FEBRUARY 1965 FATE TRUE STORIES OF THE STRANGE AND THE UNKNOWN Vol. 18—No. 2 issue 179

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FEBRUARY 1965
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TRUE STORIES OF THE STRANGE AND THE UNKNOWN

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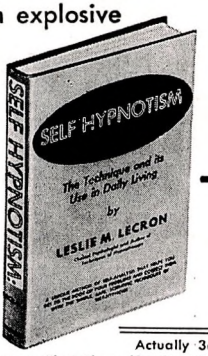
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LESLIE M. LeCRON is internationally known as one of the modern authorities on hypnotism and self-hypnotism. He is the author of three textbooks and many technical journal articles on medical hypnosis. He is a Fellow of the International Society for Clinical and Experimental Hypnosis, an honorary member of the British Society of Medical Hypnosis, and a member of the American Board of Psychological Hypnosis.

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BY DR. BRUNO FURST

WHATEVER SUCCESS in life I have won, I owe to the development of my memory. With sincere humility and a desire to help others, I share this knowledge with you now.

I have spent my lifetime researching the mysteries of memory. It began by chance years ago in Germany. I was a fuzzyminded student, poor in all my studies—and was even left behind in the 5th grade. Everyone who knew me ridiculed my bad memory. I was plunged into gloom until I hit upon an audacious notion: I would cure my forgetfulness forever!

During my first year in college, I took a memory course at Munich and soon transformed my memory into an ordered filing system — quick, powerful — ready to do my bidding. My dazzling feats of memory amazed my bewildered friends and teachers!

I will never forget the day I stunned my classmates by quoting whole pages from the German Civil Code, a treatise of 2,385 paragraphs! Or my success as an attorney earning $40,000 a year without taking a written note in court!

My memory brought fame like a magnet. Suddenly people began calling me "That Memory Wizard."

Meanwhile, two famous colleges in America asked me to teach my Memory System. Abruptly business and industry clamored for my secrets of remembering. I saw my Memory Course introduced all over the world—not only in colleges and universities—but in hundreds of companies eager to boost the efficiency of the human brain.

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QUOTE OF THE MONTH

We know now that what we term natural laws are merely statistical truths and thus must necessarily allow for exceptions . . .

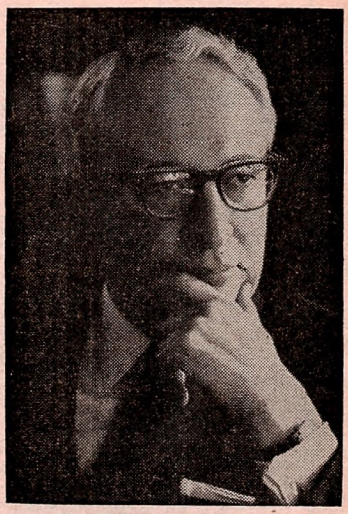
—Carl Jung, in his Introduction To I Ching

A PROBLEM OF STATISTICS

WE WRITE THIS on election night, November 3, 1964, although the magazine containing it will not go on the newsstands until January 5, 1965. This time lag is one of the hardships of magazine distribution.

As we listen to the election returns we are pondering the problems of belief vs. non-belief, rational vs. non-rational thinking. We are led to these problems because of considering the political polls which so clearly seemed to forecast President Johnson's election.

One of the problems we asked ourselves was whether it was non-rational to disbelieve the polls and to believe that Senator Goldwater would be elected. I feel we should consider this question most seriously because it raises problems of information and belief with which we all are involved.



CURTIS FULLER

Offhand, a Johnson believer might think it non-rational for a Goldwater believer to question the polls and to believe his man could be elected. But was it?

During the famous election of 1948 when President Harry Truman comfounded everyone and beat Governor Dewey every major poll was wrong. Truman received 50 per cent of the vote and Dewey received 45.6 per cent.

Gallup forecast Dewey would receive 49.6 per cent and Truman would receive 44.6 per cent; the Crossley Poll gave Dewey 49.9 per cent and Truman 44.9 per cent; and

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the Roper Poll gave Dewey 52.2 per cent and Truman only 37.3 per cent.

So, can Goldwater supporters be blamed for doubing the polls? If they were non-rational in believing Goldwater was going to be elected, were the supporters of Harry Truman similarly non-rational for doubting the polls in 1948?

The problems of rational judgment are by no means easy and clear-cut. Assume that public opinion polls today are more refined than those of 1948, that they can accurately predict all but the very closest elections. Obviously this was not true in 1948.

Are we then in a situation where it is rational to believe the polls today but it was not rational to believe them in 1948?

∞

HERE'S AN EXAMPLE

IF THE FOREGOING seems foolish to you, stick with us a bit anyway. One commentator, for example proposed the following election forecast:

"Throughout history, the tallest Presidential nominee has been elected President. Lyndon Johnson is the tallest nominee. Therefore Lyndon Johnson will be elected."

Is this a rational statement?

Surprisingly (and this is the trouble with coincidences) it *might* be—if a causal relationship could

be found between being tall and being elected president. Perhaps people unconsciously prefer to vote for the taller candidate.

Probably, however, it is a nonrational statement (we're leaving logic out of it) because a causal relationship does not necessarily exist between being tall and being elected. If the statement were true, the Communist party, for example, could nominate an eight-foot giant and be assured of the election. Therefore, a lot of modifiers are necessary even if a casual relationship exists between being tall and being elected.

∞

THE PROBLEM OF KING CHARLES

WE'RE ON this kick because we're all guilty of a lot of fuzzy thinking in many similar areas.

In a recent column Sydney Harris, the syndicated newspapers writer, warned that the danger of "facts" is that "a skillful tongue can so arrange them as to persuade people that this is the only possible arrangement."

He points out that, by some reasoning, Queen Elizabeth ought immediately to change the name of her son, Prince Charles, because Charles is a doomed name among kings.

"In England, for instance, Charles I was beheaded by his subjects;

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Charles II lived long in exile; Charles Edward, the young pretender, died in proverty and disgrace in France."

The French Kings named Charles, from Charles I to Charles X, died in disgrace, lunacy, prison or exile. And so it goes with the Charles'.

But does anyone besides the numerologists (and perhaps not even they) really believe that a British king named Charles *must* suffer disgrace or disaster because his name is Charles—and that all this can be averted if his name is changed?

Of this same type of thinking, we suspect, are the many similarities surrounding the assassinations of both President Lincoln and President Kennedy. We can always find coincidences if we look for them—but consider the thousands of dissimilarities in the lives of both men.

∞

WHOSE CHOICE?

THE REALLY difficult problem is determining what is a coincidence and what is not. Consider this question:

Can human minds affect the weather?

William Edward Cox, the parapsychologist, suggests studies that might enable us to find out.

Fine weather is particularly desired on Sundays, for example. We can assume that the majority of people leading an outdoor life would rather have their Sundays pleasant than not. Therefore we can assume that they are using positive thinking to *will* their Sundays to be nice.

According to newspaper records, in St. Petersburg, Fla., from 1910 to 1957 there were only 211 days when the sun did not appear by afternoon press time.

By laws of chance, one-seventh of those days should have been Sundays—that is, 30 days. But in actual fact only 11 of those bad days were Sundays?

The statistical odds against this occurring by chance are 20,000 to one.

Was postive thinking responsible? Can we conclude that the mind can influence weather? Possibly, but we need to make a lot more similar studies. We hope Mr. Cox can continue his studies.

∞

THE MOON GETS INTO THE ACT

COMPUTERS AND DATA processing equipment are going to show us a lot of meaningful relationships that have been passed off variously as old wive's tales, coincidence, or mad hatter stuff.

Peasant weathermen knew how to make weather forecasts based on various conditions associated

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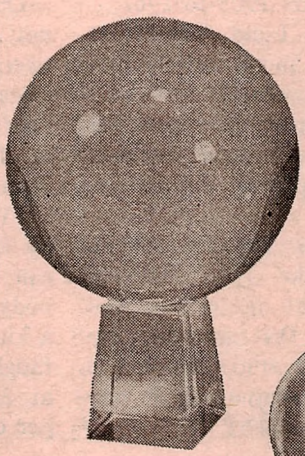
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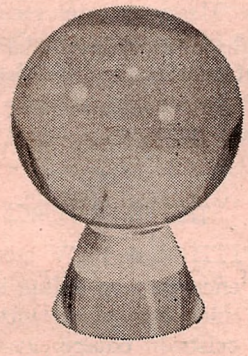
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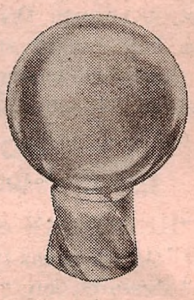
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with the moon. These have been laughed at but not sufficently investigated.

For example, the Air Force recently discovered that there is a "definite relationship" between the phases of the moon and the amount of cloudiness on earth. These findings were based on a study at the Air Force Cambridge Laboratories covering the years 1905 to 1962.

Scientist Iver Lund found that between the new moon and the first quarter, and between the full moon and the last quarter there was less sunshine than the seasonal average. In the other phases, of course, there was more.

Why is this? Nobody knows. It's sort of like ESP. Nobody knows why that is, either. But isn't it strange that scientists accept Iver Lund's study which has no theory while denying ESP "because it has no theory"?

∞

SKIN COMMUNICATION

THINGS ARE changing to fast in some areas it's hard to keep up. Research on "skin communication" is now underway at Princeton University, according to Science Service.

The studies are under the direction of Dr. Frank A. Geldard and are quite different from the "fingertip vision" claims being studied elsewhere.

Instead of "seeing" though the skin, Dr. Geldard's group is studying the problem of "hearing" through the skin, by the use of a vibrator language that has 45 elements. But like "fingertip vision", "vibratese" may permit blind and deaf persons to gain experiences that normally would be outside their world.

One problem is that the skin does not do well at distinguishing between voice frequencies. When the fingertips are placed upon the diaphragm of a loudspeaker, a rise in "loudness" is perceived as a drop in pitch.

"Vibratese" is passed to the skin by a light, powerful vibrator that can be attached anywhere on the body. Messages are received by a kind of learned code. One person taught vibratese received messages at 38 words per minute with 90 per cent accuracy.

∞

THE FIFTH FORCE

WITHIN A FEW months science may be telling us that a fifth and heretofore unsuspected force exists in nature. Two groups of scientists, near Upton, L.I., and Geneva, Switzerland, suggested the new force almost at the same time and independently of each other.

As far as science knows today there are only four forces: (1) gravity, an extremely weak force;

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(2) electromagnetism; (3) a strong nuclear force that binds the nucleus of atoms together, and (4) the nuclear force known as the force of weak interactions, which is manifested in certain forms of radioactive decay.

Now the fifth force, if it exists, is also weak but, like gravity, would act on objects at great distances. And also, theoretically, it would act in opposite ways on matter and antimatter.

Antimatter, as it is postulated, is a mirror image of the matter we are familiar with today. We can't be too familiar with antimatter because when it meets matter, both vanish in a puff of energy. But if the supposed fifth force has this opposite effect, it would work somewhat like electromagnetism—where a negative charge repels another negative charge but attracts a positive charge.

Gravity, as far as we know, does not repel—it only attracts. If this is so, there can be no antigravity force. According to today's physics gravity is such a weak force that it takes an object the size of the earth to make a feather fall.

But if the newly proposed weak force works on matter in a way opposite to gravity, perhaps it could supply a solution to space travel.

Existence of the force can be tested experimentally and the answer may be known by the time you read this article.

∞

SIMPLE SOLUTION

ABOUT 25,000 infant children suffocate each year in the United States. The cause is not even in most medical directories. It is a strange condition called hyaline membrane disease.

In this disease the babies have too much water in their bodies and try to get rid of it through their lungs. The lungs clog and can't absorb oxygen. The babies die.

It was hyaline membrane disease that killed Patrick Bouvier Kennedy, the younger son of the late president, a year and a half ago.

Now Dr. Daniel Stowens, director of laboratories at Children's Hospital in Louisville, Ky., has devised a simple treatment for hyaline membrane disease using two epsom salt enemas. The salt has an affinity for water and draws fluid away from the lungs. The infants are dramatically relieved within a few minutes.

∞

INCENDIARY NOTE

FROM TIME TO time FATE has reported mysterious burnings of human beings. A handful of investigators have researched the problem with little positive result, but a few things are known. One is that such cremations usual-

ly happen to obese elderly women. But since people seldom look for anything mysterious in these burnings they aren't investigated very often.

Such a cremation may have occurred late in October, 1964, in Dallas, Tex. Mrs. Olga Worth Stephens, 75, a former actress, was critically burned in a parked automobile on East Grand Avenue. Bystanders observed that she suddenly had been turned into a torch and flames completely consumed her clothing before they could come to her aid.

Firemen noted that the automobile itself was not burned and that it contained no combustible material. No one knows what started the fire or what fed it. All that could be reported about Mrs. Stephens was that she died of "burns received in mysterious circumstances."



SENSITIVE ORGANS

IF THE ORGANS of human beings pick up paranormal signals most persons don't believe it. Not so with the electric organs created by humans to play music. In our electronic world all manner of stray signals can be picked up by electronic devices.

Late in September last year, in Seattle, Wash., Melvin Berg's electronic organ suddenly began picking up radio signals—some from

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Until now the BRAIN WAVE SYNCHRONIZER has been available only to physicians, dentists and psychologists. Professional people in 22 different nations are using the BRAIN WAVE SYNCHRONIZER wherever there is a need to shorten induction time, deepen the hypnotic level, overcome resistance or relieve the strain of difficult inductions.

HOW THIS INSTRUMENT WORKS

The Schneider BRAIN WAVE SYNCHRONIZER is an electronic instrument that can be tuned to the natural frequency of the human brain. Medical scientists have discovered that every man's brain has a characteristic electronic rhythm. When a subject sees a light source pulsing with the same frequency as his own brain his resistance to hypnosis diminishes. Scientists call this photic stimulation.

The BRAIN WAVE SYNCHRONIZER emits a signal which is related to the amplitude, wave shape and duration of the natural brain wave. These key performance factors are built into the instrument and require no adjustment.

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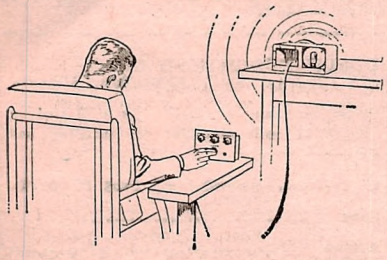
Operation of the BRAIN WAVE SYNCHRONIZER is simple—all you do is adjust the rhythm of the pulsing light until your subject experiences an effect which he may describe as a tingling in the fingers, a rainbow effect or a desire to close the eyes. You then add your verbal suggestions to complete the trance.

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Use the BRAIN WAVE SYNCHRONIZER with a single subject or use it simultaneously to hypnotize a large group such as a childbirth training class. The Editor of **Hypnosis Quarterly** wrote that in a group demonstration he witnessed, five members seated in front of the instrument all went into trance, including one previously given up as non-hypnotizable.*

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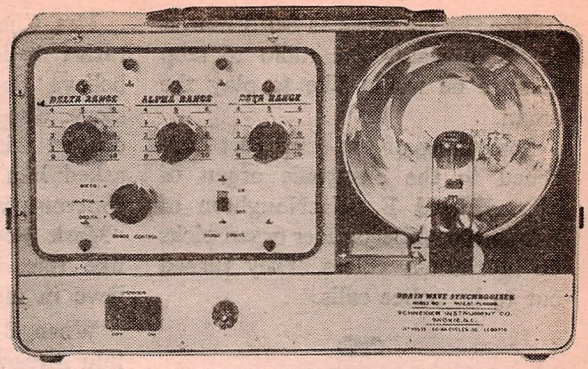
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*REFERENCE ARTICLES ON THE BRAIN WAVE SYNCHRONIZER

Journal of the American Medical Association. Mar. 21, 1959, page 1402

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

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

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

Illinois Medical Journal. July 1963, pages 39-42

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

Journal of the American Osteopathic Association. Feb. 1964

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stations as far away as San Francisco. Berg wants the radio to stop because he would like to play the organ.

Something of the same sort happened to the electronic organ of Mrs. Harold F. MacNaughton of Edmonton, Alberta. Her organ picks up mysterious voices. They turned out to be police calls.

∞

TRACKS OF THE MENEHUNES

MENEHUNES SEEM to be the Hawaiian equivalent of fairies or elves. Last October 22, Mark Choo, 11, of 85-904 Imipono St., Waianae, was watering the lawn and plumeria trees about 5:00 P.M.

"I heard something and looked behind me," Mark said. "There was a little man about three feet tall. He had on a red cape, a malo and a white cap. The cap was like Kamehameha's" (sort of a peaked helmet, ed.).

"I shouted at him and he just stood around and smiled at me. He turned and walked around the corner of the house. When I got there he was gone."

As might be expected, Mark's story met with skepticism, especially since Robert Moore, Mark's school principal, expressed his disbelief and explained that the boy's class had been studying menehunes and old Hawaiian legends for several days.

Mrs. Choo, Mark's mother, would rather believe in menehunes than believe that Mark made up the story. She had rather a sharp exchange with Principal Moore. "I asked him if he ever had seen a supernatural being," she said. "Mark wouldn't make up a story like this. Besides, he doesn't believe in menehunes."

When Bob Krauss of the Honolulu *Advertiser* arrived at the Choo home to interview the persons involved, he found a class of first graders seated on the lawn looking at tiny footprints. Auntie Abigail Pilihaau, 70, soon arrived to pass her professional Hawaiian judgment on the footprints. She took one look and announced that they did indeed belong to a menehune. In olden days, it seems, no one planted sugar cane on the present site of the Choo home because that was where the menehunes of Waianae lived.

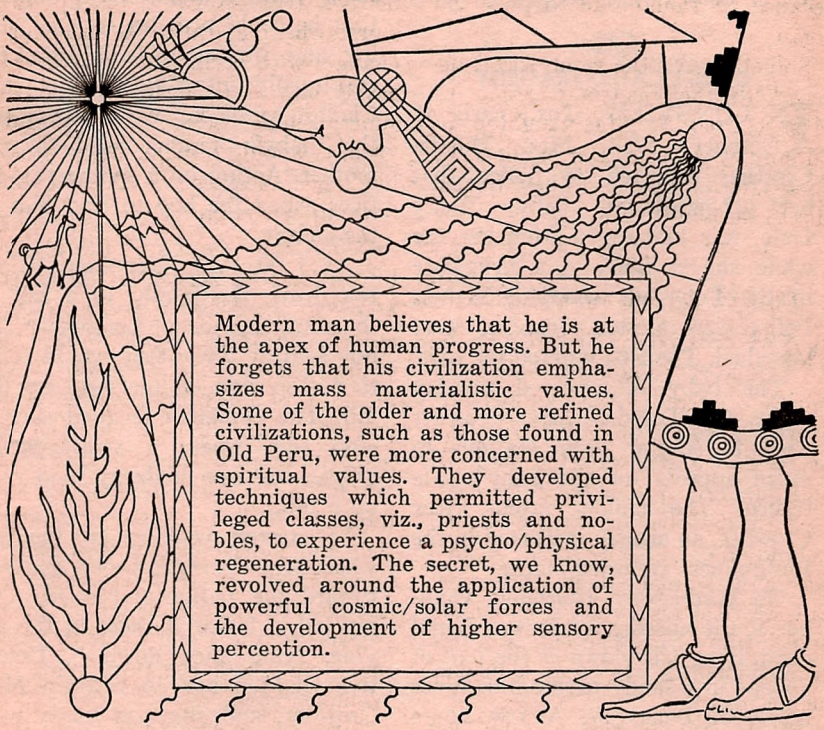
Mrs. Choo showed Krauss two sets of tiny footprints in the mud under a small plumeria tree, one set at the corner of the house, and five muddy footprints climbing the walls and half way across the picture window.

Mark drew a picture of the menehune. He was asked if it could have been a child wearing a mask and said "No, because he smiled and you can't smile with a mask."

Krauss asked Mark if he smelled

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anything unusual. He said "I smelled something like a cracked kukui nut."



COMPLICATED TRAGEDY

IN LONGVIEW, Tex., early in October, 1964, Mrs. Martha Crowder reported to police that her 22-month-old baby, Ricky Dale, was kidnapped from her car while she shopped at a drugstore in the Longview shopping center. Police were alerted. Searches were launched. The FBI entered the case.

The baby disappeared Sunday night. On Tuesday Mrs. Crowder went to several radio stations to make appeals for the baby's safe return. The child's father, Rex Crowder, an airman stationed in the Philippines, returned home.

On Wednesday afternoon, October 7, the missing infant was found dead, lying face down at the foot of a slope in a sandy ravine four miles north of Longview. A few hours later a charge of murder was filed against Mrs. Crowder.

At this writing we do not know the disposition of this case, or whether Mrs. Crowder was guilty of infanticide. In any event it is a horrible tragedy.

But we are concerned with the circumstances of the finding of the infant's body.

Ricky Dale had a five-year-old brother, Rex, Jr., and it was Rex who found the body by apparent clairvoyance. Rex, Jr., kept saying to Detective Lieut. Earl Claxton that he could hear his brother calling and wailing on a hilltop. He continually interrupted Lieutenant Claxton while he was interviewing the baby's mother and grandmother. Acting on a hunch the officer asked the boy to lead him to the infant.

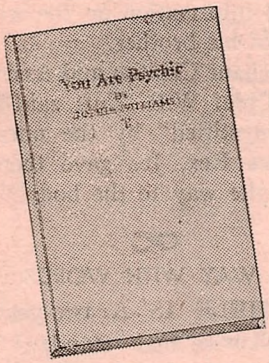
At 1:00 P.M. Lieutenant Claxton drove the family to a hill in the south section of Longview. The boy said he knew they would come to a stop sign on the road by the hill. The detective recalled such a stop sign where a street which crosses the new highway loop runs up a hill.

"I started walking up the hill when Mrs. Crowder broke and ran toward the ravine and cried, 'Oh, my baby, I saw it there in the ravine, lying face down.'" Detective Claxton had to restrain Mrs. Crowder, and she was taken to a Longview Hospital.

Our account is unclear on the basis for the arrest of Mrs. Crowder. The article nowhere states that she confessed to having anything to do with the infant's death.

But the clairvoyant impressions of 5-year-old Rex, Jr., are clear enough. The boy spent the weekend with a cousin in Longview and was in church there on Sunday night when the mother re-

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ported to police that Ricky Dale was missing. There seemed no normal way that Rex, Jr., could have received information on the whereabouts of his brother.

Lieutenant Claxton and Assistant Police Chief W.R. Tutt said they were "mystified" by the uncanny directions Rex, Jr., gave them in leading the way to the body.

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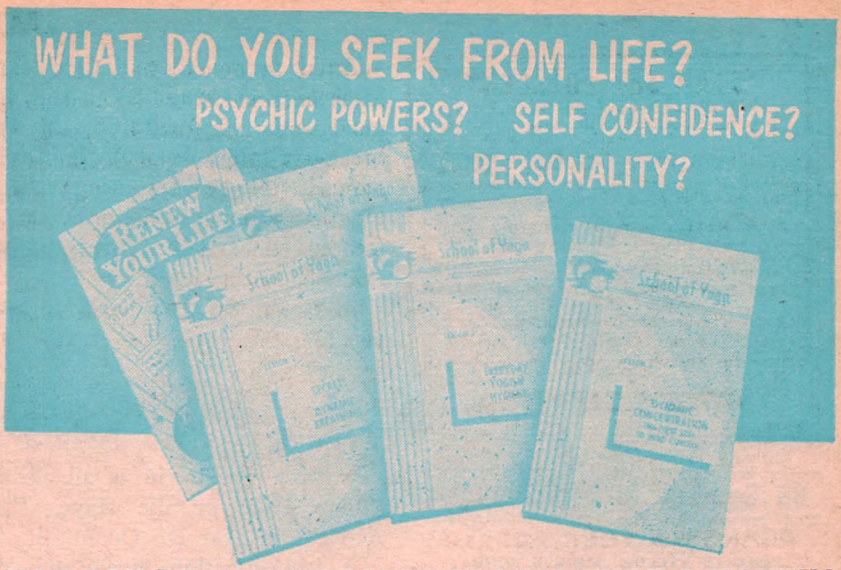
A WAY WITH WORDS

MICHELE IS A two-year-old talkative male standard poodle of suburban Philadelphia. Frances Otte, a columnist for the Miami Herald interviewed Michele at the Rittenhouse Square Dog Show in downtown Philadelphia and reports he talks very well, thank you.

Michele greeted everyone with "Hello, how are you?" and has mastered "I love you", "I'm hungry" and "I want out." He has appeared several times on TV and even has an agent.

A curator of animals at a "nationally known zoo", reports Frances Otte, investigated Michele, thinking him a mountebank. Instead he pronounced Michele "a positive genius."

Michele belongs to Mr. and Mrs. Charles Messick and their two grown sons who report he has talked since he was eight months old.



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As a puppy they noticed that Michele was watching their lip movements very carefully at the breakfast table. At first he merely seemed to be imitating them, mouthing inaudible words. Soon meaningful syllables came from that doggy throat.

And now, by golly, it's "I love you."

∞

FOLLOW-UP

RECENTLY we described a finny monster in, of all places, Stump Pond on the Hayes Fair Acres farm near Du Quoin, Ill.

A team of skin divers invaded Stump Pond to identify the creature and if possible lasso it. Dale Filberth the only diver to meet it face to face claims it's a four-foot leatherhead catfish weighing maybe 100 pounds.

Sounds logical but what about that fin "like a shark's fin"—and what about those "roars"?

∞

MORE FOLLOW-UP

UNITED PRESS International has provided more information on that Soviet lake monster which allegedly has terrorized Siberia's Lake Vororta. And proving we really all are brothers under the skin *their divers* also were trying to find the creature. It too roars. It is 'spherical and horrible." It allegedly has eaten a swimming dog,

a reindeer, and assorted human beings.

Geologist Viktor Tverdokhlebov was interviewed on what he saw in nearby Lake Labynkir was back in 1953.

"An ominous-looking dark grey sphere was showing slightly above the water, inspiring uncontrollable fear as it approached," he said.

"It resembled an oversize glistening tin barrel with a slanted horn rudder on its back. There were two bulging protrusions like eyes, seven feet apart on the head.

"The creature reached the bank, stopped, then went into a series of convulsions which raised waves and fountains of water as it disappeared below.

"There was no question about the monster's intentions. It was heading straight for us and only when the ripple it had stirred had licked our feet was the hypnotic grip of horror broken."

Apparently not a moment too soon.

∞

MONSTERS FOR REAL

BARROW ISLAND is a little known area off the northwest coast of Western Australia. Lately it has been explored for gas and oil and both have been found.

Also discovered have been a number of unique species of marsupials and other wildlife hitherto unknown

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and so recently found that hardly any of them so far have been classified.

Among the new animals are a four-foot wallaby, a "spectacled" hare-wallaby with orange rings around its eyes, a rat-kangaroo about the size of a domestic cat, a 12-inch-long water rat which has "beautiful fur," and a small marsupial mouse.

When West Australian Petroleum Proprietary, Ltd., which is conducting the geological search, became aware of the naturalists' treasure trove on Barrow Island, they undertook to see that it would not be interfered with or disturbed. One hopes that these steps will succeed, because even domestic animals—pigs, dogs, or rabbits—which escaped to the bush might upset the delicate balance of nature there.

∞

NOTE ON LOCH NESS

AS WE NEAR the end of the Loch Ness monster season, we wish to record that at least two pretty good sightings of the creature were reported in the late fall.

Three men repairing a road near the Loch suddenly paused in their work to watch a large grayish object appear and then disappear beneath the deep water.

But the best view of Nessie seems to have been had by Mrs. Helen MacNaughton of Inverfarigaig Cottage in September. Standing on the shore, Mrs. MacNaughton watched the head and neck of the "monster" slowly swimming toward her. She had it in sight for about four minutes.

Meanwhile an expedition with cameras poised was at the loch all summer and to October 17 in an effort to capture the creature—at least on film.

∞

NEWS & NOTES FROM ALL OVER

● Young British amateur speleologists have discovered what may be Europe's largest cave on the Arctic circle in northern Norway. They even used dinghies to cross subterranean lakes.

● Mrs. Georges Moreau 35 and her son Gillies went to Marseilles Airport in France to board their plane. They were told their reservations had been cancelled by telephone by Mr. Moreau. There were no more places on the plane. The Moreaus went sadly home where they found (1) Mr. Moreau had not cancelled the reservation, and (2) the plane had crashed into the mountains of southern Sprain. There were no survivors.

● In Hatfield, England, a three-bedroom house which had been vacant for two years suddenly disappeared. Police said they were "completely baffled." —*Curtis Fuller*

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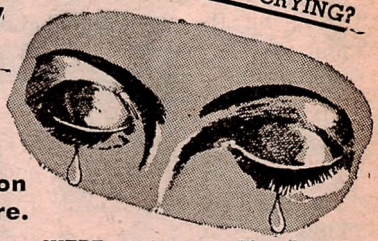
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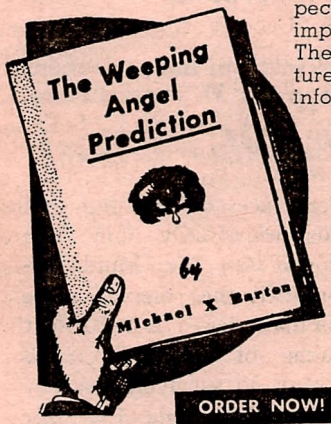
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Adventure at VERSAILLES - No. 2

The two women stepped backward in time to repeat an experience two other teachers had reported 27 years before.

By Alson J. Smith

EVERY YEAR thousands of tourists flock to Versailles, 12 miles southwest of Paris, to see the magnificent palace built by Louis XIV, the two chateaux, the Grand Trianon and the Petit Trianon, and the miles of gardens, statuary, and fountains that comprise one of France's finest historical sites and tourist attractions.

The two Trianons are beyond the limits of the present park but well within the park of Louis XIV. The larger of the two, the Grand Trianon, originally was erected as a retreat for Louis XIV in 1670. But in 1687 the distinguished French architect, J.A. Mansart, built a new palace on its site. Louis XV, after establishing a botanical garden in the park, had another prominent French architect, J.A. Gabriel,

build the Petit Trianon in 1766. It was a favorite residence of Marie Antionette, the unhappy consort of Louis XIV. Near it was a formal English garden with thatch-roofed, rustic villas in which the ladies of the court could lead a mimic peasant existence while the Queen was in residence at the Petit Trianon.

While visiting Paris on an August day in 1901, two estimable English ladies, who were also scholars, decided to see the Gardens at Versailles. They were C. Anne E. Moberly principal of St. Hugh's College, Oxford, and a member of her staff who later succeeded her as principal at St. Hugh's, Eleanor F. Jourdain. They were sober, academically-inclined ladies with no interest in psychic matters.

The beginning of their tour of the Gardens was commonplace enough. The sun was shining; there was a good crowd; guides glibly explained everything; and all the statues, fountains, palaces, and gardens were viewed in their mapped locations.

However, on leaving the Grand Trianon for the Petit Trianon, Miss Moberly and Miss Jourdain left the group of tourists and, instead of turning to the right, took a long, statue-lined path to the left. Both paths, they believed, led to the Petit Trianon, but the somewhat longer one to the left seemed to offer an opportunity to reach the little pavilion at a leisurely pace without the company of babbling tourists and guides.

Soon after taking the path to the left, however, the two women became vaguely alarmed. The air was still and strangely oppressive; the sun no longer shone; there were no other tourists about; gardeners and others whom they encountered were dressed in green and silver, the garb of the *ancien regime* and answered questions gruffly and in an archaic French. When they finally reached the garden of the Petit Trianon they heard the sound of running feet, but saw no one running. In the distance a band played a very old air, although no musicians were to be seen. They saw an "evil-looking" man in a cape who appeared to be the head gardener and who shouted at them in the almost unintelligible French of an older day. A woman, beautifully dressed in a long out-model style, was sketching in the garden. They consulted their maps. This was indubitably the garden of the Petit Trianon, but nothing was where it should be. Finally the two schoolteachers, almost screaming with nervousness, saw the Petit Trianon ahead of them and made haste to rejoin the main body of tourists there, vaguely disappointed but greatly relieved at escaping from the oppressive atmosphere of the strange garden upon which they

accidently had stumbled.

Subsequent visits to Versailles by the two schoolteachers showed the Petit Trianon and its garden in quite a different light. There were crowds of tourists about, the air was clear, guides and gardeners were dressed as they should have been, the buildings were all in their right places, and the oppressive air was gone. The garden of the Petit Trianon which they had "seen" on their first visit seemed to have dropped completely out of sight, if indeed it ever had existed at all.

The two ladies, possessed of a considerable amount of scholarly curiosity, were greatly perplexed and began a process of careful research which lasted for years. A comparison of old maps, documents, and fashion books and an exhaustive correspondence with French historians and other authorities finally convinced them that the garden of the Petit Trianon they had "seen" on their first visit was not the garden of the Petit Trianon of 1901, but that of the little pavilion at or just prior to the time of the ill-fated Marie Antoinette, roughly 1774-1792. They wrote a small book about the incident called *An Adventure,* which was published by the staid Macmillan Company of London in 1911 and reprinted as late as 1947. All the documents relating to their research are now on file in the Bodleian Library at Oxford. The material has been carefully studied by psychologists and psychical researchers, who are divided on its significance, some holding that the ladies really had "visited" the Petit Trianon as it was in the last quarter of the 18th Century, while others insist that there is some more normal explanation for what had happened. The Society for Psychical Research, London, was at first highly skeptical, but later modified its skepticism somewhat.

It was suggested, of course, that the two ladies came upon an historical pageant, or a play rehearsal, or something similar. It also was suggested that they were both hysterical, hallucinated, or suffering from some other form of psychological and emotional illness! Every possibility was carefully examined. Many of the investigators came to the conclusion that the schoolteachers had, by some unknown process of the mind or some rare break in the time-barrier, lived briefly in the garden of the Petit Trianon as it was at or just previous to the time of Marie Antoinette.

There the matter might have rested, another of those inexplicable happenings of which there are so many in the history of psychical research.

However, when G.W. Lambert, C.B., wrote an article commenting

on *An Adventure* in the Spring 1954 number of the *Journal* of the Society for Psychical Research, London, he received from Monsieur M Dayet, a French member of the Society, an account of a *second* "Adventure" in the garden of the Petit Trianon. This had occurred in 1928. The principals, once again, were two English ladies, Miss Clare M. Burrow, mistress of a school for girls at Haslemere (Surrey), and Miss Ann Lambert, a former pupil at the school.

Miss Burrow was visiting Miss Lambert in Paris in October 1928, when the two decided to visit Versailles. They never had heard of the previous "Adventure", and had no particular interest in psychic matters.

On this sunny October afternoon Miss Burrow and Miss Lambert, on leaving the Grand Trianon, did exactly what Miss Moberly and Miss Jourdain had done back in 1901. They left the main body of tourists, and instead of going down the Allee des deux Trianons to the front entrance of the Petit Trianon, they took a path to the left. What happened was later described by Miss Burrow in a letter to *John o' London's Weekly,* dated November 19, 1932:

> Sir, The letter of Florence Bone in your paper of November 5th interested me greatly. In the autumn of 1928, together with a young friend, I visited Versailles for the first time. After exploring the great palace we set out to find the Trianons. Although we were in the company of many other visitors, after leaving the Grand Trianon we found ourselves practically alone when we turned into the long green statued avenue which we hoped led to the Petit Trianon. We soon came upon a deserted building hemmed in by nettles, and a strange feeling of depression came over me—we ceased to talk, and hurried on till the ruined Hameau came into sight, and from a window of a farmhouse near the lake a woman looked down on us. On turning to look for the Temple of Love among the trees we saw an old man whom we judged to be an official as he was clad in an old green and silver uniform, approaching down a side avenue. I called to him, seeking information about the elusive Petit Trianon; he replied by shouting sentence after sentence in h o a r s e and unintelligble French as if in great haste. Something sinister in his face caused us to hurry on, and looking back we saw he had completely vanished. The strange feeling of depression

increased and it was with relief we saw the Petit Trianon among the trees. That winter my friend's mother sent me *An Adventure*—and on reading the first pages I was astonished to find that our experiences were very similar to those of Miss Moberly and her friend. The sight of that old official in the uniform of the ill-fated Bourbons—the strange feeling of depression—the fact that we took the long and wrong way to the left when a short path to the right leads to the Petit Trianon—all were similar. It was the more strange because before our visit to Versailles, I had never heard of the experiences recorded in *An Adventure*.

(Signed) C. Mab. Burrow.

The letter did not attract much attention, but in 1946 M. Dayet, having heard of the case through private channels, recalled having read it many years before, and he got in touch with Miss Burrow. From memory she reconstructed the story and sent it to him in a letter dated March 20, 1946, accompanied by a sketch of the man in livery. This version closely follows the 1932 letter to *John o' London's*, but adds the following details:

(1) The woman who looked down from the farmhouse window was wearing "a type of high muslin mob cap".

(2) The man in livery was wearling a long green skirted coat, having multiple collars edged with silver braid, large cuffs, stockings which Miss Burrow thinks were white, buckled shoes, and a stick with knob and tassel. On his head was a three-cornered hat with a rather high turned-up brim, also braided.

In reply, M. Dayet was able to correct two minor errors in Miss Burrow's 1946 account carried over from her 1932 letter: the reference to the "Hameau" should be to the farm buildings around the garden of the Petit Trianon, and the reference to the "Temple of Love" should be to the Belvedere. With the aid of a map M. Dayet worked out with Miss Burrow the route she and Miss Lambert took, and it is clear that the man in green was encountered quite soon after they had entered the garden, near the Belvedere.

Miss Lambert (who by 1946 had become Lady Hay) corroborated Miss Burrow's account in general. She, too, had felt a deep depression, not attributable to any private misfortune, in the garden of the Petit Trianon; she did not remember seeing the woman at the window of the farmhouse, but did recall seeing the man in the long out-of-date green and silver uni-

form, and recalled that he spoke in some strange *patois;* she shared with Miss Burrow a great feeling of relief at leaving the garden and emerging at the Petit Trianon.

A comparison of the first and second "Adventures" shows the following parallels:

1. Both sets of percipients were English ladies, unmarried and of academic bent.

2. Both turned left on leaving the Grand Trianon when they should have taken the right-hand way.

3. Both felt strangely oppressed in the garden of the Petit Trianon and were made highly nervous by the queerness of the place.

4. Both saw a man dressed in an old-fashioned uniform of green and silver who spoke harshly to them in the French of an older day.

5. Miss Moberly and Miss Jourdain saw a woman dressed in the style of Marie Antoinette's time sketching in the garden; Miss Burrow saw a woman wearing a type of high muslin mob cap looking down from a farmhouse window.

6. All four ladies were greatly relieved to get out of the garden and rejoin the other tourists.

Any kind of collusion would seem to be ruled out by the unimpeachable characters of the percipients. They were not interested particularly in psychical research and did not know each other. Miss Burrow and Miss Lambert had not read *An Adventure* prior to their own experience in the garden of the Petit Trianon. They never had attempted to capitalize on the incident in any way. Miss Burrow's letter to *John o' London's Weekly* in 1932 being the only attempt ever to set down what had happened.

The only point in either "Adventure" that lent itself to corroboration by ordinary research methods was the fact that a "gardener" or "official" who played a prominent part in both accounts was a rather unattractive man, "sixtyish" (according to Miss Burrow) in age, and wearing a green and silver uniform with buckle shoes and a tricorn hat.

The *style* of this uniform was a type of livery in general use in France in the last quarter of the 18th Century, but the *color* was apparently wrong. The royal livery colors of the times of Louis XIV, Louis XV, and Louis XVI were red and blue, and nowhere could researchers discover any hint that green and silver livery ever was worn at Versailles.

However, a French scholar named M. Leon Rey discovered a document in the *Archives Nationales* showing that in 1774 the two gardeners at the Petit Trianon, one Antoine Richard and his elderly father, had indeed worn green.

Moreover, Antoine Richard roughly fitted descriptions given of the "official" or "gardener" or "man" in both "Adventures" and was at the time somewhere between 53 and 58 years old, close enough to fit Miss Burrow's guess that the man she saw was "sixtyish".

The document discovered by M. Leon Rey was a memorandum, undated and unheaded, containing nine suggestions for carrying on the admininistration of the Petit Trianon after the death of Louis XV in 1774. The little pavilion, which had been reserved for the King's mistresses up to that time, was from then on to be used by the Queen as a residence. The paper unearthed by M. Leon Rey should be read in that light. It is given here in full so that the statements about the Richards and their livery may be read strictly in context:

It is thought that the Queen should address the following requests to the Controller-General for her Petit Trianon:

that the chapel should be finished as the late King had ordered it; everything is ready, even the altar picture and, if the Queen wishes to sleep there, that would be necessary:

that only the large greenhouse and its frame be left in position and maintained: that the ground be levelled and the new proposed greenhouses be not finished, as being quite unnecessary:

that her gardeners, the Richards, father and son, be left in charge of the groves (bosquet) of the Petit Trianon, and that Belleville be left in charge of the Grand Trianon and the kitchen garden, as he was in the time of the late King:

to put in good order the central pavilion and the arbour in the middle of the garden, so that the Queen can go to lunch in them when she wishes to:

if it be her Majesty's wish, to leave M. Fortin as her concierge of the Petit Trianon, and Barbier as man-servant of the Chateau, charged with care of the menagerie; it is a great saving for the Queen to have honest and reliable folk who will not cost her anything:

it is thought that as the Richards are in green, they ought to be in red with blue velvet facings.

In the margin, near the end, in a different hand is written "Oui partout", apparently signifying Louis XVI's approval of the proposals in the paper. In all likelihood, the document was written shortly after the death of Louis XV in May.

Here is a clear indication that in the summer of 1774, and probably for some time before that, the Richards, gardeners at the Petit Trianon, were wearing green livery.

The suggestion is that, in view of the new status of the Petit Trianon as the Queen's official residence, they change to the regular red and blue of the royal family.

In our present state of knowledge we cannot imagine any process by which the experience of a man living in 1774 could impinge on the experience of people living in 1901 or 1928 except through the normal channels of sense. It is extremely difficult for us to believe this sort of thing, although perhaps not quite as difficult as it was 60 years ago, before Freud excavated the subconscious and showed us how little, really, we know about the human mind and its powers.

And yet—most of us have had at least one experience of what the French call deja-vue, the feeling "I-have-been-here-before". And there are in the files of the Society for Psychical Research, London, a number of instances of apparent retrocognition.

We are becoming quite familiar with *Space* today, but we still know little about the opposite side of Dr. Einstein's coin, *Time*.

J. W. Dunne, the British aeronautical engineer, whose theories have been incorporated in three books, came to the conclusion that the universe is really *stretched out* in Time, and that the associational network stretches not merely this way and that in Space, but also backwards and forwards in Time. In dreams, we continually cross and recross that non-existent equator which, when awake, we rule arbitrarily athwart the whole.

Dr. C.D. Broad, the English scientist, holds that there may be a *second dimension* of Time, which normally we are unaware of, lying at right angles to our familiar dimension. Events which are separated by a temporal gap in one dimension may be adjoined without any gap in the other, just as two points in the earth's surface which differ in longitude may be identical in latitude.

"The Theory of the Greater Specious Present" is put forth by Mr. H. F. Saltmarsh of the Society for Psychical Research, London. It is based on the conception, generally accepted in psychology, that the "present moment" in which we act is not a mere point-instant, but occupies a definite period of duration. Within this "specious present" there is no present, past or future, but rather a graduation with respect to clearness of apprehension of whatever lies within its compass, maximum clearness being at the center. So far as the normal, conscious mind is concerned, this "specious present" is of short duration, but the subliminal consciousness, beneath the surface, may broaden out and have

a much greater span. Thus, some events which are "past" or "future" as far as the limited "specious present" of normal consciousness is concerned, might still be "present" to the much broader subconsciousness with its wider "specious present".

We still do not know what Time is. And intriguing episodes like the two "Adventures", do not expand our knowledge much. However, considering them, we realize that we have come to the edge of a vast frontier, a frontier beside which man's success in exploding the atom is small indeed. When we can pass beyond this frontier the dimensions of living may enlarge in ways we cannot now dream or imagine.

THE MAN WHO SAW OVER THE HORIZON

IN THE 1780's a minor civil servant in the French Admiralty, named M. Bottineau, was regarded with awe on the island of Mauritius because of his ability to predict the arrival of ships many days before they became visible over the horizon. The governor of Mauritius, who kept a log of these predictions, recorded that over a period of four years Bottineau accurately forecast the arrival of 575 ships, often stating the exact day.

Bottineau called his ability "nauscopie." Rather than a natural gift, it appears to have been a skill he acquired through practice. When he was first posted to Mauritius in 1764 he proved to be wrong as often as right in predicting the arrival of ships. But day after day he was observed standing alone on the beach, his eyes fixed on the empty horizon, and gradually his accuracy increased, unt the Admiralty men were callin him the "Wizard of Mauritius."

In a document he left behind, Bottineau wrote that what he did was to study the horizon "which bears upon it certain signs indicative of the approach of vessels." These signs, he claimed, consisted of "changes in the atmosphere, which gradually became more conclusive."

Marechal de Castries, the French Minister of Marine, offered Bottineau 10,000 livres and an annual pension of 1,200 livres to reveal his secret. Feeling it was not enough, Bottineau declined. He later went to Paris in an effort to sell his secret, but with the French Revolution approaching, conditions were hostile to "nauscopie." Bottineau died in poverty.

She Heard the BANSHEE WAIL

The mysterious shriek seemed to come from nearby —but heralded the death of a relative far across the ocean.

By Nandor Fodor

THIS IS THE story of a girl who heard the mournful shriek of a banshee, the Irish ancestral ghost that announces impending death in families to which it is mysteriously attached.

The story begins with a professional visit I paid to a Park Avenue patient. She was not yet at home. In her absence I talked with her companion, Joan Kennedy, a 20-year-old Irish girl.

The girl was in a state of nervous exhaustion. For a week, her sleep has been interrupted by a terrible nightmare. She could not tell what the nightmare was about. Every night at 10 minutes of two she woke up in cold terror; fear, then, kept her from falling asleep again.

I asked her a natural question: did anything ever happen to you at this hour?

She recalled with a shock that her mother had died at that hour five years ago.

Was there something peculiar about her death?

"Yes," she said. "Before she fell sick, we heard the banshee. We hear it in my family the day before somebody is to die."

But her mother did not die the following day. The banshee had made a mistake. Neverthless, her fear of the supernatural was not lessened by this experience. For some reason, perhaps because of her own death fears, it kept on returning in her dreams at this particular time. It would have taken time to explore the reasons. Instead, I tried to reassure her that her fear belonged to the past ,that it was not a personal but a family matter and, moreover, that we have no evidence of the banshees wailing outside Ire-

land. Possibly, she could hear it again if she returned to Ireland but it always would mean that someone else was about to die.

This explanation produced wonderful relief. Her nightmares stopped, she no longer awoke up in the night.

I dismissed her nightmare but not her story of the banshee. I wanted to question her more closely but kept postponing it until I found she had returned to Ireland to visit her father.

A few months passed and I met her back again at her old job.

"And did you hear the banshee?" I asked rather facetiously.

To my surprise she answered, "Yes, I did. This time the banshee was up to the mark. A cousin of mine died the following night."

Now I was roused. The legend of the banshee was well known to me. I had quizzed Elliot O'Donnell, the great Irish ghost writer, about it when he lectured before The International Institute for Psychical Research in London, at the time I was Director of Research there. Moreover, I had written on premonitory haunting in ancient British and Irish families and even had submitted a speculation, an angle of approach, to the understanding of such preposterous stories. Here was a golden opportunity to secure contemporary testimony.

The girl is a Kennedy from Tubrid Barna which is in the County of Kirkenny in the South of Ireland. Her name is Joan and she is a normal, healthy girl with a limited fantasy life and limited education. I asked her to write out the experience for me, as best as she could, dwelling on the essential facts, without worrying about composition. This she did and gave me a signed statement, answering subsequent questions willingly. This is her story:

"My first experience with the banshee was before my Uncle Jim died. I was outside in the backyard with my mother one night when we heard this frightful loud cry. I screamed myself. I was very scared when Mummy explained what it was. When we came into the house Mummy was telling Daddy about what had happened and said. "Something must be wrong in America." Uncle Jim was sick at the time. In just a few days from that night a letter arrived from Auntie Kitty saying Uncle Jim has passed away. Since that time I believe in the banshee.

"In October, 1958, it was the potato season. My father, brother, sister and myself were loading potatoes from a pit when we heard this pitiful

scream about 20 feet from us. The strangest thing was my brother and sister did not hear it. Daddy and I did. We left the potato field and went home. Mummy was sick the next morning and was taken to the hospital a week later where she died seven months later.

"While I was visiting in my home in Ireland this past summer, I heard the banshee coming home from a dance one night with my boy friend. My sister and her boy friend was with us. They did not hear her. The evening later my cousin died in England."

(Signed) Joan Kennedy
11-12-63

The statement is by no means a literary production but the facts are clear enough.

Joan was 10 years old at the time of her first experience with the banshee. Apparently, until then, she knew nothing of the banshee in her family. She agreed with me that "the pitiful loud cry" would be described better as a mournful wail. It was high pitched and only lasted about 10 seconds. She screamed because the sound was nerve shattering. Her mother recognized it as the death shriek of the banshee and sensed that it was announcing Uncle Jim's impending death. We do not know whether she knew of his sickness and whether the banshee shrieked 24 hours before his death occurred. I did not press Joan on this point as I did not want her to add to her statement by guessing. As Uncle Jim lived in the United States, Joan's mother could not have known of the aggravation of his condition at the precise time.

While at the time of this first weird experience Joan was alone with her mother, the second time, five years ago, four people were on the scene. But only Joan and her father heard the wail. This is very significant. It testifies to Joan's reporting honesty. She is not trying to make things more positive. She makes no attempt to counter the suspicion that the experience was subjective and of an hallucinatory character. In this case the hallucination could have been communicated to Joan by her father. It is not clear whether her mother was told what had happened. However, instead of dying, she only fell ill. Death did not occur until seven months later. Hence, the banshee was wrong or, at least, her mournful cry was premature.

The third time, out of four people, again only two heard the wail: Joan and her boy friend. But this time, Joe Butler, Joan's cousin — ill with kidney trouble — decently

died the following day. It was her boy friend who first heard the sound and told her it was the banshee. Hence, the possibility again is strong that Joan shared his hallucinatory experience.

As Joan observed, it is always dark when the banshee is heard and darkness deprives the senses of their normal orientation. The sound is always outside the house. Sometimes the banshee's face is reportedly pressed against the window and in these reports she is described as a frightful old witch, about three feet tall, with long, gray, matted hair and despair written on her countenance. In Joan's family only uncle Jim, now 75 years old, came near seeing and catching the banshee. He gave chase to it, but fell and fainted. Joan reports this from hearsay.

Before deciding on the final evaluation of Joan's testimony, the reader should listen to a real blood-curdler, an account by Elliot O'Donnell as it is in my records:

"On the night preceding my father's death, my mother was reading in the dining room which overlooked the back garden. It was a windy but fine night and, save for the rustling of the leaves and an occasional creaking of the shutters, absolutely still. Suddenly, from apparently just under the window there rang out a series of the most harrowing screams. Immeasurably startled and fearing at first that it was some woman being murdered in the garden, my mother summoned the servants, and they all listened. The sounds went on, every moment increasing in vehemence and there was an intensity and eeriness about them that speedily convinced the hearers that they could be due to no earthly agency. After lasting several minutes they finally died away in a long, protracted wail full of such agony and despair that my mother and her companions were distressed beyond words.

"As soon as they could summon up courage, they went out and scoured the gardens, but though they looked everywhere, and there was little cover for anyone to hide, they could discover nothing that could in any way account for the noises. A dreadful fear then seized my mother. She believed that she had heard the banshee which my father had often spoken about to her, and she was little surprised when, in a few days' time, the news reached her that my father was dead. He had died about dawn, the day after my mother and the servants had heard the screaming.

"I sent an account of the incident, together with other phenomena that happened about the same time, signed by two of the people who experienced them, to

the Society for Psychical Research, who published it in their journal in the autumn of 1899."

This is an old story, well told, but Elliot O'Donnell was a little boy when the incident happened and the account was written up many years later. However, we cannot doubt that the impression made on his mind was very strong.

"Every time I heard the shutters rattle in the room where we sat, and the wind moan and sigh in the chimney, I fully expected to hear terrible shrieks ring out, and to see some white and ghastly face pressed against the window panes, peering at me," he said.

This elaboration is interesting. He expected to see the banshee's face. But he did not when he himself, with his wife, heard the banshee:

"One night my wife and I were awakened about midnight by a series of the most agonizing and heart-rending screams which, if like anything earthly at all, seemed to us to be more like screams of a woman in the very direst distress. The cries were so terrible, and sounded so near to us, almost in fact in the room, that we were both horribly alarmed, and hardly knew what to say or think.

" 'Whatever is happening?' my wife whispered, catching hold of me by the arm.

" 'I don't know,' was my reply, 'unless it is the banshee, for there is nobody else that could make such a noise.'

"The screams continued for some seconds, then died away in one long-drawn-out wail or sob. I waited for some minutes to see if there was a repetition of the sounds. There being none I at length got up and not, I confess, without considerable apprehension, went out on the landing, where I found several of the other inmates of the house collected together discussing with scared faces the screams which they, too, had heard. An examination of the house and grounds was made at once, but nothing was discerned that could in any way account for the sounds. I adhered to my opinion that it must have been the banshee; which opinion was very considerably strengthened when, a few days later, I received the news that an aunt of mine, an O'Donnell in County Kerry, had passed away within 24 hours of the time the screaming occurred."

While there is such a thing as collective hallucination — in itself a very interesting phenomenon— it may be ruled out on these two occasions which the veteran Irish ghost hunter describes. Then what psychological attitude can we take? We must take a tentative one, at least, if we want to make the ancestral ghost a subject of inquiry.

I do have a working theory, first presented in *Samiksa,* the official publication of the Indian Psychoanalytic Society and later in my book, *The Haunted Mind.* The minimum postulate is the family gestalt. By this I mean a product of mass psychology in families in which ancestral traditions are proudly preserved and nourished for centuries, the development of a psychic group "entity", the life of which is not limited to a single generation because each individual member of the family is only a small component in it. For the function of this group entity family possessions, pride of traditions and identification within is necessary. It is this gestalt that announces, in various weird forms, impending deaths in the family.

The banshee is an auditory manifestation and probably represents the maternal attribute of the gestalt. In other manifestations the visual element is preponderant: death coaches driven by ghost drivers, semi-human and animal apparitions and other legendary occurrences that add "body" to the family gestalt. The older the family, the stronger the gestalt. Nebulous and ill-defined as it must necessarily be, the concept of the gestalt unites a variety of ill-assorted phenomena of folklore for parapsychological research.

Joan Kennedy was assured on her visit to Ireland that all the Kennedys come from one original clan. This raises the fantastic question of whether the banshee is a ubiquitous creature or operates only on selected lines? Assuming that the banshee, an immortal creature, exists, both alternatives could be answered with a yes, except for one consideration. The unity within the family gestalt must needs be broken up when the members are scattered and live in countries where the psychological pattern of life has nothing in common with the original home. Immigration to the United States works such a change. Racial pride still may keep the Irish together but outside the St. Patrick's Day parade there is little that would remind them of the old ways. Hence, independent of the question of whether the banshee would be subjected to territorial limits, we may safely assume that the American Kennedys have no family banshee.

This consideration leaves a great deal unsettled. How does the family gestalt function?

In a psychoanalytical approach, the essence of the banshee belief is a premonition of impending death. While this premonition may originate from the gestalt, it is more practical to assume that, helped by hereditary suggestion, it occurs within the psychic system of the individual members of the family.

Joan's case is a good illustration. Her father and mother appear to have been banshee-ridden but she was only through her juvenile memories under their spell. The shriek she heard was an inner shriek, gradually losing its frightpotential. Left to herself, she is unlikely to have the experience again. The banshee, as far as she is concerned, may have reached the point of extinction and suffer the same fate as the gods of mythology that died from lack of worship.

THEY BELIEVE CHRIST RETURNED—AS A WOMAN

IN ARGENTINA a religious sect which is estimated to have 100,000 members believes that at the turn of the century Christ was reincarnated as a humble woman known as Sister Mary. Although she has been dead for 37 years, crowds still flock to her tomb in Buenos Aires' "Chacarita" cemetery. They keep it covered with mounds of flowers and thousands of offerings ranging from crutches to metal limbs and stone hearts — expressions of their gratitude for "miraculous cures."

Until she was 40 Sister Mary, who had come from Spain as a child, was known as Maria Salome Laredo. Twice married, she left no children. Under the influence of a "seer" named Pancho Sierra, she came to believe she was an instrument of God. She began preaching throughout the country and quickly attracted the attention of persons seeking relief from spiritual and physical ills. When she died in 1928 at 73, she had a huge following.

Members of the Argentinian sect, who profess to be Christians, have registered their faith and have listed their church among the official denominations in the country. They have produced a doctrine and have built chapels and community halls.

In his doctrinal writings the late Eleuterio Cueto, who was one of her disciples, claimed that Sister Mary, by the grace of God, was born to foster the spiritual rebirth of mankind. She was, he wrote, "Christ reincarnated, because the Word (Christ) returns to the world every 2,000 years and chooses a different body, and this time he chose that of a Spanish peasant girl."

By H. N. Banerjee

DID THIS CHILD *LIVE BEFORE?*

World-famed investigators find strong evidence supporting survival in this report of reincarnation in Turkey.

"DON'T call me Ismail," the small boy insists. "I am Abeit."

Ever since 1958, when he was one and a half years old, Ismail Altinklish constantly has asserted that he is Abeit Suzulmus, a prosperous market gardener who died a short while before Ismail was born. When I visited Adana in December, 1962, I had an excellent opportunity to observe the behavior of Ismail in his present family and his contrasting behavior when with the family of Abeit.

So thoroughly does Ismail identify with Abeit and so intimately does he know Abeit's life and habits that he provides potentially strong evidence for the survival of the personality after death.

The case begins with Abeit Suzulmus, who lived in the Bahchehe section of the Midik District of Adana, Turkey. He had a large enough holding to employ several workers as assistant laborers. His first wife, Hatice, could not bear children and he divorced her and married a beautiful girl, Sahida, by whom he had several children.

However, he continued to support Hatice, who lived on Abeit's property in a house near the one he inhabited with his second wife and children.

One day several laborers from another town applied to Abeit Suzulmus for work and he employed them for his garden. For motives

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Prof. H. N. Banerjee interviews Ismail, the Turkish boy who claims to have lived before.

that are obscure, they lured him into his stable and there murdered him by hitting him on the head with an iron bar on January 31, 1956.

Disturbed by his failure to return to the house his second wife, Sahida, opened her door and met the murderers who now killed her also. They then dispatched two of the children and escaped. But they were arrested a week later, tried and convicted. Two of the murderers were hanged; the third has died in prison.

* * *

SOME MONTHS later a son, Ismail was born to Mehemet Altinklish, a grocer-butcher who lives in another section of the Midik District of Adana, about three-quarters of a mile from the home of the late Abeit Suzulmus.

When he was about one and a half years old this boy, one of nine children, began to speak of a previous life. One day when he was lying in bed with his father he said, "I am tired of living here. I want to go back to my house and children."

Upon being questioned by his father he stated a number of cir-

cumstances and events of that previous life and described the murder of himself as Abeit Suzulmus. Ismail had a definite depressed birthmark, like a scar, on the top of his head which began to fade when the boy reached one and a half years.

The boy's mother testified that the birthmark persisted to the time of my visit, but on examination I could notice nothing unusual about the skin of his head.

From this time on, Ismail exhibited an extremely strong identification with Abeit Suzulmus. He importuned his family to let him visit his (Abeit's) home, and when he was three, his parents finally acquiesced. They acted on the advice of Erol Erk, a local shopkeeper, who later acted as interpreter during my investigation.

Although a central highway connects the Midik and Bahchehe districts, the route between the homes includes many alternate turning off points. It is most unlikely that anyone could traverse the route unguided unless he had some familiarity with it. Ismail claimed to have this familiarity from his previous life.

In his present life Ismail, like other Turkish children of this age (three), would not have strayed from his home alone, so he could not possibly have traveled the road before he led a dozen members of his family to the home of Abeit Suzulmus. Although the persons with him knew the route, Ismail was in advance of the party, leading the way without assistance. Some of the party actually tried to mislead him along the way.

At Abeit's home Ismail identified members of Abeit's family from a crowd of 20 to 30 persons. He spontaneously recognized Abeit's first wife, Hatice, not only calling her name and saying she was his first wife, but embracing her with tears. Subsequently he has wept when seeing her on other occasions. Gulsarin Suzulmus also was called by name and correctly recognized as "my daughter." Similarly, Zaki Suzulmus was called by name and recognized as "my son."

Hikmat Suzulmus also was named and recognized as "my daughter". Ismail added that Hikmat had grown tall. She had been approximately eight years old at the time of her father's murder.

During this first visit Ismail recounted details of the murders and burial. He entered one room of the two-room stable and when the other members of the party followed he pointed to a corner of the room, saying, "Let me show you where I was murdered."

He also pointed to other spots and stated, correctly, that a fodder barrel and an old settee had been removed from the stable.

Among the many other almost inexplicable incidents connecting Is-

mail with Abeit is his encounter with Mehmet, an ice-cream seller who only seldom visits the Midik District. On one of these occasions, according to the local press, Ismail accosted him and asked him if he recognized him (Ismail). Ismail then said, "You have forgotten me. I am Abeit. You did not sell ice cream before, but watermelons and vegetables." The newspapers reported that the ice-cream vendor admitted this was true.

After talking with Ismail about a number of private matters, the ice-cream seller said he was convinced that Ismail was Abeit. The man did not tell witnesses the details of these items, except to verify Ismail's statement that Abeit had performed the circumcision ceremony for him.

Ismail also had charged that one "Abdul Razak owes me a lot of money." Before this statement, members of Abeit Suzulmus' family knew only that Abeit had loaned money to Abdul at some time, but did not know whether the money had been repaid. Abdul Razak confirmed the fact he owed money to the Suzulmus family.

Ismail also recognized Mezit and Abeit's cow Sujain. Mezit was a cowherd of the Suzulmus family. He had been away for some years in the army and had returned to resume working for the Suzulmus family. One day he happened to pass by the Altinklish home and Ismail spontaneously spoke to him, calling Mezit by name and asking if the cow he was leading was not the "yellow girl" which belonged to him (Abeit). Ismail's family knew nothing about the cow.

* * *

ISMAIL REGULARLY insists on being called "Abeit" and often will not answer when called by the name "Ismail". Moreover, he regularly uses the present tense when describing the circumstances of Abeit's life, e.g., "I have a house; I have children called Zaki, Hikmat and Gulsarin; Here is my grave."

Once, when Ismail's father bought some watermelons, Ismail took the biggest one and asked his father to give it to his daughter Gulsarin. He was then two and a half years old. When his father refused, Ismail began to weep. Since then he has taken sweets for Hatice and for Abeit's children although his family can ill afford it.

Abeit's daughter Gulsarin came to see Ismail at his home (after his first visit to her home), because she wanted to test his knowledge of the affairs of Abeit. They had a private interview after which she declared herself satisfied that Ismail is her father reborn.

As they separated, Gulsarin wept and Ismail held tightly onto the cart in which Gulsarin was driving

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Report on REINCARNATION in TURKEY

Turkish expert who assisted FATE author comments on the prevalence of reincarnation in southern Turkey.

By Resat Bayer

THE REINCARNATION of "Abeit" in "Ismail" at Adana, Turkey, was the first case reported to Instanbul and therefore received wide publicity. However, it should not be considered either unique or as being the most important case. In actual fact, there have been many similar cases in Adana and in the general area, most of them rebirths of murder victims.

There is a cultural explanation for the prevalence of purported cases of reincarnation here. Adana and Mersin, both southern cities of Turkey, with populations of 250,000 and 75,000 respectively, were occupied for a time at the beginning of the 19th Century by an Egyptian army. Then the wars of the late 1800's brought to these cities Arab peoples from Syria who used to work in the gardens and fields. All of these minority groups naturally brought their ideas with them, and these ideas included the religious concept, reincarnation.

The Arabs believed only persons killed before their time would reincarnate in this world and that thus they would complete their uninterrupted lives. They are not all in agreement on the details of this concept, however, for during my stay in those cities when I asked whether I would reincarnate if I was killed in an automobile accident I percipitated many hot discussions. Some said I would and some said I would not. I noticed, too, some groups hold the belief that only persons who live good lives will come again to this world, as a reward.

ABOUT THE AUTHOR

Resat Bayer, controller of the Central Bank of Turkey, is also president of the Turkish Society for Parapsychological Research. A Spiritualist, he is author of two books exposing fraudulent spiritists. Mr. Bayer accompanied India's Prof. H. N. Banerjee and Dr. Ian Stevenson of the United States when they investigated the now well known Ismail reincarnation case.



The Turkish majority in these cities seems not to take any interest in reincarnation or any other paranormal phenomena.

At any rate, it is easily understood why most cases reported in Turkey have been the reincarnated personalities of murder victims.

I often have asked why all these cases occur where people already believe in reincarnation and why we do not meet such cases elsewhere. But I think the question bears its own answer: Persons who are not interested in reincarnation, or those who never heard of it, would pay no attention to their children if they chattered about a previous life, even giving names and details. The parents presumably would consider this childish nonsense. Whereas in places where people already believe or at least know about reincarnation the parents are interested at once when their children speak of previous lives.

Therefore, the prevalence of reincarnation reports in one place, as over other places, should not be held detrimental to the authenticity of the cases reported. Yet, some Spiritualists and other investigators who believe in reincarnation hesitate to state openly that the place where a given case occurs is a place where the population held a belief in reincarnation beforehand. They may even be inclined to dissimulate this truth from the readers for fear of detracting from the authenticity of the alleged cases. I feel this is unfortunate.

Another question has been put forward. Why do all these alleged cases of reincarnation concern murder victims in conformity with the ideas of the

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away, showing the strongest reluctance to part from her.

Hatice, Zaki and Hikmat Suzulmus show an equal affection toward Ismail and apparently fully accept his as Abeit reborn. Ismail feels great pleasure in the company of Abeit's family and repeatedly has asked to live with them.

Since he first began speaking about his previous life, Ismail has exhibited a compulsion to do so. He constantly talks of the subject and has exerted pressure on his family to let him go back to the Bahchehe District. When forbidden to discuss the matter, he weeps.

Until 1962 Ismail often relived scenes from the life of Abeit before and during his sleep. Sometimes in his sleep he spoke out the name of Gulsarin, shouting it with emotion.

His parents reported that Ismail behaves in a mature, grave manner and plays little. He gives advice rather freely, as an adult might do. His parents credit him with intelligence superior to that of their other children at the same age.

Ismail wears a towel around his neck, a habit unknown to other members of his family or, for that matter, to other people in the district. But Abeit Suzulmus did wear a towel around his neck in a rather characteristic manner, apparently very much as Ismail does today.

* * *

MY OBSERVATIONS consisted of two kinds. First, I interviewed as many witnesses as I could regarding what Ismail had said and done, and then I compared their testimonies. I also interviewed members of the alleged previous family to corroborate Ismail's statements and to learn their observations of Ismail.

Secondly, I had an excellent opportunity to observe the behavior of Ismail myself.

In general, the case acquires its importance not from the facts stated by the boy about Abeit, but from his recognitions of people and places connected with Abeit, and even more from his extremely strong personation of Abeit.

It seems more certain than usual that this case has not arisen through fraudulent motives. At no time has the family sought any publicity for the case. On the contrary, they resisted for a year and a half the boy's demands to go to Abeit Suzulmus' home and they have cooperated reluctantly with me and with inquiring newsmen who heard of the case. In fact, reports did not reach the outside world until three years after the boy's first visit to Abeit's home.

Mehemet Altinklish expressed such concern over the loss of income to himself if he neglected his shop while giving us information that we decided to compensate him

for the time he devoted to us as an informant. He spent an entire day with us and received 100 lira (approximately $12). Abeit's family also exhibited reluctance to answer inquiries.

Some ill feeling seems to have sprung up between the two families involved, and this prevented Ismail's father from accompanying me when I went with Ismail to visit Abeit's home. Such a cool relationship hardly speaks for a fraudulent contrivance of the case between them, unless we assume this friction is part of the play.

The present family of Ismail has some concern that he will leave them to return to the previous family. The previous family on the other hand, especially Gulsarin, who inherited much of Abeit's property, fears some claim on the part of Ismail's family for Abeit's property.

Apart from these considerations of reward and motive, we think it unlikely that any one person or persons could have contrived a fraud in this case.

The family of Ismail Altinklish certainly knew the main outlines of the murder. They also knew in general where Abeit lived. One of Ismail's uncles, Mahamut Altinklish, actually had worked for Abeit Suzulmus some years earlier and no doubt knew much about the family which might not have been in the public domain.

However, while some of the facts stated by Ismail about Abeit's life were known to Ismail's family, other informants point out that some information given by Ismail neither his uncle nor Abeit's family knew, such as the fact about Mehemet, the ice-cream vendor, and about the debts owed to Abeit.

Moreover, it is unlikely that the dramatic weeping of Ismail in the presence of members of Abeit's family could form part of a scene staged by the boy and his family. We may even doubt whether a boy of three or even seven years of age could be trained to such emotional displays as other witnesses report and I myself observed.

Ismail not only correctly identified many persons and places associated with the life and death of Abeit Suzulmus, but he showed immediate and powerful emotions of a kind appropriate to the experiences of Abeit.

These behavioral features undoubtedly form the most impressive aspect of the case. Much, but certainly not all, of the information given by Ismail might have been gathered from what his family and especially his uncle knew of the deceased man and his death. The remaining fact which Ismail knew, but which his family did not, conceivably could have been acquired by extrasensory perception.

But if he could pick up informa-

tion this way about the ice-cream vendor and about Abeit's cow, "Yellow Girl," why did he not acquire other information about other people? This information related to a previous life pertained only to the life of Abeit Suzulmus; Ismail stated no facts connected with any other person. And supposing he acquired his knowledge of Abeit through ESP, he must have picked up different facts from many different persons, unless, of course, some omniscient agent has remained hidden from our inquiries to date.

* * *

WE NEVER have encountered a case of this type in which the personation of the previous personality has shown such strength. Ismail insisted on taking food to his former family even when his present family needed it, a most unusual behavior for a child of this or any community.

We could embrace the combined explanation of extrasensory perception and personation if we could find any reasonable motive or agency for Ismail's behavior. His parents certainly showed no sign of wishing him to assume a different personality and were more troubled than pleased by the situation.

The materials for the Altinklish parents to use in imposing a new personality, that of Abeit Suzulmus, upon their son lay almost at hand (with some noteworthy exceptions) but we cannot find a motive for their doing this.

Our dissatisfaction with contrived fraud or extrasensory perception as explanations for Ismail's behavior leads us to consider seriously other explanations which in some way suppose the surviving mind of Abeit Suzulmus.

The inadequacy of other explanations strongly suggests that Ismail's information and behavior have become organized into a pattern characteristic of the personality of Abeit Suzulmus.

This in turn suggests that Abeit's mind somehow contributes to the behavior of Ismail. Such an influence might have occurred through a "possession," or partial influence on Ismail of the discarnate personality of Abeit, or it might have occurred through reincarnation, in which Abeit's and Ismail's personality would be conceived of as continuous, with each other, and occupying successively two different physical organisms.

In any event, the case of Ismail Altinklish presents strong evidence for the survival of the personality, in some form, after death.

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Arab minority in those cities? Really, if reincarnation is not a fancy but a reality as I do believe, it is not easy to think this idea is logical or can have a sound explanation. I confess, I have reflected a great deal upon it, without success. However, a very wise, logical, yet simple explanation was given by one of the witnesses Dr. Banerjee and I met during our last visit to Adana with Dr. Ian Stevenson. This man said that everyone reincarnates but only those who have been killed remember; those who have died a natural death do not. And, on reflection, it is easy to appreciate the strong impression upon the soul the incident of murder would leave.

There are, of course, many liars who claim that in previous lives they were Roman Emperors, Chinese Mandarins, Ottoman Sultans, Kings, famous poets, never were they the butcher, the baker, the undertaker. It is easy for an experienced investigator to separate these frauds from the subjects, mostly children, we met in Adana and near there.

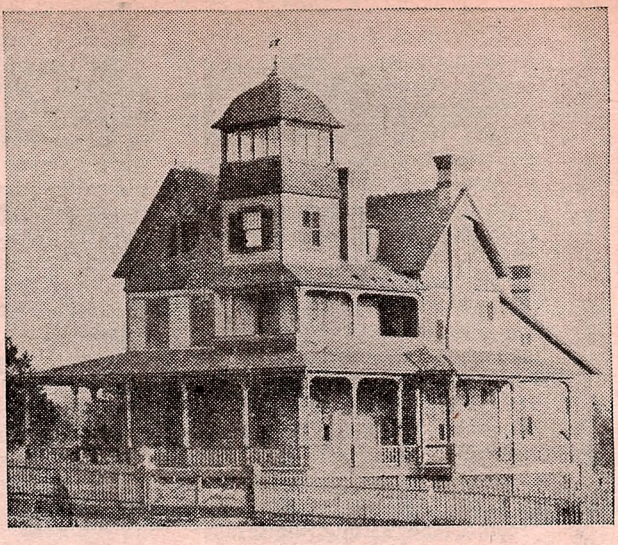
For example, we met a very old man who frequently had related to his family the story of a previous life. When we tried to visit him in his home, where he was ill in bed, he at first refused to receive us. Eventually we learned that the old man was ashamed of the previous life he remembered and reluctant to confess it to strangers.

Another most convincing case was that of a young man, 20 years old, who is deaf and mute from birth. He continually tries to express with signs and gestures how he was drowned in a river when washing his horse in a previous life. Being deaf and dumb from birth it cannot be supposed that he heard the story of the actual event of the drowned man with his horse which really did occur, in the same place he indicates, before his birth.

I, myself, have the complete stories of more than 20 important cases of reincarnation. So, I cannot consider good cases to be as rare as some authorities appear to indicate.

THE NAME WAS FAMILIAR

WHILE WALKING along a street in Sandpoint, Idaho, a woman found a checkbook and an endorsed check. The check was issued to a man whose last name was Hays and had been endorsed by him. As the woman did not know a man by that name, she took the check to a police station where she revealed that her last name was Hays.



House on Long Island was said by many to be haunted.

HAUNTED HOUSE AT FAR ROCKAWAY

I woke and there stood a little man with thick golden eyelashes and a Siamese cat crawling up his arm.

By Lilliace M. Mitchell

I WAS A CHILD when my mother came into her inheritance. Because her brother, Kenneth Reid, was a minor the entire estate had been handled by an administrator. Their parent's house at Far Rockaway, Long Island, had been leased but the renters had moved out angrily, declaring the house was haunted.

Mother had laughed. But Uncle Kenneth had insisted, "It *is* haunted, I heard the chains hurled down the stairway myself!"

Mother said gently, "Grandmother paid $16,000 for it and it should be worth double that now, with the Long Island Railroad running. But the Clevelands offer $8,000. Do you want to take that —or shall we hold out for more? Perhaps a real estate man could





Author's mother, Mrs. Laura Reid Montgomery, sold Far Rockaway house on condition that its purchasers sign a release in the event they saw ghosts.

Kenneth Reid, uncle of author, shown here as a child, reported having heard chains hurled down a stairway in the house while in his early youth.

get nearer a fair price."

"I tell you," shouted my young uncle, who had just come of age, "I want out! I don't care if someone will pay $100,000, I want out —now. You go East and get whatever you can out of it."

Mother looked startled. "I? You are of age. You go!"

But a week later, in late May of 1900, Mother and I took the train to New York. My father, Robert John Montgomery, being an inventor, spent every spare cent he earned as a certified public accountant as well as stray income from Mother's estate and we always were hard pressed for money. So Mother and I did not take a Pullman, but sat up during the long train trip.

In the early part of the trip Mother and I enjoyed looking out of the train window, but I grew very sleepy. I put my head on Mother's lap and dozed and then

I went heavily asleep. Each time I roused Mother was sitting wide awake, looking more worn and tired.

Even after we reached New York City it was a long, tiresome trip to the Long Island house. When we reached the village Mother could hardly drag along but she said, with an effort, "We'll stop at the restaurant and get some dinner."

At that moment we passed a delicatessen and, looking at the boiled ham in the window, I suggested we get some ham and a loaf of bread and some butter. "Maybe some eclairs, too," I added hungrily.

So as we walked out to the end of the shaded street to the house we carried our big bag of clothes and some paper bags from the delicatessen shop. I could hardly wait to look at everything—the wide verandah that circled the big house, the huge coach house at the rear, the wide staircase in the lovely front hall. I had heard about it so many times I almost felt I was coming home.

Mother was not so pleased. She wrinkled her nose at the unmowed lawn which was more weeds than grass, at the dust over everything.

After we had eaten our picnic she started up the curving stairway.

"Aren't we going to explore?" I asked.

"Let's go upstairs and rest a bit. I'm very tired."

In the big corner bedroom on the second floor I was surprised to notice there was no dust as there had been downstairs. There was a wide, green velvet sofa across one corner of the huge room and Mother stretched out on this saying softly, "Bring me the scarf."

I knew the scarf. When she took a nap in the afternoon she always tied one end on her wrist and the other end on mine, so that I could not wander away.

"I don't need to be tied," I told her.

But she motioned towards the travel bag and I got out the scarf. Once I was tied to her wrist she fell into a heavy sleep. I hoped she would not sleep too long as I was anxious to look at the whole house. But I must have dozed because when I waked the windows no longer showed blue ocean and the whole room was very dark. There was only one light spot, the empty corner behind that green velvet sofa.

There seemed to be no source for light but the corner was brilliantly lit. In fact, it was so bright I raised my hand to shield my eyes. It was then I saw the little man.

"Hello," I said. "Who are you?"

He just stood there looking at me pleasantly. Then he glanced down at my sleeping mother. His eyelashes were golden, very thick and very long; they looked almost

like golden fans lying on his cheeks. He stretched out one hand toward, as I first supposed, my mother, but then I saw the cat, a beautiful seal point Siamese cat that looked exactly like the one my father and mother and I had seen the preceding Sunday at what Father called the Fat Cat Show in the Coliseum in Chicago. I loved cats and almost always had one, but mine were just common alley cats.

The cat was climbing the man's outstretched arm along his grey jacket sleeve. It was then that I noticed the suit was the same light grey color as his wide-brimmed hat. As the cat climbed the man whispered to it so softly that I could not hear his words but when the cat began to lick his cheek the man laughed delightedly and murmured, "Kissin' cat, eh? Kissin' cat!"

Now the cat crawled around his neck beneath the brim of the hat. It almost resembled a fur neckpiece. The man stretched out one finger and the cat began to snarl and bite and claw in mock ferocity.

"Oooh, that cat's going to bite me," the man said happily.

The cat, stretching out a paw, clawed at his jacket until one small ravelling came loose. The man said soothingly, "Now, now. Not too hard Little Doll Baby. Not too hard!"

He picked the ravelling from the cat's claw and dropped it to the sofa.

The brilliant light in which they were standing was too much for my eyes and I suppose I dozed off again for when I waked the room was light and I could see the ocean surf, with high white-capped waves, dancing in the morning sunlight.

I heard a knocking at the door and called Mother.

She opened her eyes swiftly, looking at me questioningly.

"It's someone at the front door," I whispered.

"You don't need to whisper, darling. Here, I'll loosen your end of the scarf and you run down to see who's there."

I opened the huge front door we had bolted the evening before and saw a white-haired man. A white-capped housemaid stood beside him.

"You must be little Laura's daughter?" he asked.

"Come in, sir. I am Laura's daughter. I'm Lily. Mother is upstairs."

He seemed to take this as an invitation because he motioned the housemaid, who was carrying a huge brass tray, to go ahead, upstairs.

"Judge Ely!" exclaimed Mother when we all entered the huge second floor room. "I'm so happy to see you again."

"And I you," he replied, just

like in a story book I thought. "Put the tray down, Selma, and you may go back. I thought you might like to have a bite of breakfast Laura. I noticed yesterday that you looked fagged out when you came in and so I did not disturb you. I noticed the Clevelands driving by, too. I hear they are dickering for the house."

"Yes," Mother told him. "She wrote me they would offer $8,000 spot cash."

"Eight-thousand! Why child, your mother paid me $16,000 and I took that price because I was in a tight spot and needed cash. It's worth every cent of $25,000 now."

"She made the low offer because the house is haunted," Mother said. "Oh, of course, I don't believe it, you know. But Kenny is now of legal age and the place is half his. He wants to sell and so I really have no choice.

"You know Mrs. Hetty Green wanted to come here with Mother and share expenses for the summer—she had a son and daughter, too, so it would have been even, so to speak. Mother said no, she wanted her home to herself but she did invite them to stay a week or so until they could get accomodations at the hotel. Well, one night was enough—Hetty insisted that Mother had drawn chains up and down the stairs and had yelled. Of course, we hadn't. But Kenny swears up and down that he, too, has heard the chains and the yells. He insists on selling—at any price we can get."

"Is a haunted house always bad?" I asked. "I mean are the haunts or whatever—are they always mean and bad? I mean," I hesitated, "I mean—there was a man here in the night . . ."

"Nonsense," said my mother.

"But there was!" I insisted "A little man in a wide grey hat and he had a cat—a Siamese cat, Mama."

"You had a dream, darling. I saw no man."

"There was a cat, you say?" asked Judge Ely "Tell about it, Lily. Do you know the cat's name?"

"The man had long thick golden eyelashes. And the cat's name . . . that cat licked his face and the man called him Kissin' cat . . . then later on the man called him Little Doll Baby when the cat clawed a ravelling from the sleeve of the man's jacket."

"Oh, what a tangled web we weave when first we practice to deceive," Judge Ely said sadly. "I should have told your mother about the Poppenhausens, Laura. They were Quakers and very fine people. The young ones had been missionaries to Siam but the weather was too much for young Poppen-

hausen and he contracted quick consumption. They came here to hunt for a house where he could get ocean air. The doctors thought it might be beneficial. Tone him up, you know. They both had just come into money. They saw this house—as yet unfinished—fell in love with it and bought it. Even though the house wasn't finished they moved in, sleeping in the dressing room at the side there—just as your mamma did, Laura; and they spent their days looking out over the Bay and the ocean. For a week or two he seemed to improve and then there was the collapse and he died, right here in this room! She took him back to Philadelphia to be buried with the family and then she came back. Would I let her pay rent for the time they had occupied the house and cancel the sale? I did."

"So the house wasn't actually new as Mamma thought?" my mother exclaimed.

"That was when I first began to 'deceive', as the proverb goes. Your mamma was glad there were things to be completed," the Judge continued. I had no intention of lying to her but she commented: 'I'd hate to live in a house where anyone had died. Right then and there I should have told her about the Poppenhausens. No one in the village ever told her because the young man had been so weary they stayed right here in the house and never saw anyone much nor went any place. Those long, thick golden eyelashes were the mark of the man, you might say."

"But the chains on the stairs?" Mother asked.

Judge Ely sighed, "Ah, yes. The chains . . . are you listening, Laura?"

Mother held up her hand; she had picked a ravelling from the green velvet sofa and they stared at it. Judge Ely took it and handed it to me, "Put this into your pocketbook, Lily—the only memento you'll probably ever have of a real 'live' ghost."

"The chains?" Mother prompted.

"Yes, the chains. I owned all this property along here, you know, some 52 acres. On this spot there was a stone shelter with no windows only a low doorway. The door opened onto a slimy path leading to the water's edge. It ended in a cave which was completely hidden at high tide and not very accessible at low tide. The children around claimed pirates had built a hide-out right here on the point. We tore the stone shelter down and went ahead."

"If Lily hadn't slept so much on the train coming here," Mother-mused, "she would have been asleep as I was and would have missed the visit of the Siamese cat and the Quaker man."

Then she said more briskly, "Judge Ely, I'll require them to sign a complete release in the event of any ghosts they may see or hear, or think they see or hear."

And Mother did just that. Later in the morning down at the bank where we met the Clevelands Mother dictated the release to Mrs. Cleveland who mumbled and fussed at this, but the price they were offering was so clearly too little that both Clevelands realized Mother would not sell without it. Indeed, Mother's usually soft pink lips were in a straight, hard line as she dictated.

"Now, you may *both* sign this release," Mother said at the end.

"This is nonsense," blustered Dr. Cleveland. "Ghosts! Indeed! All silly superstition."

Mother smiled gently. "I'm glad to hear you say so. You understand I make no claims that there *are* or *are not ghosts* in the house. However, we now have this paper which I shall ask the president of the bank and his cashier to witness and sign. You have both heard the statements, Gentlemen. I don't wish to have to make a trip back here later on to substantiate any of this. I now live in Chicago and it is a long, long train trip. Also, I wish to take the cash home with me—not a bank check."

It was only about a month later that Mother received a letter from Mrs. Cleveland saying, "You will have to return our purchase money at once. You knew well enough that the house was haunted; and to sell the house—haunted—was a misrepresentation. Kindly send the money at once and we will let the matter die and not sue you."

Of course, returning the money was out of the question. My uncle had his half and Mother's half had been dropped into the invention costs.

However, even had she replied at once, it would have been too late. Judge Ely wrote Mother that Dr. Cleveland had "fallen" down the beautiful circular staircase and that when they picked him up there were bruises on his neck and body "as if he had been chain-whipped."

We never heard from Mrs. Cleveland again.

* * *

IN MY CHILDHOOD my grandparents' house at Far Rockaway had no street address as it was in only a very small suburb. It was the second house from Jamaica Bay.

I went back there in 1939 to find the area all built up, with houses on 75 and 100 foot lots and it was difficult even to tell the exact spot where our house had stood. The street is now called Bayswater Road.

My grandmother, Emma, and grandfather, Dr. Kenneth Reid, are

buried in the Maple Grove Cemetery, not far from Far Rockaway. My father died in 1947, my mother, Laura Alexandra Reid Montgomery, in 1950. My uncle, Kenneth Reid, who had heard the chains in his early youth, died in May, 1959.

MYSTERY OF THE CHINESE FARMERS

IN THE mid-war year of 1943 six Chinese farmers vanished mysteriously from their chicken farm in Acton, Mass. In the 22 years that have passed no clue to their fate has turned up.

The family — all men — left behind several hundred starving chickens, a fully furnished house, a truck and other personal belongings. A dining table, set for six persons, indicated that their exodus had taken place unexpectedly.

According to James A. Arey, who related the story in the *Boston Globe*, the strange group disappearance of Fook Shung Jung — known by his neighbors as Herbert Jung — and his family is not recorded in any state files. A check of Federal Bureau of Investigation files turned up no record of the case. Negative reports also came from the U.S. Immigration and Naturalization field office in Boston.

One theory offered for the disappearance is that Jung left to escape the wartime draft. No man by that name, however, was registered with the Selective Service Board in Concord. Nor do government records list the missing farmer in any branch of military service.

Another theory holds that the Chinese family was unable to meet mortgage payments on the farm and secretly moved away to avoid the humiliation of "losing face" in the eyes of their neighbors. But the abandoning of numerous and valuable possessions is difficult to reconcile with this view.

HIS NAME WAS ON THE TOMBSTONE

WHEN his car collided with a truck in Florence, N.J., Miles N. Lucas, 68, was thrown out onto the highway and killed. His driverless car spun around and careened into a small, unfenced cemetery, knocking down two tombstones — one of which bore his own name, although it appeared that there was only a distant relationship, if any existed at all. The stones marked the graves of Miles N. Lucas, who died in 1900, and Louisa Lucas, who died in 1922.



ICELAND'S FARM POLTERGEIST

An on-the-spot report of an unusual case from the chief executive of the Icelandic Society for Psychic Research.

By The Rev. Sveinn Vikingur

IN THE NORTH OF ICELAND there is a small farm called Saurar where Gudmundur Einarsson, a 72-year-old farmer, lives together with his wife, Margret Benediktsdottir, and their two grown children, a daughter called Sigurborg and a son called Benedikt.*

On Wednesday, March 18, 1964, at 1:40 in the morning Einarsson and his wife were waked by a sudden noise. They occupied separate beds and between their beds, under the window, stood an oval table a little more than a yard in length and weighing about 44 pounds. They noticed that this table had been moved away from the window and now was standing well out into the room. At first they supposed this had been caused by an earth-

*First mentioned in **FATE** Magazine, September 1964, pg. 18, I See By The Papers.

quake although, strangely enough, no other objects in the room had changed position.

In the afternoon of the next day Mrs. Margret Benediktsdottir and her daughter, Sigurborg, were working outdoors when they heard a big crash from inside the house. No one was inside when they hurried in. There they saw that the kitchen table had been moved to the center of the floor and a pile of crockery which had been placed on top of it now lay broken on the floor. Every now and then throughout the rest of that day they noticed things being moved to and fro.

The night after, Mr. Einarsson and his wife were awakened once more at 4:20 in the morning by the dining room table being moved.

Next day, March 19, a reporter from the newspaper *Morgunblaoio,* Mr. Thordur Jonsson, came for a visit, together with his chauffeur. He has said that, after having sat for sometime in the lounge conversing with the farmer and his wife, they were invited into the kitchen for some coffee. The two old people went in first, the reporter followed and last came the chauffeur. No one remained behind in the lounge. As the chauffeur entered the kitchen a noise was heard from the lounge. He immediately returned to the lounge, the others following him. There the table had been pushed a couple of yards across the floor.

That same day another son of the elderly couple, Bjorgvin, turned up at Saurar for a few weeks stay.

Friday, March 20, at 2:30 P.M. the daughter was in the kitchen, her mother was speaking on the telephone in the lounge, and the father was outdoors with his two sons, when suddenly Sigurborg noticed that a big cupboard standing against the wall was beginning to move. She hastily caught a small wireless set which had been placed on top of the cupboard and, no sooner had she done so, than the cupboard crashed to the floor.

The next morning, March 21, at 9:30 A.M. the cupboard again fell flat on the floor. No one was in the kitchen at that time. The old woman was in the adjoining room with her son, Bjorgvin, when they heard the noise. The daughter had left home about an hour before this. She was going to stay with her sister at Reykjavik for a few weeks as she was beginning to suffer from nerves.

The news of this phenomena had by now reached the capital and the place was invaded by hordes of reporters and curious persons.

On Saturday I travelled to Saurar on behalf of the Society for Psychical Research, together with some other members of the board. We stayed at the farm for three

hours. The medium, Hafsteinn Bjornsson, accompanied us. We did not witness any telekinetic phenomena but we were shown the broken crockery and the cupboard in the kitchen which had now been fastened to the wall. The farmer's wife told us that while the family was having lunch in the kitchen that same day the table at which they were seated suddenly began to move and they hurriedly put their hands on the crockery so that it would not fall on the floor.

We organized a seance with the medium but it did not result in our discovering the causes of the mysterious phenomena.

After discussing the matter with the residents I am convinced that none of them has deliberately caused the phenomena to occur.

One of the most eminent geologists of Iceland came to the farm and concluded after his research that the theory of an earthquake was out of the question. Later, another specialist turned up, bringing with him a seismograph, but he found no traces of an earthquake either.

The phenomena continued almost every day until April 3, the last week being the most eventful. The big table in the lounge was moved many times a day, even tipped over, and in the end it had to be tied to the wall. Then the top was broken off. Framed photographs fell down from the walls of the lounge, together with other small objects, several of which were smashed.

Between the lounge and the kitchen there is a small room in which the daughter slept before leaving for Reykjavik. In there some objects began to move also. A small tray hanging on the wall was thrown across the room several times onto the divan where the girl had slept.

In the kitchen objects were seen to move and in the pantry, which is fitted with shelves full of various things, plates from one of the shelves repeatedly were thrown to the floor where they broke into small pieces, while objects standing on the other shelves did not move at all.

On April 3 Mrs. Margret Benediktsdottir was taken to the hospital, about 30 miles away from the farm, on account of some illness. She remained there for eight days. In the meantime the phenomena ceased completely. But two days after her return they began once more, although with much less frequency and vigor than before. A little later they totally ceased, and since then there has been no recurrence.

At the end of May the American parapsychologist, Mr. W. G. Roll, Project Director of the Psychical Research Foundation in North Carolina, came to Iceland.

I accompanied him on two trips to Saurar for a further examination of the phenomena which by then, unfortunately, had ceased to occur. We both concluded they must have belonged to the so-called "poltergeist" type of phenomena. We questioned the residents very thoroughly regarding the nature of the phenomena and were shown which objects had been moved and in what way. The main points we discovered were these:

1. Apparently the objects were moved chiefly from west to east, although some moved in other directions. It should be noted that the lines of direction crossed each other at a certain point on the kitchen floor.

2. The objects were moved, sometimes damaged or ruined, totally without regard to their ownership in each case.

3. The forces behind the phenomena did not seem to be endowed with intelligence. The moving objects did not appear to respond to anyone's thoughts or wishes, nor was there any kind of teasing connected with any particular person living at the farm.

On the other hand there are several indications that the phenomena may have been connected in some way with the old woman. The direction of movement of most of the objects pointed to the kitchen where she worked every day. She was the only person always present when the phenomena occurred. They ceased as soon as she left for the hospital and started again shortly after her return to the farm. They continued after the daughter left for Reykjavik and while the farmer and his son, Bjorgvin, were out fishing. They also occurred while the younger son, Benedikt, was not at home but up in the mountains tending the sheep.



DIVORCE IN DUPLICATE

IN FREEPORT, Ill., divorce decrees were issued recently on identical grounds to identical twin sisters who had married identical twins. They had met their husbands, Elvin A. and Melvin P. Damier, at the 1950 convention of the International Twins Association in St. Louis. The two couples had married at the same time, had lived in adjoining houses and each had become parents of a girl and later of a boy.



Fingers of Fate

By Harold Helfer

"Good-morning, good-morning, what's it all about? Hello. Hello," a small voice kept saying to Mrs. Margaret Brown, of Arlington, Va. It finally roused her from sleep—just in time, too. The house was on fire. Mrs. Brown, a crippled widow, took with her the caged mynah bird that had waked her as she fled the flames.

●

Cigarettes are considered harmful but a pack saved the life of John Klein, a San Bernardino, Calif., policeman. A suspect he was questioning suddenly pulled a pistol and fired. The bullet hit his chest but the cigarette pack in his shirt pocket slowed it down so that the officer sustained only a minor injury.

●

Singer Maxine Brown was singing *Hold My Hand* in a Washington, D. C., theater when a customer in the front row did grab her hand and hold it. When he wouldn't let go the singer pulled him up onto the stage. A lady in the audience recognized him and shouted, "That's the man who robbed my house!" He was promptly arrested.

●

Appearing for work as usual at a Blooming Grove, Tex., feed store, Richard Massengale accepted congratulations from friends. It was his 93rd birthday. Feeling a little weary after all this to-do, he stretched out on a bench for a little rest. He never got up again. He was dead.

●

The family of James Wrigley, of Macon, Ga., postponed their traditional reunion and Christmas dinner when he suffered a heart attack. So the reunion dinner was held on his 49th birthday instead . . . at which time he collapsed and died.

●

The thief who robbed the U.S. Secret Service office in Indianapolis, Ind., is in for a disappointment. All the money he stole was counterfeit.

●

Tatton Brinton of London, who owns a carpet business, bought a ticket to help a charity fund and won the prize—a rug.

Granny told the little girl wonderful stories — and when she died a mysterious bed-time visitor took over the job.

My Daughter's PINK LADY

By MacKinlay Kantor

NEVER YET have I observed what I consider incontrovertible evidence of the survival of the human entity. I do believe in apparitions, because I have had such experience; but I believe along with the late Harry Price that the charge and power of a human being may be locked in surrounding inanimate materials during life—in walls, floors, trees, ceilings. Then it could emerge in visual or auditory form, after the subject has died and when the right sensitive comes along, when circumstances are favorable for the recapturing—or explosion, if you will—of an original charge.

Thus, if I were to go back to a certain bomber base in England and see the figure of George McClintock or Jerry Price walking along the road in coveralls, I would still not believe this necessarily proved the survival of an individual entity. The force or magnetism (or whatever you want to call it) of this particular personality—these may have been lodged in the area during lifetime, and might emerge under favorable conditions later on.

For what it's worth, however, I will tell of an incident occurring in our family many years ago.

Late 1930 to early 1932 we lived at 1417 Germania Dr., Des Moines, Iowa: my wife Irene, our daughter Layne, and myself. Our son Tim was not yet born. Also, we had with us, in the later months of 1931, my mother, Effie M. Kantor. An

ABOUT THE AUTHOR

One of America's foremost novelists, MacKinlay Kantor is the author of 32 books, including the monumental *Andersonville*, for which he was awarded the Pulitzer Prize. He was born in Webster City, Iowa, in 1904, and has served in two wars.

accomplished journalist, she had been publishing a small magazine in another town; but failing health caused her to come and live in our home.

There were two bedrooms in the house. My wife and I had the one at the front; then there was a bathroom in between, giving on to a little hall; and then the back bedroom. The maid lived out. My daughter Layne, not yet four years old, slept in a good-sized crib in the back room. She had her little desk there, her toys and baby things. Although there was a three-quarter-sized bed in the room, Layne still preferred her familiar crib.

My mother came in the fall, ailing from a heart condition, but not too weak to enjoy her granddaughter. They shared the room for awhile. Layne's greatest delight was to get into bed with her grandmother and listen to the wonderful stories which Granny could tell her: all about black cats going on picnics, together . . . I don't know what all.

However, on Thanksgiving Day my mother suffered a painful heart attack, and from then on she was undergoing constant medical treatment. Layne's crib was moved into our own bedroom.

This was the way things stood on December 2, 1931, when my mother died after two or three days in a coma.

One of the first things I did was to indulge in a little personal therapy, a general exorcism of the Death Angel, and clean up my mother's room. After she was taken away that afternoon, I stripped the bed, went out and beat the mattress in the cold winter sunlight; all that sort of thing. My wife joined me in this work, collecting Mother's clothing to be given away, and clearing the dresser and table of medicine bottles.

When Layne came home from nursery school she found Granny gone, and her own things being installed in her favorite old room. Granny had gone to Heaven; we tried to explain this as best we could, since neither one of us then believed very firmly in the idea of Heaven (and later lost what shreds of belief still clung to us from sectarian childhood). Layne cried at first; she wondered who was going to make her dolly-clothes, and who would tell her stories. But we pointed out that Granny was so sick and tired, she would be much happier and more comfortable in the place where she had gone. Layne agreed that she must and would accept the facts. (Pretty good, for a gal still a month or so short of her fourth birthday).

So that night Layne slept in her old room (later for a time Granny's room, the room where Granny had died). She slept there

that night and the next night and from then on, as long as we stayed in that house.

A few nights after Mother's death, my wife was preparing Layne for bed, pulling on her pajamas and so on—as well as she was able, with the child dancing all over the bed.

"Oh, I love to go to bed!"

"Do you?"

"Yes. I like to come to this room and get into my night clothes and get into bed. For then the Pink Lady comes."

Irene was silent for a moment. "What is the Pink Lady?"

"Oh, she comes. She comes to see me after the lights are out, before I go to sleep."

Irene was certainly wondering about all this; but she tried to appear casual. "Well, just who *is* the Pink Lady?"

"She's lovely. She's real nice to me."

"What does she do?"

"Oh, she sits on the bed, or she stands by the bed, and she talks to me and tells me stories. I just *love* the Pink Lady."

"Why do you call her pink?"

"Because she *is* pink."

"Is she anybody you know?"

The child was humming to herself happily. "Oh, she's just the Pink Lady," she reiterated. "I *like her*," and that's all Irene could get out of her then or later.

Not many weeks after that we moved away to the East. No more Pink Lady.

After Layne was a little older we tried to question her about this incident again; but she couldn't remember it. Odd, too, because she had an exceptionally vivid recollection extending in patches into babyhood. I know this: she never expressed any fear of the Pink Lady.

. . . Dream, infantile fantasy, apparition? You tell me.

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THE HAT DIDN'T FIT

AS THE RESULT of a vivid dream about hats while in Louisville, Ky., Jack Herbert of Chicago decided to try his luck at Churchill Downs. No horse named Hat was listed in any of the races, but one named Captain was running and Herbert decided that the name (CAPtain) fitted his dream closely enough. The race, however, was won by a 20-to-1 shot with the name Sombrero (hat in Spanish).

ASTROLOGY

New Support for an Ancient Science—II

Continuing scientific experiments have produced new proofs that astrology can truly predict the future.

By Paul Foght

WARNING: this article will cite evidence that your susceptibility to certain diseases, including cancer, may be predicted from your natal, or birth, horoscope. FATE Magazine cautions that the evidence is tentative, that the statistics indicate a trend only, and that the scientist who is conducting this research is not convinced that he has revealed a truth. But he does believe that you have a right to know what he has discovered.

A CHICAGO-AREA clinical psychologist has just made an apparent breakthrough in his long series of scientifically controlled experiments probing the reality of astrology—the fossil science that won't stay buried.

The man who has conducted these investigations is Vernon Clark, a consulting clinical psychologist with an M.A. degree from Columbia University. He was a clinical psychologist in the Army and later for the Veterans' Administration. He has been in private practice since 1952.

FATE already has reported on the first phase of Clark's work—a series of tests designed to establish whether astrologers really can make valid predictions—in its July, 1961, issue. That first series of experiments did establish that under controlled conditions some astrologers can make specific judgments with an accuracy that makes it appear unlikely that the results were produced by chance alone. Specifically, the statistical analyses showed a 1.0% level of certainty for the principal experiments, which means that there is less than one chance in 100 that the results could have been arrived at by accident.

These experiments involved 50

astrologers, all members of an association of professional astrologers who volunteered to help science in its efforts to expose or to verify their abilities.

In his first experiment, Clark submitted to the astrologers the horoscopes of 10 living persons. He then asked the astrologers to match the horoscopes to a list of the professions the people actually had chosen as their life work.

The list included a herpetologist, musician, bookkeeper, veterinarian, teacher of art, art critic, puppeteer, librarian, prostitute and a pediatrician.

The astrologers achieved an impressive success through their technique of evaluating planetary influences revealed by horoscopes which lead toward these professions. At the same time a control group of non-astrologically trained, well educated persons succeeded in matching horoscopes and professions only at the level of chance expectancy.

In a further experiment in the first series, astrologers were given 10 pairs of horoscopes. One of the horoscopes in each pair was that of a person who had suffered a severe brain injury at birth (cerebral palsy) and who never had been able to walk, speak or care for himself. The other horoscope was that of a highly intelligent individual who never has suffered any serious ill health.

The astrologers were asked to identify the horoscopes of the individuals with cerebral palsy and they did so with such success that there is less than one chance in 100 that the results could have been an accident.

When this first series of experiments was completed, Clark was satisfied that some astrologers can do some of the things they claim they can do, but he had no clues as to how they produced their amazing results.

Astrologers, of course, have claimed for more than 40 centuries to be able to evaluate the supposed influence on human experience of the sun, moon and planets as they move in an imaginary circle called the Zodiac. The circle is imaginary since the Zodiac is calculated from the earth-centered view of Ptolemaic astronomy, rather than on the sun-centered system of Copernican astronomy.

As a scientist, Clark could not assume that this was actually how astrologers achieve their results since no accredited scientist ever had attempted to evaluate the effectiveness of these techniques. And to the scientist, it is one thing to determine that certain phenomena occur and quite another to determine how the phenomena are caused. In this case, for example, precognition could explain the astrologers' results as readily as the anal-

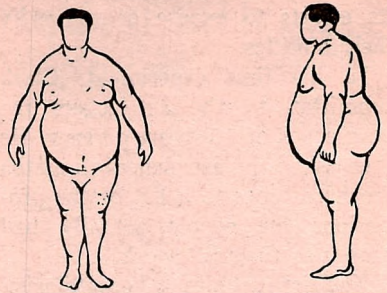
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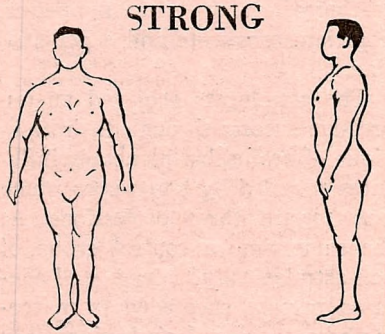
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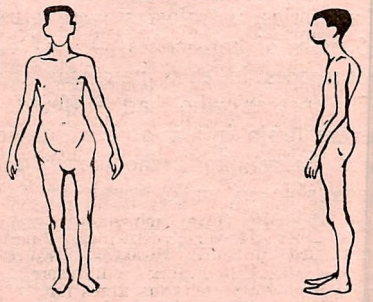
Signs: Taurus Cancer Libra Pisces

STRONG



Signs: Aries Leo Scorpio Sagittarius

THIN



Signs: Gemini Virgo Cancer Aquarius

ysis of horoscopes—in the absence of evidence establishing the validity of the astrological technique.

However, Mr. Clark has acted to supply the lack and a new page of scientific evidence testifying to the efficacy of the techniques of astrology is now ready to be entered into the long history of this ancient practice.

For his first experiment testing astrological technique, Clark chose to repeat an experiment first conducted by the scientific astrologer, Carl Payne Tobey. This experiment is a test of the astrologers' claims concerning the influence of the planet Mars.

According to the astrological tradition, Mars is related to both surgery and sex, so Clark began his experiment by collecting the birthdates of 200 women who had undergone hysterectomies—surgical removal of the womb.

PHYSICAL CHARACTERISTICS	EMOTIONAL CHARACTERISTICS
Sheldon describes this as the **Endomorphic** type. The abdomen is the most apparent physical feature and the most important body systems are those for receiving and digesting food. The back is straight. The mass of the body is concentrated in the middle, and the waistline is not well-defined. Head is large and symmetrical. Limbs are short, tapering. Upper arm is longer than lower arm, thigh is larger than calf. Skin is soft, breasts well-developed, even in male. Hair is fine, sparse — tendency to premature baldness. Body temperature tends to be low. Body movements are relaxed and graceful, like those of a large animal. **Characteristic physical disease:** Gall bladder, liver and kidney disorders; obesity; Secondary tendency toward cancer.	The happy fat man. Oriented toward people and a social life. Relaxed attitude toward things. Loves eating, enjoys bodily processes of digestion. Cannot remain alone and needs approbation of his associates. Enjoys polite ceremonies celebrating human experiences. Reaction time is slow, sexual response slow. Tolerant, communicates feelings easily, but moods last a long time. Sleeps well. Not harmed by alcohol. Oriented toward childhood and family relationships, sentimental about home and mother. Hates idea of death. **Characteristic religious attitude:** serene interest in inner experience as exemplified by Buddhism. Responsible for idea of brotherly love. **Characteristic mental illness:** depression which may develop into a manic-depressive psychosis.
Sheldon describes this as the **Mesomorphic** type. The muscles and bones are the most apparent physical features and the most important body systems. Trunk is large, heavily muscled. Back has "S" shape. Hips and shoulders are about equal in width. Waistline is very noticeable. Head has a square shape, forehead is usually low. Forearm and lower arm are about equally thick. Skin is thick and coarse, has large pores, tans easily. The face gets large wrinkles with age, but stays elastic and vigorous into old age. Hair is wiry and coarse. Body movements are very certain. **Characteristic physical diseases:** heart disease; appendicitis; various inflammations, infections and fevers. Primary tendency toward cancer.	The athlete. Loves physical action. Needs and enjoys daily physical exercise. Energetic, aggressive, extroverted. Makes up his mind in an instant. Loves to domineer, lusts for power. Loves risks and gambles because needs to demonstrate mastery of body and of fate itself. Ruthless, does not sense the feelings of others. Tendency toward claustrophobia, dreads tight clothes, closed-in places. Not squeamish, indifferent to pain. Alcohol tends to make this type overly aggressive. Needs to be active when troubled. Oriented toward the pursuits of youth — sports, dating. Dies fearlessly. **Characteristic religious attitude:** the militant, dominant missionary spirit of Christianity and Islam.
Sheldon describes this as the **Ectomorphic** type. The dominant body system is the central nervous system. Body is very linear, trunk is short, legs are long. Fingers and toes are long. Bones are small, muscles are thready and light. Neck is long and thin. head and features are small, forehead is high and bulbous. Ears may project at an angle from the head. Teeth tend to be crowded. Hair is fine, but there is no tendency to baldness. Body movements and postures are very restrained. **Characteristic physical diseases:** respiratory disease including enphysema and bronchitis: nervous digestion; ulcers; constipation; low blood pressure. Relative immunity to cancer.	The egghead. Tense, mental, introverted. Loves privacy, does not enjoy large groups. Regards strong emotions as vulgar. Resists falling into habits or routine. Tends to overrespond — blushes easily, chokes or gags if upset. Itches easily, frequently stutters. Sex reaction is strong and quick, but not well sustained. Dreads being outside and in open places, or being nude. Hypersensitive to pain, dislikes noise. Poor sleep habits. Great resistance to alcohol. Youthful appearance even late in life. Seeks solitude when troubled. Oriented toward later period of life, enjoys old age. **Characteristic religious attitude:** mystical. **Characteristic mental illness:** schizophrenia.

An analysis was then made of the state of the planet Mars in the horoscopes of these women. This analysis required examination of the "aspects" of Mars in the horoscope of each patient. In the astrologers' glossary the 'aspect' is the distance separating given planets in the heavens at the time and place of one's birth. Astrologers believe that the rays from two or more planets combine their influences at certain distances or aspects, such as 30 degrees, 45 degrees or 90 degrees. At some aspects the combination is favorable, at others the product of the combined influence is negative.

Clark counted the number of times that Mars combined with other planets in these horoscopes to produce unfavorable aspects. When the aspect is unfavorable astrologers believe that difficulty may be expected, and they further believe that the difficulty will be characteristic of the planet involved.

If there is truth to the alleged association of Mars with sex and surgery, Clark reasoned that the horoscopes of the 200 hysterectomy patients would show Mars in signifcantly more unfavorable aspects than would 200 horoscopes based on randomly selected birthdates.

A statistical study was made on this basis and Mars was found to have far more unfavorable aspects in the horoscopes of the hysterectomy patients, Once again, the difference was great enough to put the result at the 1.0% level of certainty.

This statistical result was reproduced in a similar experiment using the horoscopes of 200 psychotic patients, but involving in this case unfavorable aspects between all planets out to Saturn. The psychotic patients were selected for the experiment in the order of their admission to a Chicago-area hospital.

Encouraged by this indication that the techniques of astrology have some validity, Clark moved into a further phase of his investigation—an effort to correlate astrological technique with the premises of the scientifically accepted study of human behavior we call psychology.

His initial efforts to relate the precepts of astrology to the premises of the psychological systems of Freud and Jung met with only partial success, probably because these psychologies consist of profound generalities which are equally true of every individual, while astrology attempts to evaluate the influences affecting one specific individual.

However, in the system of constitutional psychology published by William Herbert Sheldon, Ph.D., M.D., in 1940, Clark may have found the correlation he sought.

Sheldon's system, based on the early work of Viola and Kretschmer is not widely known in the United States, but the work of this Harvard University scientist has been accepted by many leading psychologists in Europe.

Because the constitutional psychology of Sheldon is interested in individual differences, and does not assume that all men will respond in the same way to the same stimulus, nor confront the stimulus with the same attitude toward life, it offers a closer parallel to the techniques of astrology. This psychology assumes that each man responds to a given stimulus in terms of his basic character, and it assumes that character is based on the physical structure of the individual. As a man is made, so he is—would seem to be the essence of the system.

Sheldon described the physique of man in terms of three basic types: the Endomorphic, in which the viscera are most prominent; the Mesomorphic, in which the muscles and bones are most prominent; and the Ectomorphic in which the central nervous system predominates.

Each individual's physique is a combination of components from these three types but Sheldon assumes that it is usually possible to determine that one of the basic types predominates an individual.

The physical and emotional characteristics of Sheldon's basic types have been compiled into the table which accompanies this article. This table also includes the religious characteristics, the physical and mental illnesses that Sheldon found to be associated with each type.

In the table Sheldon's three types are most prominently described as Stout rather than Endomorphic; Strong rather than Mesomorphic; and Thin rather than Ectomorphic.

These graphic words are terms traditionally used by astrologers. For centuries astrologers have divided the 12 signs of the Zodiac into Stout Strong and Thin groups—believing that the physical development of an individual is determined by the location of the planets in the Stout, Strong or Thin signs of the horoscope.

It is at this point that Vernon Clark may have established a correlation between Sheldon's psychology and the ancient traditions of astrology.

Clark first tested the association between the Stout, Strong and Thin signs and Sheldon's groupings of physical and emotional characteristics in a study of the horoscopes of 200 cancer patients.

These were all positively diagnosed cancer cases, although the specific type of cancer was not made known to Clark by the physicians who furnished the data.

Cancer was described by Sheldon as a primary tendency of the body type described as Strong in the table. It is also listed as a secondary tendency of the Stout group.

In Clark's experiment, he counted the number of planets in each cancer patient's horoscope that fell into the Stout, Strong, and Thin signs.

If a correlation exists between astrology and Sheldon's psychology, Clark expected to find most planets falling into the Strong signs. He also expected that the smallest number of planets would fall into the Thin signs, because these signs are characteristic of a body type found by Sheldon to have a surprising degree of immunity from cancer.

The actual results counted 499 planets in the Strong signs, where cancer is a primary tendency; 486 in the Stout signs, where Sheldon found a secondary tendency toward cancer; and 415 in the Thin set, where Sheldon found apparent immunity.

In a second experiment testing this correlation between a modern science and an ancient one, Clark collected the horoscopes of 216 obese patients. Sheldon, as the table shows, identified obesity as a characteristic of the body type described by astrologers as Stout. In this second test, the planets fell into the Stout signs 464 times, into the Strong signs 443 times, and were counted only 389 times in the Thin signs.

The inference of these experimental results is that the physical and emotional characteristics belonging to physiological types also belong to persons born with certain horoscopes. Thus, a new basis for the astrological claim that a detailed prediction of an individual's life can be based on the position of the planets at his birth could be established.

However, Clark is very quick to warn that his results are not yet statistically significant and do not warrant this conclusion. He does believe that his work has revealed a trend and that the trend is worth following.

Vernon Clark will continue to follow this trend with all the energy he can spare, and perhaps someday other scientists may be persuaded to look upon astrology as more than the subject of insubstantial newspaper columns.

True Mystic Experiences

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THE WOMAN IN BLACK

By Marguerite A. Vassar

THE WOMAN in Black has been my friend ever since 1932, when I first met her at the Mines Hospital in Tonopah, Nev.

That spring I suddenly became ill, and an emergency operation was performed. As there was little hope for my recovery I was put in the little front room reserved for critical cases. The "No Visitors" sign hung on my door.

I was unaware of my surroundings until the fourth morning. Then, through what seemed like layers and layers of cotton I heard the rustling of silken garments. I forced open my eyes. Between the foot of my bed and the wall there was an open space, and in this space there now was a woman.

The woman was dressed in old-fashioned clothes. The bodice clung to spare breasts, and the skirt fell to the floor in heavy folds. On her head she wore a mantilla of heavy chiffon. The rusty black of her entire costume stood out in bold relief against the white wall as she paced back and forth from one side of the room to the other.

I watched her, puzzled but unafraid. As the morning grew older her steps became slower. When I



MARGUERITE VASSAR

raised my head from the pillow to ask her a question she stopped pacing and grasped the bars on the foot of the bed. Her gnarled brown hands tensed with great strength.

Her luminous black eyes, which dominated her wrinkled and sorrowful face, penetrated mine. I seemed to sink into those pools of darkness. When I tried to speak I knew I would not be able to say the words crowding my tongue.

She placed a bony finger to her withered lips. Slowly, almost sadly, she shook her head, as though to say, "No." Then she turned and seemed to fade through the window into the morning light beyond.

For some time afterward I lay wondering about her, her appearance and her gestures. A feeling of peace and strength slowly came to me. I became aware of life all about me, and summoning strength, I rang for Ellen Smith, the nurse.

Ellen showed surprise when she saw I was wide awake, but immediately busied herself straightening my sheet, turning the pillow, and pouring fresh water. At my persistent questioning about the strange woman, however, a fleeting expression of fright crossed her face.

After what seemed an eternity she whispered, "Don't be afraid. Others have seen her, too."

"Why does she come?" I asked. "Who is she? What does she want? Is she real?"

"I don't know," the nurse answered. "Turn over and rest now. Your pulse and temperature are normal this morning." She smiled and left the room.

In subsequent years, in moments of dire stress or danger the Woman in Black has appeared to me fleetingly. Sometimes she is in a dream of an old abandoned house. Sometimes I just hear the unmistakable rustle of silken garments as she passes by. And having been warned too many times, I believe I will not be afraid when she comes to me and nods, "Yes."—*Phoenix, Ariz.*

MOTHER LOOKING AT MOTHER

By George F. Raines

A STRANGE PRODIGY concerning my mother, Mrs. Sidney Raines, has been described to me many times by several members of the family. At the time it occurred in 1934 we lived on the Jasper Belcher farm situated near the Cumberland River about midway between Lebanon and Hartsville, Tenn.

On a balmy summer evening Mother had gone to the spring to get a bucket of water. Most of the other members of the family were sitting in the yard enjoying the gentle breeze. Mr. and Mrs. Bedford Davis and Mr. and Mrs. Robert Cutrell also were present.

The moonbeams were just beginning to play through the evening

shadows when Mother, returning from the spring, came over the top of a little hill to her "resting place" and set her bucket down near the wire fence. While she was resting, an effigy that looked exactly like Mother suddenly appeared on the other side of the fence.

Those who were sitting in the yard were staring in amazement when my brother James, then seven, came around the house rolling a wheel. He paused for just a moment and exclaimed, "Well, there's Mother looking at Mother." He then continued rolling his wheel while the other startled witnesses remained aghast and almost speechless.—*Minor Hill, Tenn.*

DEATH WARNING

By Vinna Middleton

MY MOTHER-IN-LAW, Sara Wilson, was employed in 1940 as a maid in Burbank, Calif. My husband, children and I lived on Borland Road in Los Angeles, near Alhambra.

At 4:45 A.M. on October 20, Sara phoned us, so upset and agitated she hardly could make herself understood. As Sara usually is the calmest and most relaxed person, I was sure something terrible had happened.

She sounded as if she were trying to keep from crying, and kept asking urgently if her son, John, was all right. I assured her he was, and got him on the line. After a few minutes John succeeded in calming his mother.

Shortly before 7:00 after John had left for his job as a millwright at the Lockheed Aircraft Plant in Burbank, I called Sara back. She said she was very busy and would return my call as soon as she had a chance. Though I hung around the phone for hours, she never called.

Shortly after 2:00 P.M. however, Sara walked in. She had asked her employer for the day off and made the long trip to our house by bus and taxi. Our quiet, conservative Sara!

This is the story she told me:

"I went to bed tired and was sound asleep by the time my head hit the pillow. I woke only when a car door slammed in front of the house at 3:00 A.M. My first thought was that it was my employer's long-expected brother from Canada. I doubted he would arrive at such an hour, but there is not much traffic in our neighborhood, especially at that hour. I went to the window and looked down from the third floor.

"There was a long black car parked in front of the house. Two men were taking something from the back of it, while two more men watched from the sidewalk.

"Then I saw that the car was a hearse and that what they were taking out was a coffin. There was

bright moonlight and the street lights were on. I had no feeling except curiosity, until the four men carried the coffin up to the front steps of our house.

"Without any conscious thought I heard myself say out loud, 'My God! They're coming after John!' I threw open the window and leaned out, calling down to the men as loudly as I could, 'He isn't here! I tell you John isn't here! No, no, no! He isn't here!'

"The men stopped uncertainly halfway up the steps and looked up at me. I just kept calling the same thing. 'He isn't here! Go away! You're not going to get him! John isn't here!'

"The men returned the coffin to the hearse, got in and drove off.

"I was so upset I wandered around the room, wringing my hands and crying. I thought of all sorts of explanations, but I couldn't explain my terrible conviction that they were coming for John.

"Vinna, I wasn't dreaming. I was as wide awake as I've ever been."

I assured her again that John was all right and that at 37 he was in perfect health. I invited her to stay for dinner and the night, which she did. After John got home she acted as cheerful as usual, but I could see it was an effort. She kept looking at her son as if she were going to say something, but she never did.

Early the next morning Sara left for work. About four o'clock that afternoon two policemen walked in and told me John had been killed in an accident on the job.—*Anderson, Calif.*

A NEW PERSON IN CHRIST

By Lindall Davis

WHEN I WAS three years old I was unfortunate enough to be in a tornado, in Carbondale, Ill., March 18, 1913. As a result I had a broken leg, bruises, a gash on my head which had to be closed with 16 stitches and other injuries which made themselves known through the years that followed. The accident also left me with recurring headaches and one leg shorter than the other. I was forced to wear a built-up shoe until I was about six years old, when I refused to wear it any longer. My one leg, although it grew, always has been an inch or so shorter than the other.

When I was 18 a Doctor Hubur told me that my organs were grown together and upside-down. He recommended an operation but told me I probably could never have any children. However, the operation was a success and I do have four children. This first operation, in November, 1928 was performed in Charlotte, Mich.

In 1944 I started to work at the Oldsmobile plant in Lansing, Mich.

From this plant the company doctor many times had to send me home because of ill health. Eventually I was referred to the clinic in Detroit, Mich., and in 1949 underwent two more operations, for the removal of a big tumor in my stomach, and for correction of a bladder defect which was a direct result of that tornado so many years before. Now I had three major operations behind me.

While I was on sick leave from the plant my own doctor told me that as a result of my symptoms he believed I was becoming paralyzed from the waist down. He wanted me to give up my job and stay home with my children. He told me that one thing I had in my favor was my strong will power but that my body was like an old car without a motor. I explained that I had to support my children and to carry on the household at the same time.

He only replied, "And who is going to care for the children after you are gone?"

I told him then and there I didn't expect to be "gone" as he called it. We talked on, getting nowhere, but I was set to thinking. As the days passed I wondered more and more; was I really prepared to die? I knew so very little about the Bible and the life hereafter. Each evening now found me picking up the Good Book and reading through it a verse at a time, praying a little as I did it.

About 4:00 one morning I suddenly came awake. My first thought was of my mother, back in Bradenton, Fla. Someone slowly was walking across the room. My bed was touched three times. I was terribly frightened. The room lit up from a great light like a big sun, and from it the Lord looked down on me. I quickly sat up and said, "Oh, Jesus, heal me!"

Although He did not speak I felt love such as I had never felt. I felt forgiveness of sin. He stood there and I knew as He looked at me with straight-forward love in his eyes that here was help. For here was the Lord.

A few days later I passed something out of my body. I do not know what. But I was cleansed, made whole. I was a new person in Christ. My suffering was all gone. I was no longer tired; I suddenly had the strength of a lion.

God gave me faith and He gave me healing.

Proverbs: 3:7-8: "Be not wise in thine own eyes; Fear the Lord and depart from evil. It shall be health to thy navel, and marrow to thy bones."—*Bradenton, Fla.*

BRAHMS IN THE SUNSET

By Mary Y. Sands

SHORTLY BEFORE sunset one May evening in 1948 I had an

experience which to this day fills me with delight. The rosy red rays of the setting sun pervaded the earth, and so our clothes and our hands also were tinged with red.

Four of us — my former husband, F. M. Salazar, a friend of his, my brother Clarence Young, and I — were eating supper on our ranch three miles north of Cerrillos, N.M., overlooking the hills and valley below. All at once we heard the most wonderful music; the sound of many instruments and a lovely soprano voice reverberated clearly in the air.

I rushed outside and stood there silently, my whole being caught up in the music as it swirled around me. The melody was familiar, and finally I recognized it as Brahm's lullaby. But the words were strange, and when the song was finished I wrote them down. Many times afterwards I sang them to myself, wishing I understood their origin.

Here are the words:

Fare thee well
And good night . . .
Far way . . .
Swings a star
In the pure
Ancient light
Far away . . .
Comes a sigh
Sleep my love
And good night

From afar
Gleams a light . . .

The music and voice dwindled away. The others in the house also had heard the sounds, although they were not interested enough to come outside with me.

Living conditions were primitive in that wild, rocky country, and we had no radio and no electricity. My brother Clarence said it is common knowledge that under some circumstances radio broadcasts can be heard without special receivers. I believe this, but I don't think it explains what I heard, because it was a whole performance, not just snatches, and because the words were not the ones usually sung to Brahms' music. Perhaps someone has another suggestion.— *Galisteo, N.M.*

DANCING UP A DELUGE

BECAUSE their community was parched by insufficient rain, residents of Prosser, Wash., held a rain dance on the night of June 5, 1964. There was a slight drizzle, but an estimated 1,000 persons turned out with noise-makers to coax more rain from the sky. The drizzle, according to reports, soon turned into a deluge.

ABOUT THE AUTHOR

Irwin Ross, Ph. D., is a graduate of Western Reserve University and the University of Chicago. He is unmarried, and currently is doing independent research in carbon dioxide therapy, a neurophysiological treatment for nervous disorders. As a practicing psychologist he has a broad experience in hypnotherapy, especially in helping persons to overcome overeating and excessive smoking.



can HYPNOTISTS make criminals?

Experimenters still differ on this key question because no one has ever been able to develop a fool-proof test. Can you?

By Dr. Irwin Ross

HYPNOSIS: A state resembling normal sleep, differing in being induced by the suggestions and operations of the hypnotizer, with whom the hypnotized subject remains in rapport, responsive to his suggestions. — Webster's New Collegiate Dictionary.

THERE ARE TWO aspects to this problem of hypnotism in crime. First, can it be used to further the commission of a crime? Second, can hypnotism be of use to detect criminal acts?

We do not know, for to determine if the subject will commit a crime we must literally have him do so. No fake setup will do, although many experimental situations can come pretty close to giving us the real picture of a criminal act. But the hypnotic subject is so shrewd, so capable of detecting what is fake and what is real that we cannot be sure unless the crime is genuine; in which case it never would be reported in the literature.

And, we dare not use hypnotism in the detection of crime. So great is the prejudice against its use that counsel for the defense literal-

ly could shatter the state's case if he could prove to the jury the police even attempted to use hypnotism. This is not blind speculation. It has happened.

It is frequently stated that a person will do nothing under hypnosis which he will not do in the waking state. This is unproven and unquestionably false. We only need watch a good stage hypnotist persuade our friends to make unqualified fools of themselves in public, a thing they certainly would not do in a "normal" condition, to be convinced.

You say, why not experiment with hypnotism and find out? Because such experiments, if real, at once leave the experimenter open to criminal action.

Will the subject steal $100 from his brother's pocket? This seems to depend on the hypnotist. With one hypnotist he will not, with another hypnotist he will. But we prove nothing in either case. If the experiment succeeds the critic will say that the subject realized it was a hoax and only stole the money to please the hypnotist. To be sure, it looks genuine but what will happen if we pull this subject up before a judge, with the prospect of six months in jail in the offing? Will he still protect the hypnotist? No one knows, for it cannot be tried. We cannot bring such things to court for the court does not play. And if that money really was stolen someone goes to jail, subject or hypnotist or both.

The hypnotic subject is not "asleep". He is just as wide awake as he ever was, just as alert, just as discerning. But he is highly suggestible and very cooperative. He will do anything to oblige the hypnotist, within certain limits. But it is important to note that these limits are very different with different people. Some persons, when in trance may refuse point blank to forge a check under any stimulus, others appear to have no objection.

The reader must bear in mind that we do not claim all good hypnotic subjects would commit a criminal act as the result of hypnotism. Far from it. We assert only that, from the evidence we have, it seems highly probable that many subjects would do so if urged by a good hypnotist.

* * *

LET US CONSIDER one of the best experiments, one which still demonstrates the difficulty of proof. L.W. Rowland,* of Baylor University, arranged a very ingenious apparatus to see if the hypnotized subject would act to harm himself or others. He placed a

*L. W. Rowland, Ph.D. Dr. Rowland was a Professor and Chairman of the Department of Psychology at Baylor University 1941-1945. He was Executive Director of the Louisiana Association of Mental Health from 1945-1962.

rattlesnake in a case and irritated it into a very dangerous mood. Then he ordered his subjects to reach for "the piece of rubber pipe". This sounds very dangerous, but between the subject and the angry snake was a sheet of "invisible glass", a new preparation which is literally invisible because it reflects no light at all. Strangely enough, the subjects promptly reached for the snake and were saved only by this obstruction.

Rowland now altered his procedure. He was to be the victim, so an assistant handled the hypnotic subject while Rowland sat behind the invisible glass. The assistant explained how dangerous sulphuric acid is, especially when it comes in contact with human flesh, then he handed the subject a glass of genuine acid, saying suddenly, "Throw it in his face." The subject promptly did so and Rowland was saved only by the invisible barrier. Conclusive? Not at all!

I took this report on its publication to one of our best authorities on hypnotism. He read it through and said at once, "How do you know that glass is invisible? To you, yes. But the hypnotic subject may, probably does, have much greater keenness of vision than does the normal individual."

Asked how to make this experiment "air tight" he replied, "Take away the glass."

"In that case there might be a corpse in the laboratory.

"Exactly! But I see no other way to meet the objection."

These experiments by Rowland indicate that a person will act to injure himself or others as a result of hypnotic suggestion. However, to prove this to the satisfaction of science, he literally would end with a corpse in the laboratory.

W. R. Wells,* at Syracuse University, also has done original experiments on the possible use of hypnotism for criminal ends. He uses a promising line of attack in that he tries to avoid too great a conflict within the subject. His subjects are directed to steal small sums of money from various acquaintances. He eases the shock by, for example, telling the subject that he left a dollar bill in the friend's room, thus producing the delusion that the money really is his. The subject so instructed will get the money. Moreover, Wells finds it easy to remove from these subjects all knowledge of ever having been hypnotized.

Wells does everything possible to obtain the cooperation of his sub-

*W. R. Wells, Ph.D. Dr. Wells was a Professor in the Department of Psychology at Syracuse University for many years. He is quite widely known for the following manuscripts, The Hypnotic Treatment Of The Major Symptoms Of Hysteria: A Case Study, **Journal Of Psychology,** 77:269, 1944; Expectancy Versus Performance In Hypnosis, **Journal Of General Psychology,** 35:99, 1947.

ject, to "fool" them, if you will. This line of approach seems to offer greater possibilities than the amazing "frontal" attack by Rowland. Nevertheless, we can lodge the same old objections against this work by Wells. What guarantee have we that the subject did not know it was not for real? that nothing serious would happen? What guarantee have we that the subject, if brought to trial, would not recall the whole thing and expose the hypnotist?

A genuine trial and a genuine impending prison sentence is the only way to determine whether or not, in football parlance, the line would hold.

Dr. M.H. Erickson,* in sharp contrast with Wells, Howland, and my own experience finds no evidence that the hypnotic subject will commit criminal acts. Moreover, Erickson probably has had more experience with hypnotism than any of us. He finds his subjects will balk at every suggestion for criminal action. I feel this must be due to hypnotist attitude. The subjects realize Erickson expects negative results and they produce them.

*Dr. M. H. Erickson, M.D. Dr. Erickson is one of the nation's leading authorities on the subject of hypnosis in modern medicine. Much of Dr. Erickson's work has been in institutions and in the field of medical education. For many years he was connected simultaneously with Wayne County General Hospital at Eloise, Mich., and the medical school of Wayne University, in Detroit, Mich.

This is pure conjecture but I see no other explanation. If one reliable group of investigators gets positive results and another finds the results wholly negative then we must seek some explanation.

In hypnotic subjects we can expect to find a wide range in ability to resist criminal suggestions. We reasonably can suppose some subjects will be completely immune to any criminal suggestion from any hypnotist. At the other extreme we reasonably can expect to find some subjects will easily accept any criminal suggestion from any hypnotist. Between these two extremes are the majority of subjects, persons reasonably resistant to a direct, frontal attack, but who might be tricked into criminal action just as they can be tricked into trance by the use of a disguised technique.

Most of the experimental work in this field has been done in Europe and we find it fairly well agreed that hypnotism could be used for sex crimes. Beyond this there is no agreement.

* * *

THERE ARE SEVERAL approaches to this problem. The criminal hypnotist can use the hypnotic trance itself, or he may prefer to work by means of the post-hypnotic suggestion.

Just how will he proceed? The skillful hypnotist will do every-

thing in his power to avoid an open clash with such moral scruples as his subject may have. He will impress on the subject that he is taking part in some important psychological experiment. Since hypnotism gives a great increase in muscular control, he might ask the subject to practice forging Mr. Brown's signature. When he has practiced and is reasonably good, he will tell the subject he is hoping to convince the police of the importance of hypnotism. He asks the subject to forge Mr. Brown's signature to some checks, assuring him they will be torn up at once. A "member" of the police force may stand by for "window dressing". The hypnotist can protect himself by removing from his subject all knowledge of having been hypnotized and also make it impossible for anyone else to hypnotize him at any future date.

Under such circumstances, using such a technique I feel almost certain this would work with certain subjects. However, it is impossible to tell what would happen after that. The subject forges a check, robs a home, or commits a murder in "good faith". He is quite convinced that he is playing in some little farce. When the farce turns into serious drama and he finds himself facing judge and jury, disgrace and imprisonment, will he protect the hypnotist? No one knows. No one dares make the experiment.

To ask an individual bluntly to commit a murder puts a tremendous strain on his moral code, but to trick him into committing a murder may be easier. For instance, he can be told the gun is loaded with blank cartridges. However, a different line of attack may have a still better chance of success. The hypnotist can use the subject to provide an alibi while he commits the crime himself.

Let us consider an experiment. We hypnotize Smith in Chicago. He spends the afternoon with us and our friend Brown, who has stated that hypnotism is the bunk. Smith has been hypnotized all the time and Brown has not detected it.

"All right, Smith, wake up." Smith starts, looks puzzled and is immediately "on guard". I find many subjects realize vaguely that something has happened and prepare to stall until they get the lay of the land.

We talk about sports for the next 10 minutes. The subject does not recognize Brown although he has been in his company for the last three hours.

Finally we come to the point. "Where were you this afternoon?"

"In Milwaukee. Spent the afternoon playing bridge with our friend Johnson."

"You were in Chicago all afternoon and had lunch with us here an hour ago," Brown says.

Smith turns to me with a broad grin. "One of your friends from a mental hospital?"

Brown is irritated, "Don't bluff. I say you were in Chicago all afternoon."

"Poor guy! And he probably has a wife and kids," says Smith, an excellent subject now acting under post-hypnotic suggestion.

Brown was not to be put off. He accused Smith of lying and said the Johnson in Milwaukee was a myth. Smith complacently suggests we drive Brown back to the hospital. Finally, after more baiting, Brown accompanies us to Milwaukee to see Johnson. Johnson, also a fine subject, has been coached in advance. We meet him at his apartment.

"We've brought a friend to see you," said Smith. "Not violent. Come in, Your Highness. This is the Duke of Normandy."

Brown stuck to his point, "Where was Smith this afternoon?"

"Playing bridge in my apartment."

"He was having lunch with me in Chicago."

"Oh, oh," said Johnson, "always best to humor them."

"Where are the other two bridge players?" Brown persisted.

"They just left by plane for Alaska. They have a pink fox farm there. Remarkable thing! Cross a purple martin with an Alaskan Wumpus and you get a pink fox. Fantastic don't you think?"

Poor Brown is stymied and getting uncomfortable. Smith and Johnson obviously believe him to be a mental patient (as they were instructed in hypnotic trance). Finally Brown rises

"Well," he said, "I must be going back to Chicago."

"That's what you think," said Smith. You are going with us to your hospital."

"Now, hold on, this is going too far," protests Brown.

"We don't want to get rough so come along;" and along he comes with the three of us.

Five miles outside Chicago I took mercy on him. I asked him to step into a restaurant for a moment. We followed a few seconds later. I had removed the delusions from the minds of Smith and Johnson and now they did not even recognize Brown.

"Mr. Brown, I wish to introduce my friends, Smith and Johnson. We are driving through. Why not come with us?"

Later Brown asked them, "Where have you fellows been all day?"

"Just driving around," Johnson replied.

"You know," said Brown, "your friend here has a reputation as a

hypnotist. Has he ever tried it on you fellows?"

Smith answered, "That's all it is. A reputation. As for hypnotizing us, he's never been so foolish as to try. All pure bunk."

"Yes," said Brown, "that's what I thought a few hours ago."

Had the delusions not been removed Smith and Johnson would have insisted on their original story, that they had played cards in Milwaukee all afternoon.

Translating this into the field of crime, we see the ease with which an alibi can be prepared. Needless to say, the subjects would have to be prepared well beforehand and none of the loopholes evident in this silly experiment could be permitted.

It would have three great advantages. First, the witnesses would believe absolutely what they said. They would have nothing important to cover up and, with careful preparation, their stories would agree on all essentials. Second, we would not have to depend for an alibi on shady criminal characters but could choose two or three good hypnotic subjects from among the law-abiding citizens. Third, they would have less incentive to "remember" other than the post-hypnotic suggestions and thus expose the hypnotist. They would be in no personal danger and would only be telling what is to them a true story to protect an unjustly accused friend. This is quite a different thing from being on trial and faced with disgrace and imprisonment themselves.

In my opinion this line of attack would succeed with the majority of somnambulists. The reader must bear in mind, however, this is pure conjecture. To my knowledge such an experiment never has been tried.

However, there seems to me very little danger from hypnotism in crime. Granted a highly skilled and intelligent hypnotist who will do everything in his power to avoid direct collision with the subject's morality, the possibilities may be great. But there are few such hypnotists, at least in this country, and an amateur or unskilled enthusiast would be certain to bungle the job. He would not be aware of the limitations of hypnotism, of the fact that subjects in hypnotic state are as different from each other as they are normally, that some subjects have great resistance to suggestions, and that he must not antagonize the individual's ethical standards. An amateur hypnotist turned to crime would be almost certain to end up in jail.

Hypnotism has been known since the days of Liebeault in the 1860's. Yet in more than 100 years we have few if any authentic cases of its use for criminal ends. This only proves, of course, that its use for

such purposes is neither easy nor obvious. The criminal would quickly have absorbed it in his technique had the case been otherwise.

And, incidently, our Federal Bureau of Investigation is fully aware of every possibility in connection with hypnotism.

* * *

HYPNOTISM MIGHT be used for criminal ends within the limits we already have outlined. Can we reverse the process? Can we use hypnotism in the detection of crimes?

Certainly it has possibilities. Up to the present time popular prejudice has prevented any police department from openly using hypnotism but we can look forward to a time when this prejudice may not be quite so overriding.

We permit our police to use brutal "third degree" methods but hypnotism? Never! Yet hypnotism would be far less brutal than the mildest third degree. And it might be more effective.

The most obvious use of hypnotism in detecting crimes would be to obtain information from the suspect. At once we are confronted with the question: will the subject talk while in hypnotic trance? There is little evidence for or against, but it is my opinion a proportion of suspected or convicted criminals will answer direct questions while in hypnotic trance.

But why use direct questions?

Let us take a hypothetical case. The police are seeking information. The memory of a hypnotic subject often is startlingly good. So, with him in hypnosis, we play a little game which apparently has nothing to do with the crime. We tell him we only are interested in having him demonstrate how well he can recall past events. Where was he on Christmas Day a year ago? What was he doing? Where was he two years ago? Three years ago? Then ask about the Fourth of July in the same order.

This questioning should be done by the prison doctor or someone unconnected with the police. Moreover, never mention the specific crime of which he is suspected. The police know very well there is always hope if the suspect talks on any subject. There is a good chance he will let fall clues which, taken together, will lead to his confederates, his hideout, and finally his conviction. Only after we have tried the method described above should we resort to direct questions. All this would be done of course, with a subject hypnotized by the disguised method, a subject who knew nothing of having been hypnotized.

Another interesting possibility for the use of hypnotism in crime detection would be the creation of stool pigeons. Using the disguised technique a number of good hypno-

tic subjects could be located among the criminal class. These subjects would be arrested on some charge or other and coached, while they were under hypnotism, to look for the kinds of information always needed by the forces of law and order.

Under post-hypnotic suggestion the subjects would keep their ears cocked for such information, although consciously they would have no knowledge of what they were doing. From time to time the police would pull them in on some minor charge, collect the information and release them. There is nothing about this procedure which may be considered impossible.

The informer would have no conscious knowledge of his activities and this innocence would be his greatest protection. Moreover, consciously he would know nothing so that any attempt to force him to betray the scheme would be of little use.

Criminals, as a group and except for rare exceptions, do not have brilliant mentalities. They do have a healthy fear of what they do not understand. Therefore, hypnotism could be used as a mysterious threat over the heads of the accused, who in many cases, might be so impressed that they would confess.

FRIENDS IN THE FLAMES

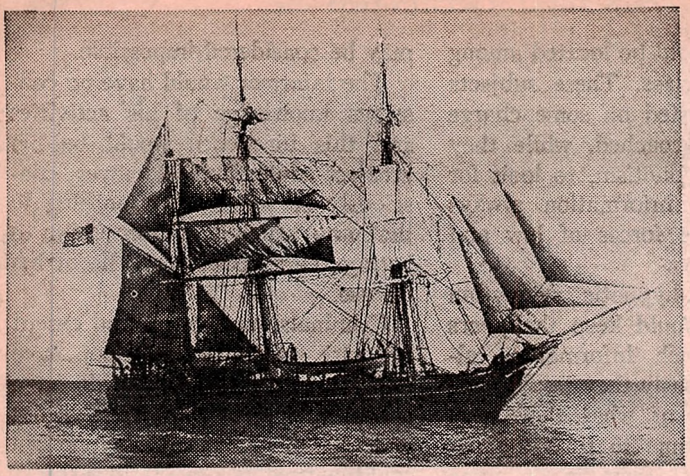
By Raymond C. Otto

IN THE early morning of July 27, 1961, a little Boston Terrier named Bonnie Belle jumped on the bed of her master, B. J. Johnson, of Washington, D. C., frantically whining and licking his face. He awoke, and as he glanced out into the living room, he saw that his big easy-chair was in flames and that the lamp and table beside it were starting to burn.

Johnson leaped out of bed and scooped up Bonnie Belle as he ran to the telephone to call the fire department. The firemen arrived promptly and the blaze was extinguished.

Bonnie Belle, however, made frantic efforts to get back into the apartment. Finally she managed to squirm out of her master's arms and ran into the dining room, barking madly all the while. A fireman followed to see what she was so excited about.

There, in a little yellow ball on the floor, was Captain Dick, the canary. Bonnie Belle had been determined that her canary friend be saved. As usual, his cage had been opened the evening before so that he might fly about the rooms and exercise his wings. He was almost dead when rescued and it was weeks before he was able to sing his lovely songs again.



Battered but with her hold full of sperm oil, the *Canton* is shown in port after a 41-month cruise, during which she played a strange rescue role. Photos courtesy of Whaling Museum, New Bedford, Mass.

THE WIND THAT SAVED THE SHIPWRECKED SAILORS

By Albert P. Hout

It's an ill wind that blows no good—and this one blew a reluctant whaler to where sixteen survivors of a sea disaster prayed for help.

CAPTAIN GEORGE Lyman Howland of Westport, Mass., Master of the New Bedford whaler, *Canton*, was a firm believer in the spirit world. That's why he wasn't as disturbed as some of the members of his crew over the strange phenomenon that occurred just after his ship rounded the Cape of Good Hope on November 28, 1890.

The *Canton*, bound for the Indian Ocean and good whaling grounds, had been storming along under favorable westerlies all week. Then the wind, for no apparent reason, abruptly swung around and began to blow directly out of the east.

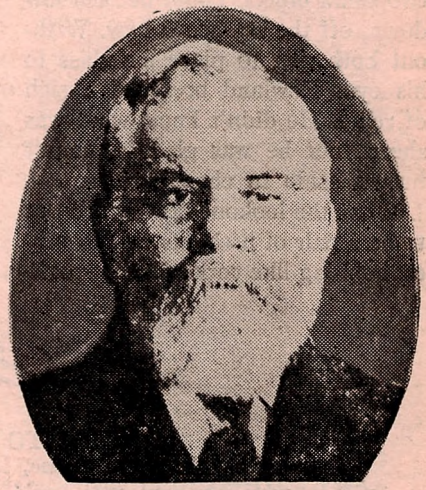
Captain Howland kept beating back and forth, trying to force his ship back on its original course; but every time he changed his tack, the wind stopped blowing. A soft breeze would then spring up, gently nudge the bow of the idle ship around until it was heading in the opposite direction, and increase in velocity until the *Canton* was moving rapidly forward. With the swelling clouds of canvas billowing overhead, Howland would again round the helm and head east. But as soon as he did the gurgling sound of water slipping passed the bow was replaced with the irritating slap of canvas as the sails slatted against the masts.

After several hours of this puzzling and somewhat frightening struggle, it became apparent to Howland that the wind—or something—didn't want the *Canton* to sail east. With this conviction the captain had an overpowering urge to let the ship have its head. Obedient to what he later referred to as "the call" Howland turned to the helmsman and said, "Change the course to north northwest! Let the wind take us where she will!"

The *Canton* fell off on her new tack and leaped forward like a thing alive.

About 10 o'clock the next morning the whaling skipper saw something that almost made his heart stop beating. To windward as far as he could see, were spouts. Sperm whales by the hundreds were gamboling on the flat oily surface of the sea, just begging to be taken.

There is no way of knowing what torture Captain Howland suffered when he saw the whales. He never said. But it must have been terrific,





Commemorative medal was awarded to Captain George Lyman Howland of the *Canton* (above) for his work in rescuing the seamen from the *Monarch*.

for Howland was a whaleman born, and here for the taking was a chance to trim a year, perhaps even two, off the length of his cruise. But he grimly refused to turn aside.

Two hours later a cry came down from the hoops on the masthead; two small objects could be seen low down, off the starboard bow. Without bothering to place his glass to his eye, Howland breathed a sigh of relief. He didn't know what was ahead, but he was glad he hadn't turned aside to chase whales.

What the lookout saw turned out to be a pair of lifeboats tied together, bobbing like corks on the sparkling sea. They were from the barque, *British Monarch,* out of Liverpool. The *Monarch,* bound for Calcutta, had caught fire and exploded; but she had held together long enough for 16 of the crew to escape by scrambling into two of her lifeboats.

For 24 hours the survivors had been bobbing about, wondering what fate held in store. Now suddenly, like an angel of mercy with wings outspread, the *Canton,* driven by a strange easterly wind and a whaling skipper's belief in a spirit world, arrived on the scene to rescue them.

SEQUEL TO A SUICIDE

AN AMAZING coincidence, in which a man was present to witness a suicide and its sad aftermath, was reported by noted columnist Herb Caen in the *San Francisco Chronicle* on June 12, 1964.

Several days before, Caen wrote, Jack Lee of *Life* Magazine's San Francisco staff was driving toward the city across the Golden Gate bridge. He happened to glance into his rear-view mirror in time to see a man step out of a car, hurdle the bridge railing and disappear over the side. The victim — who was said to be the 262nd known suicide off the "bridge of sighs" — was soon identified as Joseph James Kakez.

Less than an hour later Lee entered San Francisco's White House department store. As he rode an escalator down to the main floor, still shaken by his experience on the bridge, his attention was attracted to an incident at the silverware department. A woman there had answered a phone, screamed and fainted.

Lee learned that she was a silverware buyer and that her name was Mrs. Joseph James Kakez. By a strange combination of circumstances Lee was present at the instant she received the news of the death he had witnessed.

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FATE will pay $5 for each story published in this department. Stories should deal with an actual experience proving spirit survival. They should be less than 300 words and typed (double-spaced) on one side of the paper. They should be sent to "Survival" Editor, FATE Magazine, 845 Chicago Avenue, Evanston, Ill. Manuscripts must give author's name and address and include a stamped, self-addressed return envelope.

FLIGHT OF THE SOUL

By Laura Hearne

I BECAME proficient in palmistry during my childhood, because my mother had a whole library on the subject. Many years later, when I was in the Sunset Heights (tuberculosis) Sanitarium in Asheville, N.C. I constantly was beseiged by patients begging, "Please tell my fortune." I only spoke of happy events, until Dr. Paul H. Ringer told me to tell the truth as I saw it.

When Mary Johnson, a lovely girl, was about to be released in 1934, I told Dr. Ringer that her life line ended and that she did not have long to live. "This time you are wrong," he declared.

That night, nurse Frances Anne Jones told me that Mary had developed an intestinal obstruction and needed hospital treatment. I went to sleep about midnight, but three hours later I had a weird experience.

Mary Johnson appeared before me, and she was very agitated. I did not realize exactly what had happened to her, but somehow I knew she was dead. "You must not stay here," I said. "You will be very unhappy. No one will see you at all."

"But I am afraid," she cried. "I am afraid to go away alone."

"I will go with you," I said urgently. "Come, we must go now."

I took her hand, and at a terrific speed we seemed to whiz through the dark night toward a beautiful light. Suddenly, I felt a tug. I



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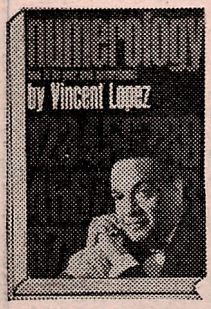
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gasped, "I'll have to go back. You are all right now. But I can't get into my body again if I go any further."

Early the next morning Frances Anne came into my room. Before she could speak, I said, "Don't say a word. I know that Mary is dead, that she died about 3:00 A.M."

Frances Anne gasped, "How did you know?"—*Asheville, N.C.*

PROMISE KEPT

By Helen Fischer

AFTER MY father died we lived near the outskirts of Chewelah, Wash., where mother did housework and cooking for other people in order to support us. Thus, I was left alone much of the time.

One summer evening in 1931, when I was five, I was playing with my dolls on the front porch, waiting for Mother to come home. Suddenly the gate opened and a man walked toward me. In the dusk I thought it was one of our neighbors and I started down the steps to meet him.

Just as I got to the bottom step, a large, strange man stepped around the corner of the house and stood silently by my side. The man on the path turned and ran out the gate. When I turned to speak to the stranger, he was gone.

I told Mother about the incident when she came home, but she just laughed and said I had a good imagination. After reading the newspaper the next morning, however, she was more interested. I heard her talking to a neighbor about a child and a man, but I could not understand the words they used.

While we were cleaning out the

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attic several days later, I found an old box of pictures. One of the pictures was of the large stranger. I ran to Mother and said, "This is that man who came and stood by me, the one I told you about."

"Oh, Honey," she said, "he couldn't be. This man was killed in a logging accident a few months after your father died." She took the picture and studied it for a long time. I never will forget her next words, "He promised your father he would take care of you for the rest of your life."

I saw his face again in November a few years ago. As a result of a recent storm the mountain road I was traveling on between, Weed, Calif., and Klamath Falls, Ore., was a sheet of ice.

When I attempted to drive up a small rise my car stopped completely. Evidently fearing he would lose traction if he stopped, the driver behind me started to pass. Upon coming parallel to me, however, he also stalled.

At that moment a semi-trailer truck roared over the rise. I never have seen an oncoming driver's face so plainly. Perhaps shock heightens sight. One instant his face was congealed in a mask of horror, but in the next instant it was the same calm face of the man who had protected me as a child.

Then it was over. Both cars were in ditches on opposite sides of the road, as if they simply had been pushed aside. Yet, the truck could not have touched either one. And it certainly could not have stopped; touching the brakes with such a big rig would have been suicidal.

The other driver said some sort of wind must have built up in front



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of the truck. I let it go at that, but I do not really believe it.—*Spokane, Wash.*

THE "GHOST" OF JOHN ROBERT

By George F. Raines

COLONEL R. N. McLister (Norris) just had been discharged from the army after World War II when he became involved in one of the strangest experiences in the history of Southern Kentucky.

Norris, now a policeman with the Columbia, Ky., Police Department, was unmarried at the time and lived with his parents in Fairplay, a small town in Adair County, Kentucky, between Columbia and Burkesville.

After a few days of inactivity at home Norris became restless and went to Columbia, the county seat, hoping to see some of his friends whom he had not seen since the outbreak of the war.

Norris was strolling leisurely around the square when he met a Negro friend named John Robert with whom he had worked for many years prior to his departure for service in the war. After talking with John Robert for a few minutes Norris conversed with several other friends and acquaintances and then returned to Fairplay.

Later that same evening while Norris and his father were reminiscing about congenial and happy associations of prewar days, Norris casually remarked, "I talked with John Robert in Columbia today. I was glad to see that rascal again."

Mr. and Mrs. McLister looked at one another with great amazement, knowing that Norris had been well acquainted with John Robert.

Norris was more than a little

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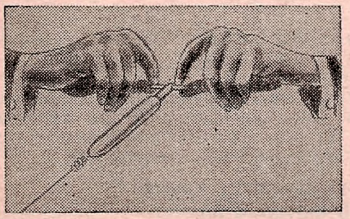
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surprised when his father asked, "Are you absolutely certain that you talked with John Robert today?"

"I am positively certain," Norris replied. "I have known John Robert for many years and we talked about things that only he and I have knowledge of."

"Well, maybe you did," responded Mr. McLister, "but John Robert has been dead for more than two years."
—*Minor Hill, Tenn.*

A WALK IN A MEADOW

By Ann Davis

ALTHOUGH seriously ill during the great flu epidemic of 1918, I was spared miraculously. Before becoming ill, I was vaguely aware that the disease had stricken my brother Ray, who lived 200 miles away in Wharton, Tex. However, I had no idea how serious his illness was.

When Ray died, I was more dead than alive myself, and a nurse was in constant attendance. Considering my semi-conscious condition, it was thought best not to tell me of his death.

For two days and two nights I lay halfway between life and death, but on the third morning I awoke fully conscious, although deeply depressed. By the doctor's orders no one was to tell me the sad news of Ray's death until I was entirely out of danger and able to stand the shock.

This thoughful precaution was useless, however, because I already knew Ray was dead.

Sometime during those long semi-conscious hours I had found myself walking hand in hand with my brother through a beautiful meadow of gorgeous flowers. Happily we

walked along toward a distant, brilliantly lit mansion from which came the sweetest music I ever have heard.

We continued on until a fence and gate loomed directly before us. With a hesitant, wistful smile my brother released my hand. He walked through the gate on a carpet of flowers toward the brightness ahead. Somehow I knew I could not follow.

Sadly, I turned and plodded back alone, losing sight of the mansion and then of all the color and beauty through which we had walked together only a short time before.

I did not need anyone to tell me my brother was dead.—*Tucson, Ariz.*

GRANDFATHER REMEMBERED

By Louise Baldwin

AS A CHILD I lived with my grandparents a great deal of the time and I loved them very much. One evening I happened to ask my grandfather, John Albert Smith, "What will I do when you and Grandma die?"

He replied, "Don't worry, child. We will watch over you always."

They both passed away before I was married, but life went on as usual. In 1939 my husband and I were living in an old four-room house in West Liberty, Iowa. The kitchen was heated by an old wood and coal range, with the stove pipe going up through the first floor to a chimney in the upstairs hallway. My husband, Walter, would get up first, build the fire, fix his breakfast and leave for work before 6:30 A.M.

One winter morning I heard him go downstairs, shake up the stove

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and slam the door on his way out. Before going back to sleep I glanced over toward the crib to see if the baby was covered.

There stood my grandfather.

He was dressed in his usual gray shirt and bib overalls. He was clean shaven except for his thick gray mustache. He smiled as he started toward my bed.

Terrified and trembling like a leaf, I yanked the covers over my head.

Soon I felt someone shake my shoulder in the same way Grandfather used to shake it. Then I heard Grandfather's voice saying, "Come on, girl. It's time to get up." He spoke in Czech, a language I had not used in years.

I was so frightened I could hardly breathe, but after a while I became brave enough to peek out. No one was there.

I jumped out of bed and hurried downstairs, where I discovered a dangerous situation. The top of the stove was red hot and the stove pipe was red almost to the floor. In a few more minutes it would have caught fire. Had I slept as long as usual that morning the baby and I would have been trapped upstairs.

That was the only time my husband forgot to close the draft before leaving for work. But Grandfather did not forget, and he came to take care of me as he had promised.—*Davenport, Iowa.*







New Books

THE TECHNIQUES OF ASTRAL PROJECTION, by Robert Crookall. Aquarian Press, London, 1964. xxiii + 87 pages, $4.00 (including overseas postage).

It is always disconcerting to come upon one's name in an unexpected place. As this reviewer had reviewed the author's earlier *The Study and Practice of Astral Projection* (see FATE, November, 1961), my name appears in print on page 3 in defense of one of the author's conclusions. Indeed this slim book is intended as a supplement to his earlier work and is so highly technical as to be practically unintelligible without familiarity with the earlier volume.

The title suggests that the present effort might be a "do-it-yourself" manual, but (apart from a few brief suggestions in Section A) such is not the case. It is essentially the analysis of descriptions of astral projection received from various "communicators" through the American medium Mrs. Keeler in the early decades of this century (later edited and published by Prescott Hall in the *A.S.P.R. Journal*). These statements are compared point-by-point with Crookall's earlier analysis of pertinent features of the projection experience as reported independently by numerous persons who voluntarily or otherwise have left their physical bodies. The concordance is quite impressive, even allowing for some bias in Crookall's selection of "communications".

It is unfortunate that the author had not seen Hall's articles before writing his earlier volume, as he could have incorporated them therein and saved considerable repetition. As it is, this slim opus is strictly for the specialist well versed in the terminology of Crookall's earlier work—*David Techter.*

INTRODUCTION TO YOGA PRINCIPLES AND PRACTICES, by Sachindra Kumar Majumdar. University Books, New Hyde Park, N. Y., 1964. 318 pages, illustrated, $7.50.

One indication of the growing popularity of yoga in this country is the lengthening list of books on the subject. But books on yoga which are outstanding because of style, viewpoint or information tend to be few and far between.

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Introduction to Yoga Principles and Practices is one such book — and in fact it is likely to rank as a classic in its field. Authoritative, concise and highly readable, it is also mature and objective, refreshingly restrained when compared to books on yoga which are characterized by a naive acceptance of certain esoteric or metaphysical claims. Mr. Majumdar's handling of the subject of *prana*, for instance, shows the wide difference between an enlightened attitude and a merely enthusiastic one.

Introduction to Yoga Principles and Practices, may be considered a "thinking man's book on yoga" — but this by no means is to suggest that the book is beyond the depth of the beginning student. In fact, it is made to order for the novice, for it equips him with a clear understanding of yoga's basic ideas and aims and gives him a firm footing for further study and investigation.

Mr. Majumdar shows how yoga may be of great value to 20th Century men and women who, in twisting and turning through the complexities of modern life, often find themselves facing a blank wall physically and spiritually. By throwing a new light on the problems of practical psychology and spiritual philosophy, yoga reveals a highway to better health and peace of mind. At the same time, yoga provides a unique method of self-development, the goal of which is the awakening and control of higher faculties.

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The yogic tradition, he states, began in northern India at least 5,000 years ago. Yoga is clearly mentioned in the *Vedas*, the oldest literature of the Aryan or Indo-European people.

He shows yoga as a living tradition, not as a system of rigid formula, to be found in schools or textbooks. Yoga, he states, is not a religion or a philosophical doctrine. It is wisdom and experience derived from the intelligent and self-conscious effort of man to achieve universal existence — harmony between individual and cosmos.

The end and goal of yoga is the experience of awakening, of superconscious awareness, or *Samadhi*. Through *Samadhi*, it is taught, man may directly experience the highest wisdom and the deepest truths of his being. *Samadhi* returns him to the center of nature, where all may be perceived and understood, thus giving man the freedom of mind and spirit he seeks.

Viewed in another way, *Samadhi* is an effort toward dehypnotizing the self, so that the reality behind the material world may be grasped. Mundane life is not to be renounced, but observed in the light of this transforming experience — and thus given new depth and meaning.

As a teacher, Mr. Majumdar writes, he felt a need for a book which would provide the general public with clear information about yoga and also clear the air of many misconceptions — such as that yoga either is inanely exotic or sternly ascetic. That his success is noteworthy might be expected from his remarkable background. He is director of the Yoga Institute in New

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York City, where he conducts classes in hatha yoga and meditation. He is a member of the faculty of the New School for Social Research, teaching Yoga and Vedanta philosophy. Born and educated in India, he spent 10 years in study and meditation among ascetics in the remote Himalayas. In the United States he continued his philosophical studies at Columbia University. He has contributed articles to magazines and encyclopedias in India and America.

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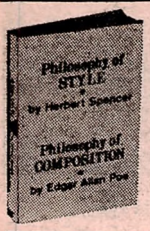
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Dr. Dickhoff in "AGHARTA" reveals the report of the Russian explorer, Ferdinand Ossendowski, author of many books who claims tnat tunnels encircle the earth and pass under the Pacific and Atlantic oceans, they were built, he claims, by men of a pre-glacial hyperborean civilization which flourished in the polar region at a time when the climate was still tropical, by a race of **SUPERMEN** possessing scientific powers of a superior order, including tunnel-boring machines we know nothing about. This concept, he shows in his book "AGHARTA", is found in the ancient writings of the people of Europe, Asia Minor, China, India, Egypt, and the Americas, strange that people in so divergent parts of the world should have the same legend. An Eskimo legend he reveals, tells of a paradise of great beauty to the north, where birds of many colors cloud the sky, it is a land of perpetual youth, where people live for thousands of years and are tall, strong, and handsome. Dr. Dickhoff in "AGHARTA" explores the report of the director of the International Academy of Sanskrit Investigation at Mysore, India who discovered an ancient treatise on aeronautics, which was written 3000 years ago. This treatise gives diagrams describing 3 types of aircraft, including apparatus that could neither catch fire nor break. Can we honestly say there has been no flying machine before the Wright Brothers?

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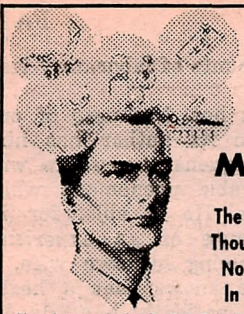
thor. Also included is a glossary of Sanskrit words.—*Guy Archette.*

EXPLORING THE OCCULT, by Douglas Hunt. Pan Books, Ltd., London, 1964. Paperback, 219 pages, 3/6 (about 50c, plus postage.)

A paperback published in England obviously to introduce psychical phenomena to the wide-range British reading public, *Exploring the Occult* overlaps much of what has already been covered in paperbacks here in America and in many a hardcover book. It is written in a chatty style which should appeal to the average reader who is not already familiar with the psychic field.

It seems to this reviewer that Mr. Hunt's use of the word "occult" in his title is unfortunate. He has arbitrarily chosen it in its definition of "the study of what is hidden," and, he says, "It in no way implies a belief in the supernatural. It means no more than a search for those laws of nature which our scientists have not, as yet, discovered. It is a study of those quite indubitable phenomena which present-day science cannot explain." This, he says, is the definition of the small-letter occult as distinguished from the capital letter Occult.

Since most people think of the occult, whether capitalized or not, as designating certain mystic arts or studies, it seems that with this title the author is unnecessarily involving parapsychology with the less scientific aspects of the subject. Yet, conversely, the individual who picks up *Exploring the Occult* looking for a book on the mystic will perhaps not be pleased to wade



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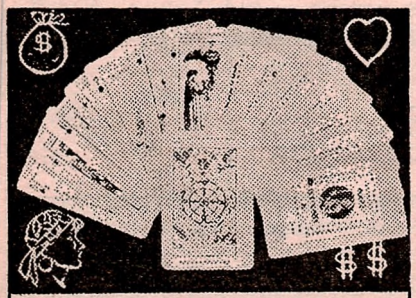
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through accounts of laboratory tests of ESP.

This book has freshness of outlook because its author has himself had frequent encounters with the inexplicable phenomena which he discusses. He is able, for instance, because of an experience he had involving his own wife, to say that he knows that a healer can take a patient's hand in his and then proceed "to tell him exactly every single pain and malaise in his body."

A healer was laying her hands on Hunt's wife in order to cure her of backache. Hunt says, "Suddenly I saw the healer's hands go to my wife's throat.

" 'Ah,' I thought, 'she has spotted that.'

"Indeed she had. The trouble in the throat was not reflected in the voice, but it was fairly serious and caused my wife much distress.

" 'I feel as if there was a fire in my throat,' remarked the healer. That is exactly how my wife felt."

Such experiences as this lend an air of authenticity to the other cases quoted. Since there is no bibliography and no great care taken to attribute sources of information, it would be difficult for the curious reader to follow up some of the quoted material if he so desired.

Several of the cases in the chapter entitled Human Oddities are given with no sources of data whatever, yet they are highly interesting. Iris Farczady, a Hungarian, and Ingeborg Ekkersen (who, Hunt says, is being investigated by the Norwegian press as he writes) both give indications of having been possessed by the spirits of deceased

persons. Such cases, if they could be thoroughly investigated and documented, would be a significant contribution to psychical research. —*Susy Smith.*

THE GOLDEN LIGHT, by Walter Cronk, DeVorss & Co., Los Angeles, 1964. 196 pages, $4.95.

When something of a mystical nature is written, it is often regarded as an effective attention-getter if the author is a solid citizen, a "down-to-earth" individual with business or professional interests far removed from the presumably vague and nebulous world of the ordinary mystic.

This personal history of a practical man, then, may have particular value for the pragmatic reader of occult literature, for it may well be described as the spiritual autobiography of an extrovert.

The author is a former World War II officer, battle-tried in the fire and fury of the Normandy invasion. He is now a communications engineer. His book is a well-told story of true mystical experiences encountered along the path of self-unfoldment and spiritual understanding.

Col. Cronk's strange vision of a "golden light" started him on his quest, and this and other spiritual-psychic experiences constitute the dramatic episodes which are the high points of his search. His journeying led to a meditative meeting with the German mystic and stigmatist Teresa Neumann, as well as a return to the battlefield where he had been saved from death by a psychic warning that came in a flash

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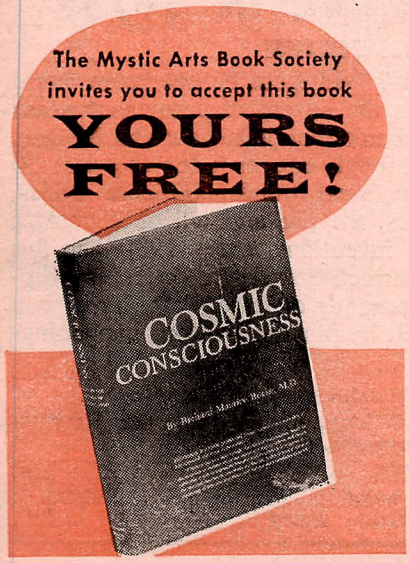
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RICHARD MAURICE BUCKE was born in Canada in 1937; he was orphaned in childhood and spent years working on railways and steamboats and as a miner and prospector. At 21 he returned to his birthplace and graduated from McGill Medical School with distinction, becoming a leading psychiatrist, President of the Psychological Section of the British Medical Association, President of the American Medico-Psychological Association, Superintendent of the Provincial Asylum for the Insane at Hamilton, Ontario, and Professor of Mental and Nervous Diseases at Western University. At 36 he had the sudden and illuminating metaphysical experience that lightened his life thereafter and led to the production of this remarkable book. This extraordinary event proved to be not an isolated occurrence, or a mental aberration, but the emergence of a new faculty which was neither supernatural nor supranormal, but the natural outgrowth of our present level of consciousness to a level that is as far above ours as ours is above the simple consciousness of animals. Dr. Bucke calls this faculty cosmic consciouness. He believes that the men who possess it, such as Buddha, Jesus, Paul, Dante, Spinoza, Blake, Balzac, Whitman, *and a growing number of others in our time,* are forerunners of the beings who will eventually people the earth.



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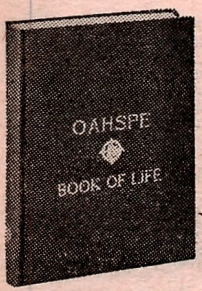
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just before it would have been too late.

Although he is no mere psychic, those interested in psychical research will find much for reflection and examination in the nature of his accounts. For instance, he tells a story which researchers would term astral projection or astral traveling. It is, as he presents it, an impressive documentation — verified at both ends — of his appearance in astral or etheric double form far from where his physical body was lying asleep.

Yet this seer and visionary says he is an extrovert — and gives proof of it along the way. He merely relates what has happened to him, the expected and unexpected, but all requires a re-appraisal of the meaning of the inner life of man.— *James Crenshaw.*

● Martha Ellison of Phoenix, Ariz., went to Las Vegas to hear Ted Lewis and his orchestra. On the way to the night club show she dropped a quarter in a slot machine. She hit the double jackpot and quarters cascaded all over the floor. A stranger helped her pick them up and sent someone for a basket to carry them. It was Ted Lewis.

● Two Illinois men, both 81, found themselves in the same room at St. Francis Hospital in Peoria recently. Both were recovering from urological operations. Their names? Both were William L. Lynch. They had not met before.

Report from the Readers

UFO SYMBOL — CONTINUED

This is in reference to the article *UFO Lands At Air Force Base* in the October issue. The reader is asked if he or she has seen the symbol observed on the side of the Socorro, N. Mex., UFO on April 24, 1964.

The symbol is similar in design to the side view of the Great Pyramid of Gizeh in Egypt. This pyramid apparently is cited in Isaiah 19:19, King James Version: "In that day shall there be an altar to the LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD."

The crescent-shape could be one-half of a circle. The great Pyramid side view — when seen from the north — has the shape of an arrow. When viewed from the northwest, it has the same arrow-shape with a distinct vertical line in the center. I enclose a drawing.—*Kenneth Larson, Los Angeles, Calif.*

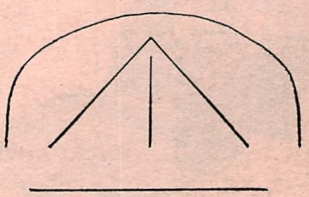
WHAT THE SYMBOL SAYS

I recognize the UFO symbol published in the October issue. The markings are to be considered separately as to their meanings, in some instances. The various elements in the symbol have been grouped in numberless variations.

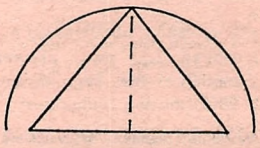
The crescent is regarded as heavenly or the heavens. The arrow is known as force, such as king, and may be considered one of the points in a royal crown. The horizontal line or bar represents land, and the vertical line or bar conveys the idea of time. Since this is a short bar, the meaning is short time.

Therefore the complete symbol says, "Heaven's rule will shortly come on earth."

I believe that those who have studied such symbols will agree that they definitely are pre-Deluge,



UFO SYMBOL AT SOCORRO
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when all of mankind used the same language.—*Frank Keel, Springfield, Ore.*

CLOVERLEAF UFO

I was awakened shortly after 3:00 A.M. on October 5, 1964, in my summer mountain home at the 5,000-foot level, along a highway in the High Sierras, by the first diesel logging truck climbing to load up. Since I was then preparing to close my home for the winter, I got up and began packing so that I could leave early for my city home.

At 10 minutes to four, as I looked out of a window at the clear morning sky, I saw a flash as something passed over my well house. Between a 100-foot pine and a big oak beside the house, I saw a silver object shaped like a clover leaf, flying noiselessly, faster than a plane. It seemed to be guided, for it skirted a row of 100-foot pines at the house across from me, remained over its driveway, then sloped slightly as it headed in the same line down the canyon. Two 50-foot pines permitted me only occasional glimpses of it.

As it was in direct eye view, I noted that the center appeared solid, a bit higher than the clover leaf portions, under which something appeared to vibrate or to pump up and down, showing movement through the silver exterior. As the object tipped down the canyon, beautiful yellow-green rays showed across its silver background. This was the most beautiful object I had seen in the sky, approximately five feet high and wide.

I heard no noise and detected no odor. My windows were open on the porch, and the object passed within

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Admiral Byrd, says Dr. Bernard, led a Navy team into the polar opening and came upon this underground region. It is free of ice and snow, has mountains covered with forests; lakes, rivers and strange animals. But the news of his discovery was suppressed by the U.S. government in order to prevent other nations from exploring the inner world and claiming it. Now Dr. Bernard leads you through this subterranean world to meet the civilization which occupies an underground area larger than North America!

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30 feet to the left of me and flew no higher than 50 feet for a distance of about 200 feet until trees hid it from view.

When I mentioned the object, another mountain resident, a well driller, said he had seen a similar object about 5:00 A.M. one morning about two months earlier.—*Dixie Price, Manteca, Calif.*

A FATE AUTHOR DIES

This is to notify you that my mother, Mrs. Beatrice Russell, who wrote occasionally for your magazine, passed to the higher life on August 12, 1964, after having had a stroke. Her passing was very peaceful, which was a great comfort to me.—*Pamela Lightbody, San Francisco, Calif.*

The staff of FATE *extends its deep and sincere sympathy over the passing of a popular contributor. Beatrice Russell impressed us as being an amazingly adventurous person — each of her articles seemed to arrive from a different part of the world! And each drew much "fan" mail. She was living in Paihia, New Zealand, at the time of her death. Her letters over the years brought with them an atmosphere of the far-away and exotic, which we shall miss. But we know that, being the intrepid lady she was, she has gone eagerly on the greatest adventure of all.* Editor.

MRS. NOVELLI IMPROVING

I wish to express my eternal gratitude to everyone at FATE for publishing my letter and for forwarding correspondence from readers.

Thanks to the prayers of your many kind readers, my wife still is alive and is improving steadily. We have kept all the letters and have taken all the valuable advice, and as soon as it is humanly possible we will answer all letters in the order received.

My wife still is unable to write and I have to care for her with no other help, in addition to carrying on my outside work. Thank you all again and bless you for your prayers and advice.—*A. A. Novelli, Miami, Fla.*

INDEBTEDNESS ACKNOWLEDGED

In my letter on the 20-year Jupiter-Saturn cycle in the November issue, credit should have been given to Ruth Hale Oliver of Hollywood, Calif., for the inclusion of material covering the New and Full Moons and their subsequent bearing on event-triggering conjunctions. This valuable contribution to astrological research was treated at length by Mrs. Oliver in *Prediction Magazine*. My indebtedness to her hereby is acknowledged.—*George Cardinal, LeGros, Chicago, Ill.*

GLARING ERROR?

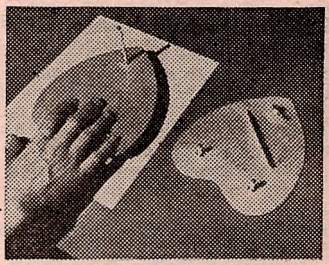
I found a rather glaring error in the article *Non-Men of the Future* by Joseph F. Goodavage in the October issue. On page 35 he states that the planet Jupiter has a gravitational pull 400 times that of the Earth. I checked and found that the true figure is 2.46.

Was this an unusual sort of typographical error, or does it indicate a pronounced looseness in research on the part of Mr. Goodavage?—*H. R. James, Hinsdale, Ill.*

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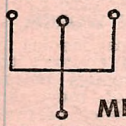
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in what you say in criticism of Mr. Goodavage's statement that the planet Jupiter has a gravitational pull 400 times that of earth. After receiving your letter, I spoke with the astronomy department at Northwestern University. I was told that in considering the mass of Jupiter alone, its gravitational pull from the center of the planet is 380 times that of earth. This is no doubt the figure Mr. Goodavage used. However, because of the much larger circumference of Jupiter over that of earth, the surface gravity still is only 2.54 times that of earth (your figure of 2.46 is not quite correct). These figures, so I understand, are subject to variation dependent upon mass and distance.—Editor.

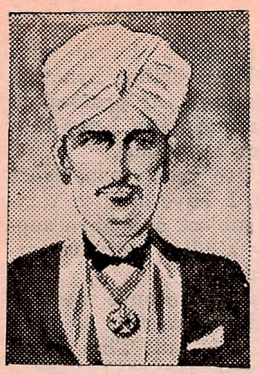
SPIRIT'S VIEWPOINT?

Now that the Warren Commission has released its findings in connection with Lee Harvey Oswald, I would like to hear Oswald's side of the story regarding J. F. K.'s death. In other words, if a medium or psychic could contact Oswald and get his side of the story, I would like to see it published.

If Oswald could be contacted, then perhaps we could get the viewpoint of other spirits. They are likely to know more about the assassination than any living person. At any rate, I would like to see what the psychic world has to say about the report of the Warren Commission.—*James Surratt, Alden, Iowa.*

DISSENTING HYPNOTIST

In his letter headed "A Bit of Death" in the August, 1964, issue, Mr. Robert Tangeman said that



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by Louis de Claremont

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hypnosis is harmful. I am sure that every self-respecting hynotist, amateur like myself, or professional, will support me when I say that Mr. Tangeman is wrong.

I have had two year's experience with hypnosis. I have studied textbooks on the subject and have supplemented my studies with numerous experiments.

I was fortunate because most of my experiments were fair to good and one was excellent. This excellent subject was observed over a period of time and showed no indication of becoming less alive, as stated by Mr. Tangeman. I do not dominate nor mistreat my subjects because of a "dark need to control other persons," a vice which Mr. Tangeman claims influences hynotists.

Mr. Tangeman has condemned a science that is important to the well-being of humanity. In the hands of a medical hypnotist, a subject's fears are calmed, bad habits are broken and mental illnesses are helped.—*Buddy Hull, Kingston, N.Y.*

CLAIRVOYANT'S VIEWPOINT

Having just read the very fair and stimulating article by Jim Hazelwood, *Poltergeist Wrecks Business Office*, I wish to add a few words to the discussion from the point of view of a clairvoyant.

When the President of the Society for Psychic Study in Berkeley asked me to look into the vigorous poltergeist phenomena which were occurring at the office of Mr. George Wheeler, a court reporter in Oakland, I phoned an acquaintance of mine, Mrs. J. W., who lives in the East Bay area. I consider this lady to be a reliable clairvoyant.

On Wednesday, June 17, Mrs. J. W. called me and said that she had spoken to the spirit which she thought was causing the disturbances. The spirit appeared to her, she said, and told her he was a judge. Asked why he had behaved in such an unmannerly way, he replied that he wanted to be heard. Mrs. J. W. then told him that if he wished to talk to someone, he should come to her or to some other clairvoyant person, rather than disturb those who could not see or understand him. The judge backed away politely, in a horizontal plane, and disappeared.

Mrs. J. W. added that, except for a single, slight disturbance, the following day, Thursday, would be a more peaceful day for the Wheelers.

When I called Mr. Wheeler on Thursday afternoon, he confirmed the prediction. On Friday Mrs. J. W. called me again and said that the judge had appeared to her that morning. After looking at her with a pleasant expression, he had ascended upward. She predicted that there would be no further disturbances.

A secretary at the Wheeler office confirmed this and said that the theory of Mrs. J. W. seemed to be the best one. In this I concur.—*Philip S. Haley, San Francisco, Calif.*

THE "LOST YEARS"

The December, 1963, issue of FATE contains an article by the late Dr. Charles Francis Potter, *The Lost Years of Jesus.* This article, a brief summary of Dr. Potter's book of the same name, is typical of the works of many modernist

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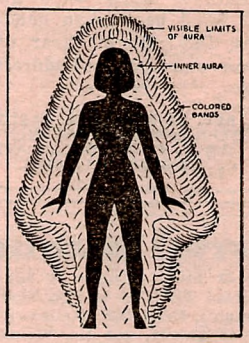


Diagram of normal aura based on W. J. Kilner, M.D.

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scholars and theologians who seek in every conceivable way to discredit the basic teachings of the Holy Bible and of the Christian church.

Dr. Potter leaves no doubt regarding his position when he states that the Christian church "Has proclaimed for centuries that Jesus was God's . . . own son, sent from heaven to Palestine by his father, to be born miraculously of a Jewish virgin, to grow up and reveal by word and deed God's plan of salvation." Dr. Potter then states, "This Christian position has become increasingly untenable since the disdiscovery in 1945 of the secret caves of the great Essene library, miscalled the 'Dead Sea Scrolls' . . . Enough has been deciphered and translated for scholars and theologians to know, even if the American lay public does not, that the proven mother of Christianity was the splinter Jewish sect sometimes called Essenes. We know . . . that the Essenes must be accorded priority on much that has hitherto been thought original in Christianity."

Dr. Potter points to certain parts of the Scrolls (which at least in part were written before the New Testament was written) which contain wording and phraseology very similar to that in parts of the New Testament. He concludes from this that Christianity evolved from Essenism. He also implies that Essene scriptures were not included in the Bible because both Judaism and Christianity wished no evidence of a connection between their religions.

It must be pointed out that the New Testament was written in the common Greek language of that time and therefore, to some degree,

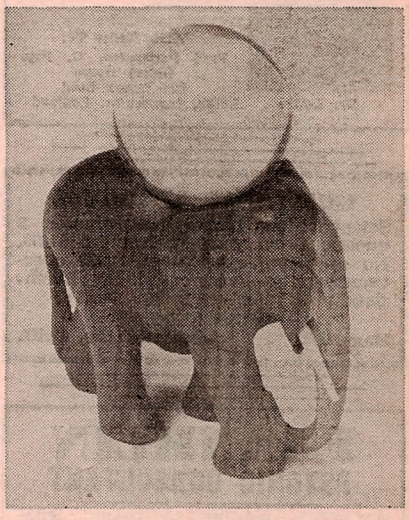
its wording was influenced by the same factors which influenced the entire thought of that time, including Essenism. But what is vastly more important, both Christianity and Essenism have roots in a common source — the Old Testament. Thus it is to be expected that much in their wording and ideas would be similar. In fact, it would be strange if these Old Testament-derived ideas and phrasings did not appear frequently in both Christianity and Essenism.

The fact remains that much presented by Jesus was new and unique, and the similarities noted by Dr. Potter regarding the doctrines of Jesus and the Essenes are mainly superficial. The differences are deep and tremendous. The Essenes, for example, looked for three separate messianic personages, while Christians find all their messianic hopes fulfilled in Jesus. Essenism was a narrow, restricted sect; Christianity was worldwide (John 3:16).

One would think that if Jesus indeed had studied in Essene libraries and absorbed Essene doctrines, He would at least have mentioned them. Instead he was silent about them and recognized the official authority of the scribes and Pharisees — those who had given Him the most opposition of all.

In Dr. Potter's view Jesus studied at the Essene library during the "lost years" between the ages of 12 and 30, and then left to begin teaching — not a message from God — but his own human opinions! In Luke 2:42-47, we are told how at the age of 12 Jesus was found in the temple, discussing the law with learned doctors, who were amazed

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at his knowledge. Certainly, at the age of 12, He had not gained this knowledge through study of Essene literature.

After that we are told that Jesus went home with His parents and was subject to them. He simply waited until the age of 30 in order to be eligible to begin His priesthood and ministry. The law required that a priest be at least 30 years old. Jesus was our "great high priest" — see Numbers, Chapter 4, and Hebrews, Chapters 3, 8, 9 and 10.

Many scholars have made much of the Essene "Teacher of Righteousness," and some even have gone so far as to identify him with Jesus. There may have been such a person and he may have been a great man and teacher. But as the Catholic priest, Father Jean Danielou, points out in *Dead Sea Scrolls and Primitive Christianity*, such significant differences exist that not only is it impossible to relegate to his teachings the origins of Christianity. The teacher, for instance, claimed only to teach God's ways; to be a prophet of God. Jesus claimed to *be* God. The teacher refused contact with sinners; Jesus befriended and helped them.

Neither God's word nor true scholarship will be shaken by claims such as are made for the Dead Sea Scrolls. "My word," Said Jesus, "will not pass away."—*Huey P. Beasley, Hawthorne, Calif.*

STUDY OF MENTAL IMAGES

Fascinated by mental images I've had articles on the subject in various quarterlies and magazines including FATE. For a comprehensive study of one particular phase of the subject I am asking FATE readers

to cooperate by sending me random examples of their mental imagery. You may find such an example in some idle wakeful moment, or during a drowsy period before sleep.

Actual images of persons, objects or scenes, are readily distinguishable from purely verbal ideas of them. An image of my pet collie Dukey, for instance, gives the effect more or less of actually seeing him although he happens to be out of sight and my eyes may be closed. Your example of mental images should be described so as to deal with the following questions:

Were the images hazy, fairly clear, or quite vivid? Were the scenes and characters viewed with the effect of looking at living reality, or merely at pictures?

Did you identify the characters and scenes as yourself, your family, your home, neighbors, your office, your co-workers or anybody at all you have ever known, only to find upon second look that they were really strangers and places you never saw before? Were you pictured, or did you feel like a participant in the scene as you do in actual experience?

If the scene seemed to be in the nature of a memory, what changes, if any, from the original past experience, were introduced? Whether memory or imagination, were any details *exact* reproductions from past experience?

If the images are purely imaginative, they may be of a plausible nature, of an unlikely event, or of a fantastic impossibility. In any case, did they appear as an unbroken perception, or as a compound of several simultaneous, separate perceptions?

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Reports submitted to me at the address below will be greatly appreciated.—*Nat Rapport,* 150-88 87th *Road, Jamaica, N.Y.* 11432.

MYSTERY OF THE "MANDRAKE"

It may interest readers to know that Medieval beliefs about the mandrake, related in the November issue of Fate, are not all in the past.

A few years ago, in modern sophisticated San Francisco, a group of half a dozen persons were studying one of the mystical dramas of Rudolph Steiner, founder of the Anthroposophical Society. Our leader, a member of the society and a retired business man of some prominence, had studied with Steiner in Dornach, Switzerland. Our studying of this drama was supposed to develop us along a mystical or occult path. We enjoyed our meetings but I doubt if any of us were gaining much "development."

We usually met in the evenings, but one of our members who lived on the edge of the city in a district more or less undeveloped, invited us to meet at her house one afternoon. It was a lovely time of year and our "Meister," readily agreed.

After a lively meeting and discussion of things occult we went for a walk in the near-by countryside. After a time we came to a path that led through a field overgrown with tall weeds. Mr. Kramer seemed to be enjoying himself and was in the lead.

Suddenly we heard a sort of shriek. Mr. Kramer had stopped and his hands were up to his face as if to ward off something. He was a few feet off the path and apparently had stumbled.

"It is a mandrake!" he gasped. "I stepped on it!" His face held an expression of absolute terror.

We were all astonished. We saw that he indeed had stepped on a large leafy weed at the side of the path and it now lay broken and crushed. Our hostess said it was a quite common weed called May-apple. A number of others were growing in the field. We were at a complete loss to understand the man's very evident distress and we tried to reassure him.

He almost moaned, "I have stepped on it! I will die!"

We saw he was white as a sheet; he was trembling and his breathing seemed uneven and difficult. He asked to be taken to the bus station at once. Before he left he told us it was death to break a mandrake; it was a plant with a strange power before which man was helpless.

We marveled but could not take what he said very seriously, although we all were upset at his being so apprehensive.

As we said good-bye to him at the bus-stop and told him we would see him at our next meeting, he shook his head without looking at us and clambered on the bus feebly as if he were an old man, which he wasn't.

That was the last time any of us ever saw him. Before the next meeting time, he was dead.

What he died of we never knew. His daughter, with whom we were only slightly acquainted, told us little.

Was it a stroke? Was it self-hypnosis? Did he believe so strongly that crushing a mandrake was fatal that he actually died of the belief? We discussed it among our-

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selves. Someone asked if the shriek we heard *came* from our leader. It was a very strange sound, we all agreed, sort of inhuman. Could it have come *from* the mandrake someone asked? "But it wasn't a mandrake," another remarked. "It was a harmless May-apple."

Could some evil force have been loosed because the man *thought* it was a mandrake and that it had power to harm?

The reader's guess is as good as any of ours.—*C. H. Nealy, Mokelumne Hill, Calif.*

PREMONITION ON A PICKED POCKET

I affirm on my honor that the following premonition did occur.

I very recently had a strong and persistent feeling that I would be robbed on a public conveyance within a few days, but laughed it off as a mental quirk.

Well, the laugh was on me — and my wallet. On getting off a bus on our famed Wilshire Boulevard, I found that my pocket had been picked on the vehicle, obviously by the "polite" character in a hurry right behind me, although of course it did not occur to me at the time. I did not include the foreboding in the police report, by the way.—*Charles J. Ruben, Los Angeles, Calif.*

AN ASTRAL FLIGHT?

I am 22 years old, deeply interested in the occult and an avid reader of FATE. I have had experiences similar to those reported by other FATE readers. After several months of hesitation, I respectfully submit the following:

In late November, 1963, while

(*Continued on page* 145)

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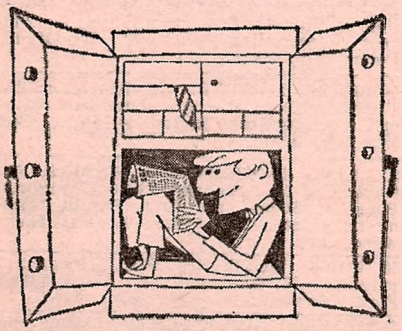
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(*Continued from page* 134)

staying with my parents in the small town of Merkel, Tex., I went to bed one night, my tired body a grim reminder of the coming work day. I listened to the cold north wind rustling the leaves of the trees outside and my only thoughts were of sleep. I began to drift into slumber, but then I seemed to become suspended between sleeping and waking. I could not become fully awake, nor could I fall into a normal sleep.

I began to feel weirdly light. Again I tried to rouse myself from that strange in-between state, but it was useless. At that moment I knew I was not dreaming. What was happening was real. Fear struck me.

I felt myself moving somewhere rapidly. I saw clouds and distant heavenly objects as some irresistible force drew me on. I became convinced that I was dead. I never felt so alone and helpless in all my life.

And suddenly I was awake. I moved my arms in amazement that I no longer seemed paralyzed. My heart was not beating normally, but in moments it resumed its normal rhythm.

I got out of bed and went to the kitchen. Turning on the light, I stood there in wonderment, telling myself that what I had experienced could not have been a dream.

Not until 3:00 A.M. did I return to bed, fearful that I might again slip into that frightening in-between state, but I drifted into a normal sleep.

I have found no reasonable explanation for my experience. I offer it for whatever interest it may hold.—*Dean Futch, Munday Tex.*

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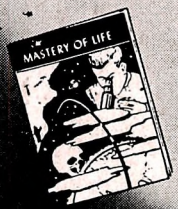
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