strandings involve species which generally stay in deep water and all occur on gently sloping beaches and shallow flats or bays.

Study of whales has shown that they emit ultrasonic clicks which evidently serve the same purpose as the sonic "pings" of ship echo ranging devices. Tests of whale "sonar" have shown that some species can maneuver in total darkness through a maze of obstacles. Thus why whales blunder ashore has been a mystery.

According to a new theory advanced by W. H. Dudok Van Heel, a Dutch zoologist, whale strandings are caused by the failure of their echo-ranging organs. This theory was reported in a recent article in *Sea Frontiers*, magazine of the International Oceanographers Foundation, by William M. Stephens of the Institute of Marine science, University of Miami.

Sonar tests made by Van Heel from a boat in shallow water showed that sloping beaches tended to mask or entirely cancel signals sent out horizontally from beneath the surface. The sound waves glanced off the sloping bottom and kept traveling, so that the sonar apparatus indicated deep water when actually the boat was about to go aground.

Research has established that sounds emitted by whales travel upward and outward but never downward. Engrossed in feeding, in murky water where they could not see, with numerous other whales milling about, they might find themselves in shallow depths without warning and thus dash themselves ashore.

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By Sir Arthur Grimble

The natives warned me that the path I planned to take was used by the dead. I scoffed until I met—

THE LIMPING GHOST of MAKIN-MEANG

IT IS CLEARLY up to a district officer to be listening and learning all the time. But there is a mortal difference of spirit between genuine research and prying. The danger is, the genuine thing can deteriorate by such subtle and unconscious stages into mere overcuriosity that a bona fide student may find himself poised on the very brink of fiddling before he wakes up to the horrid change that has gone on inside him. That was what happened to me on Makin-Meang.

Perhaps the eeriness of the island's reputation about ghosts added to the odd taciturnity of its villagers, had something to do with my ineptitude. But I base no defense on that. The district officer's job is to find ways through to his people, not to leave them groping for ways through to himself.

I had heard of the ghosts of Makin-Meang before I got there. The people of Tarawa and Maiana and Abaiang were full of tales about them. They told me that the whole Gilbertese race, for over 30 generations by their count (it was 60 or so by mine), had looked on that most northerly island of the group as their halfway house between the lands of the living and the dead.

The story went that, when anyone died, his shade must first travel up the line of islands to Makin-Meang. Going ashore there on a



southern beach, it must tread the length of the land to a sandspit at the northern tip called the Place of Dread. This was not an actual place name, but simply a term of fearful reference to the locality — for there sat Nakaa, the Watcher at the Gate, waiting to strangle all dead folk in his terrible net. The ghost had no hope of winning through to paradise except by way of the Gate, and no skill or cunning of its own could save it from the Net. Only the anxious family rituals, done over its dead body, could avail for that; and even these might fail if any outsider were to break in upon their course.

The reasonableness or not of these beliefs is of no concern. It was the age and intensity of them that weighed on Makin-Meang. Every yard of the island was loaded with the terrors and hopes that 60 generations of the living, and the dying, and the long-dead, from end to end of the Gilbert group, had focused upon it. The impress of man's thought was as heavy as footfalls on its paths. I wondered if that was why those silent villagers always seemed to be listening inside their ears for some sound I could never hear.

They were courteous and gentle, but they would not talk to me about the place where Nakaa sat; they did not even try to change the sub-

ject when I raised it; they simply dropped their eyes and removed themselves into abysses of reserve. It was not from them but from my orderly, a Tarawa man, that I learned how best to avoid the horror of meeting a ghost face to face. He lived in such open fear of doing so himself that the native magistrate had let him know out of pity.

He told me that the shades of all the folk who died on the other 15 islands found their way to Nakaa by the road above the western beach, whereas only those of local people used the eastern path. There were therefore many more chances of meeting ghosts on the west side than on the east. Not that it mattered greatly which way you chose going north, because you were travelling with the stream anyhow, and the only thing you had to remember was never, never to look behind you. But coming back against the northbound traffic, you must take no road save the eastern one. You could find out in advance when that was safe or not by asking if any local death was expected the day you planned to use it.

When I had finished my routine work on the island, I naturally wanted to see the Place of Dread, so I called the native magistrate along one morning and asked him to find me a guide.

I have never seen a face change and darken as swiftly as his did at my simple request. He stood dumb with downcast eyes; then, still looking at the ground, "Do not go to that place," he exclaimed, and again, on a higher note, passionately, *"Do not go!"* The edge on his voice made it seem almost as if he had said, "I order you not to go."

"But why?" I said irritably. "What's all this nonsense about Nakaa's place? What's all the mystery? Shall I offend anyone by going?"

"Nobody will be offended," he replied, "but do not go. The place is perilous."

"But why perilous for me, a Man of Matang?"

His only reply was to wrap himself away in a cloak of silence. So I tried another line. "You're a member of a Christian church. You surely can't believe still that souls go that way to Heaven or Hell. Or do you?"

He lifted his eyes to mine, crossing himself. "Not Christian souls," he whispered, "but pagan ones — to Hell . . . They still walk the island, and Nakaa stays there — and there is fear—" his voice trailed off into mumbles; I got no more out of him.

I should of course have made up my mind in all decency then to find the place for myself. The island is a straight, lagoonless ribbon, and I could not possibly have missed its tapering northern end. But I was

cussed. "Please find a village constable who isn't afraid to be my guide," I said, "and send him to me here."

He looked at me mutely, spread his hands in a hopeless little gesture, and left. The constable, a giant of a man with bushy eyebrows and a grimly smileless face, appeared within the next half-hour. He said, before we started that, as I was a stranger, I must take the western path going northward, just as the ghosts of strangers did, and that I must be careful not to look back.

"And if I do look back?" I asked.

"If you look back and see a ghost," he replied, "you will be dead within a year," and marched off ahead of me without another word.

I followed him in silence, eyes front, for perhaps half an hour, when he stepped of a sudden into the coconut forest on our right. "Come in among the trees," he called without turning his head. "This is my land. There is a thing you must carry to Nakaa."

The thing was a seed coconut. It appeared that every stranger, on his first visit to the Place of Dread, must bring with him a sprouting nut to plant in Nakaa's grove. I thought well of the idea until he told me I must carry it myself. It had an enormous sprout. I am inclined to believe he chose that particular one with deliberate malice, seeing that the only correct way to carry it (or so he said) was upright in my cupped hands with elbows well in against my ribs. I felt a complete ass sweating meekly behind him in that ridiculous attitude for the next five or six miles with my aspidistra-like trophy fluttering in the wind.

I planted the nut at his order where the trees petered out in a sandy desolation at the island's tip. When it was done to his liking, he just walked away into the forest.

"Here!" I called. "Where are you going now?"

"I will wait here," he replied. "There in the north is the place you seek," and was lost among the trees.

There was nothing in that empty waste to distinguish it from 50 other such promontories in the Gilbert group. It was merely a blazing acre or two of coral rock shaken by bellowing surf and strident with the shrieks of swarming sea birds. I walked to the point where the meeting tide rips boiled. It was from there that happy ghosts, the Net of Nakaa passed, fared forth across the sea to be gathered at last with their fathers. I knew that in that very flash of time, from somewhere down the chain of islands, the thoughts of dying folk might be winging their way in wistfulness and fear to the spot where I was standing. But somehow, my mind

only played with the idea. There was no sense of reality. The place itself put me utterly out of tune with the old beliefs. Perhaps it was the noise. Death is so quiet, and there was nothing in Nakaa's domain but that din of birds and shattered waters and the trade wind's diapason booming in my ears.

Nevertheless, the brazen heat of rocks and sand that drove me out at last did have its importance, because it gave me the thirst that led to what followed. I went straight back to my guide among the trees and asked him in all innocence to pick me a drinking nut.

He sprang back as if I had struck him. "I cannot do that," he almost barked. "I cannot do that. These trees are Nakaa's." Fear oozed out of him, almost as tangible as sweat.

I could not press him to violate his belief; nor had I learned yet to scale a 40-foot tree for myself; so I had to sit down there in Nakaa's grove to a sickeningly dry lunch of bully beef and biscuit. I remember muttering to myself, "This is how the old devil strangles foreign ghosts, anyhow," as I gulped the stuff down.

It was past 2:00 o'clock when we started for home down the eastern path. My friend told me that his proper place going south was in the rear, and dropped 40 paces behind. Perhaps he just wanted to keep out of my sight as well as the sound of my voice; anyway, it was I who led the way against the traffic-stream of local ghosts.

After 10 minutes walking, with thirst at concert pitch, I stopped and croaked back at him (he would not come near), "Are we out of Nakaa's grove yet?"

Not yet, he shouted back, there was still a mile or more of it. It was then that an unpleasant little worm within me turned. I made up my mind to disregard his scruples and ask anyone we met, anywhere, to pick me a nut. And there, in the midst of that peevish thought, was suddenly a man coming along the track to help me.

Across the arc of a curving beach, I saw him appear round a point; I could follow every yard of his course as he came nearer. My eyes never left him, because my intent was pinned on his getting me that drink. He walked with a strong limp (I thought that might make it hard for him to climb a tree). He was a stocky, grizzled man of about 50, clad rather ceremoniously in a fine mat belted about his middle (a poor kit for climbing, commented my mind). As he came up on my left, I noticed that his left cheek was scored by a scar from jawbone to temple, and that his limp came from a twisted left foot and ankle. I can see the man still in memory.

But the question is — did he see

me? He totally ignored the greeting I gave him. He did not even turn his eyes toward me. He went by as if I didn't exist. If anyone was a ghost on that pathway, I was — for him. He left me standing with one futile hand flapping in the air to stay him. I watched his dogged back receding toward my oncoming guide. I was shocked speechless. It was so grossly unlike the infallible courtesy of the islanders.

He was just about to pass the constable when I found voice again. "Ask that chief to stop," I called back. "He may need some help from us." It had struck me he might be a lunatic at large: possibly harmless, but we ought to make sure of that. But the din of the surf may have smothered my voice, for the constable didn't seem to hear. He passed the newcomer 20 yards from where I stood, without a sign of recognition.

I ran back to him. "Who is that man?" I asked.

He stopped in his tracks, gazing at my pointed finger. "How?" he murmured hesitantly, using the Gilbertese equivalent for, "Say it again."

I said it again, sharply, still pointing. As we stood dumbly looking at each other, I saw swift beads of sweat — big, fat ones — start out of his forehead and lose themselves in his eyebrows.

Then it was as if something suddenly collapsed inside him. It was horrible. "I am afraid in this place!" he screamed high in his head, like a woman, and, without another word, he bolted out on the beach with an arm guarding his eyes. He disappeared at a run round the point, and I didn't see him again until I got to my quarters.

But there he was when I arrived, on the verandah with the native magistrate. I saw the two of them absorbed in talk, the constable violently gesturing now and then, as I approached the house. But they stepped apart as soon as they heard my footsteps, and stood gravely collected when I entered, waiting for me to speak.

I plunged head-first into my petulant story. The sum of it was that the constable had witnessed the discourtesy of the man with the limp, and was now trying his silly best to shield him from censure. It might be very loyal, but did he take me for a fish-headed fool? To pretend he hadn't seen the fellow — well — really! I was very young.

The native magistrate waited with calm good manners for me to run down, and then asked what the man was like.

I told him of the twisted foot, and the belted mat, and the scar.

He turned to exchange nods with the constable. "That was indeed Na Biria," he murmured, and they nodded at each other again.

"Na Biria?" I echoed. "Is he a lunatic?"

He dropped his eyelids, meaning, "No."

"Then bring him to me this evening."

He looked me straight in the eyes. "I cannot do that."

"Cannot? What word is this — 'cannot'? Is everyone here dotty today? Why cannot you bring him?"

"He is dead," said the magistrate, and added as I stood dumb, "He died this afternoon, soon before 3:00 o'clock."

They were both so remote; the whole place was so secretive; my mind was as fagged as my body; everything in that moment conspired to weaken its resistance against the improbable. Perhaps I was being bluffed, I don't know; but suddenly I had the picture of Na Biria in the article of death projecting his dying thought, with 60 generations of fear behind it, along that path through Nakaa's grove to the Place of Dread beyond. Had I received the impact of his thought as it passed my way? Or if not, what was it I had seen?

I knew it was not only thirst that made my mouth so dry, and that angered me. "If he only died at 3:00, he is not yet buried, and I can see his body," I exclaimed.

"His body lies in the village," replied the magistrate.

"And I can see it?" I insisted.

He paused a long time before bowing his head in assent. But brusquely then the constable interrupted. "No! The Man of Matang is a stranger! They are straightening the way of the dead. No stranger must break in. No!"

The magistrate silenced him with a gesture. "I am a Christian," he said solemly to me. "I will take you. Let us go at once."

I followed him out of the house.

We heard the mourners wailing 100 yards off. I saw a dozen of them flogging the purlieus of the open-sided house with staves, to frighten away strange ghosts. I went near enough to see people sitting with raised arms at the head and feet of a body. But I halted outside the circle of beaters. It was finding them so earnestly at work that brought me back to the decencies. These folk believed in what they were doing. For them, the dead man's whole eternity depended on their ritual. For them, the intrusion of me, a stranger, would send him to certain strangulation in Nakaa's net. What earthly or heaven-born right had I, for a moment's peevishness, to condemn them for the rest of their days to that hideous conviction? I suddenly felt as small as I was. I could go no farther. I turned away from the house. The native magistrate followed me in silence.

True MYSTIC EXPERIENCES

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AN ELEVATED DREAM

By Michael Fuller

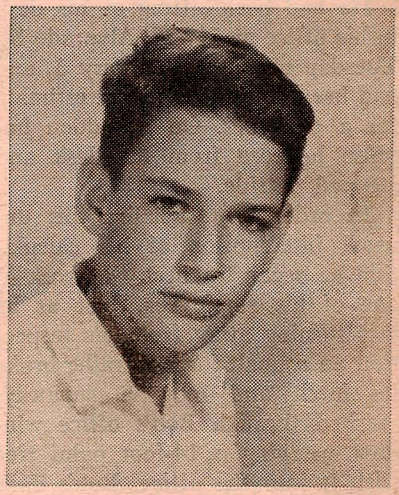
ON A BRIGHT December day in 1960 I was absent from school because of a cold. I had just finished a lunch that consisted of two peanut butter and jelly sandwiches and a glass of milk, when I decided that I would look at the T.V. Guide to see what was on television that afternoon.

I found that there was nothing but quiz programs and news on, neither of which interested me. Therefore, I decided to go downstairs to the living room to lie in the sun and take a nap.

I had been lying on the living room rug for about five minutes and was just dozing off, when Bella, my standard black poodle, came over beside me and lay down on my left arm.

After I had fallen asleep I had a strange dream that I was floating high above the ground when I suddenly began to fall. I awakened immediately only seconds before I hit the living room floor with a jarring thud.

To this day I can't explain this experience in any other way than to believe that I actually was floating. The reason that I believe this is that after I had landed my left arm was on top of Bella, instead of underneath her as it had been.



MICHAEL FULLER

Also, I had several large bruises on my body that were quite painful to the touch.—*Madison, Conn.*

LIFE SAVING IMPULSE

By Henry J. Santon

WHEN I SAW Mary Olsen on February 6, 1963, she was not her usual calm and collected self. Her normally pale face was slightly flushed as she began to tell me how she nearly had lost her husband the day before.

Although I had seen pictures of the incident she now described on television and in the morning newspaper, I had not connected it with Mary's husband Bob, who is president of the H. C. Olsen Construction Co.

He had been sitting at his desk in his office at 517 N. Alvarado St. Tuesday morning, February 5, and had been going over a cost estimate for a customer. On a sudden impulse he rose from his desk and stepped outside.

In order to rationalize this unusual interruption of his calculation he began to check the work of one of his employees. Just as he was turning away from his inspection an asphalt furnace trailer broke its hitch and, now a runaway, crashed through Bob's office window, carrying a 14-foot palm tree with it into the office. Bob's desk was knocked clear across the office where it lay demolished, furnishing a graphic picture of what would have happened to Bob had he not obeyed his sudden and unexplained impulse.

Mary went on to say that, although she usually is a sound sleeper, she had had a nightmare the night before the accident. In her dream she had heard her husband calling to her from the bathroom, where he was calmly shaving. He asked her to listen carefully to the instructions he was about to give her since, he explained, he had only minutes to live. Mary was so horrified that she woke up, and in her agitation also woke her husband. He tried to sooth her and then promptly went back to sleep. Mary was too upset to sleep, and lay awake a long time, she said.

She recalled only too well a similar experience she had as a child when in her dream she could not find her beloved grandpa anywhere. She woke crying and although her mother tried to reassure her, explaining that Grandpa lived only down the block, Mary had retorted angrily that she knew this, but he was not there. Somebody, she told her mother, had taken Grandpa away during the night.

It was true; the old man had suffered a heart attack and had died during the night.

Mary still wonders, just as she wondered as a little girl, how these strange, frightening messages reach

her from their incomprehensible source.—*Los Angeles, Calif.*

I HEARD THE KNOCK

By Norma Jeffries

THE FIRST FEW months of 1959 we boarded in the gracious home of a spiritual minister, Rev. Mary Louckes, in Flint, Mich. After dinner one evening late in February I stood in the dining room chatting with my husband, son and hostess. Suddenly I noticed the youngster sniffing the air.

I hesitated to interrupt our hostess to ask him what he was doing until I began to smell something, too. I eased into the kitchen and checked the gas range. It was off. When I returned the odor was even stronger, and I finally asked my son, "Do you smell something?"

"Sure," he said. "Don't you smell it, Mom? It's Grandpa's cigar smoke."

Our hostess said, "There hasn't been a cigar smoker in this house for 10 years." But she, too, smelled it.

My father liked to smoke a cigar on holidays and special occasions, and the tobacco he used carried a distinct aroma.

"I hope my father isn't worse," I said. Mother had written me he was ill, but had not indicated how seriously.

A week later I was home alone, trying to type an article I was writing. It took all my concentration to transform my scribbled words into readable type. The guest room in which I worked often suffered from drafts from the adjoining attic storeroom, and in an effort to make me warmer and more comfortable, my hostess had sealed the door with masking tape and had put a scatter rug at its base.

At about 2:00 in the afternoon my concentration was interrupted abruptly by a loud, unmistakable knocking at the storeroom door. It was as if someone was in the attic. I was surprised, shocked and frightened all at once. I knew the door was locked and the key remained beneath the door knob; the tape and rug were still in place. I did not know if the attic could be entered from the outside.

Thinking I might have been mistaken about the location of the sound, I ran to the hall door and pulled it open. Nothing was there. The only sound in the house was the hammering of my heart. Quickly I looked into the walk-in closet adjoining my room. Nothing. I paused. Then it came again, persistent, demanding pounding at the storeroom door.

As quickly as my rubbery legs would allow, I kicked aside the rug, ripped away the tape, unlocked the door and with a deep breath flung it wide open.

There was no one there!

The dust which had gathered all winter lay undisturbed on the floor.

I told my husband about the knocking after dinner. I knew that when anyone in his family was about to die, the closest loved ones would hear a frantic, insistent knocking at the door. When the door was opened, no one would be there. He had heard it before the deaths of his father, mother, and two sisters. But both of us had considered this phenomenon peculiar to his own immediate family.

After discussing the incident we concluded it must be a warning of my father's impending death.

Thus we were not surprised when, on April 1, I received an urgent long-distance call telling me my father was seriously ill in the hospital in Muskegon, Mich., and was not expected to live. We went home immediately, and three days later my father died.—*San Diego, Calif.*

PHANTOM WAGON TRAIN

By Mary J. Arnett

MY FATHER, John R. Carney, was born in 1864 on a farm in central Indiana and spent much of his youth in the vicinity of Lake Cicott, a rugged and sparsely settled area.

One day in 1881 he overheard a group of men discussing an unusual phenomenon that two of them had witnessed. Although Dad was working for a neighboring farmer at the time, he resolved to see this strange thing as soon as he had a chance.

It was early fall before his opportunity came. Hitching his mule, Martha, to the buggy, taking along two sausage sandwiches and some red apples, he left at about 10:00 A.M. Saturday, hoping to reach the designated place by sunset. He traveled in a southeasterly direction over bumpy and rutted roads, but just as the sun was beginning to set he arrived, very weary from his journey.

Across the road from the appointed place Father noticed a ramshackle cabin that had been deserted a long time. He tied Martha behind it and settled down in front to wait. After an uneventful hour he began to laugh at himself for making such a foolhardy trip. He rose to his feet, dusted his britches and prepared to leave.

As he took one last look over his shoulder his attention suddenly was arrested by a huge circle of fog rising slowly from the ground. He sat down again and gaped as wagon wheels slowly began to appear in the circle of fog. When they were completed something white started to take shape over the wheels.

"C-C-Covered wagons!" he gasped. "By Golly!"

The vision became plainer. Around and around and around the wagons rolled in a silent circle. How long this ghostly procession con-

tinued, Dad could not say. Then, for a few moments, the phantom wagons seemed to take on a phosphorescent glow. Finally, in one terrifying burst of flame, the phantom wagon train and fog disappeared completely.

When Dad related this weird experience to me years later he said this phenomenon might have been caused by some unusual quirk of nature; but he himself was more inclined to believe the legend that an Indian massacre had occurred on that exact spot.—*Euclid, Ohio.*

THREE TIMES WARNED

By Thelma Cash

WITHIN A month I was warned three times of my husband's impending death.

The first warning came in an astounding manner. One clear, crisp November morning in 1952 my husband Henley and I walked with our dog up a narrow, winding, tree-lined mountain road near Lynch, Ky. As we approached the top, I looked down and saw a shiny-black hearse coming toward us. "Get the dog off the road," I said. We waited. Nothing came. I looked again, but the hearse had disappeared as if by magic.

A few nights later the second warning came. In a dream an ancient scroll was being unrolled before my eyes. "What's that?" I asked."

"A scroll of the dead," said a voice. "Look at this name."

I turned my head aside to keep from seeing.

The third warning came at the home of my father, H. C. Hamilton, in Lancaster, Ky., the night before my husband's sudden death. A deceased friend, Flora Meccia, appeared to me in a vivid dream. In her hand was the mask of a man's face, with the mouth contorted in a grimace of pain.

"What's that, Flora?" I asked in my dream.

"You'll learn tomorrow that it's a death mask," she said.

As I prepared breakfast the next morning, Thanksgiving Day, 1952, my husband become very ill. He died before the doctor arrived and his face, in death, was a replica of the mask Flora had held in her hand. — *Lancaster, Ky.*

ONE DREAM FOR TWO

By Marie M. Hatton

MY FRIEND Vina, who is a pastry cook in a restaurant in Dodge City, Kan., and her husband Tom, who works on the bridge gang for the railroad, were visiting me the night of May 3, 1963, and told me of a strange experience they had the night before.

As Vina explained, "I came home from work at about 3:00 P. M. as usual, cooked supper for Tom, and then lay down on the divan to

watch television for a while.

"I was awfully tired and soon fell into a sound sleep. Tom watched TV a little longer and then made his rounds, locking the doors and turning off the lights and TV, before going to bed without disturbing me.

"Sometime during the night I awoke and found myself in a strange big basement. Shelves near the ceiling were piled high with stuff, and I could smell the damp, musty air. The floor felt cold and damp on the bottoms of my feet. I could hear people walking on the floor overhead, and it occurred to me I must be in the basement of some club.

"I was awfully frightened and tried to get out, but invisible hands kept holding me back. I screamed for Tom to come and help me. Tom heard, and jumped out of bed. As soon as he was on his feet he also was in that big basement.

"He got me away from whatever it was that was holding me and started fighting with it. He told me to grab his hips and follow him and he would get us out. I could hear him striking something with his fists, saying if IT didn't let us out he'd kill it.

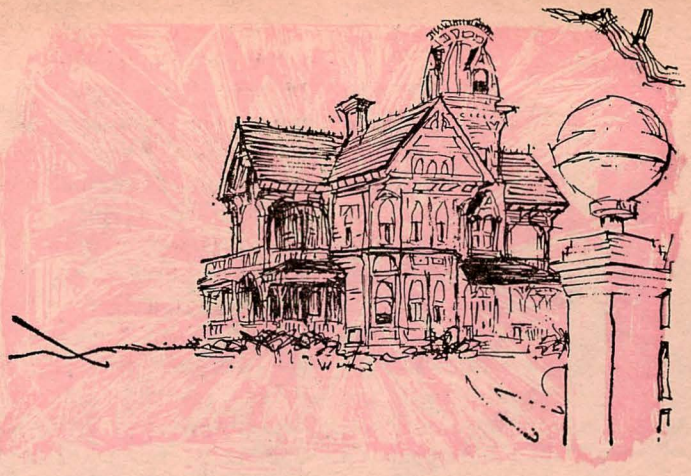
"After fighting for what seemed to be a long time, Tom began to get tired and told me to run. But, as there was nowhere to run, I told him I preferred to stay with him. We both began praying.

"A few minutes later, at 2:00 P. M., the lights came on, and we found ourselves standing in our combination living room-bedroom. Tom grabbed me and hugged me. We both were crying and trembling. Tom was wet with sweat, and his fists were bruised and bloody."

Certain questions remain unanswered. When Vina went to sleep she was fully clothed. When the lights came on she was naked. Tom, who always slept in his shorts and undershirt, was naked too. Who or what took their clothes off? If it was only a dream, how did Tom's fists get bloody? How could two persons have the same dream at the same time? Who turned on the lights when the dream was over? Tom and Vina found themselves on the side of the room opposite the light switch.

Tom feels this must have been a dream because all doors and windows were locked just as he left them when he went to bed. Nothing in the room had been disturbed, yet, Tom is a big man and he had been striking something, and there should have been marks somewhere, to get his fists all banged up. Vina says it wasn't a dream but, if it was, it was hers. How did Tom get into it?

There are two last questions. Who or what was the menacing thing in the dream? And where is the basement?—*Blue Rapids, Kans.*



DOWSING FOR NOXIOUS RAYS

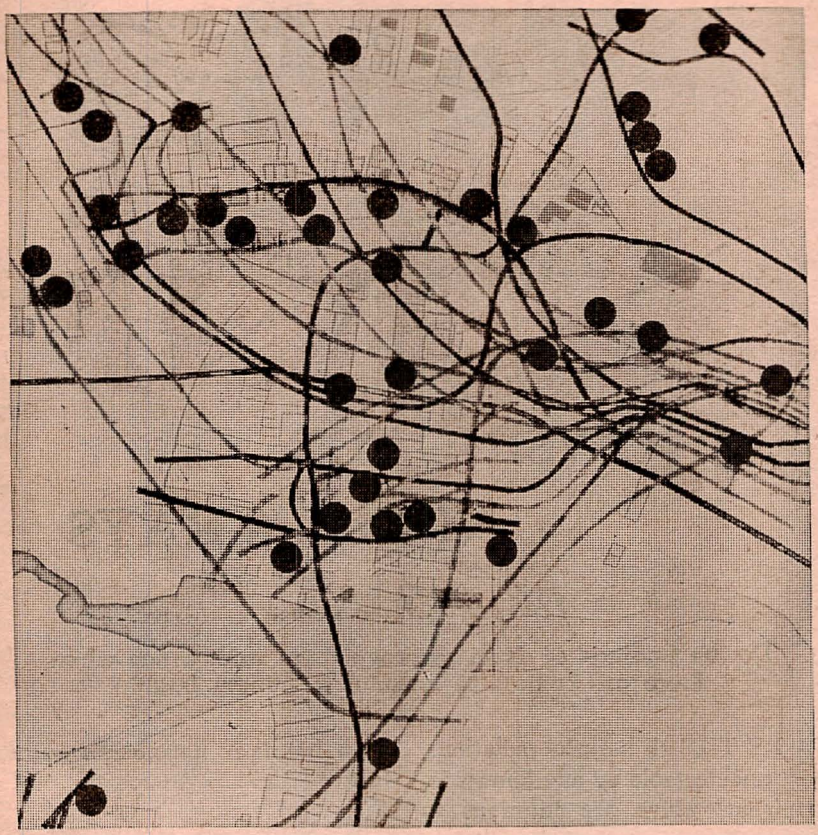
By J. F. Luttmer

Do the findings of dowsers prove there exist areas where there are radiations harmful to human health?

ARE THERE harmful radiations, undetectable by any known instrument, which are injurious to human health?

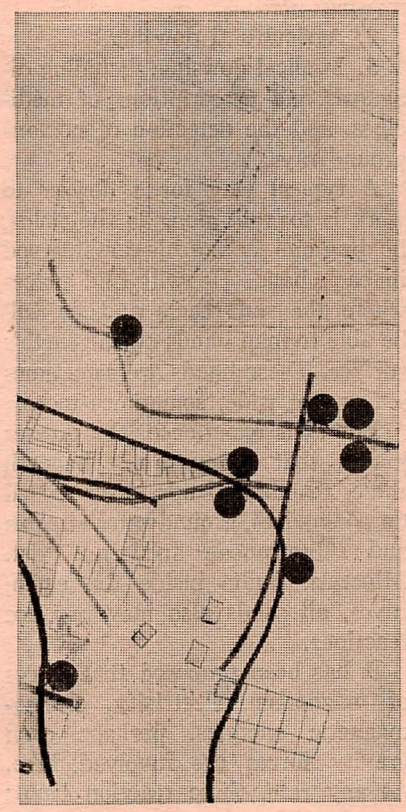
Conventional medical science is sure to say no, along with other guardians of the nation's health. But dowsers say yes, and they have a surprising amount of evidence, including that of medical researchers, to back them up.

Most of this evidence is European but it is nonetheless authoritative. And the proponents of the theory of noxious rays point out quite reasonably that until after the Curies discovered radium in 1898 it was not dreamed that radioactive materials even existed, let alone that they were lethal. Noxious rays are in this category, they tell us; we simply haven't developed the instruments to detect them as yet.



If noxious rays exist, and as a dowser I take the view that they do, this could be important to your health and even to your life. A dowser might tell whether the location where you sleep, for example, is subject to such rays. If it is, he might advise you to take the simple precaution of moving your bed.

Medical research has indicated there may be such things as "cancer houses" where the incidence of cancer is far and away more prevalent than in the general population. Dowsers offer the theory that such "cancer houses" may be due to the prevalence of noxious rays in that particular location.



German researcher G. F. von Pohl marked location of underground streams on map of Vilsbiburg, a town unknown to him. His markings exactly coincided with locations of cancer deaths for a 10-year period marked on another map by town's health authorities.

Such noxious rays have been known for thousands of years and are detectable by a dowser and his detector, an instrument known as a divining rod or dowsing rod. A dowser is a person who is sensitive to these rays. His dowsing rod is an instrument, usually in the shape of a "Y" made of flexible materials. For a long time hazel twigs or willow twigs were used, and some dowsers still prefer them while others use whale bone or steel wire. The wire dowsing rod is inexpensive and durable.

I would like to make it clear that the divining rod itself has no secrets. It has no power in itself and it is used only to indicate the reactions of the dowser. It is the dowser himself who gets the impressions.

In the Middle Ages in Europe there was a superstition that the dowser had to cut his rod from a special tree — the hazel — at midnight and only on the night of a full moon, reciting a magical poem at the same time. It is not hard to understand that this influenced the dowser psychologically and helped him to attribute magical powers to his dowsing rod.

But as far as that goes, how does one explain dowsing? There is no accepted explanation as yet any more than there is for other so-called parapsychological phenomena.

Two different theories are offered.

Some dowsers believe their reactions are psychological, that their subconscious minds reach out and quest for the desired information, almost in a clairvoyant fashion. But the signs and indications received back, at least in their conscious minds, are so subtle and barely noticeable that a divining rod is needed as a kind of amplifier to make them noticeable and useful to the dowser.

The other theory is that the dowser's reactions are physical. These theorists believe that everything radiates and that the human body somehow receives these radiations like a radio receiver. It is difficult to understand how map dowsing could be explained in this way, however, and map dowsing often produces profitable results.

Surprisingly, the adherents of both schools of thought have success so the theory does not seem to matter.

* * *

USE OF THE dowsing rod is as old as recorded history and is known all over the world. Stone picture engravings from China show the Emperor Yu using a divining rod 4,000 years ago. Ancient cave paintings in the Orange River colony of South Africa show Bushmen using a diving rod.

It has been used for many purposes, such as:

1. Locating water, minerals, oil, buried treasure, lost mines, even missing persons.

2. Agricultural dowsing.

3. Medical dowsing, including diagnosis and prescriptions of medicines, and the detection of noxious ground rays.

A typical way for a dowser to work is to walk along in the fields, holding one fork of his dowsing rod in each hand. He will find places where the rod reacts and he will be able to map bands on the earth's surface. These bands are sometimes a few feet wide, sometimes more.

From his experience, the dowser knows that many times beneath these reaction bands, also called dowsing zones, groundwater streams and subterranean springs exist. Minerals, faults inside the earth, caves, oil sands also may produce reactions.

It has been proposed that forces of magnetism, electricity, electromagnetic energies, perhaps even gravity forces are involved here. At any rate, these reaction bands are the locations of the noxious rays.

Well-known scientists have investigated these rays and the whole phenomena of dowsing. The Dutch geologist, Prof. S. W. Tromp, former adviser to Unesco, started his dowsing investigations in 1940 in Turkey. He continued them in Palestine, the Red Sea area, Egypt, Australia and Java. Later he con-

ducted many experiments in the university laboratories in Delft and Leiden in the Netherlands.

The bibliography at the end of this article lists three of Professor Tromp's books. They describe in technical detail the five different kinds of experiments he conducted. He worked with dowsers in the field, conducted magnetic, electric, and electro-magnetic experiments, and measured skin potentials.

In his measurement of skin potentials, for example, he made the following findings:

- Persons entering a dowsing zone (reaction zone) show an important change in their skin potential. This is less spontaneous among persons not sensitive to the dowsing rod.
- The material and shape of the rod are not important.
- Skin potentials change under the influence of certain irritations apparently radiating out from the dowsing zone.
- A purposeful movement of the dowsing rod outside the dowsing zone does not change the skin potential.
- Whether sensitive to the dowsing rod or not, persons entering a dowsing zone do show changes in skin potential.

* * *

ALTHOUGH THESE findings were unknown to him, an investigation conducted by J. L. Jenks, president of the Sanborn Electrocardiograph Company, Cambridge, Mass., in September, 1948, independently disclosed the same facts.

Professor Tromp's experiments in Einthoven were conducted with a string galvanometer. Typically he would connect the instrument to the wrists of the dowser, thus producing a graphic record of the skin potential somewhat similar to a cardiogram.

A German hypothesis proposes that currents of underground water produce a form of "Kipp oscillation" with a frequency of one to 10 Herz. This is manifested on the earth's surface by the reaction bands, above which there is also a considerable increase in the ionization of the air. Interested persons able to read German will find many publications referred to in *Zeitschrift fur Radiesthesie.*

The French engineers Voillaume and Cody used specially made instruments and many thousands of observations to prove that some of the reaction bands produce radon gas. Radon, discovered by Rutherford, is emanated under certain conditions from radium ores.

Regardless of the theory, however, the empirical knowledge gathered by dowsers makes clear that above many reaction bands are to be found rays or radiations which are noxious and harmful to men,

to animals and also to plants.

This appears to be "new" information only to us modern skeptics.

In ancient days in China no one ever built a house or tomb without calling in specialists to proclaim the location free of any emission dangerous to the would-be tenants. They used a peculiar kind of compass to determine the "healthful" areas but, of course, their explanation was quite different from ours. The specialists who recommended suitable locations explained that in the unsuitable spots the spirit of a dragon was living, deep inside the earth. It seems likely that these "dragon dwellings" were the same as our reaction bands.

How harmful are such radiations to health? Length of exposure and the intensity of the rays or radiations are very important. Some persons, for instance, may sleep over the same unsuitable spot year after year. It is proposed that in such locations rheumatism, skin diseases, asthma, bronchitis, muscular pains, even cancer may be more prevalent.

In a letter to the Rev. Father A. Desbuquoit, a Belgian priest and well-known author on noxious rays, Dr. Gori of Arezzo, Italy, wrote the following:

"In all cases of neoplasm (a new growth of different or abnormal tissue) I met, I came to the conclusion that (underground) waterstreams have, if not a capital, still a very important place in the cause. And I can assure you that in all cases where neoplasm was certain, the patient for years had resided over an intensive waterstream." (Letter of June 17, 1938).[5]

Father Desbuquoit, also a dowser, checked all cancer cases he met after receiving this letter and confirmed Dr. Gori's conclusions.

An older but equally well-known researcher was Gustav Freiherr von Pohl in Germany.[6] In January, 1929, von Pohl was given the opportunity to conduct a controlled experiment in a town that, up to that time, was unknown to him — Vilsbiburg.

On maps of this town von Pohl marked down the important underground water streams. Among the persons controlling the experiment were the police and a medical doctor. After von Pohl had mapped the town, the town's health department provided another map on which had been located all the deaths caused by cancer throughout the years 1918 to 1928. Result: "The beds of all 54 persons known to have died from cancer in Vilsbiburg were located exactly over places where von Pohl had previously charted his underground streams."

A warning is advisable here. Persons suffering from any disease

mentioned in this article should not immediately conclude that moving their beds will solve all their illnesses. It may be advisable to move your bed but please keep your doctor anyway.

It has been proposed by some that the underground noxious rays are harmul to health by undermining natural body resistance to disease.

This is suggested by experiments conducted over a period of 12 years, until his death in 1945, by Dr. E. Jenny, M.D., director of a children's hospital in Aarau, Switzerland.

One of Dr. Jenny's experiments is summarized by Professor Tromp as follows:

A wooden box was made about 13 feet long, 14 inches high and 12 inches wide. Half of the box was placed over a reaction band (dowsing zone) and the other half was placed to remain free of dowsing reactions.

Little stairs leading to a feeding place were in the middle of the box and the white mice were free to feed there and to remain and sleep in either part of the box. A recording instrument showed how many mice preferred one end of the box to the other.

The experiments were carried out in three different locations in Suhr, Switzerland, above dowsing zones of different width and intensity between the years 1934-1940. The dowsing zones had previously been located by experienced dowsers.

With the exception of the year 1940 in Metzergasse in Suhr, the results for each year in all three locations showed that the mice preferred that part of the box where the dowsing rod showed no reactions of any kind.

Statistically analyzed (except for 1940) the results showed that 81.3 per cent of the mice slept outside that portion of the box over the dowsing zone and 18.7 per cent slept inside it. During all the years, 6,434 slept outside and 1,626 slept inside the dowsing zone.

Later it was found that the 1940 exception in the Metzergasse was due to a change in underground streams which changed the dowsing zone.

An interesting sidelight is that even when the boxes were turned around, within a few days a reversal in sleeping habits occurred and the mice tended to sleep out of the dowsing zone.

* * *

IN MY OWN experience I was once asked by friends to check their home for possible harmful radiations. When I arrived at the home I found the family away but since the landlady knew me she invited me inside and I conducted my examination alone.

I found that a reaction band of moderate intensity exactly divided

their bed in half lengthwise. As with Dr. Jenny's mice experiments, only half of their bed was free from dowsing reactions.

When I reported the results the next day, husband and wife were astounded. They told me that for a long period they had taken to changing places in the bed every other day. On the half of the bed where I found dowsing reactions. neither of them had ever been able to sleep comfortably!

Von Pohl describes many cases of apparently harmful reactions to dowsing zones. Here are two typical histories.

A 35-year-old housewife, Mrs. V., was diagnosed as having neuralgia and a bad gallbladder. She had been bedridden for six years, had especially heavy pains in the morning, and had a gallbladder operation without relief.

A survey indicated that Mrs. V's bed was situated over a heavy reaction band. She was moved to a room without dowsing reactions. After nine days in the new location, on May 25, 1930, Mrs. V., a bedridden invalid for six years, was strong enough to get out of bed and use a wash bowl. Eventually her pains disappeared completely and only a pressure-sensitive spot remained in the neighborhood of her operation scar. By December, 1930, she was found to be completely healthy.

In Dachau, Germany, a 36-year-old man was diagnosed as having rheumatism all over his body, his lungs were below normal, he was very nervous, had no appetite, awoke tired and worn each morning, gradually improving during the day.

This was in January, 1931, and the patient had been healthy all his life until three years before, when he had moved into the house in question. He lost weight and complained from that day.

This patient's house was found to be over a very large reaction band. His bed was moved to a place free from dowsing radiations elsewhere in the house and he began to feel better within a few days. Within a month his complaints were gone, his appetite was improved and his nervousness had disappeared.

Are radioactive elements involved in these cases?

We don't know but they present a double-barreled problem. The first is to identify the radiation involved and the second is to research its pathogenic effects. One hopes that geophysicists and biologists all over the world will start to do more research on these problems.

For the time being, however, we must depend on skilled dowsers who can help us identify the reaction zones. They will help in many cases where a doctor, for no known reason, is unable to help his patient

with the best medical knowledge he can provide — even though identical cases elsewhere are helped.

Until we do know more about this mystery, it would surely not be a violation of medical ethics to move a patient's bed if the dowser finds that a reaction band exists. And beyond that it would not be expecting too much if a physician and a dowser teamed up, however informally, to try to work on a few of the problems that the physician alone may be helpless to solve.

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HOSPITAL HARMONY

THE FOUR children of Mrs. James Colbert, Jr., all were born on April 22, a year apart, at St. Joseph's Hospital in Phoenix, Ariz.

TOGETHERNESS

AT ST. ELIZABETH Hospital in Dayton, O., a daughter was born to Mrs. Colin Dill and, a few hours later, a son to Mrs. Albert Pickle.

GUARDIAN ANGEL'S REPORT



ABOUT THE AUTHOR

Olga N. Worrall is widely known for her remarkable psychic abilities. She has assisted in weekly spiritual healing services conducted by Dr. Albert Day at the New Life Clinic in Baltimore, and has helped other ministers and churches. She is an active member of The Spiritual Frontiers Fellowship. She does not do private professional work for the general public.

Do guardian angels watch over us? Here is how a couple, grieving for a dead daughter, were convinced they do.

By Olga N. Worrall

THIS ARTICLE is being written at the behest of the Guardian Angels, who each of us comes into the world with and who watch over us and guide us along life's highways and byways, for the enlightenment and comfort of those who have suffered the loss of a loved one through a serious accident, murder, fire, or some other type of tragic, untimely death.

* * *

We received a long distance telephone call from a friend of ours, a well-known writer of many books and articles, requesting that we make it possible for a couple, whom she had just met and who had suffered a terrible loss, to come to our home for spiritual help.

"I know what a heavy schedule you have and I also know that you do not make a practice of seeing strangers. However, in this case, I ask you please to see these people. They are in the depths of despair

and only you and your husband can help them because of your knowledge of immortality. They have need of your spiritual gifts. Please see them. Their child has suffered a terrible death."

Knowing that our friend would not ask us to see persons just to satisfy their curiosity, I promised her that we would see the couple that evening.

At the appointed time I opened the door in response to the ringing of the doorbell, and saw, standing before me, the husband and wife, wrapped in an aura of deep sorrow.

As we sat discussing the facts of immortality, as all Christians should, the time approached for our period of "Silence for Absent Healing" on behalf of those who request our prayers for their many needs.

After about five minutes of "Silence", I clairvoyantly saw standing before the husband, the spirit of a woman who claimed to be his grandmother. After I described her to the man he readily accepted her as his grandmother.

She then proceeded to give the following message:

"Tell my grandson and his wife that they must not crucify themselves with regrets and haunting thoughts of just how much their daughter suffered during the ordeal. When the Guardian Angels realized that they were unable to prevent the child's death, they immediately withdrew the astral body, the seat of sensation, from the physical body, and kept it in a state of soul slumber until all possibility of trauma was passed, and the silver cord was severed. We can liken this to the anesthetic used during a physical operation. Through the use of the drug the astral body is dissociated from the physical body, thereby keeping the physical body free from pain during the operation.

"Where we are unable to prevent a tragic passing from taking place the Spirit Specialists use this method to save the soul from trauma. This was done to your child, she did not suffer, and is unaware of what happened to her physical body. She is well and happy and quite anxious to greet you. Wipe your tears my dear children; God is good and does look after His own, in spite of man's cruelty to man."

The child appeared to my clairvoyant sight in full light, radiant and happy. She called out her girl friend's name as well as her own. She asked me to give her daddy the following message:

"Please tell daddy that my hair is a bit longer now. He will understand."

The father burst into sobs; the mother joined him.

This message was extremely evi-

dential to the parents as the day before the child's passing she had asked her mother to cut her hair real short. She was reminded that her daddy did not like short hair on her. However, the mother agreed to remove about an inch of the ponytail, then if daddy didn't scold perhaps another inch could be cut off later. That night daddy did scold!

Further evidence was given by the child that thoroughly convinced the parents that they really were communicating with their beloved daughter.

As the parents were preparing to leave they both agreed that a terrible weight had been lifted from their lives and they were grateful for this Holy Communion With Saints.

* * *

I trust that this true story will be of some small comfort to those who have suffered such a loss and have wondered, as these parents did, just how much the victim suffered before the spirit left the body.

What a blessing and mental relief this should be for all of us to know that our Guardian Angels have the power to spare a soul from suffering and trauma.

THE EARTH IS SLOWING DOWN

ATOMIC CLOCKS, the world's finest timekeepers, were set back a tenth of a second in the U.S.A. and eight other nations at "zero hour, universal time," on November 1, 1963, or 7:00 P.M., E.D.T., on October 31. Records of the U.S. Naval Observatory and the National Bureau of Standards had shown that the earth, because of a slowdown in its rate of rotation, had lost a tenth of a second in the preceding year and a half.

For reasons as yet unknown to scientists, the earth occasionally speeds up or slows down in its period of rotation. This period, which is determined by astronomical observations, can be accurately checked by atomic clocks first developed in 1955. The accuracy of these clocks, which is a result of the unvarying vibration of cesium and other atoms, is unaffected by the unknown influence which causes the earth's speed of rotation to change. Thus at intervals it is found that earth time and atomic time do not coincide and it is necessary to adjust the hands on the atomic timekeepers.

In September, 1963, The Naval Observatory and the Bureau of Standards reported, the earth clock lost 25 thousandths of a second, compared with a loss of about 10 thousandths of a second in July of the same year. The official timekeepers state that this change in speed of rotation is deceleration "at a very rapid rate."

How I Achieved ASTRAL PROJECTION

By Michael Bouissou

I concentrated on the place to visit, heard a sort of silky rustle and felt my body leave its narrow sheath.

LONG HOURS of meditation are the first stage in achieving voluntary projection in a waking state instead of in hypnotic sleep.

It would surprise many men and women, convinced of their powers of concentration, to learn that total absorption, devoid of any stray idea or thought, is extremely difficult to maintain even for a quarter of an hour. We fancy that we are absorbed by our intellectual, artistic or manual occupations, but across this voluntary attention, like shadows, flit images aroused by a sound, an odor or by fleeting memories. We are busy with the work we have begun, but a slight part of ourselves attaches itself to the car horn we have just heard, to the voices which come to our ears and to the troubles and pleasures in store for us.

That is application such as we conceive it. In reality it is essential to achieve a state of such deep meditation that nothing can reach us, to become men with ears, nose and eyes sealed with wax, whose brains are concentrating and working solely on the chosen subject.

At the outset it is necessary to take for this meditation a concrete subject and to dismiss abstract ones: this greatly facilitates exercises in concentration; the best and easiest subjects are plants. There is, however, no need to install a baobab tree in your bedroom. The most ordinary fern in an earthenware pot will suffice. Vegetables and trees, with the exception of mushrooms, possess gentle, even and

beneficent rays. These soothing rays combined with the immobility of the plant, are a powerful aid in the practice of these preliminary exercises, which it must be admitted are tedious and tiring.

To sum up, the method is as follows: concentrate on the seed, its growth in the bosom of the earth, then on the root, the stalk and the foliage and finally the flower, if the chosen plant bears one. Here we have a perfect subject. It is alive and radiant, undergoing metamorphoses which offer successive subjects of meditation that, although different, apply to one single image.

One must be able to identify oneself with the seed, the stalk and the leaves. One must actually become *one* with the subject chosen.

After trying out this experiment, completely honest people will tell you, rather discouraged, that different images and thoughts never ceased to cross their minds. It is very rare at the outset to concentrate absolutely for even two or three minutes. But it is necessary to achieve half or three-quarters of an hour, at least, of total separation from the outside world. This is a mere nothing when compared with the meditation of cloistered monks and Hindu sages, but it is quite difficult enough.

Having reached this stage, which demands a great deal of time and effort of people who are plunged in Western life and in social activities and who are quite unprotected from external echoes, it is next necessary to approach an abstract religious or philosophical subject. Here other obstacles will be found. Our intellectual development particularly strengthens logic, the rational train of thoughts flowing from the chosen abstract subject. In initiatory meditation the method is quite different: it must not be formed from logical trains, for it is necessary to be entirely absorbed in the chosen subject, to integrate oneself there in order to achieve the same length of concentration.

It is essential never to overtax one's strength. This would result only in weariness and a nervous exhaustion inimical to the results required and dangerous by very reason of this weariness.

In the East certain bodily attitudes are recommended to novices with a view to facilitating their task. In the West the best attitude, in my opinion, is to relax on a divan in a peaceful, well-heated room, without bright lights. The evening hours are preferable; the mind and the body, having accomplished their daily tasks, look forward to a time of rest and solitude. Each individual naturally chooses according to his nature the elements that may help him: the position of the bed or divan, the color of the

walls, the furniture, the hangings and the type of lighting. I must mention here that certain perfumes, and in particular incense, are a great help to deep meditation.

On achieving the result desired the person who wants to reach a greater degree of self-effacement must choose a more remote subject for meditation—for example a landscape, a house or some absent loved-one, and once more total absorption is necessary. It is surprising to see appear in the place chosen as the subject for meditation details that we have noted and subsequently forgotten. May I say that for a trained medium this preparatory period demands at least one year.

In the following stage of projection only the person who succeeds in bringing about this phenomenon can describe it in a way which although valid for him may not be so for another person, even though he has reached a similar stage of initiation. I propose now to describe my personal impressions and the method which enabled me to achieve projection, although I do not know if it will prove of any use to other mediums.

I always chose those calm hours after midnight and before 4:00 o'clock in the morning. First I fasted for several hours and washed myself scrupulously; then I arranged the room very strictly, removing all books and objects of a slightly frivolous nature. After thoroughly airing the room for at least two hours, I closed the windows. Since I only undertook my projections in summer I did not have to bother about the question of warmth—normally a vital one for me. My sheets were put away in the cupboard; a dimmed light was placed behind me and a light perfume of incense, a valuable aid on account of its purity, filled the room. My door remained closed (this was another reason why I always chose the summer, for my children were on holiday and thus I did not risk a dangerous recall).

Lying on my bed I concentrated firmly, with all my will-power, on the place I wanted to visit. After about 20 minutes a strange phenomenon took place. I felt my body leave a kind of narrow sheath, enclosing it from the feet to the shoulders, my head always remaining perfectly independent and free. I heard a sort of silky rustle accompanying this "skinning" process. A pause of a few minutes preceded a second and then a third shedding of the bodily shells. Before my eyes a black disc spun at great speed, suddenly giving place to a strange narrow corridor which I entered. After this ensued a phantasmagoria which I find difficult to describe. Launched in the air, feeling my hair ruffled by a

wind which struck my face, I travelled at tremendous speed a distance which was sometimes very great, without at the outset seeing anything, my rigid body making not the least movement, and my eyes closed to things both near and far.

In this world on the fringe of our own I could feel teeming, living, functioning forces and occasionally harmful rays which, however, could not reach me since I was protected by the absolute objectivity of my experiment and by the very thorough purification I had given to my body.

At a certain moment this chaotic darkness gave place to a soft natural light—the light of day—although it was night for my earthly body; this allowed me to distinguish clearly the region I had reached according to my desire.

In my projection I did not proceed by logical displacement; I passed through walls and doors in order to see only what I wanted to see.

I shall now relate three experiments in projection, the truth of which I was able to control with the help of another person. Two of these astral journeys were made to houses and properties where Mme de Ch-L—was living. It is helpful to know that projection is very much easier if you visit certain friendly persons who are familiar with the occult laws. Their fluid apparently guides us even if they are unaware of our experiment at the actual moment it is taking place. Once I left for Holland: I knew no details of the place where Mme de Ch-L—happened to be, nor did I possess a testifying object to give me a lead by its fluids. I was alone and untrammelled. Here are the images that appeared to me and which proved to be exact when I described them to my friend.

A flat countryside, fields, a few trees clustered round three windmills seen in the light of a rather grey dawn; then, without transition, a very beautiful garden path bordered with flowering rose trees, a room where I saw no one but where I noticed a fur coat lying at the foot of the bed. Before beginning this strange journey I had ordered myself to find an object, a piece of furniture or a knick-knack, sufficiently original to attract the attention of Mme de Ch-L—, who was usually very unobservant. I was therefore rather disappointed when I entered a smart dining-room where I saw a table laid for eight people. I noticed and even picked up a plate, noting all the details; then I left, making my way back through this obscure and dangerous world and found my body relaxed and calm . . . with the same gentle rustle the three sheaths I had felt leave my body returned.

I was neither tired nor emotional, merely a little bewildered and disappointed at having brought back only a plate, or rather the picture of a plate, as sole booty. I immediately wrote down memories of this journey and fell asleep. The following Sunday everything was explained to me, if I can put it that way, for the explanation was far stranger than the facts. The description I gave Mme de Ch-L— of the landscape with the three windmills and the hedge of rose trees was correct. It was also true that she had put a fur coat similar to the one I described on her bed, but the end was a jumble of the most incredible details. I had seen during the night a table laid for eight guests, but the luncheon party actually took place on the following day. It seemed certain that the table had neither been laid nor decorated with flowers the night before. Even more curious; I gave an exact description of the plate which had appeared before me so insistently but without looking upon it as a detail which might have attracted the attention of Mme de Ch-L—. I was mistaken. Her attention had been drawn to it by a tale her hostess told her about this particular dinner service. She had bought it in France and had it put, carefully packed, in the boot of her car. On the return journey she had had an accident, fortunately only a slight collision in which no one was hurt, but she had been forced to go on by train. Naturally she had thought she would find her dinner service smashed to pieces, but not a single plate was chipped. After telling this story she drew the attention of her guests to the design and decoration of the porcelain which had survived the shock. In this way Mme de Ch-L—looked carefully at her plate and recognised it again from the detailed description I gave her. The convincing detail I had wished to bring back from my nocturnal expedition was there and was quite irrefutable.

On closer examination of this strange story it will be observed that at night a room had appeared to me illuminated by the daylight of the following day; that the detail I had mentally desired was given me with all possible precision with the help of a plate which, when it appeared to me, was actually still in a dark cupboard; that this detail was stressed, as though to fulfill my desire, in such a way that my unobservant witness could not fail to look at the decoration of the plates on the table. Of all the experiments which I made over a period of 12 years this one remains the most incredible and inexplicable. Whichever way one takes it one can find no logical explanation. All I have been able to do,

after much thought and study, is to admit the mystery and bow before it.

On another occasion I took Jugoslavia as the goal of my nocturnal perigrinations. Once again I went to visit Mme de Ch-L —, who confirmed the accuracy of what I saw. The preparations for the projection were the same, but on this occasion I crossed the fringe of the real world with greater rapidity, a fringe it is as difficult to cross as an atmosphere surcharged with electricity would be. I felt myself forging ahead without any effort, as though recumbent, through a warm soft night. I arrived in an empty room which in reality was in darkness at that time of night. However, for me it was lit up, allowing me to examine furniture and curtains, ornaments and books in close enough detail to describe them. This time I had planned to leave some evidence of my occult presence and I had warned Mme de Ch-L—of my visit though without specifying the day or the hour, merely asking her to notice any incidents which seemed to her abnormal. She agreed and after visiting the first room (her father's office, of which she had often spoken) I looked for her bedroom where she should have been at that time of night, firmly resolved to try and give proof of my presence there. Nothing impedes the medium on these strange journeys; neither enclosures, walls, nor closed doors; he goes through everything and finds himself in a room without having needed to climb a staircase or open a door. In this way I finished in the room that I knew intuitively must be hers though I could not examine anything. Two huge spiders, satiated and peaceful, were asleep on the ceiling. These harmless beasts always terrify me, and whenever a spider and I find ourselves in the same room it is always I that gives way. That night, horrified at the idea of being confronted with the spider as I had been with the plate, I beat a hasty retreat and re-entered my carnal shell, which lay there calm and undisturbed.

Next day I wrote to Mme de Ch-L—, giving her a minute description of the study I had visited and asking her why she tolerated the presence of these horrible animals on her ceiling. A few days later I received her reply. The description of the first room was completely accurate, and as for the spiders: "I never disturb them," she said, "for they are harmless and I'm not afraid of them. They are most valuable in this country where they account for a host of infuriating mosquitoes."

So what actually left me to go on these curious travels was susceptible to fear and to cold. It could

therefore be wounded and even killed if another medium spotted it; I also knew that the calm sleeping shell of my body would recall me at the least alarm, and in this lay the danger—an involuntary and precipitous return.

I discussed these experiments with doctors — at least with those who treat the sick soul as others treat the ailing body. Will anyone believe me if I say that three of them, all unknown to each other, but all of them psychiatrists and psychologists, told me that among their patients they had often seemed to see the body deserted by its soul and possessed by evil forces? They did not reject the theory of a badly directed, perhaps involuntary projection as the initial cause of certain mental disorders.

These experiments and their results may, according to individual viewpoints, seem false, imaginary, impossible, or on the contrary the result of a rare and slightly fantastic mediumistic faculty. They are nothing of the kind. Without trying for one moment to refute the objections of the sceptics — how could I do so—I will merely state, for the others, that the results I obtained during projection were infinitesimal. I never shed more than three bodily husks, whereas the Hindu initiates count seven. I never managed to manifest my presence, whereas Oriental initiates accomplish missions and behave in a state of propection as they do with their normal bodies, and this often at considerable distances and for many days on end.

I know also that in cases of prolonged projection, in addition to the precautions I took regarding my own body, they take that of sealing their eyes, nostrils, mouth and all the natural orifices with fresh wax, thus leaving their carnal dwelling hermetically sealed and clean.

These are the elementary precautions to ensure that nothing will trouble this uninhabited body. Initiates often get someone to keep vigil by their body if the projection is to last for a long time. No work must be asked of this sleeping shell; the projection must only begin several hours after a meal, the body being completely purified externally and internally and in perfect health. There are on record undeniable projections at the moment of death, appearing to several people. Although analogous they cannot be classified among voluntary projections. Despite these precautions, projection is dangerous, and since it demands severe, regular training for at least a year I do not think it will find many enthusiasts. The mediums who practice it will, I think, do as I did. They will jot down their memories and will relate them . . . 20 years

later. It is unnecessary to advertise our possible presence to those who prowl, to the baleful denizens of this human domain which is, however, at the same time out of this world.

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TRAIL OF A TEXAS GHOST

ACCORDING to persistent reports over the years, a ghostly light wanders the vast expanse of Bailey's Prairie, about five miles west of Angleton, Tex., in Brazoria County. The light is associated with James "Brit" Bailey, an early Texas settler who died in 1833 and, at his request, was buried erect on Bailey's Prairie.

The first mention of haunting by Brit Bailey appears in the diary of Ann Rainey Thomas, who lived in the Bailey home after Bailey's death. One night while her husband was away on business, Mrs. Thomas recorded in her diary—which may be seen at the Brazoria County Library—she and a servant girl named Melinda, who was sleeping in her room, in another bed, were awakened by the sound of footsteps. Mrs. Thomas wrote that she saw the face of a man she knew—a man who was dead.

Melinda then told Mrs. Thomas that the property "was haunted by Mr. Bailey," information which Mrs. Thomas' husband had sought to conceal from her. The ghost, Melinda said, kept the men servants from milking the cows at night and prevented one of them, named Jim, from going home at night to see his wife.

On his return home, Mrs. Thomas continued in her diary, her husband, who was not feeling well, slept alone for several days in the room where she had seen Bailey's ghost. One night she heard her husband call for a light and she hurried to his room to find him pale and shaken. He explained he had seen a man in the room and in the moonlight had recognized the features of Brit Bailey.

One evening in the early 1850's, Col. Mordello Munson saw a strange, brilliant light drift past his home in Bailey's Prairie. He and several guests saddled horses and pursued it without success. Since then the light reportedly has been seen every seven years by numerous persons and has come to be known as "Brit Bailey's Light." Witnesses report having seen the mysterious spherical glow as recently as 1953 and 1960.



The WHEEL of FORTUNE

By Paul Steiner

Fifteen minutes before he was to enter retirement, Frank Duggan, 65, of Broken Arrow, Okla., a cement finisher, fell from a scaffold, into a water-filled pit and was drowned.

●

Six years ago, while violently arguing with her sister, Lucrezia Dattilo, of Catassano, Italy, completely lost her voice. A few weeks ago she was quarreling angrily, although perforce quietly, with her parents. At the height of the argument the girl's voice suddenly returned. She has vowed to quarrel no more.

●

Marcello Nardini, who'd been superstitious all his life, decided this was a wrong attitude and deliberately walked under a ladder on a Rome, Italy, street. A hammer dropped by a workman above promptly struck him on the head and he went to the hospital for treatment. He went home to rest deciding he'd been right all along, and was shocked to see his father-in-law drop his hat on the bed, another sign of bad luck. As Mr. Nardini reached for the hat the bed collapsed and he went back to the hospital with a broken nose.

●

William Clements escaped when fire broke out in his Pittsburgh, Pa., hotel room. He was given another room. He perished two hours later—when another fire broke out in the other room he had been given.

●

The bandit who robbed the Bank of America in Oakland, Calif., made a faster getaway than even he had planned. Unaware of the robbery, a bank guard held the door open for the hurrying robber.

●

An amateur fisherman in Jongsoo Park in Seoul, Korea, planned to use a three-inch minnow as bait — until the minnow leaped down his throat and lodged in his windpipe, strangling him.

Saints AND PSYCHIC Phenomena

Accounts of saints being tormented by demons are many—but are poltergeists the real explanation?

By Raymond Bayless

SAINTS AND MYSTICS of the early Christian church had the Devil's own time of it if we are to believe their accounts and the stories that have survived through the centuries.

These men and women believed in the supernatural and consequently they knew what was persecuting them—it was Satan Himself,or some of His legions of demons.

Today some of us give different names to the strange occurrences surrounding the saints and mystics. Some of it we call "psychic phenomena." All this means is that we are trying to relate it to something caused by the mind, that we are trying to dissociate it from the theological framework of the early church.

Some of the other activities we refer to quite knowingly as "poltergeist activity," as if this explains it. Poltergeist activity is a name used to describe a kind of senseless, mischievous, infantile, often childishly cruel physical phenomena apparently associated with some persons.

But whether we call it psychic phenomena or poltergeist activity (which does not explain anything) or refer to it as the work of demons, it is noteworthy that the same kind of phenomena which surrounded saints and mystics of the early Church still surrounds many persons, in and out of the church today.

Saints were subject to poltergeist attack. Mystics were engaged

ABOUT THE AUTHOR

Raymond Bayless has been an investigator in the field of psychic phenomena for over 15 years, specializing in poltergeist cases. His reports have appeared in such publications as the *Journal of the American Society for Psychical Research.*

in behavior that we would call mediumistic today. Modern parapsychologists might analyze them as having disturbed personalities, perhaps split personalities, often associated with mediumistic abilities.

Even an average person, however, with normal abilities, who sets out to undergo the pressures of the ascetic, contemplative life of the mystic might easily fall prey to hallucinations of the kind symbolized over the centuries by the Temptations of St. Anthony.

For the born mystic, possessing innate psychical abilities, however, the concentrated life of the deeply religious would almost be expected to release poltergeist-like activity.

Fr. Herbert Thurston's *Surprising Mystics* provides a valuable and instructive exposition of this field. Montague Summers deals with this same subject in his work, *The Physical Phenomena of Mysticism.* A certain amount of material may be found also in Andrew Lang's *Cock Lane and Common Sense.*

In mystic, saint and medium alike many parallel characteristics are obvious. Telepathy, clairvoyance, telekinetic effects, luminous phenomena, teleplasms, various sound manifestations, all have occurred.

The one great difference between saint and medium is in the ethical and moral nature and interpretation of the phenomena. The saint is completely devoted to spirituality and as a result the paranormal phenomena connected with him is in general more ethically advanced.

To illustrate the varieties of poltergeist effects that have surrounded the Catholic mystics we will discuss a few individual cases.

Probably the best known poltergeist to have plagued a saint was the one which persecuted and annoyed St. John Vianney. St. Vianney has a considerable reputation for other paranormal manifestations as well. Interestingly, the body of the famous Curé d'Ars, or St. Vianney, was immune to bodily corruption far past any normal time, although he was honored as a saint before exhumation. He was beatified in 1905.

For 35 years St. Vianney was attacked by the "evil one"; the phenomena he encountered were of

a malignant, vicious order. The poltergeist began its diabolic actions during the winter of 1824-25 and continued until 1945 when the phenomena gradually abated.

The phenomena surrounding St. Vianney included many different types. Raps, blows, and paranormal voices frequently were heard. For example, at one time a loud, harsh voice shouted, "Vianney, Vianney! Potato eater! You are not dead yet? I will get you yet!" Numerous persons witnessed St. Vianney's unfortunate persecution and it is well attested and documented.

Spectral dogs and other animals play a large part in accounts of poltergeist visitations; the Wesley poltergeist furnished a number of these phantom animals. And St. Stanislas, of the Society of Jesus, who received the Jesuit habit in 1567, underwent a "demonic" attack by a phantom dog while he was very ill. It seems quite possible this incident was of poltergeist type. It is also possible that the tale was altered to fit orthodox ideas of devilish intervention. Nevertheless, the story merits telling.

While St. Stanislas lay resting he suddenly saw a large, black dog which he believed to be of hellish origin. He later described it as of enormous size, with two horrible eyes. This fearsome apparition rushed at the saint three times, but each time was forced back when St. Stanislas made the sign of the cross.

Some years past it was the fashion to dismiss all stories of paranormal activity in connection with religious figures as silly, unscientific, annd legendary. However, with the admission of the reality of the poltergeist as reported repeatedly in today's newspapers the reality of the phenomena surrounding some religious mystics deserves review. It is my opinion that a large percentage of the early stories of ghostly persecutions of saints are records of actual and genuine occurrences.

Very probably St. Teresa of Avila (1515-1582), who was canonized in 1622, was plagued by poltergeist-type activity. It is reported that many times she saw devils and other visions. Certain of her visions pertained to problems in her everyday life; they frequently were symbolic and were extremely useful to the saint. It seems likely that a large percentage of these visions were subjective. Others perhaps were not.

On one occasion when St. Theresa was in choir those near her heard the sound of "great blows" and, after she went out so she would not disturb the other sisters, she heard voices speaking, although the individual words were unintelligible. This incident is reminiscent of the voices St. Vianney heard

which he likened to those of an army speaking in an unknown language.

Certain incidents in the life of St. Benedict, born 480 A. D., died 543 A. D., who was the founder of Western monachism, seem paranormal. Various monks reported hearing voices talking with St. Benedict and they, of course, interpreted them as the devil quarreling with the saint.

One such report says the devil opened the dialogue by calling the saint's name twice and, then annoyed at the lack of a reply, asked why he, the "devil", was persecuted by St. Benedict. The "devil" also remarked, rather rhetorically, that the saint was not accursed. Did the same "demon's" voice call St. Vianney?

Description of another strange incident tells how Satan, jealous of the austere reflection of St. Benedict, threw a rock at a little bell and broke it in his presence. Was this our familiar acquaintance, the rock-throwing poltergeist?

Stones were thrown from nowhere, by nobody, at the hermitage of St. Godric in 1170 A. D.

A mysterious fire in a monastery kitchen was miraculously extinguished by St. Benedict. The story states that the flames did not damage anything, nor did they act as normal, earthly flames are known to act. Is it possible that this "legend" sprang from an incident involving a fire of poltergeist origin?

Of course these stories from the lives of saints are not scientifically evidential, because as the years have gone by the stories have necessarily undergone alterations. Unfortunately, the natural tendency to transform fact to fit belief is near irresistible. However, it seems far more likely that the stories are embellishments on actual happenings. The lives of more recent mystics and saints contain obviously paranormal phenomena, including the unwelcome activities of poltergeists and, surely, there is no reason that earlier saints should differ from their modern counterparts.

The life of St. Gemma Galgani, born in 1878, died in 1903, canonized in 1940, who was a known stigmatist, furnishes a number of other incidents which also point to occasional paranormal manifestations.

Saint Galgani related that on certain occasions she was struck by blows from an invisible source. She described an apparitional dog of hellish origin that menaced her. She was said to have been thrown to the floor by the devil and blows that struck her were assumed to be from the same source.

The possibility of paranormal forces being involved in her case is open to some question inasmuch as she gave every indication of ex-

tremely neurotic and hysterical behavior. Needless to say, such tendencies have no bearing on the saint's degree of personal goodness or spirituality. Saint Galgani's continual visions of angels and demons all behaved according to the dictates of the most orthodox theology. It is difficult, if not impossible, to separate such subjective visions from objective phenomena. The saint herself apparently could not. The problem is further complicated when we remember that those present during these presumed supernormal experiences were totally unaware of the symptoms and nature of dissociation and hysteria.

According to descriptions St. Christina of Stommeln was constantly beaten, cut, spattered with filth, and on one occasion when two Dominican friars came to see her an invisible power struck her head against the wall.

Here we have another possible case of hysteria. Most of the manifestations indicating demonic attack could have been hysterical seizures. Like Saint Galgani she could have thrown herself about and in all honesty believed that she had been attacked by an outside force of hellish nature. Saint Galgani continually expressed the desire to suffer and undergo complete abasement and it is quite possible, given her highly emotional and unstable personality, that she inflicted upon herself the various physical injuries that tormented her.

Nevertheless, certain phenomena displayed and described in connection with mystics of this type do suggest more than hysteria and strongly indicate the presence of the poltergeist.

Many of the earliest saints were said to have been persecuted by ghostly forces. The hut of St. Abraham was disturbed frequently and his matting periodically was set ablaze, according to stories describing his life. The cell of St. Pacomius was said to have been assailed by demonic powers.

One of the most famous of all demonic persecutions assaulted the father of all monachism, St. Anthony (251-356). The travails of this heroic saint are legendary and have supplied artists for centuries with source material. Perhaps the greatest *Temptation Of St. Anthony* ever painted is by Hieronimus Bosch, who captured the grotesque, terrible deviltries that beset the saint.

A subject of related interest is the phenomena of stigmatism, for there is a relationship between stigmata and poltergeist phenomena.

Although the actual mechanism and nature of stigmata is truly mysterious, there is no question as to the physical reality of the wounds. The eminent authority, Fr.

Herbert Thurston infers that the case of St. Francis created a "crucifixion complex" by showing that it is actually possible to reproduce the sufferings of Christ by recreating his wounds on one's own body. Mystics who followed St. Francis and allowed this idea to fill their minds found "the idea conceived in the mind was realized in the flesh."

However, it seems not to be true that St. Francis of Assissi was the first to bear the stigmata of Christ, although this has been believed generally to be the case. St. Paul wrote of himself (Galatians Chap. 6: 17) "I bear the marks (stigmata) of the Lord Jesus in my body." This interpretation may be considered unacceptable by some persons, nevertheless the statement stands. And there is evidence of another stigmatist before St. Francis, Brother Dodo, a hermit, who died in 1231. St. Francis received the stigmata on September 17, 1224. He died in 1226 and was canonized two years later by Pope Gregory IX in 1228.

If, as has been suggested, the nature of the stigmata is based on a type of hysteria, still the physical mechanism which actually opens the flesh and permits bleeding on definite schedule is mysterious and unexplained. It bears comparison with other "semi-paranormal" effects, such as the ability to control bleeding, to stop the heart and breathing, immunity to fire, and many other strange manifestations both physical and psychical, and including poltergeist phenomena. The paranormal forces behind the poltergeist and stigmata must essentially arise from the same source and make use of the same paranormal and psycho-physical mechanisms.

But we are on truly unknown ground here.

The origin of the intelligences behind all such paranormal manifestations presents a problem of immense proportion and cannot easily be dismissed by relegating all such effects to the workings of the unconscious.



HAUNTED BY A NUMBER

THE ADDRESS of Howard Trent, Fresno, Calif., ends with the digits 742—as do his telephone number and his bank account number. The serial number on a set of tires he bought ended in 742. The number on a compensation check he received after a hospital confinement was 99742, which matched his phone number. When he received his 1963 license plates, for which he applied by mail, he found the number was FDG742.



My Psychic Summer

Author, left, is shown with Writer Bob Considine at a party in his honor at Overseas Press Club in New York City. Mr. Crockett at 89 is club's oldest living member.

"Gertrude" was long dead—but the amazing fulfillment of her warning proved her alive to what the living were not.

By Albert Stevens Crockett

THERE NEVER WAS a summer to match the summer of 1919. It had begun with my wife and I mourning the loss of our beautiful daughter Louise. And it ended in a shower of psychic manifestations perhaps unmatched in our time.

The story of our experiences is now almost completely forgotten by the world although the book I wrote describing them was called one of the most radical books on life beyond the grave ever published. Yes, in spite of the fact that the book was given outstanding reviews by the foremost critics in the major newspapers and magazines of the day, you will not find a copy today.

You will not find a copy of the book because I personally bought up all unsold copies and withdrew them from sale. I even purchased the printing plates and had them destroyed. But now, after more than 40 years I am moved by the entreaties of interested authorities to repeat the essential facts of my experience.

My book, *Revelations of Louise,* was the true story of psychic mani-

ABOUT THE AUTHOR

At 89, Albert Stevens Crockett is the dean of New York's Overseas Press Club. From 1905 to 1915 he played a pioneering role in American newspaper history as the European correspondent for James Gordon Bennett's old *New York Herald*. He retired from reporting in 1915 to become public relations director for the original Waldorf-Astoria Hotel and continued active in public relations work until after World War II.

festations that began after the death of my beloved step-daughter. At the time of her death Louise was a beautiful young woman of 18, full of fun and life although she had been a frail child. Her sudden death while visiting friends was a terrible shock to her mother.

After Louise's death Mrs. Crockett, who did not know the consolation of religion, felt a yearning for some way to communicate with her child. Ultimately she sought the aid of a spiritualistic medium — one Mrs. S. of the Society for Psychical Research.

During one of their sittings Mrs. S. received a message purporting to be from Mrs. Crockett's former husband. He stated that Louise wished Mrs. Crockett to find one of his children, now an orphan living in the West. Mrs. Crockett was asked to care for this child, a half-sister to Louise, and to give her a home.

Please note that previous to this message from the medium we had no positive information about the existence of this child. But we found 13-year-old Violet just as the medium told us we would. And we did take her into our home and virtually adopted her.

After Violet had joined us in our New York home she chanced to run across a Ouija board and became much interested in it. I bought her one of her own and it was not long before she began to receive messages through the board — messages that seemed to come from Louise.

Soon Violet advanced from using the Ouija to writing out the messages in their entirety through automatic writing.

My book was the story of these messages. They were lengthy, intimate conversations about family things that little Violet could not have known. Even the tone of the exchanges showed the same capriciousness that was characteristic of Louise and not at all compatible with the living Violet.

The spectrum of phenomena occurring in our home gradually broadened to include table tipping and mediumistic trance. I saw a

heavy table lifted four feet from the floor when I could swear that the only physical contact with it was several pairs of hands resting lightly *upon its top*. Nothing else human or belonging to a human being was touching that table.

My conviction was strengthened by having the table wrenched from my hands and whirled about by a force that must have measured fully 100 pounds. Later I saw and felt a human being weighing 120 pounds lifted more than three feet above the floor.

These strange developments compelled me to throw aside my old disbelief in the possibility of communication with the spirit world and to set before the public the details of our unprecedented experiences. This I did by writing *Revelations of Louise.*

However, no sooner had the reviews begun to come in than I began to have qualms about what I had written. Unfortunately I had not confined myself to reporting the phenomena, but had ventured some conclusions about their causes and now questions were raised as to the validity of my conclusions.

My good friend Booth Tarkington published a review that glowed with enthusiasm for my story and my style. But something else Tarkington said, elsewhere in that tribute, first made me feel uneasy about the book. Just as ego had sprouted wings, out sprang a paragraph that reduced inflation to pin-feathers. I read:

"The convinced skeptic will interpret the author's interpretation as mere gullibility and the phenomena as the work of a prodigiously brilliant child. I am not sure that if this were correct, the book might not be all the more interesting. Violet would take rank at least with Chatterton . . ."

I dropped the paper. Chatterton — Thomas Chatterton, "the marvelous boy" — the 12-year-old youngster who during the 17th Century had fooled many of Britain's eminent scholars and literary men by turning out a poem which he attributed to a monk, dead a couple of centuries! He had hoaxed them for several years!

Had I been fooled or hynotized? By naming Chatterton Tarkington made me suspect that, however competent a witness I might consider myself, however truthful a reporter, in drawing conclusions I had strayed too far from my base and my province.

It was Sir Arthur Conan Doyle who finally convinced me I had erred in my conclusions. In the spring of 1922 I had an opportunity to watch Doyle accept as genuine what I had good reasons to believe was otherwise.

Doyle, accompanied by Lady Doyle, had come to New York in

April to begin a lecture tour. A day or so after his arrival the late Frederic C. Walcott, afterwards a United States Senator from Connecticut, with whom I had served in the United States Food Administration in Washington during World War I, called up to see if I could locate a medium to attend a dinner party in honor of Doyle.

I did not know of one but eventually we learned of a business man, said to possess remarkable power, who was not a professional. This meant he did not charge for his services.

Walcott asked if I'd like to bring a guest and I suggested that he invite the late John McE. Bowman, hotel operator, who I knew was interested in spirit communication.

At dinner the medium showed keen interest in the various other guests and asked many questions of myself, who sat next to him. Particularly did he seem curious about Bowman. It was not unnatural that he also should hear something about the late George C. Boldt, proprietor of the old Waldorf-Astoria, from one who, after being in his employ, rated Boldt as the greatest of all inn-keepers.

After dinner Sir Arthur readily assumed the post of master of ceremonies, or interlocutor, or whatever is the proper term. The medium closed his eyes. Soon he began to breathe deeply and Doyle pronounced him in a trance.

After several utterances, which the master of ceremonies said came from various spirits he had known during their lives, the medium launched into a long oration. Then "came" various "personalities" who said their little pieces, and next an announcement that made the only person of the company who had known its subject intimately prick up his ears.

"I am George Boldt," the voice proceeding from the medium said. "Bowman, I come to you."

Then, while I recalled our conversation at the dinner table, the medium proceeded to pour flattery on Bowman, ostensibly as Boldt. "You have begun in the hotel business where I left off," the "message" continued. "You will go on to great power and riches" — and more of the same. Then out of the mouth of the medium came expressions he had heard me use during dinner. Evidently they had lodged in the medium's sub-conscious and, after "acclimatizing" themselves, now echoed back. But the voice uttering this palpable nonsense was a deep baritone, whereas Boldt's voice had been a high falsetto. So I tried an experiment.

"Mr. Boldt," I asked, "have you no word for me."

"I do not know you," replied the deep voice. "But, perhaps, I met you in Pittsburgh."

Now, during the last 16 months of Boldt's life, I had seen him and talked with him almost every day. And I never had been in Pittsburgh, save on the way to Chicago and back.

The verdict of Walcott and the scientists was that the medium was a fraud. My own conclusion was that his sub-conscious had echoed back parts of what I had told him during dinner.

Anyhow, after this experience I had grave doubts about my own experiences, the experiences I had given to the world in my book. So I bought all the unsold copies and the printing plates from the publisher and withdrew the book from sale. Today, except for one copy sent to Dr. J. B. Rhine at Duke University, I know of no existing copies of the book.

Often I have been asked, "Have you had any experiences since the summer of 1919 that followed the same pattern as those narrated in the book?

The answer is, there has been just one that could not be explained by rule of thumb, by artifice, or some trick of the sub-conscious mind. It happened during the spring following the "adventure," while the manuscript of my book was going from publisher to publisher. Here are the facts. I wrote them down soon after the death of the other man involved had set me to wondering.

We were spending a weekend, my wife and I, in the little cottage in Connecticut where we had experienced most of the happenings of the strangest summer of our lives. With us was a woman friend from New York. On Sunday morning Herbert Yost, a well known actor, came to call. Our Ouija board happened to be lying on the porch couch. My wife was in the garden; I was engaged in some light ox-in-the-ditch carpentering, interrupted occasionally by a hurried dash into the house to find something I needed for the work.

Passing across the porch where the two guests now had taken up the board and were "trying it out" I heard one say:

"This thing keeps calling for 'Bert' Who on earth is 'Bert'?"

Neither knew that was my nickname from childhood. So putting two fingers on the indicator, just for the heck of it, I asked: "Who is here?"

The little indicator spelled out, "G-E-R-T-R-U-D-E."

Now during my youth and young manhood that name had meant a great deal at various times. So I asked:

"Which Gertrude?"

"G-E-R-T-R-U-D-E-W — " the thing spelled. There had been only one "Gertrude W." in my life.

"Where did I know you?"

"At W-E-S-T —" "West" was the first syllable, not only of the name of the college in which a "Gertrude" had assisted the professor of music, while I had tried to assist the professor of Latin and Greek, but of the town where it was situated.

"Describe it," pursued the still skeptically inclined questioner. And the indicator spelled out:

"It was on a hill. It was a funny place."

The location was apt; the description one I often had heard a certain "Gertrude" use. At this time she had been dead for more than 10 years.

"What on earth are you doing here?"

"Came to warn you."

"Of what?"

"You know whom."

This was going some. I didn't know a real enemy. Then one name came up. It was that of a man who was president of the small advertising agency of which I was then vice-president and manager. The summer before he had learned from the secretary we shared, something about the "queer stuff" I was dictating then and had tried to have our backer put me into an asylum. However, it was he who was sequestrated, a few months later. On a chance, I said to the board:

"Is it the man I have in mind?"

"Yes", was the reply. "Be careful."

"But he can't harm me. He's in a crazy house," I protested.

"No, he is out. Be careful."

"And you won't let him harm me, will you?" I said with an attempt at levity.

"N-O" was slowly spelled. "But be careful."

I was far from convinced when the next morning I entered my office, 103 Park Ave., at 9:00 o'clock. Before I could take off my hat the telephone rang. The voice that spoke belonged to the secretary of the man who was backing the agency.

"Thought I had better tell you to watch your step," she began. "Manny is making threats to kill you."

"Manny" was my crazy president.

"But he's in an asylum up the river," I rejoined.

"No, he's right here — in New York. Captain Churchill, (a well known Broadway restaurateur of that time) went up Saturday and brought him back. He says you are responsible for his being put in a madhouse and that he is going to shoot you on sight. Better keep your eyes peeled."

Whether silly or not, for the next two days I found myself automatically slowing up just before street corners. Wednesday morning when I reached my office, the telephone was again ringing. Again

the voice of our backer's secretary spoke.

"I thought I ought to tell you that you are in no danger of sudden death," she said. "Manny was taken with some sort of fit while in a taxicab last night and died upon reaching his hotel." It proved true.

I cannot explain any of this. I would not attempt such a thing.



THE DOG DIDN'T MISS THE BOAT

THAT THE canine mind displays astonishing powers at times recently was demonstrated by Butch, who is part Collie and part Terrier.

One morning in September, 1963, a motorist on the Belt Parkway in Brooklyn, N.Y. saw a dog swimming in a futile effort to overtake a big ship outbound in the narrows. The motorist notified police, who found the dog, exhausted and blackened by oil slick, at the water's edge. They turned him over to the ASPCA, then learned that a dog of similar description, named Butch, had been reported lost.

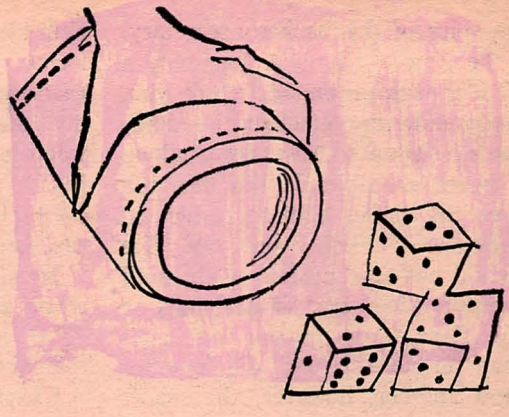
The dog proved to be Butch, and he was reunited with his nine-year-old master, Timmie Miller. The two had been inseparable for four years, ever since Butch was a pup six weeks old.

The story behind Butch's chasing of an ocean-bound ship began when Timmie's father, Master Sgt. John R. Miller, received orders to transfer from the Army base at Fort Hood, Tex., to Bremerhaven, Germany. With his wife, Timmie and another son, Mike, 16, he reported to Fort Hamilton, Brooklyn, and here they prepared to sail aboard an Army transport. All were excited by the transfer and talked constantly of Germany and the impending sea voyage.

On arrival at Fort Hamilton, Miller and Timmie took Butch to a kennel in Brooklyn, near the Army base. They left Butch there to get his required overseas shots, intending to pick him up later. Apparently, however, Butch was certain he was being deserted. That night, while a kennel attendant was walking him, he snapped his leash and ran off. Evidently he spent the entire night in search of Timmie. Failing to find him by morning, but understanding somehow that his young master was due to sail on a ship, he plunged into the water in pursuit of a vessel he saw outward bound.

When Timmie finally sailed with his family aboard the Army transport *General Darby*, a tail-wagging, happy Butch, as always, stood close at his side.

TELL FORTUNES with DICE



A roll of the dice gave the race track fan a tip "straight out of the horse's mouth"—three, in fact.

By Madeline Field

ROLL THE DICE and you may roll back a corner of the blanket of mystery that hides the future from the eyes of most of us. Casting dice to foretell the future has been an accepted method of divination since time immemorial, but the art now is fast dying and even the literature of the psychic sciences generally omits reference to this system.

That this art should not be lost, I wish to record, through this article, my own personal, tested observations on the meaning of the dice.

If you should choose to try piercing the veil of the future by casting the dice, you will honor a practice that existed before history. Archeologists have established that the knucklebones of animals were used as the first dice. Different values were probably assigned to each side of the bones, so they could be counted like present-day dice.

Knucklebone-dice frequently have been found in ancient tombs and graves in Egypt, Greece, Rome and the Orient. Evidence unearthed in such ancient tombs seems to establish an Asiatic origin for dice. Indeed, dicing as an Indian practice

is mentioned in the *Rig-veda.*

To consult the dice, I employ a wooden dice beaker and three dice. I use only my left hand to shake the dice. Draw a circle with chalk on a board or table. If the dice roll over the circle, a disagreeable experience is likely, and the dice should not be consulted again until the following day. If one falls to the floor, even greater bitterness may ensue. If one die remains atop another, however, the seeker may expect a gift.

Old books caution against seeking to learn the future on Mondays and Wednesdays. Because calendars have been shuffled, and the original "day of rest" shifted from the last of the week to the first, I believe this caution can be ignored.

Answers are said to be fulfilled within nine days.

Many variances are found in books regarding that which numbers are supposed to predict. Over the years, I have endeavored to sort out these differences and by "proof of the pudding" set down those nearest to certainty.

While some men seem to feel other methods are strictly for the ladies, I never have met a man who shunned the toss of dice in "foretelling." For example, Fred was an insurance collector who visited me once a month. He loved to talk about race tracks to where he hied himself with a bachelor's carefree conscience. One day Fred had the opportunity to wander over to my desk and inspect the little wooden toss box I'd used that morning.

"Yikes!" he exclaimed. "What's the three dice for?"

Receiving my explanation, Fred shook and tossed a neat three ones.

"Good surprise coming, Fred," I told him.

"Swell — third horse in the third race. Or third post position in the first three. I'm going to call Joe."

From experience I knew "Joe" meant his bookie. Knowing full well the grief that loss of money can cause, I never have encouraged predictive gambling and so cautioned Fred. But about a month later, Fred came calling with a box of chocolates tucked under his arm.

"All three first positions paid off. Not much because they were favorites. But, nevertheless, when I can't figure the sheets, I can try the ivories."

Thirteen is always a somewhat unsatisfactory number to toss. While I don't believe it indicates dire misfortune, I believe it holds the same restrictive influence as the four to which it can be reduced by adding its one and three. My mother used to plan her trips to the city according to the results of tossing the dice. If 13 came up, she would not venture out of the house. If 16

showed, off she'd go with high hopes for the pleasant experience 16 predicts.

Another example of domestic plans based on the dice is found in this experience of my neighbor, Eva. One day she rushed in breathless.

"Am I glad you taught me the meanings of dice! You know my house was a mess what with running over to Jack's mother every day and cooking for two families. Well Saturday morning, I just happened to pick up the dice you gave me and lo and behold, out popped nine — three threes no less! Company! I held my head! I called Jack's sister and told her it was her husband's day off so she'd just have to stash her kids with their father and go tend her mother. They'd planned an outing, of course, but I was firm." Eva stopped for breath.

"I take it you dived in and straightened the house just in time?" I asked. I'd seen the out-of-state car in their driveway on Sunday.

"You bet! Myra and her brood came on Sunday, and you know what an immaculate housekeeper she is. Thanks a million!" Eva squeezed my arm and hustled off to her bedridden mother-in-law.

I have always believed and have proven by years of experience that it is wise to keep predictive "media" from the vibrations of others, or to clean such media when another has used it. In short, try to avoid anothers' touch upon your cards, dice, or other aids. Thus the "invisible thread of attachment" described so well in Max Freedom Long's books, becomes more intensive with each use, and, therefore, more and more accurate.

Although some psychics claim otherwise, my own method for best reception follows the Biblical admonition "Be still and know." Even though everyone at birth is given a portion of this ability, most soon form habits directly opposite to those that encourage psychic development. If foretelling is sought in a spirit of levity, results may prove below expectations.

* * *

TRY THE CHART below for meanings. Accuracy will improve as your own special vibrations permeate your dice.

Three. A nice surprise

Four. An unpleasant occurrence or restrictive delay

Five. Good business or a trip

Six. Guard against possible loss

Seven. Avoid a scandal

Eight. A deserved criticism

Nine. Visitors

Ten. A birth or christening

Eleven. News of a death

Twelve. A letter or other interesting news

Thirteen. Stay put. Concentrate

on work close at hand

Fourteen. Beware of dishonesty or a person trying to bring trouble

Fifteen. Good luck and happiness is denoted except for gamblers

Sixteen. A pleasant experience

Seventeen. A voyage or something having to do with the sea

Eighteen. Something really special, better times ahead

WARNINGS FROM ANOTHER WORLD

IN HIS widely syndicated newspaper column, Norman Vincent Peale occasionally gives examples of experiences which, as he states, "suggest that human beings are sometimes touched mysteriously by influences from another world."

Recently Dr. Peale reported experiences detailed in a letter from one of his readers described as a man who, after a distinguished banking career, became a lecturer on banking and finance at Columbia University.

At one time, the man wrote, his business required almost weekly train trips between Cleveland and New York. One evening after leaving New York he was passing through the cars when he sighted the lights of West Point from a vestibule. As he stepped toward what he thought was a window in the vestibule door, he felt a firm hand on his shoulder stopping him.

He looked around, but found himself alone. Then he was shocked to see that the vestibule door was wide open. But for the warning hand, another step would have carried him to his death along the railroad right of way.

A few years later, the man continued in his letter, he stopped in Billings, Mont., during a driving trip to Los Angeles. That night he heard a voice command him to inspect his driving gear. In the morning he examined parts of the car which, as far as he knew, were associated with the driving mechanism but he found nothing wrong.

As he drove along a dangerous stretch of road, he related, he drew over to the right to allow a bus to pass. Suddenly he felt his right front wheel sink. The car stopped, almost toppling over. He discovered that, because of a loose cotter pin the wheel was ready to fall off. Had his car continued at moderate speed, it would have gone out of control into one of the many chasms along the way.

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SAMPLES FROM ETERNITY

By Forrest Christensen

MY MOTHER-IN-LAW, Mrs. Elvina Kueter, was a much appreciated member of my household for many years. I liked her and she was fond of me.

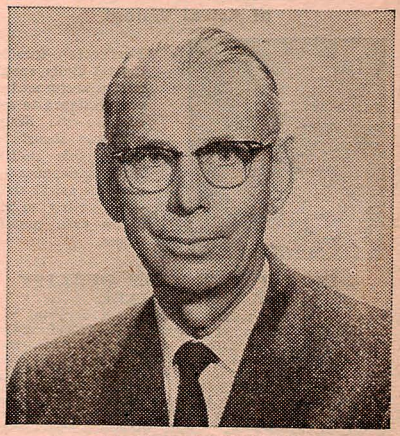
At the hour of death at 86, on February 24, 1950, I was startled by her voice, speaking excitedly to me through senses other than my normal hearing. Although I was 80 miles away I heard her saying, "Forrest, I am living! Forrest, I am living! I live what you remember."

I was shaken by the experience and pondered over it for a long time. Her meaning seemed clear enough and I reasoned that perhaps our departed souls were kept alive through being constantly remembered by those who mourned them.

I was so wrong and many years passed before understanding came to me.

Poor health caused me to lose my teeth, one by one, through often difficult oral surgery. Novocaine was used and each time I became unconscious during or just after the extraction. In each case the dentist had great difficulty in bringing me around again. I had this experience with several different dentists as previous ones usually refused to work on me again.

Finally, I found myself scheduled for another extraction at the offices of still another dentist. I had a premonition about this one. My wife, as a Registered Nurse and Technician, was employed at the time in nearby medical offices. I asked her to be there to assist the dentist if I passed out again. She had not been present at any of the previous incidents and did not realize their seriousness. My appoint-



FORREST CHRISTENSEN

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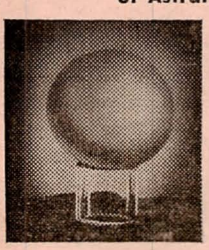
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ment came off on time and the dentist completed his preparations including the usual novocaine injections. My wife had not arrived, but as everything seemed all right the dentist went ahead and extracted the tooth. Seconds later I felt myself going, but differently this time. I was awake, but not aware of my body as my consciousness slowly backed out and away from the scene.

In the long moment that followed I sampled eternity.

At the same instant my wife entered the room carrying a small case and found the dentist crying: "He's gone! He's gone!" Reacting quickly to the situation, she plunged the needle of a previously prepared hypodermic into my arm and within a short time a powerful heart stimulant took effect. Soon I was conscious again—weak but alive. I was told later that my heart had stopped and death symptoms were apparent at the time my wife arrived on the scene.

My doctors have learned since that I am allergic to Novocaine and any further use of it may cause my death.

Sampling eternity amounted to suddenly acquiring a vast new understanding of many things. I now feel happy and secure in the knowledge that all life within us is an intelligent substance which fills and supports every cell of our bodies. When we die this intangible intelligence sheds the mortal remains and emerges as a soul personality with individual characteristics much the same as when living. There is one single hard truth that goes with all of this—we receive the gift of life and are expected to make the most of it—good or bad, full or

wasted, it is ours forever to bless or damn us. It is our eternity from which there is no escape. The heaven or hell of the hereafter is very real, but in no way resembles the conditions taught by many religions.

To begin with the soul form and personality enters an existence that is not new. You will rejoin your departed loved ones, but only to relive the moments you spent with them during their lifetimes. Growth and experience have ended. The life that was lived as a mortal is also the life of the soul—for all eternity.

From birth to death the soul grew and developed while producing a permanent record of the experiences of every living second of existence. The soul is inseparably linked in memory with every incident and every individual connected through the sharing of a common experience. Time and distance no longer exist—anywhere or anytime may come up instantly, as caused by intersections in the memory moments of other soul personalities. All of this is limited to the closed book of each mortal life—time and the joys and sorrows of eternity will depend entirely upon whether the soul was fed flesh or spirit.

My mother-in-law was trying to tell me she lived in memory only and therefore we could expect to see each other again.

In a lifetime we may accumulate a great variety of heavens and hells to take with us into eternity. Eternity is forever and that is such a long, long time.—*Riverside, Calif.*

THE VISITOR

By Phyllis E. Mitchell

I SLEPT A DEEP dreamless sleep on the night of November

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12, 1959. Suddenly I heard my oldest child Dana, cry out in her sleep, then silence. It seemed impossible for me to wake up.

Soon I heard firm footsteps walking in the hallway and then come to a sudden stop. I heard a man's voice calling my name, twice. Still I slept, but fitfully now.

In my minds eye I became aware of a young man standing in the dim light of the hallway. He was tall and lean, bare from the waist up. His lower body appeared to be clad in grey jersey pajamas.

He seemed uneasy as he paced from the door to the children's room, then back to mine. He called my name again and again each time more urgently.

Finally in extreme agitation he entered my bedroom. To this day I can still feel the presence of that eerie being leaning over my sleeping body and calling my name.

"The child's head is caught in the bed," he hissed.

It was 2:30 A.M. when trembling, I came fully awake. I heard my daughter cry out again in her sleep. As I entered her bedroom I was horrified at what I saw.

My daughter stood on her tip toes barely touching the floor, her head caught in the safety rail of her bed. If she had been a few inches shorter she would have hung by the neck and strangled.

After I had freed her head she woke up momentarily and pointed over my shoulder. "See the man, Mamma?"

How she slipped through the bars still remains a mystery. The identity of the strange boyish visitor who warned me too remains a mystery. —*Mill Valley, Calif.*

LIGHTED JOURNEY

By Antonette Purdy

THE FAMILY were all at my mother's bedside in 1920 during her final hours. For months she had suffered excruciating pain from her cancer, and in the last few days she had been only semi-conscious, recognizing no one, but occasionally calling in a muffled voice for Liza.

Her sister Eliza had passed on long before, but as they had been estranged when they were young, we knew her only by a photograph in our old plush-covered album.

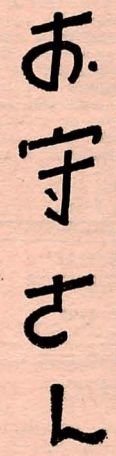
The doctor said Mother could not last the night. The vigil in our Milwaukee, Wis., home on 25th Street was wearying, and at 2:00 A.M. my father, sister and I had some coffee to strengthen and warm us. It was chilling to watch the poor soul struggle so to breathe, and we could only pray it would be over quickly.

While Father prayed aloud, my sister and I stood at the bay window where Mother used to sit in her wheel chair all day facing the white wall of the house next door. Suddenly, while we were praying for her release, a dim light appeared on that wall, coming from the room in which Mother lay. We called Father to look.

The light, now dazzling and brilliant, resolved itself into two forms. One was strong and large, and immediately it reminded us of Eliza, as we knew her from the photograph. The other form, stooped and moving haltingly, looked like our dear, departing mother.

The last form stopped for a second at the window, looked our way, nodded, and went slowly on to the end of the wall. There the two forms disappeared.

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When we turned back toward the bed Mother was gone. We have always felt that Eliza, with whom she had sought reconciliation, had come for her.—*Imperial Beach, Calif.*

TELEPHONE CALL FROM THE DEAD

By Lorle Adcock

I KNOW THAT there is no death. I have had it proved to me. My husband and I experimented for many years with planchette and Ouija board. We received slate writing and automatic writing. We talked to old friends and made new ones in the spirit world.

Recently, in June, 1963, I had a new experience. I was awakened from a sound sleep by the ringing of my bedside telephone. After I had said hello a woman's voice said, "Albert is sick."

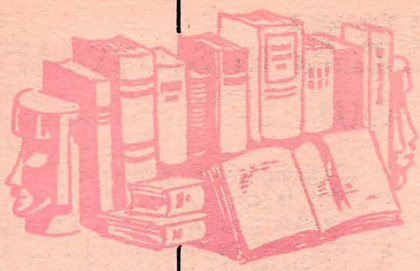
It sounded like my mother's voice, but as she died 10 years ago I felt I must be mistaken and that someone had dialed my number by mistake. I asked who was calling and received no reply. The line was dead. It did seem strange that the voice had named my married son.

The next morning I was awakened again by the same voice saying again, "Albert is sick."

The speaker apparently was present in my room this time for I heard the rustle of silk skirts. But I saw no one.

When, on the next Sunday, I had dinner with my son and his family. I found the message had been all too true. I had not been told of Albert's illness, because "Grandma mustn't be worried."

Can anyone tell me how Mother managed to use the telephone? — *Evanston, Ill.*



NEW BOOKS

APPARITIONS AND PRECOGNITION, by Aniela Jaffee'. Introduction by Professor C. G. Jung. University Books, New Hyde Park, New York, 1963. 206 pages, $7.50.

Apparitions and Precognition is a book which lives up to the expectations aroused by its attractive and interesting dust jacket. It is primarily of value, however, because in it a person active in a discipline other than parapsychology attempts to analyze ghosts in a meaningful way. Miss Jaffe's interpretations may not be those of most who labor in our field, but that does not matter. She is not arbitrary about her conclusions—in fact, she is not even very conclusive about them. She discusses from the Jungian psychologist's point of view the data available to her and allows her reader to accept or reject as he pleases.

In 1954 a series of articles on prophetic dreams, coincidences, premonitions, apparitions, etc. was published in the Swiss magazine *Schweizerischer Beobachter*. At the conclusion of the series the editor asked readers who had had similar experiences to report them to him. The response astonished him—more than 1200 letters containing about 1500 accounts were received. This material was placed at the disposal of Professor C. G. Jung, who then turned it over to his colleague, Aniela Jaffe. She attempted to classify it according to the principles of analytical psychology and sought a psychological interpretation of the many experiences related.

At the outset Miss Jaffe learned what the Rhines at Duke University, the societies for psychical research, and the readers of FATE magazine have known for many a long day—that the world is full of people who have exciting supernormal experiences and are eager to relate them to someone who may be able to explain them.

Of course, it does not clarify much for the average person to have his experiences classified in Jungian terms. Therefore, it must be stated that this book is mainly designed for the more sophisticated reader of psychical literature.

Many of the letters Miss Jaffe analyzes told of dreams in which a relative or friend was seen on a bridge, with the later confirmation of the death of this person. "In most of the experiences related in the letters, the bridge indicates the transition from this world to the other, and frequently has to do with

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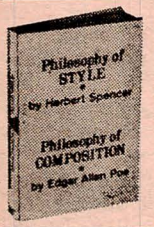
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death," Miss Jaffe writes. "It is a symbol of the link between 'here and there,' the present and the timeless, or, in psychological terms, between the consciousness and unconscious."

When a deceased mother is seen in a vision giving a warning message, it is explained: "The mother who appears to make the warning gesture may be understood . . . as the 'spirit of the mother.' From the psychological standpoint, however, we must not forget that the 'mother' is a long established symbol for the unconscious. This symbolic definition is very much to the point, since the unconscious is, so to speak, the maternal womb of all psychic being . . . The unconscious is metaphorically the mother of all being and the mother of every individual consciousness. Thus when we read in the motorist's report that his mother guided his hand, or in the weaver's case that his mother beckoned to him, it is a psychologically satisfactory explanation to say that their unconscious warned them."

But there are certain cases where the theory of the unconscious has to be stretched too thin even for Miss Jaffe. Here the author is too wise to fall into the error of many of her fellow psychologists, and also, truth to say, many parapsychologists, in dismissing them as mere hallucinations.

A letter is quoted in which a girl saw her father in town when he had been away for a fortnight. She called to him but he disappeared. She later learned that he had died suddenly in another town, and also that her sister had seen his apparition at about the same time she did.

Miss Jaffe writes, "Experiences such as these would seem to prove

untenable the hypothesis of a dual explanation of ghostly apparitions," and "The possible validity of the so-called 'spiritist' theory cannot be excluded. Yet, not one of the experiences described in our letters provides the proof required for an unambiguous scientific assertion. The point in favor of 'independent spirits' is the simplicity of this interpretation. It conveys the feeling of evidence. One is almost inclined to say that the ghosts insist on emphasizing their independent reality, appearing before our eyes as they do with such deceptive 'aliveness.'

"The 'animist' interpretation (i.e. as a projection of psychic contents) was plausible when applied to the luminous and the dark apparitions which proved to be equivalent to archetypal images and revealed a hidden psychological meaning. But do apparitions that cannot be distinguished from living persons represent psychic contents? Can they assume a symbolic meaning?"

Miss Jaffe believes that dreams provide us with a valid answer, but she qualifies even this by adding that "The question of their possible symbolic or psychological meaning has to be left open."

And that is what one especially likes about this book, the author has given her conclusions, but still she has left the problem open.—*Susy Smith.*

THE SHADOW OF THE UNKNOWN, by Dave Halperin, John Nove', Jerome Clark, Hans Lauritzen, Chester Mohn and Edward J. Babcock Jr. Published by the New Jersey Association on Aerial Phenomena, 15 Tyndall Road, Kendall Park, New Jersey, 08824. 85 pages plus, $2.00.

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contains 85 letter-size pages plus appendices. Its name bears the same title as the first UFO article published by the distinguished Brazilian researcher, Dr. Olavo T. Fontes, M.D., in the *APRO Bulletin*, in 1958. Both the doctor and the *Bulletin* are sources for much of the text.

Running the gamut from a chronological history of UFOs to a dissertation on the possibility of life on Mars and the possible origin of UFOs this book appears to be a summing up and an attempt to gather together in one volume facts as well as theories concerning UFOs. As well as tackling the formidable and possibly premature task of divining the nature of UFO propulsion, the authors deal with some cases of things falling from the sky and eventually succeed in condensing the contents of several books by well-known UFO researchers (Keyhoe, Michel, Lorenzen, Maney, Stringfield, Hall, etc.) and periodicals (*Flying Saucer Review, APRO Bulletin, UFO Investigator,* and *CRIFO Orbit, among others*).

Originality of thought and idea are confined largely to an attempt to determine the possible existence of orthoteny (pattern of straight-line visitations of UFO) in the United States in 1952. The authors admit they failed to establish an orthotenic pattern but demonstrate that they did discover some interesting data.

The New Jersey Association on Aerial Phenomena seems to conclude also that the general attitude of disbelief concerning UFOs is more the result of ignorance and conceit than censorship, a conviction set forth by this writer several years ago.

Examination of astronomical data

relating to unusual events on the Moon and Mars sound quite familiar, being a near repetition of condensed data concerning the possible origin of UFOs first published in *The Great Flying Saucer Hoax*, a book dealing with the purported inadvertant hoaxing of a gullible public by uninformed politicians and military personnel. The authors of *The Shadow of the Unknown* state their belief that UFO occupants are not hostile but state also that their conviction is a matter of personal preference.

In this writer's opinion one of the co-authors, Jerome Clark, gives too much valuable space to Albert Bender's controversial and incoherent book, *Flying Saucers and the Three Men*. Bender's short span of effort in UFO research appears to have been concerned more with the editing of a fan-type periodical than with a search for facts. His book deals with the mysterious "three men" who purportedly silenced Bender; and no serious researcher has considered it to be a contribution to the field of UFO research.

The Shadow of the Unknown, presenting the to-date findings of the New Jersey Association on Aerial Phenomena, inevitably will spur its readers to a reading or re-reading of the books and periodicals from which it gathers the bulk of its data. It is extremely interesting reading and well-documented.—*C. E. Lorenzen.*

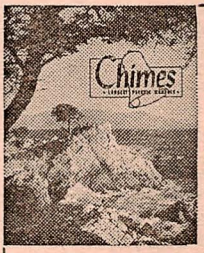
EDITOR'S NOTE: Mrs. Lorenzen's book, *The Great Flying Saucer Hoax* no longer is available through the publisher listed in *The Shadow of the Unknown*. Remaining copies can be obtained directly from the

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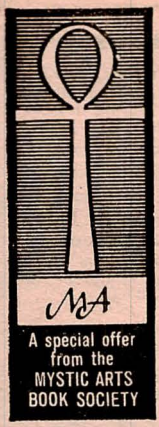
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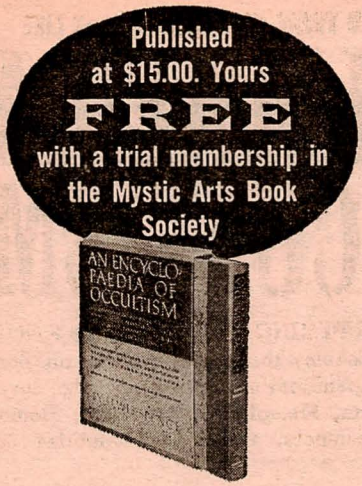
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STRANGE POWERS OF UNUSUAL PEOPLE, edited by Brant House. Ace Books, New York, N. Y., 1963. 189 pages, 50c.

This is the most recent of a series of paperbacks issued by Ace Books in the general area of psychic phenomena. Previous ventures have included works by Frank Edwards and R. DeWitt Miller. The present volume may well be the best of the lot.

Of the 13 chapters only the one by Rev. Franklin Loehr, an absorbing account of his wife's talent for Cayce-type "life readings", is original. The other chapters all have been adapted from books by Eric Dingwall, Gina Cerminara, Jess Stearn, Paul Miller, William Seabrook, Harold Steinour, and S. Ralph Harlow.

As the impressive list of authors should indicate, the level of writing and authentication is consistently excellent. Since none of the parent volumes are available in paperback (and several bear inflated price tags), this anthology is a real bargain.

Another item to be grateful for is that most of the material is relatively unhackneyed in contrast to the continually-repeated "classics". This reviewer was especially pleased by Ralph Harlow's sympathetic account of Margery Crandon. Dingwall's account of St. Joseph of Copertino is also excellent, as is Loehr's story of Grace Wittenberger.

The only hope we have of obtaining low-priced books in the psychic field is to purchase those that are

made available; so consider it a duty as well as a pleasure to read this excellent anthology.—*David Techter.*

THE HOLLOW EARTH, by Dr. Raymond Bernard. Health Research, Mokelumne Hill, Calif. 105 pages, $3.00.

This book presents an impressive collection of evidence that the Earth is not a solid sphere, but a hollow shell or crust, said to be 800 miles thick, with circular openings at both poles, 1400 miles in diameter; and that a small central sun produces a subtropical climate and, of course, continuous daylight.

The evidence derives from the experiences and observations of numerous explorers and others, and is supported by many ancient traditions.

Many explorers and researchers state that in the far North it becomes warm; the sea is not frozen; many varieties of animals, trees and other vegetation flourish; there are bees, butterflies, spiders and other insects; fragments of coniferous trees and tropical plants are found drifting; huge areas of snow are strongly colored by red pollen. Yet it is known that in Alaska, Canada and Siberia no trees grow within 1700 miles of the pole. Numerous reports claim that in winter animals and birds, in vast numbers, migrate, not south, but north.

In 1960 the *Toronto Globe and Mail* printed a photograph allegedly taken by an Arctic aviator in the far North, of a beautiful valley with rolling green hills. Willis G. Emerson, in *The Smoky God,* tells of the Norwegian Olaf Jansen, who with his son spent two years in the Earth's interior.

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Astronomical observations are presented to support the theory of a hollow Earth. Many nebulae have been photographed showing a ring or shell structure, generally with a central star. Similar circular patches of light, often of great brilliance, have been seen at the poles of Mars, Mercury and Venus, named "snow caps," sometimes seeming to project beyond the surface of the planet. The changes in these circles of light seem to indicate passing clouds, so that the light of the central sun comes through imperfectly at times of the day.

The ancient traditions of many peoples tell of a strange land where life is idyllic. Tibetans call it Shangri La. Buddhists call it the subterranean world of Agharta, its capital being Shamballa, said to be connected with Tibet and Brazil by secret tunnels. The *Ramayana* of India speaks of an emissary from Agharta, who came in an aerial vehicle. Chinese traditions also speak of divine teachers arriving in the same manner from the Land of Chvin, or City of a Dozen Serpents.

Writers on flying saucers, notably Ray Palmer and Gray Barker, present evidence that flying saucers long have been seen in great numbers, especially in northern latitudes, always to or from the Pole, and give plentiful reasons for their belief that flying saucers come from the Earth's interior.

To do justice to the great variety of evidence contained in this book is impossible in a short review. The open-minded are urged to read the book and weigh the data. Where I am concerned, I seldom have read a more intriguing volume.—*Arthur E. Powell.*

REPORT FROM THE READERS

HELP NEEDED

I would very much like to get in contact with someone who may be of help in locating my 15-year-old daughter, I do not feel that I have the time or money to waste in consulting persons of whom I know nothing, but will go to any lengths if I can find someone who has been successful at locating missing persons in the past. I have considered putting an ad in your magazine but since it wouldn't be published for five months hence I am rather too impatient and desperate for that. — *Hazel J. Shepard*

Since we are not permitted to recommend psychics it was our idea to publish this letter in Report From The Readers in the hopes that some of the truly fine psychics who are among our readers will be able to help Mrs. Shepard. We will forward all letters to her immediately. And it is our hope that this help will be provided to Mrs. Shepard free of any charge — Editors

E.S.P. AND J.F.K.

A remarkable example of what may be clairvoyance, prescience, precognition, E.S.P.—or what have you—was reported in the *Los Angeles Herald-Examiner* on November 22, 1963, the afternoon President John Fitzgerald Kennedy

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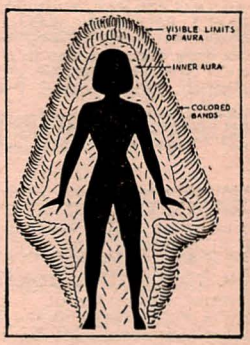


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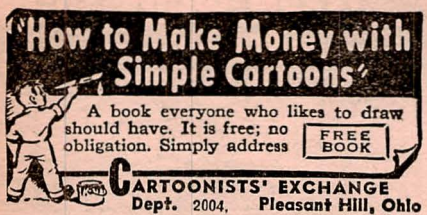
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was assassinated in Dallas.

It was headed "Vision Recalled Death!" and went on to state that, for the past two months, a Los Angeles woman, Mrs. Helen Greenwood, had been trying to dissuade the President from flying to Texas "because he will be shot if he does!"

She had been calling Governor Brown's Los Angeles office, trying to get Brown to contact Kennedy to ask him to "stay out of Texas."

Mrs. Nova Corey, Brown's Los Angeles secretary, said that Mrs. Greenwood had told her she even had tried to call President Kennedy in Washington, to talk him out of going. However, she talked to an aide, who, she said, thought she was a "crackpot" when she told him Kennedy would be shot.

Mrs. Greenwood said she had had "this strong vision" two months ago and it was so clear "she felt she just had to warn the President. But nobody would listen to me!"

Mrs. Corey said that she believed Mrs. Greenwood, adding "she told me too many things that have since proven to be true." — *William P. S. Earle, Los Angeles, Calif.*

About two weeks before President Kennedy was assassinated, I got out of bed and told my wife I had dreamed that he had been shot and killed. I felt I should write and warn him, but I feared I would be taken for a crackpot. I just hoped it would never happen.

Now I wish I had warned him or one of his brothers. I might have been able to save President Kennedy's life. If I could do it over again, he surely would hear from me.

In 1963 I dreamed of three major

news events—the sinking of the submarine *Thresher*, the drought and the shooting of President Kennedy. I have as witnesses several persons whom I told—before it happened—of President Kennedy being shot and killed.

I have a couple of predictions to make. There will be a coup of some sort in Germany, by the Germans themselves, and it will come as a surprise to the Allies. West Germany will end up the winner. Eisenhower will be much in the news in 1964.—*Arthur R. Strand, Stillwater, Minn.*

About two months before the assassination of President Kennedy I dreamed the government was still running smoothly but there was a great sadness for President Kennedy was no longer there. I awakened filled with fear for the president and told friends of this.

Since his assassination I have heard of several other dreams and premonitions similar to this. I would like to appeal to your readers to write me about any such premonitions or dreams they may have had about the president. As I may use some of the letters in an article or book I would like written permission to do so in the letters. Names will be withheld from publication if requested. I would be interested in *any* dream about the president befor his death.—*Carolyn B. Bauman*, 4538 *Park Blvd., San Diego, Calif.* 92116

ORIGIN OF AMERINDS

As a result of reading old Roman and Greek books, and other sources, I have come up with a startling theory: Did the American Indian

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come from the Near East?

In old books one notes such names as Tyrus or Tiras (city in Palestine), and Tiras (son of Japheth) and the sons of Tirus. Also the river Dniester once was called Tiras. Some of the names of the sons (or families or tribes) of which I have made notes are Dyras, Calybes, Amazons, Carians, Teres, Thyni, Tauri, Maias and a few others (some could be wrong; check modern books).

In connection with the foregoing, it is startling to note that the Indians of the New World have such names as the Thyni (Tinne), the Amazons, the Mayas, the Tarascans, the Dures, the Dorasque, the Turas, the Tauri, the Dauri and the Calybes. We also read that some of the early people of Crete were bronze in color, with dark hair and no beard.

We read of religious rituals and find that some of the devices of the rituals are very similar in design and use to those in ancient Egypt. Indian legends indicate an origin in the East. The South American Indians knew about white men before the Spaniards came over. Several tribes told of a white god and expected him.

The theory that the Indians came from Asia to Alaska is just that — a theory.

Readers of FATE who have time to do research on this matter may turn up valuable data. They might check the names in the Bible. Families and tribes carried such names as "Sons of Dan," or "Tribe of Dan." The wanderings of these people may be traced by names they left behind, such as those of rivers, mountains and hamlets.

And keep in mind that the names of tribes and countries change with the passing of time. Look at the old Bible maps for names in the B.C. era, and also in old histories. Time periods of the B.C. era are based mostly on Egyptian dynasties and it is possible that historians are mixed up here. In the Bible we find that there was more than one dynasty in Egypt at the same time instead of successive dynasties. We also find that some countries had several kings at the same time, each probably ruling a certain section or province. These facts are important in reckoning ancient time periods. — *W. G. Eslick, Wichita, Kans.*

For another theory on what appear to be Near East names in the Americas, see review of "Fair Gods and Stone Faces" in the February, 1964, *issue.*—Editor

CENSORED VISION?

Who was the visitor in shining garments that opened a door in the wall of the wrecked mine tunnel in Hazleton, Pa., displaying behind him a glowing staircase; that assured the two entombed miners, David Fellin and Harry Throne, with a smile and a negative movement of his head, that their time on earth was not ended; and thus assuring them that they would be rescued?

I heard this story in the miners' own words when the microphone first was lowered into their underground chamber; when the first intercommunication was made and rescuers learned that at least two of the three trapped men were alive and together.

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tacts with their religious instructors, no other mention of the incident has entered into any published interview or account that I have seen in the newspapers or on TV, or heard on the radio. Is their marvelous experience with one of God's messengers—possibly the Living Christ—to be suppressed and kept from starved, hopeful, yet apprehensive Christians, who teeter between the spiritual and the material?

Is this to be another example of censorship, as in the case of Lourdes or Fatima, until someone figures ways to capitalize on and exploit it? These men should be allowed to tell their story and bear witness to the world of "Doubting Thomases." Perhaps, by doing so, they would accomplish more good for mankind than the new Council now congregating in Rome.—*Catherine L. Ronning, Detroit, Mich.*

SAUCERS OVERHEAD

October 4, 1956, was a glorious day, with a clear, almost cloudless sky and the air soft on my face. I had decided to eat lunch at home and was walking from where I worked. It was 11:30 in the morning.

I glanced up at the sky and my eyes fastened on two shining disc-shaped objects, skimming along close together and heading toward the east. I could see them distinctly against the cloudless sky.

I watched in fascination, ignoring the brightness of the sun and the stiffness in my neck. The objects seemed to slow down and then streaked forward noiselessly. Before they disappeared like white shadows into the sky, two identical shapes moved up to take their place.

What I saw was so strange I felt

my eyes must be deceiving me. I could not resist tilting my head as I walked. My eyes smarted and I blinked back tears. The circular things had a silvery brightness and glided at a peculiar angle.

By this time, I was standing in the driveway. My landlord, Mr. Lucas Timman, was working on the new home he was building.

I pointed at the sky and asked him, "Do you see what I see?"

Mr. Timman's wiry, small frame was devoid of nonsense. He squinted at the objects and then shrugged. "Looks like some of those balloons they're always talking about."

I disagreed about the objects being balloons. No balloons could maneuver so fast—especially since there was no wind, barely a breeze.

As we gazed upward, another object appeared from the southwest. We watched carefully as it sped after the others and disappeared.

Then we stared in disbelief as a sixth appeared from the northwest. It hovered quietly, spinning effortlessly, then darted after the others.

I asked Mr. Timman if I could use his phone to call the observation tower and report the objects. He pointed out that nobody would believe us and we might just make ourselves look silly.

When I returned to work, I reported what I had seen to my foreman and a little later to my supervisor, who belonged to the ground observers. He called the tower and had me repeat my story. I was told that no balloons or aircraft had been sighted. At 11:35, the approximate time I had seen the saucer-shaped objects, the girl on duty at the tower had been eating her lunch.

My story created quite a little ex-

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citement at the plant when it got around. Some were openly skeptical and others were amused. I was even gifted with six tiny metal "saucers" from the rivet machine!

I know that what Mr. Timman and I were privileged to see was not a figment of our imaginations. Although he admitted having seen the strange objects, he added, "But I guess they just wasn't there!"— *Muriel Gamble, Norwalk, Ohio.*

SAUCER OVER ALASKA

I saw a flying saucer on July 22, 1963, at 5:30 P.M. A neighborhood kid called, "There's something in the sky!" My eight-year-old boy and I dashed outside with binoculars.

It was a perfectly clear day with no clouds. The saucer was a disc with a dome in the center, tilted towards us. It shone in the sunlight as if made of metal.

It drifted slowly from north to west about halfway up in the sky and then stopped. Then from the dome came very bright flashes of white light, with all the other colors mixed in. Finally the saucer slowly faded and in a few seconds was gone. It appeared to be about as



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high up as the Pan American plane which flies over.—*Mrs. Mary Luchinette, Hoonah, Alaska.*

"A MOTHER'S MISTAKE"

Can a parent cause a child to lose a God-given gift? My mother did, I'm sorry to say.

From a child up I was psychic and "saw things." One day I came home from school and told Mother that in East Grand Rapids was a severe storm and flood, that people were cut with glass or drowned. As I went on, everything seemed more real.

Mother related what I had seen to a next door neighbor, who said, "I'll tell you what I would do. Some day when he comes home from school, tell him my place fell in a pile and that I got cut."

Mother never lied or told "stories," but she stopped me one day and told me that Mrs. Osborn's place had fallen in a pile and that she had been cut.

I was about eight years old. I ran next door and stood there, dumbfounded, thinking, "Why did Mother tell me such a thing?" Something seemed to die inside of me.

I no longer told Mother or anyone else what I saw, and I received no impressions again until I was 18, when I went to a Spiritualist Church and my gift returned. I became a public worker and remained one for 30 years, until two heart attacks forced me to retire.

If your child has a God-given gift, be careful that you do not take it away.—*Clarence S. Benedict, Grand Rapids, Mich.*

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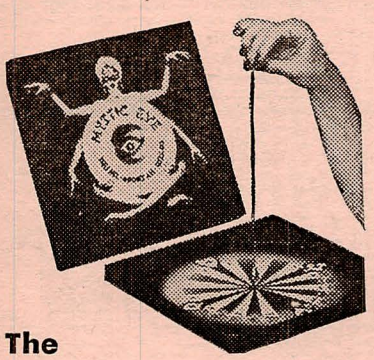
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of Islamabad, is being constructed in the capital of Pakistan. This university is peculiar in that the entire board of directors is composed of Sufi mystics, one of whom is the spiritual teacher of President Ayub Khan.

Money already has been allocated for a "Department of Spiritualism," which will investigate psychic and occult phenomena. These have broader meanings in Asian countries than in the U.S.A., and apparently a much larger proportion of the people are aware of extra-sensory phenomena.

Another matter of possible interest to your readers is that Master Too Lun, a famous Chinese Buddhist monk, has established a meditation center in San Francisco.

Like the late Ramano Maharshi, the Indian sage, the Master spends long hours in silence and when he does speak, it is mostly to instruct students in meditation.

Master Too Lun attracted some attention when he went into a long silence for the purpose of establishing World Peace. This was some time before the Summit ban-the-bomb Conference. Is there any connection?—*Samuel L. Lewis (Sufi Ahmed Murad), San Francisco, Calif.*

QUERY ON CAULS

For several years I have been extremely interested in such subjects as clairvoyance, mental telepathy, extrasensory perception and anything that might even border on the supernatural. I have read your July issue three times thoroughly. It fascinates me.

I would like to know if there is some way of ascertaining if I have

any psychic ability. I would also like to know if any of your readers could suggest the correct way or correct books for a beginner.

And would it be possible to inquire of your readers about a matter that has intrigued me for years? I refer to the old wives' tale that a child born with a caul can foretell future events. Has this idea been proven or disproven?—*Faye I. Murphy, Hudson, Ill.*

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After the war I was rejected by many marriageable young women. The summer of 1952 brought the

(*Continued on page* 129)

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(*Continued from page* 119)
latest rejection. On October 16 I was fired from a job for incompetence. My father was in a hospital with a broken foot. I was very dejected and was suicide prone.

On Wednesday, October 21, I placed a Bible on the table and prayed, "God, if there is a God, which is the quickest way to commit suicide?" Then I opened the Bible at random. The first answer to come to my eyes was the following verses of the 16th chapter of Acts of the Apostles:

27. *The guard withdrew his sword, intending to kill himself.*

28. *Paul cried out, "Do not harm thyself. We are all here."*

At first I took this happening to be a revelation from God, but life has not changed for me. I could write about more mishaps and ridicule. My only joy in life at present is listening to classical music.—*Donald Wieger, Long Island, N. Y.*

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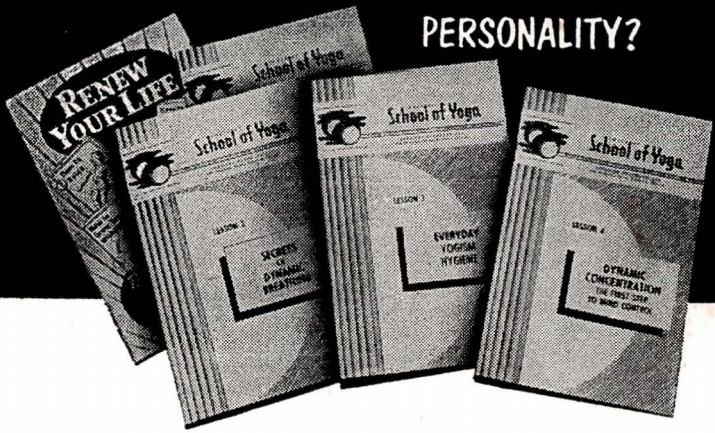
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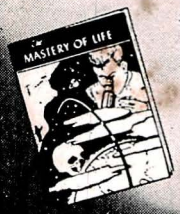
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