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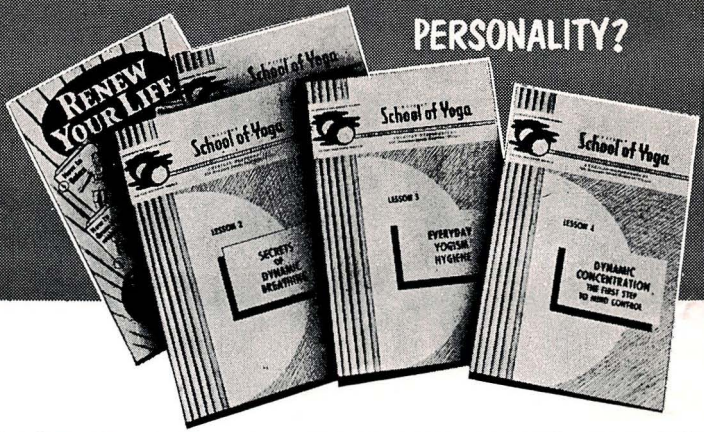
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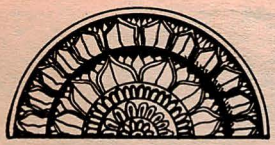
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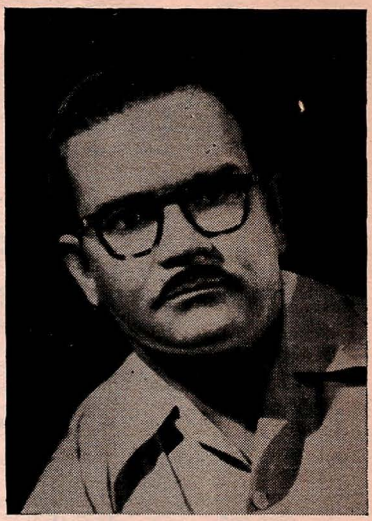
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QUOTE OF THE MONTH

Science is now finding its theories cannot be proved.

—Dr. Henry Margenau

DR. MARGENAU, Yale University physicist and philosopher, has some very clear ideas about the role of the scientist in our society.

One of them is that scientists ought to give up trying to find the absolute truth or the final answers in their profession.

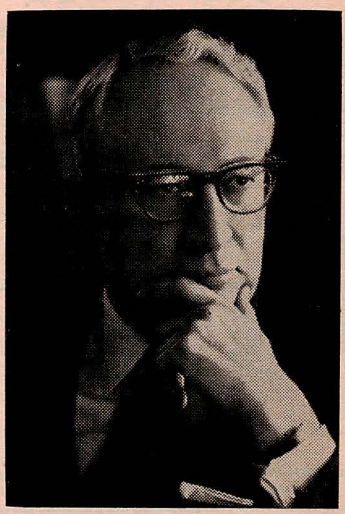
Theologians were shocked when scientists said the existence of God couldn't be proved, Dr. Margenau said, "science is now finding its theories cannot be proved."

Research conducted since the middle of the 19th Century and particularly in this 20th Century is demonstrating that scientists are wrong if they believe they have found, or can find, a final answer.

∞

A PEEK DOWN THE NOSE?

THE SKEPTICISM with which many scientists look at unorthodox claims, it seems to us, arises from their assumption



CURTIS FULLER

that they already have final answers and know all there is to know.

This past spring Martin Gardner, a respected science writer, criticized the work and claims of Richard P. Youtz, Department of Psychology, Barnard College, on dermo-optical perception. Dr. Youtz, as readers may remember, has done considerable work on skin color-sensing and his best subject, perhaps, has been Mrs. Patricia Stanley.

It was implicit in Gardner's criticism that Mrs. Stanley had

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cheated by "peeking down her nose".

Professor Youtz has replied that this form of cheating was impossible. In a letter to *Science* Magazine, Youtz wrote:

"Mrs. Stanley was carefully observed. She was required to put her arms into the box containing the stimuli through thick black sleeves fastened around holes in the box and tight around her wrists, and she wore a mask.

"She could not, as Gardner suggested, have poked the stimuli up a sleeve and used a 'nose-peek', nor could she have observed the test material as it was being placed in the experimental box. Nor did she keep up 'a steady flow of conversation with the observers, asking for hints on how she is doing'. Nor did careful and continuous observation 'seem unnecessary'. . . . "

The facts are that Martin Gardner made his comments without ever seeing Youtz' apparatus or witnessing his procedure, "although his article conveys the impression he has".

Our question is: If Richard P. Youtz' report is correct, how scientific is Martin Gardner?

∞

RECONSIDERING THE SCROLLS

JOHN MARCO ALLEGRO, a lecturer at Manchester Uni-

versity, England, has given a different kind of evaluation of the translations of the Dead Sea Scrolls in the August issue of *Harper's Magazine*.

Allegro charges there is a reluctance among many Christian scholars to work on the scrolls in part because of fear of what they may find out and in part because of sheer ignorance and inability to translate these Hebraic and Aramaic documents.

Without the scrolls, he points out, we find "strange inconsistencies in the picture presented to us in the Gospels". The enemies of the early Christians are so often described simply as "Jews". "Why is this?" he asks. "Were not the chief characters of the stories Jews?" And why no mention of the Essenes?

Allegro feels we are on the "verge of a tremendous breakthrough, and it will start with a recognition of the full extent of Christianity's debt to Essenism." He begins with a fresh examination of the names and titles of Jesus and the Apostles.

For instance, the nickname "Cephas" given to Simon Peter is a word which the Essenes used to describe a man who had the ability to read men's minds through their faces — almost synonymous with the modern word "telepath". And it was

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through this ability that Peter was able to recognize the Messianic calling of Jesus.

In addition, Peter is designated as "Inspector, Overseer", on a pattern with the Essene administrative functionary. Hence "we can now see that many of the stories related about him, speaking with tongues, relating the wonderful works of God, supervising the admittance of new members into the community, handling the common fund, and so on, are simply demonstrations of the supervisory work required of the Essene administrator.

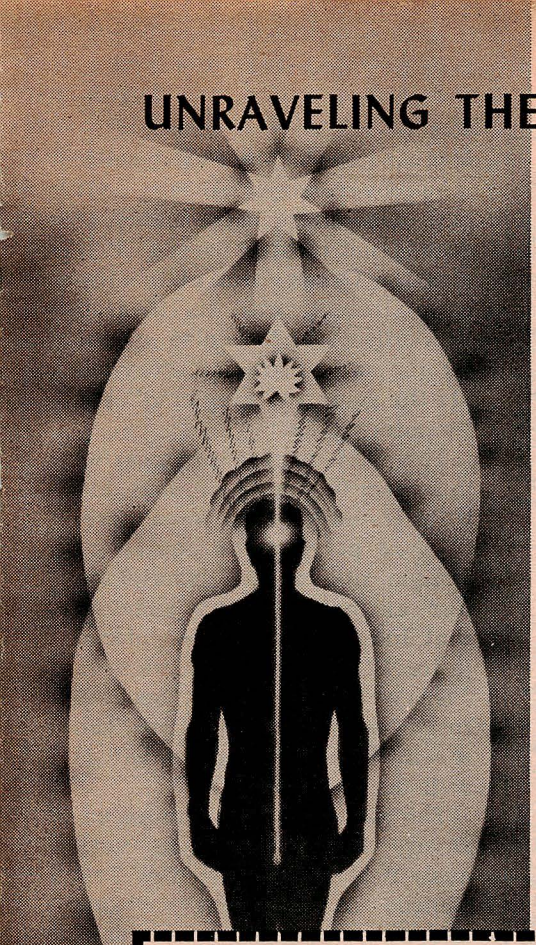
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ESSENE MAGIC

IT NOW appears, Allegro assures us, that the word "Essene" goes back thousands of years to a Sumerian word meaning "diviner". It also came to mean "wonder-worker" and "physician". The ancient medicine man, he points out, was essentially a magician, using both herbal remedies and magical formulae.

In addition, the New Testament is full of references to healing and to *magoi*, meaning "wizards". The Essenes had secret knowledge of astrology. The wizards from the East, home of magic, sought in the stars for signs that foretold for them the

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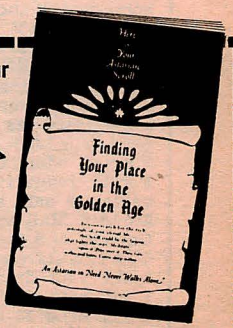
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coming birth of the Christ child.

Moreover, says Allegro, "It now appears that the name of Jesus itself means 'Essene'. It is also the Greek form of the Hebrew Jeshua, with its idea of "salvation" and it also meant for the early Christian storytellers the same as "magician" and "wonder-worker".

This Bible expert then goes on to inform us that the names and titles of the Apostles were merely word plays on an equivalent Essene title or self-description. For example, Allegro suggests that Judas Iscariot is considered in the Bible stories to have been Jesus's betrayer only because the second part of his title can mean "a hander-over of men" as well as "paymaster".

The names of Jesus' more unsavory table companions variously described in the New Testament as "gluttons", "wine bibbers", "harlots", "publicans" are said to be disguised Essene titles which do not mean what we think. For example, the Semitic word from which the title "female sinner" is derived also means angel.

In summation, Allegro is telling us that the true meaning of the New Testament is still hidden. The Essene writings are often a subtle play on words. There are many possible mean-

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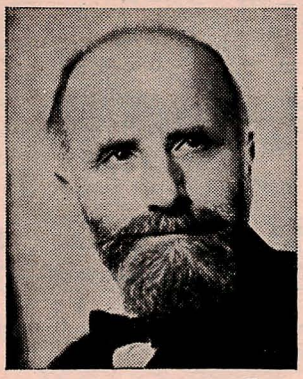
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ings and the true meaning is apt to be the one that is most hidden and obscure. Obviously, no female Essene would have described herself as a harlot, he tells us.

•He feels that the early authors of the New Testament changed the central core of Essenism to suit their own religious purpose. He foresees a complete revolution in appraising New Testament traditions and purpose. If the implications of the Dead Sea Scrolls are followed up they will shake the foundations of traditional Christianity.

In the scrolls "we are in the world of dark magic," he says, "and in particular that kind which deals with the calling up of the spirits of the dead for purposes of necromancy."

∞

WHAT ABOUT THE HUNZAS?

DR. FREDRICK STARE of the Harvard University Department of nutrition is one of those hard-nosed medical men who doesn't think highly of dietary fads or even of vitamin supplements. He doesn't think much of the Hunza cult, either.

Members of the Hunza cult are those people who have been told that there is an Asiatic people called the Hunzas who are especially known for their longevity

and among whom an unusual proportion of the people live well over 100 years.

If this be true, then obviously they must have some dietary or similar secret which explains their longevity and a number of books have been written which allegedly probe this secret.

Dr. Stare doubts the whole thing. First of all, he denies the rumors that Dr. Paul Dudley White, famous Boston heart specialist, ever visited the Hunzas.

Secondly he says: "I know of no reliable evidence that Hunzas live longer and have less heart disease or cancer than others. Many of them die in their 40's of poor nutrition and tuberculosis."

∞

PRISONER'S FATE

WE MUST TELL this story sent to us by long-time friend and writer Bob Arentz. It seems that Colorado State Penitentiary Psychologist George Levy received a package in the mail. It was apparently sent to his home in error, instead of to the prison where officials theorized an inmate was scheduled to intercept it.

The package contained two copies of FATE Magazine and a brick of marijuana. There was enough marijuana to make 1,000 cigarettes which normally sell

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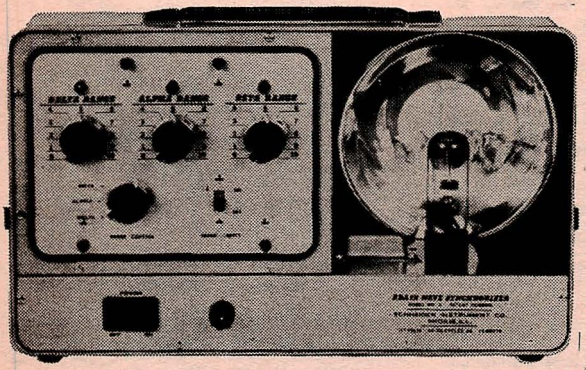
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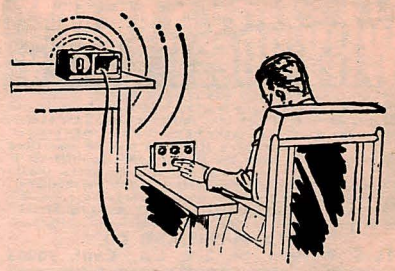
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Journal of American Institute of Hypnosis, Oct. 1965, page 34.

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***SOME OF THE MANY REFERENCE ARTICLES ON THE BRAIN WAVE SYNCHRONIZER**

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 pages 536-539.

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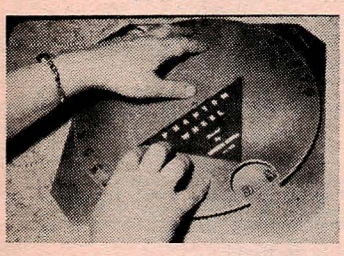
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The news story in a Colorado paper was titled FATE PLACES POT IN WRONG HANDS.

∞

PREMONITIONS OF DEATH

DR. ADRIAN VERWOERDT, assistant professor of psychiatry at Duke University, reports he has found evidence that persons who are fatally ill have unconscious premonitions of death.

Dr. Verwoerdt asked 30 fatally ill persons if they lived on a day-to-day basis or if they looked ahead as much as one week, one month, or as much as six to 12 months. He very carefully did not ask these patients when they thought they would die.

He concluded that the distance ahead patients looked seemed to be related to the actual time of death. "The ones who died early by and large said they looked ahead one week or a month. And those who died later said they looked ahead six to 12 months."

There is no evidence that this premonition exists consciously, Dr. Verwoerdt says. The only explanation seems to be some



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kind of "deeper level awareness in these individuals of when the time of death will take place". Dr. Verwoerdt states that "conscious acceptance of impending death was rare, if it existed at all".

Perhaps ESP is involved here. Perhaps when a person predicts his own death there is a sudden breakthrough and the unconscious mind communicates the information to the conscious. There are many evidences that portions of the unconscious mind are constantly monitoring the state of the body's well-being — and that the mind can affect the body as well, by healing or by illness.

But obviously the whole matter is even more complicated than this. There is the matter of prediction which may involve transposition of time. But even more interesting is evidence that this unconscious knowledge of impending death is not completely locked up in a compartment of one mind but often is shared with other minds through ESP.

∞

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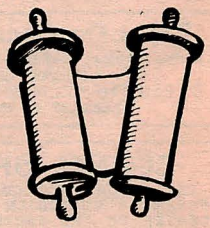
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Miss Margaret Vince of Cambridge University has discovered that quail eggs can communicate with each other before they hatch.

The eggs obviously are laid at different times and warmed for different periods of time. How does it happen that they all hatch together so that the covey is able to fend for itself on a common level?

The synchronization of the hatch is due to the activity of the embryos themselves, Miss Vince has learned. "The embryos make a clicking noise and these signals mean the embryos can either bring forward or retard the hatching time. They must be in contact with each other, however, for the signals to get through".

∞

SMART PORPOISES

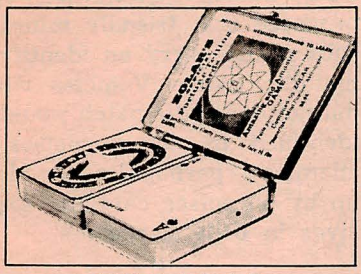
ALL KINDS of valuable recoverable metals lie on the sea bottom. Now United States Navy scientists have taught porpoises to tell one metal from another. Porpoises have been trained to pick out a plastic-encased panel of copper from identical-looking panels of aluminum and other materials. Researchers don't know how the porpoises do this but they do it.

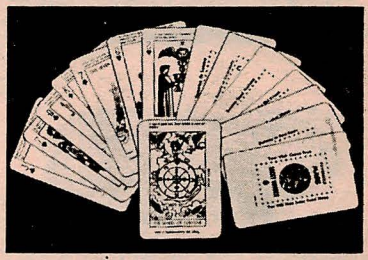
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water minerals, porpoises may be able to identify and detect submarines, mines and underwater missile installations. It is proposed that friendly mines or subs would carry an identifying metallic patch. Vehicles which did not carry the patch would be identified by the porpoises as enemies — perhaps even blown up by porpoises carrying explosives in body harnesses.

* * *

A Reuters dispatch from Cairo, dated June 4, informs us that a school of porpoises in the Gulf of Suez rescued a man from drowning, carried him to safety on their backs, fighting off a pack of sharks to accomplish this. You are not required to believe this.

∞

AH, YE OF LITTLE FAITH

IN BOMBAY, India, last June 12, Laxman Sandra Rao, a Yogi, walked over hot embers, swallowed what he said were steel tacks and nitric acid, then announced that he would walk on water without getting his feet wet.

He walked up to a tank filled with water, stepped in, and promptly sank to the bottom. At last word Rao was busy refunding admission charges varying from $20 to $100 to irate spectators.

A funny story — yet a sad one. Because we believe that Rao really believed he could walk on water. The parallel is a little like the confidence of persons under LSD, some of whom believe they can fly — or are immune to traffic accidents.

There's a lesson here for all of us. Some of the claims in Fortean and psychic fields are possible, others are not. Our problem is to winnow out the possible from the impossible, the truth from the fiction. Remember this before you sneer at Laxman Sandra Rao — he did walk on hot embers.

Could you?

∞

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No dramatic climatic changes took place to cause these disappearances. The best bet seems to be that these species were completely exterminated by earth's

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Evidence from many research sources, assembled into an article by C. Vance Haynes, Jr., in the June issue of *Scientific American,* pictures a few small hunting groups of Asiatics, working their way down through a temporary ice-free corridor in western Canada which may have existed about 12,000 years ago. These were the Clovis people, so named after the flints first found near Clovis, N.M., in the mid-1930's. The Clovis points were fluted and well-made but quite different from the later fluted Folsom points. The Clovis people preceded the Folsom people by perhaps 2,000 years and after that they seem to disappear.

Clovis points are found in every state in the union except Hawaii and in a number of cases are associated with mammoth bones. At Lehner Ranch Arroyo in New Mexico, among the bones of nine young mammoths, 13 Clovis points and eight butchering tools were discovered in 1955 and 1956. Charcoal from a campfire hearth there was calculated with several other carbon dates at 11,260 years of age plus or minus 360 years.

Clovis man may have been the first to enter the North American continent. At least there is no

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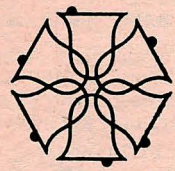
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ect making test excavations at Mohenjo-daro, suggests that earthquakes or giant shifts of rock strata may have dammed the Indus River on repeated occasions and flooded out the cities — or at least Mohenjo-daro. He believes the Indus was dammed at Sehwan about 90 miles downstream from Mohenjo-daro and that the whole area was converted into a muddy, swampy lake.

Multiple layers of silt suggest that the disaster occurred on several occasions. The lake would rise; the citizens would try to build dikes and brick walls and finally the river would cut through the natural dam, lowering the lake again, only to repeat the process.

Dr. Dales believes that in 1945 something of the same kind occurred in the Arabian Sea west of the mouth of the Indus. A group of mud islands erupted in the sea. If they had erupted in a slightly different place they would have dammed the Indus again.

∞

WAS THIS ATLANTIS?

NEW SUPPORT for a location for "Lost Atlantis" on the ancient island of Santorin has come from Dr. J. W. Mavor, Jr., research specialist at Woods Hole Oceanographic Institute.

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There is evidence, says Dr. Mavor, that Santorin, in the Aegean Sea, was once heavily populated and that the population was wiped out in a great volcanic explosion. He deems it probable that a large city once existed on a volcanic cone which sank into the sea. On the remnants of Santorin ruins of several cities await excavation.

Santorin, he believes, fulfills all the requirements of Atlantis described by Plato. Its civilization preceded the Greeks and no trace of it remained after the disaster. He feels there "can be little doubt" that this was the site of Atlantis.

∞

A LOCKED DOOR?

"NOBODY WILL ever be able to translate Etruscan." These are the words of Prof. Mario Lopes Pegna, one of the great Etruscan scholars.

"The language is legible because the alphabet is known," explains Professor Pegna. "But it will never be possible to translate it for utter lack of the basic lexical elements."

Thus we can read and pronounce Etruscan words — but we do not know what they mean.

What is needed is something like the Rosetta Stone, which enabled experts to learn to trans-

late Egyptian Hieroglyphics. The Rosetta Stone contained a hieroglyphic message plus a complete translation in ancient Greek, a known language.

Several Etruscan writings have been found on stone which also bore Latin inscriptions, but the most careful study has convinced experts that the two languages were of different subject matter and without relation.

"We are confronted with a locked door," says Professor Pegna.

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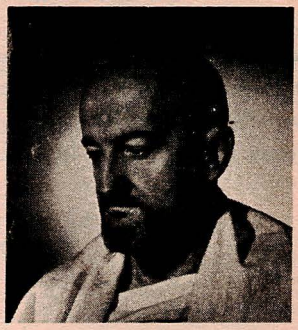
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THIS IS THE TITLE of a new book, by Prof. Gerald S. Hawkins, recently published by Doubleday, which demonstrates "beyond reasonable doubt that the monument was deliberately, accurately, skilfully oriented to the sun and moon." Stonehenge was used as an observatory, says Hawkins, and had the planned-for and built-in capability of predicting eclipses of both sun and moon.

Professor Hawkins reached his conclusions after using a computer to check 27,060 possible Stonehenge alignments between 165 positions. This book should be dedicated, he says, "To Stone Age man — misunderstood . . . underestimated."

A STARTLING ANNOUNCEMENT!

T. LOBSANG RAMPA



For years noted Lama T. Lobsang Rampa has written many books about hidden Tibetan secrets.

NOW AT LAST
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by T. Lobsang Rampa

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Ralph Rankow operates his own commercial photography studio in New York City and for the past four years has been photographic advisor to NICAP.



No question — some UFO photos have been faked. But here is evidence that an apparently genuine UFO photograph was doctored and made to look like a fake.

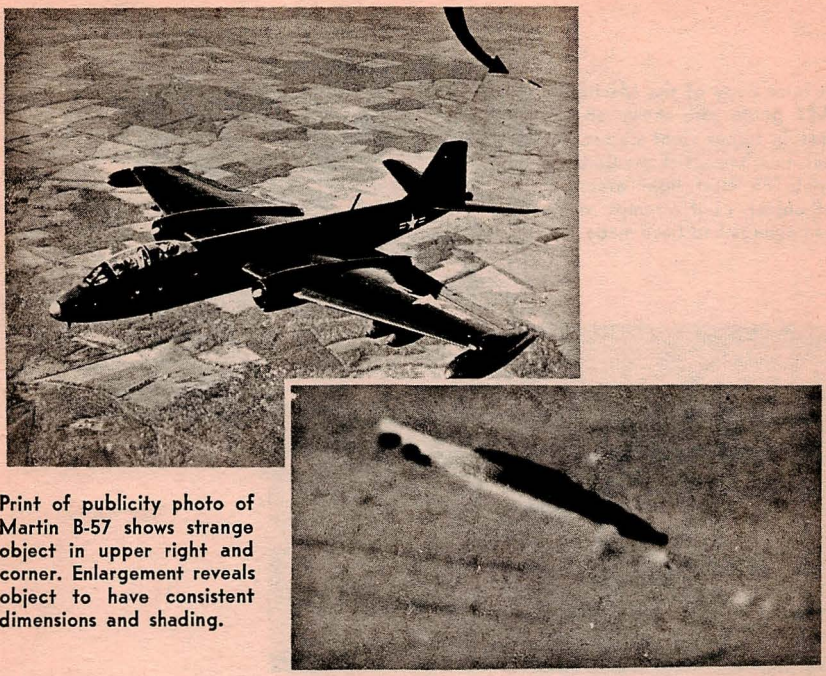
By Ralph Rankow

The MARTIN B-57 and the changing UFO

THE MARTIN B-57 photo first came to my attention in November, 1964. It was submitted to NICAP by an aerospace writer who had had the photo in his possession for several years. He regarded it as a curiosity possibly worth NICAP's examination.

He had been told that the photo was taken near the Edward Air Force Base in California about 1954 as a publicity portrait. At that time the object in the upper right-hand portion of the picture was not noticed. When first seen on the negative the object evoked such curiosity that another flight was made over the same area to look for ground reflections which might have caused it. None were observed.

Before submitting the photo to NICAP the aerospace writer (who asks that his name be withheld) showed it to a photo interpreter at the St. Louis Aeronautical Chart Center. The photo ex-



Print of publicity photo of Martin B-57 shows strange object in upper right and corner. Enlargement reveals object to have consistent dimensions and shading.

pert believed the three dark dots on the left underside of the object were negative flaws but said the photograph was of a real object, small and close to the B-57. Their focal planes were almost identical, he noted, and the sunlight reflected from the object corresponded to the light on the B-57.

I was unaware of this earlier evaluation when I submitted my report on the photograph to NICAP. The first thing I looked for were indications of its being a "paste-up". Sometimes a smaller photo or drawing is pasted over a larger one and then both are copied making a composite on one negative. I examined a large blow-up of the object but found no sharp edges indicating that a separate photo had been pasted over the original B-57 photograph. Also there was no tell-tale shadow around the edge of the object. Shadows caused by copy lights in the production of a



A later copy of the Martin B-57 photo also shows object in upper right corner. But enlargement shows dark spots on most light areas of object, as if attempt at camouflage had been made.



"paste-up" would have been detectable. Definitely the photograph of the Martin B-57 and the UFO is not a paste-up job.

Nor is it a photograph of an object on the ground. Everything on the ground — trees, bushes, houses — casts long shadows. (The photo was taken either in the late afternoon or early in the morning.) If the strange object was on the ground where is its shadow?

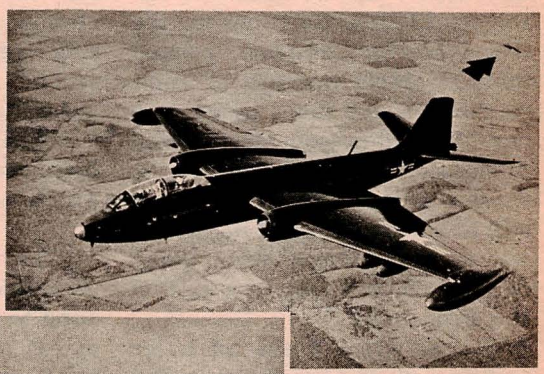
More important, the dark parts of the object are much too strong to have been so far from the camera. The farther the ground objects are from the camera the more the haze cuts their intensity and contrast. The wooded area behind the object is fuzzy and weak compared to the strong highlights and shadows of the object.

Also, the object obviously has dimension. The light and shadow

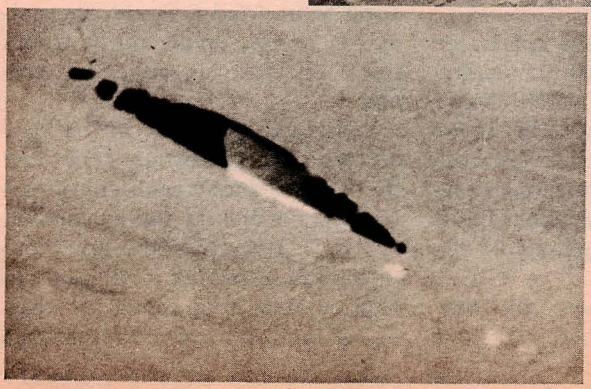
areas — formed with the sun low and from the left — are consistent with the rest of the picture. The object as shown in the photograph is symmetrical and contains all tones of gray, from white to black.

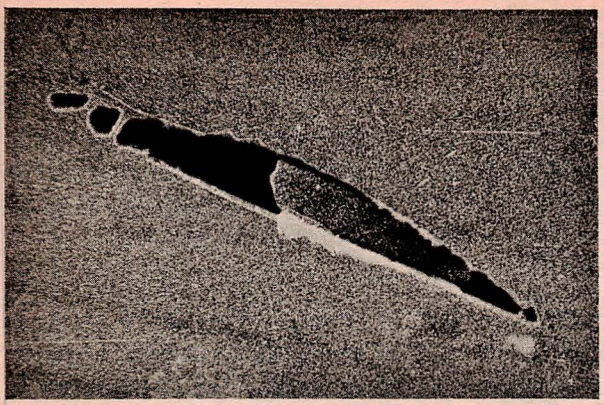
That following summer, in 1965, I received two more copies of the B-57 photo from Prof. William B. Weitzel, Doctor of Philosophy at the University of Pittsburgh and chairman of NICAP's Pittsburgh subcommittee. One was identical to the photo I already had. The second was the same *with one exception.* Black marks covered most of the light areas of the object as if someone had attempted to camouflage the UFO by "toning down" its light areas.

The photos, Weitzel explained, had been obtained from the Martin Company by a friend of one of the subcommittee members. After seeing these photographs Weitzel wrote to the Martin Com-



Most recent version of the Martin B-57 photo reveals further change in object in upper right corner, most of the film emulsion having been removed from left half of the object.





One of two enlargements of object sent to author by the Martin Co. are explained as having been made by "collimated light source" as proof object is defect in negative.

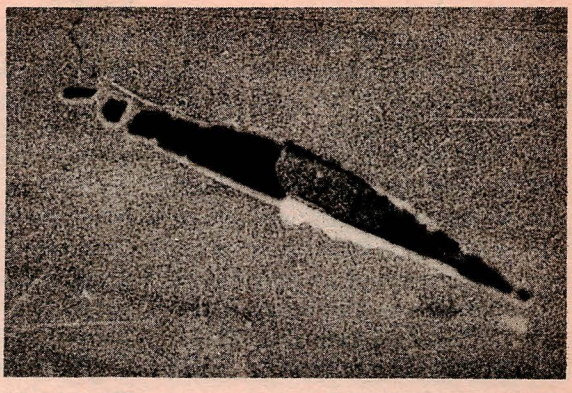
pany and asked for an explanation. Mr. William Harwood, Director of Public Relations for the Glenn Martin Company, replied that the object was just a "rub" on the film and not a flying saucer. "The darkroom people who processed this picture," he wrote, "and who incidentally are still in our employ, tell me that it was a case of the emulsion being rubbed off the negative during the processing."

Weitzel wrote a second letter pointing out the symmetry of the object and the consistent tonal value of the lighting. He never received an answer from the Martin Company although he wrote a third letter requesting at least an acknowledgment of his second query.

I decided to confront the Martin Company with both versions of the B-57 photograph and ask for an explanation. If they claimed the object was a "rub" why the black markings on the second version? The following letter was sent to the Martin Company along with a copy of both versions of the B-57 photograph on September 4, 1965:

"The enclosed photographs of your B-57 Bomber are quite puzzling to me and I would appreciate it if you could throw some light on the questions I will ask.

"Photo B had been in my possession for sometime now and the attached enlargement clearly shows a disk in the air behind the B-57. I would stake my reputation as a professional photographer that the object is real. Many factors have led me to this



Martin Co. spokesman claimed light areas to be emulsion still on film and white edges the result of emulsion overlap. But author pointed out evidence of camouflage remains.

conclusion, not the least of which is the consistency of the lighting on the object with the rest of the picture.

"Not long ago photo A came to my attention. You will note that they are both from the same original negative. (Photos A and B.) However, there is one difference between them. The disk-shaped object on photo A appears to have been marked up in a clumsy attempt at camouflage. Since I have been reliably informed that the original of photo A came from your office I wonder if you can tell me the reason for altering the negative in this manner?"

There was more to the letter but these were the pertinent questions. They were doomed to remain unanswered.

When, after a month and a half, I had received no reply, on October 23, 1965, I again wrote to the Martin Company:

"I would like to call your attention to my letter of September 4. In it I enclosed some photographs of the B-57 bomber. To-date the letter has not been answered and the photographs (which were sent only for identification purposes) have not been returned.

"I am sure you would not intentionally ignore the letter, so I am bringing it to your attention in the event that it was somehow overlooked."

While waiting for a reply from the Martin Company's Baltimore office I telephoned Martin's public relations office in New York

and asked them to send me a photograph of the B-57. I was curious to see if they would send this to me and if it would be the picture in question.

A week later I received an envelope postmarked New York containing two different photos of the B-57. One of the pictures, a rear angle view, was new to me. The second was still another version of the B-57 and the UFO. *I now had three versions to puzzle over!*

On this version of the photograph the emulsion had been carefully removed from the left half of the UFO leaving it solid black, without tonal value or dimension. It seemed to me that this was done deliberately to bolster their weak position that the object was a rub on the film.

Now I was more determined than ever to get a reply to my second letter. A month had passed and it seemed to me the only way to pry an answer from the public relations department was through pressure from above. So, on December 1 I wrote the president of the Martin Company:

"I have been informed by your New York office that you *do* have a public relations manager in Maryland. I had begun to doubt this because since September I have been trying to get him to answer an inquiry which I made to his department.

"On September 4 I wrote to him asking some questions about a B-57 photograph I had and asked that he compare it to another picture of the same plane. I enclosed the two pictures (for identification purposes) and asked that my pictures be returned with his reply.

"Receiving neither a reply nor my photographs I wrote to him again on October 23. Again my inquiry has been unanswered.

"I am writing you as a last resort before coming to Maryland in person."

Twenty more days passed and then I received the following letter, dated December 21, from William Harwood, Director of Public Relations for the Martin Company:

"My apologies, sir, for the delay in answering your query regarding our photograph of the B-57 and your belief that the object at the side of the picture is real.

"To try to answer your questions, this photograph was shot some 10 years ago and hundreds of prints have been made from the negative since that time. The processing of any given batch

varies slightly, a possible explanation between your Photo A and Photo B. I am surprised you have not seen this photograph before because it happens to be the most generally used of all B-57 photographs we release. And I might add that is the only reason we have used it, because it was such a good photograph.

"The 'object' which you believe to be real is nothing more than a defect in the original negative. Our photographic department assures me the damage was done to the negative during processing. Emulsion, they tell me, is a pretty tough membrane when it is wet; possibly explaining the blunt edges and part of the gelatin completely gone. The part remaining on the base does have the tone of the surrounding area. The white edges are the result of emulsion overlap. The black areas indicate the emulsion was completely scraped or torn away.

"I am enclosing two enlargements using collimated light source, from the original negative. One is a 10-time enlargement, the other 20. Regarding your reference to 'clumsy camouflage' I can only guess. The darkroom technicians clean the negatives prior to printing. Photograph B may have been made before some of the loose gelatin had broken away due to repeated handling and cleaning."

On December 29 I wrote to Mr. Harwood as follows:

"Your 'explanations' I will agree would probably satisfy someone who is not too knowledgeable in photography. You have used enough technical wordage to convince most amateur photographers, however, I do not fall into that category.

"When you say that the processing of any given batch of pictures varies slightly this might be true in regard to the contrast or the density of the picture but it will not put detail into an area where there was none to begin with. The details I refer to are the thin dark lines which "conveniently" fall only over the light area of the object in question. This is what I referred to as 'clumsy camouflage'. You state that your technicians clean the negatives prior to printing, as though to explain that despite this precaution some dirt might have been the culprit. You might be interested to know that if any dirt *had* found its way onto the negative it would have blocked some light from reaching the paper and therefore the lines in question would have been *white*, not black.

"If your photographic department told you that a photographic emulsion is pretty tough when it is wet I suggest that you get someone in there who knows something about emulsions. The fact is, when wet an emulsion is very fragile and must be handled carefully. You originally claimed that the 'object' was put on the emulsion during processing (when it was wet). I suggest that you stick with the original story, it's more consistent with emulsion characteristics.

"I don't know what you intended to prove by sending me the enlargements using collimated light. It only strengthens my claim that someone is tampering with that negative. This is the third version of the same picture. Someone carefully removed the emulsion from the left half of the object, exactly where the tonal value on the object reveals it as an object with dimension. Why hasn't the emulsion come off any other place on this negative?"

On January 14, 1966, I received a final reply from the Martin Company:

"Acknowledging your letter of December 29, I can shed no additional light on the photograph in question.

"My letter of December 21, 1965, to you was absolutely all the information we have on the subject. It is your privilege to disagree with the facts as we know them."

Signed, William B. Harwood, Director Public Relations.

It is not difficult to understand why the Martin Company responded to my letters as they did. I would imagine copies of the original photo were already in circulation before someone suggested that the strange background object was a UFO. Company representatives had two alternatives: admit not knowing what the object was and thus invite its being identified as a UFO; or explain the object away by some other means. There was only one choice they could make! The Martin Company manufactures airplanes and the air force buys them. For the Martin Company to distribute photographs of a UFO could be financial suicide.

Retouching the object out of the picture would not have solved the dilemma for countless unretouched photos already were in circulation. So the UFO was passed off as a darkroom flaw, then the negative was altered and finally, part of the emulsion which gave the UFO shape and dimension was removed.

As NICAP's photographic advisor I have studied innumerable pictures which have been faked to look like photographs of UFO's. But this is the first time I have encountered a photo of a UFO which has been altered to resemble scratches on the original film. This is a new twist!

In looking at the three versions of the UFO photograph lined up on my table I am reminded of the popular television show *To Tell The Truth....*

Will the real UFO please stand up?



PLANTS THRIVE ON LOVE AND MUSIC

AN INCREASE in bushels of wheat from an Ontario field which was serenaded with Bach violin sonatas and greater corn yield from a Normal, Ill., field over which "Silver Threads Among the Gold" was played were reported recently by Dr. Dale Kretchman, associate professor of horticulture at the Ohio Agriculture Experiment Station located in Wooster, Ohio.

"It might have been because of high frequency sounds," stated Dr. Kretchman. "This could alter the cells or growth regulators."

Dr. Kretchman made the same comments after being told of experiments by Bonnie Howarth, a student at the nearby North Olmstead (Ohio) Jr. High School. Bonnie used scientific methods to discover the effect of hard or soft words and soft music on plants.

She subjected 13 lima bean plants to experiments lasting 15 minutes a night for two weeks. She separated the plants into four groups of three each, using one plant as a "control".

This "control" received no stimulus. The other plants were treated variously to Hungarian violin music, to Beatle records, to severe scoldings and to affection. Her results showed that the plants which received affection flourished over the others. The group which was serenaded by violin music grew faster than the Beatle music recipients. And the group which she constantly scolded and accused of being ugly barely survived.



13 ON THE 13th

FRIDAY, May 13, 1966, proved to be a lucky day for Mickey the Mutt, pet dog of the Clifford Darley family in Chesapeake, Va. On that day Mickey gave birth to a litter of 13 puppies.



Late Danton Walker, on Broadway beat for N. Y. Daily News for 19 years, went everywhere, knew everyone, even their special hobgoblins — as well as his own.

MY OWN GHOST STORY

By Danton Walker

DO I HAVE a ghost story of my own? *Do* I?

I will have to preface it by saying, like everyone else, no, I don't *believe* in haunted houses; all I know is that I *own* one.

As a matter of fact, I have owned a couple of haunted houses and am probably the only man living who built a third house to get away from two spook-riddled habitats!

The first one was a most unlikely place to harbor a ghost. It was a shingled cottage on Long Island Sound, at Groton Long Point, Conn., to be exact. Though the fact that it was haunted wasn't made apparent to me directly, I knew all the people and the circumstances involved, and I know that the story is true as gospel.

Like Dorothy Massey, I eschew

From SPOOKS DE LUXE, by Danton Walker, copyright 1956 by Danton Walker, publ. by Franklin Watts, Inc.

ghost stories that are "corny"; those dealings with such time-worn phenomena as mysterious ladies in white, clanking chains, *et cetera*. We both like our ghost stories down to earth, so to speak — and if an interrupted session of dish-washing doesn't fit that category, what does?

Groton Long Point is a rather charming little summer resort occupied almost entirely during the summer months by families from Connecticut, New York and New Jersey. In the wintertime it is almost completely deserted. I had spent several pleasant week-ends there at a tiny inn operated by a retired vaudeville actress and decided that it offered such a pleasant change from New York City during the hot months that I would become a summer resident myself.

The house I did buy was owned by the innkeeper next door, the aforesaid actress, who used it as a private residence for herself and her elderly mother, and as an overflow guest house.

My first gesture was to remove the name of the place — the sort of name that some people wish on their houses, *Solid Kumfurt*. (Imagine any respectable ghost putting up with that!)

I never got much use out of the place, as about this time the United States became involved in World War II and gasoline rationing made such lengthy week-end trips from New York both expensive and impractical. So, when cold weather arrived, I offered the house as a winter residence to a friend, Miss Elsie Raymond, who had a clerical job in New London and wasn't averse to commuting the 11 miles to Groton Long Point in order to enjoy a pleasant and comfortable home.

Miss Raymond was in all ways a practical and courageous woman. She could drive a car, steer a boat and handle a gun with equal assurance — as well as stoke a furnace — and I knew that she could take care of both herself and the house in any emergency. However, since the Point is almost completely deserted in the winter, I did have some slight qualms about her spending the long winter months in the house, alone but for an aged white cat. As it turned out, she apparently wasn't entirely alone . . .

On my first visit to the place the following spring, I asked Miss Raymond how she had fared during the winter, specifically, if she had been disturbed at any time, meaning by prowlers.

"I was once," Miss R. replied, "and perhaps he *was* a prowler.

"It was back in December, when the days were growing shorter. By the time I had driven back to the house from New London, it was nearly dark. On this particular night, I didn't get home until about 5:30 P.M. The fog had changed into an icy drizzle and a stiff land breeze was bringing freezing weather.

"I fixed myself a tray supper and took it into the living room, to eat beside a wood fire. After that, I washed dishes and was about to empty the dishwater down the drain, when it occurred to me that pipes might freeze in the night — and you know what a disaster it can be when pipes burst in the country. So I decided to empty the dishwater outside, on the back road. By now the wind had risen almost to a gale.

"Both of my hands were busy holding the dish pan, but I managed to turn the doorknob and was trying to balance the dish pan and wangle the door open with one foot when the door suddenly blew open of its own accord and a man breezed in, almost as if blown by the wind.

"He had piercing black eyes, and he glared at me as if he resented being kept outside. But when he stopped under the kitchen light, for a split second, his expression changed, almost to one of friendliness. He was wearing a lumber jacket, such as they wear around the country here, with the collar turned up, and a felt hat that had been trimmed around the edges in scallops.

"I put the dish pan on the stove and started to bolt for the door, but when I turned around, the man was gone. By this time I wasn't so frightened as I was hopping mad at the intrusion.

"The stranger hadn't had time even to get into the living room, but I went in there, looking for him. He wasn't there. Then I got my gun and went into every room in the house, upstairs and down. I even searched the cellar, but the man wasn't there, either. As the saying goes, he had vanished into thin air.

"The whole thing took place in a matter of seconds, almost, but I remember every detail of the man's appearance, and especially his clothes."

At this point, with my hair practically standing on end, I managed to ask Miss Raymond if there had been follow-up to this experience.

"Yes," Miss R. answered. "When Marie [the actress from whom I had bought the house] and her mother returned from Florida, where they had spent most of the winter, I told them about it. Marie laughed, a trifle

nervously, and scoffed at the whole business; said I must have been drinking 'the wrong brand of Scotch' that evening. But when she left the room her mother continued to sit there, and I saw that tears were streaming down her face.

" 'Don't pay any attention to Marie,' the old lady said. 'I know what you're talking about. That man was *my son.* I recognized him by your description, particularly your description of his clothes. Those clothes are in a trunk up in the attic next door.'

"The old lady then went on to describe her son, and her description of him dovetailed exactly with my memory of the strange man. Her son, Marie's brother, had spent a lot of time in this house and he loved the place. He had been gassed in France during World War I and developed lung trouble. When he left here, he went directly to a VA hospital, where he died."

Shortly after this, Miss Raymond's business took her elsewhere, and I rented the house to a Navy lieutenant who was stationed at the nearby submarine base. His wife was delighted with the place, but shortly after moving in she made an odd request. Would I, she wrote, kindly buy a venetian blind for the front door?

"I'm a timid Navy wife," her letter read, "often alone at night, and I would appreciate this small protection from the Peeping Toms and bogeymen of Groton Long Point."

I am sure my new tenant had never heard of Miss Raymond's experience with the mysterious visitor, and the request wasn't very logical, since the front door was well protected by a ten-foot screened-in porch. But I decided that if I wanted to keep my tenant I had better supply the venetian blind and ask no further questions.

* * *

WHEN WARTIME conditions made the trips to New London and Groton Long Point too difficult, I sold the beach house and bought a place in Rockland County, up the west side of the Hudson, about an hour's drive from New York City.

Just what attracted me to that particular house will ever remain a mystery, for in its rundown condition it suggested a Charles Addams version of an Early American ruin. Knowing more about old houses now than I did then, it is more likely that it was *I* who attracted the house. And it was I who was being *taken over!*

I first saw the house on a bleak March day, when the wind was

howling down out of the Ramapo Mountains like a sabbat of witches, and the little house seemed to shiver and shake in the cold March wind like an old street beggar who had known better days.

There were no warning signs saying "Watch Your Step — *Haunted House!*"

I knew nothing of the history of the place, beyond the fact that during Prohibition times, moonshiners had operated there; that it dated from pre-Revolutionary times, and that its location, Camp Hill, got that name because Mad Anthony Wayne was supposed to have bivouacked his troops there, before or after the famous battle of Stony Point.

Restored, it became a cozy and delightful little dwelling. But I soon learned that I had made it warm and comfortable for others besides myself . . .

During the restoration period, I had managed to spend quite a few nights there alone, when the strange noises that occurred might have been ascribed — to borrow a line from Alexander Woollcott — to "the antiphonal creaking of a shutter in the night wind." Oddly enough, it was only after electricity had been installed and vacuum cleaners, garbage disposals, and other modern appurtenances brought in that mysterious "things" began to happen.

"I have an odd feeling," I remarked more than once, "that someone wants very much to get *into* this house," and on one occasion amplified this remark by saying, "I was startled out of a sound sleep the other day by a loud banging from the iron door-knocker. My imagination, of course," I added, rather self-deprecatingly, "there was no one at the door."

There was no one at the door again when the same thing occurred on a November evening. This time, a friend answered my door and was understandably baffled to find no one outside.

My houseman found a similar experience enough of an excuse never to spend another night there alone. On that occasion, I had occupied the guest house and came in for breakfast in what we called the "main house," to face a very sullen servant.

"The guest house (which I had just restored) is a nice place in which to spend the night," I announced cheerily.

"This house would be a nice place to spend the night," he muttered, *"if they let you alone.* I got up three times in the night to answer the front door. I thought you had changed your

mind and decided to sleep here."

A workman engaged to paint the kitchen was the next to complain.

"Every afternoon they walk up the stairs, about four o'clock," he growled.

"They — ?" I inquired.

"Somebody — somebody with boots on."

A sophisticated lady guest who spent two nights in the upstairs bedroom later thanked me for my hospitality but asked that I not repeat the invitation. "I simply couldn't take it again," she remarked. "That bedroom was the busiest place I ever spent a night in."

Following a gay dinner party in the Early American kitchen, one slightly pixilated young woman excused herself and presumably went upstairs to sleep it off. A few moments later, there was a terrific thud from upstairs.

"Better go upstairs and look after Eloise," one of the other women guests remarked. "She's probably fallen off the couch."

But on investigation, the young woman was discovered sitting by the fire in the downstairs sitting room, quietly reading. There was *no one* in the bedrooms upstairs!

About this time, we began to notice mysterious dents on the pewter, much of which had come into the house in perfect condition. One water pitcher had five distinct indentations — four on one side, one on the other — and it gave us quite a turn when one male guest with unusually large hands fitted his four fingers and thumb into them.

Even more bewildering was an incident involving a pane of glass in my front door (again, the front door!) The glass for some time had been cracked, and I knew that eventually it would have to be replaced. When a second crack appeared, for no reason at all, I became afraid that a good slam of the door would scatter glass, either inside the hall or outside the door on the porch.

The glass did fall out eventually, but when it happened I was not in the house. Guests were spending the week end there and again I had resorted to the guest house. When I came up to the main house for breakfast, I found the glass gone—but *there were no signs of glass splinters either inside or outside the front door!*

My guests were still sleeping, so I waited until they were up, and then I asked if either one of them had had occasion to open the front door in the night, or to give their dog an airing in the morning. They assured me

that they had not opened the front door for *any* reason.

Now if anyone had been playing a practical joke on me — something that inevitably crossed my mind — they would most assuredly have left the glass fragments in some place where I would be likely to find them — on the kitchen table, ice box, or some other prominent spot. But there was no trace of the glass fragments anywhere, and the mystery continued to deepen.

The week before this happened, while on one of my brief visits to the house — as a Broadway columnist, I am obliged to *live* in New York City, with whatever time out I can spare for the country — I had been working on a wire extension for an electric clock that rested on a shelf over the kitchen fireplace. This shelf was actually a plate rail that extended halfway around the room, a good eight feet above the floor. To bore a hole in this shelf to admit an electric wire, it was necessary to stand on a ladder or a chair.

I had been too pressed for time to finish the job on my first try, and was too occupied looking after guests the following weekend to complete it, so I did not resume the project until the Wednesday following.

When I mounted the ladder this second time, I discovered, to my intense astonishment, the missing fragments of glass from the front hall door lying on the plate rail!

This sort of prank, I knew by now, is the sort of thing usually blamed on a *poltergeist*. No, I kept saying to myself, it *couldn't* happen *here*. But it *did!*

Word of these phenomena eventually reached the ears of an internationally-known psychic, Mrs. Eileen Garrett. I was invited to call on the lady at her Madison Avenue apartment, and she told me that she had had some success in dehaunting houses in England, but never in this country.

"Please invite me up to your place sometime," she asked smilingly, "and I will see what I can discover."

After the necessary preliminary arrangements had been made, Mrs. Garrett arrived on a Saturday afternoon, with quite an entourage. With her was her secretary, a young woman; a psychiatrist with a distinguished name; a Viennese "physicist"; a photographer equipped with an infra red camera; and a magazine writer, who brought along a tape-recording machine.

Mrs. Garrett looked the place over; a very brief tour, consider-

ing the size of the place — living room, hall, and kitchen downstairs, and a master bedroom above. She quickly concluded that the upstairs bedroom was the haunted spot. While the others were still downstairs, she gave me her brief impression of the background of the house. The road in front of the house, she said, had once "gone on" (it *did* once "go on" up into the Ramapo Mountains, where George Washington is said to have concealed his horses to keep the British from finding them). There was once a "wagon way" at the foot of the hill (this I located weeks later). There had been a partition in the room, which had been used for storing grain, apples, etc. (I had personally taken down this partition.) Mrs. Garrett also "got the feeling" that someone, acting as a lookout, had once sat by the upstairs window with a rifle over his knee. And this was exactly what had happened during the moonshiner days!

Mrs. Garrett was at least on the beam and I was prepared to listen respectfully to whatever else she was about to reveal.

She then called the other members of the party upstairs, seated herself in an Early American rocker and declared that she was ready to go to work, or, as she put it, go into "full trance."

Surrounded by the above mentioned people, all there to observe or take notes, Mrs. Garrett then proceeded to pass out completely, in what appeared to be a cataleptic state. Though her eyes were open throughout, they were rolled upward and appeared to be sightless.

Soon from her lips came mutterings, in a deep masculine voice. Mrs. Garrett's secretary then confided to me that this was Uvani, Mrs. Garrett's East Indian guide, who apparently was in command of excellent, pedantic English.

After a long one-sided dissertation from Uvani, which I took to be a sort of warming-up process, another personality came through, and then things really began to happen. Let the magazine writer's story, compiled from the stenographer's notes and the tape recording, take it from here:

"Slowly, the new personality working through Madam's body — obviously a man — sat up; his hands violently vibrating, as if in palsy; his face distorted in extreme pain; his eyes blinking, then staring at us with no sign of recognition. This was accompanied by increasingly inarticulate outcries and deep, sad weeping.

"For a minute or two, the new personality maintained his position in the chair, then suddenly leaned over and crashed to the floor . . . one leg continuing to execute rapid, convulsive movements . . . the leg obviously had been badly damaged. Now and then the subject would throw his hands to his head, touching it as if to indicate that he was in great pain, there, too . . ."

* * *

WHAT TRANSPIRED before our startled eyes in the upstairs bedroom of my farmhouse on that Saturday afternoon would make a scenario for a Kenneth Roberts novel of Revolutionary times. Mrs. Garrett lay prone at my feet, sobbing convulsively and babbling in broken English. In pantomime, she seemed to be attempting to draw an imaginary map, the gestures suggesting the use of a quill pen.

The story, as it thus emerged, concerned a Polish (not Hessian) mercenary who had been trapped in some machination between the pro-American French and the anti-American British troops involved in the Revolutionary War. He had been chased into the house by the "big men" — apparently British soldiers — and horribly beaten. His teeth knocked out (this illustrated by a grisly pantomime), his head bashed in and one leg broken, he had been left there to die. He didn't die — then — but lived on for many pain-wracked days, broken in mind as well as body. And this was the spirit who was haunting my house!

At long last, the East Indian guide, Uvani, again took over, and speaking through the medium, in his calm and cultured English, explained that the spirit of Andreas (or Litch, the nickname by which the Polish mercenary was known to his soldier pals) was set at rest and would never disturb my house again.

The seance had taken a full hour. Mrs. Garrett came out of it as if awakening from pleasant slumber and asked to be told, step by step, what had taken place during her trance. I concluded that she was either the greatest living actress outside the theater, or that she was genuinely possessed. And since Mrs. Garrett is known as a woman of both intellect and integrity, neither her honesty nor her sincerity could be questioned.

She herself was convinced that the de-haunting had been a complete success, and assured me that peace thereafter would reign in my troubled house. Perhaps; I haven't yet mustered up

enough courage to put it to the test and spend other nights there, alone.

Did the melodrama enacted for us on that Saturday afternoon explain the frantic rappings at the front door . . . the sound of heavy boots on the stairs . . . the thud of a body falling in the room above . . . or the dozens of other manifestations that neither I nor anyone else was ever able to explain?

I don't know. What I do know is that I find the old wagon shed that I have converted into a studio (my "third house") a far pleasanter and more peaceful place in which to spend my nights and days . . .



ANCIENT HOUNDS OF EGYPT IN THE U.S.A.

IN THE U.S.A. today, a rare type of dog which is believed to have originated in ancient Egypt is being bred in increasing numbers. Only 165 of the rare dogs, called Ibizan hounds, are known to exist in this country.

The breed was relatively unknown until rediscovered in the 1930's on the Balearic Islands off the coast of Spain. The dogs are named after Ibiza, one of the islands.

Dixon Smith, of Palomino Ranch in Healdsburg, Calif., owns eight Ibizan hounds. He estimates that half of the present number of rare dogs in the U.S.A. came from a pair he brought from the island of Majorca in 1957. Interviewed recently by James Reid, staff correspondent of the *Press-Democrat,* Santa Rosa, Calif., Smith said his research into the history of the dogs indicates that Phoenicians brought them to the Balearic Islands in 900 B.C. However, he believes that the predynastic art of ancient Egypt reveals the earliest evidence of Ibizan hounds.

The Ibizan hounds on the Smith ranch are described as large and reddish-brown, with the lean, rangy build of greyhounds, which also are traced back to Egypt. The breed has such unusual characteristics as pink skin and noses, golden-brown eyes and large ears which stand erect without cropping. The males weigh about 50 pounds and stand 27 inches at the shoulder.

Ibizan hounds run with such speed, according to Smith, that they can catch jackrabbits on the run and outrun deer.

PARANORMAL FOUNDATIONS OF ZOROASTRIANISM

By Marcus Bach

"Let the vultures do their work," a Zoroastrian said. "Give Ahura-Mazda the purist, the best."

WHEN A ZOROASTRIAN dies the corpse is carried to the Tower of Silence, the Dakhma, where it is laid naked on stone slabs, there to be devoured by the vultures always hovering over these unique burial sites.

The lifeless body has not long to wait. Within moments the powerful sweep of black wings sets the air in motion. For an instant the grotesque scavengers form an eerie shroud over the truncated top of the Dakhma as if in mourning for the deceased. Another moment and they swoop down upon the body. Unseen by human eyes the disintegrative process begins. Quickly, within some 20 minutes, the deed is done. The bones, stripped clean, drop through the apertures into a pit below.

Now on pumping wings the heavy birds lift skyward, their beaks, like arrows, pointed to the gates of heaven. The vultures' purpose has been served and Zoroastrians well understand the paranormal meaning in this seemingly primitive act.

It is far from primitive. Vultures represent the divine power that rids the world of lifeless matter, that purifies even as it destroys, blesses as it desecrates and redeems what it seems to have defiled.

When I stood with a Zoroastrian friend near the Tower of Silence in Calcutta I asked, "How do you feel when you contemplate your body being disposed of in this manner when you pass on?"

Quietly he said, "Giving my body to God's creatures will be my final act of charity."

And after that? In the paranormal belief of Zoroastrianism the soul is weighed in the feather-light scales of justice. Good is

balanced against evil and man's deeds themselves determine whether the afterlife shall be one of pleasure or pain. The vultures have carried away nothing save that which bore within itself the dark and temporal side of life.

But since most of the world's 100,000 Zoroastrians live in India, why do they not permit their bodies to be cremated as the Hindus do? This question brings us to the very heart of the paranormal foundation of Zoroastrianism — fire.

Fire plays an important part in all religions. From the votive lights in Judaism and Christianity to the burning oil into which voodoo devotees plunge their naked arms, fire is symbolic. It is the focal point in the worship of the Maya-Quiche and it lights the skies at Shinto festivals in Japan. But nowhere does fire have the spiritual meaning that it has in the forbidden temples of Zoroaster. In fact, Zoroastrians often are referred to (erroneously to be sure) as "fire worshipers."

They are not fire worshipers in a literal sense but symbolically their flaming altar is the eternal light of their god Ahura-Mazda. That constitutes one reason why fire should not be used to consume the dead. Fire is God's signature, his pure light and purer love. It is his image burning in the soul of every man. Let the vultures do the work for which they were intended; give to Ahura-Mazda only the purest and the best: polished sandalwood to feed the flames and holy prayers to bless them. Give Ahura-Mazda and all mankind the three immortal gifts: knowledge, service and love.

* * *

I WAS ONE of the few outsiders permitted to enter a Zoroastrian temple. The Parsis (the Persian term for followers of Zoroaster) believe that the eyes of nonbelievers will defile the holy fire. A superstition likewise persists among some Christians that the Parsi fire has an "evil eye". Obviously these concepts may work both ways. Nevertheless when a temple in Calcutta was being renovated, the holy fire temporarily was concealed behind a plywood wall.

A bearded Zoroastrian teacher led me from the inner court into the temple proper and as we passed the makeshift enclosure I caught sight of the fire in its brass urn. Beside it a white-robed priest knelt with outstretched hand, placing a piece of polished sandalwood into the flames. That was all. No spirit sight or sound. Simply a devotee of what may be the oldest living

religion in the world at the flaming brazier.

And the oldest altar fire in the world too, for according to the record this particular fire has been burning uninterruptedly for more than 1200 years. I was told it had been lighted originally by a lightning flash, a way of saying that it was ignited by the hand of God.

Modern Parsis give the impression that they are positivistic realists. They are among the best-educated and most successful people in the subcontinent. Businessmen and industrialists for the most part, they are generally well-to-do and highly philanthropic. Despite the Tower of Silence and the sacred fire, or perhaps because of them, they have a most wholesome outlook on life.

"Love everything," Zoroaster once said. "That should be the highest wisdom!" On another occasion he maintained that "Love of work is love of life! Work is joy fulfilled!"

Yet at the heart and core of Zoroastrianism are whirling worlds of psychic practices and traditions revolving in great part around the mystical concept of fire. Fire is not only the dwelling place of God but the natural habitat of elementals, nature spirits or essences who respond to man when he works in harmony with divine purpose.

"Fire elementals" are salamanders just as the "earth elementals" are gnomes, the "water elementals" are undines or mermaids, and the "air elementals" are sylphs. While Parsis no longer make public profession of such occult interpretations of their worship, their forebears were persuaded that the iridescent salamanders, through psychic sight, could be seen actively at work in the lizard-like flames on the sacred altar. Legend had it that Zoroaster himself was the son of Vesta (the wife of Noah) and the mythological salamander Oromasis.

While this symbolism may be merely one way of lifting the concept of the elementals into a union with mankind, one thing is unmistakable: at least 1000 years before the time of Christ the seer Zarathustra (the Persian name for Zoroaster) already was preaching a doctrine of dualism, a belief that life is a struggle between elemental forces of good and evil.

Centuries later a Christian advocate was to say, "When I would do good, evil is present with me." But Zoroaster had no such lament over this dilemma. He had his explanation. He de-

clared that the great god of light, Ahura-Mazda, was a composite being who bore within himself a dark and evil antagonist, Ahriman, with whom he was locked in cosmic struggle. As Christianity in its attempt to define the nature of the Godhead stresses the concept of the Trinity but insists that it is monotheistic, so Zoroastrianism puts emphasis on the idea of duality while claiming that it too is monotheistic. God is one, say the Parsis, but he is also two. That is what Zoroaster maintained. How did he know? God told him.

God told him on a mountain just as God spoke to Moses on Mount Sinai. Precisely what God said to Zoroaster is subject to scholarly dispute. As in the case of most religions, Zoroastrian texts and interpretations were recorded long years after the Persian prophet died. Later (300 B.C.) a wealth of Zoroastrian manuscripts were destroyed in the tragic burning of the Alexandrian library, but from what remains of the Parsi's holy books — the *Avesta,* the *Gathas* and others — one thing is clear: Zoroaster at the age of 30 had a psychic experience. He talked with God, his life was changed — and a religious movement was born.

* * *

TODAY WHEN A Zoroastrian child reaches the age of 15 he is instructed in his first paranormal steps, being told to "take one of the angels for his protection, one of the wise as his sage, and one of the high priests as his own high priest."

The initiation ceremony, Navajot, includes many acts that can be understood only in terms of their supernatural symbolism. On this occasion the confirmant receives a sacred thread which he will wear all his life around his neck or body in remembrance of his union with God and the faith. He also is given a sacred shirt symbolic of his protective spiritual armor.

He learns that the pure white bull tethered in the temple court represents procreative power. Its urine, when subjected to the priest's esoteric rite, is believed to undergo a chemical change. The fluid is now sacred. It is called *nirangdeen* and the initiate not only rubs it over his body, but sips a portion during the solemn ceremony of Navajot. At weddings and at death *nirangdeen* is used as an anointing sacrament.

The young Parsi is taught that Ahura-Mazda is not a being one meets face to face but that he represents a spiritual essence, seen through an inner eye and

heard through an inner voice as Zoroaster heard and saw him on Mount Zabalin.

Furthermore, this God (who also bears the name Ormazd) represents the male and female elements, the positive and negative forces of psychic attunement. Every student of the occult is familiar with this concept and recognizes the coexistence of these polar opposite principles in the creative process. They know that these form the interplay from which all things psychic and physical are born.

The light-emanating Ahura-Mazda, according to Zoroaster, is assisted in his struggle against the dark-sided Ahriman by angelic hosts, at least six in number. These six are called the Amesha-Spenta and are best understood in terms of psychic influences. They emanate from a pool of cosmic consciousness and are known by name: Asha (knowledge), Vohu-Mano (love), Kshathra (power), Armaiti (devotion), Haurvata (health) and Ameretat (immortality).

These "Venerable Ones" assisting Ahura-Mazda are opposed by six "Malicious Ones" under the command of Ahriman. Asha or knowledge is challenged by Druj (falsehood); Vohu-Mano or love is opposed by Akem (evil); Kshathra, power, is beset by Dush-Kshathra (cowardice); Armaiti, devotion, has its opponent in Taromaiti (false pretense); Haurvata, health, must struggle against Avetat (sickness or misery); and Ameretat, immortality, continually is besieged by Merethyn (mortality or destruction).

Thus in the paranormal pantheon of the Parsis the struggle goes on, much as in a game of chess. In fact, some theorists hold that it was among the early Zoroastrians that chess originated: white moving against black and black against white — Ahura-Mazda against Ahriman, the Venerable Ones against the Malicious Ones. The game goes on in the life of man no less than in the life of God. It goes on in all of life, for everything that lives finds itself engaged in the eternal struggle between good and evil.

* * *

IN ONE OF THE Zoroastrian holy books, the *Vendidad,* precise rituals are prescribed that may help the good god Ahura-Mazda win the day, but those who fail to see that the Amesha-Spenta are the essences residing in one's self miss the point, and those who limit themselves in their spiritual outreach do their god an injustice.

The Magi who followed the star to Bethlehem were Zoro-

astrians, versed in astrology and wise in the ways of the *Vendidad*. The gold they brought to the Christ child symbolized the germ of life. The frankincense represented the breath of the divine. The myrrh was a medicinal preparation which according to tradition had been prepared by the inspiration of the good spirit Ameretat (immortality).

The Amesha-Spenta represent man's highest constructive thought. Their counterparts on the dark side are symbolic of doubt which always remains to be overcome. When Zoroaster said that the way to ward off disease is to fill the mind with Haurvata (health) so that Avetat (sickness) cannot come in, he was stating a modern psychological truth.

Early Zoroastrians not only correlated light and life but also sin and sickness. This explains why many of the Persian prophets' instructions had to do with rituals relating to disease-bearing insects which in fact were angels of darkness in disguise. The fly, for example, was personified as a female demon, Nasu, even as the Canaanites at the time of Zoroaster referred to the Lord of Flies as Beelzebub. The surest way of exterminating flies, lice and all the other creeping carriers of disease was to attack them with "angels of light" — attention to cleanliness in thought, word and deed.

Consider for instance the disposition for shaven hair or pared nails, objects to which all ancient religions attached great meaning. These elements, it was believed, had the power to continue growing after the body itself had died. Could they not therefore be the hiding place of malicious spirits?

"O Zarathustra," says a text in the *Vendidad*, "whenever thou shalt comb thy hair or shave it off, or pare thy nails, thou shalt take them away 10 paces from the faithful, 20 paces from the fire, 30 paces from the water, 50 paces from the consecrated bundles of the holy wood.

"Then thou shalt dig a hole, 10 fingers deep if the earth is hard, 12 fingers deep if the earth is soft; thou shalt take thy hair there and say aloud these fiend-smiting words: 'Out of his pity Ahura-Mazda made plants to grow.' Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six or nine, and thou shalt chant the Ahuna Vairya (sacred prayer) three times or six or nine.

"And for the nails, thou shalt dig a hole, out of the house, as deep as the top joint of the little finger; thou shalt take the nails

down there and say aloud these fiend-smiting words: 'The words are heard from the pious in holiness and good thought.' "

If rituals of this kind are observed and if the continual warfare between good and evil spirits is kept in mind as being relevant in the total life of man, then out of evil, good ensues and the law of duality is finally understood. It is best understood through the striking image of fire consuming the sandalwood. The wood must be consumed if the fire elementals are to live.

This then is the significant point in Parsi teaching: goodness, even as fire, must have something to consume in order to subsist. Goodness, says the *Avesta*, feeds on evil and transforms evil into good. Therefore evil is needful. It is needful because it feeds the flames of goodness, even as the wood provides fuel for the altar flames.

Following this line of reasoning, love lives by consuming hate. Health shows forth its greatest power by overcoming disease. Knowledge increases in strength as it conquers falsehood. Like the salamander living in the flames, consuming the oxygen which would consume *it*, so the benevolent Amesha-Spenta live on because they continually wage and eventually will win the battle over their destructive counterparts, the Malicious Ones.

The invisible war between good and evil continues also in the encounter of the god of light and the god of darkness. Every Parsi knows that man needs help from God because of the struggle going on in his own soul, but he also knows that God needs help from man. For man is God's true self personified and God's pure light projected upon the earth.

"We contend," says Eric Neumann in his *Origins and History of Consciousness*, "that the physical process of oxidation, fire, is experienced with the aid of images which derive from the interior world of the psyche and are projected upon the external world."

Nowhere is this truer than in Zoroastrianism where at this very moment the altar fire is being faithfully tended, the rituals solemnly enacted, and high on the lonely towers of silence the vultures wait, prepared, as is everything in God's great world, to fit into the divine pattern of a mysterious supranormal plan.



Wheel of Fortune

By Paul Steiner

M. Adrian Rameau, of Paris, France, won one of England's biggest fishing competitions, held on the banks of the Thames. His prize was a week-end in Paris.

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The British Timber Decay Enquiry Bureau is located on Wormwood Street in London.

•

In 1943 the Broadway Theater in Newburgh, N.Y., burned down while showing the film *A Night To Remember*. It was rebuilt and recently burned again while showing the Beatles' new movie *Help!*

•

The British government recently appointed a Mr. Grieve to examine death duties, a Mr. Trout to head the Fisheries Laboratory and a Mr. Forecast to analyze population trends.

•

Jules Bershier, chief of the fire brigade in Nice, France, and six of his men were badly burned during a demonstration explaining to school children how to prevent fires.

•

In Birmingham, England, a two-year-old baby fell 30 feet from a window of his home, bounced off a clothes line into a baby carriage and from there toppled gently into the yard. He suffered only a black eye.

•

The names of George H. *Dance*, Louisa J. *Tripp*, and Charles Edward *Fall* were listed on the same day, in that order, in the obituaries section of the *Pueblo Star-Journal and Chieftain* newspaper.

MY 3 DREAMS OF DEATH

By Nova McCurdy Lee



Nova Lee is a freelance writer with some 400 articles published.

Three nights she dreamt she cried out for more time but the hands on the clock would not move.

THE PARALYZING HORROR of a hideous nightmare has visited most of us at some time in our lives. We shake it off the morning after, resolving never again to eat mince pie at midnight or forevermore to forego the horror movie on the late late show.

But no levity attached to the black terror that clutched my sleep three nights in succession, leaving me unable to close my eyes for fear it would return. The dream came like the sudden attack of a hawk swooping toward unsuspecting prey. And it came three times. Each dream varied somewhat in content but essentially the terrifying elements were the same. In each one I saw my husband Denver die. Why had these dreams come to me?

To explain my mystification let me describe our lives at that time. In the fall of 1963 Denver's health was average (or so we thought), he had a steady job,

we owned our home, we regularly attended church and we saw ourselves as a contented happy couple.

In fact we were about to see another kind of dream come true. Early in 1964 we planned to move to one of the small mountain towns in the Mother Lode country (in the Sierra Nevada, Calif.) and Denver was going into business for himself. We had looked forward to this for many years with excitement and enthusiasm. The future loomed bright and promising and nothing seemed less likely to strike than deep sorrow or loss.

I had not been worried or anxious the day before the first dream came. But in my sleep I heard my husband call for help. I was unable to reach him. "Help me," he was saying. "Please help me!" I was making a desperate effort to find help and to get to him — but when I did it was too late. He was dead.

Though horrifying, the dream did not awaken me and it had lost its impact by morning. In fact I didn't remember it until the middle of the morning, long after Denver had gone to the office. When it did come back my memory was fuzzy and the dream would not come fully into focus. I am not particularly emotional nor superstitious and I dismissed the ugly death thoughts from my mind as quickly as they came.

The day kept me busy and that evening after some Christmas shopping and a midnight lunch we retired about 11 o'clock. Not once since early that day had I thought of the dream. I was completely relaxed and feeling no anxiety . . . until the second dream struck.

This one was trenchant and awakened me. Again I had heard my husband calling out in pain. He begged for help, saying, "Please, honey, get me there. I've got to have help." My first impulse was to awaken Denver and relate the dream but even in my disturbed state of mind I realized this would be a mistake.

As I prepared breakfast the next morning I couldn't shake off the apprehension left by the dream. I felt fearful but I knew I must not under any circumstances reveal it. When Denver sat down to the table I tried to seem gay and cheerful.

"Just think, a few more weeks and we'll be enjoying the balmy air of the mountains."

As I had hoped, this started a conversation about our future plans and my dream fell into the background — at least for a while.

The moment he was out of the

house anxiety tugged at my heart. I couldn't throw off the second dream so I decided I must keep very busy and give myself no time for thinking. Fortunately some friends dropped in after lunch and our conversation lifted my spirits.

Soon after they had left, my husband telephoned and said, "Let's have dinner out and finish up our shopping." I was delighted.

We arrived home earlier than on the two previous evenings, very smug over the fact that every single gift had been checked off our shopping list. We were both in a gay mood despite having battled the crowds in the stores and the misty cold evening — the dream had lost its hold on me.

"Now," Denver said, "all we have to think about is loading the car and heading for the lodge."

We planned to talk with a real estate agent and make arrangements to purchase a lot in one of the small foothill towns. The plans for our house already were drawn.

We went to bed somewhere between 10:30 and 11:00. Quite tired from our shopping, I immediately fell sound asleep, never wondering if another horrifying dream would plague me. But at two in the morning I awakened shaking from head to toe. The third dream was so vivid that I believed the happening was real.

I raised on an elbow and listened. Denver's breathing was normal and rhythmic. I touched his arm lightly; it was warm with life. I slipped out of bed and into my robe and slippers. As I tiptoed toward the door he asked, "Something wrong honey?" in a voice full of sleep.

"I need a drink of water," I told him, praying that he wouldn't catch the fear in my voice. From his breathing I knew he was asleep before I finished the sentence.

In the kitchen I sat down and stared into the winter-filled backyard. I was trembling and frozen with fear. The dream consumed me. Now it had been I who was begging for help. "Please, someone help me get him there," I had said. While I seemed to wait for help to come I had made several telephone calls. Then I knew we were traveling at a tremendous speed while I said over and over to myself, "We have got to beat time; it must wait!" I had heard Denver calling me, his voice growing weaker and weaker until I could hear him no longer. Next from a sensation of great height we had emerged into

complete confusion: people moving back and forth and I couldn't get anyone to stop long enough to answer a question I tried desperately to ask.

I had made more telephone calls. Then I walked up and down a narrow passage until my legs ached. All the while people rushed past, not answering my pleas for help.

Finally while hurrying to catch up with someone ahead of me, I found my path blocked by a huge clock. I had tried to get around it but something held me back. As I stared at the big face the black hands read 2:45.

I cried out, "Please don't say it! Wait a little while."

A numbness had overcome me. I couldn't move. I knew death had come — somewhere not far from me.

The next morning after this third dream, weak and frightened, I seemed a mechanical person as I prepared breakfast. Not wanting to alarm Denver I tried to seem calm — but inside I was trembling. I prayed he would not notice that I searched every detail of his face. I could find nothing to indicate a dark tragedy hovered over us. He looked healthy and cheerful and he talked like a man who anticipates nothing but the best for his future.

When he had gone to the office I sat for a long time going over the third dream bit by bit. The feeling of height was disturbing since we would be vacationing in the mountains. Did it mean we were to meet with an accident? It occurred to me to suggest we change our plans but I couldn't think of a logical reason and I knew this would disturb him.

The time indicated by the clock was more confusing than frightening for we had set no definite time for leaving home nor any particular hour of arrival but I was sure it had some connection with whatever was going to happen.

Day by day I fought the black fear within me. At night I lay awake — far into the morning — waiting for the dream to come. But at the end of the second week it had not come and I was able to convince myself that I was being foolish. Nothing had come of it and nothing would. I was wrong.

The day before Thanksgiving Denver became ill. When his condition grew steadily worse I took him to the hospital at 3:30 A.M. on Saturday morning, November 30, 1963, and to my horror the doctors immediately conjectured he had had a heart attack.

The parallels between this ac-

tual experience and my third dream loomed — unmistakable and frightening. I had made several telephone calls to our families while awaiting the ambulance. I rode with him at breakneck speed through the city streets. At the hospital we were taken immediately to the fifth floor. While the doctor and nurses worked over him I made more phone calls.

Then I walked up and down the corridor. I wanted to ask questions — but I was afraid to hear the answers. The hospital personnel finally sent me home and my later visit on Saturday found Denver's condition little changed. Still I could not shake off my cold apprehension.

Then came Sunday and during the afternoon visiting hours as I started down the corridor to my husband's room I saw a nurse coming toward me, followed by a doctor — one whom I did not know. He was speaking the words I had begged in the dream not to hear. My husband was dead. It was 2:45 P.M. just as it had been in my dream.



WAS GITA BORN AGAIN?

THE PARAPSYCHOLOGY Department of Rajasthan University in India reportedly has been studying the case of a five-year-old girl, Rajul Shah, who claims that she was Gita Thacker in a previous life and lived at Junagadh, in Gujarat.

According to a story in the November 21, 1965, issue of *Link*, the Indian newsmagazine, Rajul's father, P. V. Shah, a bank official in Keshod, is convinced that his daughter's claims have a factual basis. He related that Rajul was not yet three when she claimed that in a previous birth she was the daughter of G. K. Thacker of Junagadh and that her name was Gita. She described Gita's parents and home in such vivid detail that she was taken to Junagadh to visit the Thackers. She is said to have amazed them by recognizing Gita's mother, and by calling her Bhabhi, the name Gita had used. She had a knowledge of household details which nobody outside of the Thacker family could have been expected to know.

A point not yet settled to the satisfaction of Rajul's father is that Gita Thacker, as shown by Junagadh municipal records, had died on October 28, 1959, at the age of two and a half years. Rajul was born on August 14, 1960 — after a lapse of over nine months. Although he believes that Rajul is Gita as she claims, he feels that the date of death of one girl should tally with the date of birth of the other girl involved.

True Mystic Experiences

FATE will pay $5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown. Manuscripts will not be returned unless accompanied by stamped self-addressed envelope.

THE LITTLE STRAY

By Irma Classen

IN THE HOTTEST part of the 1928 summer, the little stray had been seeking a home in our Seattle neighborhood for more than a week — a strange little dog of indeterminate breed, his black and white fur thin and ragged, his tail droopy and disjointed. No one wanted him. He had been yelled at and chased from every house on the street.

One day I found him lying in a tangle of dried vines in my yard. I stooped over and patted his head. He licked my hand and beat his poor abused tail against the ground.

I went into the house to bring him some food — a slice of bread, a chunk of meat and a bowl of milk.

My cat "Pick" followed. She normally is terrified of dogs but she showed not the slightest fear of this one. As he rose trembling to his feet to eat a shred of the meat and lap a few drops of milk she stood close and watched him curiously. He nudged her once with his nose as if in greeting — and she neither spat nor ran.

As the dog pretended to eat — as if more from politeness than any real hunger — I began to see an aura of white light around him. The light had nothing in common with the day's bright sunshine. It was as white as fog or mist or falling snow. It grew and spread until the dog, the cat and I were standing in a vaulted



IRMA CLASSEN

chamber of white shimmering light. The atmosphere was oddly peaceful and I felt a strange exaltation. Slowly the light began to fade until only the glow of the sun was left — bright but yellow after the whiteness that I had seen and felt.

I patted the dog again and "Pick" and I went back into the house. When I started for the corner grocery store 15 minutes later the shabby little animal was gone. I never saw him again.

I like to believe that the little stray was an entity from a higher plane who came to this grim earth in the shape of an unlovely beast to see if any human being would show him kindness. — *Long Beach, Calif.*

MY MYSTERIOUS MESSAGE

By Betty S. Adams

DURING THE WINTER of 1964-65 my faith was severely tested. Illness plagued my family, my husband's job as a construction worker was running out, bills were accumulating and I seemed to live in a cloud of gloom. This depression was so severe that when I tried to act cheerful for my family's sake I felt hypocritical. Our backs were to the wall and there seemed to be no way out.

As a Christian my one source of comfort was prayer and my belief in a loving merciful God. On the night of April 12, 1965, I prayed as I had never prayed before. I asked forgiveness for my doubts and lack of faith and prayed not for a miracle but for strength and encouragement — or some sign that my prayers were being heard.

When the alarm sounded the next morning I remained in bed a moment, awake but with my eyes closed. Suddenly these words stamped themselves on my mind: *"The promises of your God will be made tangible."* I can't say I *heard* these words; I *felt* them.

When I told my husband about this before he left for work he looked at me rather strangely and mumbled something like, "You're working too hard."

Nevertheless all morning I wondered about this experience and to my utter astonishment I found my depression had lifted. Mentally thanking God, I wrote a friend of ours, Pastor Roy Hall of the Ophir Community Church, Ophir, Ore., and described the experience. The date was April 13.

Two days later I happened to see the postman approaching and the thought crossed my mind, "If anything is coming by mail it is time that it gets here."

As I wasn't expecting anything — particularly money — imagine my surpise to find a $550 check in the mail, compensation for injuries my husband had sustained in an accident nearly two years before. Although Jim had required surgery as a result of the accident, he had made a rapid recovery and since we were not experiencing dire need at the time he hadn't thought of putting in a claim for his injuries.

Then I noticed the date of the check — and my knees grew weak. The check was dated April 13. The amount was enough to pay our accumulated debts and to give 10 percent of it to God.

But this was not the whole of our good fortune. A day or so later the minister of the church we attended came to call. My husband happened to mention that he expected to be laid off the next day. Our pastor, Marvin Schrom, said, "That's strange! I just came from a rancher who told me he needs a man. Would you happen to know anything about ranching?"

My husband had been raised on a ranch and the prospect of ranch work delighted him.

On April 17 Jim was laid off. He immediately applied for the rancher's job, he was accepted, we moved the next day and Jim did not lose a day's pay.



BETTY S. ADAMS

My life was changed, completely and wonderfully by that mysterious message. We have had our share of difficulty since but never has this warm sense of assurance left me, and never have I plunged into despair.

But I am puzzled about one thing. If the Lord spoke to me, wouldn't He have said, *"My* promises will be made tangible"? And if it were an angel, wouldn't he have said, "The promises of *our* God will be made tangible"? Who gave me the message? — *Myrtle Creek, Ore.*

GALLANT COLLIE'S ESP

By K. H. Isselstein

IN THE EARLY 'Thirties I was working as an interior decorator. At one of the houses I visited, the family had several nice collie puppies and one of them took a special liking to me. He would follow me around as I

took my materials out of the car and in the afternoon when I prepared to leave he was always at my heels.

I asked my customers if they wanted to sell him and they let me have him at a very low price. When I went to my car that day he followed me and jumped up on the front seat as if it had always belonged to him.

When we got home the pup jumped out and ran to greet my daughters as if he had known them for a long time.

The next morning he seemed to understand that the girls were going to school and in the afternoon when they came home he had walked three blocks to meet them. The same thing happened the next day. But the third day they came home by a different route in order to stop for groceries. But they hadn't fooled the pup. He came to meet them along their new route.

It became a regular thing. He'd sleep in the afternoon until it was time to go out and meet the girls coming home from school. His gallantry led us to name him Robin Hood — Robin for short.

We lived on the top of a hill along the north bank of the Spokane River not far from Spokane, Wash., but the area was rural enough that many animals roamed nearby. One morning we heard a Chinese pheasant calling in the backyard. From the back porch we could see a rooster and hen about 10 yards from the house. I went to the basement to get some chicken feed for them and I told Robin he must be nice to those birds.

A little later the rooster made another rather odd sound. This time the collie rushed to the back door, anxious to get out. A stray dog was in sight, coming up the steep river bank toward the pheasants. Well, Robin went after that stray, and after a brief tangle the stray hastily vacated the area. From that time on when the rooster emitted that funny call, Robin had his work cut out for him ridding the place of stray dogs and cats. — *Spokane, Wash.*

HEALING FROM BEYOND

By Cora L. Deaver

I SPENT Thursday evening, January 13, 1966, with a friend. All through my visit, a strange turbulent foreboding disturbed me, so I excused myself early and started home. As I drove into the yard, I sensed that my daughter was in trouble. We had only one daughter still living at home, 16-year-old Lee. Our older daughter Victoria was married.

I saw shock on my husband's face when he came out to greet me and I asked, "Where's Lee?"

"She's in bed," he said, "but I've just come from the phone. Vicki has been seriously injured in a car accident. She has just been admitted to the El Camino Hospital in Mountain View. Burke says her right arm and leg are paralyzed and she can't move her head." (Burke is Vicki's husband.)

It was 11 o'clock at night and while I wanted to rush to my daughter's hospital room, my husband convinced me that we'd better wait until morning to make the trip. I knew I'd spend a sleepless night but there seemed nothing to do but go to bed.

Lying there in the dark I thought, "This doesn't have to be a permanent injury. We must muster all the spiritual help this family has."

I called my husband, my grandmother and my daughter and together we prayed for Vicki's recovery.

We visited her in the hospital the next day. She had movement in her arm and leg but her hand and shoulder were numb, without feeling, and she still couldn't move her head.

For three days she lay flat on her back, unable to endure being moved or turned. On Saturday,



CORA L. DEAVER

two days after the accident, we joined a prayer circle and 11 people sent out a concerted prayer force for her.

That night I had a particularly vivid dream in which I saw Vicki lying on her side in the hospital bed. I asked her the next day if she had been able to turn herself.

"Why, yes," she said, "about midnight I found I could move my head voluntarily and I turned over on my side for a few minutes. It was a relief to be able to move but I couldn't stand it for long."

By Thursday, January 27, much to the doctor's amazement, she had made such rapid improvement that she was discharged from the hospital. Even so, she was still in pain and unable to hold anything in her right hand.

When I visited her at home she

was sitting up but somewhat depressed about her prospects. A voice in my mind said, "Put your hand on her shoulder." I moved behind her and did so. My hand seemed to move with a will of its own around her head, neck, arm and shoulder. I let it move without making any conscious effort to direct it. After about five minutes my hand dropped limply to my side.

"Mother, Mother!" Vicki cried out in amazement, "I haven't any pain in my neck and shoulder at all." She picked up a pen and wrote her name, applying pressure to her right hand for the first time without pain.

In a little more than two weeks, through forces for which I have no explanation, she emerged completely cured from an accident the doctors thought would leave her crippled for life.

If other-world entities gave of their time and power to heal my daughter I have only deep humility and thankfulness for their intervention. — *San Jose, Calif.*

PLEASE CALL ME!

By Gloria Stratton

MY CHILDHOOD playmate Eileen and I had not seen each other for four years and our correspondence had thinned out to Christmas and birthday greetings.

On returning to my Hollywood home one day I entered my living room and saw Eileen lying in a hospital bed — in the same spot usually occupied by my couch.

Shaken, I blinked my eyes as I called her name — and the vision disappeared.

Immediately I sent an air mail special delivery letter to her office in El Paso, Tex., telling her I felt she was ill, that we had moved and our phone was unlisted. So please get in touch with me and let me know if I could help in any way.

Some 36 hours later Eileen's sister called me. My letter had fallen into the hands of a mutual friend who had sent it back to California where Eileen now was staying.

When we were reunited the story resolved itself. Eileen and her sister had flown to her sister's home in Gorvey Acres (a part of El Monte, about 18 miles from Los Angeles) after Eileen had undergone near-fatal surgery.

At the moment I had "seen" her in my living room, she had awakened from drug-induced sleep saying, "I want to see Gloria! I wish I remembered her telephone number. I need to talk to her." — *North Hollywood, Calif.*

Fingers of Fate

By Harold Helfer

At Norwich, England, lightning struck the umbrella of Mrs. Minnie Joyce Cobboid, who was holding it. The bolt split the handle but Mrs. Cobboid was not hurt.

•

The seventh boy of the Monroe Yoders of Baltic, Ohio, was born on the seventh day of the seventh month and weighed seven pounds, seven ounces.

•

French police, who spent four years searching the nation for Roger Jean Marthiens on a theft charge, found the fugitive finally — asleep under a tree in the courtyard at the Andernes police station.

•

When two cars collided at a St. Louis, Mo., street corner Donald Akers stepped out of one car and his father, George Akers, emerged from the other.

•

A stray dog barked furiously at Mary Owens as she sunned herself on a railroad bridge at Lolo, Mont. She got up just before a freight train rumbled onto the trestle. But the train struck and killed the dog.

•

Less than four hours after Delmer Tucker of Eureka Springs, Ark., bought a car, he lost control of it on the road and he was killed.

•

Two autos crashed at Parsons, Kans. The driver of one vehicle was Larry Moore. The name of the other driver was Larry Moore, too. Both men turned out to be junior college students — but unrelated. Among the persons who witnessed the crash was the insurance agent who had issued policies on both cars.

•

Jack Knight, 22, had spoken for many years of an urge to make the 150-foot dive off Coolidge Dam into San Carlos Lake near Globe, Ariz. One day recently he couldn't resist making the jump. It cost him his life.

By Georgia Mae Fields

TABLE UP!
or
How to Tilt a Table

Maintain a serious attitude, concentrate, the legs of the table will rise off the floor to answer the questions that you ask.

IF YOU WOULD LIKE to participate in a truly mystical experiment let me tell you about Table Up.

For years I have refrained from relating these incidents to anyone except close friends fearing strangers might question my mental stability. Certainly I had such doubts concerning those who told me about Table Up. But to experience this strange phenomenon is to believe in it. Seven years have passed since I first witnessed a Table Up session but I clearly remember that wintry January evening spent in a country home near the small one-traffic-light town New Vienna, O.

It was 1959 and Joseph Allen Chaney, who lived in the nearby no-traffic-light village of Samantha, and I were classmates at nearby Wilmington College. Glenn David Williams, my brother, and I lived with our parents, Mr. and Mrs. George O. Williams, four miles southeast of New Vienna in an unincorporated cluster of houses called Careytown. The Auburn Methodist Church was not far away and the young people of the congregation met together on the first Tuesday of each month. We took turns as hosts and hostesses and on that particular January evening were assembled in the home of Beverly Davis.

It was Beverly who suggested we play Table Up. Our lesson completed, we were hungrily de-



vouring refreshments while our minister, the Reverend Marvin Schaumann, spoke with Beverly's father in another room. Most of us never had heard of such a game so Beverly explained the rules.

"We set up a card table so that one end faces north," she explained. "Three of us sit at the other sides and rub our hands together until they feel warm. Then we spread our hands wide and lay them, palms downward on the table. Each person puts his thumbs together and touches his neighbors' little finger with his own. Then we chant, 'Table up, table up, table up,' until the table legs on the north end rise off the floor."

"Yes, with someone's help," taunted my brother.

"Oh, no," Beverly contradicted. "No one does it. The table rises by itself."

"And what does it do after that?" I mockingly asked.

"It answers questions," our hostess answered. "It's no joke. Ask Joe or Meredith," Beverly said in answer to our laughter. "They've seen it too."

I looked at Joe and Meredith, expecting to catch a sheepish smile on their faces. But there was none.

"She's right," Joe said.

He and his brother, Meredith, were related to Beverly and the three of them had learned the game through some member of their family.

"How does the table answer?" asked David Patton. David and his sister Carol lived on a farm near the Auburn Church. The farm since has become part of the Fallsville Game Reserve.

"The table legs drop a few inches and then rise," Beverly stated. "We can tell the table to nod once for yes, twice for no or any other way we choose. It follows instructions very well."

Our curiosity aroused, we agreed to try Table Up. Solemnly Beverly, Joe and Meredith sat down at the card table. Vigorously they rubbed their palms together and then spread them upon the table so they formed a semi-circle. Beverly asked us to join in the chanting and halfheartedly we agreed. Twenty seconds or more elapsed; nothing happened. I waited for the three of them to confess laughingly that they had been joking. Then Carol screamed.

The north end of the table had lifted off the floor; slowly it rose until it was eight inches above the floor. We ceased chanting and the table became stationary, two legs resting upon the carpet and two suspended in mid-air.

Somehow we thought we had been deceived. Immediately my brother and I examined the way Beverly's, Joe's and Meredith's hands rested upon the table. We looked on top and under the table but found no evidence of trickery.

"Now ask a question," dared Meredith.

"How many cars are parked on the driveway?" Glenn challenged. "Nod once for each car." Slowly the table moved down and up seven times. Glenn ran to the window and counted. Then he reported there were seven cars outside.

Eagerly we asked more questions. At first we only asked questions we could answer quickly ourselves — "Was I born in March?" "How old am I?" The card table answered each question with astounding accuracy.

Then we began to question the table about the future. "Will it snow tomorrow?" "Next Saturday?" "Will I marry this year?" "How many children will I have?"

It was at this point that Reverend Schaumann looked into the living room and saw us gathered around the tilted card table. He checked, as we had done, to see that no one was nudging the tilted table with a knee or a foot.

Satisfied that the table rose unaided, Reverend Schaumann suggested electricity produced by rubbing our hands together drew the table upward.

We asked him to try questioning the table. He asked how many people were seated around it and stared disbelieving as the table tilted three times.

"When you ask a question," he said, "and are aware of the answer, muscle contraction causes the table to rise and fall. I'll ask a question none of you can answer. Then we'll see how accurate the table is."

"How long have my wife and I been married?" he asked. "Nod once for each year."

Sensing that Reverend Schaumann was confident the table would not answer at all, we stared at the table's legs. As we watched the legs moved up and down 12 times.

"That's right," Reverend Schaumann muttered. Quietly and soon he bade us good night and left.

"Who would like to take our place?" Beverly asked. The trio removed their hands from the table and it fell heavily to the floor. Jean and Patty Vance and I rubbed our hands until they felt hot and then rested them, uncertainly, on the tabletop. We all began chanting, free of self-conscious snickers now, and the table slowly rose. We asked dozens of questions and it was midnight before we were conscious of the time. Only once did the table's prediction seem doubtful. The table said one of our friends, Robert McKibben, would marry within three months. Robert was not going steady that January. But the table was right — four months later Roger and Joyce Frump of Samantha married.

Mother was still awake when my brother and I arrived home that night. We told her of our new and mystifying game. Her attitude was the same as ours and Reverend Schaumann's had been before we witnessed Table Up. How could she accept such an impossible story? When we finally retired for the night I was too excited to sleep. My brother and I had decided to prove to Mother a card table really can answer questions.

The following Sunday we invited Carol, Joe and Meredith to another Table Up session. We set up a card table, seated ourselves around it and, rubbing our hands together, began to chant. Mother stared in silence as the table legs lifted slowly off the floor. Our first questions were those we had asked before. We wanted to prove to ourselves as well as to my mother the table's con-

sistency. All of us were amazed.

But the table's most convincing prediction took place more than a month later. It was a Sunday and I had slept instead of going to church. Carol Patton and two other friends, Deanna West and Norma Stanley, came by after services to see why I had been absent. Once again the subject of the Table Up game arose. Deanna and Norma never had witnessed the game and so we decided to play. Deanna was married and pregnant and we asked the tilting table when her baby would arrive. It was due April 15 but the table predicted the baby would not be born until May 28. It also predicted Deanna's first child would be a girl.

Even our past experiences did not keep us from doubting the table. But days elapsed. April faded into May and Deanna was not yet a mother. Finally the morning of May 28 arrived.

"This is Deanna's big day," I remarked at breakfast.

"Do you really have faith in the card table?" Mother asked.

I said I did but it wasn't until that evening that my faith was vindicated. After dinner a neighbor, Mrs. Joseph Davis, delivered our monthly newspaper and lingered to chat a few minutes. "What do you think of the news?" she asked.

"What news?" I asked.

"Deanna West had a baby girl this morning," she answered.

The table had been right again!

In the spring of 1960 I asked the tilting table how old I would be when I died. I shudder each time I recall that night. If the table had nodded only a few times I believe I might have had a nervous breakdown. The answer, however, was reassuring — I hope it was accurate, although I have no intention of double checking. The table rose and fell 93 times.

Another prediction the table made was that I would marry a dark-haired, brown-eyed man. On November 10, 1962, I married Robert Frederick Fields who is both dark-haired and brown-eyed. In late 1963 my sister-in-law, Mrs. Glenn D. Williams of Maineville, O., and I were pregnant and the table predicted both of us would have boys. On January 12, 1964, my son, Mark Robert Fields, was born. On July 26 Glenn David Williams Jr. entered our world.

Before writing this article for FATE I felt I should get the approval of whoever or whatever is behind the messages of the tilting table. So one night at my parents' home I asked it if it would be permissible for me to

tell the readers of FATE about Table Up. The answer was an affirmative "Yes". Now that you too are familiar with Table Up perhaps you will wish to share in this mystifying experience. If so, please follow these instructions:

You need, of course, a card table and several chairs. A light weight table is best. Always set the table on a rug or carpet. A textured surface keeps the two legs which remain on the floor from sliding. If they begin to slip one of the participants may place a foot at the base of the legs, bracing the table so the northern legs ascend properly.

Seat yourselves in a semi-circle around the southern half of the table and vigorously rub your hands together. Once they feel hot, spread them wide and lay them, palms downward, upon the table. Cross your thumbs, place your index fingers together and cross your little fingers with your neighbor's on either side. Only the two end persons will have one little finger that is not touched by another. Hold your hands rather loosely. Rest them lightly on the table — do not hold the table down. Throughout the session hands must remain connected. If anyone lets go of his neighbor's hand the connection will be broken and the table will fall to the floor.

It is necessary to maintain a serious attitude, to believe in and concentrate upon the chanting and the questioning. The legs usually rise off the floor within a minute of the start of the chanting. Occasionally more time is required. If they have not lifted within three minutes start again from the beginning. Don't give up.

Do not stop chanting too soon. The tilted table must have enough room to tilt up and down once the questioning begins. When the legs have ascended about six or eight inches begin your questioning.

Pose only one question at a time. Everyone seated around the table must concentrate upon each question. Tell the table to nod once for yes, twice for no, or use any other code you choose.

The table's accuracy depends in part upon the sincerity of those gathered around it and varies slightly from session to session. Sometimes it is best to hold several sessions with different individuals seated at the table. Once I asked the tilted table if it always tells the truth. It replied it does not. Also, it tends to ignore inquiries concerning the power behind Table Up and certain touchy aspects of world affairs. Perhaps we are not meant to know all the secrets of the universe.



Unknown artist's painting of phantom ship as it looked to startled colonists.

NEW HAVEN'S *Phantom Shippe* of 1646

By William Rutledge III

EVERY CONNECTICUT history book contains the story of the strange incidents surrounding the loss, reappearance and final disappearance of "the great ship" of New Haven, Conn. There are many records still in existence today which attest to the authenticity of this incredible tale.

Cotton Mather wrote of the story in *Magnalia Christi Americana* (London, 1702) explaining that he had the story in a personal letter from The Rev. James Pierpont. The 1893 edition

The *Fellowship* never was heard from again but her fate was reenacted for the colonists before she disappeared forever.

of the poems of Henry Wadsworth Longfellow (New York, Nathan Dole, editor) told the story of New Haven's ghost ship in a series of quatrains. More formal historical evidence for the authenticity of the story appears in the official records of the New Haven Colony and the New Haven Historical Society. Besides their official records, the library of the Historical Society contains no less than six books which relate the story of "the great ship": Charles M. Andrews' *The Colonial Period of American History,* Edward Atwater's *History of the Colony of New Haven,* Alexander Johnston's *Connecticut — A Study of a Commonwealth Democracy,* James Savage's *Winthrop's History of New England,* Thomas J. Wetenbaker's *The First Ameri-*



This painting by Jesse Talbot shows the Great Shippe cutting a three-mile channel through harbor ice toward the open water as it set out on fateful voyage in 1646.

Both paintings reproduced through the courtesy of the New Haven Historical Society.

cans — 1606 - 1690, and Rollin G. Osterweis' *Three Centuries of New Haven.*

Shortly after their arrival to the south central Connecticut port city in 1638 the early inhabitants set about establishing profitable trade relations with both the Southern Colonies and with the West Indies. Unfortunately, however, political problems — especially attacks by Dutch and Swedish forces — soon cut deeply into their trading expeditions and these financial losses were felt keenly in New Haven.

Finally in an all out effort to rebuild a successful trade, recoup their numerous financial losses and save the colony the leading men of the town formed a company, purchased a large ship known as the *Fellowship* and prepared to send it to England loaded with trade items — lumber, hides, peas and wheat.

"The Company of Merchants of New Haven" was formed in 1645 amid the good wishes of the colonists most of whom had invested in it and eagerly looked forward to its success.

The old sailors among the settlers disliked the looks of the *Fellowship* and even its new captain, George Lamberton, admitted it seemed somewhat "cranky". But the trip had been decided upon and everyone in the colony donated something to the community cargo. The passenger list included some of the colony's most important citizens, Nathaniel Turner, captain of the military company, Mrs. Stephen Goodyear, wife of the colony's wealthiest citizen, and Thomas Gregson, a civic and religious leader.

The *Fellowship* sailed for England in January, 1646.

Almost the entire colony watched the ship break through the ice of the harbor, sail into Long Island Sound and on out into the Atlantic as it began the long trip to England. The winter which followed was a lonely one and everyone's thoughts were on the *Fellowship* with which their hopes and many of their loved ones were crossing the sea.

Summer came at long last and with the warmer weather came the arrival of numerous English ships. But there was no word of the *Fellowship.*

Nevertheless, the colonists' spirits remained unflagging. "After all," said the English sailors, "ships are often blown off their courses at sea and are delayed for many weeks."

But summer dragged into fall and there was still no word. Winter came again and with its coming hope gave way. Many fami-

lies donned mourning robes and publicly grieved for their lost families.

By New Year's Day 1648, two years after the ship's sailing, all hope was long gone.

One afternoon during the following June, 1648, when the *Fellowship* had been given up by all, a thunderstorm hit New Haven Colony. However, the men and women continued to go about their business. Then — an hour before sunset — someone glanced toward the harbor and there was the *Fellowship!* Immediately crowds gathered on the shore and many of the colonists wept openly at the sight.

There it was — "the great ship"! On its deck Captain Lamberton could be seen proudly standing. Although clouds seemed to surround the vessel as it moved closer to the shore it was nonetheless clearly visible to everyone.

But suddenly there came a change. A wind sprang up and the ship's topmasts began to blow off. In minutes they were hanging, tangled in the rigging. Then all the masts began to fall overboard; the hull capsized and a huge cloud enveloped the ship.

Then there was nothing! The clouds lifted. The winds became calm. The *Fellowship* had disappeared.

No trace was ever found, no news was ever heard of "the great ship". On that June evening in 1648 the men and women of New Haven Colony walked from the shore stunned.

A churchman tried to comfort them, explaining that God had sent them this sign to show them how their loved ones and their ship had been lost at sea.

* * *

Of course "all things are possible" but how wonderful it would be if we could understand exactly *how* the "mechanics" of our world operate to make a vision such as this possible. Three-hundred-and-twenty-two years have passed since the New Haven colonists watched a ship that wasn't there, saw it sink in a place where its sinking did not occur, and we know no more about the energies which govern these "odd" occurrences than they did.



Classical psychoanalysts bicker over it — but many therapists are now realizing that ESP may be a healing help in the consulting room.

By Dr. Albin Gustafson

I USE ESP IN PSYCHOTHERAPY

EVIDENCE IS MOUNTING that therapists have dreams concerning clients which contain valid ESP material, facts that the therapist has no conscious way of knowing. Psychiatrists from Freud and Jung onward have written about such dreams, some to explain them away, others to insist the material is sound and useful.

If a psychotherapist can have a psychic dream about a client why should he not call on this same psychic ability while he concentrates on a client in his consulting room?

Recently one of my own dreams showed me afresh how the unconscious uses extrasensory perception to aid both therapist and client. This dream warned me that one of my clients had undergone severe and unexpected stress. At the same time it offered an interpretation of the meaning of the stress — the death of the client's child — which I could share with the distraught client.

I dreamed I was in a hospital ward where I saw a number of children — not babies — in cribs, with nurses in religious garb in attendance. Gathered around one crib-like bed were several people: nurses and members of the family of a dying child. When the child had expired the dream took a startling turn. It transformed the child's body into an object like a rolled-up scroll or a large burned-out cigarette. As the nurses lifted the body to remove it the object went limp and water ran from it. However, nobody was horrified that a person had become a *thing;* nurses simply cleaned up the room and removed the body. Standing by with the adults was a wide-eyed boy, a five-year-old. His face was anxious and I heard him ask, "Do I have to die too?" The dream ended in an atmosphere of appropriate solemnity and

sadness but without the sense of shock and outrage that usually accompanies the untimely death of a child.

As I reviewed the dream in the morning I realized it had unfolded with the peculiar combination of vividness and detachment I associate with my relatively infrequent dreams that deal with external events rather than with my own growth, drives and needs. Although the dream was of death I felt none of the threat or depression that often accompanies my death dreams. This dream seemed only a happening and mine was the role of sympathetic observer.

What stood out in this dream? A nighttime death of a hospitalized child; religious garb and atmosphere; a dying person who was somehow a thing; death with water involved; a troubled second child; adults handling the loss with gravity but without undue grief. I filed the dream in the back of my mind and went about the day's affairs.

Later in the morning one of my clients, a social worker, telephoned. In a weary voice he told me that his hospitalized child had died during the night, unexpectedly, of pneumonia which fills the lungs with fluid.

Now I understood my dream and knew why it had come to me. We went on to talk of the sense in which the death had been a blessing, a release. My client's child was a hopelessly retarded child well beyond infancy who required care in a special ward of cribs in a hospital run by nuns. Only in such a case could one think of a person as an *object*. Only in such a case could one view the death of a child as the rolling up of a scroll or the burning out of a short-lived cigarette. Only in such a case would the presence of fluid, in brain and lung alike, dominate the fact of the death and the life it ended.

I had forgotten that my client also had a five-year-old boy. Suddenly, as we talked on the phone I saw in memory the face of that son and realized it was the face of the anxious boy in my dream. The father and I then talked at some length on how to reassure the lad whose younger brother had died so unexpectedly. Later I learned that the five-year-old was asking just the sort of question I had heard in my dream but had been unable to get the full attention of busy and troubled adults.

My client was a mature person who probably would have handled the loss well even without my help. Perhaps the dream came more to help *me*, by pre-

paring me for a shock and reassuring me of the outcome — for I am always concerned when someone under the stress of deep psychological probing also has to bear unexpected outward stress. I only can say that when the phone call came I found myself shifting into gear instantly, as if I already were prepared to be helpful — as in some measure I am sure I was — to my weary client.

If such things can happen in the dreams of a psychotherapist can he also make better use of the little promptings and heightenings of awareness that also must come through ESP in his day to day work with clients?

As a step toward answering this question, I recently reviewed 75 cases from the past 10 years of my work as a psychotherapist. Since I sought only a broad perspective on psi in psychotherapy I did not attempt any statistical studies of what seem to be paranormal events in these cases. Instead I focused on finding representative types of phenomena and on noting a few of their characteristic features. Also, since I wanted first of all to catch the special forms of my own experience (as a naturalist collects specimens) I did not attempt at that time to compare them systematically with those reported in the literature of parapsychology by other therapists: Ehrenwald, Eisenbud, Bendit, MacRoberts, Jung or Fodor. This is a task for later and more thorough study.

In recent years I have been increasingly helped in my diagnostic work by a phenomenon that is common in the literature of psychic research: the seeing of auras. My own aura experiences of course are more limited than those of abler sensitives. I find my case notes revolving around only a few colors and only one color at a time: yellows, golds, blues, purples, reds and sometimes greens. I certainly do not understand the process by which these colors appear around the heads and shoulders of my clients. But I am grateful that they do appear, for they generally denote a significant breakthrough for the client. They usually convey information, simultaneously with the color, which I judiciously use to draw the client onward. In the consulting room I rarely speak of the colors or other phenomena I experience! Unfortunately, these auras rarely appear to me at the start of therapy when they might be most helpful. Typically they appear later when the personality has become more defined. By then something quite objective

may be producing the aura, for I have often discovered that my secretary independently sees the same color I see around the client!

Take the case of a flash of crisp blue that appeared over the right shoulder of a woman who for years had lived a distracted life of extramarital affairs, ignoring the focus on her three children which might have given her life depth and direction. When I saw the color I knew that a breakthrough was coming at last. On the following Sunday morning it came, bringing her many tears but also a sense of integrity for which she was long overdue. From that time on she began to see her children as real persons and to fulfill the tasks of motherhood she had put off too long.

I remember wondering, when I first saw the color and sensed its meaning for her, whether the expression "true blue" had originated because other persons had sensed a linkage between a certain azure hue and integrity!

Even more helpful is another phenomenon I experience late in the client's therapy. This also marks a breakthrough in the progress of the client. I see a face, a hair style and upper clothing superimposed on those of the client. The most common form of this experience, which is usually quite gripping for me and lasts throughout the session, is an image of the client at a younger age. Typically the age disclosed is a crucial age for purposes of the therapy: a time when the client was defeated or frozen into repressed anger or quit trying to relate to peers. I remember seeing a college-age blonde change into a three-year-old in a rocker — and the details I got were correct, as her surprised mother later confirmed when she told me the girl was sent away to relatives at the age of three.

I recall the soft 16-year-old face and flowing hair that came over the countenance of a lonely mannish woman when she dropped back 30 years to pick up her neglected femininity in the course of therapy. The photograph of her as a young girl which I saw later fitted the vision exactly.

A less common form of this experience is equally vivid but harder to account for. I sometimes see an image resembling my client but with different facial features and markedly different hair, jewelry and clothing. Here the face and other details are from another period in history, often from another culture. With the image, which may

dance mischievously over my client's face throughout an entire session, comes a clear sense of problems or potentials.

The strong face of a soldier from Hungary once appeared superimposed upon the face of an artist client. The qualities of generalship thus dramatized made the artist unpleasantly bossy with his associates. Later when these qualities were better integrated into his total personality they helped to make him the distinguished leader of a New York firm of illustrators.

I remember a young suburban matron whose attitude of devout idolatry toward her parents and her husband were beyond my reach in therapy — until I saw her as a Chinese girl and got a vivid sense of ancestor-worship and how to work with it. Interestingly enough, she dreamed of herself as a Chinese girl at about the same time.

Rarer still, according to my case notes, is the experience of seeing faces of the dead who have been closely associated with my clients. I do not enjoy seeing these faces, for though they seem to be alive, they are sometimes painfully sad or troubled. But I find — as the New York psychiatrist, Dr. Russell MacRoberts, has reported — that the clues in such visions may advance the course of the client's therapy.

A 19-year-old girl was sent to me by her physician because the recent death of her father had led to anxiety attacks in the form of painful choking. A dream she related involved her father in familiar coveralls. His face came sharply before my mind (the accuracy of my vision was verified later by a photograph) and with his face came the vivid distinction that needed to be made between what the girl could do for her widowed mother and what the husband had done for his wife. The girl was suffocating in the unconscious possessiveness of the mother, who had seized on her children to satisfy the emotional hungers of her widowhood. When the daughter saw and felt this and was able to act on it her anxiety attacks stopped.

I have found that occasionally, by some swift process more like ESP than reason, I can tell a client what is coming next in a dream he is narrating. This recently happened when I knew that the next scene of a physicist's dream would show him discovering family heirlooms (the keys to his manhood).

On infrequent occasions I have perceived a hidden episode in the history of a client — some-

thing essential to the therapy but concealed by the client: an illegimate child, a homosexual affair, even a murder.

In a first diagnostic session with a lovely young housewife I strongly felt she had had an abortion which left her troubled with guilt. My continuing impression of the abortion was an annoyance to me, because she denied it when I raised the question in taking her case history. Two sessions later she had made up her mind to be honest and she admitted the abortion. It proved to be a critical episode in her lifelong record of taking whatever she wanted.

Probably every therapist has such experiences and puts them down as lucky guesses — if he is not familiar with ESP research and has not trained himself to watch his own respiration, pulse, posture, voice timbre and other indices of a helpfully lucid state.

I have not yet mentioned the extrasensory leads that may give the therapist hints as to the prognosis in a given case: the client's prospects of recovery.

One of the most useful and reliable forms of this prompting, when I get it, is a click of certainty about the gravity of the case before me: whether or not it is serious and will require long-term therapy or perhaps hospitalization.

I think of a 12-year-old girl whose continual stealing led her foster-parents to bring her to me. All of the outward signs — her stumbling speech and disheveled appearance — pointed to a very troubled little girl. But my stubborn "gravity indicator" pressed toward a picture of a basically sunny and loving youngster, whose stealing was only a way of bidding for adult attention. This picture eventually proved sound.

Another time a housewife in her 40's was sent to me by her doctor with the assurance that she was doing fine under medication but just needed a chance to talk. Sure enough, the woman was poised and pleasant as she spoke of her marital stresses and the way her religious faith always had carried her through crises. But my inward "gravity indicator" said a crack-up was coming quickly and I alerted her doctor, secretly feeling a little foolish. That night she broke and spent the next six weeks in a mental hospital.

Another kind of prognosis prompting comes to me perhaps once in 20 sessions. At these times I hear myself telling a client as he leaves what will happen to him before we meet again. I never quite mean to do

this, for it is risky business and could influence the client in an unhealthy way. Nevertheless, the prompting sometimes is so clear, presenting not only the familiar "click" of certitude but also a sense of fitness-to-the-situation, that I feel I must speak a helpful word.

In one instance a recently hospitalized mother of four was standing in my doorway in good spirits while she put on her coat. Quite simply I told her a flood of tears was coming to her and not to worry about it. The weeping would be part of a long-overdue catharsis. It came within three days, as it happened, and lasted most of a week — and marked the beginning of her recovery. When I saw her again I remember wondering what in the world had possessed me to say such a thing to her so flatly as if I knew it for sure — unless my ESP had made me sure.

Finally, it is my belief that the most important single process in psychotherapy may consist of both ESP and the direct influence of the therapist on the client's nervous system. I call it the "reverberatory effect" and my notes show that when it comes a major therapeutic gain results.

The essence of this phenomenon is a deep rapport between therapist and client which makes possible the peeling-back of layer after layer of unconscious material until a healthy core is reached and experienced in its full promise. It typically begins when the therapist gets an inward assurance that the client is ready for significant change and then feels the jolt of sudden and convincing empathy.

Once I listened to a murderous rage from an elderly banker. I drew him on in his angry tirade concerning an associate, at the same time gently but firmly "willing" him to experience his own true feelings. The reverberation began. He "stepped into himself" shivering, as if into a black pit. He spoke with a fierce anger that I never had known him to express before. Then came the jolt of the desperate fear behind his anger, fear that had been there since his neglect-filled childhood. He blurted out his panic: "My God, I wonder if there is anything good in me after all!"

Throughout this process something in me seemed to struggle to "lift" his awareness as well as to free it. Eventually we discovered his hunger to serve the underdog, an impulse that lay beneath his anger and fear and that now reverberated between us. His hunger to serve came as a healing current, something

good which he *knew* was his own. Now he could bear to look at the evil inside himself and at the same time believe in himself, as he could feel I did. We talked a long time about that helpful current which he never had articulated before.

As the session ended he was quiet but more refreshingly alive than I ever had seen him. And the awareness of his desire to help the underdog stayed with him. In succeeding months it became the core of his new sense of vocation and manhood.

I do not know the dynamics of such intense exchanges between therapist and clients. I suspect it is more ESP than reason.



ATTACKED BY A POLTERGEIST

POLICE in Plymouth, England, recently investigated a complaint by Mrs. Elsie Robertson that a poltergeist had attacked her twice with a dressing robe.

Mrs. Robertson lives with her husband, Stanley, 40, and her daughter, Carol, 17, in one of a block of 40 new flats which were completed a year before on a site that had been occupied by very old buildings. When she failed to obtain help from the police, she turned to Rev. Charles Vickery, vicar of St. Mary's Church in Plymouth. Reverend Vickery told a *London Sunday Express* reporter that close questioning of the Robertson family convinced him that the weird events they described were not imaginary.

Mrs. Robertson related that shortly before Christmas, 1965, she was alone in her bedroom when a robe which had been hanging on a door suddenly was thrown at her by "ghostly hands". Her husband and daughter came running in answer to her screams and, after hearing her story, Mr. Robertson put the robe under a heavy vacuum cleaner in a hallway closet.

Despite this precaution, Mr. Robertson stated, his wife again was attacked with the robe the following evening. He found it lying at her feet in her bedroom after responding once more to her screams. This time, he said, he locked the robe in an outside building.

After a few quiet nights, the Robertsons were seated in the living room when they heard tapping noises. Investigating, they found Mrs. Robertson's bedroom in wild disorder, with bedclothes, furniture and toilet articles scattered over the floor.

Reverend Vickery reported the case to the Bishop of Exeter, Dr. Robert Mortimer, who instructed him to perform an exorcism service.

By Lucius Farish

Years before Kitty Hawk mysterious "ships" and their passengers were observed by our grandfathers.

Unidentified "AIRSHIPS" of the Gay Nineties

SOME STUDENTS of UFO phenomena may be surprised to learn that our present-day UFO flaps were paralleled almost 70 years ago by an equally mystifying flap of "airships".

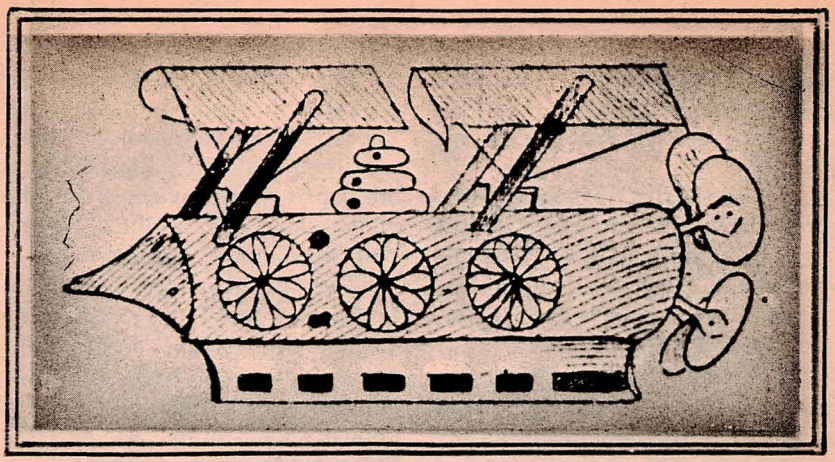
In our grandfathers' time these strange aerial objects seem to have visited almost every part of the United States. In November and December, 1896, sightings began to occur on the west coast and during the spring of 1897 the craft moved eastward across the country.

Toward the end of March, 1897, the airships quite frequently appeared in the midwestern states. The Topeka, Kans., *State Journal* of March 29 reported:

OMAHA SEES THE SHIP

"OMAHA, March 29 — The mysterious airship was seen again last night for the third time by a number of Omaha's reputable citizens. It hove in sight about the time church was over and in half an hour had traversed the heavens and had once more disappeared. It was seen by people in all parts of the city.

"This time the airship came into view in the southeast portion of the horizon. It was in the shape of a big bright light, too big for a balloon, and glowed steadily. It sailed over the city to the northwest and there disappeared behind the houses and the bluffs. It moved very slowly and seemed to be quite near the



Captain Hooton drew this sketch from memory for the Arkansas Gazette in 1897.

earth. Nothing but the light was visible. A big crowd at 24th and Lake Streets watched the trip of the visitor. . . ."

The same edition of the Topeka *State Journal* carried an account from Iowa:

"SIOUX CITY, March 29 — Robert Hibbard, a farmer 15 miles north of Sioux City, said a drag rope with grapnel attached dangling from the rear of the car of an airship caught in the slack of his trousers a few nights ago and dragged him several rods, tearing off a section of his trousers, and dropped him into a dry run on the border of his cow lot. His reputation for truth-telling has never been bad. . . ."

A few days later the *Chicago Tribune* reported that the airship had reached Michigan:

"DECATUR, Mich., April 1 (Special) — Residents of Galesburg, Kalamazoo County, assert that an airship passed over the village last night. The first evidence of the strange visitor was a brilliant bright light, by means of which a huge black object was distinguishable, from which was emitted a sharp crackling sound. It is claimed that human voices were distinctly heard from above during the passage of the supposed airship."

The Kansas City *Times* of April 2 headlined:

DID YOU SEE THE SHIP?

"It is possible of course that some practical joker with a big

kite and lantern got in an April Fool joke. If he did he is the most successful joker . . . in this vicinity.

"Thousands of people in Kansas City saw the mysterious light, first noticed at 8:15 on the western horizon. . . . Many refused to look, suspecting it was an April Fool gag.

"The light seemed about the size of a big street light and didn't seem to be as high as the clouds. It shot out a beam of light very much like a searchlight . . . some of the time white and then . . . bright red . . . It moved with a regular motion, not comet-like. . . .

"Advices from neighboring towns say that their citizens were also favored with a view of the mysterious light last evening.

"They saw just what had been seen at Topeka and a dozen other places between Kansas City and the Pacific coast.

"Citizens of Everett (Kans.) watched the airship for one hour and 20 minutes. . . . As the ship came near the earth, the light was as bright as the headlight of a locomotive, which at that time was standing in the railroad yards, the only difference being that the engine's light was yellow while the light from the airship was a greenish-blue color.

"For five minutes at one time the airship seemed to skirt the lowest edges of a cloud . . . and it was then that the powerful lights on board were reflected on the clouds and the outlines of the ship were clearly distinguished.

"The basket or car seemed to be 25 to 30 feet long, shaped like an Indian canoe. Four light wings extended from the car, two on either side and placed opposite each other. At the ends these wings were triangular. A large dark bulk was discernible immediately above the car and was generally supposed by the watchers to be an inflated gas bag. That the same power that furnished the light (also lifted) the ship was evident from the fact that the lights grew dim as the ship went upward. . . ."

Clear evidence exists that the airship — or airships — was seen in many parts of the midwest. The *Chicago Tribune* of April 7 devoted front-page space to keeping its readers up to date on the phenomenon:

HUNDREDS SEE AIRSHIP AT OMAHA

"OMAHA, Nebr., April 6 (Special) — Several hundred Omaha people insist they saw an airship last night. . . . Several crowds witnessed it.

"Fifty members of the Knights of Ak-Sar-Ben were treated to a sight of the airship . . . twice,

each time for a space of from five to eight minutes. At nine o'clock . . . the attention of a few members was attracted by a bright light flashing past the west windows of the den.

"They immediately sprang to the window, seeing a luminary appearing at least 18 inches in diameter, the reflection from which passed along what appeared to be a steel body . . . estimated at from 12 to 30 feet (in length)."

Now Chicago and other cities in Illinois and nearby states began to receive visits from the airship and as always conventional explanations for the aerial visitor were sought: The *Chicago Tribune* of April 10 reports:

AIRSHIP OVER CHICAGO

Strange vagrant of the night sky sweeps above the city — Seen all the way from Evanston to South Chicago, when it disappears in the west — Comes from the Lake, shows bright-colored lights. Some observers say they discern wings. Professor Hough calls it a fixed star.

"Hundreds of persons . . . last evening saw gliding through the heavens an object the like of which they never beheld before and which all agreed . . . must have been the much-storied airship of Kansas and none other. All but one: Professor Hough of Northwestern University at Evanston declared there was nothing to be seen but a fixed star.

"Various descriptions were given of the strange object that set nearly 800 people agape in Davis Street, Evanston, but the descriptions agreed on major points. . . . The object . . . bore vari-colored lights, according to all accounts. All declare that the brightest light was white and seemed to be backed by a reflector that could be turned, swinging its searching rays from side to side through the night air.

"Behind this some discerned a small red light . . . but again all agreed that still further behind the big white headlight could be seen a smaller white light and a green light side by side. . . .

"Evanston observers say the moving object seemed to be about 400 feet above the earth and that it held a practically true course westward. It was during this period of its flight that (it) was observed by residents in Niles Center and Schermerville. . . . A little more than a half-hour later similar lights were described out over the lake . . . bound southward.

Disappears Over South Chicago

"The latest glimpse of the traveler of darkness was caught by South Chicagoans at about 9:30 o'clock, when numerous persons state they saw (the) object . . . approach the land from over

the lake and after reaching a point some distance inland, turn slowly to the northwest and fade away. . . .

"At several points the moving wonder was observed by persons equipped with small telescopes or powerful field glasses, and these persons claimed to have described the outlines of the structure . . . the consensus, on the uncertain basis for estimating dimensions of bodies moving through the air at unknown distances, (being) that the main body of the night flyer was about 70 feet in length, of slender proportions and fragile construction.

Evanston Much Excited

"The appearance of the strange phenomenon in the sky at Evanston has given rise to all manner of speculation. . . .

"Those who witnessed the passing of the lights in the heavens describe the sight much in the same way that the telegrams from the other side of the Mississippi have done and some (persons) are seriously beginning to wonder if some inventor has not succeeded in turning the joke on the world."

The same edition of the *Tribune* reported two more sightings:

LOOKED OBLONG AT MT. CARROLL

"MT. CARROLL, Ill., April 9 (Special) — Hundreds of persons on the streets tonight — persons whose honesty and truthfulness are beyond dispute — viewed the airship about 8:40 o'clock. It came from the northeast and when opposite this city changed its course and went due west at a terrific speed. It was in sight at least 10 minutes. It appeared oblong in shape and carried a great red light. In length it did not appear to be over eight or 10 feet and two or three feet high. So many people saw it there is no disputing the fact that something unusual happened.

"Mount Carroll is 128 miles west of Chicago and . . . the airship was seen swooping down upon this city from the direction of Evanston."

EGG-SHAPED IN WISCONSIN

"WAUSAU, Wis., April 9, 1897 (Special) — The airship made its appearance in Wausau last night about 10 o'clock and was viewed by at least 100 citizens. . . . Lights could be seen . . . (and) a dim outline . . . which appeared to be shaped like an egg."

The airship next appeared over two more Illinois towns and three Iowa towns according to the *Chicago Tribune* of April 11:

PHENOMENON IN SIGHT AGAIN

"GALESBURG, Ill., April 10 (Special) — Hundreds of people on Main Street tonight were mystified by a celestial phenomenon that some connect with the

airship. Seen with a field glass it appeared one-half to three-fourths of a mile high and was about two feet in diameter, and gave a clear intense white light. It was 15 minutes passing over the city."

"ELGIN, Ill., April 10 (Special) — Last midnight Policeman Younger saw a mysterious body moving slowly in the heavens. It was in outline like a ship, showing a red, blue and a large white light. It seemed to come from West Chicago and after reaching Elgin turned about and slowly disappeared to the south. Others claimed to have seen the ship."

"ELDORA, Iowa, April 10, 1897 (Special) — Reputable citizens here say they saw the gigantic airship of polished silver. . . ."

SUPPOSED MESSAGE DROPPED OVERBOARD

"NEWTON, Iowa, April 10 (Special) — Two thousand Newton people were on the streets at 8:00 P.M. viewing the 'airship'. It had a bright headlight. It hovered over the southwest part of the city 40 minutes and then went northwest. About two miles northwest of the city something was dropped from the machine in a parachute with a light attached to it. It is thought by some to be a message from the occupants. Several people started in that direction hoping to find the missive but have not as yet returned."

"OTTUMWA, Iowa, April 10, 1897 (Special) — Half of town saw the 'aerial-what-is-it?' in Ottumwa tonight. It appeared as a bright red light and was going west. It was first seen at Eldon at 7:25 o'clock, at Ottumwa at 7:40 and at Albia at 8:10. It remained in sight 10 minutes."

Arkansas received a visit during this same period. The *Arkansas Gazette* of April 15 reported:

AIRSHIP PASSES OVER RUSSELLVILLE

"RUSSELLVILLE, Ark., April 14 (Special to the *Gazette*) — The airship has come and gone but not too quickly for two of our citizens to see it. Monday night while a heavy wind and thunderstorm were coming up from the southwest this aerial monster was seen by C. W. Nugent, a marble-cutter here, and Mr. Keith, a carpenter, to be going southwest at the apparent rate of 100 miles an hour. . . ."

The Eureka, Kans., *Herald,* April 16, reported the latest airship sightings over Oklahoma:

"The wonderful airship is a wonderful traveler . . . Down at Norman, Okla., Friday night (April 9, 1897) the strange aerial craft was seen by T. J. Wiggins, assistant cashier of the Norman

State Bank . . . He describes it as being a long dark object with an exceedingly bright light, with occasional flashes of red lights along its sides, and traveling in a zigzag course. The same craft appeared again on Sunday night (April 11) and was seen by nearly 400 people. . . ."

Then the aerial craft made a side trip to the nation's capital. Said Topeka's *State Journal:*

AIRSHIP AT WASHINGTON

It showed a disposition to anchor on top of Monument

"WASHINGTON, April 16 — A telephone message received last night from Columbia Heights, a suburb of this city, stated that the airship was seen in that locality shortly after nine o'clock. Its appearance caused great excitement among the residents, hundreds of whom watched the strange visitor in open-mouthed wonder. From the reports received it was undoubtedly the same ship which has recently been navigating the air in the area of Chicago and other western cities.

"It came from the northwest (toward) the Washington Monument and sailed at 600-foot height '. . . but gradually dipped toward the earth. It was plainly visible for 10 minutes and then disappeared in the hills back of Georgetown.' "

The ship then returned to Arkansas and the following amazing account appeared in the *Arkansas Gazette* of April 22:

SAW THE AIRSHIP

Conductor Hooton of the Iron Mountain . . . ran across the aerial ship in an open field near Homan and talked with the men manning it. He gives a graphic description of the queer-looking ship. Five men were passengers in it . . .

"Capt. Jim Hooton, the well-known Iron Mountain railroad conductor . . . not only verified the report that he has seen the airship but has furnished the *Gazette* with (a) sketch . . . Those who know Mr. Hooton will vouch for the truth of his statement:

" 'Of course I saw the airship,' said Mr. Hooton to a *Gazette* reporter. 'There is no doubt in the world about it . . . It came about in this way.

" 'I had gone down to Texarkana to bring back a special and knowing that I would have some eight or 10 hours to spare . . . I went to Homan to do a little hunting. It was about three o'clock in the afternoon when I reached that place. The sport was good and . . . it was after six o'clock when I started . . . toward the railroad station.

" 'As I was tramping through the brush my attention was attracted by a familiar sound, a sound for all the world like the working of an air pump on a

locomotive. I went at once in the direction of the sound and there in an open space of some five or six acres I saw the object making the noise. To say that I was astonished would but feebly express my feelings. I decided at once that this was the famous airship seen by so many people about the country.

" 'There was a medium-sized man aboard and I noticed that he was wearing smoked glasses. He was tinkering around what seemed to be the back end of the ship and as I approached I was too dumbfounded to speak.

" 'He looked at me in surprise and said, "Good day, sir, good day."

" 'I asked, "Is this the airship?" And he replied, "Yes, sir," whereupon three or four other men came out of what was apparently the keel of the ship.

" 'A close examination showed that the keel was divided into two parts terminating in front like the sharp edge of a knife. In fact the entire front end of the ship terminated in a knife-like edge, while the sides of the ship bulged gradually toward the middle and then receded. There were three large wheels upon each side made of some bending metal and arranged so that they became concave as they moved forward.

" ' "I beg your pardon, sir," I said. "The noise sounds a good deal like a Westinghouse air brake."

" ' "Perhaps it does, my friend; we are using condensed air and aeroplanes — but you will know more later on."

" ' "All ready, sir," someone called out, and the party all disappeared below.

" 'I observed that just in front of each wheel a two-inch tube began to spurt air on the wheels and they commenced revolving. The ship gradually arose with a hissing sound. The aeroplanes suddenly sprang forward, turning their sharp ends skyward. Then the rudders at the end of the ship began to veer to one side and the wheels revolved so fast that one could scarcely see the blades. In less time than it takes to tell you the ship had gone out of sight.

" 'This drawing I have made is the best I can do . . . I consider I was fortunate in seeing the ship. You may add that she pumped while standing still like the air pump of an engine.

" 'One particular feature I remember is that what I would call the cowcatcher was sharp as the blade of a knife and almost as pointed as a needle. There was no bell or bell rope about the ship that I could discover, like I

should think every well-regulated air locomotive should have.' "

Capt. Hooton's was the first report of actual conversation with persons manning the airship but more were to come. In the meantime a certain levity crept into newspaper follow-up stories on the mysterious craft.

Briefly mentioned earlier was the theory of Professor Hough of Northwestern University of Evanston, Ill. He believed that people were being fooled by the appearance of a fixed star — Alpha Orionis. This prompted a commentary in the *Gate City Journal* of Arkansas City, Kans., on April 23:

"A Chicago professor identifies the airship as the moving star Alpha Orionis. If that is true, someone on Orionis dropped a half-peeled potato, for one fell from the sky in Atchison."

The same newspaper, without elaboration, noted:

"The airship came down at Arkansas City, sailed up to the water tank of the Santa Fe, pulled the lever and took on water."

May, 1897, the airship continued to mystify midwesterners. The Eureka, Kans., *Herald* on May 7 reported its latest activities:

"That something is hovering nightly over the heads of Kansas people and the heads of people in other western states, there can be no question, but what it is *is* the question. . . . The last to report having seen something in the sky, something that astonishes while it confounds, are Mrs. J. J. Durkee and Mrs. A. E. Shaw, ladies of high character, unquestioned integrity and unimpeachable veracity.

"Last Monday evening (May 3) Mrs. Shaw, who resides on the hill and a short distance north of Mrs. Durkee, saw a strange object in the northwest heavens. As she had previously promised to do, she went to the home of Mrs. Durkee and called her out to see the strange object. Mrs. Durkee aroused her youngest son Guy and he also saw it.

". . . The object, Mrs. Durkee states, was crescent-shaped and bore lights.

"She saw it above the White Building, saw it pass down behind the building and then rise in view again but not to its previous height. It had a swaying motion, something like the motion of a kite. The ladies watched until it passed out of sight and behind the White Building."

Another story of a conversation with the airship occupants completes the chronological account of the peregrinations of the

aerial craft. This report appeared in the Fort Smith, Ark., *Daily News Record* of May 13, 1897:

SAW THE AIRSHIP
Two men in Hot Springs swear to it

"The airship story which Constable John J. Sumpter and Deputy Sheriff John McLemore related to a Hot Springs *Sentinel* reporter the other night on their return from a midnight trip beyond Sugar Loaf Mountain, subjected them to the jokes and jibes of their friends, says the Little Rock *Democrat*. They however most seriously maintain that it is absolutely true, and their earnestness is puzzling many, who, while unable to accept the story as fact, yet see that the men are not jesting. In order to convince their friends of their sincerity at least, Constable Sumpter wrote out the following statement detailing their discovery — to which he and Mr. McLemore made affidavit:

" 'While riding northwest from this city on the night of May 6, 1897, we noticed a brilliant light high in the heavens. Suddenly it disappeared and we said nothing about it, as we were looking for parties and did not want to make any noise. After riding four or five miles around through the hills we again saw the light which now appeared to be much nearer the earth. We stopped our horses and watched it coming down, until all at once it disappeared behind another hill. We rode on about half a mile farther, when our horses refused to go farther. About 100 yards distant we saw two persons moving around with lights.

" 'Drawing our Winchesters — for we were now thoroughly aroused to the importance of the situation — we demanded: "Who is that and what are you doing?"

" 'A man with a long dark beard came forth with a lantern in his hand, and on being informed who we were, proceeded to tell us that he and the others, a young man and a woman, were traveling through the country in an airship. We could plainly distinguish the outlines of the vessel, which was cigar-shaped and about 60 feet long and looking just like the cuts that have appeared in the papers recently. It was dark and raining and the young man was filling a big sack with water about 30 yards away and the woman was particular to keep back in the dark. She was holding up an umbrella.

" 'The man with the whiskers invited us to take a ride, saying that he could take us where it was not raining. We told him we believed we preferred to get wet.

" 'We asked the man why the brilliant light was turned on and off so much and he replied that the light was so powerful that it consumed a great deal of his motive power. He said he would like to stop off in Hot Springs for a few days and take the hot baths but his time was limited and he could not. He said they were going to wind up at Nashville, Tenn., after thoroughly seeing the country.

" 'Being in a hurry, we left and upon our return about 40 minutes later nothing was to be seen. We did not hear or see the airship when it departed.' "

An affidavit as to the truth of this statement was signed on May 8, 1897, by "John J. Sumpter, Jr." and "John McLemore" before Justice of the Peace C. G. Bush.

Reviewing this evidence of aerial activity throughout a large portion of the country during this time period leaves many questions unanswered. Were these airships merely the UFOs of their time? Did Hooton and the others actually talk to extraterrestrial beings? If so why did the airship occupants lead witnesses to believe in the craft's terrestrial origin? As usual, our studies of UFOs and other aerial phenomena create as many questions as answers.

This much we can say with certainty. Unquestionably craft of some nature navigated our airways long before the Wright brothers ushered in the modern era of flight. The testimony of thousands of witnesses verifies this — even if the origin and purpose of the airship occupants remain a mystery which is unlikely to be solved.



DOCTOR AND PATIENT IN COLLISION

INFORMED by a telephone call that five-year-old Preston Lewis had been injured when the wheel of a family car accidentally backed over him in Austin, Tex., Dr. Sigman Hayes told Mrs. Inez Lewis, the boy's mother, to rush him to the emergency room at Brackenridge Hospital. As Dr. Hayes drove toward the hospital to meet his patient, he collided with another car at an intersection. The driver was Mrs. Lewis, with her son as passenger. She and the doctor were injured, but the boy escaped further hurt. Traffic police who investigated the accident said that the chances of the two cars meeting at that intersection at that particular moment were a million to one.

My Proof of Survival

FATE will pay $5 for each story published in this department. Stories must 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 may be mailed to FATE Survival Editor, 500 Hyacinth Pl., Highland Park, Ill. 60035. Manuscripts must show author's name and address and include a stamped self-addressed return envelope.

VOICE FROM THE CORNER

By Lena MacArthur

WHEN MY MOTHER died in the early 'Thirties she left 12 children. I simply couldn't believe God could be so cruel as to take her before she had a chance to enjoy the family she had labored so hard to bring into the world.

"It isn't fair," I sobbed into my pillow every single night.

Our family physician could not help me. He said it was my first experience with death and that I must adjust to it in a normal way. But I didn't.

When my grieving continued into the second year, I sought psychiatric help but somehow couldn't accept help even from this kindly doctor. But I was ill — physically, mentally and emotionally.

When I went to bed every night I would wish to die so that I could join my mother. I went so far as to wish I could take my own life. I simply did not want to live. This terrible depression continued into 1934 and my suicidal thoughts became more and more frequent.

In this state one night I heard my mother's voice saying: "Ah, Lena, this should not be."

I sat up in bed in stark wonder and looked around. In the far right-hand corner of my bedroom stood my mother, clad in her favorite blue and white checked dress and ample white apron.

She was shaking her head sadly, repeating, "This should not be."

I jumped out of bed and ran to where she was standing — but she was no longer there. Still, I felt her presence all around me. Instead of feeling fright I was overjoyed, for I knew she had come to help her namesake. Overnight I became well. In another world as in this one, she



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WAS IT DAD?

By Agnes Kosak

IN 1914 I WAS only a little tyke when my father, coming home late at night, was held up and violently, brutally shot. He was only 32 years old, a wonderful father, and just getting a start in Chicago politics. He left his wife and three children: a small son, my sister and myself.

I attended a Jewish funeral service a few years ago for a young husband who had been killed in an automobile accident. In the rabbi's stirring sermon he said: "This man's life, snuffed out like a candle before his time, leaves the survivors like the drippings from the candle — not fully completed."

His words took me back to our own tragedy. My mother married again, but without Dad conditions at home were never the same. But life does go on and eventually I found myself grown up and living in Phoenix, Ariz. There in 1964 I had a number of business interests, among them the A-BAR-K Realty which I owned, and a tavern in which I shared a partnership.

Late one summer night, my partner and I closed the office and started the drive home. We had quite a lot of cash in the car but since this was often the case I felt no particular alarm as we traveled the completely deserted highway.

My partner was driving and suddenly, without saying a word, she braked the car. She leaned forward and tensely stared through the windshield. I turned toward her and asked what had happened, as I could see nothing but a quiet street.

Very quietly she said the spirit of

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Only fools are "too grown up" to fear the occult

Nobody intelligent believes in weird supernatural tales, we are told. Yet why does the Church — Catholic and Protestant — *still regularly performs exorcisms* to drive out demons and evil spirits? Why are mediums no longer being "scientifically exposed" in public — is it because the so-called "ghost breakers" found that *some mediums defy scientific exposure?* Why are leading universities, like Duke in North Carolina, *quietly spending millions of dollars* for research into mind-reading, fortune telling, telekinesis and other aspects of ESP — is it because they *don't* believe?

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a man was standing in front of the car and speaking to us. She heard him say we must take a different route, and he even mentioned the name of another street. Then he said that we should not go home but insisted that we go to a motel. Then he abruptly vanished!

My partner said she has had many psychic experiences and she intended to follow the stranger's advice. I think I was in shock and I wasn't about to argue with her, so we did as he said.

The next afternoon one of my real estate saleswomen mentioned that she had driven past my home late the night before and had been surprised to see a car in front with its lights out, occupied by two persons. She was curious enough about the situation to drive by again an hour later. They were still there!

Did Dad come back to save me from his fate? — *Hollywood, Calif.*

THE MAN WHO CARED

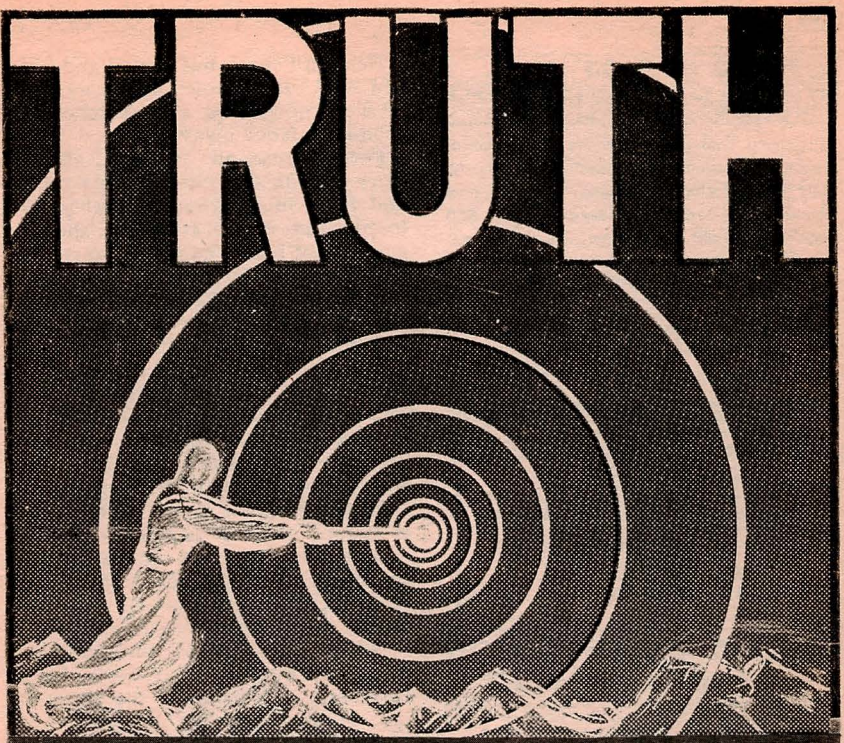
By Velma Dorrity Cloward

TWICE DURING THE last six years my daughter's father-in-law, Paul Albino (who died of a heart attack on August 15, 1959) has appeared to my daughter Fern.

The first time occurred shortly after Paul's death when Fern herself was quite ill. She had not felt well for days but she kept going, hoping her general feeling of malaise would ease with time. One day after her husband had gone to work and her children were at school, she decided to lie down to rest. She must have dozed but suddenly came wide-awake. Across the room, sitting in the big armchair he favored was her father-in-law.

"Dad!" she said, "Dad, what are you doing back here?"

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Inevitably, long continued Space exploration will test (1) whether Space really is a barren, empty, uninhabited waste, (2) whether Man really is born with an immortal part, (3) whether that part is naturally adapted to Space, and (4) whether that part requires any more of a passport than a virus, bacteria, fly, fish, or bird requires, anything more than the ability to go. In short, prolonged Space travel will test whether Man really can be free of Earth's many tyrannies.

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He didn't speak but smiled and nodded his head as much as to say, "All is well now." As she watched he gradually faded away.

Fern's husband laughed at her story, saying the vision of his father had been imagination, probably due to her illness. Nevertheless, she began to feel better and in a short time became her old self again.

In June, 1965, Fern and her husband decided to repaint their house and this meant chipping off the old paint. They both worked hard at it every spare minute but her husband had a job to do and she had a family to care for. The work was not progressing very fast so one afternoon she decided to put in some extra time chipping the paint. After several hours on the scaffold she had earned a rest and went inside. Strangely, she still heard the sound of chipping. She stopped and listened; the chipping continued.

"Lloyd?" she called, thinking perhaps her husband had come home early and gone right to the chipping job. It was not her husband who answered but her father-in-law Paul.

"It's me, Fernie," he said. "You kids are always taking on more than you can handle and I'm just going to help out a bit on this."

Fern ran to the back of the house and out the kitchen door. On her way she heard the crash of falling plaster paint. When she reached the outdoors, there at the base of the wall lay a pile of dried paint and above it a large clean place from where it had fallen. To chip that much paint by hand would have taken many hours. — *Modesto, Calif.*

A SWATCH OF CHESTNUT HAIR

By Erdeane M. Foster

ALMOST 60 YEARS ago when we were living in Seattle, we had a

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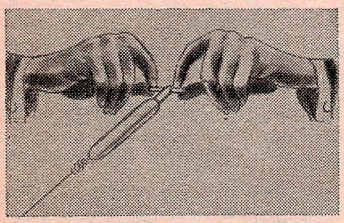
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wonderful friend and neighbor — Mrs. Burns. She had an Ouija board and loved to tell fortunes and many of her predictions actually came true. Even my sister and I, though only children, knew she was a mystical person and above all we loved to hear her tell ghost stories. Many of them Mrs. Burns claimed were true.

Mrs. Burn's daughter and my older sister were the same age and naturally became good friends as we grew up. When Veronica suddenly passed away at the age of 22, having been widowed in the meantime, she left a small daughter in a condition of severe need — both for care and money. Veronica had beautiful chestnut-colored hair and my sister agreed with Mrs. Burns that to sell a long swatch of it would bring in some money for the orphaned child — human hair being much in demand in 1908 as it is today.

The swatch was cut and formed and my sister temporarily placed it in a bureau drawer in the upstairs bedroom of our big old-fashioned house. One night I awakened suddenly, sensing a presence in the room. I sat up in bed but hesitated to get up to turn on a light. As my eyes became accustomed to the darkness I discerned a form moving slowly through the open door, across the room toward the bureau that held the swatch. All I could see was a pale figure wearing a long white gown. No moonlight or starlight nor street light came into the room, for the window shade was drawn. Thus the pale light had to emanate from the figure itself. As it drew closer I recognized Mrs. Burns' daughter Veronica, her pale face wearing a natural but detached and peaceful expression. She moved directly to the bureau drawer. I was now too frozen to move — but I began to scream hysterically, clutching the blanket to

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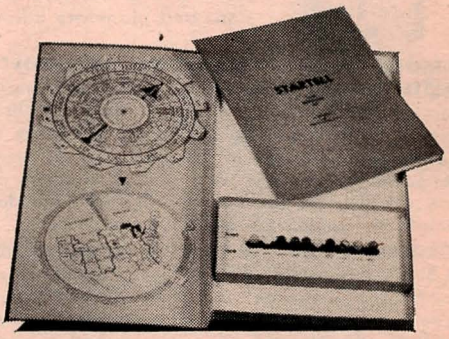
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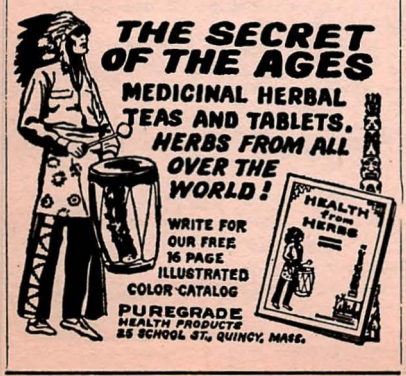
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my face as if to hide behind it.

My mother, father and sister frantically burst into the room, switching on the light as they came in. Now nothing unusual was to be seen. As I incoherently tried to explain the vision and my screams, we looked at the bureau and saw that the drawer was closed. My sister opened it and found the satin case in which she had stored the hair. It was lying open, its strings untied, although the hair itself was still there. My sister swore she had stored the case rolled up and neatly tied. But she doubted my story.

Only one person really believed me, I felt, and that was Mrs. Burns. When I told her my experience she nodded wisely and said, "Many strange things happen, dear, that we can't explain — but if we can't believe our senses, how can we believe anything?" — *San Bernardino, Calif.*

MY CHILD'S VISIT

By Margo Trevor

WHEN KATHLEEN, MY only child, died of leukemia on January 5, 1962, it seemed as if my very soul died too. The fact that her three short years of life had been so pain-racked grieved me more I think than her death, for now at least the pain had lost its hold.

Kathy had been a sweet child and had suffered more terribly than I can say, growing paler and thinner every day, her eyes becoming great dark hollows the day she died.

During the succeeding weeks my grief did not subside. I grew more and more despondent. Memories of Kathy's pitiful deterioration haunted my waking hours. Though sleep came seldom, I dreaded its perpetual torrent of hellish nightmares over my baby's suffering. My friends' and my husband's attempts to console me proved futile.

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I never had been staunchly religious but now I visited St. Peter's Cathedral daily, for there I felt a closeness to my Kathy and a certain serenity.

On March 19, nine weeks after Kathy's death, I knelt fervently praying for solace. Suddenly a delightful scent filled the church. Instinctively I raised my eyes and squinted at the brilliant luminous circle above the altar. The circle of light seemed to disperse as a form took shape within it. I felt no astonishment that the form was Kathy's.

Her small gaunt body of my memory had changed. She looked strong and rounded; her cheeks were pink; her once-hollow eyes sparkled.

She looked down at me and said, "Don't weep for me, Mother. My death was an initiation to life. I am strong and without pain and the good Aphelia rocks me in a golden cradle which awaits your hand."

She placed on the altar steps a white flower of a kind I'd never seen — and vanished.

I didn't tell my husband and friends about Kathy's visit, fearing their skepticism. Thus they may have thought it was strange how suddenly and rapidly I recovered from my grief and despondency. Sometimes it seems incredible to me. That's when I get out the little box with the flower inside. The petals are wilted but as fragrant as the day Kathy gave it to me. — *Chester, Pa.*

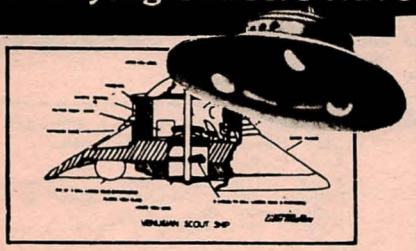


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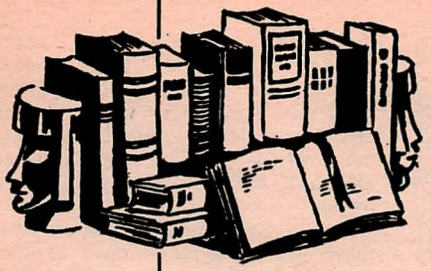
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TWENTY CASES SUGGESTIVE OF REINCARNATION, by Ian Stevenson. American Society for Psychical Research, N.Y., 1966. Plus 362 pages, $6.00.

The present volume comprises Volume 26 of the A.S.P.R. *Proceedings*. The monograph later will be issued in a commercial edition by University Books. Those who like myself have followed Dr. Stevenson's investigations of these reincarnation cases through convention reports and informal discussion have waited many months for this publication. Now that it has appeared I feel it has been worth the waiting, as Dr. Stevenson has supplemented his earlier studies with additional investigations up until the time he submitted the manuscript. Throughout the book he alludes to still further reports being prepared for publication.

I can think of few more controversial areas within psychic research than these cases of children who claim to recall a previous life. Dr. Stevenson, chairman of the psychiatry department at the University of Virginia Medical School, Charlottesville, is almost uniquely qualified both by professional background and by temperament to undertake such an investigation.

Some idea of the scope of his work will be given by pointing out that he has *personally* investigated each of these 20 cases (talked with the children, interviewed their families, verified the information recalled, etc.), although they are distributed as follows: seven cases in India, three cases in Ceylon, two cases in Brazil, seven cases among the Tlingit Indians of Alaska, and one case in Lebanon. Most of these cases are published for the first time. They range in richness from a case where a child has given a wealth of information about his previous life (nearly all of it accurate) to an instance of mere tendencies to display the characteristic behavior patterns of a deceased uncle — under the influence of unusual birthmarks matching his uncle's battle scars.

I found it slightly frustrating that Stevenson decided to postpone all discussion of the evidence until the final chapter. It is difficult to keep the facts of 20 individual cases freshly in mind as he reviews the merits of alternate explanations for facts presented in preceding chapters.

I was surprised, too, that Stevenson did not attempt to answer point by point the numerous objections raised by C. T. K. Chari following

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publication of Stevenson's earlier articles on reincarnation cases. I suspect that august Indian philosopher will come forth with a lengthy critique of this volume reiterating many of his previous arguments and we shall have to go through it all again.

In his discussion, Stevenson eventually dismisses all alleged explanations besides possession and reincarnation. He admits his inability to decide between these two choices, largely because he extends the definition of possession far beyond what normally would be considered such. The distinction is further muddled by inclusion in the present volume of the case of Jasbir, which is almost a direct parallel to the famous Iris Farczady case of possession.

It would be inaccurate to describe the present book as a definitive study of reincarnation cases, for as Stevenson indicates frequently throughout the text, this study is merely a beginning. Nevertheless, this beginning is a brilliant one and by its publication Stevenson has confirmed his position as one of the foremost psychic researchers of this century. — *David Techter.*

MAPS OF THE ANCIENT SEA KINGS, Evidence of Advanced Civilization in the Ice Age, by Charles H. Hapgood, F.R.G.S. Chilton Books, Philadelphia and New York, 1966. 315 pages, illustrated, $14.50.

This is one of the most exciting and provocative books to appear in many years. It is certain to arouse controversy but Professor Hapgood and his colleagues have erected an edifice of facts and conclusions which will be difficult to demolish.

As Professor of the History of Science at Keene State College in the University of New Hampshire,

Charles Hapgood set himself and his students to the painstaking and detailed study of the navigators' maps of the Middle Ages. The maps and the constructions drawn from them are reproduced in excellent detail.

A chart made by the Ottoman navigator and cartographer Piri Re'is in 1513, discovered in the Imperial Palace in Constantinople in 1929, was brought to the attention of Captain Arlington Mallery. Mallery, who had no fear of unorthodox proposals in history and archaeology, felt that the map demanded further study especially the portion dealing with Antarctica.

This Southern continent seemed to have been charted at a time when the land was free of ice.

Lonely Antarctica was not approached in recent times until the voyages of James Cook in 1772-5 and Nathaniel Palmer in 1820-21.

Among those who agreed with Mallery concerning the truly astounding implications that the map presented was Professor Hapgood who began a full-scale. seven-years program of investigations of early sea charts. Since the maps studied were based on source maps from a far earlier period, this seemed to indicate the existence of a civilized society of commerce, travel and exploration in the far distant past.

The late, great, scholar-explorer Vilhjalmur Stefansson long had contended that in prehistoric times men traveled widely about the world and its waters. Professor Hapgood's book offers some of the first solid evidence to buttress that belief. His daring speculations are sure to be greeted in some quarters with ridicule or disbelief.

The open-minded approach to this pioneering breakthrough would be to use it as a point of departure for further study. The record of man's

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past on this planet is so fragmentary that we can only be grateful to those who extend it.

The mass of material consulted is impressive. Although the Piri Re'is map is given most attention, the Oronteus Finaius, Hadji Ahmed and Mercator maps are among many others used. Principal sources were the great map collections at Dartmouth University and the Library of Congress in Washington, D.C.

It not only is difficult but sometimes painful to give up old established beliefs and embrace new ones but the careful documentation provided in this book should help us to accept these new concepts.

Here is an opportunity to partake in a great forward step on the frontiers of knowledge.

A helpful addition to the book is a 217-item bibliography of the relevant literature for those who wish to pursue this subject further. — *William G. Wedlake.*

THE POWER OF UNIVERSAL MIND, by Muriel Noyes Gillchrest. Parker Publishing Company, West Nyack, N.Y., 1965. 242 pages. $4.95.

The New Age religion, a practical metaphysics, is no longer simply an avant-garde philosophy of mystical "thinkers." Its three leading denominations — Christian Science, Unity and Religious Science — are challenging the Big Ten traditional denominations in members and adherents. And what is more important, the primary concepts of this new religion are rapidly being recognized and adopted into the programs of the other faiths.

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Travel he says, is done in cars running at tremendous speeds through the tunnels, and are operated by a propulsion principle yet unknown to us. He claims they send forth special Lamas to gather knowledge by observation from other Worlds and then return to them.

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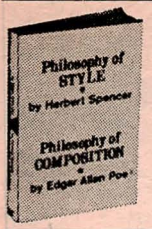
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humility, and a vital personal relationship between believer and Divine Spirit or God, with the clergy facilitating this relationship as teacher and counselor rather than acting as divinely ordained intercessors with an unapproachable, wrathful and vengeful Jehovah.

In this book Dr. Gillchrest presents the distillation of many years of study and successful practice of the New Religion. Despite objections of fundamentalists, this New Religion is actually a revival or return to the vibrant living faith of the Judaic prophets and the early Christians before later theories of eternal condemnation, lost souls and purposeless purgatory supplanted the rewards in perpetuity which Jehovah promised Abraham and his seed, and Christ's promise that He came to provide abundant life to all believers.

A seeker who has been brainwashed since birth under sentence of a "burden of sin," may find it difficult to declare himself free simply by repeating an affirmation. But like a child learning any new thing, success promotes confidence, and for the student crying for "a sign," Dr. Gillchrest offers the simplest of exercises.

All religion is based on the belief that a power greater than oneself exists. The New Age religion is based on a working, vibrant, daily relationship (conversation, if you will) between the believer and God. To prove the simple immediate availability of guidance and/or dialogue with the Universal Mind, Dr. Gillchrest suggests that you merely look upward and with sincerity say, "Yes, *I affirm my need of help.*" Within a period of 24 hours a very special, meaningful form of help will be directed to you. Dr. Gillchrest guarantees it and indeed the teachings of Christ guarantee it.

Once you gain this simple assurance of divine contact, this book delves into specific needs: health, wealth and influence. In short easy steps the author outlines higher and broader goals to be reached, and the exact words that have proven successful in attaining them. Even contact with loved ones who have departed this plane of life is possible as self-assurance and confidence increase with practice.

The traditional view that "God's will" explains deprivation and misery is dispelled with a new understanding of what God's will always is. This may be determined by the question: "If I were another person, evaluating myself, would I trust, respect or love myself?" An honest self-analysis will leave us little doubt as to what is right or wrong to do, to be or to believe. If the answer is "no," then revision of our thinking, habitual activity or desires can make of ourselves the sort of person we would enjoy and love to know. And this, in the final sense, is what all are desperately seeking as life's fulfillment.

Dr. Gillchrest promises that spiritual assistance will be available to you in your personal rehabilitation and illustrates this form of Biblical therapy with anecdotes and Scriptural quotations. Basic to the New Age religion is the belief that within oneself is a spark of divinity which increases and amplifies when it is encouraged.

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kind. By assuming that good fortune is pending at all times and rejecting appearances of trouble, we can use our power to choose emotional responses to produce a good influence in every situation. —*Tom C. Lyle.*

THE ADVENT OF THE COSMIC VIEWPOINT, by Bryant Reeve. Amherst Press, Amherst, Wis., 1966. 311 pages, $6.00.

One might describe this book as a volume of viewpoints but not mere earthly ones. We normally see things from an earthly point of view and thus our lives are apt to be guided in an earthly direction. But the author of *The Advent of the Cosmic Viewpoint* peers beyond our daily lives and directs his thoughts into the cosmic view of things.

Bryant Reeve starts off with the concept that "Earth is in touch with inhabited outer space" through flying saucers. He proceeds from there to examine the many implications saucers will have and to suggest how we might prepare for the vast changes they are likely to bring with them.

For what is important, Reeve says, is not saucers themselves but the tremendous new awareness they arouse.

It is Reeve's intention in *The Advent of the Cosmic Viewpoint* to separate "a lot of wheat from a lot of chaff" on behalf of the readers and to "try and serve up only the worthwhile tidbits of information and knowledge to New Age souls."

He states that there also is a seldom-realized point of saucer research — the occult viewpoint. For ancient occult teachings tell us "that earthman in his true stature is himself a space being."

The author's investigation of flying saucers leads him to deal also with a new age of enlightenment where

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such things as mediumship, astral travel, spirit healing are common.

There are, according to Reeve, 29 items that heavily contribute to psychic ability. We are born with many of these abilities and can develop others.

We also are told that there is a mediumship totem pole, each level representing a different degree of consciousness and each serving a different purpose. Reeve delves deeply into how to evaluate the material received through mediums.

Another important chapter in the book deals with the existence of the much-debated astral body. The author states that only material bodies die, that the spirit lives on and that fears, superstitions and taboos prevent this knowledge from being widely accepted.

Such matters as astrology, numerology and reincarnation all are part of this "cosmic viewpoint". Reeve concludes that we are but "souls in evolution", determined to understand things of which we only now are becoming aware.

Although essentially speculative in nature, this well-written, well-produced book on the coming New Age does provide a cosmic viewpoint. Those interested in New Age subjects will find it well worth the time and effort to read. — *Timothy Green Beckley.*

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THE STUDY OF RADIESTHETIC MAN, by James T. Mullin. Omnibus Monograph No. 1, California Parapsychology Foundation, San Diego, Calif., 1966. 13 pages, price not stated.

This self-styled monograph, the second publication of the San Diego group, is little more than a pamphlet, very neatly printed in two colors. An accompanying flyer identifies Mr. Mullin only as "educator" and chairman of the C.P.F. Research Committee-At-Large.

The monograph itself is a defense of dowsing phenomena and the outline of a research proposal to investigate the field. Mr. Mullin points out that more sophisticated electronic instrumentation now available makes possible certain types of measurements previously impractical. His proposal calls for a full-scale medical, psychological and physiological investigation of a group of experienced dowsers and a control group of non-dowsers.

Mullin recognizes that dowsers can be divided into those who believe dowsing is strictly a physical phenomenon and those who believe that psychic factors play a role, so he plans to include adherents of both schools in his test group. The research design has considerable merit.

The two-page bibliography tends to be confusing in that it is arranged chronologically rather than alphabetically. Manuscripts are solicited for further monographs in this series, financed by a grant from Mr. and Mrs. J. C. Morris. The layout and typography make a handsome presentation and Mr. Mullin's interesting paper gets the series off to a worthwhile start.—*David Techter.*



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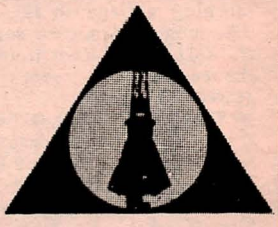
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"He didn't answer; he just stared at me. I got up and saw that my clothes were where I had left them and I seized them and hurried into the bathroom. I found my money purse still in the pants pockets. I dressed — hoping that when I returned to the bedroom the man would be gone. But he wasn't. He was sitting in an armchair with his legs crossed. I said, 'I wish to hell

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you'd get out of here. What do you want anyway?'

"Still he didn't answer. Then I noticed it was getting a little hard for me to see. Gradually his figure faded away until I couldn't see it. I tell you, I don't want another experience like that."

The time I saw myself was in an astral type dream. Toward the end of World War II I dreamed I came off a boat in London's harbor. The destruction of the waterfront — bomb craters everywhere, some overgrown with weeds and grass — amazed me. I thought, it's much worse than I expected. At the same time somehow I sensed another bombing raid would come soon.

Sun filtered through a thin fog which shut off much of the view, but I saw the dim shapes of buildings on my left. I quickly made my way up a crooked cobbled street marked by little houses built right to the curb with lovely flower gardens between them. I thought what courage these people have — to grow flowers in the midst of hell.

At the upper end of the street I reached a square two-story building, entered, found a stairway and climbed to the second floor. At one door in a hallway stood a uniformed guard. I indicated that I wanted to enter the room and the guard nodded assent. Inside the room were two women. One stood near a table where the second was seated. And *that* one, looking disconsolate, was myself!

I said, "I have come to take you to America."

The standing woman, who wore a floor-length skirt, said, "They will not let her go." I took the woman (who was myself) to the door and through it, but the guard stopped us. It seemed the most urgent thing in the world that I should take this

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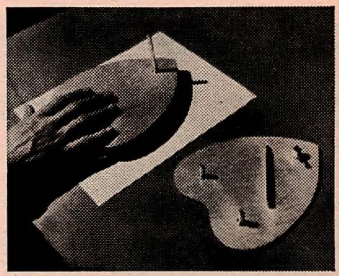
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woman to America, but her hand was wrenched from mine and the door closed on her. The guard would not let me go back in. Then I hurried back down the cobbled street to the boat, still knowing that the city soon would be bombed. I awakened with a clear memory of the dream.

The next day in the papers we read about the bombing of London which was one of the last efforts of the enemy.

Two weeks later I had the same dream — the same scenes, the same building, the same door, but open now. The guard and the two women were gone. The table and chair remained, but I could not find the girl.

I am sure these dreams represent astral journeys but I have never known what they mean. Or were they flashback memories of another incarnation? — *Dulcie Brown. Fresno, Calif.*

GOD ABOMINATES PROPHECY?

The enclosed clipping from the May 3, 1966, *San Diego Union,* "Billy Graham's Answers," disturbs me very much. His column is copyrighted by the *Chicago-Tribune-N.Y. News* Syndicate and thus must reach a nationwide audience. He says (or at any rate the headline-writer says) in answer to the question "What is your opinion of fortune-tellers?" that "God Abominates Fortune-Tellers" and Graham continues:

"The Bible is specific on this subject. It says: 'There shall not be found one among you that maketh his son or daughter go through the fire, or that useth divination; or an observer of times, or an enchanter, or witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination to the Lord.' *Deut. 18:10, 11.*

"Saul lost his throne because he

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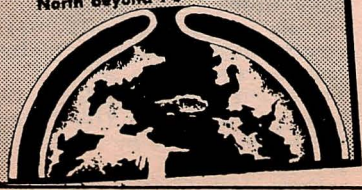


Dr. Raymond Bernard, A.B., M.A., Ph.D., noted scholar and author of "THE HOLLOW EARTH," says that the true home of the flying saucers is a huge underground world whose entrance is at the North Polar opening. Dr. Raymond Bernard believes in the hollow interior of the Earth lives a super race which wants nothing to do with man on the surface. They launched their flying saucers only after man threatened the world with A-Bombs.

Admiral Byrd, says sources quoted by 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, vegetation 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.

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turned from the Lord and resorted to witchcraft; and witchcraft is listed by the apostle Paul as one of the works of the flesh and in the same category as adultery, idolatry and murder *(Galatians 5:19, 20)*.

"Probably fortune-tellers do not have supernatural powers, but deal in generalizations which hoodwink the gullible.

"Even if they were able to predict the future, the Bible warns us to have nothing to do with them. 'For rebellion is as the sin of witchcraft, and stubbornness is an iniquity and idolatry.' "

My own opinion is that if any paranormal phenomena can be used for the betterment of man it should be pursued. I believe the Prophets quoted by Graham were concerned that man not put his complete faith in fortune-tellers and thus turn away from God. — *J. L. Martin, San Diego, Calif.*

We believe Billy Graham might have gone further in his research to find, as did a California court, that the right to prophesy is well-documented and forcibly upheld in the Bible. (See "California Court Upholds The Right to Prophesy" by James Crenshaw, August, 1966, FATE.)

Mr. Crenshaw quotes at length the defense attorney in a case brought against Mrs. Allinger, minister of the Temple of Spiritual Life in Los Angeles, but we shall select only a few of the Biblical quotations pertinent to Billy Graham's allegation.

From I Corinthians XII: *"(1) Now concerning spiritual gifts, brethren, I would not have you ignorant . . . (8) For to one is given by the Spirit the word of wisdom; . . . (10) To another the working of miracles; to another prophecy . . ."*

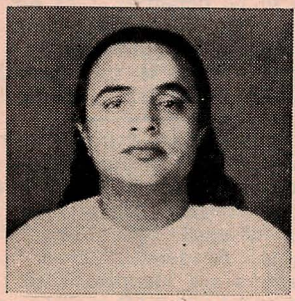
From Joel, *Chapter II: "(28) And it shall come to pass afterward . . .*

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that your sons and your daughters shall prophesy, . . . your young men shall see visions."

Perhaps the word "fortune-teller" simply has come to have unsavory connotations. We may assume, if we wish to be generous, that Mr. Graham's reply might have been quite different if the question had been worded: "What is your opinion of seers and prophets?" — Editor.

PHOENICIAN CUNEIFORM?

The specimen of automatic writing submitted by Erna Lang of South Chicago Heights, Ill., is most interesting (August, 1966, FATE, "Report from the Readers"). Several of the characters are identical with letters of Phoenician cuneiform, as used in Carthage. However all of the letters cannot be recognized as Phoenician



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and many of them also occur in other languages of the ancient Near East — in pre-Arabic alphabets such as Nabatean, Sabean, etc.

I suggest that a specimen of the writing be sent to the University of Strasbourg, to the *Ecole des Langues Anciennes*, without a description of the manner in which these characters are written. Their reply might be of great interest. — *Charles H. Hapgood, Winchester, N.H.*

ERRATA

In James Crenshaw's article, "First Scientific Verification of Philippine Psychic Surgery", (July, 1966, FATE,) it was erroneously stated that Parker Publishing Co. is to be the publisher of my book, *Tony, Wonder Healer of the Philippines.* DeVorss & Company, 515 West Ninth St., Los Angeles, Calif., are in fact the publishers, having also brought out my other books, *How to Make ESP Work for You* and *How to Solve Mysteries of Your Mind and Soul.* — *Harold Sherman, Little Rock, Ark.*

WHO'S SANPAKU?

I read Tom C. Pyle's review of *You Are All Sanpaku* in the August, 1966, FATE, just after completing a thorough outline of this same book for my own use. I believe my appraisal is a little more factual.

First, the review ignored the basic premise of the book: "Heal yourself before attending to anything else." The how-to-do-it suggestions include the Macrobiotic Yin/Yang Diet as a means of correcting the balance of the elements potassium (Yin) and sodium (Yang). Any imbalance is illness — physical, physiological and/or spiritual — and manifests itself in the eyes as Sanpaku.

On pages 158 and 159 the book offers two dietary suggestions: "Do not eat anything which in its living

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state could resist or run away." And ". . . eat anything else that accords with the order of the universe, even fruit in season, if organically grown and free of chemicals."

The diet forbids nothing but provides the most rewarding course to follow. Vegetables, seaweed, fruits and shellfish are most acceptable. My copy of the book says nothing of "pheasant under glass", "vegetables grown underground" or "burdock root". It contains one footnote to the effect that any fowl used must have been organically fed and burdock root is recommended. This weed is considered a fine vegetable source of easily-digested iron but it certainly can't be called "exotic".

Brown rice, the staple of this Yin/Yang diet, is nutritious. No cereal grain could be classed as "an expensive diet". However, locating an unpolished, organically-grown, chemical-free source of supply may not be easy.

Six years ago I was forcibly introduced to raw food by personal circumstances. Only recently have I begun to tolerate cooked foods. *You Are All Sanpaku* opens up new horizons for me with a diet my innards will accept.

Perchance Mr. Pyle is Sanpaku?

To go to another subject, Winifred Bartlett of New York raises the question) in "Report from the Readers", August, 1966, FATE) of what we are to do with our extensive libraries of metaphysical and esoteric books. My own few books will go *en masse* to Health Research, 98 Lafayette St., Mokelumne Hill, Calif. 95245, a fine organization which advertises in FATE every month. They offer a vast assortment of subjects with many low-cost reprints of rare or unobtainable books. They buy used books and sell them. Bless them. — *H. Jean Singer, Orlando, Fla.*

SOMETHING PHONY ABOUT FLOOD

In the August, 1966, FATE, Hugh Auchincloss Brown (on page 73) wrote about some pieces of a vessel found on Mt. Judi, Iran, assumed to have been parts of Noah's Ark. He goes on to say they were enshrined in a monastery, then lost in a fire about 776 A.D. Mr. Brown seems interested in determining the date of the Flood by radio carbon dating technique.

I have given considerable thought to the Biblical story of the Flood and have arrived at the conclusion that although a flood may have occurred, the popular concept of what really happened is highly questionable.

First the Flood completely covered the peak of Mt. Ararat by many cubits. Now Mt. Ararat is 17,300 feet high (more than three miles). The Bible says it rained 40 days and 40 nights. If water came down fast enough to flood to that depth people would have drowned standing up.

Further, water finds its own level everywhere. If it rose three miles in Turkey it would have been three miles deep all over the globe and everything would have been swamped. Well, there just isn't that much water in existence and even if there were, where would it have gone after the Flood? Where would it have subsided to?

It is my personal opinion that what really happened was that part of the country slowly sank into the sea. Such a disturbance as that would have created a drastic weather change, possibly heavy rainfall. The sinking of a continent would give the same impression as the rising water and the relative effect would be the same.

We are so used to accepting Bible stories at full face value that we never seem to ask: Could it be possible?

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If the Flood story were authenic, we would all be fish or water animals.

Mr. Brown also states that Egypt escaped the flood. How could it? It is directly south of Turkey and only a few hundred miles across the Mediterranean Sea. How could three miles of water be confined in Turkey? Does anyone have any answers?

Please do not say, "All things are possible with God." They are not. We need answers that we can accept with the reasoning power the Creator gave us. — *James Nester, Sherwood, Ore.*

UFO, IIFO OR OLD HAT?

I write regarding Ralph Rankow's article and the accompanying photographs in the August, 1966, FATE.

Any object becomes an "aerial object" when it is in the air. Birds, balloons and airplanes are aerial objects. So is a ball thrown into the air or batted into the air by a Babe Ruth. And so is a *hat.*

Many FATE readers must have noticed the marked resemblance of the aerial object in the Heflin photographs to the common familiar hat. We note that the relative distinctness of this part of the photograph suggests that in the first instance it appeared at comparatively close camera range.

In the second picture we note that the clear outline of the hat (which I believe it to be) is comparable to the distinctness of the vegetation below it. This furnishes us with some idea as to its real size.

Now, the last or fourth photograph is especially suspect. It appears that the picture has been tampered with, possibly literally burned by the flame of a match or cigarette lighter.

We read that a revolving beam of light was seen under the disc but this

effect, we are informed, is discernible only in the underdeveloped copy of the print. If such a luminous beam actually appeared under the object, then whence the highly opaque underside of the object? It compares in tone with the darkness of the ceiling of the truck's cab.

Stories of UFO's often are convincing until one examines the photographs that are meant to substantiate the claims of the observer. Sometimes the photographs take all the credibility out of the verbal accounts.

Perhaps we ought to alter the usual initials that are applied to mysterious aerial objects and substitute "IIFO": Incorrectly Identified Flying Object. — *James Baker, Jr., Lakewood, Ohio.*

SCENT OF THE FUTURE

A letter in "Report from the Readers" in the June, 1966, FATE intrigued me. It was titled "Attar of Roses".

The reason for my interest concerns the death on April 13, 1966, of my husband's beloved father. Dad had been in a convalescent home for almost a year but for many years before that he had his evening meals with us. Sometimes he would walk the few blocks to our home from his own house and later as he grew weaker I picked him up in the car.

Just three weeks before Dad passed away I entered my kitchen about 5:00 P.M. to start the evening meal. I was astonished by the strong scent of roses that struck my nostrils. My mind centered on Dad for an instant, but I simply went on preparing dinner for my husband.

When he came home about 6:15, immediately on entering the kitchen he said, "What did you do — spray perfume or cologne around?" I said that I had not but that I too smelled the flowers.

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Could the bond that existed between my father-in-law, my husband and me and its connection with sharing with him our evening meal have led to a communication of his soon-to-come death? They say future events cast their shadows before. — *Mrs. Edward F. Tucker, Livonia, Mich.*

WHITHER THE EXPLORER?

Last year our country sent an Explorer rocket to the planet Mars. It apparently was a huge success and radioed back a series of some 32 pictures (if I remember the number correctly). At the time four of these pictures were published. Then for some reason that I can't fathom, all follow-up news releases and all of the remaining pictures suddenly seemed to drop completely from public information sources.

This was one of our most spectacular space achievements; yet it almost seems as if someone or something clamped a lid on it. The day after the four pictures were released and ever since that time only an inexplicable silence emanates from both government and public news agencies. This seems very strange to me. Why were not the remaining 28 pictures released to the public? Why the mysterious silence? Did the pictures reveal something that the government doesn't want known? — *Rev. Stephen R. Tucker, Worcester, Mass.*

NEWS FOR FATE COLLECTORS

I am a bed patient with a heart disability and after months of pondering I have decided to seek information from FATE readers in regard to my extensive collection of

(Continued on page 161)

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(Continued from page 150)

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