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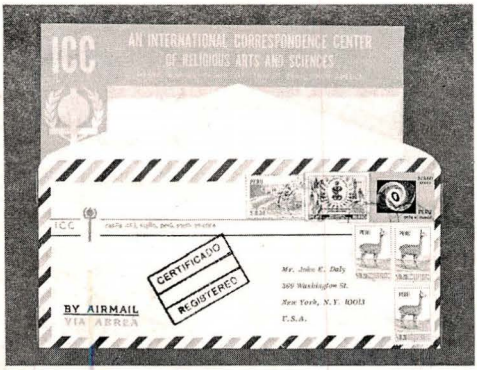
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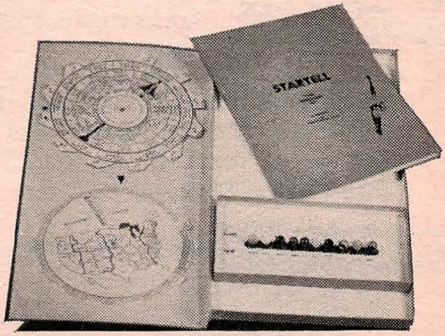
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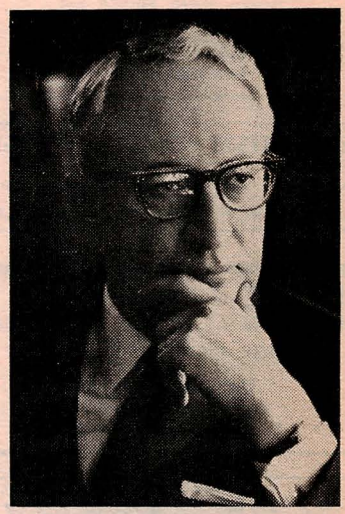
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I See by the Papers

QUOTE OF THE MONTH

There is, in my present opinion, no sensible alternative to the utterly shocking hypothesis that the UFOs are extraterrestrial probes from somewhere else.

—Dr. James E. McDonald



CURTIS FULLER

THE BATTLE has been joined and the combatants are taking swipes at each other. The issue, of course, is UFO's — are they or are they not extraterrestrial? Not since the time when Prof. Donald Menzel was thought to be an authority have so many important scientists lined up on both sides of this question.

The most persistent gadfly in favor of the extraterrestrial explanation is Prof. James E. McDonald, senior physicist at the University of Arizona's Institute of Atmospheric Physics.

McDonald takes the position that UFO's are a world-wide problem and in this view he is joined by no less a personage than United Nations Secretary General U Thant, who personally arranged to have him speak before the Outer Space Affairs Committee of the United Nations. The Secretary General has confided to friends that he considers UFO's the most important problem facing the United Nations next to the war in Viet Nam. The United States Air Force and the CIA take a contrary view.

MacDonald stated publicly on a visit to Australia last summer that scientific proof of flying saucers and acceptance of their existence had been delayed by a deliberate debunking program arranged by many governments and backed by the United States Central Intelligence Agency.

McDonald does not believe the

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CIA's role has been that of a conspiracy but an attempt to sweep the problem under the carpet. He does not explain what he believes CIA motives might be but he did tell Australian newsmen July 8 that:

"Investigations of flying saucers have been seriously hindered by CIA-inspired legislation, which made it a serious offense for Air Force personnel to publicly report UFO sightings."

∞

CHANGING VIEWPOINT

IN AUSTRALIA McDonald interviewed at least 80 persons who had reported seeing UFO's. "There is perhaps even a higher per capita frequency of observations in Australia than here," he said on his return.

"There is the same observation of disc-shaped and cigar-shaped objects. Frequently the UFO's are seen to hover at low altitude and they often follow cars closely, as here.

"There was one case near Adelaide where a UFO stopped three cars together. This type of incident is one reason why the UFO phenomena can't be waved off as psychological."

Originally a skeptic, McDonald has spent more than a year in concentrated investigation of UFO's. As recently as last July

when he went to Australia McDonald was more cautious than he is today. At that time he said that a possible explanation of the phenomena is that they were an "anthropological probe" from another and more advanced civilization.

"But this is mere unscientific speculation and I would not like it to be treated as anything but that," he cautioned. Two months later he had changed "possible" to "probable."

∞

SPLIT VIEWPOINT

THAT THERE IS a schism in both scientific and government circles on UFO's no one can deny. In Australia McDonald found that the problem is not being investigated by any scientifically trained personnel. The Royal Australian Air Force scoffs at the evidence, giving atmospheric-optical explanations that don't fit, he complained.

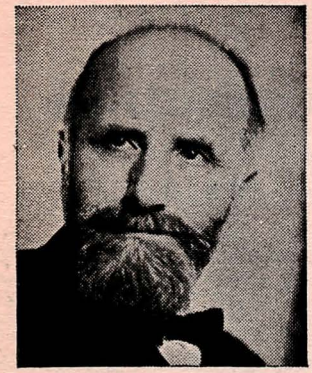
A similar split obviously exists in Canada. In Ottawa last June 28, the government was publicly asked about reports that UFO's had been sighted 20 times in the previous six weeks in eastern Manitoba. Ed Schreyer (NDP-Springfield) stated in Parliament that he understood some of the sightings had been reported by Royal Canadian Mounted Police Officers and asked whether

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United States special investigation officers had been invited to investigate the reports.

Speaker Lucien Lamureux cut off the subject without any government reply.

Yet in September it was announced that the University of Toronto's Institute for Aerospace Studies will undertake a scientific investigation of UFO's which will be a Canadian counterpart of the study underway at the University of Colorado.

Dr. Gordon Patterson, director of the Institute, stated: "We feel the time is ripe for a Canadian institution to undertake a serious academic review of the whole subject. The USAF has in the past adopted the attitude that unexplained sightings were all products of hoaxes, hallucinations or misinterpretations of data. I do not feel that all such sightings can be explained away in this fashion."

Patterson said he has encouraged the study in order to support Dr. Hynek. The study he is proposing is not to determine whether UFO's are or are not visitors from outer space — but whether they can be studied scientifically at all.

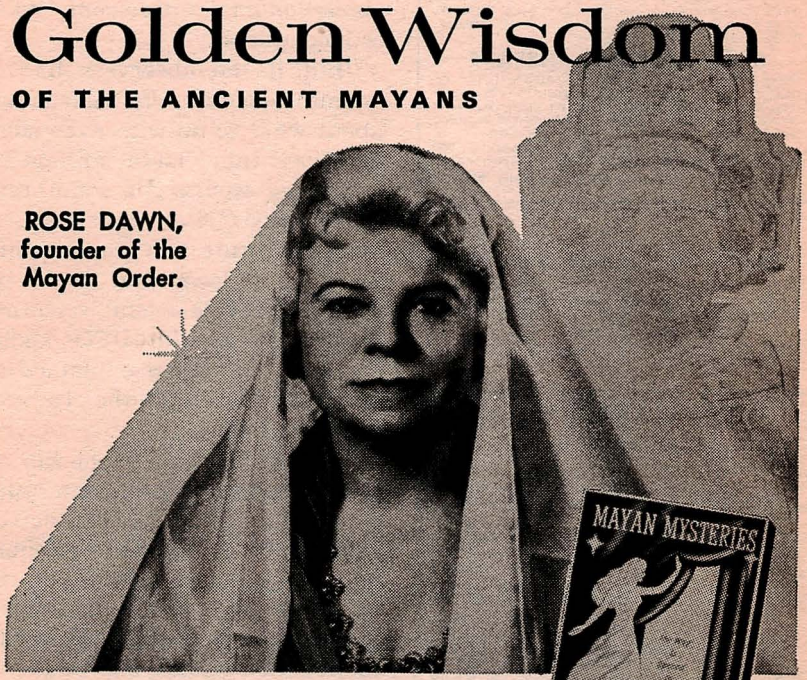
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observers which would help to develop information. Too often observers are embarrassed to describe a sighting and when information finally does come out it is incomplete.

"But if the observers had a definite course of instruction about what to do with even such tools as they have around a house we would get some real information," Patterson says.

The Institute has some equipment of its own that could be used to provide useful scientific measurements for UFO sightings, Dr. Patterson explained to David Spurgeon of the Toronto *Globe and Mail.*

"We can do tests in the lab on a very bright red plasma. And we have a device that can detect radiation." It is even possible that the Institute will decide to equip a truck with measuring instruments that could be sent to the location of UFO sightings.

∞

OPPOSITION FROM THE U.S.

THIS CONTROVERSY gets crazier and crazier. About the same time that the Institute for Aerospace Studies announced its research program the North American Air Defense Command issued a public statement that no flying saucers ever have been seen over the United States or Canada.

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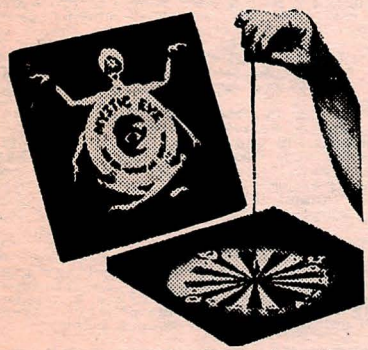
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"There have been thousands of reports of unidentified flying objects from the widest variety of sources over the years," NORAD stated. "But so far as the command is aware, it never has been shown anything but natural atmospheric or astronomical phenomena or airborne objects — birds, insects, hardware — seen under unusual circumstances or misinterpreted."

And the September 15 issue of *Science*, official journal of the American Association for the Advancement of Science, published an article by Dr. William Markowitz, professor of physics at Marquette University, asserting that despite 20 years of controversy "the data published do not justify the holding of investigations."

Markowitz does not doubt the possibility that UFO's exist and that they are being seen but what he doesn't believe is they are extraterrestrially controlled.

In fact, he asserts that they cannot be under extraterrestrial control if the laws of physics are valid.

He calculates that for a space ship to travel from Alpha Centauri, the nearest star, to Earth would take 12,500 years if the vehicle were moving at a speed 12 times that of the fastest Gemini space capsule.

On the other hand, a space

vehicle could make the trip in eight years if it traveled at half the speed of light. But no known propulsion method could be used to accelerate a vehicle to that speed, he reports.

Suppose antimatter were used as fuel for an engine driven by photons, he says. On that basis the blast-off power needed would be "about 30 times the electrical generating capacity of the entire world."

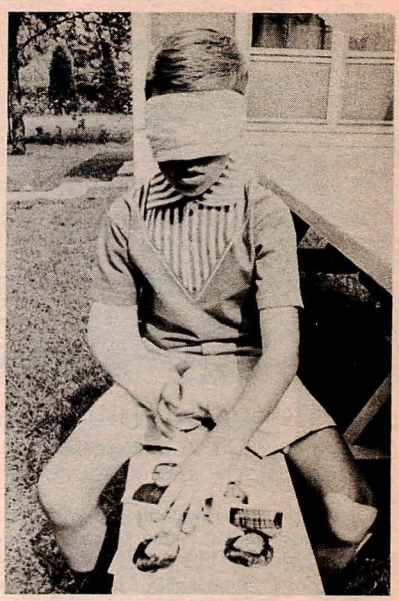
If nuclear energy were used ground temperatures would equal 85,000 degrees Centigrade and the products of nuclear decay would be equivalent to those produced by the explosion of an atomic bomb.

"We can reconcile UFO reports with extraterrestrial control by assigning various magic properties to extraterrestrial beings. These include 'teleportation' (the instantaneous movement of material bodies between planets and stars), the creation of 'force-fields' to drive space ships and propulsion without reaction. The last of these would permit a man to lift himself by his bootstraps. Anyone who wishes is free to accept such magic properties but I cannot."

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A FEW CONTRADICTIONS

MARKOWITZ IS critical of Dr. Hynek and of two associates, W. T. Powers and Jacques Vallee. The crux of his criticism seems to be that the information they have published is both inadequate and inconsistent. He is critical of Hynek because Hynek told him that he had no reliable reports of UFO landings or lift-offs and no reliable cases where witnesses visited an extraterrestrial craft or talked with an occupant of a UFO.



Michael Griesemer, 8, of Rotterdam, N.Y. can identify colors with his fingertips. He discovered talent after reading magazine article on extrasensory perception. UPI Photo

But this is also the heart of Hynek's criticism of the Estab-

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lishment and exactly the reason that he does want serious research and investigations. At the same University of Toronto session where the research plans of the Institute of Aerospace studies were discussed Hynek was an invited guest.

He spoke at the University and declared that despite more than 15,000 UFO sightings reported not one ever had been fully investigated. No UFO report ever has received "the full FBI or RCMP-type investigation" routinely given to a narcotics or counterfeiting case, he charged. He added that the United States Air Force never seriously has tried to hit scientific "paydirt" despite the two or three UFO reports coming in each day to Wright-Patterson Air Base.

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JOINING THE ISSUE

HERE WE HAVE a direct confrontation. Markowitz says that we should not hold any further investigations because (1) there have been no reliable accounts to date and because (2) the control of UFO's by extraterrestrial beings is contrary to the laws of physics. Hynek wants to conduct investigations because there haven't been any to date.

It seems to us there is something wrong here and that Markowitz' thinking and conclusions

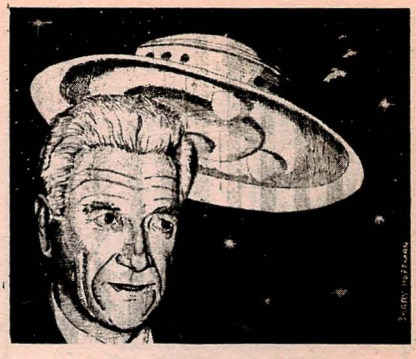
are flawed. He is saying that we should terminate investigations because there is insufficient data — although the only purpose of any investigation is to provide sufficient data.

Let us now express some editorial opinions:

1. Markowitz believes that the only motivation for investigating UFO's "is due to the possibility that they carry extraterrestrial beings." Since in his own view he has proved that they cannot carry extraterrestrial beings because this would violate the laws of physics, he has an additional reason to cancel all investigations.

2. We believe he is wrong. First, we do not believe that the only motivation for investigating UFO's comes from people who are searching for the extraterrestrial. Even if UFO's are not space ships from another planet or star system they are obviously a mighty interesting phenomenon.

3. We also belong with those persons who believe that all the basic discoveries of science or even of physics have not been made. Every age has tended to believe that it holds the final keys to knowledge. Our recollection is that even the great Simon Newcomb, whom Markowitz quotes with approval on an astronomical problem, did not believe



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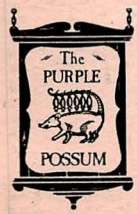
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that man ever would fly — a few years before the bicycle mechanics turned the trick. In other words, we believe that great scientific breakthroughs still will be made in the years and centuries to come.

But Professor Markowitz apparently believes this is not so as far as UFO's are concerned. He makes a somewhat sneering reference to Hynek's reminder that there will be a 21st Century science. "This is true. We, ourselves, look back on eras when many people believed in the existence of centaurs, mermaids and fire-breathing dragons. I am afraid that 21st-Century science will contemplate with wonder the fact that, in an age of science such as ours, the U.S. Air Force was required to sponsor repeated studies of UFO's."

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A VIEW FROM THE TOP

AND SO THE controversy continues. Dr. Edward U. Condon, physicist, head of the team of scientists officially investigating UFO's at the University of Colorado, must have many misgivings as the time approaches for his project to make its report.

As he sits in his 10th floor office atop the highest building on the University of Colorado campus at Boulder, Dr. Condon can gaze

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through his office windows northwest toward the foothills of the Rocky Mountains, north toward Cheyenne, east over the Great Plains stretching for hundreds of miles and southeast toward Denver.

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HUNT AT LOCH NESS

WITH THE HELP of $20,000 from the Field Enterprises Education Corp., publishers of *World Book Encyclopedia*, the hunt for the Loch Ness monster has gone on apace during the past summer and into the fall.

Fourteen young volunteers maintained a camera survey of about half of the loch's surface all summer and observers believe they have obtained new photographic evidence that may be "decisive proof" of the existence of Nessie if not of what she

(or he) is. These photos at this writing were being studied by the Royal Air Force and by scientists at the Illinois Institute of Technology.

Meanwhile all manner of discussions, scientific and otherwise, have been printed concerning the probability or lack of it that the monster will be driven into the open. If words alone would do the job the creature's carcass would be publicly displayed on the streets of Inverness to hurl the lie at David McKay, the former provost (mayor) there who never has seen the monster and doubts that it exists.

As a matter of fact, McKay debated the issue in a packed town hall with Clem Lister-Skelton, the resident technician of the Loch Ness Phenomena Investigation Bureau.

According to the Chicago *Sun-Times* (a Field Enterprises newspaper) Lister-Skelton carried the day by telling McKay, "I must say I believe in the existence of large animals in the loch more than I believe in your existence. I have seen them eight times but I have only seen you once." He asked whether it was easier to believe there are monsters in the loch or that 5,000 Highlanders who have reported them through the centuries are all liars telling the same lie.

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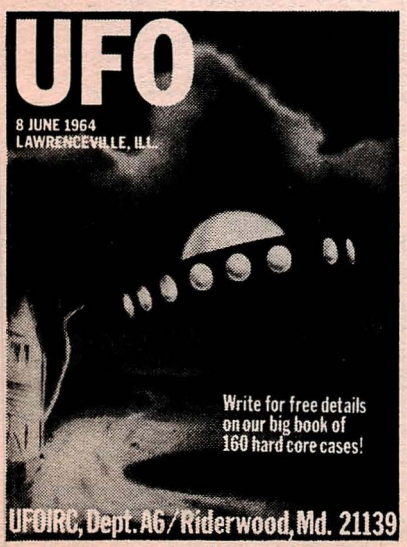
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A VERITABLE HERD

CHANCES ARE, says Dr. Roy P. Mackal, University of Chicago biochemist, there are several of the monsters in the peat-darkened waters of the 430-foot-deep loch, which has an average depth twice that of the North Sea. During the past season there were several sightings a week.

One of the most detailed was by John Cameron, head lock-keeper of the Caledonian Canal at Fort Augustus, who reported seeing one of the animals at close range last March 16 while he was salmon fishing. He said it had a rough crinkly skin like a crocodile but was dark brown in color. The head was under water but Cameron reported that on the lower neck there appeared to be filaments of a kind of "mane" about eight inches long. The animal knifed through the water until it vanished, he reported. It was his third sighting in 30 years.

Meanwhile Professor Mackal, one of the main enthusiasts of the current Anglo-American research effort, hopes to obtain some kind of tissue sample from one of the animals, by means of darts, a crossbow or harpoon gun. He promised that the device would be light and would not permanently harm the animal hit by it.

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MAYAN SKULLS dug up on the coast of Jaina in the southeast Mexican state of Campeche show the fantastic dental skills possessed by the old Indians.

The front teeth of important citizens were decorated with hematite and jade inlays — apparently this magnificent work was intended only to enhance beauty.

Dr. Samuel Fastlicht, a Mexico City dentist and authority on Mayan dentistry, says the work was done with skill and elegance by "persons who had considerable knowledge of dental anatomy and almost always respected the vital part of the tooth."

Research is underway to determine what adhesives these ancients may have used. The inlays are still in place after lo these many centuries!

∞

dish liquid in her basement which burned like motor gasoline when it was ignited. Further search showed that the basement contained a spring which had supplied water to the house until a municipal water system was constructed. Atop the water in the spring there floated four or five inches of the reddish "gasoline."

A few days later two to three inches of similar fluid was found floating atop the water in a shallow well about 50 feet from Mrs. Rauch's home. Oil companies with tanks in the vicinity include Atlantic, Amoco and Gulf. All checked their tanks and reported no leaks, although they planned sure.

Mrs. Rauch's ...g" is near another "gasoline ...ng" on the Leonard McGonigal property several miles north of Karthaus.

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EXPLODING FLOTSAM

HERE'S ANOTHER, perhaps similar physical mystery that, as this is written, has not been solved. Early in the spring some peculiar blobs of a floating plastic-like substance were found on southern California beaches. When broken open and exposed to water the substance inside exploded.





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The first record of the material goes back to April 16 when a 17-year-old boy, Louis Duenweg, with three friends found, on Huntington Beach, a cylinder of whitish plastic about eight inches long and about an inch and one-half in thickness. It was soft and pliable and out of curiosity Duenweg broke it open.

The youth noticed a pinkish substance inside the cylinder and placed it in the surf to wash off sand particles. He heard a hissing sound and before he could run the cylinder exploded, burning his face and temporarily blinding him.

A week later another young man found a similar plastic object at nearby Seal Beach. He opened it, threw it onto the sand and it blew up, making a small crater.

There have been other explosions of the material but no one else has been injured. Huntington Beach police gathered up four boxes of the substance and shipped them off to the Los Angeles County Crime Laboratory for analysis. There has been no report. Army and Navy spokesmen insist they know nothing about the odd material.

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CONTINENTS ADRIFT

ONE OF THE crazy ideas that hardly anybody believed



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From peasant to prince, individual man is often troubled, yet spiritual awareness comes in flashes to the most humble or learned among men. History has shown us the progress of the secular society; yet, deep within themselves, men often admit that religion and philosophy seem brittle and lacking the ring of Truth which the inner sense in every man tells him exists.

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LIFE IN THE WORLD UNSEEN

By Anthony Borgia

"What makes this conducted tour of the spirit world worthwhile is that the guide is an archbishop's son who has the ability to paint vivid scenes of spiritual vistas. It makes fascinating reading." — Psychic News.

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when we started to publish FATE was the idea of continental drift. Now it is one of the big scientific controversies but rapidly becoming less controversial.

Recently, for example, scientists from Lamont Geological Observatory of Columbia University analyzed 50 cores taken from the ocean floor near the East Pacific Rise and containing material dating back some 12 million years. They discovered that sediments near the crest of the rise were either thin or lacking and none contained material older than one million years. The farther from the crest, the older the material. This supports the idea of the spreading of the ocean floor from the center of the East Pacific Rise.

This spreading, they estimate, has been going on at an average rate of only two inches a year — but for two million years. This totals more than 63 miles.

How can this happen? Geologists imagine the ocean floors as a gigantic caldron churning slowly but surely with rock welling up in the center and slowly, slowly pushing down toward the continents, perhaps, and carrying them slowly along.

Meanwhile the Scripps Institute of Oceanography reports that the sea floor is spreading at the rate of about three inches a year — based on the microfossils.

THEY MATCH!

BUT PERHAPS the most convincing evidence of continental drift has been built up by geologists at Massachusetts Institute of Technology working with geologists of the University of Sao Paulo in Brazil.

Heretofore proponents of the continental drift theory have supposed that Africa and South America were a single continent because they fit together so nicely, like a jigsaw puzzle. Now for the first time the fit is shown to be more than one of mere shape.

The geological formations of the two areas also match!

In Africa a formation of metamorphic rocks deposited about two billion years ago in Ghana and the Ivory Coast and the so-called Pan-African age province in Nigeria made up of metamorphic rocks intruded by granites and other igneous rocks now are seen to continue in Brazil.

Dr. Patrick M. Hurley, professor of geology at M.I.T., calculated that if the boundary of these formations did extend into Brazil it should reappear along the coast near the town of Sao Luis. An expedition found it exactly there.

This evidence clearly supports the theory that Africa and South America were joined and split apart 200 million years ago.

—*Curtis Fuller*

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A Boy 3,000 Years Old?

Wearing uniform of a reserve officer in Israeli Army Medical Corps, Dr. Samuel Morris, Jerusalem dental surgeon, sits with son David who has given amazing indications of rebirth.

Authorities are confounded by evidence that Biblical King David speaks and acts through the body of this small boy.

By Leo Heiman

DR. SAMUEL MORRIS, a Jerusalem dental surgeon, believes in reincarnation. So do many other persons but few can offer living proof of the reincarnation theory as does Dr. Morris, pointing with fatherly pride to his son David who—he claims—is just over 3000 years old.

As a matter of fact David Morris is still in nursery school. But, says his parent, in the boy lives the immortal soul of King David, the great Jewish monarch who established the first Hebrew kingdom 3000 years ago, seized Jerusalem from pagan Canaanite tribes, made it the capital of the Jews and erected the Holy Temple of God—of which only the western wall, known as the Wailing Wall, remains.

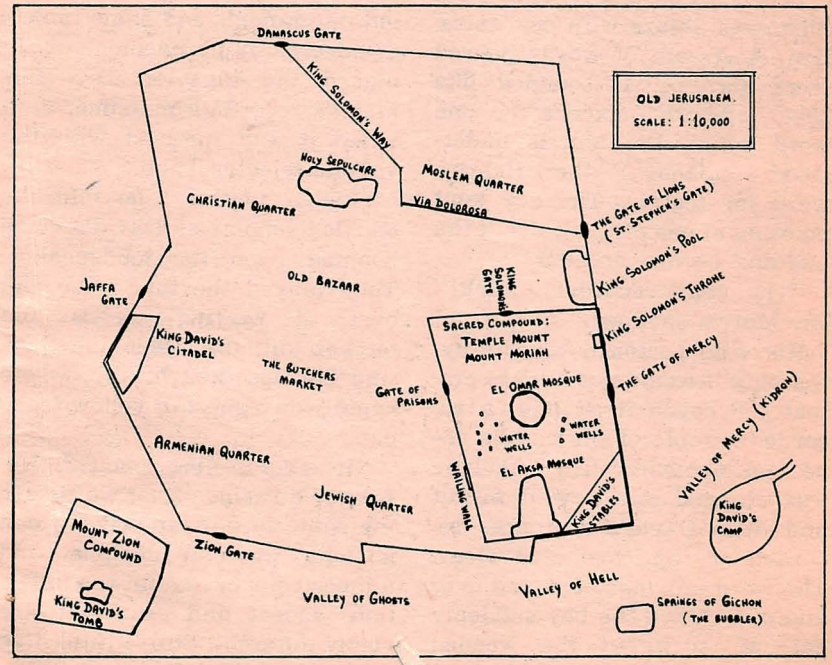
Dr. Morris was working in his Jerusalem clinic a few years ago when his wife Edna arrived to ask him to fix an appointment with a child psychologist.

"I am worried about David," she explained, "the child does not talk normally any more. He goes into a kind of trance and sputters gibberish. He talks normally to other children and to you when you arrive home from work but I think he is doing it on purpose, to aggravate me. If I punish him it gets even worse. Let's take him to a specialist or we'll have a mentally disturbed boy."

Dr. Morris asked his secretary to cancel all further appointments for the day and went home with his spouse to find David building a fortress out of plastic cubes and wooden blocks on the living room floor.

"How many times did I tell him to play in his room only?" Mrs. Morris scolded angrily. "He will ruin the new wall-to-wall carpet!"

But her husband thought the edifice erected by his son looked strangely familiar. He strained



Map of Old Jerusalem shows Biblical landmarks and names associated with King David. This will enable readers to place article events in their proper geographical setting.

his memory and then it hit him with the impact of a sledgehammer. It was a scaled-down model of the original holy temple. He had seen a drawing prepared by archaeologists during a tour of the National Museum some weeks before. But little David had not seen it, so how could he have known?

The dentist crouched near his silent son. "What are you building here, Dave? Is it a fortress or a railway station?" he inquired in a mild voice.

The child looked at him with blue eyes ablaze with concentration. A stream of words poured from his lips. It sounded like sheer gibberish except for one word which Dr. Morris understood — *mikdash,* the Hebrew word for temple. The boy kept pointing at one of the walls of the building he had erected.

"The tape recorder, quick!" Dr. Morris snapped.

His wife hastened to comply, thinking it would not hurt to present the psychiatrist with a recorded sample of the child's abnormal behavior. The machine was plugged into a wall socket and little David's sentences recorded on tape loud and clear. The word *mikdash* occurred over and over. Then the boy suddenly got up, scattered the wooden blocks with a kick of his tiny foot, laughed strangely and ran quickly back to his room.

"You see how wild he gets?" Mrs. Morris complained. "David, come back here at once, you naughty boy, and pick up the blocks. You won't get ice cream today if you misbehave. . ."

Dr. Morris took the reel of tape and drove to the National Museum. Dr. Zvi Hermann, his old friend and acting curator of the ancient manuscripts section, received him in his cluttered office. A top authority on the Holy Land's history, Dr. Hermann also specializes in deciphering old parchments and stone tablets discovered by archaeologists. He placed the tape on Dr. Hermann's recording machine, activated it and fumbled with the volume-selector knob.

"Listen to this," he told the startled scholar as David's voice boomed from the loudspeaker. They played the tape over and over at varying speeds and pitches until Dr. Hermann, pursing his lips thoughtfully, wrote rapidly on a sheet of yellow foolscap.

"It sounds like ancient Hebrew," he said. "Most words are the same in our language which is why we can decipher old manuscripts easily but the inflection, accent and grammar are vastly different. Still, I think I've got it. Here it is: 'This is the king speaking to his people. Follow

me and I shall lead you to glory. I have built the Temple of the Lord. Beware you sinners and you weak-hearted ones. This is the House of God. No one dares enter it in a spirit of pride and vanity. Rally to me and the Lord will lead us to eternal greatness . . .'

"Where did you record it?" Dr. Hermann wanted to know. "It sounds like a professional actor rehearsing a part in a play. King David's struggle against the faction which opposed the temple's construction in Jerusalem is well-known to historians. The opposition forced him to abandon the project before it was completed. It was finished by his successor, King Solomon. It's a good subject for a play but I had no idea our actors knew ancient Hebrew. In fact, I have yet to meet a man who speaks it as freely and fluently as this actor does. Who is he anyway?"

"My son," Dr. Morris said, collapsing into a padded chair.

"Sam, you feel bad?" Dr. Hermann ran to a water cooler and returned with a brimming cup. "Here, drink this. You are not serious are you?"

* * *

THIS IS HOW it all began in 1964 when David Morris was three years old in his body and 3000 years old in his soul.

Of course, it took some time for his parents to adjust to the presence of a dead king's soul in their child's small body. It was not easy or pleasant or good for their peace of mind.

"We had planned three more children but we gave it up," confessed Mrs. Morris, a vivacious brunette in her late 20's. "Either we would get other reincarnation cases that would drive me insane or the other children would be normal in which case David would have a miserable childhood. It is better for him to be alone.

"You ask me if I believe in reincarnation? I never did but how can I doubt it now? You heard David's voice; you know his predictions! Is this the way a six-year-old child behaves normally? I really don't know what to say. It's my son; I love him but I am afraid of him . . ."

Her husband is even more outspoken. "Listen, I never believed in this reincarnation business. I thought it strictly for the birds. As a medically and scientifically trained person I was a materialist, an agnostic who doubted even the existence of God, let alone supernatural occurrences. But this is a case in which the facts speak for themselves. Sure, I have read all about the Bridey Murphy affair and other cases of real or alleged reincarnation. I am now an expert on such things

as well as on molars and cavities. But this is different. Trouble is, everybody seems convinced by the evidence and yet no one is willing to stick his neck out and admit it publicly, except Dr. Hermann."

Dr. Morris said he had retained Prof. Ephraim Auerbach, a prominent psychologist, and Dr. Zvi Hermann to observe his son, record his gibberish and analyze his behavior over a protracted period of time. The scientists found the boy behaved normally, like a child of his age, when the windows of his room were shut but slipped into a trance when they were open. They also found the trances were most frequent when the wind blew from the northeast toward the southwest. Tracing the air currents on a map of the Holy City the researchers discovered the Morris residence, in the elegant Rehavia Quarter, is two miles to the southwest of Mount Moriah in Old Jerusalem, the site of King David's original fortress and the first Temple of God.

Until the six-day-war between Israel and the Arab nations in June, 1967, Jerusalem was divided into the Israeli and Jordanian sectors, with the New City and western suburbs in Jewish hands, the Old City and eastern suburbs under Arab control. Mount Moriah, also known as Temple Mount to Christians, was a Moslem stronghold, dominated by the two mosques of El Aksa and El Omar. Two-hundred yards southwest of El Omar were the buttressed granite blocks of the Wailing Wall. Half a mile away Mount Zion stood out in the Israeli sector, the blue-white flag fluttering over the tomb of King David. Then came the Valley of the Ghosts and on its southeastern slope the Rehavia Quarter. On quiet days when the breeze blew in the right direction, the plaintive wails of Moslem muezzins calling the faithful to prayer could be heard clearly in the Morris house, all the way from Mount Moriah. On such days little David went into a trance more often than usual. On the other hand he was happy, normal and his playful little self in the nursery school two blocks away behind a dense park whose ancient trees blotted out all sounds from the Old City.

The scientists reported these facts but drew no conclusions.

Dr. Morris and Dr. Hermann, who carried a portable tape recorder, took little David for a stroll to Mount Zion. The child behaved normally until they started to climb the 188 stone stairs leading to the tomb of King David.

David first refused to continue and then went into a trance. This

time he spoke for 20 minutes before falling asleep in his father's arms. Later, deciphered and translated by Dr. Hermann in the presence of two other competent scholars specializing in ancient Hebrew manuscripts, the recording proved two different statements had emerged from the child's mouth. One was an exhortation to the people of Israel to seize the site of the Holy Temple from the infidels. The other was a vehement protest against turning the tomb into a national shrine with all the attendant publicity and commercialization by tourist guides, souvenir hawkers and professional mourners who chant prayers for a fee.

On the way back home David woke up, asked his father for ice cream in his normal voice and chased a neighborhood cat into the bushes.

Suddenly the muezzin's plaintive wail drifted over from the Old City—"There is no God but Allah and Mohammed is His Prophet . . ."

David immediately went into another trance. This time his speech was shorter and easier to translate: "My soul suffers mortal anguish each time I hear the infidels calling from the House of God I have built. Destroy them with sword and with fire, for the Lord is with us!"

"Listen, Sam," Dr. Hermann said later, placing the tape in a thick manila envelope and sealing it with adhesive tape, "if we give publicity to all this stuff three things will happen in rapid succession. You and I will be certified as nuts and locked up for psychiatric examination. The child will be taken away to an institution for the mentally disturbed. Your wife will be terribly upset. On top of all this the left-wingers and the liberals will accuse us of warmongering, setting up a hoax and exploiting an innocent child for purposes of fanatical nationalist propaganda. The religious groups will excommunicate us because their dogma teaches King David's soul is in heaven, so how can it be on earth? I say let's forget the whole thing. Sure, we'll write down everything on paper, lock it up in a wall safe together with the tapes and get drunk. After that you take a month off from your work, have yourself a holiday abroad with Edna and David. I am sure the child will feel better away from Jerusalem. Just in case, take my portable tape recorder along . . ."

* * *

IN THE SUMMER of 1966 Dr. and Mrs. Morris sailed for Italy and Greece aboard the passenger liner *Enotria* with their problem son. From the moment

they left the Middle East David's behavior was more normal, except that the child stopped eating. In Naples, Rome, Verona, Venice, Bari, in the Greek cities of Corfu, Patras and Athens he survived only on ice cream and soda pop, refusing to touch soup, meat or even his favorite, mashed potatoes with gravy.

The Morrises were visiting the Parthenon on Acropolis Hill in Athens when David went into his first trance abroad. By this time his father had learned to understand the "gibberish" and translated the words for his wife: "How dare you take me to pagan temples with graven images of their stupid little gods! There is no God but the Lord of Israel and He is One! Destroy the pagan altars with sword and with fire! Repent, ye sinners!"

"Let's get out of here," Mrs. Morris whispered frantically.

They sailed back to Israel that day. Two weeks spent with relatives near Tel-Aviv did nothing to solve David's problem either. True, the trances had almost disappeared but the child seemed unhappy, refused food and cried at night. Once back in Jerusalem he perked up, his appetite improved and he began chasing cats again. The trances returned too but his parents now tried to ignore them.

Another psychiatrist was consulted and he advised tapping the child's remarkable creativity. "If he imagines he is King David encourage him to start drawing, singing, building and composing. The famous monarch was no mean builder, a good architect, poet and harp player to boot, as well as soldier, leader and statesman. I am sure your child will turn out as gifted as the king," the doctor said.

"How can he imagine himself as King David when he does not know yet who King David was?" Dr. Morris mumbled.

"Well, you never can know what a child hears and absorbs subconsciously. Perhaps he listened to some program on the radio or heard you speak of your visits to the National Museum. Maybe he got it from the daily radio readings from the Bible. You don't suggest anything else, do you?"

Dr. Morris accepted the psychiatrist's advice. Things returned more or less to normal for a year. David had his trances but his parents sent him for piano lessons. The teacher reported that while the boy was musically gifted the piano did not seem to interest him. They tried other instruments and one day David picked up a harp, plucked at the strings and produced a melody with a strange lilt, a rhythm and composition un-

known to anyone. Its haunting theme brought tears to the music teacher's eyes. Her notarized statement and sworn testimony are on record together with tapes of David's harp compositions.

Then Israel celebrated the 19th anniversary of her independence on May 15, 1967. A military parade was held in Jerusalem. There were fireworks, music and dancing from dusk to dawn. The whole nation celebrated. Children ran wild in the streets but David was silent.

"Take me to Mount Zion, Daddy," he begged his father.

Dr. Morris took the child for a stroll to the tomb of King David. They climbed the stone steps, paused at the arched entrance and descended into the dim cave which was lit by thousands of flickering candles. David went into a trance, "Victory! Victory!" he cried. "Do not despair, my people, and victory will be ours. We shall build a new House of God and I shall lead you to everlasting glory."

A passerby stopped near Dr. Morris. "Your child is sick. He has a high fever. Take him to a doctor," he suggested.

But this time the prediction of six-year-old David Morris, or of 3000-year-old King David, came true. Within 24 hours the armed forces of four Arab nations moved to besiege Israel's frontiers. A state of emergency was proclaimed in the Jewish nation and reserve units were mobilized. Dr. Morris, who held a reserve officer's commission in the Army Medical Corps, was called up for active duty on May 18. He came home on 24-hour leave on Sunday, June 4, 1967, to find his wife stockpiling water and foodstuffs in the air raid shelter and his son in a deep trance. The child's fingers moved along the living room carpet as his voice rasped military commands and curses.

"Seize the ridge! Protect your right flank. Advance. Advance. Advance. The enemy is breaking. He is fleeing now. Do not let him escape. Surround! Destroy! Annihilate!"

He looked up at his father. "The Lord shall lead us to victory. Have faith!" he declared.

The next day at dawn the Israeli-Arab war broke out and produced one of the most remarkable military victories in human history. Little Israel, alone and surrounded on all fronts, smashed the Soviet-trained enemy forces, superior in numbers and armament. In a few days the Israelis seized all parts of the Holy Land that formerly had belonged to the Arabs, spread out along the River Jordan and occupied the heights of Syria and Sinai.

ON JUNE 25, 1967, Dr. Morris came home from the war and the next day a strange procession made its way along the Valley of the Ghosts toward the granite walls of the Old City. Leading it was little David in a trance which had begun when the research team left the Morris residence. Followed by his father, Dr. Hermann, two archaeology students and this reporter, he led the way from the Valley of Ghosts to the Valley of Hell and across a rocky outcrop to the Valley of Kidron. A crystal-clear spring known as Gichon—the Bubbler in Hebrew—gushed from a cleft in the sheer slope of Mount Moriah.

"I shall show you now how I seized the city of *Ur Salim* (ancient Hebrew word for Jerusalem) and destroyed my enemies," a strangely excited voice said from the child's open mouth.

Dr. Morris checked him with a stethoscope. His pulse, heartbeat and respiration were normal but his body temperature was slightly elevated.

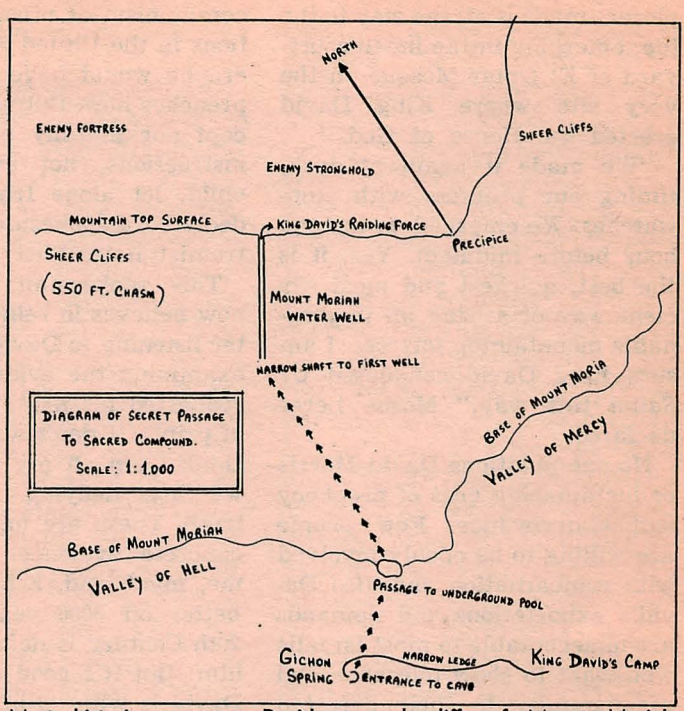
Most historians assume David besieged the city of *Ur Salim*, the impregnable fortress of his Canaanite enemies, and stormed up the cliffs of Mount Moriah which are slightly lower on the southern side. Another school of thought holds that the king found a secret passage into the enemy fortress and seized it in a daring midnight coup with a handful of trusted men.

David Morris now asked to be taken to the Cave of Gichon whence the stream bubbles down to the valley floor. The climb was difficult but possible and the expedition—trailed by this writer—entered the cave along a narrow shelf carved out of the cliff's granite exterior. It was quite dim inside and we flicked on electric torches. The water cascaded over boulders on the cave's floor, coming from unseen crevices. David led the way to a pile of boulders in the farthest corner.

"Here is the way!" he said, pointing upwards.

I could see nothing but one of the students climbed up and reported a narrow shaft led upwards. We returned to the New City at dusk but the next day a group of archaeology students, led by 24-year-old Moshe Lerer, climbed up the shaft pointed out by David Morris. The newspapers reported the fascinating discovery by the explorers of a secret passage from the Cave of Gichon to the central courtyard of El Omar Mosque on Mount Moriah, 549 feet up.

Heated arguments between scholars still are raging in the popular and professional press



Most historians assume David stormed cliffs of Mount Moriah. Child pointed out secret passage leading to center of fortress.

as to whether this secret passage was used by King David and his commando raiders or whether the shaft was used only by subsequent conquerors who sacked the Holy City.

Because I was there I know that six-year-old David Morris led the way to a cave he never had seen nor heard of and pointed out a shaft no one knew existed.

Moshe Lerer drew a detailed plan of the secret passage showing that it connects at an intermediate level with one of Mount Moriah's 44 water wells which tap the underground water reserves of Gichon. The water is only hip-deep and it is possible to wade toward another opening where foot- and handholds were hacked into the rock many thousands of years ago by the people who built the wells of the *Ur Salim* fortress.

It was a hard climb and a dangerous one but our young ex-

plorers made it all the way to the top, emerging in the inner courtyard of El Omar Mosque on the very site where King David erected the House of God.

"We made it again at dusk, timing our progress with stopwatches. We emerged on top one hour before midnight. Yes, it is the best, quickest and most efficient way of seizing an impregnable mountaintop fortress. I am sure King David conquered *Ur Salim* this way," Moshe Lerer declared.

No one mentions David Morris or his amazing gifts of prophecy and clairvoyance. Few people are willing to be openly involved with reincarnation and also David's exhortations and demands are unacceptable to most Israelis who want to show tolerance and magnanimity to their defeated enemies so as to win a lasting peace and just settlement in the Middle East.

But David continues to demand the Moslem mosques be razed, the pagan worshipers put to the sword or sold into slavery and a new Holy Temple be erected on Mount Moriah. His advice cannot be taken even by the most extremist nationalist circles.

"His Majesty does not realize we are living in the 20th Century. He never heard of television, public opinion, nuclear weapons, communism or presidential elections in the United States. In his era he would have acted as he preaches now. But we cannot accept nor morally condone such instructions, not even from a child, let alone from a king!" declared a spokesman for an extremist nationalist group.

This spokesman did say he now believes in reincarnation after listening to David Morris and examining the evidence. But he requested his name be kept out of print. "I don't want people to think I am off my nut. Perhaps we are denying the obvious truth. These are hard facts and concrete evidence. But believe me, my friend, King David was better off 3000 years ago. The 20th Century is definitely not for him. But it's good to hear King David is with us in spirit, if not in logic. We are his people after all . . ."

Right now, as this article is being written, David Morris goes to first grade of primary school. His parents hope he won't have trances there or the other children—who can be cruel at this age—will make him miserable with their taunts. The schoolmaster and teachers have been advised by psychiatrists and influential scholars and the music teacher has a junior-size harp for David to play upon. He may come to like the *hallil*, a simple

shepherd's flute which is a standard music instrument in Israeli schools and which must have been known to King David 30 centuries ago.

Right now the dead king's voice tells the eager listeners through the child's mouth to prepare for another war against the infidels. He does not mention Arabs because they did not exist in the Holy Land in King David's time. But he forecasts more fighting against the "godless tribes of Amalek, Moab and Edom." And the map shows the Amalekite Hills in Egyptian territory, the mountains of Moab and Edom in Trans-Jordan and southern Syria.

"Strike at night; use fire; put them to the torch; burn them; destroy them!" shouts the child —or is it the king?

Will there be another war in the Middle East? Dr. Morris hopes not but if fighting should erupt again he is comforted by the assurance of victory from King David through his child's mouth.

Orthodox religious circles refuse to take any stand on this strange affair. Rabbinate officials will speak off the record to admit the facts are startling and confusing.

"We cannot admit anything openly because the Jewish faith is based on the theory that King David is Messiah and when he returns to earth the Kingdom of God will prevail. This means resurrection of the dead and other things, such as eternal justice, immortality and the like. I don't think the world, mankind or even we Israelis are ripe for it yet. But if the boy is not Messiah he cannot be King David—provided one believes in reincarnation," declared 67-year-old Rabbi Yedidia Cohen of the Supreme Religious Council.

ANOTHER UNACCOUNTABLE SEA TRAGEDY

ALTHOUGH THE MYSTERIES of many sea tragedies never are unraveled, one which is completely unaccountable is the loss of the crew of the schooner *Commerce*. The ship dropped anchor off Truro, Mass., on October 15, 1844. The weather was fine and though the ship remained safely anchored, by the following day its entire crew of nine experienced commercial fishermen had disappeared!

During the next three weeks the bodies of the men were washed ashore one by one along a stretch of beach 30 miles long. None of the bodies bore any evidence of accident or foul play and all nine of the fishermen were known to be excellent swimmers.

What happened and how death claimed each one of them remains a mystery to this day. — *Juliette Laine.*

The CATHOLIC VIEW of Psychical Research

By Christopher Dwyer

A Catholic speaks frankly to clear away misconceptions concerning church doctrine and evidence for ESP.

Reprinted by permission of the Catholic Truth Society, London, England.

HOW WELL I recall from my school days the expression of horror on the face of a schoolmate describing a visit to someone who had a collection of books on psychical research. "And he is a Catholic!" he exclaimed.

This idea — that the subject is completely taboo so far as Catholics are concerned — is remarkably widespread. Many members of other communions are taking a growing interest in the study of psychic phenomena; yet even quite well-informed and intelligent Catholics seem to feel a vague uneasiness whenever the subject is mentioned. The result is that apart from a few outstanding Catholic psychical researchers the field is left open to the unchallenged speculations of those who whatever their qualifications do not bring to bear on their researches the rich heritage of Catholic thought.

My aim is to clear away some of the misconceptions surrounding this topic and to help clarify its relationship to Catholic teaching.

My method is to consider briefly some half dozen topics falling under the general heading of psychical research, dealing first with the scientific evidence and secondly with its bearing on Catholic doctrine.

Before this is done a few words should be said about the Society for Psychical Research. Founded in 1882 by a group of Cambridge scholars, the Society exists "to examine without prejudice or prepossession and in a scientific spirit faculties of man,

real or supposed, which appear to be inexplicable on any generally recognized hypothesis." The Society does not hold or express any corporate views; a wide variety of outlook is manifested among its members. At the present time to my knowledge there are two Catholics on its executive council.

Telepathy and Clairvoyance

Telepathy is the name given to the transmission of ideas from one mind to another without the use of the senses. Clairvoyance is the direct perception of some fact not already present in any human mind — e.g., the symbol on a card which nobody has yet looked at. Both are forms of extrasensory perception, generally called ESP.

Evidence for ESP falls into two categories: spontaneous and experimental. Here is a well-known spontaneous case:

Mrs. Taunton was sitting at a concert in Birmingham Town Hall when she suddenly saw, between herself and the orchestra, her uncle lying in bed "like one dying." She had heard nothing of him for several months and had no reason to think he was ill. The vision gradually faded and she afterwards told her husband what she had seen. She learned later that her uncle had died at the time she saw the vision.

The difficulty with this kind of experience is that it never can have the same evidential value for other persons that it has for the percipient, for two main reasons. Outside observers never can be wholly certain that the account given represents exactly what took place, free from embellishments provided, perhaps, by the subconscious mind of the narrator. Furthermore, an occurrence of this nature involves so many factors that it is a statistical impossibility to calculate the odds against its being due to coincidence.

Since the 1930's efforts have been made to overcome these difficulties by controlled experiments to test the presence of ESP. The pioneer was the famous Dr. J. B. Rhine of Duke University, North Carolina. Briefly, the idea is to provide, say, a pack of 25 cards, each bearing one of five symbols, so that there are five cards of each symbol. Thus the chance of a person correctly guessing the symbol appearing on a particular card is one in five, or 20 percent. If a person consistently guesses correctly a much larger percentage some force other than chance must be assumed to be operative. By eliminating every possible known factor one may reach the conclusion that the operative factor is an un-

known faculty of the mind. This, for want of a better name, we call the psi faculty or ESP.

Guessing in the manner just described, one of Rhine's collaborators, A. J. Linzmayer, made 4505 guesses with 33.6 percent correct. C. E. Stuart made 7500 guesses with 24.2 percent correct and Herbert Pearce made 10,300 guesses, no less than 36.4 percent being correct. The odds against such results being obtained by chance are billions to one.

In Britian similar experiments have been carried out by Dr. S. G. Soal, Senior Lecturer in Pure Mathematics at Queen Mary College in the University of London. Dr. Soal's most spectacular collaborators were Mrs. Gloria Stewart and Basil Shackleton. Over a period of five years, in which 37,000 guesses were recorded, Mrs. Stewart obtained an average scoring rate of about 25 percent against the 20 percent chance expectation; Shackleton maintained similar scores for two years. Soal calculates the odds against such scores being attained by chance as 10^{70} to 1 — which means that if this was a fluke of chance such a fluke could not be expected to recur if the whole experiment were repeated every minute for 3000 million years.

What is the Church's attitude to ESP? Strictly speaking, the Church has no attitude for the question whether human beings can communicate in this way is purely a scientific one. But Dr. Rhine claims that his researches have rendered a valuable service to religion by demonstrating scientifically the presence of a nonphysical element in man. Here a note of caution is necessary. Certainly a Christian might reasonably welcome the evidence for ESP as an indication that there are more things in heaven and earth than are dreamed of in the mechanistic philosophy. It is noteworthy that this faculty does not appear to be subject to the laws which govern material radiation; there is no shred of justification for the popular (and materialistic) idea of telepathy as the transmission of waves of unknown matter. It appears to be derived from an aspect of personality which is almost certainly nonphysical in the commonly accepted usage of that term. But it would be wrong and foolish to claim that ESP provides "proof" of the existence of the kind of soul that Christians believe in.

On the other hand the Christian conception of the soul is such as might reasonably lead us to expect that ESP will sometimes occur. St. Thomas teaches that spirits obtain knowledge by direct apprehension and not by

indirect means of sensory perception. The human soul is a spirit but it is normally united to the body. It is contrary to Catholic teaching to think of this union in the way many writers on psychical research seem to think of it — as if the body were a kind of envelope with the soul inside. This is a form of the Cartesian error which Professor Ryle has nicknamed "the dogma of the ghost in the machine." According to the definition of the Council of Vienne (1311), the soul is *per se* and essentially the form of the body. This means that soul and body are so intimately united that either without the other is incomplete. "I" do not withdraw from my body at death: it is merely my soul that does so and my soul is not "I" any more than my body is "I." I am a unity of both. But in the interval between death and resurrection the soul must function as a pure spirit. In St. Thomas' view it may exercise some such functions even during this life when the link between soul and body is loosened by deep sleep or trance or the bodily senses are otherwise rendered quiescent. In such circumstances the soul well may obtain knowledge otherwise than through the sensory mechanism.

To sum up, ESP affords some evidence of a nonmaterial element in man. It does not prove the existence of the soul as Christians understand it. But for Christians who accept on faith the existence of such a soul the occurrence of ESP should be in no way surprising.

Precognition

On June 28, 1914, the Austrian Catholic Bishop, Dr Lanyi, awoke about 3:00 A.M. from a terrifying dream. In it he "saw" the assassination of the Archduke Franz Ferdinand at Sarajevo, an event which actually took place about 12 hours later. He subsequently authorized for publication a detailed description of his dream. An analysis of this reveals a curious feature. The two main points on which the dream coincided with the forthcoming event — the place of the attack and the presence of General Potiorek opposite the Archduke — were matters which already would be within the knowledge of some human minds (either those of the conspirators or those of the authorities) at the time of the dream. The two main points on which the dream was inaccurate — the number of assailants and the presence of Count Harrach next to the chauffeur — were not known to anyone at the time of the dream, since circumstances forced a last-minute change of plan both on the plotters and on the officials.

Thus it is arguable that the dream provides evidence of contemporaneous telepathy but not of precognition.

Most cases of apparent precognition can be explained in this way, though in many cases the hypothesis of contemporaneous telepathy is less easy to adopt. If an accident or natural disaster is foreseen it may be interpreted as a clairvoyant perception of existing conditions, e.g. defective mechanism or a particular set of meteorological conditions. In the case of human conduct, apparently decided on the spur of the moment, the underlying motives may already exist and be discernible telepathically.

Theologians are generally reluctant to admit the possibility that (apart from a special dispensation of God) true precognition is possible to man. This theological reluctance arises from the central position in Christian thought held by the concept of free will. The whole structure of moral theology rests on the certainty that man is free to choose — free to serve God and free to reject Him. This does not mean, as is sometimes supposed, that Catholics are required to believe that human acts are uninfluenced by heredity or environment. Such factors indeed condition a considerable area of human behavior but it is fundamental to the Catholic position that th remains an important sphere of volition.

Now, it is extremely difficult to see how a theory involving true precognition can be held consistently with belief in free will. So great is the difficulty that some non-Christian philosophers have denied that even God can foresee the future. The Christian would reply that God altogether transcends time; but it is impossible for our finite minds to grasp fully what this implies.

Does this mean that in all cases of apparent precognition a Christian must wrestle with the facts in order to try to show that they can be accounted for by assuming only contemporary telepathy or clairvoyance as in the fairly simple Sarajevo case? Not at all. The assumption that if we cannot readily account for the facts in this way, true precognition must be inferred rests on an unquestioning acceptance of the popular everyday view of the nature of time.

The nature of time is one of the most complex questions in philosophy and cannot be discussed in any detail here. But one theory advanced by some psychical researchers is of special interest to Catholics since it provides a vivid example of modern scientific thinkers adopting, in order to explain observed phenomena, a

hypothetical "model" remarkably similar to the philosophical teaching of St. Thomas Aquinas. Briefly, this theory suggests that the division of time into successive moments may be merely a construct of our minds — an attempt to impose, for the practical purposes of everyday life, a pattern which time in itself does not possess. On this view events which are "future" from our everyday viewpoint may be simply components of a general flux, marshalled by our consciousness into a "series" for ease of handling. Support for this view may be found in those confused dreams where everything seems to happen at once, so that an enormous "series" of experiences may be crowded into a few moments.

St. Thomas' teaching on the way the angels perceive time strongly resembles this; and we saw a few pages ago that, in his view, man may in certain states of consciousness enjoy the modes of consciousness proper to a pure spirit. The entry of the soul at death into this unfamiliar perspective of time is graphically described in Cardinal Newman's poem, *The Dream of Gerontius*. We cannot develop the point further here; but on such a view of time precognition need not present insuperable difficulties for us.

Life After Death

For many people the fascination of psychical research lies in the question: What evidence can it provide of the survival of man's consciousness beyond physical death? For Christians the certainty that man's soul is immortal rests on *Revelations*. Nevertheless, it is legitimate to seek scientific evidence on this (as on other questions closely intertwined with *Revelations*) so long as the methods used are not themselves immoral.

At first sight it may seem that Catholics, believing in immortality on the strength of revelation rather than primarily on scientific evidence, are so biased that an objective approach is impossible. On reflection it will be seen that this is not so. If we assume for a moment that there is no life after death it would clearly be impossible to prove this scientifically — the most a scientist could assert would be that he could find no *evidence* of an afterlife. The question, then, with which this branch of psychical research is concerned is not "Is there a life after death?" but rather "Is there scientific evidence of life after death?" On this latter question the Church makes no assertions for it is a purely scientific question. Catholics are, therefore, just as free as anybody else from prior commit-

ment on this second question. Indeed, in a sense they are more free for it is undeniable that the average person who thinks about this subject at all finds the idea of survival more attractive than annihilation. It follows that for a person who recognizes no knowledge save the kind that science offers, the temptation is ever-present to interpret data in a way which will satisfy his craving for survival. The Christian, on the other hand, whose belief in survival does not depend primarily on scientific evidence is free from this temptation.

It seems a pity that Christians do not ponder this point more. One frequently encounters well-meaning attempts to overestimate the strength of the evidence in an effort to bolster up the writer's professedly Christian convictions. In this sphere, as in others, "God has no need of our lies" and no purpose is served by pretending that the "psychic" evidence for survival is stronger than it really is.

Nevertheless, there is a considerable body of such evidence and our approach to it should, it is suggested, be guided by two factors. First, God has given man his intellect to be used and developed to the full. Second, the methods of scientific inquiry cannot claim immunity from the general principles of morality which govern all human ac... sometimes happens that the sec... ond principle, in practice, modifies the first.

The main evidence provided by psychical research on the question of survival may be divided into two categories. We may call the first "apparitions" and the second "mediumistic phenomena." Let us look at one or two examples of each.

Case of Mr. F.G. (*Proceedings* S.P.R., Vol. VI, p. 17)

A commercial traveler, working on his orders in his room at midday, saw an apparition of his sister, who had died about a year earlier. He particularly noticed a bright scratch on her face which he had never seen in her lifetime. When he recounted this to his parents his mother rose trembling to her feet and exclaimed that he had indeed seen his sister since she had herself accidentally made that scratch on the girl's body after death and never had mentioned it to any person.

Chaffin Will Case (*Proceedings* S.P.R., Vol. XXXVI, p. 517)

The facts of this case were subject to careful scrutiny in a lawsuit. James L. Chaffin, a North Carolina farmer, made a will in 1905 in which he gave the farm to his son Marshall, leaving his widow and three other sons unprovided for. In 1919 he made

a second will which was unwitnessed but which could, by the state law, be valid provided it was proved to be in the testator's handwriting. He placed this between the pages of a family Bible. On his death in 1921 Marshall obtained probate of the first will as nobody knew of the second one. In 1925 another son, James, began to have vivid dreams of his father. In one of these his father said, "You will find my will in my overcoat pocket." James searched the farmer's old coat and found in a pocket a message indicating the place in the Bible where the second will was to be found. In December, 1925, a lawsuit took place and the second will was admitted to probate.

What is the nature of such apparitions? The most comprehensive theory yet advanced is that of Tyrrell. He starts from the nature of ordinary perception. I say that I "see" a red box but I really mean that I have a sensation of redness, squareness, etc. — the box is something of which I can have no direct perception. This is a commonplace to those acquainted with philosophy but may not be familiar to the general reader. We attribute all our sense-data to a subsistent object existing in a "real" world. Tyrell suggests that in an apparition the sense-data may be sustained, not by a material object, but by an idea-pattern. In some cases the idea-pattern may exist in the above, it may have come telepathically from the anxious mind of the mother. In other cases it must be presumed to exist in the discarnate mind of a person who has died; the Chaffin Will case appears to be one of these. In either case the idea-pattern becomes a visual apparition of being clothed in attributes provided by the subconscious mind of the percipient — the attributes chosen being those which will make the particular idea especially striking to that observer.

Tyrell's analysis seems quite in keeping with Catholic doctrine. It emphasizes the ability of our minds to enter into *rapport* with the surviving minds of the physically dead — a concept which chimes in with what we have already said of St. Thomas' views. And it raises no moral difficulties since the initiative lies with the deceased and the living percipient's role involves no conscious seeking of communication with the dead.

The Problem of Mediumship

Mediumistic phenomena present a more difficult problem both for science and for morality. Scientifically the facts may be summarized as follows:

Most "mediums" will not sub-

mit to scientific investigation. Of those who have been investigated many have been detected in fraud, although it should be noted that this does not necessarily mean that they have no genuine powers; the temptation to eke out waning powers by fraud frequently has been encountered. But there remains a sizable nucleus of cases which cannot reasonably be attributed to fraud. We will take two examples.

Mrs. J. H. Curran, of St. Louis, Mo., in trance appeared to be controlled by an entity purporting to be Patience Worth, a girl who had lived in Dorset in the 17th Century, had emigrated to America and had been killed by Indians. She dictated several works with great rapidity. Chief among these works is a long poem, *Thelka*. Analysis of its language shows its vocabulary to be 90 percent of Anglo-Saxon origin and that it contains no word of later entry into the language than the year 1600, except the word "amuck," which is early 17th Century. Professor Schiller of Oxford has commented: "When we are told further that the Authorized Version has only 77 percent of Anglo-Saxon and that it is necessary to go back to Layamon (1205) to equal Patience Worth's percentage, we realize that we are face to face with a philological miracle."

Dr. D. J. West has compared this case with certain cases where persons suffering from mental illness have proved capable of feats of scholarship which would have defeated anyone of normal sanity. He suggests that years of subconscious rumination on a particular topic, with possibly unconscious assimilation of relevant data, may produce this kind of phenomenon. Many creative writers, too, from Goethe to Charlotte Brontë, have testified to the power of subconscious dramatization — that inner force which impels a writer to produce matter unregulated by any decisions of his conscious mind. These two aspects of human personality — representing, as they do, vast uncharted regions of the mind — could conceivably possess a potency so far-reaching as to explain all mediumistic phenomena.

Another famous medium, Mrs. Piper, was studied for many years (1884-1911) by some of the Society's ablest investigators. Her phenomena consisted mainly of automatic writing but sometimes her spirit control named Phinuit would speak through her voice, while George Pelham wrote on another theme through her hand. Dr. Hodgson considered that this case could not adequately be explained in the way just mentioned; but

Mrs. Sidgwick, while recognizing that Mrs. Piper had displayed knowledge acquired by some paranormal means, maintained that there was no reason to suppose that the controls or communicators were anything more than highly dramatized aspects of Mrs. Piper's own personality. Prof. William James suggested a synthesis whereby the will-to-communicate might enter into some kind of partnership with the will-to-impersonate. The case illustrates the highly complex structure of the human personality and the naïveté of the assumptions of popular spiritualism.

The Church's Attitude

It is quite wrong to assert categorically that Catholics must ascribe all such phenomena to the devil. The Church's attitude is cautious: she warns us that there is a *danger* of diabolic interference and bids us avoid exposing ourselves to that danger. But Catholics are perfectly free to take the view that a given case may be more readily explained on other grounds. The Cistercian theologian Abbot Wiesinger has called our attention very forcibly to the dangers of an overhasty adoption of the "devil" theory and I share the learned abbot's view that Catholic writers in general have tended to lay undue emphasis on this aspect.

Nevertheless, when all this is said there remains the possibility that a residue of cases may genuinely involve diabolic intervention. This is one of the reasons why the Church forbids us to attend seances. There are, however, at least two other reasons; some emphasis on these may finally remove the misconception which the preceding paragraph sought to dispel — the idea that the Church's prohibition implies a definite assertion that such phenomena are diabolic.

First, the induction of a trance involves dissociating the mind from the physical organism. This must not be undertaken except for grave reasons, for it can spell danger not only to mental health but also to the individual's consciousness of moral responsibility for his actions. As has been well said, a person who watches his hand doing something and acquits himself of moral responsibility for the act is unlikely for long to keep both his honesty and his sanity unimpaired. Medical hypnosis, with its aim of restoring the whole personality to health, may provide such grave reasons; but the doubtful benefits accruing from mediumistic phenomena are unlikely to do so.

Secondly, although the Church does not deny that the spirits of

the departed are *capable* of exerting powers of the kind under discussion, she maintains that it is not *fitting* that we should seek to compel them to do so. The point here is that a particular kind of communication with the dead already is prescribed by the Christian revelation — namely, the union of prayer which exists between ourselves, the Church Suffering in purgatory, and the Church Triumphant in heaven. This kind of communion with the dead is as close as any psychic one and is expressly hallowed by Christian tradition. Other kinds of communication may be possible but they should be left to the initiative of the departed soul and not forced into action by the clumsy initiative of men who, while still earthbound, are of necessity limited in their capacity to grasp the full implications of such forces as they may unleash.

On this note we may end. Psychical research, insofar as it means the patient analysis of spontaneous phenomena or the conduct of experiments such as card-guessing which do not involve the dissociation of mind from body, is a legitimate and useful branch of scientific investigation. But we must not seek to force these powers into action. Nor is there any need. They have manifested themselves spontaneously with sufficient and startling frequency to provide a fertile field for the most avid investigator.

We are endowed with reason and intellect and the Creator intends them to be used to the full. Insofar as the use of our reason can throw ever-increasing light on the nature of our being, without adopting modes of investigation contrary to the moral law, all aspects of human experience are legitimate grist to its mill. Psychical research represents the application to the powers latent in man of precisely those methods of careful observation and inductive reasoning which, in so many other spheres of knowledge, have proved so efficacious. In every other branch of science men imbued with Christian convictions have made contributions of lasting value. It is vital that this newest channel of man's ever-widening quest for new horizons should not be left to be charted solely by men whose natural genius, for all its admirable qualities, lacks the radiance of the Christian vision.

SOME *Predictions* FOR 1968

By Irene F. Hughes

A stepped up war in Vietnam and a disaster involving nuclear devices are events foreseen by a noted psychic.

I AM delighted to give you the following predictions which are but a few of the ones I plan to present for 1968:

• Early in 1968 there will be a great try for peace in Viet Nam but it will fail. Our efforts in the war there will be stepped up to a tremendous peak.

• Civil rights and anti-war demonstrations in the United States will be far worse between March and August of 1968 than they were in 1967. The demonstrations in 1968 will make the 1967 demonstrations look small and insignificant.

• By the end of July, 1968, we probably will have to help another country economically so that our own economy will not flatten out.

• In late September or late October, 1968, explosions involving nuclear devices will cause hundreds to be ill and injured. This will affect the health of many of our people and will lead us to spend hundreds of thousands of dollars on health.

• Theaters-in-the-round and other playhouses will begin to come into prominence again. This was predicted several years ago for 1967 and 1968 so it is merely repeated here. There also will be a tremendous search throughout colleges for new talent for the theater. This will include movies and television.

• Great news on new mineral wealth will include gold, copper, silver. The news will come from Canada and also from Australia.

• I feel this prediction should be published now. It does not involve 1968 but I have predicted that in 1980 a radical president will be elected, one who will lean toward unusual groups in our country. I am putting this in print now because of the recent convention held where a third party is rising up. This will be of great significance in the future. In the years 1980, '81 and '82 critical situations will arise in regard to war, housing, food and water but we will somehow cope with them despite an unfavorable leader. Our nation will make blunder after blunder at that time. I believe this can be avoided to a certain extent by beginning now to train young people for the presidency.

• Great strides will be made in mental health, with new methods of treating those who are mentally ill coming to the fore in this year of 1968.

• New schools being built will tend to be one- and two-story structures with tremendous amounts of glass being used to make them light and airy. This is good. Industry also will follow along these lines of construction to a great extent.

• Wheat will be in the news — a possible great loss of wheat will occur.

• I foresee a great fire near Lake Michigan's Chicago harbor. This will not involve anything directly on the land; I believe it will involve something in the water.

More of my predictions, including these, will be published in the 18 newspapers in which my column appears every week.

All the best to everyone. ESPecially, *Irene F. Hughes.*



LADDER OF LUCK

A CAT named Sonny, the pet of Myrtle Brick of Alpine, Tex., climbed up on the roof of her house and was unable to get down — something that had happened several times before. Feeling she could not continue to borrow a ladder from neighbors, Miss Brick went to a store and purchased an aluminum ladder for $8.88. The purchase entitled her to register for a door prize — and she won a television set.



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.

HOW WE SAVED SNOWBALL

By Leslie W. King

FIVE YEARS AGO when we lived in Salt Lake City, Utah, my son Herb brought home a kitten. She was as naked of hair as a newborn babe and her head flopped around just as weakly.

He told me that Bill Lone's family next door had found the kittens under their porch, apparently deserted by their mother. They fed the kittens several times a day and the stronger ones seemed to thrive but the weakest, the one I now had, was given up for lost. I too thought the tiny thing would die; she couldn't stand and her whole body, tail and head, devoid of hair, looked pitifully bony and pink.

I nursed her with vitamins and hourly feedings without much hope but as each day passed she grew a little stronger. In two months all of her fur had come in and eventually she grew to be about half the size of ordinary female cats. As soon as that white fur began to show I named her Snowball.

I came to love her more than our other animals — which, with a boy in the household, were numerous. Of all the house pets Snowball and a half-grown chinchilla were never allowed outdoors. One warm August morning in 1966 I found a downstairs door open and immediately started a search through the house for Snowball. Not finding her I became quite frantic and asked my son to help me search outdoors.

We had moved from Salt Lake



Leslie W. King

City to Bountiful, Utah, and the rear of our property bordered a large estate. A row of 50 tall thickly leafed-out trees with sharp thistles on every branch formed an effective fence between the estate and our subdivision. After searching around our house we went back to peer into the branches of those trees. We looked into our own trees and into those of our neighbors. We saw nothing and heard nothing.

Disconsolately returning to the house I heard Snowball's light cry. We returned to the trees, calling her name again. We repeated this several times that day, for I would seem to hear her cry — but every search proved futile. I finally decided she must be trapped in a neighbor's garage or cellar and eventually she would be released. The day passed and I retired. As I tried to sleep I prayed for her safe return.

About two in the morning I awakened, tormented by a dream. I had seen Snowball hanging by her collar. She hung high in the top of one of the trees we had searched so diligently. In the dream her little body was partially decayed and the trees were bare of leaves. It seemed to be fall or winter.

Happily for my peace of mind, daylight breaks early in the Utah summer. I was ready, dressed and waiting, when son got up, feeling fully slept ou although it was far earlier than his usual time for rising. After I described my dream he volunteered to climb those thistle-laden trees.

Scratched and bleeding by the time he had climbed the first tree, nevertheless he continued — driven by my intense conviction that she was in one of them. Then, three lots away from ours, my son climbed to the peak of a neighbor's tree. At its top, concealed from our sight by low foliage but unprotected from the hot August sun, Snowball clung to a limb, fastened to her precarious perch by her collar which somehow had hooked over a thick branch. Another day in the scorching summer sun and she surely would have died of dehydration. — *Bountiful, Utah.*

ONLY A GAME?

By Dr. Natalie Razumova

DURING WORLD WAR I I was in my early teens. My father, a colonel, was fighting the Germans somewhere on the Russian front and my mother was a very busy surgeon in a military hospital in Kursk, a town about 300 miles southeast of Moscow. Once a week Mother had night duty at the hospital and my younger sister and I had to spend the night alone.

We had a sweet English friend, Alice Berry. Her father was a college-trained engineer working for the water company and her mother was my mother's good friend. Alice was about three years older than I and her authority over my sister and me was almost absolute.

One day when Mother had to stay at the hospital Alice's mother allowed her to spend the night with us. After supper Alice said, "Would you like to speak with ghosts? We often do it, my mother and I."

We looked at her incredulously, trying to guess what kind of joke she was playing on us and what kind of fun we could have with "ghosts"! She wasn't kidding. She said, "Get me a saucer and big sheet of white paper."

When she had these she printed the alphabet in a large circle on the paper, wrote the words "yes" and "no" and drew a big cross in the center adding the word "blessings" below the cross.

"You see," she said, "there are plenty of ghosts around us but we don't see them if they don't want to show themselves. If they want to speak to you they can't do it unless you prepare this circle for them. Look, the saucer also bears a little cross. The saucer will move and with the cross it will point to certain letters to make words and sentences. First we have to pray to God not to allow bad spirits to come in contact with us so that He permits only the good ones to come. You understand? Mama knows a special prayer but I don't remember it. Never mind, we'll say the Lord's Prayer. That will be good enough."

Her introduction had made a great impression on us. We prayed, emphasizing the last words. ". . . deliver us from evil . . ." Then with the index fingers of our right hands poised on the overturned saucer we watched and waited, wondering when and how it would begin to move.

Shortly the saucer seemed to hesitate and then began to move steadily, sometimes spelling real words. Despite all the respect I had for Alice I was convinced she was pushing the saucer. Sheer nonsense!

"Alice, shame on you! How dare you try to fool us? We are good friends. Do you think I am so stupid as to believe this saucer is moving by itself, that you are not pushing it?" I was almost angry.

She stared at me in bewilderment.

"Why? Do you want proof? Ask for it; pray with me for a proof. It will come."

At this moment we heard a repeated knock on the window.

We turned to look and found no one there, only the street lights playing on the ice crystals on the glass. Alice smiled triumphantly. "You see? And was it I who knocked on the window?"

I was not yet ready to believe. I answered, "It must have been a passerby who knocked on the window for fun and it's just a coincidence that it happened at the time we asked for proof."

Alice was very sure of herself. She now dominated the situation more powerfully than ever. She said, "All right! We will ask now for another proof, not from the street but right inside, right here! Look at your piano. Please, dear spirit, touch one of the keys."

Anxiously we looked at the perfectly even row of keys . . . and slowly, very slowly, without a sound one of the keys went down! It seemed to be pressed by an invisible finger. It was unrealistic, incredible, contrary to all logic and to all physical laws. My reason vehemently protested what my eyes took in.

But the cold evidence was there: the key depressed completely and staying so, like a tooth missing in a strange wide grin. Was it really a ghost's finger on that key? Or was it the piano itself, suddenly alive for that impressive and long-lasting moment?

Years later I shiver when recall how frightened I becam that night. But I was not the only one who was scared. All three of us ran out of the living room and sprang on Mother's large bed, burying our faces in the blankets.

After a moment Alice laughed and my sister and I too burst out laughing.

"How silly I am," said Alice, "but you two panicked me with your screams. I should have remembered that it is not good to interrupt the contact so abruptly. Let's go put the saucer back on the cross."

Then we argued whether the key really had lowered or if we had imagined it. Skeptical as I was, I had to admit all three of us had seen the key move. Alice now remained calm and serene and I must say did not flaunt her obvious and total victory over my incredulousness. With typical British phlegm she announced in a doctrinal tone of voice which reeked with the superiority of an experienced spiritualist over two kid-apprentices, "For a first contact with the spirits you have done pretty well. We were very impolite toward them, however, suddenly running away like a bunch of ill-bred idiots. Do you know how difficult it is to obtain from them such manifestations? One of you must be a medium."

My sister and I were so scared

that night in December, 1915, that many years passed before I wished to search for further proof of the fascinating mystery of survival after death. — *Arlington, Va.*

ESCAPE FROM PHANTOM PAINS

By Robert Potterton

ON THE NIGHT of November 10, 1964, I was a patient at St. Laurence's Hospital (also known as the Richmond Hospital) in Dublin. My left leg had been amputated due to bad artery trouble. The usual phantom pains were very distracting, both in the four-inch stump and down where the leg had been, particularly around the toes and ankles.

About midnight I was suffering more than usual. I was in a semiprivate room and the other man wanted me to ring for attention but I did not as I thought there was little likelihood of relief. One simply has to put up with the phantom pains.

Suddenly to my amazement and without any warning I found myself floating in midair, just a yard or so from the ceiling. I thought, "Why, what's this? I'm as light as air. I have no body at all!" At the same time I felt absolute peace, not a trace of pain. I wanted nothing to disturb this utter contentment.

I remember thinking it was odd that I should be in this condition and all alone (though I sensed a presence near me). I looked to either side but I could not see anyone nor distinguish exactly what was around me.

Then after an interval I estimate to be less than two minutes I found myself back in my bed with the pains just as before. I told no one of this experience because I knew I would be laughed at as a heavy dreamer, but I know I was wide-awake. From that day onward I have never experienced such a sensation, nor am I any nearer to knowing if the happening had any special significance. — *Dublin, Ireland.*

A MISTAKE RECTIFIED

By K. A.

MY HUSBAND is secretary of the local volunteer fire department and I'm the township clerk. In order to save embarrassment for our townspeople details as to names and places purposely are sketchy (but these are on file in the offices of FATE where there also is an affidavit attesting to the truth of this experience).

Among our duties recently was the necessity of going to the bank and paying off a couple of warrants on our township's share of the cost of a fire truck. This amounted to about $3,000 and

there remained four more warrants, totaling another $2,000 or so.

That night my husband had this dream:

The town's snow removal crew took in tow every car parked in the square, my husband's included. Then men formed a line two blocks long in front of the local justice of the peace's office, waiting either to pay the $10 fine or argue about it. Somehow word got around that the bank had ordered the cars impounded and would take over all money paid in fines. (Remember, this is a dream.) Glancing away from the line of grumbling citizens my husband saw the bank president running madly toward him, waving his arms and shouting. Behind the president came the county attorney, puffing and panting.

"Don't let that man pay a fine!" shouted the banker. "I'll pay it for him!"

"You can't do that!" yelled the attorney. "It's illegal."

"I'll pay my own fine and settle with you later," said my husband.

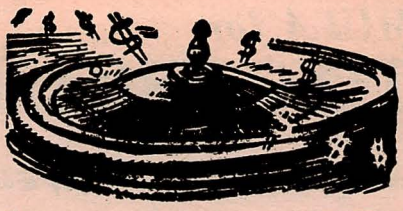
"No, no, I beg of you, come back to the bank and we'll talk it over."

My husband shrugged (in his dream) as the banker put a friendly arm over his shoulder and led him back to the bank and into a private office where the banker served my husband doughnuts and coffee. After a lot of small talk the banker came to the point: The bank had made a tremendous error and had marked "paid" on *all* the warrants. Would my husband please return his copies so the mistake could be corrected?

My husband reached into his pocket and pulled out the warrants. They indeed were marked "paid" — all of them. He gave them to the banker saying, "There's no hurry," and went on munching his doughnut, hugely enjoying the banker's discomfiture.

In the morning when my husband told me his dream I laughed along with him. Then almost without thinking I walked over to the township filing cabinet and pulled out copies of the warrants. *They all were marked "paid."*

We rushed to the bank to get things straightened out . . . and yes, the president served us doughnuts and coffee in his private office. — *Iowa*



Wheel of Fortune

By Paul Steiner

The old legend of King Tut's curse, which holds that anyone who disturbs his tomb faces death or grave misfortune, has been revived recently — and with good reason — by the Egyptian government's decision to ship some of the treasures of Tutankhamen's tomb to Paris for exhibition.

For four months Egypt's director of antiquities, Mohammed Ibrahim, resisted the arguments of his superiors and of the French ambassador. A few days after he agreed to send the treasures to Paris his daughter was injured in an automobile accident and lay in critical condition in a Cairo hospital. This, coupled with a dream Ibrahim had that he also would meet with a serious mishap, led him to visit the Minister of Culture and beg him to change his mind.

As Ibrahim left the building he was hit by an automobile and died two days later without regaining consciousness.

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In Paris Mireille Leduc, 46, has driven an automobile for 20 years without ever having an accident or even getting a parking ticket. Recently she burst into tears and tried to run away when a police car ordered her to the curb near the Champs Elysees. The policeman apologized, explaining he was giving prizes to the best drivers he found on the streets of Paris.

"I was so shaken by the incident that I almost drove into another car when the policeman let me go," Mrs. Le Duc said later.

•

Gravedigger Lorenzo Bergamschi of Mantua, Italy, slipped and fell to his death — in a grave he was digging.

NEW FORMULA for
HUNTING TREASURE

"Even my closest friends were angry; they didn't understand how I could consistently find the treasure honestly."

By James H. Stegner

ONE EVENING in April, 1960, as I was returning from my job as caretaker for a large estate in Clearfield, Pa., I was listening to the radio in my car and heard our local radio station, WCPA, announce the latest clue to the location of a "treasure" hidden somewhere in the county. The treasure consisted of a certificate worth $50 to the finder if he or she would turn it in to their studio before the week's end.

That evening I pondered over the latest clue to the treasure and decided to ask several friends if they had written down the other clues. This was Saturday and clues had been furnished every day since Monday. My friends could give me the other clues and told me everyone in town seemed to be hunting the treasure. They had seen about 300 persons swarming over the old railroad bridge over the Susquehanna River below our town, they said.

Armed with this information and the assumption that so many people can't be wrong I headed for the old bridge, arriving there at 4:45 P.M., about one hour before the certificate had to be turned in. The clues I had seemed to fit the general area. Near me on the left was a huge stone-block retaining wall. I looked it over from where I stood asking myself where I would have hidden the treasure. Only one crack on the face of that huge wall was filled with dirt, all the rest were just open crevices. Running my finger along the seam to dislodge the dirt I uncovered what looked like a ball point pen with the insides missing. Pulling it from the wall I saw that a piece of tape had been used to hold the barrel together. Removing the tape I unrolled the slip of paper inside and read these words: "Congratulations. You have found the treasure. Please turn it in at our

studio before 6:00 P.M. Sunday, April 25, 1960."

I managed to reach the studio at 5:45 and thus began my strange adventure in precognition!

The next morning the radio announced my find and the headline in our local paper, *The Clearfield Progress,* read, "TREASURE HUNT SOLVED AFTER WEEK OF ELUSIVE CLUES."

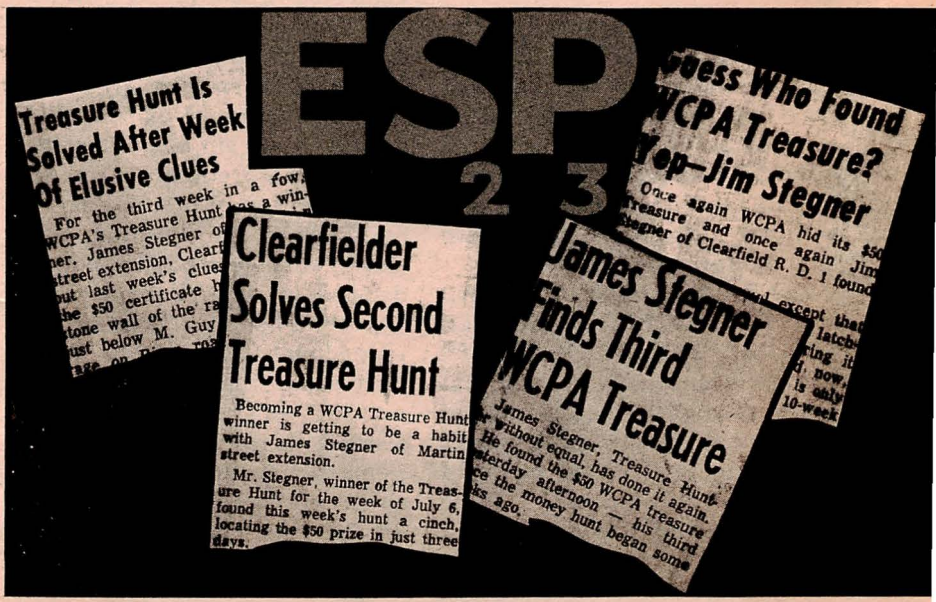
Naturally I looked forward to the treasure hunt that was announced for the following week.

Monday and Tuesday brought clues that meant little to me. Then on Wednesday something happened to change my life so



James Stegner who is employed in the Space Science Laboratory of a leading University believes all persons are endowed with ESP.

that I never have been the same since. It was early afternoon and I had been searching for the treasure for several hours when suddenly I "knew" where it was hidden. Just like that! I could see a clear picture in my mind of



the same ball point pen used in the earlier hunt, which I had returned, standing upright in a bare patch of dirt under a hedge near a drive-in entrance to the Clearfield Trust Co.

As I walked around the corner and down the sidewalk toward the Second Street entrance to the bank I felt a bit silly, for who could believe such a vision? Nearing the hedge I could see nothing out of the ordinary. "Oh, well," I thought, "it was just an idea anyway." Then suddenly there it was — so covered with muddy brown spots from a light rain that had fallen earlier in the day that I almost had passed it by.

I cannot fully explain the elation I felt that time but I also had another odd sensation that well may have been fear. Nor will I ever forget the faces of those radio officials when they learned the treasure had been located with the aid of only three clues and by the same man!

The headline next day, April 30, "CLEARFIELDER SOLVES SECOND TREASURE HUNT" brought many calls of congratulations. I enjoyed the attention of course but I was preoccupied with thoughts about the picture I had seen in my mind. These thoughts raised questions I found myself unable to answer.

Devoting the next four days to my work I tried hard to forget about treasure hunts.

During this time my mother told me about a time when she took my brother and me to see a stage show at our local Lyric Theater. I was 10 years old at the time and the show featured a man who had advertised mind reading. He was quite good she recalled but she had been surprised when, approaching us, he had patted my brother and me on our heads and told her not to be frightened if either of us acted "strangely" later in life.

She had thought it was just part of the show. Now, however, she recalled that throughout my childhood whenever a valuable was lost or a key misplaced someone always suggested, "Let Jimmy Stegner look for it."

The following week brought a good deal of rain and I caught a cold so treasure hunting was out. But by Saturday morning no one had turned up anything and since I was feeling much better I decided to give it another try. This time I saw no "picture" but immediately *felt* I knew where the treasure was hidden. My cold was still with me, nevertheless, I dressed warmly and headed up Penfield Mountain, one mile north of Clearfield, through a driving rain. My destination was a summer theater called "Old Town Players." As my jeep

pushed through the deep puddles along a secondary road leading to the outdoor theater excitement flowed through me. Could I really find another treasure?

Arriving at the lower end of the park area I had no idea where to start looking but a large stump along the left of the pathway caught my attention. It just might be a good place to hide something! Again my "hunch" proved correct. A small recess at the base of the stump gave up the now familiar certificate. Back in town with a soggy slip of paper in my pocket I drove to the now familiar WCPA radio station.

George Mastrian, responsible for the treasure hunt, was there and couldn't believe I somehow had found another one. But the folded certificate in which the thumb tack that had held it to the stump had left a rusted hole convinced him.

Monday morning's headlines read: "J A M E S STEGNER FINDS THIRD HIDDEN TREASURE." It also was the end of the sponsored treasure hunts for the season. This turned out to be a good thing, too, for many persons were becoming aggravated. They were saying that the radio station and I were working together. They were saying that I was following the person who was hiding the certificate. I received about 100 indignant letters from various parties — I call them various because nearly everyone forgot to sign his name. Perhaps such a reaction could have been expected. How else could one person find all the treasures?

During the year that followed I read all I could find concerning the various types of extrasensory perception. It seemed no one really knew much about them. I tried my hand at fortune-telling, reading minds, and guessing card falls. If anything my scores were less than chance allows.

With the beginning of summer 1961 a new treasure hunt was organized. Although I had misgivings about entering the sponsors, local merchants together with WCPA radio, convinced me I had the same right as the thousands of others who would be searching out the hiding places. I tried to hold back the urge to join the crowd but the excitement became too much, especially after so many persons called wanting to know what the clues meant. Was I hunting, they asked, and if not would I tell them where to look?

I was at home idly pondering the first three clues which seemed to mean very little when suddenly I realized I knew where the treasure was! I jumped into my jeep and headed out of town

toward the neighboring Clearfield-Curwensville Country Club. At the entrance stood two brick gateposts. Going to the left one I removed a loose brick and found a large manila envelope that bore the call letters of our local station.

Once again I had uncovered the treasure and the next day's headlines read: "TREASURE HUNT WINNER OLD HAND AT GAME. Top Winner of Them All Finds First Treasure of the Year!"

I was less elated than I was puzzled. I could not decide what really was happening. Did I know where the treasure was hidden or did I, in some way, influence the person hiding the certificate to hide it where I wanted to find it?

During one of my previous searches for the treasure I had looked in this same hiding place, in the country club's brick post, and when I did not find it there had argued with myself that it *must* be there for the feeling was so strong. However, it had not been there that time and I had felt somewhat dejected. Now, here it was in the exact spot where I previously had looked for it. What was the connection?

Throughout the last two years I had been sure the treasure lay hidden in various places only to go there and find nothing. But during this period there had been times when the hider was seen placing the treasure in the hiding place and under these circumstances the finder often held the certificate for the second week so that its worth would be doubled. It was these cases that had tripped me up, for while I may have followed correct hunches the certificate had not been there to be found.

The following week brought a new hunt and a new $50 treasure to be found. This particular hunt ended my active participation in the event for once again I knew where the treasure would be found, this time *before it was hidden.* It now seemed unfair to the many other participants for me to find the treasure week after week by using such extrasensory abilities when they were not so well equipped.

I felt that the treasure this time would be hidden under a mailbox. There were many hundreds of mailboxes in our general area and of course the hunt covered a much larger area, all of Clearfield County, Pa. Several weeks before I had felt the hiding place was a curb drop mailbox near the post office in mid-downtown. I had been wrong — then. Now, heading into town I parked on a side street and walked around the corner to the box. It was so low to the ground I

could not see beneath it and so reached under. With my fingertips I felt something taped there. Tearing the tape loose I found myself holding another manila envelope much the same as the last one. I looked up to see a local mailman watching me intently. He had come to empty the box and had seen me remove the certificate. There was no replacing it so I decided it must be turned in — and after only three clues so vague they might have fit any one of 100 items or places.

This was the end of the hunt for me. To have continued would have placed everyone in jeopardy. Needless to say the article announcing the winner for the week appeared on the second page of the newspaper: "Guess Who Found The Treasure. Yep — Jim Stegner."

This time even my closest friends were angry as they could not understand how I could consistently find the treasure honestly. The afternoon of July 20, 1961, I spoke to the townspeople from WCPA radio station saying I was retiring from the hunt to enable others to find the treasure. I felt a certain amount of let-down for I really had enjoyed the excitement of the search.

After this many of my friends called asking me to explain one or another clue. Some of them actually wanted me to tell them where the treasure was hidden. Later in the year I did help out one very poor couple who needed the money the worst way. They repaid me by never mentioning they had found it.

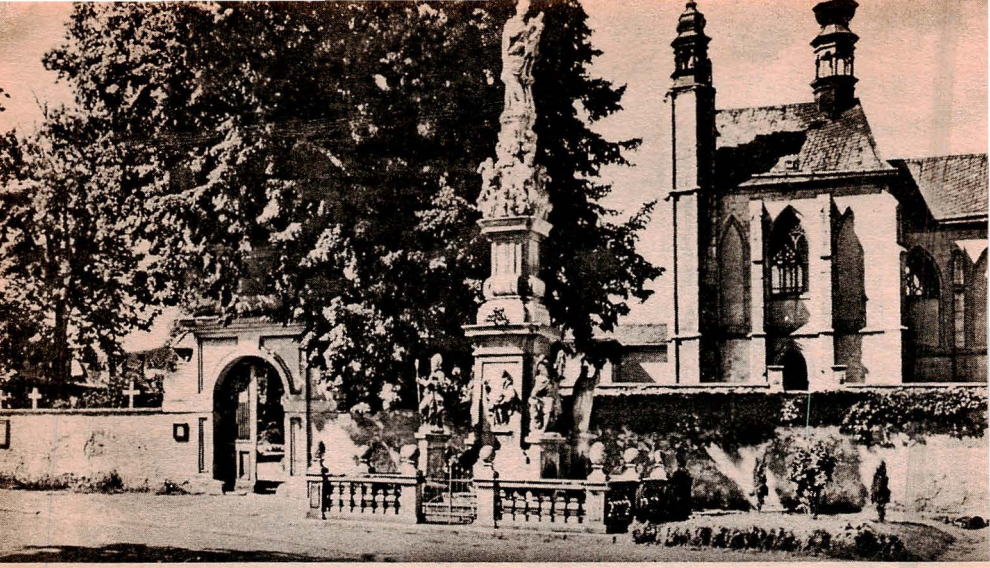
After this incident I occasionally called the radio station to worry them about the current hiding place of the treasure but otherwise had no further contact with the hunt.

However, this was not an end but a beginning for me. As the years have passed my precognition has developed to the point that I can use it purposefully. And I do not believe that ESP is any form of gift at all. I believe all men are so endowed; they have only to develop their senses.



PRIZE-WINNING DREAM

ACCORDING to a recent item by columnist Milt Widder in *The Cleveland Press*, Bill Dobscha, an executive assistant for Ohio Bell, dreamed one night that he won 10 shares of stock worth $500. The following day he learned he won a contest that brought him a grand prize of 10 shares worth $500.



Ancient Charnel House of Holy Virgin Church near Kutna Hora, Czechoslovakia.

The Church of Bones

The unique "decorations" used in this ancient church are made from the bones and skulls of 10,000 dead.

By Raymond A. LaJoie

IN A REMOTE corner of Europe in a little village near Kutna Hora, 60 miles from Prague, Czechoslovakia, there is to be found one of the strangest, most startling collections in the world. Here in the churchyard of the Holy Virgin Church stands still another church. Small, ancient and of Gothic design, it is called All Saints' or Charnel House and contains in its interior an unbelievable demonstration of the tenuousness of human existence — the bones and skulls of 10,000 persons!

Visitors hardly are prepared for the awesome sight of the various skeletal ornaments which appear everywhere on the interior of this church. For human bones form the chandeliers, the candlesticks, the decorative coat-of-arms and all the other unique decorations.

Some of the human relics are

piled with fine geometrical precision in high pyramids while other stacks of bones may be seen jumbled in the four corners of the church. Tunnels, skillfully arched, pierce these piles and provide long vistas of skulls for the contemplation of the curious and the faithful. Bones of every kind and size adorn the confessional and still others are festooned in garlands from the ceiling and across the archways. The altar holds a chalice made of bones.

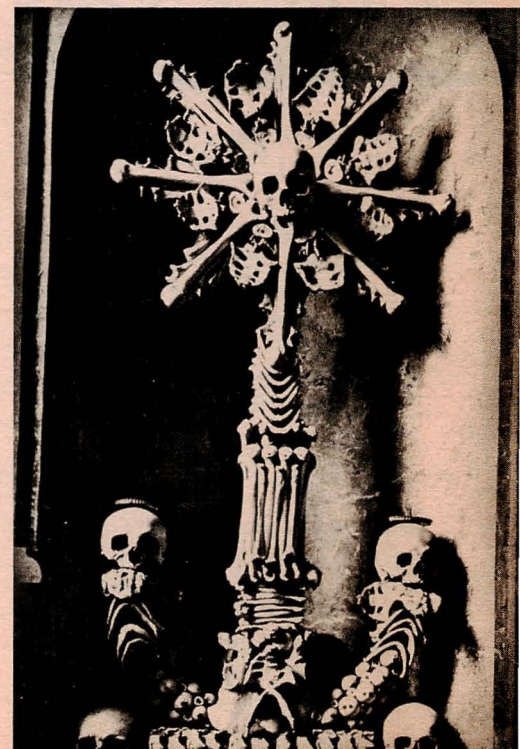
Over the centuries many legends have grown up regarding the origin of this unusual church. The one repeated most frequently tells us that the church was built more than six centuries ago, in 1280, and consecrated at that time with sacred soil brought from Calvary. Because of this the church's and the cemetery's fame grew. In the years that followed thousands of the faithful from far and wide asked to be buried in its holy ground.

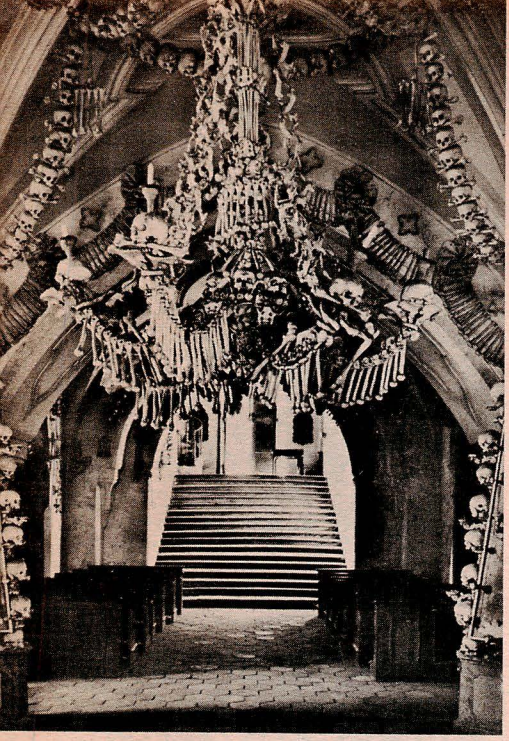
However, most of the bones supposedly date from 1318 and found their way suddenly to the church's cemetery because of the Black Plague which ravaged Europe at that time. The legend says 30,000 persons were buried in the churchyard cemetery during those terrifying months.

Three centuries later, in the early 1600's, during the Thirty Years' War, Hussite soldiers ransacked and looted the village of Kutna Hora and the church, stripping the holy place of all its precious decorations. Then crudely, barbarically and sacrilegiously the soldiers replaced the stolen ornaments with bones and skulls from the countless skeletons in the graveyard of the church. These human relics have

Extraordinary skill was required to create this altar decoration of bones and skulls.

Photos courtesy Czechoslovakian Tourist Dept.





Skulls festoon ceiling around chandelier made of every kind of human adult bone.

been All Saints' decorations ever since that appalling time.

In studying this gruesome decor some curious facts present themselves. For example, the bones and skulls have been taken from virtually every part of the human frame and all of them apparently from adults.

Moreover, extraordinary skill was required to create the bizarre, intricate designs of the chapel's interior. Inspection shows extreme care was exercised in selecting bones of exact sizes and shapes for particular patterns. In one ingenious example the original decorators used bones which during life had been broken and then improperly set and so knitted into strange shapes; these, along with the crooked bones of the deformed, make such letters as J and H and other difficult designs requiring unusual forms. No matter what the contour, the bones have been forged into the patterns with infinite painstaking care. The chandeliers, of bones, are faithful imitations of the heavy glass chandeliers of the period.

Some of the skulls at the church's windows are said to have belonged to Hussite soldiers killed while ransacking the village. The total effect is incredibly ghoulish and an eternal reminder of the church's desecration centuries ago.

This church is under the custody of the lords of the famous house of Sedlec Manor, the Schwarzenbergs, and has been for generations. Perhaps the most arresting of the displays in the church is the Schwarzenberg coat-of-arms. The large shield contains several hundred hand and foot bones carefully wired into place to make the complicated design of their heraldic shield. It hangs in an archway and beyond it can be seen one of the 12-foot-high pyramids of

bones that are piled around the entire altar.

The church's staff consists only of an aged caretaker who shows visitors through and about the reliquary and whose job it is to keep all in order and free from dust.

The church attracts thousands of visitors every year from all parts of the world. They pay a nominal admittance fee which helps toward the maintenance of the church.

The townspeople of Kutna Hora enter All Saints' Church for only one service during each year. On Easter Sunday this church is opened to worshipers for Holy Mass possibly with the idea that it must serve as a vivid reminder of the resurrection of Christ who died to save our souls and thus showed us that the fate of the body — and these bones — is of no consequence. During the remainder of the year residents worship nearby at the magnificent French Gothic church of the Holy Virgin.

The Church of Bones stands, as it has for 700 years, as a reminder of the relative brevity of a human life in the affairs of the ages — past and future — and for the believers emphasizes the importance of the soul for all eternity.

THE CLOCK THAT KNOWS DEATH

By Alma Kline Eckard

SHORTLY AFTER my parents married Father bought Mother a clock — the kind that strikes every half-hour and needs winding every eight days.

Years later when my brother married he asked if he might have the clock. He prized it and wound it every eighth day. One night he became ill and before he was taken to the hospital he wound the clock and told his wife, "That will hold it until I get back."

He never got back. He died five days later at 4:30 P.M. When I went to his house later that morning with his wife and 13-year-old son Richard, I noticed that the clock had stopped — at four-thirty.

The clock now belongs to Richard. Treasuring it as his father did he winds it himself, every eighth day.

Eight years ago my mother died. As her breath failed I heard the town clock a block away strike nine. About 11 o'clock that night I telephoned Richard (who lives in another state) to tell him of his grandmother's death. He told me that he and his family would come immediately.

The first thing he said when he arrived the next evening was, "Aunt Alma, what time did Grandma die?"

When I told him he said, "I knew it. When I got up this morning at seven I saw that the old clock had stopped at exactly nine!"

PSYCHIC DIVIDENDS for you and me

By Edward Buller

Seekers for psychic truths tend to be over-anxious. We must learn simply "to let these things happen."

THE CONCEPT THAT psychic experiences may come unbidden and "pay off" in unexpected ways may disturb — even annoy — those persons who have devoted long painstaking years and vital energy to the cultivation of psychic power. Nonetheless my own psychic experiences in recent years have come to me as bonuses or dividends, unsought but gratefully accepted.

Today I realize that even as a child I must have had a large measure of psychic power and perception. Surely I must have passed off as chance or coincidence many significant experiences but some I could not brush aside.

In the fall of 1917 I was only five when my mother made a trip to visit friends in Chicago. My brother and I were left in the care of servants in our home in northern New Jersey. Some days after she left I awakened about two o'clock one morning to see Mother standing near my bed, smiling down at me. She was wearing a beautiful pink dress which I did not recognize. I thought she had come home unexpectedly and now, finding me awake, would speak to me.

Suddenly the thought came: how can I see her so clearly when it's night and no lights are on?

At this point I cried out and

ABOUT THE AUTHOR

Edward Buller was born in 1912 in New Jersey and lived there until his entry into the Air Force in 1942. Before and after World War II he worked as reporter, personnel training executive, teacher and industrial management counsel. He is now a real estate broker in Florida where he continues his psychic studies and free-lance writing.

awakened the nurse. The apparition vanished at my first sound.

Because of the unusual hour, my insistence that I had "seen" Mother and the disturbance of the nurse, she remarked and remembered the time. On later comparison, it turned out to be the same hour, allowing for Chicago time, when Mother had been leaving a party and narrowly had missed being struck by a taxicab at the curb. Her pink dress, newly acquired in Chicago, had been caught and slightly torn by the fender.

When I was 17, another incident occurred which I believe had considerable significance for me. On the death of my grandfather, to whom I was devoted, his sister (my great-aunt) was left alone with servants in his home, a large rambling place set back on extensive grounds among huge old elms and oaks. For a period of some weeks I slept in the house every night to be on hand in case she needed me.

My bedroom opened on a landing and hall at the head of the winding old-fashioned staircase which led to the second floor. I had to cross the landing to reach the bathroom. One night I read until quite late and then got up to get a glass of water from the bathroom tap. A bedside light burned in my room and a shaded night light dimly illuminated the landing.

As I stepped into the hall I saw Grandfather coming up the stairs. He was fully dressed and wearing a flower in his lapel, as was his custom. He looked exactly as always except that he was carrying a lighted candle in an old-fashioned brass candlestick. (I owned the very candlestick until a few years ago when it was lost or stolen.) When he reached the head of the stairs he saw me, smiled and quietly went on down the hall to the master bedroom. The light of the candle shone full on his face.

At the time this happened I was fully awake. I neither had dozed nor slept despite the lateness of the hour. I saw his figure clearly and felt no fear or any other reaction except recognition and a sensation of solace. I believed then and I believe now that the visitation was intended to comfort and reassure me.

As a young man I never had had any particular interest in the psychic; I had done very little reading on the subject and I did not recognize its manifestation in my own life.

As evidence, during World War II I dreamed of my brother on the nights before he took part in the landings in North Africa, Sicily and Normandy. Each time I dismissed the dream as coinci-

dence. This seems rather silly to me now, for the three widely-separated dreams occurred on the nights of the three landings. Of course on none of the occasions did I have any idea that a landing was to be made or that he would be under fire.

Then came the incident that changed all of my thinking as well as my life.

On Easter Sunday, 1958, I was hospitalized with a severe case of old-fashioned lobar pneumonia. My condition was grave, rapidly growing worse, and I was out of my head most of the time. Various miracle drugs were used without success and by Thursday night the doctor held little hope for my recovery.

Shortly after 3:00 A.M. I came to my senses, found myself in an oxygen tent and alone in the room. My mind was clear for the first time in days but I was too weak to move hand or foot. Somehow I realized I was at the point of death. I knew I would die within seconds; life was over.

This is a terrifying realization and I almost gave way to blind panic. But I didn't wish to die like a child whimpering in the dark. I wanted to die like a man. (It didn't occur to me I might live.)

As nearly as I can phrase it, I "surrendered to God". I put myself utterly in His hands, asking only to be helped to accept His will. Instantly, with no sense of transition, I found myself away from my body and totally enveloped in warmth, light, joy and love. I knew I was close to the heart of Being — or to put it another way "in the presence of God". I remained in this state for what seemed a long time. I saw no vision — but the knowledge of God *became a part of me*. It has stayed with me ever since. I *know* that God *is*, that He sees and loves all beings, that God is love and joy.

Then in a way I can't explain, I returned to my body, again with no period of transition. The all-encompassing light was gone and I was back in bed — but feeling much stronger. I could sit up. I recovered at a rate that astounded the doctor. In less than 10 days I was at home and walking around.

Since that time my spiritual awareness has continued to grow. It seems knowledge was implanted in me then that rises to the surface of consciousness as I need it. My health has improved. I look 10 years younger today than I did in 1958. I am happy in a way that I never conceived of before the experience. I have new purpose and new *raison d'etre*.

The psychic experiences that have followed I believe come as "bonuses" to my spiritual awakening in that hospital.

Immediately afterward I embarked on an extensive (and intensive) course of reading and studying similar experiences and other psychic and parapsychic subjects. A close friend, a world-renowned psychic and spiritualist, let me have the run of his extensive library and gave me information and advice as well.

At first my reading and interests were omnivorous. I devoured every bit of new information with an open mind. While I did not accept automatically all that I read or heard, I no longer insisted on a "natural" explanation for everything. For the first time I realized there is nothing necessarily less "natural" about a psychic experience or power than there is about the ability to paint beautiful pictures or do handsprings. My study and attention quickly centered on the mystical rather than the psychic component of my being but meanwhile I had learned to recognize and respect the psychic.

I soon discovered that most persons who pass through a mystic experience similar to mine later undergo an extensive expansion (or birth) of psychic ability. As in my own case it is neither sought nor cultivated as a primary interest but comes as a dividend of expanding consciousness.

I decided neither to seek nor to avoid these psychic experiences. My psychic friend gave me the same advice.

"When these things happen," he told me, "just let them happen. You have great psychic powers and you will have such experiences. But for you this isn't the primary thing."

I wish I could say that the adoption of this sensible and unemotional approach settled the matter but of course it did not. Psychic manifestations did take place and each was new, unexpected and startling. Each new experience took me by surprise and some left me shaken. Frequently I felt I dealt with powers I could neither understand nor control despite all my reading and studying. Frankly I concluded that I was unprepared for the responsibility of *deliberately attempting* psychic exercises.

* * *

IN NOVEMBER, 1958, about seven months after my spiritual illumination, I again was taken ill, this time with a long-drawn-out, painful infection. My psychic friend asked me to accept the ministrations of a mutual friend who possessed remark-

able spiritual healing powers. I agreed to do so, saying that although my mind was open I had little faith that he would get results. To my surprise I was helped substantially.

The sessions continued for some months and during the last one in March, 1959, a remarkable thing happened. I noticed we had been together a little longer than usual but I was quite unprepared to hear him say, "For the last 10 minutes *you* have been healing *me*. An old neck pain which has bothered me for years has gone away. You have the healing gift yourself and I can't help you further."

This came as a complete surprise as I had not even known of his trouble. I had felt nothing at all and had made no conscious effort to help him. Whatever occurred had been entirely spontaneous and outside my control.

In September, 1959, a rather startling demonstration set me thinking again about the healing gift. My small mongrel, to whom I was devoted, was accidentally poisoned by the administration of an alleged "flea-killing" medicine. The veterinary treated her but said that since she was an old dog she might go into convulsions and then her chance of recovery would be slight. She could not survive more than three convulsions, he said.

I stayed with my dog, keeping my hands on her and earnestly praying for her recovery. She did go into convulsions and survived 13 different seizures over a period of about six hours and the next day seemed as well as ever. Within a year however she developed a painful malignancy and died. As a result I wondered if it would have been better to have refrained from attempting to heal her at the time of the poisoning. It might have been more merciful to let nature take its course. Although I was not and still am not sure that I had anything to do with the little dog's brief survival I was glad this experience had not involved a human being. I never have repeated the effort.

Some persons will say this is wrong — that if I have a gift it should be used as long as I don't attempt to do more than supplement conventional medical treatment. But I never have felt any call to be a healer and my primary interests lie elsewhere.

OTHER MANIFESTATIONS occupied my attention. I found in some cases I was able to sense (rather than see) the auras of persons whom I met and to form opinions of their characters — opinions later borne out by experience. For me this is not

the usual seeing of colors. And the sensation is much stronger than an instinctive impression or hunch. Certain people show a definite "something" which I "read".

I have come to trust this ability whatever it may be for it has not played me false. To some degree it seems precognitive. I feel that certain good or bad things will be done by or to a person but I know no specific details.

Whenever this takes place it is accompanied by a peculiar and almost indefinable physical sensation. I feel as if minute electrical currents within me somehow are shifted slightly or repolarized so that I become receptive. Whatever it is, the sensation takes place within my body and I cannot turn it on or off at will.

In my studies and reading, particularly concerning the Christian mystics, I rapidly learned that any difficulty may be overcome by the introduction of love. "If you can see your enemy with the love of God, he can no longer be your enemy." I do not know whether this principle (or truth) is mystic or psychic but I do know that whenever I have tested it, it has worked.

While in the past indulgence in anger or resentment never really had affected anyone but myself (and then only to bring me misery or harm) the application of love brought immediate, beneficial results.

On more than one occasion a person whose presence created major difficulties for me "vanished" from the picture when I prayed for him with love. As a very wise man has said, "You don't have to like an enemy but you do have to love him."

As an illustration I will cite a simple and eminently mundane experience. I was involved in a motor accident in January, 1960, which resulted in heavy damage to my car. The other party, a woman, was charged in traffic court while I was not and in due course I collected damages from her insurance company. For me the incident was closed.

Almost two years later to my astonishment a subpoena informed me that she was suing *me* for heavy damages! I don't know why the young lawyer supplied by my insurance company was so pessimistic. A jury, he said, would probably allow her hundreds of dollars. And my policy would be canceled.

As I sat in court before the strangers who made up the jury I remembered to look at each of them in turn and mentally project love.

My lawyer expressed surprise that the jury was out for only 20 minutes and returned a unani-

mous verdict for the defendant, me. The plaintiff's lawyer plainly was shocked.

When the judge had dismissed us, both attorneys cornered the foreman of the jury in the hall and asked him, "How did you happen to decide as you did?"

I heard his answer and I'm sure that no one else understands it to this day.

"I honestly don't know," he said. "We all meant to give her at least enough cash to pay for the damage to her car but we took three ballots and every one awarded no damages at all. Each time I *meant* to write down an award but I didn't. It was the same with all of us. We just had to vote as we did even though we thought we didn't want to."

Something very similar has happened on other occasions. Obstacles have melted away without my having to do more than project the thought, "Go away; go in peace."

Once I found that this worked I was careful not to use it in anger or to wish harm to anyone. I am afraid this too would get results and be a grave abuse of the principle — or power. I instinctively feel that sooner or later any such misuse would backfire to my disadvantage.

I also feel it would be an abuse to attempt this technique for material advantage. I might do so successfully for a time but surely a backlash would come. My primary goal during all this time has been growth in spiritual knowledge and awareness. I believe I should not be distracted by material aims or psychic practices for fear of hindering my main aim.

At no time have I sought contact with "the spirits of the departed". Some of my friends have done so but I have had deep reservations about trying this myself. Nevertheless, for a period of about a year in the early '60s I felt someone or something was trying to communicate with me. During this period I sometimes felt the presence of an old friend who had committed suicide. On more than 30 occasions (usually when I was tired or depressed) I "felt" him near me pressuring me to adopt the same course he had taken. I rejected the idea with contempt. The thought of suicide disgusts me and I never have felt a suicidal impulse.

On a few occasions I felt something near but in none of these cases did I choose to try to identify or cooperate. My instinctive reaction was to project a command to go away and stop bothering — and it always was obeyed. Whoever the visitors were they had no power to remain against my wish. Some-

times I felt that the visitants were hostile or "evil" but these too instantly responded to my command to leave.

At no time did I see a manifestation or hear voices. I might have done so had I tried but I did not invite any of these experiences and didn't want to expand or intensify them. I accepted the idea that some persons, like my noted friend, undoubtedly did communicate with entities of some sort. But this achievement was not for me. It lay outside the field in which I wanted to live and concentrate my efforts.

An incident that occurred in April, 1960, has baffled, startled and amused me. On the surface it seems quite ordinary but it could not have been simple or commonplace at all.

In a pouring rain I had driven into the heart of town for an important interview. The streets were full of cars and confusion. I drove up one street and down the next looking for a parking place. Finally my efforts were rewarded and I pulled into a spot quite near my destination. On the parking meter the red flag showed plainly — UP.

Confidently I reached into my pocket . . . no change! With increasing impatience I searched other pockets. Rain was dripping off my hat brim and soaking the crease out of my trousers. Still no coins.

Emotion built within me like an electrical charge. It grew more and more intense. Suddenly I felt what seemed an actual physical discharge or "jump" of energy.

In the same instant a shimmer of light passed about a foot in front of my nose and something clinked on the pavement. There lay a shiny new dime, mint-clean and dry on the wet pavement. I picked it up and noticed it was slightly warm to the touch. Without hesitating I popped the coin into the parking meter and hurried on my way. Only later did I regret what I so hastily had done.

I never have tried to repeat this happening and I'm not sure I could. Maybe some day I'll try — for it was a psychic dividend in every sense of the word.





Lt. Col. Hase admires two ivory chessmen, part of his extensive collection of Oriental carvings and paintings. The chessmen come apart to reveal a sphere which consists of seven balls, each carved within the other.

HAPPINESS is a GOD called HO-TEI

The little carving of an Oriental god was reputed to aid those in despair — and a girl's life hung on its influence.

By Lt. Col. Robert R. Hase
As told to Grace Hinman

IN 1943, ON A day of leave before I was to be shipped overseas, I went to Greenwich Village to shop for gifts. (I was then and still am an officer in the United States Air Force.) As I sauntered down the street peering into store windows, an East Indian beckoned to me from the doorway of his shop. I looked over his wares and I happened to mention I was going overseas. The little man immediately reached for a small statue of an Oriental god.

"This," he said, pressing the object into my hand, "is Ho-Tei, the happiness god. He will insure your safety and well-being so long as you believe in him. But if you find someone in deep trouble, pass him along. His goodness will remain with you."

Now, dentistry is my profession and I think I'm pretty sophisticated so I don't take

much stock in good luck charms. But that little statue, no bigger than a walnut, fascinated me. Its intricate workmanship and the carving of even the tiny feet and toes were exquisite. But best of all the little god wore a smile of sheer happiness.

The shopkeeper explained that Ho-Tei most commonly is represented as a shaven-headed priest in loose Chinese dress holding a fan or short rosary. The one he gave me held a fan. Ho-Tei's loose-fitting attire leaves his round paunch exposed and to rub his stomach is believed to bring good luck.

I thanked the shopkeeper and slipped the little carving into my pocket. Soon I formed the habit of reaching into my pocket to rub the smooth protruding stomach. I seemed to do it unconsciously whenever I was preoccupied — as some men rattle keys or loose change.

My trip overseas was uneventful and my tour of duty was without mishap during the invasion and the push through France and Germany. Finally came V-E Day and I wound up in Germany in the dental section of a hospital in Wiesbaden, a city near Frankfurt-am-Main.

Here I met a WAF who was very ill and terribly despondent. She had lost her husband and children and had given up hope for herself. She felt she had nothing to live for and wanted only to die. The hospital staff tried to cheer her but she sank deeper and deeper into depression.

One day I remembered the old Indian's admonition that I should give Ho-Tei to someone who needed him more. He nestled comfortably in my pocket — my mascot — and I really hated to part with him but I knew I must.

At first the disturbed girl refused to accept the statue but I saw in her eyes a spark of interest as she gazed fixedly on the

This case was built especially to accommodate the various sizes and shapes of Lt. Col. Hase's collection of Ho-Teis, a hobby spared by his experiences with a carving of the benefic deity.



little god's cheery face. I explained that Ho-Tei is a god of happiness and I wanted her to have him. She protested but after much persuasion I convinced her that she should keep it.

With the little statue out of my pocket I don't mind saying I felt something missing so I went in search of another Ho-Tei. This led me to do some research on the history of the god. I learned that he was one of "Seven Gods of Felicity." Ho-Tei was the name of a fat monk believed to have lived in the Sixth, Ninth and 10th Centuries. He is sometimes called the "Sage of Seven Centuries," for it is claimed he lived that long.

I learned too that Oriental gods are a combination of mythical figures of Hindu, Chinese and Japanese origin. The Chinese and Japanese versions of Ho-Tei differ. The Chinese figure usually has children on his shoulders or crawling around him, for he is supposed to have loved children. The Japanese Ho-Tei loves children too and carries *okashi* (candies or goodies) in a sack on his back. He is to the Japanese children what Santa Claus is to the American children.

I had no difficulty finding Ho-Tei representations in shops wherever I went. Soon collecting them became a hobby until today I have 110, no two of them alike. Mine are made of ivory, bronze, jade, silver, amber and wood of various kinds. They come from Korea, Japan, Okinawa, Taiwan, the Philippines, Hong Kong, Greece and Egypt. One, which a friend had made especially for me, boasts a full set of teeth — a delight to the heart of any dentist.

Whether I have put faith in Ho-Tei I don't know but I do know I have been halfway around the world and through a war without misfortune. And I have had my share of happiness in my work, my travels and my family life.

I had been back in the United States several years and had completely forgotten about the WAF in Wiesbaden when one day my wife and I received a wedding invitation from her. In the following mail my original Ho-Tei was returned with a note:

"He has brought me much happiness. Pass him along."



that forgotten monster–

OLD THREE-TOES

By Ivan T. Sanderson

PART TWO

NOW WE MAY speculate on just what Three-Toeses could and could not be and also on what they might be. These are two very different matters; the first is a sort of legal process and the latter is a zoological problem.

But let me slice our problem in half because the two cases we described in the December issue of FATE are in almost all respects different. They are different in both quantity and quality of evidence available and they differ markedly in their zoological aspects.

Let us consider the South African case first.

While Aleko Lilius took good photographs, collected dung and made sketches of the imprints and tracks of his beast, he was unable to obtain plaster casts or moulages of the prints. There is no real scale in any of his photographs and his only witnesses were natives who were not otherwise interviewed. The burden of the case therefore rests on Mr. Lilius' say-so, although I do not imply by this that he should not be taken at his word.

His best evidence is the feces, for two reasons; feces are one thing you cannot manufacture, and the only large African animal that might produce feces such as these are fish-eating crocodiles — but African crocodiles don't live in the sea and they don't make three-toed tracks anything like those shown in the Lilius photograph that includes the feces. Unfortunately, however, this evidence was not preserved.

Lilius himself says he caught a native imitating the tracks but it would seem impossible for any man to make the number of tracks Lilius found or to do so without leaving tracks of his own alongside.

However, since nothing further now can be done about this case

there is really nothing else to be said unless we wish to enter the realm of pure speculation.

The Florida affair was of quite another nature. Not only were there more than a dozen very assorted eyewitnesses to the animal both in part and in toto but there were hundreds of witnesses to the many tracks. Also we had the benefit of investigation of these tracks by experts. There were no obstacles to a detailed and prolonged study of them, including time to devise and carry out experiments. In fact the set-up was probably the most ideal ever available to monster-hunters — short of being in at the kill, of course.

I am going to quote my report here because it shows how the evidence struck us at the time, without benefit of afterthought.

"The obvious and logical explanation of the origin of the tracks described herein is that they were man-made either as a pure hoax or for some definite publicity purposes. The very idea that an unknown animal large enough to have made such imprints could be wandering around even in such a comparatively wild part of Florida would appear to be complete nonsense. Moreover, everybody except those very few who have taken the trouble to examine the tracks in detail naturally subscribes to this opinion. And so, although there is serious doubt that the tracks could have been made either by a man or a machine, let us review the number of consequential facts in favor of such an opinion.

"The tracks first appeared on a number of well-frequented bathing beaches. Then they appeared on a road at the end of an unique tourist attraction called 'Jungle Drive.'

"As against this must be placed the fact that no less than four of the original Clearwater cases and the tracks at Dunedin in November were found on completely uninhabited beaches which seldom are visited even by fishermen. And it is only at resorts on the ocean coast and only at this one spot on the lower Suwannee River that any substantial number of people regularly inspected the terrain. Thousands of tracks could have appeared and disappeared through natural agencies along the coast and all up and down the Suwannee River banks without anybody ever having come across them. Further, unless one were specifically looking for them nobody — not even an experienced trapper — would notice these tracks unless they lay prominently out on some open area because they are complete-

ly unlike anything commonly encountered.

"Points in favor of the theory that the tracks are man-made must of necessity constitute reasons why they could not have been made by an animal. Presumably almost anything that can be done by an animal can be reproduced by men with time and patience. If the tracks, therefore, display features that could not have been made by an animal it might be safe to assume they were made by men.

"Subsequent developments and further research have shown that we were altogether too hasty in our assumptions because the very points we singled out as impossible for an animal to create proved even more impossible for a man.

"First, we thought all the tracks were too perfect but we later found this was not so. They varied by thrust and slip, by angle of incidence to the main direction of tracking, by angle of incidence of the toes, in the stride and in proportional stride between left and right tracks on turns — in accord with normal animal tracks. It first had been assumed that the stride was ridiculously short for an animal of the size indicated by the depth of the imprints but it then was pointed out that a penguin, for instance, takes short strides.

"The complete absence of any tail drag or indication of forefeet prompted us to speculate on how the animal maintained its balance on slopes as well as on the level but many living animals besides man can do so. There is, in fact, nothing we can single out that might conclusively prove or even strongly indicate that the tracks were made by a man rather than by an animal.

"The animal, if animal it be, obviously would have to be a wanderer in Florida, out of its natural element and perhaps lost. Its ridiculous-looking, three-toed, apparently jointless foot would be very useful to an aquatic animal *if it had a web between the toes.* And the imprint is very like that of the Emperor penguin whose toes *are* webbed. A duck's tracks in soft mud often do not show any trace of the webbing whereas there is distinct evidence of webbing in at least one of the strange imprints examined.

"Those who believe that the tracks were made by an animal — it should be stressed that these are few in number but they are the very persons who have examined the tracks — point out a number of very difficult problems for those who believe these are *not* animal-made tracks:

"(1) The enormous extent of the tracks — 220 yards on the Su-

wannee River banks; 300 yards, a mile and a half, 600 yards near Clearwater — which all appeared overnight.

"(2) The complete absence of any other tracks accompanying them, made either by human or machine.

"(3) The depth to which they are impressed in sand into which a heavy man cannot sink more than a fraction of an inch and in which, when wet, neither a man nor a heavy truck (on the move) makes any impression at all.

"(4) The apparently haphazard animal-like meanderings of the tracks which on approaching low banks apparently try unsuccessfully to negotiate them; the wandering back and forth along a beach and the overturning of a heavy shack for no apparent reason.

"(5) That they always appear to come out of the sea, river or swamp and go back into the sea, river or swamp.

"(6) That they have appeared on frequented beaches as well as at places that seldom are visited and sometimes are not normally inspected for years on end.

"(7) That many people have reported unknown animals of large size in the areas where the tracks appear and nowhere else.

"(8) The impossibility, as they see it, of men making the tracks for the above and other reasons."

To these points I must add some of my own observations. If this were a hoax I marvel that any man or body of men could know so much about wild animals as to make the tracks in just the manner in which they appeared and that they should be able to carry out this performance time and time again at night without being detected. Not only were the tracks perfect in themselves, they followed an extraordinary pattern. The stride contracted or elongated at bends just as it should do if effected by a large heavy animal; the toes appeared only on banks and the heel appeared more deeply on downgrades; the angle of incidence of the imprints changed on turns in one way when the right foot was used as a pivot, in another when the left foot happened to be foremost. The toes spread or bulged over individually just when they should do so — time after time.

The choice of route was extraordinary for any man to make. Why should a man avoid tiny bushes when he could easily step over or onto them and meticulously and invariably follow the easiest gradients when we know from the evidence of the imprints themselves and from the tracks as a whole that he could easily have surmounted much steeper slopes? The route fol-

lowed was just that which an animal would follow in every case and says too much for the acumen of the hoaxer.

Perhaps the matter of weight presents the greatest problem. If the tracks were made by a man there are two alternatives — either a machine was used or the person carried the weight himself and performed the act physically.

A machine could not have been used because it would have left tracks other than those imprints seen in the soft mud at the margin of the lily swamp and the slough, unless it was a large and elaborate mechanical device. If it had been taller than five feet or wider than two feet six inches, however, it could not have passed between the fragile bushes and plants that bordered the route the tracks followed. Further, no machine is known that can either alter the diameter of a wheel while in motion or contract a tread so that length of stride can be made to vary in two manners at once, in the same manner at once or in one manner at a time, as occurred with the right and left strides of whatever made these tracks. The alternative is a helicopter which is ridiculous because it would have been spotted from the beach opposite the town of Clearwater even at night and in any case it could not have penetrated the canopy of the forest on the Suwannee River.

If the tracks were made physically by a man, either with devices strapped to his feet or on stilts, how did he carry a ton on each leg — the absolute minimum weight the road engineers said could have made these imprints even in soft ground? Manifestly he could not and besides a man on stilts could not have passed under the trees and bushes on the Suwannee River banks.

The remaining suggestion is that the imprints must have been stamped rather than pressed into the ground. This is what I assumed had occurred when I first gave an opinion on the tracks. However, actual experiment showed this to be impossible.

When we attempted to reproduce them with 35-pound models strapped to my feet no impression whatsoever was left on the "ball-bearing" sand when it was wet and impressions made in medium or soft mud were surrounded by an "impact ridge." No such ridge appeared at any time around any imprint at Clearwater, on the Suwannee or elsewhere. Instead pressure cracks radiated from the inside out all around the periphery.

In whatever manner these imprints were made, therefore,

they must have been accomplished by the downward exertion of enormous pressure evenly and slowly applied, not by stamping. How any device of sufficient weight to impress such tracks to such a depth in the variety of soils inspected could have been introduced to the location unobserved is quite beyond my comprehension and I may say, beyond the comprehension of all those with whom I spoke — the local police and all others who investigated the matter.

As I have said the imprints were impressed into the ground to varying depths according to the nature of the soil. Some found under water in muddy sand were said to be two inches deep, one in soft sand which we inspected was at least two inches deep all over; those in firm mud were about an inch and one-half deep in the middle of the ball of the foot; on loamy soil they appeared to have pressed in to a depth of about three-quarters of an inch; but there were imprints that barely dented the ground and still others in which only the toe tips and claws were deeply gouged into the earth.

A plaster cast made from the fresh tracks distinctly shows the middle toe bulged over the left-hand side — to the extent that the claw imprint is no less than 20 degrees from the perpendicular while the other two toes apparently remain upright and the inner toe even inclines slightly inward. Similar sidewise "bulging" to either side occurred in other imprints. It is hard to see how this could have been accomplished by a rigid metal man-made device.

Another surprising discovery, which makes the theory that these tracks were left by some man-made device even less acceptable, was the discovery that the middle toe on occasion could be held up by a root while the outer and inner toes reached the ground and gouged deep claw incisions into its surface. For any rigid device to do this is manifestly impossible. One isolated imprint on the track leading back from the lily swamp to the slough showed distinct evidence of slip.

Despite all these negatives we asked our engineer friends to design a machine that could do the job. And they tried for two days and nights during which they argued so hotly they kept us awake in a cabin at the other end of the line! They finally came up with a sort of Rube Goldberg device (on paper) but made it quite clear that it would not work — first because they could not invent anything that would perform all the movements the toes obviously had

made and second the thing would have to be about 50 feet tall! We didn't even discuss the likely cost!

Now the whole idea of the phenomenon being produced by a machine had become *reductio ad absurdum*. Unless we wished to consider forces of a paranormal nature the only alternative left was an animal. But what kind of animal?

At first sight the tracks looked like those of certain dinosaurs. However, the arrangement of the toes and of the claws on the toes did not fit with any known dinosaur track. And no three-toed dinosaur is known to have been marine in habitat. But another factor mitigating against this suggestion, of course, is the fact that no living dinosaur is known and not one bone of a dinosaur has been found in any rock since the end of the Cretaceous period some 70 million years ago. (On the other hand, nobody had found a single bone of a coelacanth in those rocks either and they turned up alive in 1938 — right off Mr. Lilius' coast, to boot.)

There are an astonishing number of reports, often from seemingly unimpeachable witnesses, that dinosaurs still do exist in several parts of central and east Africa, in Malaya and in New Guinea. In Africa they even have names for them — the *Lau*, the *Chipekwe* and the *Mokulu-M'Bembe*.

Mr. Lilius' creature certainly sounds like a reptile, allegedly having scales, a long tapering tail, small front paws and a head "like a huge turtle." Some dinosaur skulls seen from the side look astonishingly like vast turtles. But we have no grounds for further speculation in this direction.

We now come back to birds. But who ever heard of a 15-foot bird? Actually everybody has — the largest species of moa from New Zealand which, moreover, had only three toes plus a little one behind that did not reach the ground. However, so far as we know all the moas were land animals with long thin necks, long legs like an ostrich's and very small heads. The arrangement of their toes and of the claws on their toes was nothing like the Florida imprints. The moas' distant relatives, the cassowaries, however, do have this arrangement and so do the penguins. Penguins are almost wholly aquatic, have large pudgy feet and short legs which take short strides. When some penguins swim they place their two feet together and hold them rigidly out behind as rudders. Seen from above these look like long, sturdy tails, much like the fliers de-

scribed the tail of the Florida Three-Toes they saw from the air. Penguins waddle and we recall the words of the lady from Milwaukee who described what she saw: "It waddled down the beach. . . It had no neck, the head just sort of flowed into the shoulders . . . It had kind of flippers hanging from its shoulders . . . It sort of slid into the water sidewise . . . It had short legs and very big feet," and "it leaned forward like a duck."

But what of the extreme hairiness many persons have reported? Birds don't have hair!

Nonetheless, the majority of nonnaturalists on first seeing a penguin invariably assume that it is clothed in fur. Its short close feathers look astonishingly like fur when the bird is standing in air and in the water the feathers fluff out and look very hairy. Penguins do come onto land and they can make long treks inland but they have great difficulty negotiating even low banks. To get under things they can tip forward almost to the ground without toppling and if our 15-foot monster was a penguin-type he easily could have crept through the five-foot-tall archway in the bush leading to the lily pond up the Suwannee.

This deduction from our long analysis was supported by two subsequent events.

I took plaster casts, moulages, my lead copies of the tracks, photographs and all the charts, maps and plans back to New York with me. I also dug up the best of the prints, complete, cutting all around so as to leave it on a truncated pyramid and then sliding a large piece of plywood under it and building a box around it.

I took my precious load to the Palaeontological Department of the American Museum of Natural History to present to Dr. Edwin P. Colbert, head of that department. I happened to hit the moment when a group of scientists from New Zealand had just arrived. They took one look at the original imprint and with one accord said, "My God, bigger than ours!"

Naturally I thought they meant bigger than their Macquerie penguins but they said no, they meant bigger than a giant penguin they just had finished extracting (in the form of a fossil skeleton) from the rocks in the roof of a cave in New Zealand. It was seven feet tall.

Today we have the three-foot Emperor and King penguins and now we know seven-foot penguins once lived in New Zealand.

So why couldn't we have a penguin twice that size? There is no limit to size in the water and bulkier monsters than 15-foot

penguins come out onto land — walruses and sea elephants, for example.

Later a friend drew my attention to an early description of the Kerguelen Islands in the Antarctic south of the Indian Ocean. These islands are almost perpetually shrouded in mists and certain hardy vegetation grows luxuriantly in such circumstances. So some lower slopes of the islands are covered in tall, enormous, thick, tangled bushes and many of the myriad sea birds which inhabit the islands rest and nest under this dense scrub. Leading to their nesting places — which stank of dead birds, excrement and rotten eggs — were endless tunnels. Most of these tunnels were local-bird size but some were four feet wide and six feet tall! What bird or other animal needs a passageway that size and shape? Our postulated penguin-monster perhaps?

Finally, please note that most of the reports of Three-Toes hail from the southern hemisphere and penguins are southern hemisphere animals (although one species lives on the Galapagos Islands just north of the equator). Further, all penguins spend most of their lives on the high seas only congregating once a year at special places, on distant islands to breed. They are shy creatures when at sea. They float just below the surface with their heads sticking out and usually duck under and swim long distances when they feel the throb of an approaching propeller. There could be thousands of giant penguins afloat in the Antarctic and sub-Antarctic Oceans and a modern power ship never would get near enough to spot them.

And it is interesting to remember that not a few descriptions of the heads of alleged "great sea serpents" have said they looked like horses, camels or rhinoceroses.

Until the day we actually capture one of these creatures speculation concerning them will continue to take us far and wide. However, the Suwannee River Three-Toes really was A-1-A and short of coming out of the river and dropping dead at our feet hardly could have offered us more concrete evidence under more perfect conditions.



17th Century Court Upheld Claim of an IMMACULATE CONCEPTION

Bizarre court trial upheld legitimacy of heir, chastity of Lady and, by implication, the projection of husband's astral body.

Cecil de Vada

AT THE TIME these bizarre court trials took place the very idea of the projection of one's astral body would have scared most ordinary people out of their wits. No doubt the word "parthenogenesis" had not yet been coined. But 17th Century scholars faintly understood that a "virgin birth" was possible and resulted when an embryo had been procreated by a spirit or other paranormal manifestation — that is, parthenogenetically. Jesus' conception, called "Immaculate," may be the earliest recorded example.

These trials have no parallel in the annals of the law. They took place in 1637 in Montpellier, a city in southern France, and finally reached the highest tribunal in Paris. Through the years the case has been described a score of times. It appeared in G. H. Harsdorffer's *Der Grosse Schauplatz* (the big showplace) in 1649 and in its second edition in 1652. In 1683 the story was retold by Edwin G. Happel in his *Curiosities of Human Relations* and a year later in a French volume by M. Abele, *Metamorphosis Telae Judiciariae*. A lengthy coverage is included in *Judicial Curiosities* By B. Waree, a book printed in Paris in 1859. These are only a few of the many authors who have publicized this strange legal altercation.

A French nobleman named d'Aiguemere plays the leading role although as in so many dramatic presentations he never appears onstage. In some way he came into the good graces of a certain Cardinal Valette and be-



came the cleric's secretary, going with him to a diocese in Alsace. Not long thereafter the cardinal was posted abroad and the Marquis d'Aiguemere accompanied him. Some four years later d'Aiguemere died, having served the full time as Cardinal Valette's secretary. Not once during the four years did d'Aiguemere have a leave of absence so that he might visit his wife in southern France. In her husband's four-year stay abroad Lady Madeleine d'Aiguemere lived in complete seclusion in their mansion, with female servants for her only companions.

Surviving the nobleman d'Aiguemere were two brothers, Sieurs De La Forge and De Bourg-de-mont. Imagine the brothers' astonishment when they learned a few weeks after d'Aiguemere's death that Lady Madeleine was expecting a child. From their point of view the next news they received was even more dire: she had given birth to a boy.

The marquis not having been home for almost five years, the child must have been conceived in adultery. But their deceased brother's wife's adulterous act was not nearly so upsetting to the brothers as the shock of learning that the newborn had been entered in the local church registry as d'Aiguemere's legitimate son and therefore the heir to his sizable estate. If the marquis had died without leaving a son the two brothers stood to inherit his holdings.

The brothers lost no time in instituting legal action to have their nephew declared illegiti-

mate. They won their case easily enough: their brother had not been with his wife for nearly five years so he couldn't possibly have sired the child.

The court's declaration of illegitimacy barred the bairn from the inheritance.

Lady Madeleine quickly took up the cudgel in her own defense. In a higher court she filed an incredible appeal stipulating that in her husband's absence she had lived a strictly virtuous life. Female servants were her only companions; no man had been permitted to enter the mansion and the adulterous act of which she stood accused could not have occurred. Her own husband had fathered the child, she insisted. How could this be true when Marquis d'Aiguemere was several thousand miles away? In a sworn affidavit the widow averred that eight months prior to his death her husband's astral body had appeared in her boudoir and for a few hours their conjugal bliss was restored. On its conclusion his specter had vanished . . . but two nights later the astral entity appeared again and intimate relations ensued.

Then came the day when Lady Madeleine realized she was pregnant. She was so frightened that she confided her strange nocturnal experiences to her four servants — Louise Nacard, Elisabeth Delberiche, Marie de Salles and Anna Lecroix. When word of d'Aiguemere's death reached her a month before the child was due, Lady Madeleine was distraught.

Of course Lady d'Aiguemere's attorneys insisted that the four be called to testify. To the astonishment of the town's citizenry the court allowed the four menials to be called. Under oath all four told the same story relating that before any sign of her pregnancy was visible Lady Madeleine, exhibiting great mental stress, had confided to them the secret of her husband's astral visits. They also swore that to the best of their knowledge no masculine caller ever had entered the mansion's grounds in the time of d'Aiguemere's sojourn abroad.

Next the two midwives who had attended Lady d'Aiguemere were called to the witness chair. Through their testimony the attorneys strove to establish that an astral entity actually is capable of impregnating a woman. Both midwives knew of a similar happening and they elected— and were permitted — to tell about it in the fullest detail.

Four reputable medical practitioners then were called. The doctors corroborated the midwives' testimony, stating their opinions convincingly. One doc-

tor cited what evidently was more than mere conjecture among medics — that in Turkish harems the sultan's concubines had borne offspring without conjugal relations with the sovereign or any other man.

After several days of testimony the court ruled in favor of Lady d'Aiguemere:

"In view of the evidence, opinions and authoritative testimony given hereto by medical practitioners, servants, midwives and other witnesses of unimpeachable character and good standing and the unshakable credibility of the plaintiff, it is the order of this court that her child be declared the legitimate son and heir of the Marquis d'Aiguemere. Furthermore, after this date are persons enjoined from speaking of Lady Madeleine d'Aiguemere as having been an unchaste woman. The court's written attestation to this pronouncement of its judgment becoming valid as of this date: February 14, 1637."

In the face of this defeat the two brothers remained undismayed. Their next move was to charge that the town and its citizenry partook of a close-knit conspiracy against them and that the trial had been unfair and unjust. A *ghost* could implant semen in a woman? Preposterous!

They took their case to Paris, to the highest tribunal in France. News of the pending trial spread throughout middle Europe and beyond. Many prominent medical men — besides those who were subpoenaed to give their opinions — came to listen. The trial dragged on for weeks. The medical pros and cons grew to voluminous proportions as master barristers indulged their ploys. Quotations from classical literature became exhibits. The poet Virgil in *Georgicon* sings of Zephyrus, the amorous West Wind, capable of assuming the form of a stallion and impregnating mares. And Pliny, who wrote:

"It is well known that in Portugal, in the district of Lisbon and the Tagus, the mares turn away from the West Wind and are fecundated by it. The foals of such a union are extremely fleet-footed but do not live longer than three years. . . ."

Only once did an astute barrister make the charming Lady Madeleine flush in righteous anger. He put her in a tight spot when he called a prominent Bavarian doctor to the witness chair and drew from him the concession that it would have been unusual for a healthy woman like Lady d'Aiguemere to stifle completely her sexual appetites. From this the court was to infer

that she may have resorted to Lesbian relations with the female servants. If any such perverse act had followed soon after the menial's intimacy with a man, the defendant might have become pregnant.

Forthwith the court ordered that the four servants be examined by doctors. When their examinations disclosed the virginity of the four was intact the learned doctor's testimony was ordered stricken from the record.

When at last the trial came to a close the court's jury once more decreed in Lady d'Aiguemere's favor — her son had been conceived legitimately and the inheritance rightfully belonged to him.



GHOSTS A-GO-GO

THE RAZING OF a famous Waco, Tex., mansion was bound to attract attention but the demolition crew hardly reckoned on ghosts.

In the summer of 1966 the 88-year-old William Cameron home, a classic of American Victorian design, appeared to be like any other job to wrecker Homer Owen. He had bargained on vandalism and on the antique hunters and tourists who paid 50 cents a head just to look at the 40-room ornate but now-decrepit building. Go-go-ghosts, eerie noises in the night and other spooky manifestations were not in his contract.

To protect against vandalism Owen stationed himself and other persons in the mansion during the nights. One carpenter, when his turn came, fled long before the night was over and people said he spent the next three days drunk.

But the unlockable closet is a mystery that would drive anyone to drink. Owen had the only key to the closet in which he placed a trunk containing a dingy once-white wedding dress and other bridal attire, thinking to preserve it for its interest as wedding apparel of another age. He personally locked the closet after moving in the trunk. The next morning the closet door stood ajar. He locked it again. The next day it was open. And so it went . . .

When these goings-on were publicized the crowds grew to overwhelming proportions. Along with persons seriously interested in investigating the ghosts, if any, hordes of teenagers, transistors ablast, danced on the lawn and through the ornate halls into the wee hours of the morning. The resultant bedlam brought police . . . Rumor has it a ghost telephoned them.



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.

MAUDE

By Patrick A. Hall

WE SAT QUIETLY for a long time thinking about Maude's funeral. It was a nice funeral. An adequate number of potted plants and bouquets had decorated the bier and while the attendance was modest, it too was adequate. At 84 she had few comtemporaries left and none of them was surprised to hear she had expired. Maude Osborne had lived a full life. She was one of the few old-timers left who could boast of participating in the Oklahoma Run. She had lived through years of history in Oklahoma City and now she was gone.

My stepfather Abe Green rocked slowly in his old rocking chair and stared out the front screen door toward the back door of Maude's house. How many times had she hobbled out that door and down the narrow path to our garage apartment? How many crutch tips had she worn out on that one old crutch she used?

In the two years we had rented from her she and my stepfather Abe had become close "spiritual" friends. They had attended many seances together. On hot summer nights they sat in the porch swing and talked for hours about the "life beyond." Maude wanted to make more of their relationship but her efforts were lost on Abe. He was half her age and anything but a platonic relationship was simply out of the question. By a few skillful psychological — and sometimes physical — dodges he was able to keep their relationship pleasant.

Maude's hair was long and grey and unkempt and she always wore the same dress — or so it seemed. Her face was a mass of wrinkles — and though her ill-fitting false teeth clicked when she spoke, she had an adorable smile and a devilish sparkle in her lambent blue eyes.

As I lay on the couch still dressed in my best brown suit and brown tie and shiny new brown shoes I thought about Abe and Maude. They had



Patrick A. Hall

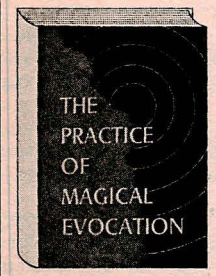
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talked many times about how the one who died first would try to contact the other from the "other side." To me, a 15-year-old-boy, it was all very strange. How could anyone occupy his thoughts with life on the other side when there were so many wonderful things to occupy one's thoughts on this side? Silently I scoffed. After all Houdini and that other what's-his-name had tried the same thing. They failed — so why should Maude and Abe succeed?

Our post-funeral reverie was broken by Abe.

"Let's go downtown for something to eat," he said, rising from his rocker. "We'll know soon enough, I guess."

"Know what?"

"Know if Maude is able to contact me."

The answer came sooner than we expected.

Our apartment was furnished with old well-built but mismatched furniture. Bachelors' needs are simple. We had a daveno, an overstuffed "easy chair," an upright piano and Abe's Boston rocker in the living room. The bedroom, which was separated from the living room by a large drapery, held only a huge chest and a bed. The bed was a four-poster held together with four long iron bars, bolted at right angles, on which the slats lay. On top of the slats was an old-fashioned bedspring supporting a mattress about six inches thick. At each corner of the frame was a master bolt, secured with a nut. The massive bed depended on the security of these large master bolts.

That night, three hours after we had retired, we were awakened by a soft knocking at the door. Startled, we sat up in bed and looked at one another.

"Who could it be at this time of the morning?" I asked.

Throwing the covers off and stepping into his slippers, Abe said,

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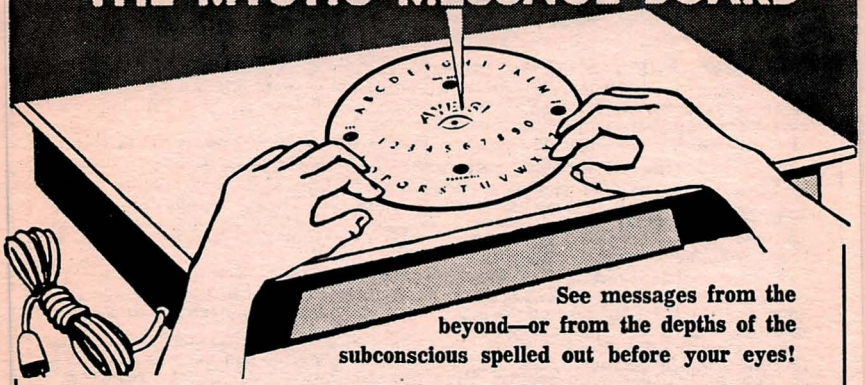
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My view of the door was blocked by the large drapery but I could hear and what I heard unsettled me. It was obvious no one was there when I heard Abe call out, "Hello? Anybody there?"

When he closed the door he returned and sat down on the bed.

"It was her all right," he said. "I could smell that cheap perfume she always wore. It was as strong as if she were standing right there."

For the next two hours we talked. Was this her attempt at contact? Did we only imagine we heard someone at the door? Was it the wind? *What was it?*

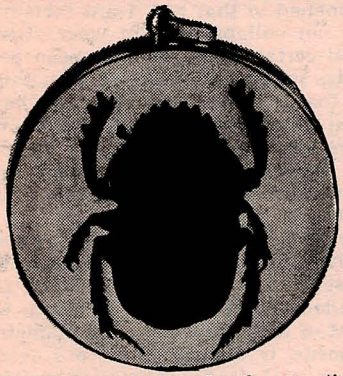
"If it weren't for that smell," Abe said, "I'd be willing to admit we only *thought* we heard something."

We finally tossed and turned ourselves to sleep again — but not for long. At 5:00 A.M. we awoke amidst a horrifying clatter. The bedspring and mattress, with us atop it all, had come to rest on the floor. After we climbed to our feet, we stood looking at the mess. An earthquake might have done this but when we discovered the real reason, a deathly chill made me shiver.

At each corner of the bed we found the master bolt lying on the floor beside the nut. It seemed as if each bolt suddenly had been yanked from its socket, then placed ever so precisely on the floor. No one person could have removed those bolts, all four at one time, to dump us on the floor like that. Needless to say, we slept no more that night.

Abe was satisfied contact had been made. He said, "Apparently the first try — knocking at the door — failed

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to satisfy her so she took more drastic measures. She dropped the bed out from under us."

To this day I cannot explain what happened to that bed. I am certain it did not collapse due to wear. There most certainly would have been bent bolts, splintered wood or something of that nature. Nor could it have been someone's practical joke. We were alone in the apartment. Besides the weight of our bodies would have prevented easy removal of those four bolts.

Although I had many restless nights following Maude's visit, I told myself that as I grew older the incident would be revealed in the light of logic. However, the diametric opposite is true. The more I learn, the more I realize Abe's explanation stands head and shoulders above any other. Nonbelievers would say it was the wind, a sonic boom or our imagination. Frankly, after 22 years, I am convinced Maude returned to prove a point. — *Salem, Ore.*

THE OLD MAN IN TROUBLE

By Arlene O. Meyer

IN 1927 I LEFT Oregon, where I was born and where my young husband had been killed in an automobile accident, and settled in Los Angeles. I lived with friends on the east side and worked on the west side, going back and forth by bus. The bus route went through a commercial section before crossing the Los Angeles River by way of the Sixth Street bridge.

On a Thursday evening in June, 1932, I was sitting on the bus near the back on the driver's side. I was tired and probably reflecting on the changes in my life and environment. I was only 31 and lonely. Life seemed to be slipping by.

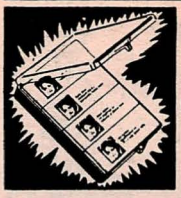
The bus slowed for a curving turn into Seventh Street and through my window I saw a horse and wagon at the curb. I had seen many during my

childhood but not in Los Angeles. The horse was reddish-brown and I knew he really was an "Old Faithful." As the bus slowly moved on I saw an old man about 20 feet behind the wagon, dragging himself along the pavement. Obviously he was badly hurt and I expected the bus driver to stop to help him. When he did not I tried to signal him but I was too far back. Then I noticed that no one else on the bus seemed to see the old man, nor to be paying any attention to the drama going on along the curb.

As the bus gathered speed I settled back in my seat hoping someone would help the old man. I worried about him all evening but I didn't mention it to anyone — probably because I felt guilty for not doing anything to help at the time.

The next morning I didn't have to be at work early so I decided to find out what had happened to the old man. I took the bus to the spot where I had seen him and across the street found a building which housed a wholesale machinery parts company. The front door was open and I walked in. It was a good-sized office with a counter along one side. Near the back a man sat at a desk working. He had not heard me enter so I tried to attract his attention by clearing my throat. He finally came forward saying, "Can I help you?"

I told him I just wanted to know what had happened to the poor old



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man with the horse and wagon who had been hurt last evening. The man came closer to me and I saw that he was quite elderly and through his vivid blue eyes he was giving me a penetrating look. He half turned away and under his breath he said, "I wouldn't worry about it, little lady! You're not the first to see old John. He was killed there more than 10 years ago. They found him dead at his horse's feet, probably hit by a car."

I searched the man's face and knew he was not joking. I turned and hurried out of that place. He called after me, "Wouldn't worry about it, little lady!" I knew I had seen something very strange. — *Escondido, Calif.*

"MAUREEN, COME BACK!"

By Sheila Williams

BLOOD POISONING took the life of my 11-year-old sister Maureen in August, 1935. Our home in Willenhall, Staffordshire, England, had been a happy one and I — six years older than my little sister — adored her. She had dark blue eyes and fine silky blonde hair which despite Maureen's pleading, Mother kept short. Oh, how Maureen wanted long hair!

Her death was a terrible loss to all of us but Mother was inconsolable. We could find no way to comfort her that terrible day, so we all retired early, hoping solitude and sleep, if it would come, might help her.

When eventually I myself fell asleep, it seemed I immediately was awakened by someone shouting. I recognized Mother's voice calling over and over, "Maureen, come back!"

I sat up in bed fully awake — and then something happened that I never have been able to explain.

My room faded away and a porthole type of window appeared before me. I could see a beautiful green lawn sloping gently over a little rise

By J. James

Can you "foresee" how prosperous you will be in 1968? What assurance do you have of a "guaranteed income"?

Wouldn't you feel greatly relieved to know that, before you suddenly find it's too late, you can . . .

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ONE OF THE greatest success secrets you can learn in life is that you have the power to PLAN your way to the success, prosperity and happiness for which you have yearned. When you do this, you have all the powers of Heaven and Earth to help you make your plan a *reality.*

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With few exceptions, just about everyone nowadays is faced with the necessity of repairing and replenishing a continuously flattened pocketbook. Without sufficient material abundance, it is close to impossible to keep body and soul together, raise a family, advance one's knowledge, travel, and enjoy some leisure time for study and reflection.

Doesn't sound reasonable, does it, that something so vital to one's welfare should be left to the whims of fate? Well, then, what — specifically — can you do to go about **guaranteeing yourself an income** that will supply all your material needs . . and even help others as well? *Start making plans!*

First, however, you must have an understanding of the spiritual and mental forces that generate prosperity. You must come to *expect* and *accept* prosperity as a part of your spiritual heritage — something that is your right! Then you must realize that there are specific laws for getting material things and learn how to use those laws.

Once you have learned HOW to connect yourself up with the true and direct source of all supply, you will see how a "guaranteed income" can be yours this year, and in all the years to come.

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and great shade trees paralleled a reddish-brown gravel path. There, standing alone in the path, was Maureen. My first thought was, "Her wish has been granted." Her hair hung thick and heavy almost to her waist.

Then I saw other children playing on the grass and Maureen started to join them but something seemed to pull her back. Again I heard Mother's voice calling, "Maureen, come back!"

Maureen turned and walked toward me, tears rolling down her cheeks.

"Sheila," she said, "tell Mother to stop calling me. I'm happy here but if she keeps calling me I can't play with the other children."

I called to Mother and told her what I had seen and what Maureen had said, but I kept my eyes on the vision. When Mother's shouting stopped, Maureen skipped across the grass away from me. The scene faded and I found myself upright in bed in my familiar room.

Mother had no more nightmares after that night. — *Baldwin Park, Calif.*

BIG NAME NEEDED

Congressman J. William Stanton is saving a letter he received from the Chamber of Commerce in Painesville, Ohio. When he offered to bring a new congressman as a luncheon speaker in 1949 they wrote him, "We feel that this year we really need a big-name speaker who would be a drawing card and we are hoping to get the head football coach at John Carroll University. Thank you anyway for suggesting Rep. John F. Kennedy."



New Books

PRICE GUIDE TO THE OCCULT AND RELATED SUBJECTS, compiled by K. M. Hyre and Eli Goodman. Reference Guides, Inc., Los Angeles, Calif., 1967. 380 pages, $20.00.

A comprehensive price guide in the occult field — similar to *American Book Prices Current* for the average antiquarian — has been needed, considering the great demand for occult books that has arisen in the past three years. This hard-backed and cloth-bound guide lists 8,243 books as culled from the catalogs of 39 different dealers — all of which is to the good.

When I attempted to look up some of the "old and rare's" I had purchased recently, however, I found them unlisted. But why, considering that I had purchased them from well-known catalogs?

I found that for reasons best known to the compilers they had not consulted a number of current catalogs. For example, the *Price Guide* shows the use only of one of the George Sexton (England) catalogs — No. 89 of 1965. But Sexton's latest, issued long enough ago to have been included, is No. 99! And Helios (also English), which has published at least one overseas catalog of second-hand occult books for as long as I can remember, was not represented at all.

Another point is that auction records generally are more valid than sales catalogs. I did not recognize all of the dealers listed in the *Price Guide* so I do not know if any of their catalogs are auction lists. But I do know the major auction houses and those which specialize in occult volumes — and they are absent.

Moreover, I cross-checked a couple of representative books listed in a year-old Sexton catalog and found in the prices as much as 40% variance over those in the *Price Guide*, listed from four or more years back. The publishers of the *Price Guide* have not stated whether the information will be periodically updated. Individuals and especially dealers who are in need of a comprehensive and current guide can only hope so. — *Henry Cole.*

THE AUTHENTIC SHUDDER, by Warren Armstrong. The John Day Company, New York, N.Y., 1967. 192 pages, $3.95.

The late Warren Armstrong was a seaman who, after leaving the sea, wrote a number of sea stories. The response to his book *Sea Phantoms* encouraged him to do the present book, on bona fide landlubber ghosts.

The Authentic Shudder will produce no shudders in experienced ghost-story buffs for we (and I include myself) have long since be-

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come immune to that. Perhaps, however, new readers entering this alluring field will experience the desired reaction. The author was an accomplished writer and narrated some of the tales with enough detail to develop atmosphere. Unfortunately, rather than omit any historical ghosts he learned about he mentions them in passing — often giving them only a couple of lines or paragraphs, far too little for much hair raising. Also included are some matters that best can be described simply as ghost lore. One of the most detailed stories, involving brandy tipplers, is of the tongue-in-cheek type, obviously meant for laughs.

On the whole, I fear that the book is not detailed or intense enough to scare anybody very much. But as it is a literary production, covers considerable ground and mentions many historical cases, largely English and American, it may serve very well as an introductory volume.

A disadvantage is the absence of chapter titles, an odd omission in a book of this kind. The seafaring author also made one conspicuous error — referring to Frederic Myers, the noted psychic researcher, as Frank Myers.

Armstrong says that he himself was born in a haunted house and in the last chapter tells how he was rocked to sleep in his cradle by a ghost. His mother, it seems, saw this friendly male spook on more than one occasion, usually engaged in tucking her little tykes into bed. — *Harold Steinour.*

THE WORLD OF THE SPIRIT, by Francisco Candido Xavier and Waldo Vieira. Philosophical Library, Inc., New York, N.Y., 1966. 103 pages, $3.75.

Two Brazilian mediums, Francisco Candido Xavier, who is described as renowned in his country, and Waldo Vieira, who is said to hold degrees in



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You'll be able to take full command of your own life and your own destiny again. Inner strength will replace the weakness and fear **others** have plagued you with through psychic attack. Your problems will suddenly unravel. An entirely new self-identity and independence will appear. Your tensions and anxieties will turn to calm!

When you use your new found power of Psychic Self-Defense many apparent physical ailments will vanish—**like magic.** Each new day, which formerly threatened more terror when you were still under the bondage of psychic attack, will present opportunity, success, and happiness. Your life will take on new meaning and purpose—no matter how long the attack lasted or how disasterous it was!

But remember, right now, at this very moment you may be under psychic attack. Many of the people around you may be as normal and ordinary looking as you but are capable workers of the occult force of psychic attack! So beware—**be prepared to reverse them with Psychic Self-Defense!**

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medicine and dentistry, present a collection of what they state are spirit messages received by them through automatic writing. The messages are of a rather familiar inspirational type and concern spiritual or moral matters. Although signed by spirit communicators the messages are not evidential in the sense that they relate to living persons, places or events and thus are capable of being verified. However, this single book, the first by these authors to be translated into English, cannot be taken as an accurate reflection either of their psychic abilities or of their literary range and output, which is said to exceed 90 books, of which over two million copies have been sold in Brazil. — *C.G.*

THE CHALLENGE OF CHANGE, by Marcus Bach. Unity Books, Lee's Summit, Mo., 1967. 143 pages, $3.95.

A frequent contributor to FATE, Dr. Marcus Bach is director of the Foundation for Spiritual Research and formerly was associated with the School of Religion at the University of Iowa. Here he presents a pentrating discussion of the "crisis of convergence" taking place throughout the world.

Convergence, or change, Dr. Bach points out, is a keynote of modern life and appears under many names — ecumenicity in religion, proliferation in the sciences, breakthroughs in healing, integration in the relationship of races and cultures.

Dr. Bach explores all these areas of change, providing understanding of major social, psychological and spiritual trends. In particular he gives a new perspective on the worlds of outer space and inner man, of physics and metaphysics and of life and death. He provides comfort and inspiration by showing that, as the boundaries between the material and the spiritual blur and merge,

man is discovering new spiritual dimensions, new concepts of divinity, new foundations for faith. — *Guy Archette.*

AN INTRODUCTION TO ECKANKAR, by Paul Twitchell. Illuminated Way Press, Las Vegas, Nevada, 1966. 61 pages, $2.00.

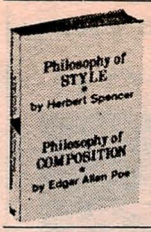
Paul Twitchell, internationally known as a writer and lecturer in the spiritual field, here presents a collection of his articles on mystical subjects, mainly Eckankar, which he describes as the ancient science of total awareness and soul-travel. In this attractive paperbound book he relates his experiences among Tibetan mystics with remarkable powers and tells how he discovered the ancient art of soul-travel, or bilocation. — *C. G.*

THE GLASS HARMONICA, by Barbara Ninde Byfield. The Macmillan Company, New York, N.Y., 1967. 160 pages, $7.95.

A luxurious and distinctive volume, this "Lexicon of the Fantastical" amusingly describes and defines all those who inhabit the world of gnomes and dragons, witches and wizards, princesses and white knights. Scores of equally amusing, yet accurate, illustrations by the author further enliven the book. — *C. G.*

THE LIVELY GHOSTS OF IRELAND, by Hans Holzer. Bobbs-Merrill Company, New York, N.Y., 1967. 182 pages, $5.00.

Most readers of FATE will be familiar with Hans Holzer's previous books — *Ghost Hunter, Ghosts I've Met* and *Yankee Ghosts* — dealing with the author's investigations of alleged hauntings and "supernatural" phenomena. His latest effort is in much the same vein: light, breezy and highly readable — but not quite satisfying.



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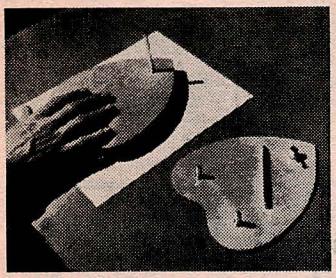
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The Lively Ghosts of Ireland will appeal chiefly to "believers" for Holzer does not waste time trying to convince skeptics that the haunts are real. He wants us along for the excursion and we aren't to look *too* closely at the sights. And he certainly doesn't take himself or his ghosts overly seriously — as the title suggests. Holzer himself emerges as a cheerful likable man, just the sort of person we would like most to have as a guide on this kind of tour.

But he demands too much of us I am afraid. It is not possible to smother our critical sense completely and the more we read, the more annoyingly distracting Holzer's superficiality becomes.

He never directly explains, for example, what led him to accept as authentic the supposed talents of Miss Sybil Leek, the medium he took with him on his Irish travels. Later in the book he shows her making some fairly serious errors which hardly serve to instill in us any great faith in her reliability. Moreover, he seldom checks statements of her "spirit" contacts against existing records; in the few cases where he does, invariably they are not substantiated. In fact, only a "willing suspension of disbelief" will keep our journey a smooth one and that attitude usually is required for the appreciation and enjoyment of outright fantasy.

Nonetheless *The Lively Ghosts of Ireland* definitely is worth reading, if not as a serious work on psychic phenomena, then as a dramatic account of certain aspects of Irish folk tradition. — *Jerome Clark.*

THE UNKNOWN, by Brad Steiger. Popular Library, New York, N.Y., 1966. 128 pages, 60c (paperback).

Quite a variety of unusual and unexplained phenomena have been collected in this pocketbook. Most of

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these cases will be familiar to FATE readers, although some items apparently have not been published before.

A good portion of the book — in all, 24 "chapters" — deals with ghosts and other psychic phenomena. One particularly fascinating example recounts the tale of "The Civil War's Marching Ghosts," involving weirdly-shaped clouds seen in vast numbers in the skies, while thousands of "human" phantasms were seen simultaneously on the ground. This event allegedly occurred in Kentucky in 1863.

Also included in the book are references to such subjects as Atlantis, ghost lights, disappearing people, monsters of various sorts and a lost race of giants. For those who don't take the cover blurbs too seriously and do not mind a bit of "rehash" *The Unknown* can be recommended. — *Lucius Farish.*

THE NEW SELF-HYPNOSIS, by Paul Adams. Parker Publishing Company, West Nyack, N.Y., 1967. 208 pages, $5.95.

Eliminate the references to hypnotism and self-hypnotism and author Adams has written a book based on Coué's "every day in every way" techniques. This is true of most current books expounding self-hypnotism. Of course, the gimmick is that autosuggestions repeated while in a trance or semi-trance will be more effective. The trick is acquiring the trance.

The generally accepted facts in the matter are that a professional hypnotist can place you in a trance and leave you with the suggestion that at any later time you can produce this trance in yourself with a key word or suggestion. This generally works and in each of the case histories presented by Adams this method was utilized. No hypnotist or writer on the subject guarantees you can hypnotize yourself as a result of reading a

book. Adams is frank enough to include a disclaimer in his introduction, with a hope that you will find the book helpful anyway. — *Tom C. Lyle.*

THE FLYING SAUCER READER, edited by Jay David. The New American Library, New York, N.Y., 1967. 244 pages, $4.95.

While one may not agree that *The Flying Saucer Reader* is a compilation of "the best and most authoritative writings" on the UFO subject, it is certainly a varied assortment of excerpts from UFO books.

The editor, Jay David, claims to have followed the UFO controversy for many years. If one may judge from the selections presented in the *Reader*, Mr. David certainly has explored all aspects of the subject, ranging from the strictly scientific viewpoint to the "contactee" stories.

The book's three subdivisions, "The Evidence," "The Theories" and "The Controversy," contain chapters by such well-known UFOlogists as Jacques Vallee, the late Edward J. Ruppelt, Major Donald Keyhoe, the late Dr. Carl Jung, John G. Fuller, Aime Michél and many others.

Examples of UFO activity in Biblical times are surveyed as well as the "Miracle of Fatima" in 1917, which has been given a UFO connotation by some researchers. Ex-

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cerpts from the writings of George Adamski, George Hunt Williamson and Albert K. Bender comprise the contactee section of the volume.

Theories on UFO origin, motive and methods of propulsion are discussed. For the more skeptically inclined Donald Menzel and Lawrence Tacker "explain" UFO sightings as misinterpretations of conventional objects. The "ball lightning" and "plasma" theories are included, as well as a discussion of the famous (or infamous) "swamp gas" theory.

Though most of the book's data will be familiar to UFO researchers, newcomers will find a good cross-section of widely varying viewpoints concerning UFO pheonomena. — *Lucius Farish.*

DUPPIES IS, by Robert Sevier Fuller. Cayman Authors, Ltd., Grand Cayman, British West Indies. 70 pages (paperbound) $2.00.

"Duppies" is the term used for ghosts on the island of Grand Cayman in the British West Indies. Author "Bob" Fuller, a resident of Grand Cayman since 1951, presents an absorbing collection of experiences with duppies which have been related to him by the Islanders — in many cases directly into his portable tape recorder. He relates an experience of his own, ascribing to duppies a mysterious and long-persistent ringing of his doorbell. The other accounts include tales of duppies materializing to demand rum, carrying people away or striking them, and stealing rides in cars. — *C.G.*



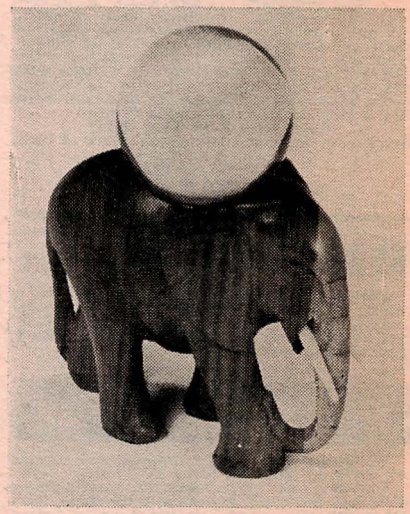
Report FROM THE Readers

. . . WITH ACCOMPANYING STENCH

I have just read the review in FATE of Harold Sherman's book on psychic surgery in the Philippines. From the time I read the first article in FATE on this subject I have been interested and on a trip around the world last summer and fall I made a personal investigation. With me was a young pre-med student, Robert Spetzler, who had just finished a year's scholarship at the Free University of Berlin and is now enrolled in Northwestern University's Medical School. I myself hold bachelor's and master's degrees in music from the American Conservatory of Music in Chicago. I have taught for the LaSalle-Peru-Oglesby Junior College in LaSalle, Ill., and I have my own studio in Peru, Ill.

The Philippine Islands were included on my itinerary for two reasons: to revisit places and Filipino friends I had known during World War II and to witness personally, if possible, the psychic surgery. From India I had written to Guillermo Tolentino, the Islands' most famous sculptor and a man familiar with the healers, and on my arrival in Manila on Tuesday, August 23, 1966, I telephoned him. It so happened that Eleuterio Terte was to be at Tolentino's studio at 2012 Retiro Street the next evening and we were invited to come. Once there we found a gathering of

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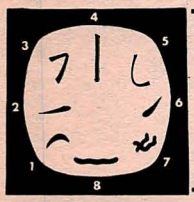
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about 20 people, mostly Americans. There too we met Dr. Ian Stevenson of the University of Virginia School of Medicine. He was in Manila for a week studying the proceedings. He had already observed a session but was cautious about stating a definite opinion.

In the well-lighted room the group assembled around a simple operating table. The healer was a woman, a disciple of Mr. Terte. Most of the operations that evening were abdominal. The medium's fingers seemed to probe deeply and extract a substance which was like fatty tissue, according to Dr. Stevenson who collected it. Twice she treated subjects with problems at the back of the neck. On one she seemed to extract a long fiber-like material which Robert Spetzler said he had seen in her hand before the treatment began. Only in this case were any abrasions visible — two slight fingernail scratches. These, contrary to reports of "instant" healing, would not stop bleeding and had to be bandaged and taped.

Then Mr. Terte himself operated and produced what was supposed to be a kidney stone. I have several fatty tumors in my arm which I showed to him. He did not operate — nor did we ever see him do so when a removal of any growth would have been apparent. He prayed, rubbed the lumps in my arm and said they would disappear in 30 hours. (They didn't. I still have them.)

I should state that I am not a skeptic. I accept the possibility of many phenomena but I also expect some reasonability. Spetzler was quite skeptical about the whole thing and insisted he saw nothing really convincing that evening. I did not consider there was enough evidence for a definite conclusion either way.

Mr. Terte said that on Friday he would be in Baguio, the summer capital of the Philippines, and after

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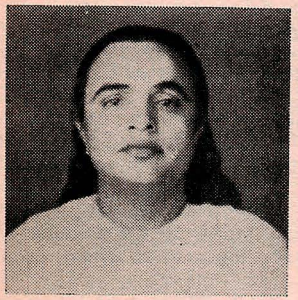
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a long and rough but interesting bus ride we too arrived at that city high in the mountains. We visited Terte at his home at 50 General Luna Rd. His card read: "The Christian Spiritists of the Philippines, Inc., Universal Center, Baguio City, Philippines, Bro. Eleuterio Terte, Supreme Spiritual Consultant and Spiritual Healer." In addition to his home address in Baguio, the card included one in San Fabian: "Gudig, San Fabian, Pangasinan." No session had been arranged for that Friday night but starting at 8:00 P.M. Saturday and lasting until 1:00 P.M. Sunday, services were to be held at San Fabian. This town (lacking hotels, taxis, modern buildings and other conveniences) is on the Lingayen Gulf, the scene of MacArthur's return landing. The thatched church seems to be the heart and home of the Spiritist organization.

When we arrived we were greeted as guests of honor and seated on the platform near a table which doubles as altar and operating table. The gathering proved to be a yearly meeting for the installation of officers, induction of new members and other official matters.

Some reports picture Mr. Terte as mild, unassuming, untouched by the outside world. This description does not seem quite accurate. I saw him under sufficiently different circumstances to believe he has another side as well. When addressing his audience, even when speaking in his native dialect, Terte impresses the listener as definitely the leader, quite capable of extolling his own abilities and the extent and breadth of his fame. He keeps a scrapbook of news clippings from various countries relating to his achievements.

Terte had announced that TV crews were coming from Manila but when none appeared the operations finally began at 10:30 P.M. . . . and answered some of our questions.

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Robert and I stood at one end of the table and Mr. Terte on the side at my right with an assistant a few paces behind him. The operations were performed with great speed. A wipe with alcohol before and after was the only formal attempt at sanitation. (Indeed, none really was needed.) The healer's fingers sank deep into the usually plump abdomens and pulled out some flesh- or organ-like substance. Sometimes some bleeding seemed to occur. As reported elsewhere one patient supposedly had had an operation at a hospital and Terte made some further removal, with accompanying stench, without taking off the original bandage.

Soon we found the secret of the operations. The bottle of alcohol stood in a partially-open drawer of the table at Terte's right. When his hand went into the drawer — or behind him where the assistant stood — an operation took place. Otherwise the treatment consisted only of rubbing and a few soft words. Spetzler and I soon could foretell when he would operate or simply rub. Once I saw him palming flesh in his hand and at other times between his thumb and first finger. Due to his skepticism and medical training Robert Spetzler watched closely and was first to remark definitely the sleight-of-hand. The closer we watched the fewer removals. At no time here or in Manila did any healer remove his hands so that any opening in the flesh could be seen. In the case of a woman who had a huge goiter, the removal of which would have been unmistakable, no operation was performed.

We could not find Tony Agpaoa, although Dr. Stevenson had been promised an interview. He had not found him either and said it was rumored that "Dr. Tony" presently was under a cloud of suspicion.

It surprised me that many citizens

of Manila and other parts of Luzon were completely unfamiliar with the healers' activity. I did find a few who claimed to have been cured — one of asthma, another of an ulcer — through the usual abdominal operation. The attitude of the Americans who had been operated on in Manila ranged all the way from doubt and disgust to complete adoration. Knowing that psychic ability cannot be turned on and off at will I am not saying that something in the nature of "psychic healing" could not occur or has not. However, its efficacy was not demonstrated to us. — *Kaylor Wilkins, Peru, Ill.*

NIGHT WRITER

In the September, 1967, FATE appears an article entitled "The Night the Sky Turned On" by John A. Keel. His account of the unidentified object with a red light on top and white lights around its perimeter flying at an altitude of 100 feet over the streets of Racine, Wis., in August, 1966, is only partially correct.

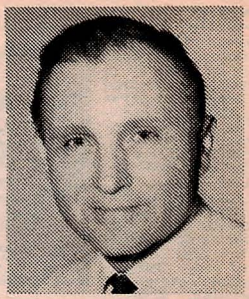
I also watched it through my binoculars knowing it to be a small plane with lights spelling out words for aerial nighttime advertising. Anyone within a half mile could hear the engine sound.

I happen to know the pilot and the airport he flies from. He flew several nights that month testing his lighting equipment but never so low as 100 feet. This would be foolish and completely contrary to flying regulations.

It did create quite a stir here in Racine but I wonder how a tale like that one can get into your magazine without a veracity check. How many other UFO stories are as far from the truth as this one? — *O. L. Maves, Racine, Wis.*

FLYING KITCHEN UTENSILS

I believe that the Kozora photograph of a "flying saucer" (page 17, October, 1967, FATE) is a deliberate



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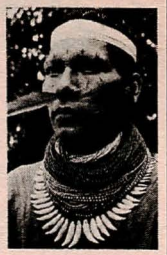
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hoax. If you invert the picture you probably will have the view which the photographer actually saw — not a flying saucer but flying kitchen utensils: pie pan and cover.

Such spurious photographs often are reinforced by accompanying disarming and misleading technical phraseology or jargon supplied either by the original perpetrator of the mischief or secondhand by sincere individuals who want to believe in "flying saucers." In the present instance the commentary: "the object, about 60 feet long, hovering overhead for 15 minutes before heading away to the northwest" is an example of that misleading reinforcement.

This brand of "technical" and sober commentary of course is greatly amplified in "scientific" articles which reflect not only the sincerity and intelligence of the writers but also considerable bias and will to believe. Such articles demonstrate that brilliant and elaborate hypotheses actually can have as their starting point a deliberate hoax perpetrated by those who get perverse satisfaction from such impositions on the public. — *James Baker, Jr., Lakewood, Ohio.*

SNAKE IN THE BASEMENT

I have read FATE for a long time and this is the first time that I take issue with anything you have printed. But I now disapprove of "My Life Depended on ESP" by Brigitte Neppert Judd (October, 1967, FATE).

She made much ado about the danger of attack from a copperhead snake. I am a herpetologist and know the danger of various world serpents and while I do not debunk her ESP experience I want her to learn that she was never in danger of being bitten.

A copperhead usually averages about two and a half feet in length. Its venom is mild; seldom does an adult die from a copperhead's bite.

Further, they *never* attack and unless stepped on won't bite.

Mrs. Judd was in no real danger and easily could have stepped past the snake and gotten out of the basement. — *Charles F. Hilder, Pacific Grove, Calif.*

PUBLICITY GIMMICKS

I was sorry to see FATE'S space wasted in the September, 1967, issue on the article about Anton LaVey of San Francisco.

He bought a lion and kept it in his home until the publicity dried up, then he set himself up as "Satan over a witch group."

A wedding (?) complete with nudes was held, after photographers and reporters had been alerted. Then the "baptism to a life of evil" of his little girl — again with a nude on the mantelpiece. The photographers failed to get good shots of the first baptism so LaVey obligingly repeated it.

The San Francisco *Chronicle* and one of the local TV stations stooged for this publicity.

Most of the persons I've talked to about LaVey hold the same opinion as I do: when Satanic foolishness fails to pay off either in money or notoriety, he'll find a new gimmick.

I also think that a real warlock or witch would scare the hell out of him. — *Edna Shay, Fremont, Calif.*

FICTION VS. NONFICTION

I would like to ask why you have not reviewed a book published by Pan Press titled *The Strange Flight of Frank Shapar*, by Alfred L. Milligan.

I have read it and it contains more occult and psychic information than the majority of non-fiction books on these subjects. I found it fascinating and I am certain that your readers would find it just as interesting and informative as I did.

While it appears as basically fiction (I would rate it in the same

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category as Marie Corelli's books) it is a book that should be read by anyone interested in psychism. — *Terrill M. Bates, Dunsmuir, Calif.*

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Here is one person who doesn't mind FATE being sent without a wrapper, just so long as the snail express gets it here all in one piece.

I couldn't care less what the neighbors think about my reading material. I figure I can read what I please and no one else needs to read or believe in what I do. — *Sylvia Lois Todd, Sacramento, Calif.*

In regard to how my FATE is wrapped it matters not to me how you conduct your mailing.

I have the reputation for being nonconformist. If I am, O.K. It's what's inside the magazine that counts with me and not the wrapper. Send it naked if you want to. — *M. C. McFadden, Haviland, Kans.*

How do subscribers feel about getting FATE through the mail without a wrapper? Personally I couldn't care less with the type of cover you are using now.

Years back I didn't subscribe to your magazine but bought it on the newstands and I did feel a little self-conscious carrying it openly in my hand, on the street or bus, because it looked too much like a "girlie" magazine. I particularly remember with some distaste a cover you once used: an Egyptian goddess making like a stripteaser. — *Edna Shay, Fremont, Calif.*

PERSONS WHO GET BURNED UP

I was very interested in your article, "Three Cases of Spontaneous Cremation," in the June, 1967, FATE. I wonder if the answer to burning to death from *inside* might be static electricity? Perhaps you know that women seem to accumulate more

than men and wearing silk and nylon makes it worse. During World War II many women defense workers were not allowed to wear nylon but had to wear cotton to avoid the fire hazard of sparks of static electricity.

My cat proved this to me. If I wear nylon stockings and slip he won't stay on my lamp. He seems to see the sparks; he slaps at them and then jumps away as if he had been stung. A friend of mine was skeptical about this until she got a small dog and he did the same.

Since most of our overstuffed chairs and couches are upholstered in synthetic fibers, perhaps an investigation would show that static electricity building up in the fibers is responsible in some cases for "spontaneous cremation" of human beings. — *Dora F. Voss, Chula Vista, Calif.*

MY SOUL LEFT MY BODY

On a warm summer day in the early Forties I saw my soul leave my body. We were living in Lebanon, Ore., at the time and my husband and I were on the way to call on some new acquaintances. I was in the lead as we walked up a narrow path and suddenly I saw my own soul 10 feet ahead of me. It immediately returned.

My husband is a "doubting Thomas" so I did not mention my experiences. I knew he would scoff.

However, I was reading Unity literature at the time and I wrote about it. They wrote back advising me not to let such things happen and warning that some day my soul might leave my body and not return.

I believe that in the future we will be able to see, feel and converse with the spirit in its glorified state. Right now I see the soul of my husband and feel its presence and I fully believe I will be in touch with him once it leaves his body. — *Ollie Spencer Clark, Gig Harbor, Wash.*

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TEEN-AGERS' NEW FRONTIER

Recently I have been talking with some young people who have become interested in the field of psychic research and self-development. Often teen-agers have no idea where to turn for encouragement or guidance. Today there are many old souls in young bodies, hopelessly misunderstood by family and friends. Some are made to feel like ugly ducklings, awkward and maladjusted, when really they are swans needing only to awaken to their own higher potential. I believe they could be helped by communicating with others who like themselves are searching for ways to expand their mental and spiritual faculties.

It seems you could render youngsters a great service if you would devote a page of FATE to something like an "Under Twenty-one Club." I feel certain that if these young men and women received some special encouragement at this crucial stage of their lives, many would go on to become outstanding psychic investigators.

Perhaps you would be willing to publish this letter to see if teen-agers will respond to this idea. —*Marcia Moore Douglas, Cape Neddick, Me.*

THE PILL

In "I See by the Papers" in your September, 1967, issue there are some comments relative to a primitive "pill" or a natural herb which might have been used by certain tribes to control family size.

For a number of years I was associated with a volunteer group of Braille transcribers working out of the Chicago Public Library. One of my assignments was a history book for fourth or fifth grade which had to do with the life of Sacajawea, the Indian girl who accompanied the Lewis and Clark expedition.

When "the pill" first was mentioned in the press I recalled that

Sacajawea's people, the Shoshone Indians, limited the size of their families, especially during a famine, with the use of an herb. I don't know that I ever learned the identity of the herb but since the many dangers of "the pill" are now coming to light, it might be valuable to know of an herb or plant that would do the trick. Personally I distrust all synthetics and I believe that many of us are careless with the marvelous mechanism of the body. We take less care of it than we do of our automobiles and our animals! — *Mrs. Robert M. Mitchell, Rogers, Ark.*

YEARS MIXED UP?

In Ray Winters' True Mystic Experience, "The Restless Night," (August, 1967, FATE) he says his father was "fighting in France" and was killed in action September 13, 1942. Someone must have got their years confused, since except for the Dieppe raid in August, 1942, the fighting in France did not begin until June of 1943 — unless of course Winters' father was a marine commando. — *O. Ehret, Masset, B. C., Canada.*

We have been unable to reach Mr. Winters for clarification of this point since we do not have his current address. We would like to hear from him or any person who has information on British army activity in France as early as 1942. — The Editors.

SNAKES ARE WHAT YOU MAKE THEM

Humankind's unnecessary fear of snakes recently got another boost when the October, 1967, FATE published Brigitte Neppert Judd's story, "When My Life Depended on ESP."

Experiences such as these might be offset if readers would review FATE'S February, 1961, article "Telepathy with Rattlesnakes," by William Esenwein. Mr. Esenwein

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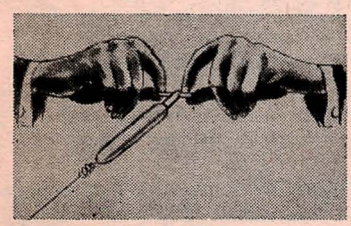
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proved the rattler strikes selectively — at persons who harbor hate and fear of snakes even though such feelings may lie deep in the unconscious. Mr. Esenwein also states that willpower cannot nullify the negative or deadly traits mankind projects into these creatures.

However, man may will the attainment of compassion for the life and well-being of the snake and he may find that encircling all of God's creatures with love and compassion destroys fear and hostility. — *Helen Varner Frye, Sedona, Ariz.*

VOODOO IS HOKUM

"The Case of the Mud Doll," in the September, 1967, FATE is good entertainment but I would like to say that so-called black magic and the black arts such as voodoo are a lot of hokum.

As a student of mysticism I know that a negative or evil thought cannot be transmitted through the cosmic, which constitutes the mind of God. The only way black magic or voodoo can affect another being is through that being's fear of it. Black magic manifests only within the victim. His own fear breaks down his nervous system and his body cells.

In the mud doll story Harbison obviously never did anything right by his fellowman. He never established anything for his wife or any other person. Therefore the bad outweighted the good in him. Under these conditions, had she but known it, the girl Gloria merely needed to call on cosmic power to protect herself. He had stored up nothing good along his path of life to compensate for the bad within him.

A good example of the destructive power of fear is the well-known King Tut curse. Supposedly anyone who disturbed his tomb was to die. In fact 22 archaeologists involved in opening King Tut's tomb did die.

(Continued on page 145)

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(Continued from page 134)

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