OCTOBER 1970

FATE

TRUE STORIES OF THE STRANGE AND THE UNKNOWN

Vol. 23 - No. 10 Issu

FATE

TRUE STORIES OF THE STRANGE AND UNKNOWN

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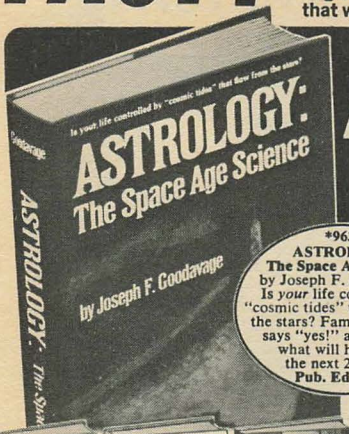
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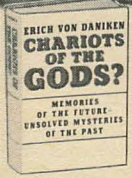
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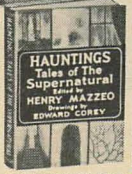
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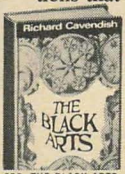
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I See by the Papers

QUOTE OF THE MONTH

"How pure in heart and sound in head
With what divine affections bold
Should be the man whose thoughts would hold
An hour's communion with the dead."

—Alfred Lord Tennyson



Curtis Fuller

LAST MAY 22 Charles Troxell, 24, was found dead on a lonely roadside near Portage, Ind. The body was punctured with bullet wounds and stripped of identification. It was two days before the young man's Uncle Donald, of Gary, Ind., tentatively identified it.

Police notified Charles' father, Romer, of Levittown, Pa., who with his wife Edna and daughter Ramona, 15, went immediately to Gary, arriving there on Sunday, May 24. Police were tight-lipped about the investigation and the Troxells went to stay with Romer's brother, Donald.

"But I got restless on Monday," Romer Troxell told a United Press International reporter. "I started out in my car with my wife and sister-in-law and started searching; I don't know what for. Charlie was guiding me. I knew where I was going, not by name or places."

Charles' car was missing and perhaps Romer had an idea he might find it. The three drove along an unfamiliar road for about 20 minutes when Romer heard his dead son's voice speaking to him.

"I heard Charlie's voice saying, 'Here he comes, Pop.' There was a hill ahead but no sign of a car.

"Then I saw the yellow Corvette coming over the crest and Charlie told me: 'Here he comes, Pop. He's got my car. Take it easy. He's armed. Don't get excited. . . .'

"I wanted to ram the car but Charlie told me not to, that the car would turn around and park. That's just what happened. I made a U-turn and followed the

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car, about a block behind. I wanted to crash into that yellow car but Charlie warned me against it."

A slightly-built teen-ager got out of the car and started walking across the street toward a high school. Troxell called to him.

"The boy even knew who I was," Troxell said. "He said he had seen my car at my brother's home and had inquired about me."

∞

THE POLICE ARRIVE

MEANWHILE the sister-in-law had slipped away to call police and Troxell continued questioning the boy. "I asked him what he was doing with the car and he said Charlie had sold it to him the previous Thursday. He said he hadn't seen Charlie since then.

"Then he made a mistake," Troxell continued. "The boy told me Charlie was dead, that he got shot up for the money he paid for the car. I knew then he was really the killer because it hadn't been publicized that Charlie had been identified, much less the reason for the killing."

Troxell continued to question the youth and asked him if he had title to the car. When the youth replied that he would get it from the glove compartment,

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"Charlie told me, 'Be careful, Pop, he's got a gun . . . he's got a gun.' I told him to forget about the title."

Then the police who had been summoned by the sister-in-law arrived and Troxell began to scream, "He killed my son . . . he killed my son . . . he's a murderer."

Police in the squad car knew nothing about the case and radioed headquarters where they were told that the car was connected with a murder and to arrest the occupant. In searching the car police found a .32-caliber pistol and four spent cartridge cases which they said had been used in the slaying.

Arthur Wagner, 18, a Gary high school senior, was arrested and later admitted the murder, according to newspapers.

Romer Troxell says he never had a psychic experience before. "I didn't even believe it could happen," he said. "I wasn't a very religious man but I will be from now on.

"Charlie left me after we caught the killer. I feel Charlie is satisfied. He has no remorse. Charlie is at peace now."

∞

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state them. But those who will deny the survival hypothesis will argue:

(1) It is possible that the father, Romer Troxell, sensed the approach of the murderer telepathically. Somehow he read the mind of Arthur Wagner. There is evidence that Wagner was aware of the elder Troxell — according to his own statements he recognized him. The fear and/or guilt with which Wagner lived well could have triggered carrier waves that screamed his approach to the father. In addition, the youth's move toward the car and the hidden pistol signaled a threat to the father which again suggests a telepathic warning. The father believes this warning came from his son but from what we know of the human mind's operation it is just as likely the father assigns his telepathically sensed danger signal to the wrong source.

(2) Or it is possible the father unconsciously identified the murderer through telepathic communication with the police. The police said they had suspected Wagner of being the murderer and later showed Troxell evidence they had uncovered. Troxell was consciously unaware of this at the time he identified Wagner.

(3) Another objection the skeptics are sure to raise is that clair-

voyance could be involved. Here was a yellow Corvette over which a murder had been committed. If the murder was not actually committed in the car (we don't know at this writing) it probably was committed very close to it. Probably the young man's body was transported in the car to the place where it was discovered. And the murder weapon not only was in the car but at the scene of the arrest. The aura of the whole affair — if that is what is involved in clairvoyance — must have surrounded the whole scene like a fog.

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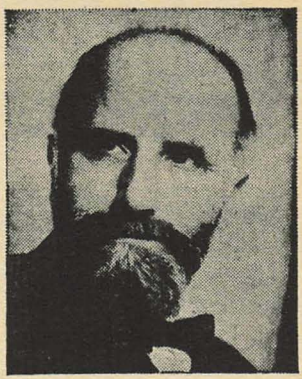
WHAT DO YOU BELIEVE?

WE CITE the above objections, not because we necessarily agree with them but to suggest that these problems are complicated.

Some skeptics will insist telepathy is a simpler hypothesis than survival. We believe this is an arbitrary choice; they find it simpler to believe in telepathy than in survival, therefore they choose telepathy.

We deny that one is simpler than the other. Both are complex and telepathy is involved in either case.

The question becomes: Is it easier to believe the father unconsciously picked the minds of murderer and/or police or that



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his dead son really spoke to him telepathically?

We know parapsychologists who will choose the clairvoyant hypothesis, will say that somehow the aura of the foul deed clung to car and gun and was sensed (how?) by the father. Certainly there is abundant evidence for the existence of clairvoyance but we shouldn't imagine that it is a simple thing. To call a thing "clairvoyant" explains nothing.

Is it, as has been proposed, "precognitive telepathy?" Was Romer Troxell seeing into the future and witnessing the arrest of Arthur Wagner? Or does a kind of built-in three-dimensional motion picture — visible to some sensitive persons — surround physical objects?

As you see, all of this is enormously complex. But we cannot, according to our understanding of things, believe clairvoyant explanations are simpler than those involving the survival of the spirit after physical death.

∞

MUSIC OF THE SPHERES?

THESE DISCUSSIONS are not intended for persons who have complete faith in survival. Rather they are meant for those who disbelieve, who are skeptical, or who would like to believe but demand evidence.

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According to Edgar Cayce, the famous clairvoyant, many cities of the United States are destined to DROP INTO THE OCEAN sometime within the next 23 years. Some people will obtain clues to provide them with advance warnings of this catastrophe; others will declare such a happening impossible until the actual occurrence.

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There will NOT be an all-out, world-wide atomic war!

The civilizations of today consider themselves "educated" and "enlightened"; actually, they are to a great extent BRAINWASHED and HYPNOTIZED. The world has actually been plundered for millenniums; in today's period of so-called "freedom" more people are living under physical, tranquilized, or lobotomized slavery than ever before in history.

We must immediately provide guidance to the young people of this planet, and inspire them towards constructive efforts in lieu of drugs and demonstrations and riots. We must exert our authority, by implanting LOVE in a world that is almost devoid of LOVE! But first we must learn hidden secrets of Reincarnation and Rejuvenation and Mental Telepathy. We must demonstrate to the world that we can grow older, yet feel stronger and younger and more powerful for many years beyond normal expectancy!

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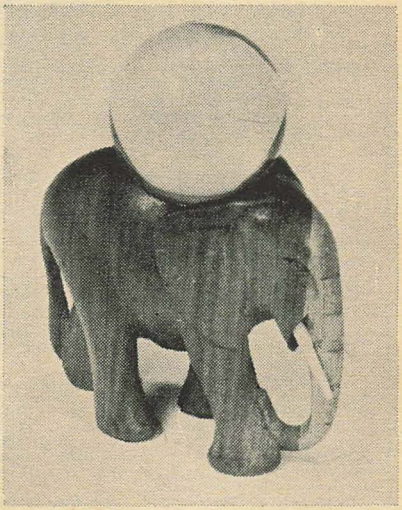
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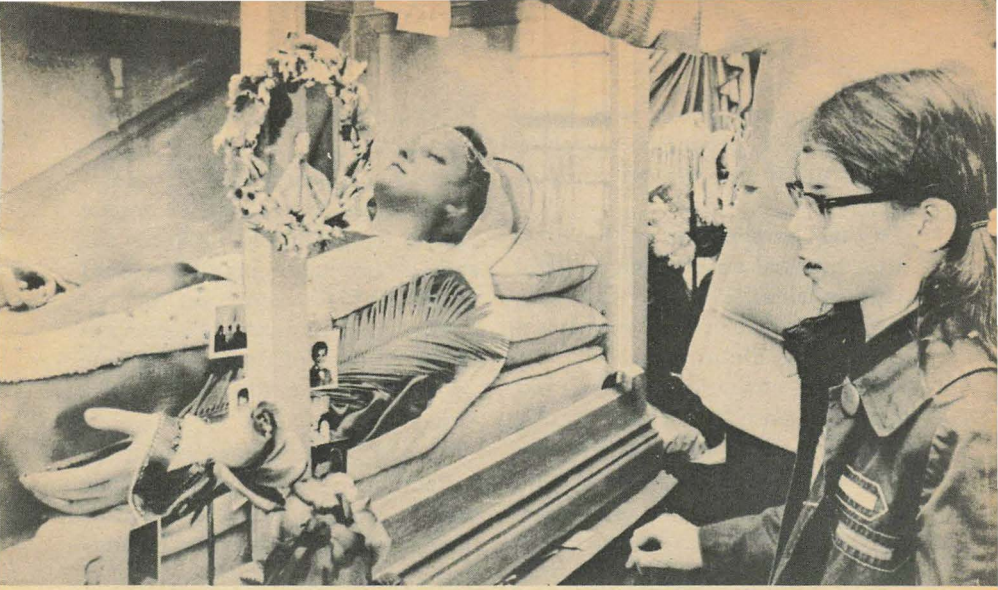
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Entire skeleton of St. Maximina, martyred about 300 A.D., lies encased in wax in St. Adrian Catholic Church on Chicago's south side. Only bones of hands and feet are exposed. When Rev. L. S. McMamara, priest who founded church, said he found "watery blood" oozing from neck, hands and feet of relic last spring, parishioners believed they had witnessed a "miracle." Spokesman for Chicago Archdiocese says, ". . . there is some doubt as to its authenticity." UPI Photo.

Now let's consider the case of Rosemary Brown whom we discussed previously in the December, 1969, issue and who received a full page in the July 6, 1970, issue of *Time*.

Rosemary Brown believes she is in direct communication with the spirits of history's greatest composers — with Liszt, Bach, Chopin, Beethoven, Schubert, Brahms, Grieg, Schumann, Debussy. Furthermore there are modern critics and musical experts who believe she may be.

As Rosemary Brown tells it, the spirits not only guide her hands in music, in writing down compositions in much the same way as automatic writing is done, but they appear to her. Liszt first appeared to her when she was only seven. He told her that when she grew up he would return and so he did — she claims — in 1964 when he guided her hands and appeared visually — a man with long white hair, wearing a black gown.

All the great composers whom Liszt since has rounded up speak English, which seems coincidence enough to arouse suspicion of her claims.

However, the fantastic facts are:

• The compositions that Rosemary Brown produces are characteristic of the alleged composers.

• She herself seems to have little musical ability and has had little musical training. (She cannot take down even the simplest melody by dictation.)

• Well-known composers and musical experts, while stating that some of the music she attributes to the old masters is bad, say that some is not only good but brilliant. *Time* quotes British composer Richard Rodney Bennett as saying, "If she is a fake she is a brilliant one and must have had years of training" (which of course it is known she has not).

Time proposes that if Rosemary wants to prove her music comes from the old masters she should produce something that really has to come out of the past — such as Liszt's "now vanished manual of piano technique which he wrote for the Geneva Conservatoire."

Philips Records has recorded a collection of Rosemary's music and it was to be released this past summer in the United States under the title, "A Musical Seance."

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The source of all this, of course, is the kind of evidence that Holzer always relies on in his books — the statements of mediums. Here is a summary of the claims:

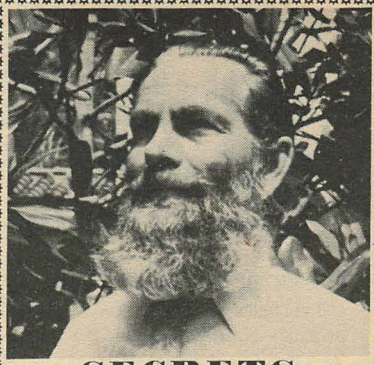
Shawn Roberts: Two persons, one short and one tall, wearing funny striped headgear, pushed the bishop over the cliff accidentally. A woman also was involved.

Sybil Leek: "Intuitively" felt that two men and a woman were involved — not of the same race as the bishop. They wanted to eliminate his work. He went to meet someone. "It was very political."

Betty Ritter: His foot slipped. A couple of Arabs pushed him over the precipice. They knew who he was.

Betty Dye: He was made unconscious by a drug, struck on the head, taken to a ravine and thrown in. There were two men and a woman.

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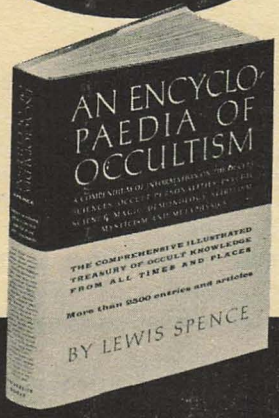
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Pike was pushed by men who objected to his support of Israel.

Holzer says Bishop Pike had received a high decoration from the Israeli government and theorizes that Arabs who resented this were responsible for his death.

∞

TREASURE . . . AND TRAGEDY

DELIGHTED TO get out of the house after a two-day downpour last fall, David and Jamie Taylor, sons of Mrs. Lorraine Arwine, immediately sought their favorite spot at the far end of the Arwines' property on Pine Island Road in Fort Myers, Fla.

David, aged 14, spotted something white in the mud some yards ahead and when the boys reached it they found the white objects were bones. For years David had dreamed of being an archaeologist. He had hunted arrowheads, collected fossils and read everything he could find about the anthropology of southwest Florida.

Eagerly he and his brother pawed through the mud. They found some chevron beads, colored red, white and blue (used by Indians for trading) Mako shark teeth (research later indicated these were millions of years old), some other beads of crystal and silver and a small

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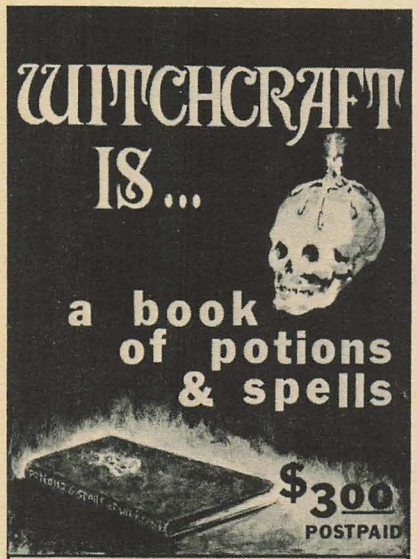


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golden ceremonial tablet.

After covering the bones the boys carried their treasure back to the house to show to their folks. The Arwines were impressed. In the following weeks David and his mother sought the help of archaeologists and anthropologists throughout the state who studied the artifacts and verified their authenticity. There was a great deal of interest in the boys' find, especially in the ceremonial tablet. Experts consider it one of a kind and priceless. Similar tablets have been found but they are of silver or wood, not of gold.

David wrote his closest friend, Ronald Kell a premed student at school in Illinois, asking for help in identifying the items. Ron contacted professional societies and obtained excerpts of writings pertaining to the artifacts to send to David. Ron wrote, "I think you will agree that the Mayans are responsible. They made the chevron beads and used the chevron in their ornaments. The Mayans were expert in cutting, engraving and polishing precious stones and gems. The Caloosa used the chevron design on their pottery and (the artifacts) are priceless because they are a definite link between Mayan and Caloosa civilization." (The origins of the Caloosa people of southwest Florida

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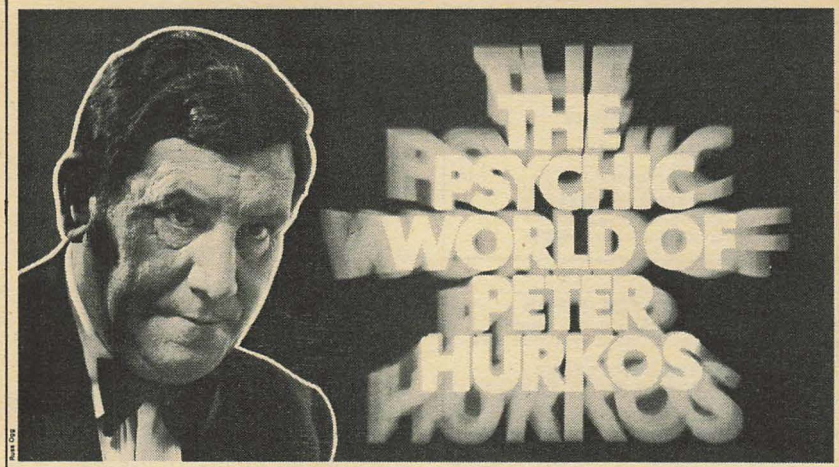
"You, David, are the first man ever to see these artifacts," Ron continued. "Let's hope there is not a curse that goes with them!"

If there is a curse that goes with them it probably never will be known but often words spoken in jest seem prophetic — after the fact.

As the excitement over the find abated David grew increasingly nervous. He couldn't concentrate on his school work and became almost obsessed with thoughts of Indians. Finally he told his mother that if she wanted to sell the gold ceremonial tablet he wouldn't mind — although previously he had insisted on keeping it.

That night his mother had a disturbing dream. She dreamed she and David were walking neck-deep in water and David was holding up the tablet. She could see it gradually slipping out of his hands and begged him to let it go, not to go under the water for it. But he laughed, then disappeared in the water and didn't come up again. Mrs. Arwine woke up crying.

She did not wish to be overprotective but she did ask David not to go into the water for a few days. He promised not to and he kept his word. But on the third day following her dream, Feb-



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ruary 5, 1970, David slipped off alone into the woods.

Mrs. Arwine later recalled that David had seen a television program earlier in the week on which a young man hung with a rope around his neck "to achieve a mystic communion." She believes David was trying this and accidentally hanged himself alone in the woods.

∞

POLES ON THE MOVE

BACK IN THE days when we began to publish FATE the idea of continental drift was generally scoffed at. Today it is so widely accepted as to be almost old hat. Even so we find it newsworthy to report that the south pole of 450 million years ago is now in the middle of the Sahara desert. The pole had to travel 5500 miles to accomplish this great change of climate.

Geologists are not sure exactly what the mechanisms are but they theorize the continents are a series of plate-like structures floating atop molten rock 40 to 60 miles below the surface. Part of the evidence for this, outlined by Dr. Rhodes W. Fairbridge of Columbia University, is that deep parallel grooves have been cut in rock now exposed in the Sahara. These grooves run for hundreds of miles and are the result of glacial activity that could take

place only under a polar ice cap.

Sandy deltas have been found, deltas such as are produced by melting ice, with cracks that are typical of deep freezing.

The lines of magnetism in the rock indicate it once was at the south rather than the north pole.

And where is the north pole of that day? It seems to be under the middle of the Pacific Ocean, somewhere south of Hawaii.

Of course, there are other theories as to why the poles shift. Hugh Auchincloss Brown, an electrical engineer, has assembled formidable evidence indicating that the earth periodically "capsizes" as huge amounts of ice accumulate at the poles. Dr. Warren Hamilton, a Denver geologist, is listened to respectfully when he proposes collisions with meteors or planetoids large enough to knock the earth off its axis.

Evidence is mounting for the continental drift theory, however. Recently Dr. Bruce C. Heezen, professor of geology at Columbia, and Paul J. Fox, a graduate student, reported data that have convinced them that the deepest part of the Atlantic Ocean — the Puerto Rico trench — once was dry land.

* * *

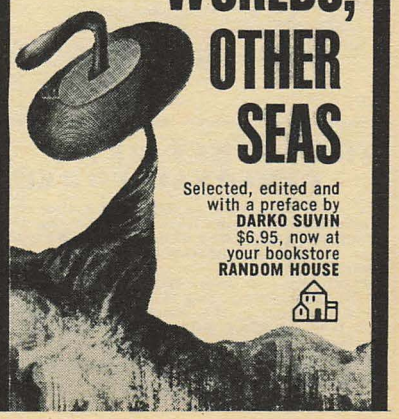
As a postscript, on a smaller scale, let us add: it recently has been reported that the Italian

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city of Pozzuoli rose two feet in two months' time this past 1969-1970 winter. One of the tourist attractions of Pozzuoli is a 19-century-old Roman market hall on columns near the port. This ancient ruin has been under water and above water intermittently over the years. In the past few months it again has risen out of the water.

∞

A LONG LONG TRAIL

IT'S A LONG way from Edgar Cayce to Atlantis but the "Sleeping Prophet" made it in a number of trance sessions. And it is simply fantastic how these trances have led to the discovery of what appear to be ruins beneath Bahamian waters.

The details of the story are scheduled to be told in a book to be published by Doubleday this fall, tentatively titled *Atlantis: The Autobiography of a Search,* by Robert Ferro and Michael Grumley.

Ferro and Grumley became interested in Cayce's prediction that "signs of Atlantis would be manifest in 1969" and went to Virginia Beach, Va., to study at Cayce's Institute for Research and Enlightment (A.R.E.) There they met Mrs. Marguerite Barbrook, secretary of the British Atlantis Society. She referred them to the Marine Archaeology

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Research Society of Miami Beach which also includes followers of Cayce.

Ferro and Grumley had something the Marine Archaeology Research Society needed very much to do research in the shallow Bahama waters — a 37-foot boat, the *Tana*.

Exploring the waters off Bimini with the *Tana*, Ferro, Grumley, Manson Valentine and Mrs. Margaret Adams, mother of Trigg Adams, president of the Research Society, discovered a seawall 700 yards long, built of hand-hewed stone blocks two feet thick, three to four feet wide and 15 to 20 feet long.

At least that is what they claim. This could be an important archaeology discovery but we will have to wait for the book before we learn more.

∞

TREASURY OF MONTEZUMA

MODERN MEXICO City is built on the ancient capital of Mexico, the city of Montezuma. When the Spaniards killed the Indian emperor, they tortured him in an attempt to learn the whereabouts of his treasure. Legend is they did not succeed.

Now Mexico is building a new subway beneath Mexico City and all kinds of relics are turning up. They came in faster than ever this past spring when the tunnels

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reached the Zocala, the main square of Mexico City, which was the site of the ancient royal palace, the great temples and pyramids.

Although they have not found Montezuma's golden hoard archaeologists already have recovered more than 50,000 Aztec relics — enough to fill two warehouses.

∞

WHERE WAS JESUS BORN?

IT WAS NOT in Bethlehem according to the Protestant theologian Dr. Hajmut Stegemann, in his inaugural lecture at Bonn University in Germany.

Dr. Stegemann offered evidence that St. Luke's Gospel, which states that Jesus was born in a stable, is a legend that has been maintained only because of its "continuous popularity."

Stegemann says Jesus probably was born in Capernaum on Lake Tiberias. He is positive Jesus never saw Nazareth.

∞

FOOTNOTE TO NOAH'S ARK

A RECENT report on the timber fragment which came from Mount Ararat and which some persons believe is a remnant of Noah's Ark shows it couldn't possibly be.

The fragment is a five-foot beam with an L-shaped cross section that was discovered on

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Mount Ararat in 1955. Radio carbon evidence indicates the wood is from a tree that grew about 600 A.D.

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BENEATH THE RUINS OF THEBES

BENEATH MANY known ancient cities there often are even more ancient cities whose existence has been forgotten. Such is the case with Thebes, the famous old city 44 miles northwest of Athens, Greece, where beneath the modern city's marketplace have been discovered the remains of a large palace, heavily damaged by fire and more than 3000 years old.

Among the 3000-year-old ruins 10 fragments of clay tablets have been found. They are inscribed in Linear B, one of the Cretan forms of writing. These tablets differ from others found previously in that they are shaped like palm leaves and some of their symbols are unfamiliar. However, they still can be deciphered and have been found to be the same sort of long lists of goods and names of suppliers as are on the other translated Linear B tablets.

Only two rooms of the original palace have been cleared and because of its location the work may never be finished in our time. But there does seem little doubt that the ruins represent

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one of the oldest and richest of Mycenaen palaces to be found on mainland Greece.

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BEFORE PAESTUM

ANOTHER unexpected city has been found buried beneath the Italian city of Paestum. Evidence now proves there was a city on the site about 5000 years ago, although it is less than 3000 years ago that Greek colonists founded the city of Poseidonia on the site, in order to trade with the Etruscans.

Poseidonia fell to the Lucanians about 400 B.C. and it is this Lucanian city that now intrigues archaeologists. Previously they have been condescending in their judgment of the Lucanians because Greek records referred to them as ignorant barbarians.

Evidence now indicates the Greek diatribes against the Lucanians really were libels. Recently 180 Lucanian tombs were discovered accidentally. Thirty-four of these tombs are painted in a sprightly style, indicating all manner of sophisticated activities and ideas. Boxing matches and chariot races are shown and mythological scenes are depicted. There are beautiful vases and enough paintings to fill a museum.

The city had a cultural and economic boom under the Lucanians which no one even imagined. But it all ended in 273 B.C. when the Romans conquered Lucanian Paestum.

∞

PLAIN OF JARS

EVERYONE who follows the war in Southeast Asia has heard of the Plain of Jars in Laos. The plain is a high plateau west of the Ho Chi Minh Trail and surrounded by rugged mountains. It has been the scene of intermittent fighting between the left-wing Pathet Lao and Laotian government forces, including local Meo warriors.

The grassy Plain of Jars is dotted with an estimated 1000 huge stone jars. Some of them are more than six feet high and all of them have been carved out of huge boulders of limestone, granite and conglomerate which must have dotted the plain since time immemorial. Some jars are large enough to hold six men.

Pottery, bronze bracelets and pendants found inside some of them show they probably were carved in the First or Second Century. But no one knows who carved the jars or why.

∞

THE GOLDEN MAN

RUSSIAN archaeologists have dug up in Central Asia the remains of an ancient man

"clothed in gold from head to foot," according to the Associated Press. The tomb is believed to date from the Fourth or Fifth Century B.C.

Included in the discovery were more than 1000 Scythian-style gold ornaments. The man himself was clad in gold headgear and leather jacket, trousers and boots which were covered with carved gold "shingles."



RUSSIAN MUMMY

THIS STORY isn't about any mummy you know! Our subject here is an ancient drug called "mummy" because it once was believed to be derived from mummies in Egyptian tombs. It soon will go on the market in Russia as the nearest thing to a cure-all known.

The Associated Press reports from Moscow that "Soviet scientists are said to have found that the sweet-smelling tar-like substance oozes out of cave cracks in the Tiger Gorge region of Central Asia's Zeravshan Mountains."

The report is somewhat confusing because it also refers to the substance as a "dark-brown balsam resin" which would seem to classify it as coming from trees. At any rate, its use in Russia allegedly goes back to a Tadjik physician of the 11th Century.

Whatever mummy is, the Soviet News Agency Tass claims it has passed recent laboratory tests and even helped to heal record-holding Soviet high jumper Valery Brumel's broken leg.

Here's what Tass claims:

It has healed broken bones twice as fast as the usual treatment; patients are supposed to feel better; "pains go away quicker and soft tissues are restored faster"; it cures nerve ailments, blood poisoning and stomach ulcers; it more powerful than penicillin as an antibiotic.

Bring on the mummy!

— *Curtis Fuller.*



CLOSE CALL

ONE DAY MY sister Susan (who is nine years old, one year younger than I am) stuck a pair of tweezers in a wall socket. She herself was wet and she was standing on a wet floor. When we pulled the tweezers out their ends were melted. I don't know why Susan wasn't shocked or hurt but thank God she wasn't.—*Dawn Smith.*

I MET Douglas Johnson in his modest hotel room at 10 o'clock on a bright New York spring morning, The room was cheerful and sunny and Mr. Johnson's appearance was probably the least likely you might expect from a medium. He looked for all the world like a tweedy English country gentleman. In his sixties, he had a warm, rather handsome face, pale but penetrating eyes, a lyrical English accent. He greeted me cordially and offered me a comfortable armchair while he sat in the smaller desk chair. I had a portable tape recorder with me, and asked him if he minded my

Three Sittings With *Part One*

DOUGLAS JOHNSON . . .

Exploring MEDIUMSHIP

Knowing that serious researchers have ruled out fakery among legitimate mediums, journalist seeks his own data.

By John G. Fuller

recording the interview. He said he was glad to oblige.

I had with me a list of carefully prepared questions which I hoped would throw some light on the technical side of mediumship and prepared to begin at once on the probe. The questions were cold, analytical and objective.

Before I started, however, Mr. Johnson asked me if he could hold either the leather diary-notebook I had in my hand or my wristwatch or some other piece of personal equipment. From my talks with the researchers in the south I knew that he was referring to the customary psychometric device or token object, which

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Douglas Johnson of England is regarded as "the best of today's mediums" by many parapsychologists. He volunteered to cooperate in extensive scientific studies which were made by the Psychical Research Foundation, Durham, N.C., and researchers at UCLA and the University of Virginia.

Photo courtesy Psychic News

the medium is said to be assisted by in conjuring up information about the client with whom he is conferring.

I was a little startled at this request because it had been my understanding that this was to simply be a routine interview. However, I was intrigued with the idea that he was willing to demonstrate a regular session and handed over the closed leather notebook. I instinctively watched to see if he was going to open it to any of its pages but throughout the entire session he kept it tightly closed. At any rate, there was no significant personal information in the object aside from the appointments of the week and some routine technical notes I had made in my other interviews.

He began speaking, quite soft-

ly and unemotionally, in ordinary conversational tone. There was no trance, no self-hypnosis, although on occasion he would close his eyes in thought.

"Well, Mr. Fuller," he began, "I get quite a lot in symbols, mental pictures, and I've got one now that I'm very familiar with and I have this quite often. Under certain circumstances, of course. . ."

I took the time at this moment to make sure the tape recorder was operating correctly because whether I had planned it or not I was undergoing a regular session with a medium and had to admit to a certain fascination about it.

"I can see a book," Mr. Johnson continued. "This hasn't anything to do with your writing — I don't think I'm seeing a book because of your writing. I often get this symbol. I can see a book and it's lying open and over on my left-hand side there is print and writing. And on my right-hand side there's a blank page, a new page. Now this always means in some way alteration and change of circumstance."

As he spoke these words his eyes were closed and he gestured mildly as if he were looking at the object described.

"The printed part over here means something that is either finishing up or finished; I'm not certain of the time factor yet. And the new page, if you like, symbolizes a new factor. Now this isn't as a rule anything that is very minor, I mean like going away for a month or a couple of months. This would be something which would be more fundamental. And I feel it is connected in some way with your work. And I think there is a change within the framework of your work."

My feeling was that all of this was vague enough to apply to anybody but I did have a pending contract with the United States Information Agency to produce a film on nine countries in Asia, in cooperation with the State Department. This would involve my visiting Japan, Korea, Singapore, Thailand, India, Afghanistan and other countries in the Orient. I did not know of any way Mr. Johnson could know about this because negotiations were still in process and the whole project was not known to any degree outside the agency and myself. I realized also that the accuracy of the information supplied by the medium could only be assessed by the accumulation of many statements, that up to a dozen or more generalized statements could logically be ascribed to pure chance and coincidence. I also knew, however, from long research jobs that I had been involved with, that information about anyone or anything does not come cheaply, quickly or easily. If a medium was a charlatan, and I had been assured by most reliable scientific sources that Mr. Johnson was not, he might have spent hundreds of dollars and weeks of time digging up information about my background which might impress me. The sheer cost of this in time and money would be ludicrous, however, and he had known of my anonymous request for an interview only two days. Now that I was undergoing to my surprise an actual session I resolved not to make any responses that would give away basic information about myself, except for brief confirmation of facts he had already disclosed. W. G. Roll* had told me that the two worst ways to assess the work of a medium was to be either too talkative or too unresponsive. I hoped now that I would be able to follow his advice.

Up to the present time in the session I intentionally had said

*W. G. Roll, Jr., is a parapsychologist and project director, Psychical Research Foundation, Durham, N.C.

nothing. Mr. Johnson was continuing almost oblivious of me but not in a self-hypnotic trance and still in a calm conversational tone. "I do know you write," he said. "Of course, that was told to me. It looks to me as if there is either a new avenue opening up or something that enlarges very much the scope of your writing. And this could mean quite a considerable amount of movement and of travel. And it certainly has a great deal to do with research."

In the documentary film contract that was being offered me, I would be considerably "enlarging the scope of my writing" because I would be writing, directing and producing the film — as well as completing the research on the problem of regional cooperative development among the Asian countries. I made it a point, however, to say nothing at this stage in order to prevent giving away any facts.

Mr. Johnson continued without interruption, occasionally rubbing his eyes in thought. "The new page, I don't think I told you, is brightly lighted. And sometimes I see exactly the same thing and it might have a sort of heavy shadow over it. And then I would tell people because it doesn't seem to me to be helpful unless you tell them what you really do see. I don't say that if I thought somebody was going to die I'd say so, because I obviously might be wrong and it might frighten them. In other things I would say this. This page is brightly lighted and I do feel it is something quite important. It looks as if there is going to be some kind of offer. This is from an organization concerned with your work which will open up a great many possibilities." He went on to say that the offer would come in the fall or perhaps the beginning of the next year. Later I was of course not a little surprised when in early fall I received a phone call from a large television company who asked me if I were interested in producing a new program series for them. As this is being written we are still in the process of negotiation. The phone call came completely out of the blue and I had had no inkling that such an offer would be forthcoming. Again, this could be coincidence and I would be satisfied with the validity of Mr. Johnson's information only after a massive accumulation of facts. As we were only a few minutes into the session I could make no judgment at all.

In a few moments, however, Mr. Johnson stopped talking, then continued: "Uh— as I've been talking I've also become conscious of somebody here who's discarnate. I cannot see them, I can only sense them. And this is a lady. And she was very active. She is quite elderly. I don't know whether she was eighty but I suspect she might have been. Or she was certainly in her late seventies. And she's retained her mentality and mind practically up to the end. I imagine like most elderly ladies that she passed on because the heart gave out, as it generally does. And I feel that — I think that she's a grandmother. Anyway she is someone of the older generation. I can't see her, that's the trouble. And I believe her initial is 'E.' Which would be, I think the initial of her first name."

Regardless of whether a person is convinced of the validity of a medium's information or not, a statement like this can be a little unnerving. Especially since my grandmother did die in her eighties, did maintain her mental capacity up to the time of her death and her first name, Emma, most certainly did begin with an "E."

For the first time in the session, I spoke. "Should I comment on this?" I asked Mr. Johnson. "I'm not sure of the procedure."

"Yes, if you wish," he said.

"Well, my grandmother's name was Emma," I said.

"Yes," Mr. Johnson replied. "Well, I thought it was a grandmother and that her initial was "E." I think she died many years ago."

"Yes," I said, "she did."

"When you were a kid, more or less,' he continued. "This is what I'm getting. And . . . uh . . . this doesn't mean that she's not interested in you. Although I don't think you were aware of it she was a lady who was also very intuitive. But you wouldn't be aware of it as a kid because I think you were at school."

He went on to say that my grandmother continued to be interested in my work, then added: "There is somebody younger who is with her. And I think that this is her son. And he passed over not as an old man but somebody in sort of middle life. And also many years ago. . . . Now — I'm getting the name of Robert."

I had to be impressed by this. There was no possible way Mr. Johnson could have dug this up in the few days since I had requested an interview and the time we met. My grandmother's son was named Robert; he had died in his early forties; he had been a favorite relative of mine. I kept my answer brief and to the point. "Yes," I said, "that's her son."

"Yes," said Mr. Johnson. "This is the man who is an uncle of yours who is with her. There is a Robert and there is an Emma."

"That is correct," I said. "It's been so long since I've ever thought of them." They had both died in the 1920's.

I had to admit that my interest was piqued. Mr. Johnson was making direct "hits," as the parapsychologists call them, and rather subtle and clearly correct ones at that. On the other hand, I still kept judgment in reserve. The coincidence factor could not be ruled out by any means at this stage of the game. His next statement could be either correct or incorrect. Then he said he seemed to feel the presence of a not-too-close relative by the name of Ellen. I did have an Aunt Ellen who had also died many years before. I was never close to her. Mr. Johnson's information on this was too vague to score. It was not, however, incorrect. Then he said quite suddenly:

"Now wait a minute. There's also somebody here — I don't know who it is — but a very old man. And I don't think you knew him or else it is somebody you have some kind of interest in. He was either very eccentric or very odd or very peculiar. I don't know what I'm getting. Unless that this is some character that you are writing about. Or somebody you've been making inquiries about. There's a letter 'K' that comes to me."

I was still preoccupied with wondering about how Mr. Johnson was able to hit the apparent identity of my grandmother and her son and the approximate time period of their death, so I made an automatic response to his last statement.

"I don't get an immediate association here," I said.

"Is there anyone," said Mr. Johnson, "called Kinn or Kidd or. . .?"

In my absorption with the information that purported to be news from my own family, the name of James Kidd* had actually become lost in my mind. I said: "Oh, yes, Kidd. Yes. Definitely. I'm sorry."

"Is it someone you've been writing about? I don't know but I think he's a peculiar sort of man."

*James Kidd bequeathed his life's savings for "research or some scientific proof of the soul of the human body which leaves at death. His much-publicized will was probated in an Arizona Court on October 20, 1967, 18 years after Kidd had disappeared. See "$233,000 for a Soul Search" by Mary Margaret Fuller, April, 1968, FATE.

"Yes," I said. "Exactly."

"I feel something of a recluse," Mr. Johnson continued. "He lived alone. And he was a very odd man. And he says that he sees things more clearly now. He was very silly in his life. And he says that . . . uh . . . 'I should have done things better.' And he says, 'I don't think much of the result.' "

I could think of no comment other than, "Very interesting." I knew, however, that under any scientific investigation of Mr. Johnson as a medium this information about James Kidd could not be technically acceptable. This was information that he could have picked up, consciously or unconsciously, about my working on the book concerning James Kidd. Mr. Johnson was to tell me later that he eventually recalled the trial concerning Kidd's will in Arizona but that he most surely did not know that I was working on the story for my book. I have no reason to doubt Mr. Johnson and I am personally convinced that he was telling the truth about this. His honesty and character have been well attested to. However, the information that followed would have to be technically ruled out because parts of it were available on inquiry. From my own intuitive point of view, I'm inclined to accept Mr. Johnson's statement that he did not have the information.

"I don't know what he's talking about," Mr. Johnson continued, "but this is what he says."

"Do you get any more from him?" I asked. "This is current work, so I'm very interested."

"I think he was a pretty old man when he died," Mr. Johnson said. "I think he was about eighty or something. Or in his seventies. And . . . uh . . . there's something to do with the western part of the country."

"Exactly," I said.

"And he's talking about . . . he thinks it's probably been a waste of money."

I wanted to hold back any direct leads or information so I said: "I'll tell you more later."

"But he says," continued Mr. Johnson, " 'I can't do anything about it now.' But you've been writing something about him."

"Right," I said.

"An article, perhaps. Or a book."

"A book," I said.

"Well, he says, 'I'm very glad that I'm not a puff of smoke. I'm quite solid.' "

I couldn't help chuckling. I said, "That's right on the line."

"You didn't know him in life?'

"Nope. Never knew him."

"But he says, 'You've got to know quite a bit about me now.' "

If this were a communication from Kidd, it was certainly right. I had spent weeks trying to reconstruct his character from the accounts of the former prospectors and miners who had known him. I certainly knew more about James Kidd than I knew about many members of my own family.

Mr. Johnson laughed, and said: "He says, 'I'll give you a hand with it if you like.' "

I laughed again. I never knew a session with a medium could be so cheerful. "God bless him," I said. "I'll need it."

"I don't know what reference this is," Mr. Johnson said, "There's some reference, and he's chuckling. It's something about a 'Pandora's box.' "

"Maybe as a symbol," I said. Then I thought about the safe-deposit box. "Well," I added, "possibly, yes."

"I don't know what he means," said Johnson.

"I think I know what he means," I said. "I'll explain it to you later."

"Pandora's box," Johnson said, "And he's laughing."

"From my reconstruction of his life," I said, "he would be."

When I questioned Mr. Johnson later about his possible information on the Kidd case, he assured me that he did not have any awareness at the time he was talking to me that this was the Arizona case or that it related to Kidd's will and safe-deposit box. Again I have only Mr. Johnson's word to go on here. In a total of three long sessions with Mr. Johnson, I came to know him better and to respect him. I regretted very much that the discussion on this first day about Kidd would have to remain cloudy from the point of view of assessing the information that a legitimate medium could present. The appearance of the personality that purports to be James Kidd in this session, however, cannot be ruled out as a possibility even if it remains a question mark. This, coupled with the other information about my family which could have reached Mr. Johnson's attention only through extrasensory channels, impressed me considerably. I was beginning to realize how William James felt when he visited Mrs. Piper. An objective mind does not want to accept anything at face value; yet at the same time it does not want to reject information that has a basis of validity. I was even more surprised when Mr. Johnson continued.

"Tell me, do you have a boy?" he asked.

"Yes," I said. "I do."

"Well, I have an idea that he might be a bit psychic. I think he's at school, isn't he?"

"Yes," I said.

"Is he about 12?" Johnson asked.

"Younger," I said.

"Well, I think he's pretty mature for his age."

He was. At the age of seven he had been put by his teacher in an advanced reading course which included books for 12-year-olds. He had begun reading at the age of 18 months.

"He is," I said. "He seems to have a mental age of 12, according to his teachers."

Mr. Johnson went on to describe my son's character with remarkable fidelity. As he continued, he again felt that he had a communication from someone who was "discarnate" and described someone who purported to be a former relative of mine by the name of Will who had been involved deeply with religious education. I knew of no one of this order and said so. It was only several weeks later when I asked my sister about this that she confirmed that there was a cousin Will who had died before I was born and who was very active in religious education; in fact, he had his own Bible school.

Mr. Johnson continued by talking about my father and several other deceased relatives by name and was incorrect in only two out of seven instances. Without any mention or prompting from me he named India and Japan as two of the countries I was going to visit, both of which were on the itinerary of the USIA contract pending at that time. Then, for the first time in the session, he asked if I had any questions.

I thought a moment, then said: "Should it be on the discarnate side?" I had in mind very strongly the conversations I had had with Irving Gitlin when he was still living and also with the well-known British novelist Pamela Frankau, both of whom had died within the past year. My talks with Pamela had been similar in nature to those with Irving Gitlin. We had joked and kidded about the possibility that with all our skeptical outlook about life after death, we could very easily be wrong in assuming there was nothing to it, that there were far more things in the cosmos than even the most brilliant scientist could conceive of, that the mysteries of life were intriguing and fascinating and those of death

even more. Both Pamela and Irving had died in middle life, far ahead of their times, and their loss was severe not only to their friends and families but to the creative world as well.

Mr. Johnson said, "Well, it could be on anything. I can only say I can't get the answer."

"I was thinking particularly of two friends of mine who died fairly recently," I said, making sure I didn't name them or reveal anything about them.

"Now don't tell me any more about them," Mr. Johnson said, almost as if he sensed my thought. "Because if it comes it will come spontaneously. It will put me off if I know anything more."

He thought for a few seconds, then said, "I'm not getting anything at the moment anyway."

We talked in general terms now and I was able to ask some of the journalistic questions I had originally intended to ask.

"I personally feel that this field is tremendously important," Mr. Johnson said. "There aren't enough foundations for the exploration of it. In England, in Oxford and Cambridge we have a little going on but nobody really has enough money to really go into it, to spend a lot of money on research. They only get it in dribs and dribbles.

"If it is a fact, it's a natural fact. And if one person's survival can be definitely proved, this means that everybody survives. I think that in England, where we have been investigating this more seriously for a greater number of years, the amount of literature that points to survival is absolutely fantastic to any reasonable mind."

"Well," I told him, "coming into the field for the first time, I find that the evidence seems more impressive than I thought it would be."

"It seems to me," said Mr. Johnson, "that the survival theory, the survival of the human personality after death, is more reasonable than some of the other theories, like the Universal Mind being tapped, that sort of thing."

"Assuming that Jung's idea about the collective unconscious was correct," I said, "or Emerson's idea of the 'oversoul,' would they need to negate the possibility of the individual merging with that at a discarnate level? Would there be a conflict between a combination of both ideas?"

"Well," Mr. Johnson answered, "I've seen people just as solid as life. I don't very often. I think it's a mental process with me. But I have on occasion seen deceased people as solidly as I'm seeing you."

This form of apparition is reported persistently in parapsychology by reputable researchers. In my research, I had encountered reports on this, as well as other semiphysical phenomena and despite interesting and persuasive evidence on things of this nature, I made it a point not to follow up on such evidence, since it was nothing I could check directly myself. With a medium like Mr. Johnson, however, it was possible to gather enough facts to make some kind of journalistic appraisal of the information that came from him.

I looked at the possibility of getting this objective appraisal in this way. At one time, I had been producing a film in Montana and needed an additional several thousand dollars to pay location costs. My bank was in Connecticut and I would have to get them to wire me this considerable sum of money. I put in a telephone call to the vice-president at the bank who knew me and knew my voice. However, he was away on vacation and I had to talk to another vice-president who did not know my voice, since I had never met him or talked to him. On what basis could

he forward me this money immediately without a written request and a confirmable signature? If he sent me the money simply on my telephone request, he would not have been a very good vice-president, and my funds could have been dispatched to a perfect stranger who had fabricated a long-distance telephone hoax.

His method of confirming whether it was I who was making the request was simple. He got out my file and began asking questions on the basis of several different credit applications I had made on both business and personal loans. What was my address and telephone number? How much mortgage did I have on my house? What were the names of my credit references? How many children did I have? What kind of car did I have? What business loans did I have and what amounts were outstanding? What was my bank balance on my last statement? What was my bank account number? What were the amounts of the monthly payments due on the mortgage? What automobile dealer had I bought my last car from? What about the boat I was financing — what was its name? How much did I have in my savings account? What teller did I usually deal with?

The interesting part was that I did not have all this information on hand or in my mind. I could not remember any exact amounts of money I had in my account or the exact amount of my mortgage payments or business loans. I did not have my bank account number with me nor could I remember it. I did not remember how much I had in my savings account and there was no information I had in Montana I could check. I was, however, able to answer about 40 percent of the questions correctly and on that basis the money was telegraphed to me immediately.

Here was a very pragmatic and mundane test on the basis of the partial information I could supply. With some 40 percent of the answers correct I was hitting enough facts to assure him that the answers could not be ascribed to chance or coincidence and this was enough for the bank vice-president to be convinced of the validity of my request.

The same process, I felt, could be applied as an analogy to the medium. What percentage of facts would be hit correctly? What were the chances of his doing so by coincidence or chance? The parallel was fairly close. In the meantime Mr. Johnson continued with his general comments.

"In my office in London," he went on, "I was waiting for a client and usually I don't know whether I am going to see a man or a woman or their names or anything about them. A lady appeared with a little girl holding her hand and I asked them in. The lady sat down on a chair opposite me, and the little girl perched up on her chair. And I thought for a minute that this child is pretty young to come to something like this. She was only about seven or eight. So I said to the lady, 'Now I think your little girl is a bit too young and perhaps she might get a little bored or fidgety. Would you like me to take her down to the library? They'll look after her there.'

"The woman said, 'What little girl?'

"And when I looked around I couldn't see the child. Then the lady looked very interested. She asked, 'What did she look like?' I had seen her so clearly she was sort of riveted on my mind. And I looked but I didn't see her again. She had had a little blue cap and a little blue coat and I described her in detail. And then the woman began crying. It had been the daughter she had lost.

"But I didn't know she wasn't real, just for that short time. And this has happened on other occasions but not

very often. Therefore, I am absolutely convinced of survival. But it's much more difficult if people have never seen anything like that. And I'm not a spiritualist; I don't go to spiritualist meetings. But I do believe entirely in survival and on occasions communication. I don't believe, as many spiritualist mediums do, that everything they get comes from somebody's Aunt Fanny, deceased, I think this is absolutely illogical.

"I mean, when I was talking to you in the beginning, talking about some change or alteration in your life, I don't believe I was being told this necessarily. I think this was my own psychic sense working along one level. And then suddenly I felt an impact, when it was this grandmother. And that felt quite different. That came afterwards."

"Is it possible to specify the person you want to talk to?" I asked. I realized I was asking the question as if I totally accepted the premise that all this was possible. I was not convinced. But my skepticism had dimmed to some degree and Mr. Johnson was extremely convincing.

He laughed. "You can't sort of put through a telephone call," he said. "One has to wait until they sort of come to you. Because if one's mind begins to work, it's hopeless. That's why sometimes — well, this is what is impressive to me as a psychic.

"Let us suppose that you have lost somebody near and dear to you fairly recently. Well, if you came to somebody like me, very naturally the person you had lost would be very much in your mind. And one would think that if it were telepathy the psyche would pick this up. But in my experience, very often one might get somebody first to get in touch with somebody who might be a grandmother or somebody like this, whom you're not thinking of. And then perhaps later somebody nearer comes."

We were getting near the end of an hour. Mr. Johnson seemed tired and he said so. "I was going to ask you," I said, "do you get exhausted after a session?"

"I know how much I can do," he said. "I know exactly what I can do. I can do four a day. In a pinch I can do five. If I attempt to do more than that I feel terrible the next day. I think when I was younger I could do more than I can now. I think there's some kind of nervous energy that goes with it."

Did rapport with his client help?

"I think yes," he said. "Although on occasions I have had people I think I must say I disliked at sight and I've done very well with them. And I have had people that I like whom I believe have been in genuine trouble and nothing has come of it. One has to learn to be strong-minded and when you can't get anything, you simply say frankly to them that you can't."

Mr. Johnson rose and shook my hand. I began putting my tape recorder away. I felt that I had only begun to explore the phenomenon of mediumship and was glad when he said he could arrange another session or two before he returned to England. He also indicated that he would be willing to let me tape-record a trance session that afternoon in which he, like Eileen Garrett, became the channel for other voices who spoke through him in a trance state induced by self-hypnosis. These, I had learned, were known as "controls" and usually purported to be from many generations ago. I looked forward to seeing how this phenomenon would work.

In the meantime, I had time to listen to the tape of the first session and to try to analyze it clinically. As a pure scientific experiment it would not hold water because of the loose and informal conditions under which it had been held. But the accumula-

tion of facts, some of which I could not verify myself until later, was startling. How would a bank vice-president decide on the basis of this information? I thought in my own mind: How many other writers could conform to the following set of information?

—*A grandmother whose first name began with "E," who had a son named Robert, who died in early middle age.*
—*A deceased father whose name was John.*
—*A deceased cousin by the name of Will, who had conducted a Bible school.*
—*A planned trip to Asia on contract involving India and Japan and heavy research.*
—*An offer to produce a television series for a major television company, predicted months in advance.*
—*An aunt by the name of Ellen.*
—*A writing project involving a deceased old man who was concerned with a "Pandora's box," by the name of Kidd who lived in a western state as a recluse.*
—*A young boy as a son who was ahead of himself in his school.*

In addition, there were three very clear and specific things of a personal nature that Mr. Johnson mentioned, which were totally accurate. A rough appraisal indicated that he was probably 90 percent correct in the data he revealed. If any other person were to go down the list of data the chances are that the information would apply to only a few of the categories. This of course was an unscientific assumption but I tried the list on several acquaintances and not more than one or two of the categorical items applied in any circumstances. This was inadequate research, of course, but was there a possibility that this accumulation was random chance or coincidence? On the face of it, there seemed to be no intelligent way to ascribe it to chance. What was to happen in the next two sessions made coincidence almost too remote an explanation to consider seriously.

(This is the first of a series of three articles.)



RAZING DOOM

THE LAST VESTIGES of the Doom Brothers funeral home in New Carlisle, Ohio, were removed in 1969 but the contractor razing the two-story building sustained inordinate absenteeism and expense due to an above-average number of accidents.

One worker was hospitalized three times for cuts and bruises when he kept falling off a wall. Another had a finger amputated. A new dump truck plunged off an embankment into a creek and when recovered and repaired it was damaged again when a cable snapped. When the boom of a big crane fell off the contractor began to believe "somebody or something" wasn't happy about the razing. Or the brothers hadn't been named Doom for nothing!

You may call this a "tall tale" but such innocent spirit activity is more common than most persons believe.

Our Little Green House Had a HAUNT

By Marguerette Gilmore

IT WAS SUCH an innocent-looking little house! Its bright green stucco, neat yard, fence and happy-faced zinnias bobbing around the foundation made one expect from it warmth, protection and peace of mind.

My husband Wilburn had taken a job as a guard at one of the United States missile bases near Denver, Colo., in September, 1961, and we had rented a house in a nearby farming community so he would be near his work. The house stood at the edge of town on a dead-end street near a large field. Only one neighboring house was anywhere near us and that was occupied by a single lady, a teacher, whom I seldom saw or heard.

About a half mile from us, standing in the field, was a big old barn. And mammoth cottonwood trees towered here and there on the horizon. On the other side of us was the little town, mostly a settlement of farming people who minded their own business. Ours was a quiet and lonely spot and I loved it.

Our son Eldon had finished junior college and couldn't decide whether to go into the army or on to school. Consequently he was at home temporarily.

Most of the time Wilburn worked the night shift. At first, when we did not know anyone, Eldon was at home evenings. I would go to bed early and off to sleep without a worry. But after Eldon became acquainted with the other young people in the community he occasionally stayed out late at night. This left me in the house alone many nights until after midnight.

I don't remember just when it started but on one of these lonely nights I began to hear strange noises. I kept being waked by the sound of someone walking in the living room. But everytime I got up to look I found no one there. I mentioned this at breakfast and

Wilburn laughed at me.

One night about a week later I had gone to bed but not to sleep when I again heard someone walking in the living room. The sounds were very definite and thinking Eldon had come in I called out, "I didn't know you were home."

There was no answer.

I grabbed the nearest weapon which happened to be a broom and walked boldly into the living room. There was no one there! I searched the whole house but found absolutely no one.

There was a little room off the kitchen which I used for my study. Joining the kitchen and this little room was a closed porch. On this porch was a chest-style freezer and a stack of packing boxes which we saved because we knew we were to be there only temporarily. We kept nothing else on the porch.

One evening when I was alone and sitting quietly at my desk in this little room writing an article, suddenly there started up quite a commotion on the back porch. It sounded like something knocked all the packing boxes down. I hurried out to see what had happened. But I found everything in order. Not one box had fallen from the stack. The freezer was practically full and tightly packed and the food in it couldn't have shifted. There was nothing else on the porch to fall or make a noise and the door was locked as usual.

I went back into my study and sat down, wondering. All of a sudden the whole thing was repeated. Again I was sure the packing boxes had fallen. But when I rushed out to see everything was in order as before. Only one thin wall separated me from this noise and I could not have been mistaken about it.

The next morning I related these events to Wilburn and Eldon. Wilburn remained skeptical but Eldon said, "You know, when I was here alone on the weekend you went to Green Mountain Falls I came in late one night. It was cold and windy so I decided I'd close the window by my bed. It has always been an easy window to open and close but on this night I couldn't budge it. I even got a hammer and tried to knock it down but I could not close that window. So I just let it go and got into bed. I had hardly gotten settled when the window closed itself. I never mentioned it because I was afraid you'd think I was crazy."

Before long I decided we *were* crazy or else phantoms shared our house. Noises of creaking boards and bangings on the walls became common. Both our cats watched invisible things

passing in front of them and often became ruffled and frightened at what I couldn't see.

Once while I was writing I thought I saw something out of the corner of my eye. Looking quickly in that direction I saw only an empty chair which was making a noise like someone had sat down on it.

Another night when I had gone to bed early I had a dream which was too real to be comfortable. In my dream a little old lady in a sunbonnet visited me. She looked innocent and sweet and seemed to have something to tell me but before I got a chance to talk with her I noticed her wrists, sticking out from long fluffy sleeves, were nothing but old bleached bones. I awoke in a sweat and got up. I was disturbed. Now even my dreams were haunted!

Eldon came in just then and I told him about the dream. I was standing near the furnace warming myself and glanced at the clock, "Your father is late," I commented.

"He'll be along in a minute," Eldon said. "If you need me I'll be in my room," and he went off to bed.

Through the window I saw two headlights coming our way. As I said, we lived on a dead-end street with a fenced field just past our house. So there was no place for a car to go except to our house. I watched the headlights pass the window but I didn't hear the car stop; I didn't hear the car door. I walked over to the window and there was no car in sight. It couldn't have gone anyplace! Yet, it had vanished!

I walked back to the floor furnace and looked up the road as before. Here came the headlights again, only this time they were accompanied by the comfortable sounds of reality. The car stopped; the door slammed; Wilburn came in.

I was pretty unnerved. Twice during the remainder of the night I was awakened by what I thought were two "things" pulling the daybed on which I had decided to sleep across the floor. Each time I asked them to stop it, reassured myself it was just a dream, pulled the covers a little higher over my head and went back to sleep. But I slept fitfully.

I did not mention this at breakfast but Eldon said, "Hey, Mom. How come you kept pulling your bed across the floor last night?"

On a day when I was shredding cabbage for a salad I had the recipe, which I had taken off a salad oil bottle, lying beside the mixing bowl. Out of the corner of my eye I saw something moving through the air and when I looked for the recipe I found it

neatly placed against the wall on the opposite side of the table. No windows were open! There was no draft!

Fall changed into winter and on an evening near Christmas, with the snow falling softly outside, I was addressing Christmas cards at the kitchen table. I heard someone come up the front walk to the door and waited for the knock. But no knock came and I went to the door and looked out. There wasn't even a track in the snow. Going back to the table I continued to address cards.

Suddenly there was a tremendous ruckus on the roof. It sounded like large animals chasing each other across the house. I ran to open the front door and our big black cat leaped into the house, her tail three times its normal size and her eyes flashing like fire. But I saw nothing else.

Shortly after this Wilburn said to me, "You look tired this morning. Didn't you sleep well?"

"No," I answered. "The phantoms harmonized all night."

"Oh, and what tune did they harmonize?" my skeptic wanted to know.

"I think it was 'Row, row, row your boat,'" I said.

"Probably just somebody's radio," he commented.

I said, "Our neighbor doesn't make any noise even in the daytime. I can imagine she'd let her radio boom at 3:00 A.M.!"

Another morning Wilburn came in to breakfast humming "Row, row, row your boat." I stared at him. Looking sheepish he hushed.

Hearing doors close, boards creak and even sounds like mumbling voices became so ordinary they no longer shook me. Sometimes I was aware the cats entered and left without any one of us opening the door for them. I even got to the place where I wanted very much to see these phantoms as well as we hear them. But I never did.

We lived in the house for only seven months. Then we moved on to another job. Shortly before we left a man who had formerly lived in the house spoke to Eldon. He told Eldon, "My wife and I lived there for three months but the place was too noisy for us. We couldn't stand it. I don't see how you folks can."

I have no ready explanation for what happened during our stay in the little green house. One minister suggested the manifestations were extensions of my own subconscious mind due to some mental disturbance. I can't quite accept this explanation. For one thing, my subconscious mind never extended itself in any of the other houses in

which I have lived and I have lived in many during my life. Also, the manifestations stopped for us as soon as we moved on. Then it seems unlikely the man who spoke to Eldon of the noises he and his wife heard was a victim of subconscious mind. So, it would seem the manifestations were tied somehow with the house.

Being of a romantic nature, I could more readily believe the Ouija board, which a psychic friend manipulated, when it told a dramatic tale of an Indian burial ground under the house and kind but firm spirits of long-ago Indians who guarded the premises. The spirits, the Ouija board said, would harm no one but they meant to discourage anyone from staying long.

Such experiences as mine usually are not taken seriously. Most people are considered unbalanced or tellers-of-tall-tales if they relate experiences of this kind. But I've learned they are more common than is generally believed. And it is encouraging to know that more and more persons are accepting the truth of the supernatural. This is a seriously neglected but important area for research — for instance, if ghosts are real then death is not.

If I could live over again the seven months spent in the little green house I would make a real attempt to contact the spirits there, to learn their mission and to help if I could. I also would be wise enough now to seek professional parapsychological help in this quest.

For, although you may call me a crackpot, I admit I truly believe one or more invisible entities are earthbound there, trying to carry out some mission connected with the little green house or the ground it stands on.



SOME WOMEN DRIVE BY INTUITION

MRS. CECIL M. Wright of Celoron, N.Y., slowed her car for a railroad crossing but "something told her" to beat the approaching train. She gunned her car's engine and shot across the tracks, seconds before 20 cars of the 141-car Erie Lackawanna freight left the tracks and a tank car carrying liquid propane burst into flame.

Looking back Mrs. Wright saw the fire and wrecked freight cars lying where she would have been waiting for the train to pass. Because of the long-burning propane residents of the three-block area in the southwestern New York village had to be evacuated that December day in 1969. But the only injuries reported were two firemen's minor burns.

The Rev. WILLARD FULLER and his DENTISTRY MINISTRY

By Allen Spraggett



ONE OF THE most curious contemporary purported psychic phenomena is the healing of teeth as practiced by the Rev. Willard Fuller. I had read reports of Mr. Fuller's unusual ministry here and there but my first personal contact with him started a few months ago with a tract that came into my office at the *Toronto Star*. "Can God heal teeth?" asked the tract, then proceeded to answer the question with a glowing testimonal to Fuller's powers. The tract concluded with an invitation to a healing mission being conducted by the Louisiana evangelist at the United Apostolic Faith Church, an offshoot Pentecostal congregation in the Toronto suburb of Scarborough.

"God puts gold, silver or porcelain fillings in cavities," Fuller told a congregation of some 200 at the service I attended. "I don't know why some get gold or silver and others get porcelain but" — and the evangelist shrugged — "there are many things about this God-given ministry I don't understand."

The fiftyish, wavy-haired evangelist mopped his brow and smiled broadly, his own pearly teeth gleaming in the pulpit light. (Later he said his teeth were false.) "If God can put silver or gold in a mountain he can put it in your mouth," Fuller explained, thumping the pulpit. "God'll heal you, in fact, of anything that's wrong with your

Since 1960 more than 1000 persons each year have received "faith healings" which mystify practicing dentists — and in some cases the evangelist himself.

ABOUT THE AUTHOR



ALLEN SPRAGGETT, a graduate of Queen's University in Ontario, an ordained minister now writing a column for The Toronto Star, has had a lifelong interest in ESP. This has led to the publication of many articles, frequent TV appearances and his own radio program, "The Unexplained," which enjoys a wide audience. He attracted worldwide attention in 1967 when he brought together the late Bishop James Pike and medium Arthur Ford for a televised seance.

The author of a number of books, Mr. Spraggett recently has published "Kathryn Kuhlman, The Woman Who Believes in Miracles" (World Pub. Co., New York, N.Y., 1970).

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mouth if you come forward for prayer. That includes cavities, gingivitis, receding gums, gum boils, malocclusion, teeth that need to be straightened or a lack of teeth from one to 32. I haven't got perfect faith for heart trouble or eye trouble or cancer," he said, his voice rising in volume, "but one thing I know — *God heals teeth!*"

The last three words were projected with such volume and intensity that many of the pews visibly reeled under the sonar impact. Apparently Mr. Fuller wanted to get the impression across that teeth were going to be healed that night, no doubt about it. About 50 persons lined up across the front of the church. The evangelist, accompanied by the church's pastor, the Rev. Maxwell Whyte, passed down the row peering into each mouth with a dental mirror. Whyte watched him intently.

"Look, look there," Fuller said, pointing into a man's mouth. "He's got two small cavities, there and there."

Whyte peered in and nodded.

Fuller clapped his hands on the man's forehead and declaimed: "God heal these teeth. For Jesus' sake."

It was more a command than a request. One got the distinct impression that God had better produce or else.

Peering into the man's mouth with his dental mirror the evangelist smiled: "Now look."

Whyte peered in and murmured something. Then he turned to his congregation and said: "Brother Fuller's right — this man has two gold fillings that weren't there before." There were shouts of "Praise God" and "Thank you, Jesus" from the congregation.

The man, Hugo Mittendorf of Sharon, Ontario — a small town about 25 miles north of Toronto — said later that he hadn't known he had two cavities "but I certainly know that I didn't have two gold fillings. But look now." He opened his mouth and I saw two large fillings that looked like gold gleaming from a pair of lower molars. Mittendorf, a member of the Pentecostal Church in Newmarket, Ontario, said he believed in miracles, so he wasn't too amazed by the fillings. Other persons claimed similar "miracles."

Mrs. Ann Carter of Toronto told me she had received a gold filling where there had been none before. Mrs. Arthur Pressey of Scarborough said her teeth "started to gleam after Mr. Fuller prayed for me as they'd never gleamed before." She showed them to me and I must admit they were super-Pepsodent white.

Mrs. Maxwell Whyte, the minister's wife, who impressed me as a sensible and intelligent person, pointed to two small white spots on two of her teeth which the evangelist said were new enamel in the process of forming to protect areas where natural enamel had worn thin. However, three months later when I checked back the two white spots had not grown in size. They were still visible, Mrs Whyte said, barely larger than, say, 10 pinheads put together. Her own dentist had examined them, she reported, and agreed they looked like enamel, although tests were not made. He could offer no explanation for them.

Others claimed to have had crooked teeth straightened. One man said during the service that what felt like a new tooth was starting to push up through his gum. Three months later Mr. Whyte told me the man had a full-sized new tooth but I wasn't able to interview him myself.

Willard Fuller is an ordained Southern Baptist minister (the denomination to which Billy Graham belongs) and has degrees in mechanical engineering and theology, the latter from New Orleans Baptist Seminary. He is a nephew of the late Rev. Charles E. Fuller, director of what was once the most widely broadcast religious radio pro-

gram in the world, the Old-Fashioned Revival Hour.

When did his healing ministry start? And, I asked him, why teeth?

"I know it sounds pretty strange," Fuller allowed with a chuckle. "If I'd had my choice I certainly wouldn't have asked to heal teeth. Anything else. But there you go."

He said he was a conventional preacher until 1960 when he received the tumultuous religious experience Pentecostals call "the baptism with the Holy Spirit." He spoke in "unknown tongues."

"Then," he said, "one night God spoke to me in an audible voice." The evangelist smiled self-deprecatingly. "Yes, an audible voice. And He said, 'Son, I've given you the gift of healing teeth.' Then people started getting their teeth filled as I prayed."

Asked why God would fill teeth with gold and silver and not create new natural enamel, the evangelist shrugged: "I don't know. Funny isn't it? There are lots of things I can't explain. But believe me, God does heal teeth." Some critics have suggested that the evangelist gives God a helping hand. George Bishop, a United Press reporter, said that one man found the filling in his tooth was a cheap substance dentists use for temporary fillings; it fell out in a week or so.

Fuller denied the accuracy of this report. He produced a scrapbook full of press clippings on his meetings and dozens of testimonials from persons claiming to have received fillings that lasted. One woman said she had gotten "32 new teeth over a 17-day period, praise God." Mr. Whyte said there were some aspects of Willard Fuller's ministry he didn't like ("the way he took up a love offering for himself") but he had no doubt of the genuineness of the tooth healings.

"It's true," he said, "that some people thought they had new fillings and then found from their dentist that they'd had them all along. But others did have results that can't be explained — unless they're absolutely deluded.

"My wife has the two little white spots on her teeth that have lasted for weeks. My daughter-in-law's old fillings gleam as if they had been refurbished and the dentist who put them in can't explain it. Nobody in our church has had a filling fall out. One man says he has a whole new tooth, a natural one that wasn't there before. As for Mr. Fuller sticking the fillings in himself, I totally reject that.

Thirty fillings in one night?"

For the parapsychologically oriented investigator there is one detail, not yet mentioned, that might seem significant. Fuller told me that on some occasions witnesses have seen a tiny whitish mass form outside the mouth of the person for whom he's praying. "It's almost like a tiny whirling tornado of white vapor," the evangelist said. "Suddenly it seems to zip into the person's mouth. In such cases, there's often a whole new tooth created instantly."

Fuller professed to have no idea what the phenomenon could be; he seemed to regard it as utterly anomalous. The psychically-oriented student probably will think of ectoplasm.

One clairvoyant suggested that, assuming the healings are genuine, the fillings may be apports. In this case, Fuller is a physical medium without knowing it. The reason he specializes in teeth (while admitting to some diffidence about it) might be that his guide is a spirit dentist. This, at least, is what Spiritualists probably would postulate.

What do I think of the phenomenon?

Well, of course, it's crazy. The question, however, is: Is it crazy enough to be true? On that, I haven't made up my mind. But I will say this: I think the phenomenon is *prima facie* interesting and curious enough to merit further investigation. With proper techniques it shouldn't be too hard to establish whether Willard Fuller is indeed the most unusual psychic healer around, or something else . . .



HALF OF FAMILY UNPRINTABLE

ALTHOUGH ODDS against it are infinite six members of the Gilbert Hale family of Cazenovia, N.Y., have neither fingerprints nor palm prints.

The New York State Identification and Intelligence System reports, "The odds of this happening to one person as a natural occurrence (not caused by fire, occupational hazard or other means) are astronomical." But when half of the members of one family can't be fingerprinted — apparently as a result of heredity — the odds-makers throw up their printable hands.

Hale himself lacks the identifying marks; so do his son Chris and daughter Judy, his mother, his half-sister and his grandfather. Hale's wife Laurine has normal prints as do his other two daughters and two sons.

YOUR PATH around the ZODIAC

By WINIFRED TENNES



A NATIVE of Illinois, Winifred Tennes studied astrology for some years with Katherine de Jersey, assisting her in preparing personalized horoscopes. In recent years Mrs. Tennes has been teaching, writing, lecturing and giving personal consultations. Since 1969, at the invitation of Maine Township High School which maintains an extensive adult education program, she has been teaching astrology in its East and South branches in Park Ridge, Ill.

Recognized as a foremost authority in the field today Mrs. Tennes is a member of Friends of Astrology in Chicago and the American Federation of Astrologers.

ARIES

Or Aries Ascendant — March 21-April 20 — Cardinal Fire Sign — Ruler: MARS

IT'S ACTIVITY in capital letters for Arians this month in all matters pertaining to marriage, business partnerships, legacies, wills and/or insurance.

1st WEEK

Where work is concerned, attention must be given to details. A great deal of research will be needed before your job can be completed. Despite this, conditions are favorable for finishing work already started. Discipline is essential. There is the possibility of friction among co-workers so you may have to sacrifice or give in to others to maintain harmony.

2nd WEEK

Financial affairs still are held in a restrictive state. Although you are making money by working hard, your marriage or business partners are spending it freely.

3rd WEEK

Some attention must be given to your health this month as strain and overwork could have an undermining effect.

4th WEEK

There is a great desire for self-expression in partnership situations but if the method of expression is unusual or unorthodox you probably will meet with opposition. If you insist on your way it could lead to a separation. If you are in the public eye you should use caution because the tendency is to voice your independent view in an unconventional manner.

For some of you born between March 21 and April 15 there could be a sudden and unexpected marriage. If so it will be an impulsive move, one not destined for success.

TAURUS

Or Taurus Ascendant — April 21-May 20 — Fixed Earth Sign — Ruler: VENUS



1st WEEK



2nd WEEK


3rd WEEK



4th WEEK

TAUREAN highlights this month will focus on marriage, business partnerships, work, health, children and love affairs. Because of the position of Saturn many will feel they are being held in harness. No matter how hard you try, developments are slow and there may be a feeling of personal depression and restriction. However, in the early part of the month you can expect help and understanding from parents or elderly people. Despite everything else, your partner seems to be enjoying the fruits of your labor. Your husband, wife or business associate, has a more optimistic outlook than yours at this time. You can thank Jupiter and Venus, for they bring luck and happiness in your intimate relationships or business contacts.

You also are favored in public relationships. However, some of you born between May 11 and May 20 may find the partnership is not the ideal relationship you had anticipated. Your bubble has burst and now you must contend with a deceptive situation. Be wary and alert that *you* are not deceived.

Many changes may be experienced where your work is concerned. You have many new and practical ideas which should be acted on now. You may change jobs — either because you feel you want to express yourself more freely or you are offered something that seems more exciting and stimulating. Such a change could call for some sacrifice on your part that would make it not worthwhile. Guard your health. Tension connected with your work can take its toll. You should relax more and enjoy the company of your loved one and children.

GEMINI

Or Gemini Ascendant — May 21-June 21 — Mutable Air Sign — Ruler: MERCURY


1st WEEK



2nd WEEK



3rd WEEK

CONSTRUCTIVE action is the keynote for Geminis this month with regard to domestic affairs, parents or elderly people. Responsibilities have weighed heavily on your conscience and now is the time to do something about it. Domestic affairs are emphasized. Take care that misunderstandings do not result in arguments. Some Geminis may decide to move to a completely new environment.

Should you be in a creative field — writing, acting or composing — the period from October 8 to 18 is especially favorable. Your mind is stimulated; your ideas are original, unusual and progressive.

There will be a great deal of stimulation where children are concerned. Temper must be controlled to avoid arguments, breaks or separations. Children may be rebellious —

trying to identify with new, unconventional standards. A Gemini born between May 21 and June 5 may meet a strong-willed person with whom an idealistic relationship could develop. The difficulty is that while it is exciting, it may be temporary.

4th WEEK





There should be fine opportunities for advancement in your work later this month. Some problems may arise with co-workers because of deception. Secretive people are not relating all the facts. Decisions regarding your job may be difficult because the true situation is not as it appears on the surface.

CANCER

Or Cancer Ascendant June 22-July 22 Cardinal Water Sign Ruler: MOON

RESTRICTED BY the planet Saturn occupying the 11th solar house, Cancer people may be wondering if they ever will be able to reach their goals. And although friends are reliable and loyal they have not been able to give much help.

1st WEEK



Early this month correspondence or communication with parents or elderly people can be profitable as they may help you attain your wishes.

2nd WEEK





October brings concentration on your domestic affairs, relatives, neighbors, correspondence and children. If you are not married you can expect romantic opportunities to be plentiful until October 20. At this time love interests may wane as Venus, planet of love, turns retrograde.

3rd WEEK



It is essential that you use particular care in signing any and all documents. Should relatives be involved arguments and disagreements are possible. In drawing up a contract you may find someone is fault-finding and a stickler for details. October 8 to 15 is not a favorable period for signing papers unless they have been thoroughly examined.

4th WEEK





A person born during the first half of the sign may make many changes in the home. Some will move while others will redecorate or refurnish. You have original ideas for making constructive changes. But someone in the home is rebellious — perhaps it is you! Guard actions from October 10 to 15.

This month association with your children will be pleasant and a newborn will be truly a "blessed event."

KEY TO THE SYMBOLS:

SUN: personal affairs. DOLLAR SIGN: finances. LETTERS: communications of all kinds, documents. HOUSE: domestic affairs. HEARTS: love affairs. CHILDREN (self-explanatory). CADUCEUS (medical insignia): health. DOUBLE RINGS: marriage and business partnerships. SKULL AND CROSSBONES: death. SUITCASE: travel. SUNDIAL: age and responsibilities. HORSESHOE: general good luck. HANDCLASP: friends. DAGGER: arguments.

LEO

Or Leo Ascendant — July 23-August 23 — Fixed Fire Sign — Ruler: SUN



1st WEEK

KEEP YOUR checkbook handy! As a Leo you naturally are generous but you could be called on to spend even more than usual on your home or for traveling. Or you may decide your business affairs need a boost which calls for readjustment in financial matters. Be prepared to make an important decision between October 8 and 18.





2nd WEEK

You are getting opposition from someone in your home. A struggle in your business and domestic affairs could cause you concern and you can expect chaotic situations to arise. It would be wise not to believe all you hear about this domestic problem because you have not heard the whole story.



3rd WEEK

You may need to do some unexpected traveling. Some trips will be to visit relatives from whom you have been separated. If these occur between October 8 and 18 be careful of accidents. You may feel rash and impulsive during this period. New ideas are being formulated. Your intuition is keen and your mind alert. This would be a favorable time to study something new. Some of you are ready to take up a new hobby which could be most rewarding if it is in the field of communication — writing, speaking or television.





4th WEEK

You will take more pleasure in your home because of increased activity.

VIRGO

Or Virgo Ascendant — August 23-September 22 — Mutable Earth Sign — Ruler: MERCURY



1st WEEK

PERSONAL affairs will be in the spotlight for Virgos this month. Mars, the planet of action, is in a position to provide more energy and desire to accomplish things which give personal satisfaction.



2nd WEEK

It is possible you may make a decision between October 8 and 18 that will bring drastic changes. You may change your mind completely concerning personal affairs, give up the old routine and embark on a new course.



3rd WEEK

If you must go to court for any reason do not expect to gain very much because Saturn is in a solar position to deny a favorable decision.





4th WEEK

Financial matters may need your especial attention as they tend to fluctuate during this period. You may gain suddenly but spend the money just as rapidly. Expect several changes in financial affairs.

You should enjoy many short trips with brothers, sisters or a close neighbor. Some of the trips may be to visit relatives. You should be doing a lot of corresponding this month. If you are involved in creative writing you should

feel inspired. Your imagination and intuition are at a high peak.

Should you be required to sign contracts or papers, be sure to read the fine print. Generous offers may be made but there could be ambiguous clauses.

LIBRA

Or Libra Ascendant September 23-October 23 Cardinal Air Sign Ruler: VENUS



BEHIND-THE-SCENES activities — personal and financial — will take up most of your time this month. The planet Uranus, now in your birth sign, promises many changes in your personal life. You should be seeking greater independence, feeling freedom to do many of the things you long have wanted to do. October 8 to 18 favors a decision that brings personal gain. From October 20 to 31 you should control your temper. Forcing your opinion upon others can lead only to arguments and possible separations.

1st WEEK





2nd WEEK





The economic situation is extremely favorable, for your earning powers are good. Your tendency will be to spend on pleasures, personal adornment and journeys. After October 20 it would be wise to start saving for future needs. Many Librans are responsible for other people's money. Money coming from an inheritance will be slow in materializing or not as much as anticipated.

3rd WEEK





Some of your greatest difficulties will involve undercover activities. There are secret sorrows you cannot do much about. Yet there will be a lot of behind-the-scenes activity about October 16 to 20. You may be involved in hospital or institutional work which is personally and financially rewarding.

4th WEEK



SCORPIO

Or Scorpio Ascendant October 24-November 22 Fixed Water Sign Ruler: PLUTO



OPPORTUNITIES for expansion are knocking if only you will take advantage of them. For this reason October should be a gratifying month for the Scorpio-born. Lady Luck is in a position to grant you personal satisfaction. You could be greatly inspired on October 7 and 19. If you are in the public eye you find Venus lends a hand to add to your personal charm. A decision on October 7 could bring about significant, permanent and far-reaching action.

1st WEEK





From October 20 to 31 Mars will be activating some situation behind the scenes. It may bring to light a clandestine affair, an event both unconventional and emotional in nature. This could happen suddenly or unexpectedly but should be exciting.

2nd WEEK





You are concerned because you continue to carry many of the responsibilities in your marriage and/or business

3rd WEEK





4th WEEK

partnership. A decision made on October 2 could be serious but favorable. From October 25 to 31 your mind is clear. It would be a good time to investigate ways and means of accomplishing your goals. Correspond or talk over your problems with a trustworthy friend.

Your friendships, hopes and wishes are in the limelight also this month. Increased social activity should brighten your outlook. October 6 and 7 may bring an upset involving your friends. Try to avoid arguments.

Don't be too surprised if your goals change because of a loss.

SAGITTARIUS

Or Sagittarius Ascendant November 23-December 21 Mutable Fire Sign Ruler: JUPITER



1st WEEK





2nd WEEK



3rd WEEK



4th WEEK

SAGITTARIANS, give of yourself this month and you will be fortunate with behind-the-scenes activities. Love interests kept secret will flourish at least until October 20 when they could slow down. Those of you who are interested in hospital or institutional work will benefit by donating your time and effort to those less fortunate. You can afford to be charitable.

Your social life may become unusually exciting and you will be stimulated into attempting to do too much — although many invitations keep life interesting. From October 10 to 18 Mars aspecting Uranus brings out your desire for self-expression in an unconventional manner. You could lose a friendship by saying the wrong thing at an inopportune time.

Health must be carefully watched this month. A checkup is needed, especially if your vitality is low. Teeth could be one of your problems. Also you are susceptible to colds and chills.

In the business world Sagittarians may have serious decisions to make between October 8 and 24 and probably these can be successful. You may wish to make a complete change but this is not an advantageous time to do so. You are putting more energy into your work and about October 17 you may find your business affairs hectic. They probably will calm down by October 20.

CAPRICORN

Or Capricorn Ascendant December 22-January 19 Cardinal Earth Sign Ruler: SATURN





1st WEEK

FORTUNE AND good luck smile on your fondest hopes and desires. Most of your friends are loyal and at hand to assist you whenever they are needed. However, a few acquaintances are not so true-blue and they may deceive you. They are secretive and cannot always be trusted.

Married persons with children may find they will have to



The sun in favorable relationship to the moon (sextile or trine) indicates inner and outer peace and harmony of the personality. These two lights represent male and female, active and passive, present and past, conscious and unconscious, objective and subjective.

help them either financially or with their personal problems. There may be some disappointing and discouraging developments. Some unmarried persons may experience disappointing love affairs; for others a platonic friendship can grow into a good marriage but it will take time.

2nd WEEK





You may contemplate professional changes during this period — seek a job that is completely new and different and probably more to your liking. You should be aided by some high authority or VIP. Early in the month you are restless and apt to act on impulse. Control this feeling! Some of your original ideas are worthwhile but need further consideration before you act.

3rd WEEK





4th WEEK



Many Capricorns will travel extensively this month but should guard against possible accidents between October 10 and 18. Others may direct their energies toward getting a higher education. Be your usual cautious self when making decisions between October 8 and 24.

AQUARIUS

Or Aquarius Ascendant January 20-February 18 Fixed Air Sign Ruler: URANUS

YOUR LUCKY stars shine benevolently from an angle that favors your business ventures and your social status. From October 1 to 5 you are personally magnetic — a favorite in the public eye whether you are in politics, business or society. Your tendency is to be charitable and perhaps extravagant. You feel idealistic about your present situation. Prominent people play an important part in your life this month which keeps you in good spirits.

1st WEEK





2nd WEEK



The discordant note comes from your domestic environment. There could be a restricting influence in your home that takes away some of the pleasures gained in other areas of your life. Responsibility or a depressing factor continues as the planet Saturn remains in the solar sector influencing home affairs.

3rd WEEK



Some time and energy must be spent in taking care of other people's money — either through insurance, partner's

4th WEEK



income for which you are responsible, or money gained through inheritance. Decisions made in this area could cause arguments. Documents or contracts should be scrutinized before they are signed. The disappearance of an important person or paper could affect the amount of money received.

Aquarians who travel this month should find adventure and meet magnetic charming people who make a vacation more interesting. Those Aquarians who are students will be highly stimulated and eager to express their points of view, feeling they must "do their own thing."

PISCES

Or Pisces Ascendant February 19-March 20 Mutable Water Sign Ruler: NEPTUNE



1st WEEK





2nd WEEK





3rd WEEK



4th WEEK

TRAVEL! ASSOCIATE! Communicate! October is an ideal time for a long journey. If you visit faraway places you will find it educational, enjoyable and fascinating. Friends you make while on vacation should benefit you in many ways. You who take short trips could be plagued with minor irritations — late planes, baggage lost, tickets mixed up — but all will end well.

You may gain from the sudden death of a member of your family circle or an executive who influences your life. You probably will be upset and nervous over this death because it is unexpected. Those born between March 11 and March 20 are likely to run into problems over inheritance (your own or someone else's). Also, insurance and tax matters need special attention. You should be particularly careful if you are handling other people's money for there is the possibility of unexpected loss.

Constructive criticism of your marriage partner or business associate is a good thing. However, should you find fault or nag, you may antagonize the ones you love most. Sharp disagreement may lead to quarrels and separations. Be sure of what you want from your close associates before you make a final decision between October 11 to 17. Once parted from them the chances are you never will return. Perhaps you are looking for a complete revision in your personal relationships.



True Mystic Experiences

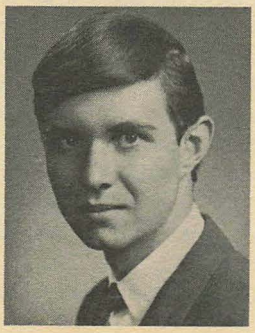
FATE will pay $5.00 for each true experience published. Stories should be less than 300 words and typed double-spaced on one side of the paper. They may be sent to the TME Editor, FATE Magazine, 500 Hyacinth Pl., Highland Park, Ill. 60035. They must be signed by the author and address must be shown.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

A NIGHTMARE PREVENTED

By William B. Blackwell

I HAD AN awesome nightmare November 5, 1969, a dream that haunted me the rest of the night. In the dream three cars whizzed by me as I was driving my truck up a steep hill. The first car looked new and was a tannish color. The other two were older and both were red. As I reached the top of the hill I faced head-on a creamy white Plymouth which was in my lane to pass a diesel truck. The Plymouth crashed into my truck and I was thrown out. As I lay on the ground I saw the car burst into flames. Pains flashing through my body prevented me from helping the persons in the burning car. Lying helpless I saw three children and their parents perish in the fire.

Although every detail of the dream was clear in my mind I had almost forgotten its nightmarish quality by the time I started my work the next morning. I had to drive from Pueblo to Canon City, Colo., about 40 miles away to deliver some merchandise. On the return trip on Highway 50 West I was driving up a hill about six miles out of Canon City when I noticed three cars in the oncoming lane. One was tan and the two following were older and both were red. My dream flashed to mind and quickly I braked the truck. Shaking with fear I pulled over to the shoulder. At that moment a white Plymouth came over the crest of the hill passing a large truck. As the car passed I saw the family of five within.



William B. Blackwell

The nightmare had prevented our head-on collision. — *Pueblo, Colo.*

"INSTANT" NEWS

By Pat Pontius

WHEN I WAS 18 years old we lived in Newton Falls, Ohio, and I had a psychic experience which puzzles me to this day. On a warm night in July, 1931, I was sleeping soundly in my big bed when a vision came to me.

I saw my father, Harry Pontius who was in Texas selling steel for use in the oil fields, driving his Pontiac convertible down a dark and lonely Texas road. I could see in all directions and no other cars were in sight. Somehow I knew his speedometer read between 45 and 50. Suddenly the right front tire blew and the Pontiac swerved off the road and into a large sand dune.

I awakened immediately and called my mother who quickly came into my room followed by my younger brother Harry. I told them of the vision—or dream — and also said I didn't think Dad was hurt, for it seemed to me the sand dune had cushioned the impact. We could do nothing that night so we all went back to bed.

Two days later we received a letter from my father in which he told us he had had a minor accident near Dallas and he verified the details I had given Mother and Harry two nights before. — *Gardena, Calif.*

A HEART TORN OUT

By Christine Freauf

GLIMPSES INTO the future often depend on symbolism and thus are mystifying until their disguise is shorn away. I know today that my mother Florence Freauf foresaw a coming event in a disturbing dream she had in August, 1966.

In her dream my sister Judy died suddenly under strange circumstances. My only brother, Charles, brought her body home in an unusual coffin, narrow in width, sides slightly tapered inward at the base, thin-walled and lined in off-white satin. Most peculiar was its dull gray embossed finish. My brother, a police officer in Pinellas Park, Fla., was wearing an odd uniform, not his usual police uniform. He was crying as he placed the coffin at Mother's feet and said, "Don't look. It's awful and there is nothing we can do. She is dead." Mother did look into the coffin to see Judy within, wearing a light blue long-sleeved dress with a Peter Pan collar. Where her heart should have been was a bloody gaping hole as if some beast had clawed out her heart.

Many times in the next few months Mother discussed this dream with me. Judy was going to be married soon and Mother worried that the dream was an evil omen for either Judy's health or her marriage.

Mother herself had been chronically ill for years and the previous February we had moved from Ohio to St. Petersburg, Fla., hoping the climate would be better for her. We were having quite a time making ends meet until we got established but her health was improving.

As the sole support of Mother and our youngest sister Sandy, Charles always had a 3-A draft classification — but on December 24, 1966, he was notified that he had been reclassified and scheduled for induction in two weeks. We couldn't possibly make it without him, for I didn't make enough to support a family of three, pay the mountainous medical bills and buy the $40 to $50 in medicines that Mother needed every month. We did everything we could to fight his reclassification but on February 27, 1967, he was inducted into the army.

In addition to the financial hardship his leaving created, we had the physical care of Mother, now totally bedridden. She started losing her battle to live the day he left.



Christine Freauf

With the help of her physician, Dr. Arthur Stetwell, Charles obtained emergency leave and came home April 10 and he was there when Mother took a turn for the worse. Late Friday, April 14, 1967, she was taken to Mound Park Hospital but died on the way.

That very night arrangements were made to honor her almost forgotten burial wishes of 10 years past. For her cremation the coffin used was narrow with thin tapered sides. It was covered with a heavy embossed dark grey material and lined in off-white satin. Her shroud was light blue, long-sleeved and had a Peter Pan collar. For her funeral my brother wore the only clothes he had, his army uniform.

Not until the day after the funeral did we remember her dream. She had foreseen her own heart — not Judy's — torn out. — *St. Petersburg, Fla.*

FROM A PAST LIFE

By Carl Knodel

IS IT POSSIBLE to remember a past life? I believe I did and now I believe in reincarnation.

My friend Arthur Burch invited me to his home in November, 1958, to meet a visiting relative and also a girl he identified only as "a redhead."

When I arrived I went to the door and as usual knocked twice and then went in. All I saw when I stepped into the room was the redhead — and I *knew* her. This picture came instantly to my mind:

She was standing halfway up a flight of marble steps leading to a columned building. She wore a white Grecian robe belted at the waist with a cord. I seemed to be wearing a white Greek tunic and standing on bare ground. From 20 feet apart we stood looking at each other. The day was sunny and dry and the picture was clear and unforgettable — but in reality it was 8:00 P.M. in Mobile, Ala.



Carl Knodel

In the home were five persons, Arthur, his wife Lee, his son Steve, his brother whom he introduced as "Burch," and Shirley Adkins, the very attractive young redhead.

Arthur came toward me saying, "Oh, you two know each other."

Suddenly I became aware of where I was and replied "No, I've never seen her before." She agreed. Then I asked him why he had asked. He said, "Well, anyone seeing your faces would think you had met before."

It was obvious to everyone there that we actually did recognize each other. And later, after Shirley and I were married, she confessed she had shared my vision that night, seeing everything this I had seen down to the last detail. — *Mobile, Ala.*

DISTANT DUNKING

By Nodine B. Brown

EVEN 40 YEARS later I remember the swirling heat of that summer day in 1930 — the kind of heat that bothers grown-ups more than children. I was only eight years old and had nothing to do but play. A group of my little friends were playing hopscotch in front of my

Detroit, Mich., home.

When it was my turn I made one jump, then suddenly stopped, turned without a word to my playmates and went to the front door of my home. I called to my mother, Mattie Brooks.

When she appeared from somewhere in the back of the house I said matter-of-factly, "Dad has just fallen into the river."

He had gone to a little town named Flat Rock about 30 miles away to fish that day. We didn't have a telephone and there was no way I could have known what my father was doing.

"How do you know, child?" Mother asked.

I answered simply, "I don't know. It just suddenly came into my mind."

When my father returned that afternoon the first thing mother said was, "Did you fall into the river this morning, Andy?"

He looked perplexed. "Yes, I did. I slipped on the muddy bank and went right into the river. I wasn't hurt and I climbed out quite easily. But how did you know?"

Mother replied simply, "Nodine ran into the house this morning and told me." She asked when he had fallen into the river and they calculated that the instant I ran into the house was the time of his dunking. — *Detroit, Mich.*



Nodine B. Brown

THE SKEPTICS UNDONE

By Yvonne DeVault

FOR MANY YEARS my mother Agnes DeVault has made amazingly accurate predictions and told us about her "dreams that come true." I'm not sure we took her seriously until the summer of 1969 but then any skepticism we might have had was erased.

It was a hot muggy night in New York City. After tossing and turning for a while Mother finally drifted off into her beguiling world of dreams. I learned later she dreamed that night that Ray Nichol (my cousin Carol's husband) was driving alone in his minibus. As he steered around a curve another car came from the opposite direction on his side of the road. He swerved — but too late. The cars collided.

Mother woke up immediately



Yvonne DeVault

and recalled every detail of her dream. Anxious for Ray's safety she rose from bed and wrote him a letter recounting the dream and warning him to be careful on the road. Early the next morning she mailed the letter to his home in Santa Barbara, Calif.

Mother didn't mention the dream or the letter to me then and Carol never referred to either of them in her letters. But about a month later Carol wrote me that Ray had been in an accident and that he had not been at fault. I told my mother about this and she became quite excited. Then she described the accident in detail. She said, "The other driver was completely at fault. I hope Ray is all right."

Seeing how astonished I was at her unexpected outburst she finally told me about the dream and the letter and added in a puzzled voice, "I wonder why Carol didn't mention my dream in her letter. I'd like to know if it was accurate."

That night she telephoned Carol. After learning that Ray had not been injured seriously, Mother asked if the accident corresponded with her dream.

Carol exclaimed, "My God, that's right! I'd forgotten all about your dream."

She confirmed that the accident had happened exactly as detailed in the letter written a month before it occurred.

And my mother's warning letter? It had been read, smiled over, discarded in the trash and completely forgotten. But nowadays when my mother dreams her worried friends and relatives immediately demand to know *who* and *what* she dreamed about! — *Brooklyn, N.Y.*

VICTORY SYMBOL

DAVID TUSZYNSKI, the French artist whose miniature etchings and drawings have won acclaim in the hard world of Paris art, was in Rimini, Italy, during the Six-Day War. One night, he felt a sudden urge to draw and produced a miniature "King David" with all the Cabalistic symbols of victory, towering over the walls of Jerusalem. He finished his drawing on Wednesday morning at 10:30 A.M. — the moment, he later learned, Israeli paratroops arrived at the Western Wall.

Traces of ALIEN INFLUENCES from UFOs

Did extraterrestrials visit our planet as long ago as 3,000 years before the birth of Christ?

By Robert E. Kuttner

ASTRONOMERS are convinced that among the countless billions of stars in our galaxy there are millions of solar systems with earth-like planets. Many biologists are equally convinced that these planets may support protoplasmic life-forms similar to our own terrestrial species. It is natural to speculate that some of these creatures have reached levels of civilization higher than ours and are engaged in advanced programs of space exploration. The exciting question is whether or not these aliens have visited earth.

If extraterrestrial visitors indeed have landed on our planet why haven't they made their arrival public? After all, some skeptics contend, when Columbus reached the New World he did not hesitate to communicate with the natives. Although this comparison is often used it is not very accurate because Columbus did not know he had discovered a New World. He thought he had reached India where he proposed to open trade relations. On the other hand, visitors from alien planets would know they had discovered a New World and since it seems likely they would be scientists they would be cautious about interfering with existing cultures and customs.

Surely our industry would not interest extraterrestrial engineers for the same reasons we do

ABOUT THE AUTHOR

DR. ROBERT E. KUTTNER, born in Queens, N.Y., in 1927, received his B.S. degree in chemistry from City College of New York in 1950 and Ph.D. in zoology from the University of Connecticut in 1959. While occupied with teaching and research at various hospitals and medical schools he has published about 50 scientific articles. Since 1966 at the University of Chicago his researches have been chiefly on cancer and schizophrenia. His interests include history, archaeology and in his words, "all the phenomena of nature."

not send our experts to study steel mills in Egypt. However, we might send a biologist or sociologist to Egypt to study a rare lizard or investigate social problems there. Therefore, isn't it most reasonable to expect alien visitors to be most concerned with our biology and culture? And like our own anthropologists wouldn't these experts maintain a "hands-off" policy so as not to disturb the subjects of their observation? They certainly would know that a single landing by a spaceship in the vicinity of New York or Moscow would change the political, social and psychological characteristics of every community on earth!

Of course, a certain amount of contact is difficult to avoid. Members of scientific expeditions are sympathetic by nature when among primitive peoples. There is a strong temptation to heal injured natives and to exchange gifts with helpful individuals. Our own history of exploration is full of such examples. The assumption that these acts of friendship will pass unnoticed in history because the natives have no written language is never warranted. Folklore and legend will linger for centuries in the most primitive societies. In Melanesia new religions appeared, based on the belief that World War II cargo planes were supernatural entities.

Even the most scrupulous scientist must admit that cross-cultural contact cannot take place without the transmission of some kind of influence. Therefore, we should expect to find evidence of such influence in the remote past when injunctions against tampering with backward earth societies probably were more lax and aliens went about their business without too much attempt at concealment.

Attempts to communicate by oral sounds would leave traces in earth languages, especially if alien scientists attempted to teach humans new words and concepts to aid in their own search for information.

And there are many peculiarities in our human languages that suggest nonhuman influences were operating when these languages evolved from animalistic grunts.

It has been known for over 100 years that the Aryan language of Europe and the Near East are confused in their descriptions of color (see *Contributions to the History of the Development of the Human Race,* by L. Geiger, Houghton & Mifflin, Boston, 1880; and *Prehistoric Antiquities of the Aryan Peoples,* by O. Schrader, Griffin Co., London, 1890). Color words ought to describe colors seen by human eyes but the old

color terms are not congruous with the spectral sensitivities of human vision. While there is fine agreement at the "red" end of the spectrum, the "blue" end is confused.

If only one Greek poet spoke of the "wine-dark sea" we could say he was color-blind but when Aristotle and Xenophanes do not "see" blue in the rainbow something definitely is wrong. All early poets, philosophers, priests and prophets cannot have been born color-blind!

The absence of "blue" is strikingly manifest in many ancient scriptures that otherwise devote great attention to sky gods in heaven (Rig-Veda, Zend Avesta, Bible, Homeric Epics, etc.). And this deficiency can be traced to the available vocabulary. The concept of "blueness" was missing — had to be invented later. The Aryan or Indo-European languages reveal their common origin by sharing one word for "red": Sanskrit *rudhru,* proto-Germanic *raud,* Celtic *ruad,* Greek *erythros,* Latin *ruber.* But they have no common word for "blue." A word for "blue" was invented separately by each culture long after the Aryan peoples were divided and their dialects were evolving into distinct languages: Sanskrit *nili,* Germanic *blau,* Greek *cyan,* Latin *coeruleus.*

This priority the human languages give to the sensation of "redness" over "blueness" cannot be based on the greater importance of "redness" since the sky and water, very much a part of everyday visual experience, are blue.

However, if in the distant past aliens were our teachers this priority is conceivable. Life-forms born under other suns might have evolved different visual sensitivities and creatures from an infrared sun system would be able to detect red but not blue light which would be lacking on their planet. Their language would lack terms for blue or green, colors they would see as black. Just as we do not include ultraviolet in our descriptions of a landscape, so aliens from an infrared star would omit colors that would be ultra-yellow to their eyes.

Our vocabularies now have corrected these word deficiencies but the fact that they once existed is known to every linguist.

Another oddity suggesting alien influence is our counting system. It is natural to expect 10-fingered creatures to count by 10's. But our most ancient civilizations preferred a system based on 12 — the duodecimal notation employed by the Sumerians and Babylonians. We have 60 seconds in a minute, 60 minutes in an

hour, 12 months in a year and a day divided into 12 hours. The word "digit" means finger and the sensible Romans popularized the decimal system which counts by fives and 10's. Yet if counting by 12 is logical only for 12-fingered species why was this earth's earliest method? Is this representative of some extraterrestrial influence from prehistory?

Follow-up expeditions are routine procedure in anthropological research and it would seem reasonable to expect alien visits to be repeated to keep track of our cultural development.

And it is possible to assume — logically — a periodicity in the appearance of superhuman dignitaries. Some fairly secure dates are for Fu Hsi in China in 2875 B.C., Sargon the First in Akkad in 2300 B.C., Moses in 1150 B.C., Zoroaster, Pythagoras, Confucius, Lao Tzu and Buddha in 575 B.C., Jesus and Apollonius of Tyana in 0 B.C., and Muhammed in 575 A.D. These saints, saviors and/or savants usually are reported to be orphans or to have no known paternity. They may appear as foundlings adrift on a raft or exposed on a mountain peak. Comets and earthquakes may herald their coming and their departure. Legends and myths offer abundant material for a longer list of such supernumeraries but each person can make his own selection depending on his religious orientation or philosophical taste.

If earth is the object of a programed surveillance there ought to be radioactive residues left behind by nuclear-powered spacecraft. While a visit by means of a shuttle capsule cannot be eliminated, it does seem that for expeditions of long duration landings would be made that would leave radioactive debris.

Radioactive carbon in the form of atmospheric carbon dioxide enters into the cellulose of growing trees at a rate consistent with its concentration. Samples of wood dated by either tree-ring counts or by reference to documented archaeological strata give estimates of radioactive carbon from different historical periods. Correcting for the decay of this radioactivity, researchers have found that wood from the years 1925 B.C., 1297 B.C. and 1687 A.D. contain excess radiocarbon, which indicates that at those times the atmosphere was polluted by nuclear wastes.* These dates roughly satisfy the previously proposed cycle of alien exploration. And to speculate further, the landings would be earlier than the appearance

*_Nature_, Vol. 188, pg. 185 1960. Article by E. I. Ralph and R. Stuckenrath.

of the "superhuman" visitors since time must be allowed for building bases and infiltrating agents into existing societies.

If an answer must be made to the inevitable question as to who was the last 575-year alien observer, a promising candidate might be Napoleon, 1769-1821 A.D. The choice of the name Neo-Apollo indicates a penchant for identifying with the older gods, a tactic of camouflage favored by other possibly previous voyagers. His mother's name Letizia is strangely reminiscent of Leto, the mother of Apollo, the Greek sun god. Napoleon's eradication of the duodecimal or 12-finger counting system in Europe and its replacement by the decimal metric system suggests a desire to remove evidence of earlier alien influences on our cultural development. His expedition to Egypt may have been motivated by a similar desire to destroy traces of previous contacts at this key site for human history. Finally, the habit of posing for portraits with hands concealed may be testimony of surgical scars acquired when extra digits were removed. Other facets of Napoleon's career are in keeping with the performance of an extraordinary individual with superhuman talents.

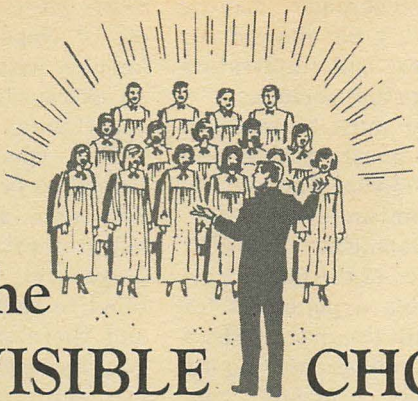
The speculative clues discussed so far indicate the following facts about the postulated extraterrestrial visitors: they are polydactyl (six-fingered), color-blind to radiation beyond yellow and therefore from an infrared sun, and sufficiently humanoid to mix with earth peoples. Their home planet is within 300 light-years of earth (to allow for one round trip every 575-600 years) and probably much closer. The infrequency of their visits may be an indication of our low curiosity value rather than evidence of great distances!

Perhaps a diligent examination of other traces of alien influence would result in a more thorough understanding of the nature and characteristics of these aliens and their civilization. Possibly the most important deduction is that these creatures are reasonably benign. If they were not they would have destroyed us long ago!



A HAPPENING ON GETWELL STREET

RICHARD T. MILLER and Kenneth R. Miller, each driving 1967 pickup trucks of exactly the same description, lost control of their vehicles on a wet Wednesday in Memphis, Tenn., in June, 1968. Within seconds of each other they crashed into utility poles 59 feet apart on the west side of Getwell Street.



The INVISIBLE CHOIR

"The devil fetch me if I don't hear better music each Christmas Eve in the mountain near my home . . ."

By Julia Rognlie Grender

"ETWAS *NEUES unter der Sonne! Oder das unterirdisch Klippen-Concert in Norwegen*" — Something new under the sun! Or the subterranean mountain concert in Norway — is the title of an article that startled residents of Hamburg, Germany, in early 1740. Johann Mattheson (1681-1764), an opera tenor at the age of 16 who later won fame as a composer and writer on musical subjects, related that he received this chronicle* of subterranean Christmas music dated January 4, 1740, from General Bertuch, commander at the old fortress of Akershus in Oslo. It was corroborated by State Musician Henrich Meyer:

"In the year 1695 when I had been studying in Bergen about a half semester, we were having music auditions just before Christmas to choose the best numbers to be given during the Christmas holidays.* As his custom was, a farmer came on Sat-

*This was related in an article by Th. Boeck in an 1887 issue of Norway's *Folkebladet* (people's magazine).

*There is some confusion as to whether December 24, 1695, was a Saturday or a Tuesday. The Protestant states of Germany and Switzerland used the Julian calendar until 1700 (Sweden and England used the Julian calendar until 1752) and under this calendar December 24, 1695, was a Tuesday. Under the Gregorian calendar which is the one we use today December 24, 1695, was a Saturday.

Etwas Neues unter der Sonnen!

oder

Das Unterirrdiſche Klippen-Concert

in Norwegen/

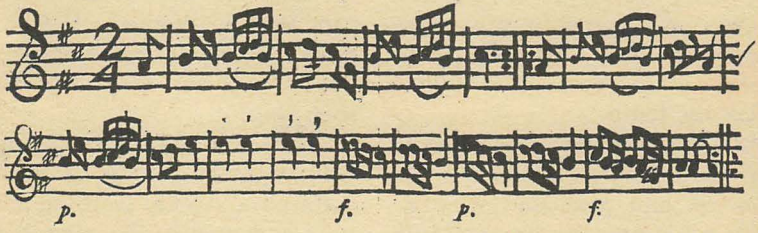
aus glaubwürdigen Urkunden

auf Begehren angezeiget/

von

Mattheſon.

Felſenlied unſichtbarer Geſchöpffe.



HAMBURG/ im Brachmonath/ 1740.

Gedruckt bey ſeel. Thomas von Wierings Erben/ im güldnen A. B. C.

Themes of "subterranean music" annotated by State Musician Henrich Meyer appear in two-line manuscript on cover of Mattheson's article which appeared in 1740 in pamphlet form.

urday bringing butter and milk for our teacher, Paul Kröplin. While the farmer stood waiting for his pay he listened to the auditions.

"My teacher remarked jokingly, 'You will get no money for the butter and milk today because you have received sufficient pay from the music you have heard.'

" 'Oh,' the farmer answered, 'the devil fetch me if I don't hear better music each Christmas Eve in the mountain a short way from my home.'

"The teacher, Mr. Kröplin, as well as the choirmaster and the organist who were present for the auditions, laughed at him and said they would like to hear that music.

" 'Why, sure,' said the farmer. 'If you will come to my home tonight (it was Christmas Eve) you'll see for yourselves that I speak the truth.'

"After the farmer had left and the auditions were finished the men sat and discussed whether there could possibly be any truth in his story. The result was that we agreed that we would go at once to the farmer's home. And so we did.

"When the clock was nearing 12:00 midnight our host said now was the time if we wished to go to that particular mountain. I accompanied them and as it was very cold I brought along a bottle of brandy.

"After we had sat at the indicated spot a quarter of an hour without having heard anything the other men became impatient and asked the farmer how long we should wait. He asked them to have a bit more patience. Shortly afterwards we heard tones within the mountain, sounding as if they were near us. First a chord was struck; thereupon a pitch was given to which the instruments should be tuned. Then came a prelude on the organ followed by singing and the ensemble playing of bassoons, violins and other instruments.

"After we had listened awhile the organist in our group became so terrified over the strange music and the subterranean virtuosos that he shouted, 'If you are from God, then show yourselves, but if you are from the devil, then stop!'

"Instantly the music stopped. Our organist fell as if he had suffered a stroke, frothing at the nose and mouth. We carried him to the farmer's home and put him to bed. He had recovered by morning and we returned to Bergen, arriving in good time inasmuch as the place where we had heard the music was situated near Bjerkelands Church, only seven miles from the city.

"The State Musician preserved

the melody in his memory until he could note it down for the information of posterity. It is printed in the book titled *Mountain Songs of Invisible Creatures."*



$10,000 SAYS UFOs AREN'T EXTRATERRESTRIAL

By George W. Earley

FOR NEARLY two decades the hypothesis that UFOs are extraterrestrial in origin has been a basic tenet of faith among most UFO buffs. Comes now a man who not only says this is nonsense but is willing to put his money where his mouth is.

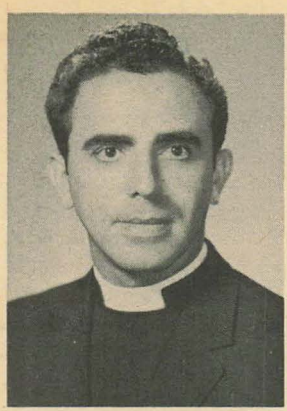
The man is Phillip Klass, Senior Avionics Editor for the widely respected magazine, *Aviation Week & Space Technology.* Klass, who broke into the UFO field some years ago with two *Aviation Week* articles theorizing that UFOs were superlightning balls and then expanded his ideas into a popular book (*UFOs Identified* has sold more than 17,000 copies in its Random House hard-cover edition), will bet you $10,000 that UFOs aren't extraterrestrial spaceships.

The terms of the wager are quite simple: Klass will pay $10,000 if (1) the National Academy of Sciences certifies that a crashed spacecraft or a major piece of it is of extraterrestrial origin; or (2) if NAS certifies that other evidence conclusively proves that the earth has had extraterrestrial visitors during the 20th Century; or (3) a bona fide extraterrestrial (i.e., one "born on a celestial body other than earth") appears alive before the United Nations General Assembly or on TV. Hear that, Ed Sullivan?

There is a hooker, of course. In return for putting $10,000 in escrow to pay his end of the bet Klass requires that the other party to the wager pay him $250 upon accepting the wager and another $250 each year for a period of 20 years ($5,000 in all) at which time the payments stop but the wager "remains in force until the death of either one of the two parties."

The offer, first made a couple of years ago, has been pointedly ignored by the major UFO groups. NICAP, APRO and others preferred not to play Klass's little game. Until last summer it appeared no one would play. Then Klass got a taker: a scientist-engineer who has been involved quietly and unobtrusively in UFO research for well over a decade picked up the monied gauntlet and paid the first $250. Unless the "space brothers" cooperate Mr. Klass will be pocketing $250 a year until 1990.

But I can't help wondering about the condition numbered three. What happens if the Russians put a pregnant cosmonaut on the moon and she gives birth?



The Rev. Robert J. Lewis was elected Rector of Saint Mary's Episcopal Church after the events related here.

A CASE of CROSS COMMUNICATION

It is unusual enough for one psychic to predict a coming event but in this case two accurately foresaw it.

The Rev. William V. Rauscher

OLGA AND AMBROSE Worral customarily have a quiet time each evening at 9:00 P.M. I was present with two other persons at one of these quiet times when they visited Philadelphia on Saturday, August 24, 1968. We met at the home of Mrs. Samuel B. Lewis and present besides our hostess and the Worralls were the Rev. Robert J. Lewis (no relation), Mr. Clement Tamburrino and I.

This quiet time is mainly for healing prayers and meditation for those in need but on this evening Olga spoke directly to Father Lewis.

"Bob, there is a Father John present. He is standing right by you. You know, it is as if that doorway is acting like a kind of cabinet. He is there and I can see him. Do you know a Father John?"

Lewis answered, "Yes, Olga, that has meaning for me."

Unknown to Mrs. Worrall the Father John known to Lewis was the late vicar of All Saints in Hershey, Pa.

Olga then said, "This man is working with you and will help you. He is saying, 'You don't have your own church or you are not in charge but you are going to have your own church very soon.' "

She added, "Father John says, "You don't have complete say now in your position but you will?' "

The Worralls did not know that the rector, the Rev. Canon Gerald R. Minchin of Saint Mary's Episcopal Church, Haddon Heights, N.J., where Father Lewis was serving as the associate, had come to Lewis four days before this "quiet time" and told him that he had decided to retire in December. He had not yet told the bishop or the senior warden but wanted Bob Lewis to know. He had not spoken of a successor and his decision to retire had come as a complete surprise.

Olga continued, "Now *they* are placing a church right down over your head — it is as if they are crowning you with it."

She then asked Father Lewis, "Who is David Daves?"

Bob said this was the name of his deceased maternal grandfather and then Olga reminded him of his grandmother who had been an important influence in his life, having raised him in his early years.

After the sitting Father Lewis asked Olga if she had gone over and taken Ambrose's hand in the early part of the quiet time. He said he thought he saw her do this. Olga was pleased because, she said, she did do it psychically and spiritually — although not physically.

Six days after this sitting the senior warden came to Father Lewis and said the canon had informed him of his intention to retire. He pledged his support to Lewis and talked with him about the possibility of his being the rector of Saint Mary's, a parish of 1,330 communicants and a day

ABOUT THE AUTHOR



THE REV. WILLIAM V. RAUSCHER attended Divinity School-Episcopal Seminary in Philadelphia, becoming rector of St. Stephen's Episcopal Church in Florence, N.J., in 1957. Since 1960 he has been rector of Christ Church, Woodbury, N.J., serving as president of Spiritual Frontiers Fellowship from 1964 to 1968 and now as chairman of its Publications Committee. The Reverend Rauscher is a member of the American and British Societies for Psychical Research and the Churches' Fellowship for Psychical and Spiritual Studies in Great Britain. He is widely known for his activities in psychical research.

school of 150 pupils through fourth grade.

* * *

To see if there was a psychic pattern in this material of the possible rectorship that might be corroborated by another psychic — thus forming a precognitive pattern — I asked for a sitting with Arthur Ford. This request was unknown to Lewis. It was to follow a business session to discuss speakers for a possible Spiritual Frontiers Fellowship program in the Philadelphia area and the group was to meet at Ford's. I asked Lewis to call me there so that if the sitting was to be given I could invite him to come over later in the evening. Ford did agree to the sitting and so when Lewis called me I told him to come ahead.

Prior to this, on the night of our meeting with the Worralls, we had instructed those present not to speak to anyone about the information Olga had given us and later all affirmed that they had not.

Three of us were present on Tuesday evening, September 17, Lewis, Ford and I. Those persons who attended the business meeting already had departed.

Ford was feeling well and soon passed into the trance state. He had little time for preparation and as usual after he put on the blindfold he put his hands to the side of his head, gave a little tap to each side as much as to say "Well, here we go again" and leaned back in his creaky leather chair which "thudded" when it hit level, leaving Ford in a horizontal position. Ford's characteristic breathing began; his abdomen moved up and down and at times his stomach pulled deep into his body; there were sighs, deep breaths, a dead silence and then very naturally there was the simple greeting: "Hello." And the response: "Good evening and welcome, Fletcher."

Fletcher said, "Several people here. One man I have not seen before. Dun-can. Duncan. He says he is happy to be here; somebody says something about you that you are causing quite a bit of excitement and speculation."

This last was directed to Lewis who had worked as the curate of the Rev. James M. Duncan in Washington, D.C., and had taken part in his funeral when he died in Long Branch, N.J., in 1968. Later he had been considered for the rectorship there but had refused it. Knowing Duncan as I did I feel he was the kind of man who would be most interested in the possibility of Lewis becoming rector anywhere.

Fletcher then said, speaking for Duncan, that there was going to be a big change for one of us;

he saw a shifting or "elevation" as he put it — but he did not see me leaving my church. He wanted to make sure the person who would receive this "elevation" did not feel unequal to it because it really had been earned. He further said it was a "moving up but not moving away." Then he spoke directly to Lewis telling him he would still be where he was but on a different level and this would be good.

Still speaking for Duncan he said, "I trained you well."

Then Fletcher asked, "Did the bishop OK this?"

Lewis thought he was referring to his succeeding Father Duncan in Long Branch and answered, "Yes, provided I was interested in going there." But Fletcher corrected Lewis and said, "No, he is talking about the present."

Lewis then said, "That remains to be seen."

Fletcher stated positively that the vestry approved of him and the bishop would.

Another entity then announced himself, saying slowly and with strong emphasis, "I greet the new rector!"

Stange to say, here was a situation in which a priest was being congratulated as the new rector before he had been given the position in this life.

Through Arthur Ford came these words, "You will have a host of angels supporting you and be conscious of them especially during the sacrament. . . . Duncan says the people all are in a state of joyous excitement. . . Bless you in your rectorate. There is a lady here who says she is your grandmother and she is wiping her eyes, making a symbol of weeping, but it is just the kind of tears a woman sheds when she is very happy."

This sign of tears from his grandmother had great significance for him, Bob Lewis said, as it reminded him of a similar experience which he and his grandmother had shared while he was a student in seminary.

In the middle of the sitting the name Virginia was given to me and, although Fletcher could not give the last name, he spoke of her husband as seeing an oil sign. "I can't get it but I see an oil sign. Esso something. So—So —Soco," he said.

Long ago I had conducted the funeral of the wife of one of my vestrymen, Clifford Sloan, whose wife was named Virginia. I had tried to teach Clifford Sloan much about these things and he now is a vital member of our parish prayer group and has remarried. His present wife is a woman who also is interested in spiritual matters. He has worked for years for Socony. Fletcher was bringing me a "Thank you"

from his first wife, Virginia, who said, "I am glad you brought my husband into the knowledge of life."

On Monday, September 23, 1968, a month after our sitting with the Worralls and six days after our sitting with Ford, there was a special meeting of the wardens and vestry at Saint Mary's in Haddon Heights. On Tuesday morning the canon offered Lewis his congratulations, informing him he had been elected rector the night before by unanimous vote of the entire vestry and also his name was at the top of the list submitted by the bishop.

It is unusual for an assistant to step into the key position in this Episcopal Church — Saint Mary's is the sixth largest parish in the Episcopal Diocese of New Jersey — but it is even more unusual for this to be "seen" and reported by *two* psychics before the appointment was made.

* * *

As one psychic put it when asked about precognition, "For us, time is all the time — there is no yesterday or tomorrow; we see more occurrences than the now and it is measured by a different means than I can describe to you."

Or as the psalmist (Psalm 90, verse 4) wrote. "For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night."



IT'S IN THE BLOOD

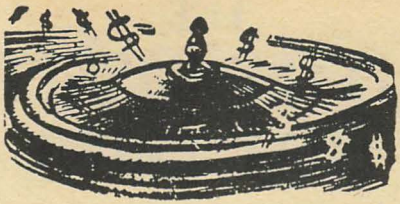
By Abby Abraham

IN LAS VEGAS, Nev., luck is associated with the numbers "7" and "21." When Kathleen Belch gave birth to a daughter at Southern Nevada Memorial Hospital fate must have decreed the newborn was a lucky child. She weighed seven pounds, seven ounces and was born at 7:07 P.M. She measures 21 inches long.

For numerology fans, her date of birth—December 29, 1969—has to mean something too. The numerical designation of December is 12 which adds to three, the birth date 29 adds to 11 and 1969 adds to 25 which equals seven. Finally, combining month, date and year—three plus 11 plus seven—it just has to come out "21."

The lucky child's father, George Belch, is a "21" dealer at a downtown Las Vegas hotel.

By the way, for anyone who disputes the handling of the figures "11" above, insisting it should be combined to equal two—the result is then three plus two plus seven or 12. Reverse the numerals to get the magic number. You can do anything with figures!



Wheel of Fortune

By Paul Steiner

"Hair," the controversial hit rock musical, has a company astrologer listed in the playbill who determines the propitious date for each out-of-town opening. However, he did not approve the opening night in Mexico. "Hair" ran only a single night in Acapulco before cast members were jailed for some five hours while authorities debated whether to ban the show as "obscene."

•

"The Funniest Man in the World," a new film concerning Charles Chaplin's artistic development, points out that Chaplin was born the same year Thomas A. Edison perfected the movie camera.

•

In Glasgow, Scotland, two factory owners were fined $120 for failing to keep their establishment clean. The factory makes soap.

Thano Karris, the young entertainer and theatrical impresario, believes "eight" is his lucky number. Accordingly, he opened a restaurant at 888 Eighth Avenue in Manhattan. With "Coco," the hit musical, playing just around the corner, it's standing-room-only at Thano's these days.

•

During a drawing of draft numbers telecast nationwide, two Stanford University students, Tyler Comann and his roommate Charles Thulin, watched the proceedings together. Comann's birthday came up first and against all odds, Thulin's came up 366th — last.

•

In San Francisco two gunmen robbed a man of $75 in broad daylight as he was walking to his car in a public parking lot located behind the Hall of Justice, the city's police headquarters.

THE LITTLE CASKET THAT CRIED

By Ann Smith

Can you believe the power of guilt? Can one woman's stricken conscience materialize an object for another to see?

"LOOK!" Jean whispered, her nails digging into my arm.

I blinked away the sleep and turned toward the doorway.

"Oh, no!" I sat up — now wide-awake. Despite the darkness of the bedroom I saw a small white shape slowly moving into view. It stopped about three feet from the foot of the bed. Clearly outlined against the wall was a tiny casket! When it stopped moving I could see it rested on a wheeled pedestal about three feet off the floor.

"What is it?" asked Jean.

I couldn't bring myself to say what it was. "It looks like . . . it must be light filtering in through the windows in the next room. A shade must be letting in the light from the street or moonlight."

I was frightened at first but soon my reason took over. In our village, the mining town of Cascade, W. Va., legends and rumors of ghosts made us jump to conclusions. On a typical warm Saturday night in the spring of 1938, what we were seeing had to have a normal explanation!

I got out of bed and walked past the image and into the adjoining room where Jean's daughter Terry and son Eddy were sleeping peacefully. I had almost reached the windows before I realized their room was totally dark. The shades were down and no light was entering.

I turned to go back to Jean and as I entered her bedroom the white object stood between me and the bed. With my back to the windows and facing the "casket" I realized it couldn't possibly be any sort of light coming from outside, for my shadow would disrupt the image. Instead, as I stood transfixed two feet from it I saw distinctly the tiny silver handles and embossed design. I felt cold terror as I thought I would have to walk past "it" to

get back over to the bed.

"Ann, come on!" Jean called. She crawled to the foot of the bed and stretched out her hand. I grasped her cold fingers as if she had extended a lifeline as I leaped into bed. We huddled together and watched the silent white shape.

"Now, you see what I mean," Jean cried. "Do you see why I can't stay alone?"

"You mean this is what you're so afraid of?"

"Aren't you?"

I had known for a long time that Jean Miller would not stay alone in her bedroom. When her husband Tom was working nights or away on a fishing trip someone had to spend the night with her. We were next-door neighbors and I had sat up with her many times until Tom got home but this was my first overnight stay.

Jean was shaking. She began to cry, "Don't you hear it too?"

I could hear nothing.

"There it goes again. It's a baby crying!"

I strained to hear but only the soft wind outside and the ticking of the clock were audible to me.

We didn't talk after that. Occasionally we would glance up only to see the little casket still there until gradually daylight brightened the room and melted the ghostly image.

Sunday morning I crossed the lawn to our house and went to bed. My homework that weekend suffered, for I was too tired to study. Naturally my mother wanted to know why I was so tired. She had been a close friend to Tom and Jean Miller since they moved next door three years before. In our intimate little village there are few secrets and my mother was determined to unearth the hidden truth that kept Jean fearful and awake nights.

Under her insistent prodding I reluctantly told her what we had seen.

"Well," she said, hands on hips, "so that's it! That house never was haunted before — not when the Mizaks lived there. Whatever it is the Millers brought it!"

* * *

SHORTLY AFTER this harrowing night with Jean I was swept up in graduation activities and summer fun and all but forgot Jean's problem. However, before I left for college that fall I noticed she not only was smoking more but nervously puffing in quick jerks, her eyes staring peculiarly, always straight ahead. She was gaining weight and neglecting her home — although in the past she always had been attractive and proud of her family.

The next time I was called on to spend the night with Jean was a year later when I was home on summer vacation. In August, 1939, a fishing jaunt lured Tom Miller, my father Sam Smith and their cronies away for the night. I didn't hesitate, for by now I had convinced myself that we couldn't have seen what we thought we saw.

We sat up late talking, mostly about the many Saturday nights we had spent together. The Millers were younger than my parents and their home had been open to my high school friends. We were relaxed and happy when we finally retired.

It must have been about 2:30 A.M. when Jean's hoarse whisper awakened me. We sat up in bed in the darkness and again watched the tiny casket slowly wheel into the room and stop. Neither of us could speak. After a terror-stricken few moments Jean cried out, "Oh, no! Now it's starting up again!" She buried her head in her hands and wept.

"What is it?"

"Listen! Can't you hear it?" She clung to me.

Then I heard it — a horrible wail, like nothing I've heard before or since. At first it sounded like a woman, then a baby moaning. Then it became a blending of the moans of a mother and child, starting loud and fading to a low anguished sobbing.

We were trapped in an experience too terrifying to comprehend. Each time the sound died down we slumped forward only to tense up as it began again. It was like being caught in another dimension where all human senses are of no avail.

I prayed for daylight while Jean sobbed. Gradually the sound subsided and after what seemed an eternity the ghostly coffin dissolved in the long-awaited daylight.

I was glad it was morning but I didn't feel like talking about the experience. Jean didn't say anything as we went about getting breakfast and dressing the children. I was relieved further when my mother didn't question me.

A few days later when Jean and I were alone in her house I asked her abruptly if she ever had lost a child. Her head jerked back, she fumbled for a cigarette and between agitated puffs she asked why I wanted to know.

"Well, I just thought . . . what we saw . . ."

"I never did! I never did!" Jean became so distraught that I quickly changed the subject.

What was it? What couldn't Jean face up to? The Millers were a happy couple — or had been. Tom was free with compliments for his wife and they

seemed to have no financial trouble. I could only wonder at Jean's strange behavior — until I remembered the early days of our acquaintance.

Jean then had been nervous and tearful and Tom always was reassuring her and reminding her of their carefree courtship. They had been employed in a Celanese plant in Ohio when they had eloped, quit their jobs and moved to our village. Shortly after they became our neighbors Jean had been very ill, but we did not know them as well then and I didn't understand Tom's impatience when he flung at her, "It would have been bad to have an early baby but this is worse!"

I was puzzled at the time, and even more so after Terry was born and Tom sought to explain Jean's depression by saying, "She's not really like this. Only since our first child. . . ." We had thought then he meant Terry but now I wondered. Had there been another pregnancy? Perhaps terminated untimely?

* * *

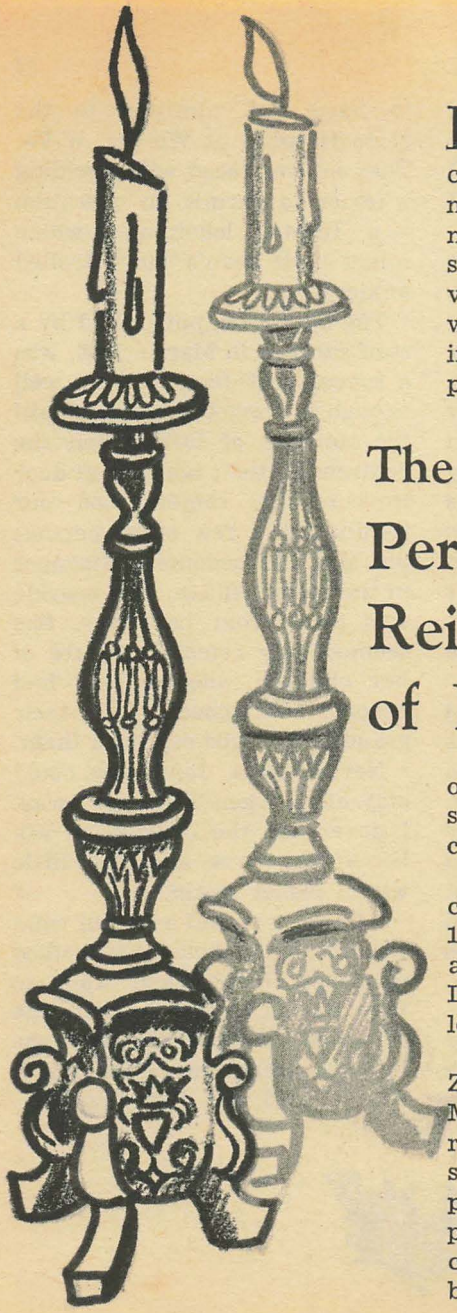
IN OCTOBER, 1939, my mother wrote me than Jean had become so disturbed that Tom had to have her admitted to the State Hospital at Weston, W.Va. Then he was faced with deciding whether to permit an operation — a frontal lobotomy — which might abate Jean's "uncontrolled anxiety."

The operation, performed by a staff surgeon in March, 1940, was a success but Jean was not well enough to leave the hospital until the summer of 1942. When she returned to their home next door to ours she remembered our family and a few other persons but she had become a stranger in the small village. The sparkle was gone from her eyes. She seemed only remotely aware of her children who by now had become attached to their grandmother who cared for them.

Nevertheless, Jean now could stay alone when Tom was away. I never had the courage to ask her if she ever saw the little white casket again.

After a year and a half of what seemed an artificial emotionless existence Jean asked Tom to take her back to the hospital. He complied, because she said she felt she could do better there. But in 1946 she died there.





The Periodic Reincarnation of FRANCISCO

IN THE EARLY years of my marriage to Laura I became conditioned to unusual psychic manifestations, for she was a medium or "channel." In trance she would bring forth strange voices or describe events that were visible only to her eyes or in which she felt she was participating. One of the most puzzling of these phenomena was her assumption of the role of the Mexican wood-carver.

It happened when we were vacationing in Mexico in June, 1965. Both of us always felt an affinity for the country and Laura especially felt she belonged there.

We were spending a night at Zacatecas on our way to San Miguel de Allende. Having arrived early in the afternoon we spent some time revisiting places we remembered from a previous trip. We visited the cathedral, of course, but it was being remodeled. We went on to

the church known as Santo Domingo where we found a service in progress.

This seemed to be a little girls' confirmation. The front of the impressive church was banked with huge bouquets of white gladioli and during the service each little girl, dressed in pure white bridal finery, took a bou-

A strange case of "possession" leads only to questions: does the life and agony of this unknown Mexican wood-carver continue in some mysterious limbo?

By Theron M. Trombeau

quet of flowers from a holder, walked up the aisle and laid them reverently before the altar. Meanwhile a priest alternately chanted and sang in a rich clear voice and the congregation joined in parts of the liturgy. It was all serene and impressive and I was somewhat startled when my wife leaned over and whispered urgently, "Take me out of here, quickly!"

When Laura used that tone I knew better than to protest and we left hurriedly. Outside she sighed with relief and explained, "I found myself wanting to join in with the priest as he chanted. It's strange but I knew just what he was going to say next, even though I didn't recognize the words. If we hadn't left I might have embarrassed us terribly!"

Neither of us is Catholic and she couldn't have known the liturgy in any normal way. We discussed the matter no further, however, and the next day we proceeded to San Miguel where we established ourselves in the Casa Sauto Hotel, a small inn remodeled from an old hacienda and still partly occupied by the original family.

After a few days of sightseeing I settled down to my painting in the hotel room. (I am a professional artist and owner of an art school in New Mexico.) One afternoon while I was at my easel my wife lay on her bed reading and relaxing. We kept up a desultory conversation until I realized I was getting no response from her. I turned to find she had drifted off into what I thought was sleep.

As I started to turn back to my painting she raised her left arm to a peculiar position and began making motions. These looked like some kind of sign language but knowing little of deaf persons' sign language I could make nothing of it.

Suddenly I realized Laura had gone into self-induced trance. On

several occasions she had used Indian sign language under hypnosis but since she had Indian blood (although she didn't know sign language) we thought little about it. These motions were quite different — hesitant and awkward as if unfamiliar to her. Perhaps it was because she is not naturally left-handed. I decided simply to wait to see what might happen. After several minutes she stopped the motions abruptly and dropped into sleep.

"My hands feel strange," she complained when she awakened. "My left hand is tired as if I had been using it but my right hand has no feeling at all. It's as if it weren't there."

I described the motions she had made with her left hand but could offer no explanation for the loss of sensation in her right hand. This numbness lasted for almost an hour.

That night she retired early to one of the twin beds. I also went to bed early but decided to read for a while. Finally I turned off the light and was just drifting off to sleep when I was startled by a man's voice speaking in Spanish. I leaped from my bed thinking an intruder somehow had entered the room. Then I realized the voice was coming from my wife's bed and was somewhat muffled because she had her back to me. It took me a moment to collect my thoughts and realize that Laura was speaking in a deep male voice. She seemed to speak a Spanish name but finished before I reached her bedside.

Then she began talking in broken English and she told an amazing tale. The male voice identified himself as a wood-carver who made figures for churches in Mexico but in later life two misfortunes had befallen him. An accident, not described, cost him his right arm and he was forced to learn to use his left. It was difficult to carve with only his left hand so he prepared sketches instead. His helpers then executed his designs. Then he lost either his voice or his hearing — it was not clear which. He explained that the Church was helping him to recover and had taught him sign language so that he could communicate with other people.

"I am progressing," the male voice went on, "but it is slow difficult work. Yet I'm thankful that I can learn it. It's so difficult, especially when one gets older, to learn new things. But I'm learning and I'm working again. That is the important thing."

The remarkable story was soon finished and the voice ceased. Laura seemed peacefully asleep. When I told her the

story the next day she was mystified. She remembered nothing of it.

* * *

IF THIS HAD been the end of it we might have forgotten the episode — but it was not.

In due time we returned to our home in High Rolls, N. Mex. and a few months later — on October 9, 1965 — we were having a meeting in our home of some friends with whom we sought to explore the psychic world. Since 1964 we had been meeting about twice a month and on this occasion planned to meditate in preparation for some experiments.

We had only begun when suddenly my wife again went into trance. She didn't say anything but made strange motions in the air with her left hand.

"It has to work," she shouted in exasperation. "It has to work!"

Recognizing the signs as similar to our San Miguel adventure, I asked, "What are you doing?"

To everyone's astonishment she answered in the male Spanish-accented voice I had heard before.

"I'm carving this candelabra to match the one on the altar there. There are to be a pair of them."

"Who are you? What's your name?"

"Francisco," came from my wife's lips. Then, as we questioned her, this tale unfolded.

Francisco was a wood-carver for the Church. The year was 1806 and he had done work for the cathedral in Zacatecas and other churches there as well as making the altar for the mission in San Miguel. But a knife had fallen from a shelf and severed his right arm so that he had to learn to use his left. He had made his home alternately in Zacatecas and San Miguel and he even described the street on which he had lived in San Miguel.

When Laura awakened she immediately called for a piece of paper and a pencil. Taking the pencil in her left hand she drew a picture of the elaborate candelabra which Francisco had been carving. My right-handed wife could not even write with her left hand, let alone sketch. When she had finished, she signed the sketch with a fancy "F" and added a flourish under it in the Spanish manner. Her right hand lay useless in her lap and it was a long time before she could use it again.

That was the last we heard from Francisco, the wood-carver. In Mexico her experience had not been too amazing because she easily could have tuned in on something that perhaps had happened in the room

or village in which we lived. But why this sequel after so long and in such a distant place?

We never were able to trace an actual historical character answering Francisco's description and we are left only with questions.

Was it all just fantasy, a story manufactured in the depths of Laura's unconscious mind?

Had she tuned in on some mysterious wavelength where the life and agony of an unknown Mexican carver still remain?

Or was she Francisco the woodcarver in a previous incarnation?



EUROPEANS DISREGARD CONDON'S UFO PUT-DOWN

By Rho Sigma

BOTH ENGLAND and Germany independently have produced UFO documentaries.

The Second German Television Network (ZDF) is bringing out a documentary titled "The Delegation" made by the Bavaria Film Corporation in Munich. It starts with a 10-minute review by Prof. Hermann Oberth (former teacher of space scientist Dr. Wernher von Braun), a lecture originally presented during the International World Congress of UFO Researchers in Mainz, West Germany, in 1967. Major Donald Keyhoe, President of NICAP, was one of the advisors on the film which deals with verified and substantiated UFO observations and so-called contactee reports.

Kingstar Productions of London, also has completed a one-hour documentary on the subject. Staff members and actors have interviewed UFO witnesses from many countries, concentrating heavily on South American and South African reports. Kingstar Productions reports foreign countries are expressing interest in the documentary and states that numerous TV networks in countries other than the United States have secured rights to show the one-hour UFO special.



"HE NEVER PUTS ANYTHING AWAY!"

MR. GALE'S CARELESSNESS may have saved his life and that of his wife. He failed to put away a ladder he had used to install a TV antenna and left it standing against the wall of his Matts Landing, N.J., house. That evening the house caught fire and Mr. and Mrs. Gale were trapped in their second-story bedroom by flames and smoke blocking the stairway. They went out the window — using the ladder Mr. Gale carelessly had provided as their means of escape. — *Catherine Zelms.*

PART ONE

Are There *DANGERS* in Psychic Development?

If you would explore the labyrinthine unconscious psychology recommends an indispensable guide: common sense.

By Harmon Hartzell Bro

PSYCHIC ABILITY has been cultivated successfully throughout the ages. And records of such successful cultivation have been left in Biblical accounts — by prophets and groups of prophets who used fasting, vows, seclusion, prayer, ecstatic dance, anointment and apprenticeship, by Greek sibyls, Hindu yogins, Chinese diviners, Hassidic Jewish healers, Persian astrologers, Roman necromancers and Eskimo medicine men, all of whom have contributed to this rich history.

It is true, no proven scientific method yet exists for cultivating psychic ability but neither can science give you a set of rules for falling in love, for composing music, for praying or for winning a struggle against tyranny. Yet these things too have been done successfully for centuries. You need not wait for science to specify a "method."

Take the case of an associate of mine, a college music professor. From years of training his own voice and coaching others he learned how practice achieves results in a difficult art. So when he read the biography of the modern clairvoyant, Edgar Cayce, and had a convincing sitting with the trance medium, Arthur Ford, he decided to train himself to be psychic.

My records show that it took him eight years to reach his goal. During these years, he had glimpses of psychic potential within himself: a few precognitive dreams, a run of successes at influencing dice, a clairvoyant vision, some evidential material from the Ouija board and the feeling in a strange house that he had been there before. But his psychic experiences were few, fleeting and months apart, despite his yogic postures and breathing exercises, meditation

and attempts to send and receive telepathic messages.

Then one night he had a "turning-point" experience.

He had retired late after an evening of conversation with friends about psychical research. In particular they had discussed the few adult institutes that hold seminars on the subject, especially one retreat-center in Ohio with which his father had been associated. He dropped off to sleep but awakened well after midnight, unaccountably agitated. He felt alarmed and anxious but had no idea why. He waked his wife to help him talk out his disturbed feelings. He began to pace the floor and learned that setting his body into motion helped him focus his thoughts. Soon he felt that a certain someone close to him was in trouble and that psychically he was picking up the distress.

As he paced he felt sadness grip his body and he spontaneously wept. Then he began to grope for the direction in which the trouble was occurring and when his thoughts turned westward he knew he had hit upon the source. Slowly he became convinced that his parents, in a city hundreds of miles to the west, were undergoing some crisis.

He and his wife prayed for help for his parents until about three o'clock when a feeling of assurance came to them and they were able to sleep again. A few hours later the telephone awakened them. The call was from his mother to say that his father had nearly died after a heart attack during the night but was now resting in a hospital. She said they had been through the most trying night of their lives.

My friend had been so deeply affected for such a sustained period that the experience left a permanent mark. In the years that have followed he has learned to depend on psychic promptings to help him in his everyday life.

Now why had the music professor undergone the definitive experience of sensing his father's heart attack when for years his psychic awareness had been only fragmentary and elusive?

He is not sure — but he told me he believes three things had set the stage for the memorable night. First and probably most important had been his slow steady maturing as a man and a teacher, which made him capable of psychic experience without being overwhelmed by the thrill or fascination of it. A second influence had been the cumulative effect of the special disciplines he had practiced for

eight years. And a third influence which he felt had acted as a trigger was his animated discussion of both psychical research and his father before he had gone to bed that night.

Maturity of motive and personality structure, special disciplines of body and mind, triggering concerns — all are susceptible of scientific study. How far have researchers progressed in uncovering the way such factors produce stable useful psychic ability?

Body processes in psychic experience were one of the first fields of investigation in modern laboratory work — from the time a student named Van Dam at the University of Groningen (The Netherlands) was given small doses of alcohol and his scoring on a checkerboard target improved. Scientists since have explored the effects on ESP of fasting, caffeine, LSD, pain, brain concussion, childbirth and electric shock. Seeking the instinctual or physiological mechanisms of psychic experience, they have studied cats, dogs, horses, fish and pigeons. But so far researchers cannot specify what or whether to eat or drink nor how to sit or breathe in order to enhance psychic capacities.

Motivation in psychic experience came into research focus early and has stayed late, since such early experiments as that in which a blind girl correctly called 25 cards out of 25 — just to get a half-dollar! Researchers have experimented with hope, scorn, spontaneity, rebellion, friendship and pride. They have used students, housewives, primitive tribesmen, neurotics, geniuses and idiots. However, so far they cannot specify what attitudes, challenges or friendship ties will wind up and release hidden psychic abilities.

The question of what forms of ESP and its wonder-working companion, psychokinesis (PK), will best serve as starters for ordinary people has tantalized investigators. They have tried the familiar card and dice tests, hypnotic trances, clasping of token objects, concentration in the growth of garden plants, dowsing for underground water, games, mental healing, communication with pets, automatic writing and precognition in dreams. Still they cannot specify where an eager beginner should start.

Has science nothing to offer on the subject of cultivating psychic ability? Surely it can suggest what to avoid. By pointing to the repeatedly emerging dead ends in research science can help the beginner use good sense — psychological good sense — as he sets out to cultivate his psychic potential.

Researchers have learned from their failures. They have learned from gifted subjects' loss of their ability — such as Dr. Rhine's seminary student, Hubert Pearce, whose scores dropped when he married. They have learned from testing thousands of subjects (as Dr. Gertrude Schmeidler has done at Harvard and the College of the City of New York) noting which students score startlingly *below* chance expectations. They have learned from the strange inability of certain researchers to foster high scores in persons who do well for other scientists.

As researchers compare their findings with what is known so far about cultivating artistic ability, mathematical ability, dream interpretation (or understanding), brainstorming and psychedelic vision, they can offer some educated guesses on what *not* to do in the effort to become psychic.

* * *

THE FIRST AND probably most basic demand for psychological common sense in pursuing psychic development relates to *motivation.* In other words, to paraphrase the psychologist Erikson, don't cultivate psychic ability for motives you cannot disclose to your most respected associates.

Psychologists use the term "set" to encompass briefly the motives, attitudes, intents or purpose with which a person enters a particular experience, as a shortening for "the set of one's mind and drives." (The concept of "set" has come forward dramatically in LSD research where experiments have shown repeatedly that whether the drug produces a depressing and terrifying experience or an exhilarating and illuminating one depends markedly on the person's "set" — what he is seeking, expecting and ready to use.)

Untold numbers of individuals undertake cultivation of psychic ability with a set toward personal or professional notoriety, toward gambling advantage or toward sexual conquest — and appear to achieve paranormal phenomena with few ill effects. But far more persons who try the same procedures for these same reasons embark on a course of increasingly distraught behavior, compulsive actions, alienation from friends and relatives and finally multiple-personality symptoms or suicide. To seek psychic ability without attention to one's set, then, is to play psychological Russian roulette — like being hypnotized by a stranger of unknown training and intent.

Even those who should be psychologically sophisticated are

vulnerable where set is concerned, for some of the dominant motives in one's set may be hidden from consciousness. A sad case in my files is a well-trained Viennese psychiatrist, a man who effectively had healed many neurotic patients but whose ventures in automatic writing led him into grandiose delusions, then homosexual practices which eventually destroyed his professional usefulness and personal happiness.

The proportion of casualties because of set among those in the modern West who seek to cultivate psychic ability is probably quite large. A quick review of 22 cases in my own files where I personally have observed individuals training psychic capacity for four months to 20 years shows that about half of the cases achieved positive results with favorable consequences for their careers and health. The other half show mental and physical illness, divorce, vocational calamity, drug addiction and sexual deviation.

To cultivate ESP or PK to strut before one's fellows, to invade the privacy of others or to gain unearned business advantage may mean working with a faulty set — one which puts the personality at war with itself by drawing on motives that cannot be divulged. Conversely, to seek psychic ability to relieve one's associates from pain or to give better care and guidance to one's children or to solve practical business problems draws upon a healthy and useful set, if one's conscious and unconscious motives are in fact consonant with the best to which one has committed one's self.

Fortunately, not all cases of faulty set end in mental illness. Not uncommonly, the psyche seems to protect itself by shutting off further psychic feats in an unstable or conflict-ridden person after his first successes.

Such a shut-off seemed to occur in a brilliant and sensitive young Texan whose case is in my files. He discovered at a retreat that his hands tingled after prayer and that he apparently had healing gifts. But his performances drew on tangled motives in his relatively immature psyche and the tingling and healing successes fell off suddenly.

In other cases of dubious set the psyche appears to play a more complicated game. It seems to let through from the unconscious just enough valid psychic material to keep the person fascinated with his newfound prowess but also lets through enough faulty material to get him in trouble so that he eventually must face himself and make some decisions.

This was the case of an adult painter I knew who developed automatic writing which was sometimes quite accurate and sometimes wholly misleading. Under its guidance he gave up his work and his family for a period of poor-quality "automatic painting" which clearly disclosed in its subject matter his messianic strivings. Eventually he regained his balance and was in fact a more mature and disciplined artist in his conscious productions after his unsettling excursion into the labyrinths of the unconscious.

But tragic cases remain — those whose set leaves them vulnerable to powerful unconscious material which overcomes their sanity when they seek to be psychic. I shall not soon forget the power-driven widow who frantically burned incense in her bedroom to rid it of "evil entities" and aimlessly constructed "aura-charts" of angels as she withdrew from her friends and family into a hate-supported schizophrenic world.

* * *

HAPPILY, however, there is evidence that ordinary people can learn to work creatively with questions of set.

Alcoholics Anonymous has handled successfully the unconscious drives of drunks precisely by working with set. The group's program has stressed humbling anonymity, service to others, ruthless self-honesty, forgiveness, restitution and confession of dependence on God. With such a radical attack on the problem of set, it is probably no accident that AA groups have achieved a higher incidence of safe and useful psychic development among members than any other group movement in the United States.

In contrast to rigorous AA demands, three simple solutions to the problem of set sometimes are offered by well-meaning coaches in psychic development. Psychological sense in cultivating psi would point away from thoughtless dependence on these solutions.

The first formula offered to the novice is the use of an affirmation, prayer, charm or "mantram," invoking divine protection. A psychologist immediately notes that while such a device may strengthen a high purpose or set, it does not necessarily *create* one. On the contrary, invoking a "higher power" may serve only to strengthen neurotic trends toward a childish, magical outlook which seeks a parent-like guarantor and servant, including his God. It may leave him with a dubious set — as he attempts to buy life and success more cheaply than it really ever is offered.

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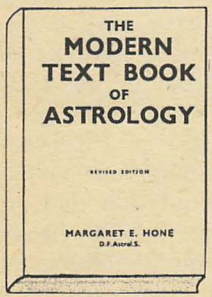
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The second formula is counsel that the trainee seek a teacher, guide, coach or "guru" among the dead or living to lead his psychic unfoldment. Doubtless a mature or seasoned coach can be helpful, as the living Hindu adept Yogananda was to the budding psychic capacities of Arthur Ford. But two questions about coaches are not easily answered. One has to do with supposed discarnate "guides." Research with talented mediums has shown that their guides have personality features so sharply the obverse of the medium's own as to raise the question of wheth er many of the guides are independent helpers at all but rather compensatory complexes within the mediums, dramatizing themselves precisely as complexes dramatize themselves in the people of our dreams. As for living guides, my own investigations of these from Massachusetts to California have shown many to be quite naïve about their role in the well-known transference phenomenon which plagues psychiatrists, teachers and clergymen: the tendency of a person to be come overly-attached and dependent on a parent-like figure with whom he has shared deep subjective material. A guide who does not labor to break the transference fosters in the novice a dangerously immature set.

The third formula offered by well-meaning instructors in psychic cultivation encourages novices to go right ahead in opening the aperture to the unconscious, provided they know themselves to be "free from mental and emotional problems." But who is free from mental and emotional problems? Such problems are inherent in being human; our complexes and even our neuroses make us grow and often push us into doing the productive work of daily life. Who then can assure himself that he has no hidden dubious motives which could balloon into prominence when he puts his psyche under the double strain of heightened invasion by unconscious material and the social stress of seeming to work miracles before his startled Western contemporaries?

Psychological sense demands recognition that our modern Western culture heightens the importance of set in the seeker after psychic ability. The person who displays ESP or PK — radical novelties among us — is subject to both adulation and ridicule, each of which heavily strains his ego structure and heightens the dangers in his opening the aperture to the unconscious. His supporters lay him open to the residues of his belief in his own "infantile omnipotence" which Sigmund Freud

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classically described as part of the child that lingers in every adult. The resultant set can lead him to impractical and unrealistic use of his supposed psychic ability. His detractors call forth whatever childhood residues he may have of paranoid rage against adult authority. The resultant set can lead him on vast rebellious detours in his quest for psychic ability.

* * *

WHAT SORT of set is to be avoided, then, if one seeks to use psychological sense in cultivating psychic ability? Psychiatry offers two suggestions.

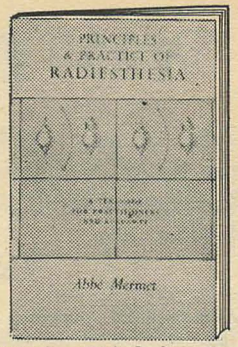
One must look to his ways of handling money, power, status and sex to discover his dominant sets in mundane matters. Friends and family can supply clues about sets if one honestly seeks to know. So can a study of one's typical decisions and of dreams or slips of the tongue. Some version of the same set is likely to be operative as one seeks psychic ability. If such an inventory shows strong patterns of power-seeking, fraud, cruelty, constantly proving one's worth, revenge, pretense — or other sets one would want hidden — then attention had best be placed on understanding and working productively with these sets before opening the Pandora's box of the unconscious.

Second, a man would do well to look to his work life. If he cannot speak with honest pride about his competence and rewards at work, psychological sense would indicate that he put off psychic development and tackle his vocation. A woman would do well to look to her life of loving. If she cannot speak with honest joy about her bonds of love with adults of both sexes as well as with children, then psychological good sense would indicate that she put off psychic development.

Such counsel does not mean that men need not love nor women work and study. In fact, many men and women develop neuroses in middle life through failure to do just these things — which form a broad secondary life task for each of us. What such counsel emphasizes is that development of psychic ability may fit very well with secondary life tasks — for example, as a man begins to pray compassionately for others for the first time or a woman joins a disciplined study group for the first time. But psychic development in our culture seems to work poorly as a substitute for life tasks.

In the second part of this review of psychological sense in cultivating psychic ability we shall look at what to avoid in psychic training exercises.

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THE MAN ON THE PORCH

As told to Peggy Boucher

"MOMMY, THERE'S a man out on the porch."

Susan Morgan stopped dusting and flew into the room. How could there be a man on the balcony of their second-floor apartment? Annie Laurie turned her innocent three-year-old eyes toward her mother.

"What's he doing out there, Mommy?"

With her heart in her mouth, Susan peered out the porch window. No one was there.

"Annie Laurie, are you playing games? There's no one out there."

"Well, I saw him," Annie said, matter-of-factly, picking up her dolls and continuing her play. My sister Sue Morgan and her husband Charlie had rented the lovely five-room apartment in Belmont, Mass., in November, 1968, after a long arduous search. It had a fireplace in the living room, a paneled dining room, a bright sunny kitchen and two bedrooms.

Its second-floor location was its only drawback, for Annie Laurie couldn't be sent outdoors to play. But Susan solved that by setting aside an hour every afternoon to take her to the park.

As this was the second time Annie had mentioned seeing a man on the premises. Sue was uneasy. She mentioned it to Charles that evening at supper.

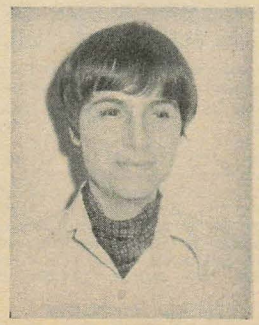
"Why not tell the landlady about your little man who isn't there?" he joked.

"I guess I am silly to take it seriously," she grinned sheepishly.

Nevertheless, when she met Mrs. Sevigny, the landlady, on the first floor the next day Sue related the story of the mystery man.

Mrs. Sevigny laughed. "That three-year-old has quite an imagination, that's what! You know how they sometimes invent invisible friends," she said.

That seemed to be the end of it.



Peggy Boucher

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The holiday season was near and Susan busied herself with baking and shopping. Annie had found friends at the park and looked forward to their daily trips.

Susan was taking a pan of cookies from the oven the day Annie came in solemn-faced and announced, "The man with the glasses is in the next room."

"Oh, no," moaned Susan, "not him again!"

She checked the closets and under the beds just to be certain. After every room had been thoroughly searched, Sue was sure she and Annie Laurie were alone.

She took the child on her lap. "Now listen, little girl, this has gone far enough. No more pretend games; there's nobody here but you and me, understand?"

The child was adamant. "I saw him, Mommy. He was in your bedrom and he was crying. Poor man, why is he so sad?"

The hair on Susan's neck bristled. Something was going on here but what it was she couldn't explain.

That night when she talked it over with Charles he didn't laugh about it. "Let's go down to see the landlady again," he said.

Mrs. Sevigny, a round jolly woman welcomed them into her apartment.

"Sit down, sit down. What can I do for you?" she smiled.

Susan began by describing the tall young man wearing glasses whom Annie Laurie had seen so vividly. The landlady turned ashen.

"My God!" she exclaimed. "I didn't tell you about this for fear you wouldn't take the apartment. The man you just described was my former tenant. He committed suicide in your bedroom!" — *Dover, N.H.*

"GO HOME!"

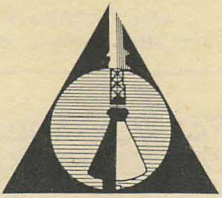
By Eleanor Clary

MY HUSBAND John Clary and his mother Margaret were devoted

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to each other. Although she had been ill for many months and her death was not unexpected, when it came in the early 1940's John would not be reconciled. He who never had used alcohol started to drink, staying out all night or until so late that he fell into bed in a drunken stupor. Our three small children and I suffered severely from his neglect; he had become completely indifferent to our needs. Any attempt at reason or consolation sent him on another drinking bout.

This continued for months while I tried to be both mother and father to the children, cared for John's physical needs as much as he would permit, managed our farm near Black Brook, N. Y., during his absences — and prayed.

Then one night in 1943 he came home early — for him — and knelt beside my bed, sobbing uncontrollably. In each other's arms at last we clung together until he quieted. The story of that fateful night came haltingly.

He had been driving along a lonely country road, dazed by drink, when he saw his mother in the road squarely in front of his car. He moved to avoid hitting her but she moved too, steadfastly refusing to let him pass. When he stopped the car, she spoke, "John, you were a good son to me. I am well at last and happy. I don't need you anymore but your wife and children do. Go home!"

I always had loved my mother-in-law but from that moment she held a special place in my heart, for my husband once again became the man I had known and loved and his children regained their father. — *Au Sable Forks, N.Y.*

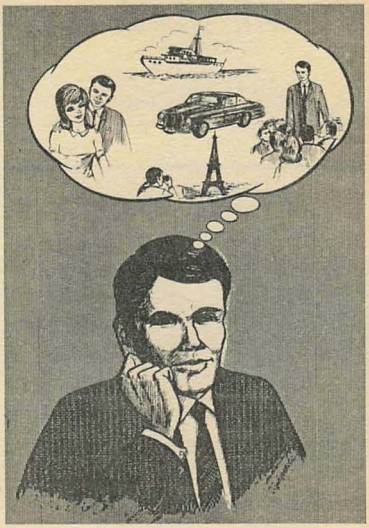
MOTHER'S TIP

By Cecile Soba

IT WAS wartime — World War II — and apartments were scarce in

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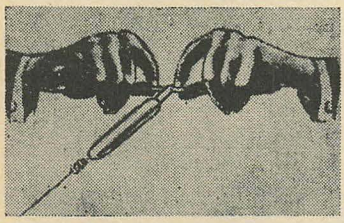
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Brooklyn as everywhere else. Most landlords refused families with children and I had a little girl. I was desperate to find another apartment, for I had been living with mice running across the floor every night. My landlady was anxious to keep me as she had not been able to keep any tenant more than a year. I learned from neighbors that if I hadn't moved by the date my lease expired it would be renewed automatically.

Each day I took my little girl in her stroller and walked northward searching. South of me was a block of two-family homes, I thought, for that was all one could see looking down the street from the corner. Therefore I never turned in that direction. Northward lay the apartment buildings.

Weary and desperate as the expiration of our lease drew near I dreamed one night that as I started on my usual way to the corner to turn north, my mother Etta Bernstein met me on that corner. (She had died in 1932.)



Cecile Soba

"Why do you keep walking that way?" she asked, pointing to the north.

"Because that's where the apartment houses are," I replied.

"There's an apartment house with

a vacancy for you right on the next block south," she said.

I argued that there were only two-family homes there and I wanted a large apartment building. The dream ended as she insisted she was right and walked away.

When I recounted my dream to my husband, Bill the next morning we both laughed, knowing there couldn't be a big building on that street. However, as I tucked my little girl into her stroller and set out that morning I felt I had to convince myself. Instead of turning north I decided to walk one block south. I had gone a little more than halfway down the street when I suddenly stopped short. Twice as far from the street as the other homes stood a small four-story apartment building.

The "No Vacancy" sign was out but I said to myself if Mother sent me here there is a vacancy for me. I rang the superintendent's bell and asked if he expected a vacancy or had one.

"I almost said no," he replied, "but the woman across the hall told me last night that she was moving. I'll try to get the keys tonight. You come back tomorrow and I'll try to show you the place."

The apartment was just what I wanted and I got it. I spent some of my happiest years there — thanks to my mother's tip. — *East Islip, N.Y.*

TAKING STOCK

By Sally Remaley

MY FRIEND Arnie Mossler, the prominent cartoonist whose work has appeared in the *Saturday Evening Post, Saturday Review of Literature, This Week* and many other periodicals, lost his mother in 1949.

About five years later, he told me, he had an unusual communication from his mother when he and his wife were living on Long Island.

"I woke up in the middle of the night quite suddenly," Arnie said,

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"awakened by the sound of my mother's voice, clear, loud, unmistakable. She repeated my name, 'Arnold,' two or three times but I was wide-awake at the first sound of my name, particularly because nobody ever called me Arnold except my mother."

Moreover, Arnie added, his mother called him "Arnold" when she was peeved or reprimanding him.

"I jumped out of bed," he said. "My first impulse was to go dashing through the house looking for my mother, thinking she had come back somehow. But I knew she hadn't.

"I was so disturbed that I woke my wife Anna Mae and we talked about the strange experience for some time before we were able to go back to sleep.

"I couldn't dismiss it from my mind. I kept thinking, 'Why, *why* did she call me? Is she reprimanding me for something?' I couldn't think of what it might be but the call in the night did make me take stock.

"I asked myself, 'Am I living up to my potential, the faith Mother had in me? Could I do better?' Then, as if that were the answer, I felt peace and comfort flowing through me, replacing the disturbed feeling I had experienced since the night my mother's voice awakened me.

"I knew then she was letting me know — probably in the only way that would have gained my attention — that she still cared, that she still has faith in me.

"If she had not called me 'Arnold' in that special tone of voice that I recognized as hers, I might not have believed my ears. Now I know it was she and I will try more than ever to live up to the faith she had — and still has — in me." — *Bradenton, Fla.*

TED IS GONE

By Dee A. Peck

JUNE 25, 1953, was one of those rare smogless days in the Los

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Angeles basin. Under the bright sun I was feeling especially good.

I finished work at five o'clock as a deputy clerk at the Inglewood Municipal Court feeling no weariness and ready to moonlight. I hurried to the cramped apartment my wife Pauline and I rented to shave and change clothes. Kissing my wife on the run I drove to the Bali Hi, a tavern on Imperial Highway in Inglewood where I worked the night shift as a part-time bartender. We needed the income; our second baby was due.

Soon the bar was full but for a change the customers were pleasant and cheerful. No drunks. I joked with the barmaids as I filled their orders. Then suddenly, as I noted the clock behind the bar read 7:10, 10 minutes fast, a wave of depression struck me. I felt utterly bereft and a nameless fear pervaded my very being.

I rushed to telephone home.

"Pauline, it's me. Are you and Glen all right?"

"Of course. What's the matter?"

"Nothing's the matter with me but for no reason I suddenly feel depressed and worried. Thought something must have happened to you or the baby."

"Everything is all right," she said.

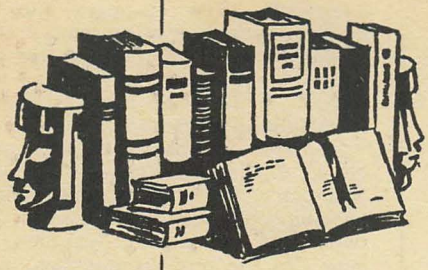
Reassured, I went back to work.

The next morning, Pauline called me at Municipal Court.

"Bad news," she said. "Your aunt just telephoned. Your Uncle Ted dropped dead at seven o'clock last night. Stroke."

I had seen William Jennings Peck, my Uncle "Ted," a few days before. In his early fifties he seemed in excellent health.

We had been good friends and now I couldn't believe he was gone. But then I remembered my experience at the time of his death. Was he trying to reach me at that moment? I never have experienced such a black depression either before or after that night. — *La Mirada, Calif.*



New Books



By David Techter

BELATED ENCORE

SOME MONTHS AGO I reported on the new periodical, *Journal of Transpersonal Psychology.* Now, belatedly, the second issue (Fall, 1969) has appeared and like its predecessor is consistently interesting. The first number, incidentally, has completely sold out its printing of 1000 copies and possibly will be reprinted to meet continuing requests. This may reflect a growing interest in what Willis Harman, in his article, terms "The New Copernican Revolution." He means by this the "discovery" of altered states of consciousness. The mystics and the sensitives of course, have known of these states for thousands of years; now the scientists are discovering them.

Part of the background for this new interest is the revolution within contemporary physics whereby aspect after aspect of the "common sense" view of reality has been found to be mistaken. Indeed, these days physicists wind up talking very much like mystics. Dr. Lawrence LeShan, elaborating in the *Journal* on his recently published monograph on parapsychology, illustrates this similarity by quoting parallel comments from the great mystics and from Einstein, Oppenheimer, Eddington, Bohr, Heisenberg and other physicists. He challenges the reader to separate the comments made by the mystics from the comments made by the scientists — an exceedingly difficult task. With so many of the old materialistic views of reality outdated it becomes less revolutionary to consider normal waking consciousness as limited.

The other important sociological influence on our changing thought patterns is, of course, the discovery of the psychedelic chemicals. There is every reason to believe that use of these materials, uniformly labeled "drugs" in the press, is expanding rapidly despite the frantic efforts of law enforcement authorities to brand even marijuana as almost as bad as matricide. Amidst these cries of alarm it is refreshing to read the sane and sober reflections of Walter Pahnke and Williams A. Richards in "Implications of LSD and Experimental Mysticism." They summarize nearly eight years of research with psychedelic drugs and evaluate their

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effectiveness in psychotherapy. They comment, "New glimpses into the nature of reality always seem first to evoke defensive reactions of fear and only later reactions of wonder and praise. With these drugs science stands on an awesome threshold."

Perhaps the most provocative article in this second issue is Kenneth Wapnick's "Mysticism and Schizophrenia." There are similarities between the two states, Wapnick argues. To the obvious question, why then are the mystics generally so emotionally healthy, he tells us the difference may lie in the fact that, although both states may occur involuntarily, the mystic somehow is able to return to normal consciousness without undue effort. The schizophrenic must painfully grope his way back to normalcy. Wapnick's interesting article provides new insights into both mysticism and schizophrenia.

The same issue of the *Journal* also contains a brief article by the always stimulating Abraham Maslow.*

If material of this sort interests you, subscriptions to the twice-yearly publication may be obtained for $7.50 by writing to the *Journal of Transpersonal Psychology*, P.O. Box 4437, Stanford, Calif., 94305.

TRANSPERSONAL ASSOCIATION

THE SECOND issue of the *Journal for Transpersonal Psychology* also contains notice of the formation of the American Transpersonal Association. When this was discussed at the convention in Silver Spring, Md., in September, 1969, I anticipated it would be a membership organization. But, alas, it is simply a nonprofit corporation to take over the management of the *Journal*. The stated aims and purposes suggest

*Dr. Abraham Maslow died very suddenly in California in the month of June, 1970.

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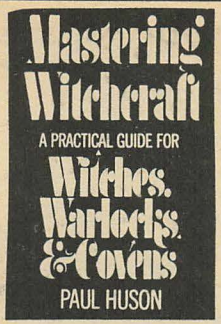
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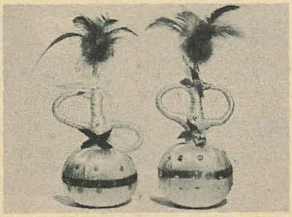
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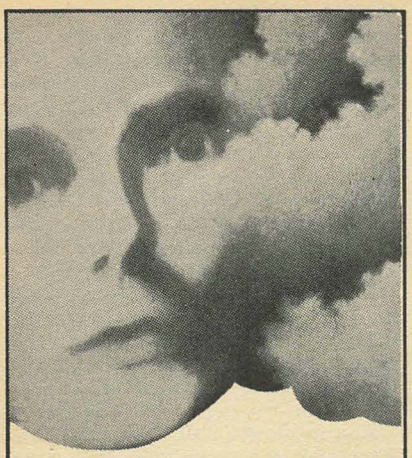
that the A.T.A. envisions further educational activity, with eventually a research center and library. For these purposes the corporation already has been granted tax exemption.

Study in the area of mysticism certainly is worthwhile and research should be encouraged but I can't help feeling a membership organization could have achieved these same goals and others in addition. However, there is some talk of forming an American Association of Transpersonal Psychology which presumably would permit membership by professionals and perhaps other interested, qualified persons. FATE readers will be kept informed.

CROWLEY REGARDED

THOSE PERSONS who prefer a more "mystical" approach to mysticism may be interested in a pair of slim volumes recently published by Sangreal Foundation (P.O. Box 2580, Dallas, Tex., 75221). The first carries the enigmatic title *Aha* and is "an almost epic poem about mysticism" by Aleister Crowley himself. Why this particular piece lay hidden for half a century is unexplained but this seems to be its first publication. As poetry it is not apt to displace Tennyson, Wordsworth or Whitman. Indeed, the reader is advised to ignore (if he can) the rhymes at the end of the three-beat lines and read the work rather as flowery prose. Even so the poem would be difficult to follow without the preface — "The Argumentation" — which outlines the symbolism involved. Crowley, of course, was no mean intellect and accordingly many passages possess considerable power.

This brief work is enhanced by a commentary from Crowley's former intimate, Israel Regardie, who also is responsible for its publication. Regardie traces the background in



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Crowley's life that led to various episodes in the poem. Crowley's already extensive notoriety has been greatly enhanced by recent publication of his full-length autobiography. The combination of his name with that of the respected Regardie no doubt will ensure a brisk sale for the book even at the high price of $7.50 for 76 pages. But those who are not enamored of Crowley might better get the book from the library.

The second book carries the same high price — $7.50 for 96 pages. But this one will be of wider interest. Israel Regardie is the sole author of *Twelve Steps to Spiritual Enlightment.* The reissue of his *The Golden Dawn* no doubt will have stimulated interest in the techniques of development used by that order and this new book represents a distillation of these techniques adapted for the beginner. Indeed, one need never have heard of the Golden Dawn or even of ceremonial magick to engage in the practices outlined here. As with Regardie's other writings with which I am familiar, the outstanding characteristic of this volume is its down-to-earth common sense.

The first 50 pages can be read with profit by any individual interested in psychic or spiritual development from any viewpoint. Indeed, the tips on relaxation might be of value even to those who (like me) lack the motivation to undertake further discipline. The second half of the book goes into the particular rituals preferred by Regardie himself.

Despite its high price this slim book contains more for the money than many a higher priced tome or "course." I only hope that Regardie can be persuaded to issue this in paperback at a lower cost.

SPIRITS GO LIGHTLY

ONE OF THE drawbacks to my recent move from Chicago to a much smaller eastern city is the

relative dearth of good bookstores in my new environs. I particularly miss the paperbacks available in a big city and thus it was that I failed to see an entertaining new volume until months after its release. If the reader has any association with the name Bonnie Golightly, it is apt to be as coauthor with Peter Stafford of the paperback. *LSD — The Problem-Solving Psychedelic,* which rather got lost amidst all the controversy over alleged chromosomal damage. Now she has written an entertaining account of her own psychic experiences, *On the Fringe of the Paranormal* (Award Books, P.O. Box 2080, Grand Central Station, New York, N.Y., 1969, 153 pages, 75 cents). No rule requires every book in the psychic field to be sober and serious and the best feature of this paperback is its lighthearted style.

This is not the biography of a sensitive. Bonnie's own psychic talents are not remarkable although occasionally her impressions are accurate. But she has the good fortune to have met a number of nonprofessional sensitives and has lived in a haunted house. In fact, she discusses several hauntings in this volume. It does not include a psychic researcher's observations and analyses but then the author makes no pretense of being a "resident parapsychologist." She is simply an intelligent woman with a zest for living and a facility for writing lively prose. The book is not profound but I venture to say many readers will find it hard to put aside once they've begun to read it.

OTHER REVIEWS

BONE OF CONTENTION, the autobiography of Cyril Scott, Arco Publishing Company, Inc., New York, N.Y., 1970, 242 pages, $5.95.

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The English author-composer Cyril Meir Scott completed his autobiography, which he persistently calls *Confessions*, in his 90th year. The "divine indifference" age brings may account for his beguiling modesty. No trace of bitterness intrudes as he truthfully records how little recognition his music has been accorded, especially in his native land — although in the last chapter, a two-page "Afterword," he brings us up to date on happenings in the sixties, the most significant being the formation of a Cyril Scott Society in England and belatedly wider performance of his larger compositions in many countries.

"Bone of contention" he was — not only for his music but for other unorthodoxies of his life. About the turn of the century (he's irritatingly indefinite about dates) he heard Annie Besant lecture. Already a student of Yoga philosophy he now embraced Theosophy and occultism became the ruling force in his life. The purpose of his autobiography, he writes, is "not to draw any special attention to myself but to The Hierarchy and The Masters. Indeed, far from supposing that I in particular have been singled out to . . . work with them, I would stress that numerous others are likewise working with them, be it in connection with the fine arts or other activities pertaining to the emancipation of mankind . . ."

In the 1920's Scott wrote *Music: Its Secret Influence Throughout the Ages* (Aquarian Press, London, England) under the guidance, he relates, of his Master K. H. (an incarnation of Pythagoras), working through Mrs. Chaplin, a remarkable seer. Scott was so impressed with her mediumship that he devotes an entire chapter to her in *Bone of Contention*.

Master K. H. revealed through Scott: "One of the reasons why many of the great composers had such a struggle to get their music

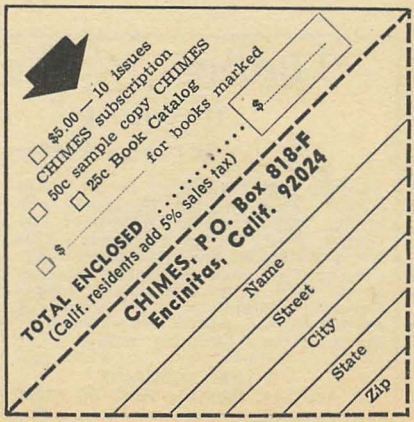
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heard and appreciated was due to the efforts and machinations of the Dark Forces. For as soon as the Brothers of The Great White Lodge (The Hierarchy) seek to put across anything, be it music, art, literature or what not for the upliftment of mankind, then the brothers of the Left-hand Path at once endeavour to oppose Them and undo Their work." (The eminent and influential music critic, Ernest Newman, fried these ideas in an article titled, "Pythagoras Dodders.")

In the dry periods when he was not composing Scott believes The Masters led him into vastly different fields and "used" him to disseminate important knowledge. As well as *An Outline of Modern Occultism* he has written four books on nutrition, in general debasing orthodox medicine, and *The Initiate* by "His Pupil," which has converted untold thousands to occultism and is still selling today, 40 years after it was written. The true identity of the "pupil" was not known for two decades.

Scott has outlived many of the celebrities of his day, some of whom he knew well — Percy Grainger, H. G. Wells, Henry James, Humperdinck and of course Debussy and Ravel. He also knew Archibald Cockren, who had "rediscovered the secret of alchemy and the transmutation of metals." Scott saw a few nuggets of gold the alchemist had made but Cockren was concerned not with making money but elixirs for the treatment of various ailments. He prescribed one of these for Scott "with beneficial results" in the thirties when the composer was suffering from nervous exhaustion.

Scott's views on marriage also were contentious for the times; he was against it. But Master K. H. changed his preconceived notions: "There was (my) literary work; Rose Allatini . . . could pounce on mistakes . . . with the eye of an

eagle. Finally there was some karma brought over from our last life together which had to be worked off between us and if not adjusted in this present incarnation would have to be in the next . . . All these appealed to me as sound reasons for marrying Rose . . ."

Scott had been a composer in his previous life, his Master told him, and Rose had been an authoress, though neither had been English. However, the composer keeps their previous identities a tantalizing secret.

Hardly a phase of occultism misses mention in *Bone of Contention.* Scott often considers astrological aspects, albeit not too seriously, but mediumship, reincarnation, survival, alchemy, palmistry, the slandered Mme. Blavatsky and The Masters come alive through his eloquent pen. — *B.L.W.*

UFOs OPERATION TROJAN HORSE by John A. Keel, G. P. Putnam's Sons, New York, N.Y., 1970, 320 pages, $6.95.

If you are at all interested in UFOs you owe it to yourself to read *UFOs Operation Trojan Horse.* I do not mean to imply that I agree with all the views or conclusions expressed in the book. I do not — at least not without further "proof." Nevertheless, it is a valuable book, if only because it approaches the UFO subject from a new angle.

John A. Keel has investigated UFOs full-time for the past four years. He has probably done more field research than any other man. In view of this what are Keel's basic conclusions regarding the subject?

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robotic manner by some vast unknown (or unknowable) intelligence which transcends our concepts of space and time. This "source" and its attendant entities are capable of manipulating matter and energy into any conceivable form. The majority of UFO appearances in Keel's view are temporary "transmogrifications" (modifications) of energy designed to foster various "frames of reference" for UFO witnesses. Thus the 1896-97 "airships" utilized the frame of reference most acceptable to the people of that era while today's UFOs appear as interplanetary spaceships.

Keel's classifications of UFOs fall into two basic categories: "hard" and "soft" objects. The "soft" objects are the real phenomenon whereas the "hard" seemingly structured physical objects are temporary manifestations designed to support the "physical craft" theories. In criticism of such suppositions it should be pointed out that such designations are largely arbitrary. An unusual light seen in the night sky *may* be an amorphous "soft" object. It may also be a light attached to a "hard" object. Keel's contention that "sightings of seemingly solid metallic objects have always been quite rare" is certainly open to question.

Stories of contacts with UFO occupants have met with skepticism in the past from both the general public and UFOlogists alike. Keel suggests that such claims well may be genuine *to the extent that the contactees are repeating what they have been told by the "elementals."* Such conversations, according to this theory, usually consist of nonsense with occasional "grains of truth."

Keel himself admits to "contacts" during 1967, describing experiences which he equates with the "dream-like fantasy world of demonology." Considering his comments regarding the "game-playing" aspects of such

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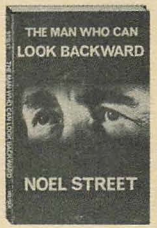
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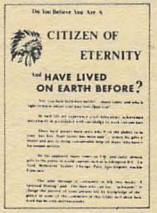


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encounters, one wonders about this Keel assertion: "When my thinking went awry and my concepts were wrong, the phenomenon actually led me back onto the right path."

UFO enthusiasts may not like this book and I can understand why. However, whether Keel's conclusions are right or wrong the occultists and parapsychologists as well as UFO researchers will find it of great interest. If the conclusions do not fit the facts, I nevertheless suggest a penetrating look at any criticisms directed against the book. For like it or not the material in *Trojan Horse* is far too important to be ignored. — *Lucius Farish.*

THE NEXT WORLD—AND THE NEXT by Robert Crookall, Theosophical Publishing House, London, England, 152 pages, $5.95.

On the subject of apparitions, one of the most often heard queries is, "Where do their clothes come from?" Ghosts' garments always have been a sticky problem for psychic theorists. If apparitions are "solid" their clothing must be material also. Both F. W. H. Myers and Edmund Gurney grappled with the question in the 1880's and in our day Hornell Hart also had to come to grips with the enigma. Now in a monograph Robert Crookall has sought to elucidate the mystery.

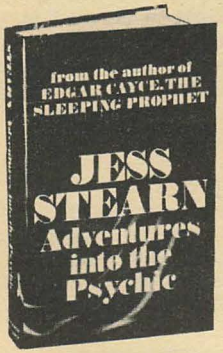
Crookall analyzes "ghostly vestments" by quoting the observations of astral projectors, apparition witnesses, clairvoyants and the like. Crookall further recapitulates the interpretation of this data by such parapsychologists as Alan Gauld, Ochorowicz, Carrington and Ducasse.

And what of the author's own conclusions? It would be easy to say merely that apparitions are a nonphysical and telepathic phenomenon and their clothing is but part of the psychic projection. However, there is too much evidence to the contrary;

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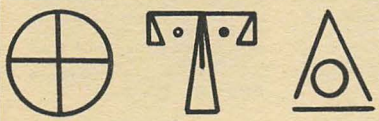
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apparitions may have material properties. It seems possible apparitional forms, maintaining a remnant of earthly consciousness, mold their physical properties to resemble stereotype appearances and clothing.

The second part of *The Next World — and The Next* is devoted to what the "dead" see of *us* and the nature and properties of the "next world." And of course there is the ever-present material on astral projection, the cornerstone of all Dr. Crookall's discourses.

His book is concise and his information valuable. A sharply-focused monograph, it is also complex. To appreciate fully the extent of this short work requires considerable knowledge in the psychic field. — *D. Scott Rogo.*

THE TRUTH ABOUT WITCHCRAFT by Hans Holzer, Doubleday & Company, Inc., New York, N.Y., 1969, 254 pages, $5.95.

Always I view with extreme caution the statements of anyone who claims to be writing the "truth" about an organization or religion to which he himself does not belong. (Since I do belong to the religion discussed in this book I feel qualified to comment on Hans Holzer's latest work.)

Holzer previously has been criticized for failure to check supposed "facts" — especially in his many books on ghost-hunting. In *The Truth About Witchcraft* the same fault appears. A little truth can be found in the book but not enough to justify the title.

Early in the book Holzer says, "Sorry, no last names for witches in *this* book." Yet he proceeds to give any number of last names — mine included, not having asked permission to do so.

Holzer's egotistical approach has alienated him from many covens which otherwise might have been



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happy to assist him. For instance, one coven — tiring of his repeated requests (demands) for a copy of one of their rituals — finally sent Holzer one they made up themselves especially for him. Holzer accepted it and in this book presents it as an "ancient" ritual.

He writes of the Brentwood, N.Y., coven citing information he obtained from a young newly-initiated girl, Mary Nesnick. He admits that he obtained the information by "being sneaky" but unfortunately once again he did not check the material she gave him and consequently describes an initiation ritual with anything but accuracy. In dealing with this coven he made an error that is rapidly becoming a "classic" in the world of witches because of its unintentional humor: A Witch Queen wears a ritual garter — usually of green leather — on which is a buckle to represent each of the covens over which she rules. The garter is worn just above the left knee. Holzer refers to the Witch Queen Rowen as wearing "a silver crown, a necklace and a garter *belt*." (Italics mine.)

When referring to me, Holzer even manages to misspell my name — although we have been acquainted for two or three years. He goes on to make another amusing error. He refers to my having a "diploma" which he says was obtained from the Isle of Man (Witchcraft Museum). My "diploma" is in fact a Ph.D. in anthropology. The Museum on the Isle of Man never has issued any diplomas of any sort nor is it ever likely to. It is not an educational institution. Furthermore, my education was undertaken at King's College in London!

The point here is that all these errors easily could have been avoided. In most cases a telephone call would have been sufficient to insure accuracy. Unfortunately Holzer doesn't make these calls. I say "unfortunately" because his style is fair-

ly readable and such a book could have value. If *The Truth About Witchcraft* is accepted for what it is — minor coverage of its subject with fiction and fact mixed together — it is worth reading. But the "truth" it is not. — *Raymond Buckland.*

CHARIOTS OF THE GODS? by Erich Von Daniken, G. P. Putnam's Sons, New York, N.Y., 1970, 189 pages, $5.95.

The theme of space visitors in antiquity is not new. Such writers as Downing, Drake, Thomas, Trench and others have suggested that Biblical and other historical phenomena may be attributed to the work of extraterrestrial beings. How then does *Chariots of the Gods?* differ from previously published works?

In many ways the Von Däniken book is similar to its predecessors, presenting many of the same evidences and enigmas. Yet the book is different in one important way. Heretofore space travelers of the past automatically have been equated with modern UFOs. Von Däniken does not make such automatic assumptions.

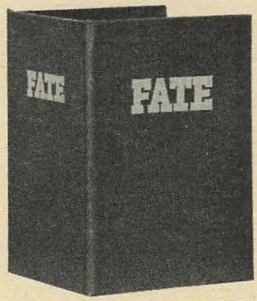
This is not to say he ignores UFOs. He devotes a portion of one chapter to the subject but minor errors in that section suggest that Von Däniken is not familiar with the bulk of UFO literature. Had he been, his book probably would have been more comprehensive.

A number of classic enigmas — such as the Piri Reis maps — are reviewed. Commenting on the similarities between the maps and modern space photos Von Däniken argues that the original maps must have been charted from a very high altitude. He says:

"South America, for example, appears strangely distorted lengthways, exactly as it does on the Piri

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Reis maps! And exactly as it does on the photographs taken from the American lunar probes."

Discussing such things as the building of the pyramids the author brings up many points that appear to have been conveniently overlooked by orthodox Egyptologists. The chapter devoted to this subject is well worth reading, for it prompts many questions which have not been satisfactorily answered.

The major criticism of *Chariots of the Gods?* is its lack of documentation. Von Däniken mentions evidence which if true would be strong support for his theories. Yet he fails to give his sources for the information.

For example, he mentions "ornaments of smelted platinum (which) were found on the Peruvian plateau." Smelted platinum certainly suggests the presence of an advanced technology at some past date. Yet Von Däniken does not tell us who found the ornaments, when they were found or even precisely where they were found. Such inattention to details greatly detracts from the overall presentation.

The outstanding error of the book, however, dates the first Mars space probe as 1958 rather than 1962.

The philosophy behind the book is Fortean and is summed up succinctly by Von Däniken: "We are entitled, indeed we ought, to doubt every accepted pattern of thought or working hypothesis, for if existing ideas are not called in question, research is at an end."

While not exactly a masterpiece of definitive reporting *Chariots of the Gods?* contains thought-provoking material. Even with its flaws, it's interesting reading — *Lucius Farish.*

Report FROM THE Readers

FEATHERS AND WITCHCRAFT

When I was a "young married" in Johnstown, Pa., fortune-telling was the rage. When we heard of a new crystal-gazer, my mother-in-law and I went to see her.

As soon as Mrs. Bennett, the crystal-gazer, walked into the room she looked at me and said, "You have troubles."

I was 17 years old and didn't know of any troubles I had and I said so.

She replied, "Your husband and baby are sick but do you know how sick?"

I said that my baby was fussy from cutting teeth and my husband was under a doctor's care for an ulcerated stomach condition. She told me I was very wrong and if I didn't believe her and do what she told me to do I would lose them both within six months.

She told me to go home and clean out the bed pillows they used. I would find images, she said, but she couldn't tell me what they would be. She told me that anything among the feathers that didn't shake through my fingers I should save and bring back to her.

Well, it was a task; I had feathers everywhere. But I found enough solid objects to fill two wooden cigar boxes. They were beautifully colored objects which looked as if the feathers were just stuck in. But you could pull the smallest feather with all

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your might and it wouldn't come out.

One looked like a chestnut about the size of the palm of your hand and the colors looked as if they had been painted. It was solid and when Mrs. Bennett cut it open later it proved to be a small bag made of feathers stitched with tinier feathers. Inside the bag was a wad of chewed up feathers which looked like chewing gum.

Other objects were rosettes, thin at the edges and thick in the center, varying in size from six inches in circumference to fingertip size.

One piece Mrs. Bennett called a rug. It was a square about eight inches long and six inches wide. It looked so easy to pull the feathers out but not one would come loose.

Mrs. Bennett took all of these objects into another room and when she returned she said, "There's a man who thinks if you lose your child and husband you will come to him. Has anyone asked you to go away with him?" I told her no one had.

Then she gave me a green powder and said that each day after I cleaned I was to spread it at the front and back doors, then to heat a piece of tin and sprinkle the green powder on the hot tin as I said the Lord's Prayer. This "spell" would bring the man to me, she said, but I was not to be afraid for he couldn't come over the doorsill. My baby and my husband would get well and he wouldn't be able to harm them anymore.

Such a man did come. It was a man whose wife I had helped when she had a baby. Then I remembered he *had* asked me to run away with him! — *Zeda Mishler, Baltimore, Md.*

WITCHES' ORGANIZATION FORMS

The Witches International Craft Associates (WICA) has been formed for the purpose of disseminating news, correspondence and reports of coven happenings. It is composed of

individual witches, covens and students, as well as members within the United States we have members in Europe, Asia, South America and Africa.

The Witches Liberation Movement has been formed for the purpose of liberating witches everywhere from the psychological garbage fostered on them by the churches and the Establishment, to help them free themselves from any sense of evil, irrationality or intellectual inferiority, and to engage in a public relations campaign to insure that articles dealing with witchcraft tell the truth — in other words, stop combining the Old Religion with satanism, the dark side of Christianity.

For Halloween, 1970, WICA plans a "Witch-In" in Central Park in New York City.

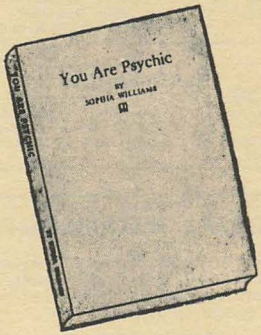
A Newsletter consisting entirely of witches' doings is planned and the Witches Encounter Bureau (WEB) is being organized to put witches in contact with one another, to specify covens that have openings for new members, and to enable witches to learn to like and relate to each other.

Information on the various WICA activities may be obtained by sending a self-addressed stamped envelope to me. — *Dr. Leo Martello, Suite 1B, 153 W. 80th St., New York, N.Y. 10024.*

RESEARCH HELP WANTED

I am doing a history of the work of Titus Bull and I would like to hear from any FATE reader who knew either Bull or his secretary, Helen Lambert, or who could help me find any data on Bull's organization, "The James H. Hyslop Foundation for the Treatment of the Obsessed." This organization existed in New York and apparently ceased operation in the 1930's. I will appreciate any help you can give me. — *D. Scott Rogo, 7312 Beck Ave., North Hollywood, Calif. 91605.*

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SPIRIT POSSESSION: FACT!

As a student in one of the finest mystery schools and having taken up more specialized studies to accomplish my assigned mission I have found spiritualism grossly misunderstood and misinterpreted. This is reflected in letters from your readers and in your department, "My Proof of Survival." Such experiences are so common to most of us that I personally see little point in printing these stories. The space could be put to better use to demonstrate the workings of occult laws.

For example, I especially appreciated the article by Harold Sherman, "Spirit Possession: Fact or Fallacy?" (FATE, May, 1970). It points out the dangers of toying with the occult. Occultism is not for everyone — especially those of a negative nature or disposition — for once the psychic faculties are awakened, one becomes subject to all thought forms, not only the thoughts of the ascended Masters but also those from less evolved beings such as the hippie and psychedelic set.

Any aspirant to occult power should first acquire a high degree of *self*-mastership through self-discipline and self-denial. And even the adept must exercise extreme caution. — *Charles Cross, Lomita, Calif.*

SPIRIT POSSESSION: FALLACY!

Harold Sherman fails to mention that the psychic disorders ascribed to alleged evil spirits long have been recognized by psychics as part of a process directly connected with the development of ESP. This process affects deep levels of consciousness and often involves involuntary self-analysis during which grotesque and primitive imagery and erratic paranormal manifestations sometimes surface. This phase of development also "awakens" the subject's "double" which can be sensed as a presence following one around. The dou-

bles facile mimetic ability obediently reproduces any fears, superstitions, myths, religious beliefs or states of mind held by the subject and thus the double is responsible for most paranormal manifestations. When the subject learns to accept the grotesqueries and obscenities dredged up from deeper levels without shock and fear these manifestations subside and disappear.

A simple method of acceptance is to observe complete mental silence during all such unpleasant experiences. This is a psychological law and always works. It has been observed that nonacceptance — such forms of defense as prayers, meditation, etc. — does not work and in most cases intensifies the degree of shock and fear.

As to Sherman's melodramatic suggestions regarding the existence of evil spirits at large among us, it is highly probable that any such spirit, if given a choice between vicarious enjoyment of physical appetities and the nourishing radiant energy that abounds outside human existence, would prefer the latter as infinitely superior to all human enjoyments — as anyone who has experienced out-of-the-body travel has discovered. — *Margaret White, San Francisco, Calif.*

TRUTH RUN TO EARTH?

Virginia Shuflata's story, "Ouija's 'Impossible' Answer," (June, 1970, FATE) led my niece and me to try our luck with the Ouija board. My twin brother was murdered in the state of California on December 23, 1969. No one has been arrested for this murder and we wanted to see if we could find out the name of the person who had committed the crime.

We placed our fingers lightly on the planchette and I asked, "Did D. D.'s wife murder him?"

The pointer traveled to the spot marked "NO" so we asked the spirit

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to spell the name of the guilty person. The board spelled the name of my twin brother's brother-in-law. We have asked the Ouija board several times and the answer is always the same.

The murder weapon, a knife, was found by the police between my brother's house and his brother-in-law's house, but we have no positive proof of the latter's guilt.

In an age of modern criminology, when police have computers and science to aid them, it seems odd to get the answer from a Ouija board. But now the question is: how to compel a murderer to confess? — *N.N.W., Dallas, Tex.*

THE ACTION "UPSTAIRS"

In the June, 1970, FATE ("Report from the Readers") Dolores Geithman of Kirkland, Wash., clearly reveals her opinion of astrology. However, you undubtedly will receive other letters pointing out that she was misleading in her statements about Hitler and his astrologers.

Hitler had an astrologer killed because he foresaw the destruction of Berlin and Germany's loss of World War II. Hitler, maniac that he was, no doubt flew into a rage and had the astrologer killed, after the astrologer was honest enough to warn him.

The other astrologers no doubt profited by this lesson and "kidded" Hitler along. It wouldn't surprise me if they even insisted the doomed astrologer was wrong — to save their own necks!

Another interesting point is that Winston Churchill, knowing that Hitler was a bug on astrology, also consulted astrologers — to counteract whatever Hitler's astrologers were telling him.

Astrology is a deep and complex science (or art) and only a handful of astrologers completely understand it. I might add that word has

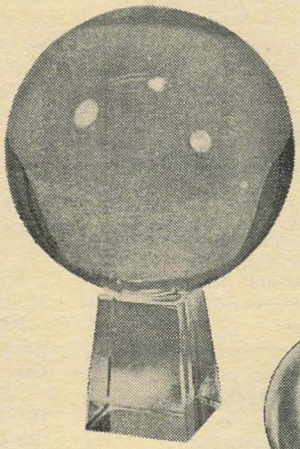
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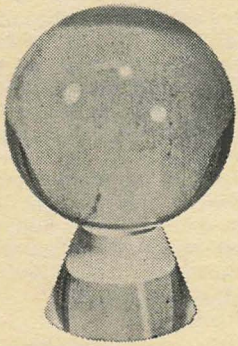
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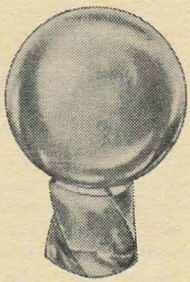
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trickled down that planet and star formations — astrology, that is — play a part in determining when we send astronauts to the moon. There must be some kind of influence up there which can either help or hinder, depending on what the action is upstairs. — *Joan Hoffman, West Hollywood, Fla.*

* * *

Dolores Geithman's numerous Biblical references deal only with the frauds and God's admonition to them. It is pitiful to note that such a self-professed authority on the Bible and astrology should overlook these all-important fundamental principles of astrology found in the Bible:

(1) Chapter 49 in *Genesis*: Jacob's dying blessing to his sons who represent the 12 signs of the zodiac and the 12 tribes of Israel on which all astrological calculations are based.

(2) *The Book of Exodus* and its numerous references to the 12 tribes or houses.

(3) *Revelations 21:12* refers to the 12 gates and the 12 tribes of Israel.

King Solomon, who asked to be given wisdom as the greatest gift of God, gave us these inspiring words: "I thank Thee, O Great Creator of the Universe, that Thou hast taught me the secrets of the Planets, that I mayst know the Times and Seasons of Things, the secrets of men's hearts, their thoughts and the nature of their being. Thou gavest unto me this knowledge which is the foundation of all my Wisdom." — *Helen A. Russell, Beowawe, Nev.*

ESP, ANYONE?

Are there FATE readers who think they have clairvoyant or precognitive abilities? I believe I have discovered something that may prove to be of considerable value to everyone interested in ESP.

About a year ago I came across an article in the December, 1964, FATE

entitled "Croiset's Amazing Chair Tests" describing the Dutch psychic Gerard Croiset's amazing ability to describe — from one hour to 26 days in advance — the person who will sit in a specific chair at his psychic performances. Further research leads me to believe there are many other persons who have similar abilities and I have a theory that wavers between the realms of medicine and physiology.

I have conceived a method whereby, with the help of ESP, the future course of a person's internal organic functions could be systematically charted and abnormalities foreseen. If my method is workable, it would ascertain for medical doctors the proper time for preventive measures to circumvent the onslaught of a coming imbalance or malady possibly years before any physical evidence could be detected by conventional means.

The theory I have contrived is held together by one simple presumption: that some exceptionally perceptive people can use their paranormal abilities, if shown how, to forecast systematically through specific procedures the distant and eventual course of certain biological functions which will take place in the human body. The method I have devised uses the famous ESP card system perfected in the 1930's by Dr. J. B. Rhine and his associates.

Conceivably, if successful, a whole new means will have been perfected to enable many persons to live more productive healthy lives. Possibly, by further development of this form of precognitive diagnosis, persons already infirm may be protected from further and otherwise inevitable complications.

I am currently searching for persons with psychic abilities who might prognosticate effectively on the basis of my theory. I need to know whether my theory is workable be-

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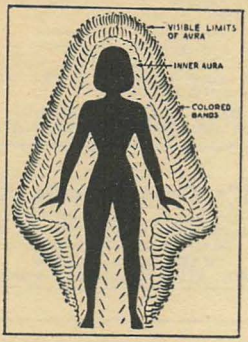


Diagram of normal aura based on W. J. Kilner, M.D.

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PLEA FOR TAROT FANS

I enjoyed the article in the April, 1969, FATE called "Ron Warmoth Reads the Tarot." I am glad FATE recognizes the Tarot as one of the most interesting methods if divination in the history of occultism.

I would like to hear from any FATE reader who is interested in forming a club for amateur Tarot readers. I have read the Tarot for a little more than a year now and I realize there are societies I might join. However, I feel there is a need for a club in which amateurs could communicate and exchange ideas and methods without having to pay the fees of higher-ranking professional groups. Any FATE reader with similar desires is invited to write to me. — *Peter Landroche, Box 116, Ashland, N.H. 03217.*

* * *

Many persons feel the subject of the Tarot deserves serious investigation as a social, psychological and artistic phenomenon but to date there has been no truly exhaustive study of all its ramifications. In response to this need a large-scale private survey of all those individuals and organizations connected with the Tarot has been planned.

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We wish to hear from FATE read-

(Continued on page 161)

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(Continued from page 150)

ers who have some interest or experience with the Tarot. — *Les Morgan, Earl Hall, Columbia University, New York, N. Y. 10027.*

BE FAIR TO SASQUATCHES!

FATE does no justice to the Sasquatch in publishing Tommy Johnson's letter (April, 1970, FATE) passing it off as a bogeyman on one man's word. I agree with Mr. Johnson that there are plenty of put-ons and poorly-done articles. However, the Sasquatch should be properly investigated and the evidence heard.

I have just returned from Harrison Hot Springs and Agassiz where I met John Green, author of *On the Track of the Sasquatch.* Mr. Green (and not the Sasquatch itself) is the reason that locale is known as Sasquatch territory.

Most sightings and tracks are in remote areas north of Agassiz or near Bluff Creek, Calif. Not only are they rare but the terrain is so wooded I doubt anyone could see a Sasquatch a few hundred feet away. — *Scott Foster, Seattle, Wash.*

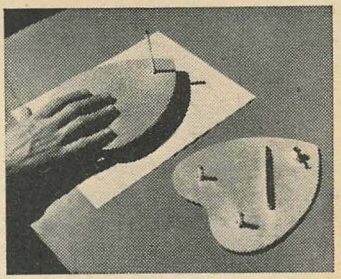
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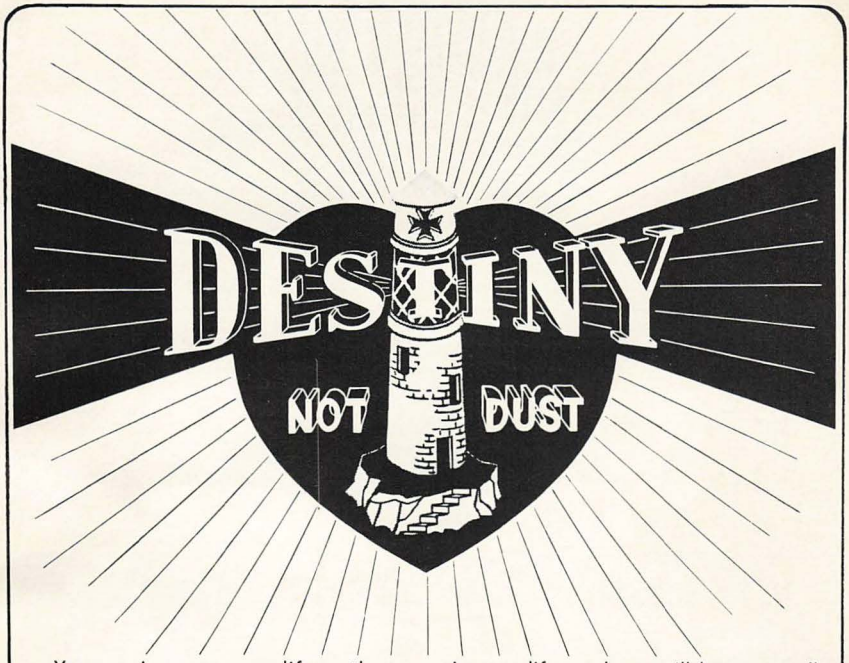
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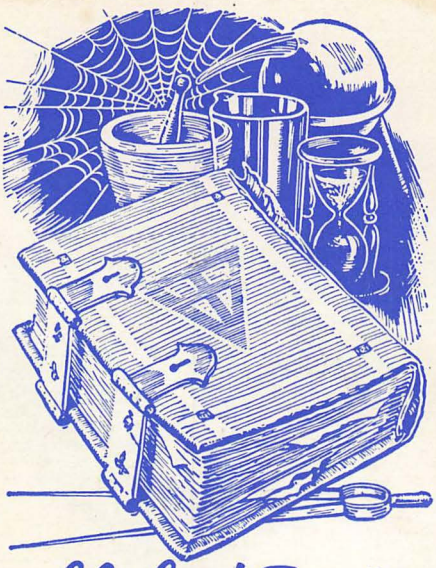
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